

Companion to
Vedic and Philological Studies

Volume I

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

(Mandala 1)

Compiled By

Mukund Ainapure

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Selected Hymns from the Rig-veda

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- **Original Sanskrit Verses from the Rig Veda**

cited in *The Complete Works of Sri Aurobindo* Volume 14, *Vedic and Philological Studies – Part II (Mandala 1)*

- **Padpātha**

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samāś*) into separate words, in Devanagari as well as Roman Transcription

- **Sri Aurobindo's English Translation**

matched word-by-word with *Padpātha*, with *Explanatory Notes*

Companion to *Vedic and Philological Studies* – Vol. I

By Mukund Ainapure

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Companion Series
By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

Vedic and Philological Studies

CWSA Volume 14 - Vedic and Philological Studies (VPS) - consists of writings by Sri Aurobindo on the Veda, his translations of and commentaries on Vedic hymns to gods other than Agni, a selection from his Notes on the Veda, and his writings and selected Notes on philology. It is divided into five parts.

Part One. Essays in Vedic Interpretation. Incomplete essays on the Veda written between 1912 and 1914. Viewed retrospectively, these may be regarded as drafts for *The Secret of the Veda*, which came out in the *Arya* in 1914 – 16.

Part Two. Selected Vedic Hymns. Translations of Vedic hymns to gods other than Agni with little or no annotation. **The present Volume deals with the verses from Mandala 1 in this Part translated by Sri Aurobindo.**

Part Three. Commentaries and Annotated Translations. Commentaries on non-Agni hymns and translations that include significant amounts of annotation.

Part Four. Vedic Notes. A selection from the detailed Notes on Vedic hymns found in Sri Aurobindo's manuscripts. These are extracted as 'Notes', below the respective verses.

Part Five. Essays and Notes on Philology. Drafts for a work called "The Origins of Aryan Speech", other writings on philological topics, and a selection from Sri Aurobindo's Notes on philology.

Companion to Vedic and Philological Studies

Companion Series is meant as an aid to the systematic study of the major works on the Veda by Sri Aurobindo for those interested in the mystical interpretation of the Veda.

The Companion Series is available for both the major works on the Veda by Sri Aurobindo – *Secret of the Veda* (Vol. I & II) and *Hymns to the Mystic Fire* (Vol. I-IV).

The present volume provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in *Vedic and Philological Studies* (Part Two, Mandala 1). The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings.

In the Foreword to the first edition of *Hymns to the Mystic Fire*, (1946) Sri Aurobindo stated that "...to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, Notes explanatory of the important points" This compilation series is a humble attempt in providing such 'word by word construing in Sanskrit and English' of selected verses of the Rig Veda with explanatory Notes.

Acknowledgements

The compiler has relied on Volume 15 *The Secret of the Veda* (SV) and Volume 14 *Vedic and Philological Studies* (VPS) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published works on the *Rig Veda* by A.B. Purani (*Vedic Glossary*, theveda.org.in) and T.V. Kapali Sastry (*Collected Works of T.V. Kapali Sastry*, Dipti Publications, 1981 – quoted as KS / Volume No.).

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Part Two

Selected Vedic Hymns

(CWSA Vol. 14 VPS Part Two P. 199 – 252)

MANDALA ONE

SUKTA 2

वायवा याहि दर्शतेमे सोमा अरंकृताः ।

तेषां पाहि श्रुधी हवं ॥ 01.002.01 ॥

वायो¹ इति । आ² । याहि³ । दर्शत⁴ । इमे⁵ । सोमाः⁶ । अरम्कृताः⁷ ।

तेषाम्⁸ । पाहि⁹ । श्रुधि¹⁰ । हवम्¹¹ ॥

vāyo iti | ā | yāhi | darśata | ime | somāḥ | aram-kṛtāḥ |

teṣām | pāhi | śrudhi | havam ॥

⁴O seeing ¹Master of Life, ^{2,3}come; ⁷ready are ⁵these ⁶pressings of the Wine; ⁹drink ⁸of them, ¹⁰hear ¹¹our call. [14/199]

^{2,3}Come, ¹O Vayu ⁴visible, ⁵these are (ie here are) ⁶the Somas (ie Soma-pourings) ⁷made ready, ⁹drink ⁸of them, ¹⁰hear ¹¹our call. [14/357]

¹O Vayu, ⁴O beautiful one, ⁵to these ⁶Soma-powers ⁷in their array (is it not a battle-array?), ⁹protect ⁸them, ¹⁰hear ¹¹their call! [14/54]

¹ 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 [14/349]. Vayu is the Lord of Life. By the ancient Mystics life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated later on in the conception of the Prana, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of Prana, and belong to the domain of Vayu. [15/309]

⁶ Juices of immortality. सोमः, bliss, delight, ananda, nectar, the God of the Moon. [14/350]

⁷ drawn up in array, ready for battle [14/350-1]. 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. [14/356]

[Notes]

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 is Vayu [vāyo], master of the life or vital principle. 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 [somāḥ] are ready [aram-kṛtāḥ] — the immortalising joy in the mind, the amrita in the body. The Life-force is to drink [pāhi] of these [teṣām] ... [14/359]

वाय उक्थेभिर्जरते त्वामच्छा जरितारः ।

सुतसोमा अहर्विदः ॥ 01.002.02 ॥

वायो¹ इति । उक्थेभिः² । जरन्ते³ । त्वाम्⁴ । अच्छ⁵ । जरितारः⁶ ।

सुतऽसोमाः⁷ । अहःऽविदः⁸ ॥

vāyo iti | ukthebhiḥ | jarante | tvām | accha | jaritārah |
suta-somāḥ | ahaḥ-vidaḥ ॥

¹O Master of Life, ⁶thy adorers ^{5a}turn ²in the Words ³their adoration ^{5b}towards ⁴thee; ⁷they have pressed out [suta] the Wine [somāḥ], ⁸they are knowers of the Days. [14/199]

¹O Vayu, ^{4,5}thee-wards ²with their (expressive) speakings ³adore ⁶adorers ⁷whose Soma has been pressed and ⁸who have found (or know) the day. [14/357]

¹O Vayu, ^{3a}strongly ⁶thy lovers ^{3b}woo ⁴thee ²with prayers (or, desires), ⁷they have distilled the nectar, ⁸they have found their strength (or, they know the day?). [14/54]

²उक्थ from उच् (क्च), 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. [14/357]

³जरते. From (जृ). जृ (ञ्ज) 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”. [14/357]

⁸अहर्विदः. 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. [14/357-8]

वायो तव प्रपृञ्चती धेना जिगाति दाशुषे ।

उरूची सोमपीतये ॥ 01.002.03 ॥

वायो¹ इति । तव² । प्रऽपृञ्चती³ । धेना⁴ । जिगाति⁵ । दाशुषे⁶ ।

उरूची⁷ । सोमऽपीतये⁸ ॥

vāyo iti | tava | pra-pr̥ñcatī | dhenā | jigāti | dāśuṣe |
urūcī | soma-pītaye ॥

¹O Master of Life, ²thy ³brimming ⁴streams ⁵move ⁶for the giver ⁷wide-flowing ⁸to the drinking [pītaye] of the Wine [soma]. [14/199]

¹O Vayu, ²thy ⁴stream ⁵goes ³brimming (or, filling, lit. touching to the full) ⁶for the sacrificer, ⁷wide ⁸for the drinking of the Soma. [14/357]

¹O Vayu, ²thy ³abounding ⁴stream ⁵moves ⁶for the giver, ⁷it is wide ⁸for the drinking of the Soma-juice. [14/54]

³प्रपृञ्चती । Abundant, redundant, overflowing. A secondary intensive form of पृ, to occupy, fill, satisfy, grow full

or to fullness; [14/353]. 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. [14/358]

⁴धेना means either “the flow, the stream” of Soma or of Vayu. [14/358]

इन्द्रवायू इमे सुता उप प्रयोभिरा गतं ।
इन्दवो वामुशन्ति हि ॥ 01.002.04 ॥

इन्द्रवायू¹ इति । इमे² । सुताः³ । उप⁴ । प्रयःऽभिः⁵ । आ⁶ । गतम्⁷ ।
इन्दवः⁸ । वाम्⁹ । उशन्ति¹⁰ । हि¹¹ ॥

indravāyū iti | ime | sutāḥ | upa | prayaḥ-bhiḥ | ā | gatam |
indavaḥ | vām | uśanti | hi ॥

¹O Indra and Vayu, ²here is ³wine pressed out, ^{4,6,7}come to us ⁵with your delights; ¹¹for ⁹you
⁸the moon-pourings ¹⁰desire. [14/199]

¹O Indra & Vayu, ²here are ³the outpourings, ^{4,6,7}come to them ⁵with outputtings of strength,
⁸the powers of delight ¹⁰desire ⁹you both. [14/54]

[Notes]

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. 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 [indravāyū] constitutes the normal mentality of man. These two gods are invited in the hymn to come [ā gatam] and partake together of the Soma-wine [sutāḥ]. This wine of Soma represents, the intoxication of the Ananda, the divine delight of being [indavaḥ], inflowing upon the mind from the supramental consciousness through the Ritam or Truth. [15/74-5]

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू ।
तावा यातमुप द्रवत् ॥ 01.002.05 ॥

वायो¹ इति । इन्द्रः² । च³ । चेतथः⁴ । सुतानाम्⁵ । वाजिनीवसू⁶ ।
तौ⁷ । आ⁸ । यातम्⁹ । उप¹⁰ । द्रवत्¹¹ ॥

vāyo iti | indraḥ | ca | cetathaḥ | sutānām | vājinīvasū iti vājini-vasū |
tau | ā | yātam | upa | dravat ॥

²O Indra ³and ¹Vayu, ⁴become conscious ⁵of our wine-pourings, ⁷you ⁶who are rich [vasū]
with the plenitude [vājini]; so, ¹¹running, ^{10,8,9}come to us. [14/199]

^{7a}Thou, ¹O Vayu, ⁴awake, ³and ²Indra, ⁵to the outpourings of the Soma, ⁷you ⁶who are rich in power of your plenty; so ^{8,9}come to me, ^{10,11}for the foe has attacked. [14/54]

[Notes]

Indra [indraḥ] and [ca] Vayu [vāyo] awaken in consciousness [cetathaḥ] to the flowings of the Soma-wine [sutānām]; that is to say, the mind-power [indraḥ] and life-power [vāyo] working together in human mentality are to awaken [cetathaḥ] to the inflowings of this Ananda, this Amrita, this delight and immortality from above [sutānām]. They receive them into the full plenitude of the mental and nervous energies [vājinīvasū] Indra [indraḥ] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] ... swiftly [dravat][15/74]

वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतं ।
मक्ष्वत्था धिया नरा ॥ 01.002.06 ॥

वायो¹ इति । इन्द्रः² । च³ । सुन्वतः⁴ । आ⁵ । यातम्⁶ । उप⁷ । निःऽकृतम्⁸ ।
मक्षु⁹ । इत्था¹⁰ । धिया¹¹ । नरा¹² ॥

vāyo iti | indraḥ | ca | sunvataḥ | ā | yātam | upa | niḥ-kṛtam |
makṣu | itthā | dhiyā | narā ॥

²O Indra ³and ¹Vayu, ^{7,5,6}come ⁸to the perfected offering ⁴of the presser of the Wine, ⁹swiftly, ¹⁰with right ¹¹understanding, ¹²O Strong Ones. [14/199]

^{5,6}Come ¹O Vayu, ³and ²Indra, ⁴to the distiller of the nectar, ⁸expel the foe, ⁹swiftly ⁷hither ¹²strong ¹¹by the understanding. [14/54]

[Notes]

The Ananda thus received [sutānām – 1.2.5] constitutes a new action preparing immortal consciousness in the mortal [cetathaḥ - 1.2.5] and Indra [indraḥ] and [ca] Vayu [vāyo] are bidden to come [upa ā yātam] and swiftly [makṣu] perfect these new workings [niḥ-kṛtam] by the participation of the thought [dhiyā]. [15/74fn]

मित्रं हुवे पूतदक्षं वरुणं च रिशादसं ।
धियं घृताचीं साधन्ता ॥ 01.002.07 ॥

मित्रम्¹ । हुवे² । पूतऽदक्षम्³ । वरुणम्⁴ । च⁵ । रिशादसम्⁶ ।
धियम्⁷ । घृताचीम्⁸ । साधन्ता⁹ ॥

mitram | huve | pūta-dakṣam | varuṇam | ca | riśādasam |
dhiyam | ghṛtācīm | sādhanā ॥

¹Mitra ³of purified [pūta] discernment [dakṣam] ²I call ⁵and ⁴Varuna ⁶who destroys the adversary, ⁹accomplishing together ⁸a clear light ⁷of the understanding. [14/199]

²I call ¹Mitra ³of purified discernment ⁵and ⁴Varuna ⁶who destroys the foe, ⁹they who effect

⁸a bright and gracious ⁷understanding. [14/54]

²I invoke ¹Mitra ³of purified strength (or, purified discernment) ⁵and ⁴Varuna ⁶destroyer of our foes ⁹perfecting (or accomplishing) ⁸a bright ⁷understanding. [15/70]

[Notes]

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 [pūta] to the discernment [dakṣam], he enables it to get rid of all discords and confusions [riśādasam] and establish the right working [sādhantā] of the strong and luminous [ghṛtācīm] intellect [dhiyam]. [15/76-77]

He is rishadasa, he harries and slays the enemies of the soul, and with Mitra of pure discernment [pūta-dakṣam] he works at the understanding [dhiyam] till he brings it [sādhantā] to a gracious pureness and brightness [ghṛtācīm]. Daksha is originally he who divides, analyses, discerns; he is the intellectual faculty or in his person the master of the intellectual faculty which discerns and distinguishes. Therefore was Mitra able to help in making [sādhantā] the understanding [dhiyam] bright & pure [ghṛtācīm], — by virtue of his purified discernment [pūta-dakṣam]. [14/57]

ऋतेन मित्रावरुणावृतावृधावृतस्पृशा ।

ऋतुं बृहन्तमाशाथे ॥ 01.002.08 ॥

ऋतेन¹ । मित्रावरुणौ² । ऋतऽवृधौ³ । ऋतऽस्पृशा⁴ ।

ऋतुम्⁵ । बृहन्तम्⁶ । आशाथे⁷ इति ॥

ṛtena । mitrāvaruṇau । ṛta-vṛdhau । ṛta-spr̥śā ।

kratum । bṛhantam । āśāthe iti ॥

¹By the Truth, ²O Mitra and Varuna, ³growing [vṛdhau] by the Truth [ṛta], ⁴in touch [spr̥śā] with the Truth [ṛta] ⁷you attain ⁶to a vast ⁵will-force. [14/199]

¹By Law of Truth, ²Mitra and Varuna, ³who by the Truth increase and ⁴to the Truth attain, ⁷enjoy ⁶a mighty ⁵strength. [14/54]

¹By Truth ²Mitra and Varuna, ³truth-increasing, ⁴truth-touching, ⁷enjoy (or, attain) ⁶a mighty ⁵work or ⁶a vast ⁵(effective) power. [15/71; 15/509]

[Notes]

This progress enables the Truth-consciousness, the Ritam, to work in the human

mentality [dhiyam ghṛtācīm sādhanā – 1.2.7]. 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, ṛtaspr̥śā, Mitra and Varuna are able to enjoy the use of a vast effective will-power, kratum bṛhantam āśāthe. For it is the Will [kratu] that is the chief effective agent of the inner sacrifice, but a will that is in harmony with the Truth [ṛta-spr̥śā], guided therefore by a purified discernment [ṛtena]. The Will as it enters more and more into the wideness of the Truth-Consciousness [ṛta-vṛdhau] becomes itself [āśāthe] wide and vast [bṛhantam], free from limitation in its view and of hampering impediments in its effectivity [kratum]. [15/77]

I have pointed out that Ritam is the law of the Truth, of vijñana. It is this ideal Truth, the Truth of being, by which everything animate or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born. This Law which belongs to Satyam, to the Mahas, is Ritam. Well, then Varuna is represented to us as increasing in his nature by this Truth & Law [ṛta-vṛdhau], attaining to it or possessing it [ṛta-spr̥śā]; Law & Truth are the source of his strength, the means by which [ṛtena] he has arrived at [āśāthe] his present force [kratum] & mightiness [bṛhantam]. [14/54-5]

It is in his act of guidance and bringing to perfection of the imperfect [sādhanā – 1.2.7] that he increases by the law and the truth [ṛtena ṛta-vṛdhau], desires it and naturally attains to it [āśāthe], has the spriha & the sparsha of the ritam [ṛta-spr̥śā]. It is from his fidelity to ideal Truth [ṛtena] that he acquires [āśāthe] the mighty [bṛhantam] power [kratum] by which he maintains the heavens and orders its worlds in their appointed motion. [14/56-7]

कवी नो मित्रावरुणा तुविजाता उरुक्षया ।

दक्षं दधाते अपसं ॥ 01.002.09 ॥

कवी¹ इति । नः² । मित्रावरुणा³ । तुविऽजातौ⁴ । उरुऽक्षया⁵ ।

दक्षम्⁶ । दधाते⁷ इति । अपसम्⁸ ॥

kavī iti | naḥ | mitrāvaruṇā | tuvi-jātau | uru-kṣayā |

dakṣam | dadhāte iti | apasam ॥

¹Seers, ⁴many [tuvi] in your births [jātau], ⁵dwellers in the wideness, ³O Mitra and Varuna, ⁷you establish ²for us ⁶a judgment ⁸effective in its works. [14/199]

³Mitra and Varuna, ¹the seers, ⁴born [jātau] in Force [tuvi], ⁵dwellers in the Vast, ⁷uphold ⁶Daksha (the discerning intelligence) ⁸at his work. [14/54]

²For us ³Mitra and Varuna, ¹seers, ⁴multiply-born, ⁵wide-housed, ⁷uphold ⁶the strength (or, discernment) ⁸that does the work. [15/71; 15/509]

[Notes]

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* [1.2.7], the Power of the Truth, working in the effective and enlightened Will, *kratuṃ br̥hantam* [1.2.8]. 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*. *Kavi*, 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. *Uruksaya* means dwelling in the wideness, an idea which occurs frequently in the hymns; *uru* is equivalent to *br̥hat*, 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 [mitrāvaruṇā], a manifestation rich in forms [tuvi-jātau], seated in the wideness of the Ritam [uru-kṣayā] and using the faculties of the supramental consciousness. This manifestation of the Powers of the Truth upholds or confirms the discernment while it does the work, *dakṣam 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. [15/77-8]

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 & passing beyond the two firmaments of Mind - in vitality, Bhuvar, & 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 [uru-kṣayā], in the vastness of ideal knowledge. But he is not born there; he is born or appears first in tuvi [tuvi-jātau], that is, in strength or force. Tapas & Tu or Tuvi are equivalent terms. 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, & 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 & Truth [uru-kṣayā] and makes there Ritam or the Law of the Truth of Being his peculiar province. [14/55-6]

He [Varuna] is like Agni, a kavī, one of those who has access to and commands ideal knowledge, and with Mitra he supports and upholds [dadhāte] Daksha [dakṣam] when he is at his works [apasam]; for so I take Daksham apasam. [14/57]

[Summary of Hymn]

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. [15/79]

The earlier part of the hymn [1.2.1-3] 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 [1.2.4-6]; the close [1.2.7-9] has for its subject the working of the Truth on the mentality so as to perfect the intellect and to enlarge the actions. Varuna and Mitra are two of the four gods who represent this working of the Truth in the human mind and temperament. [15/75]

SUKTA 3

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतं ॥ 01.003.01 ॥

अश्विना¹ । यज्वरीः² । इषः³ । द्रवत्पाणी⁴ इति द्रवत्पाणी । शुभः⁵ । पती⁶ इति ।

पुरुभुजा⁷ । चनस्यतम्⁸ ॥

aśvinā | yajvarīḥ | iṣaḥ | dravatpāṇī iti dravat-pāṇī | śubhaḥ | patī iti |
puru-bhujā | canasyatam ॥

¹O Aswins, ⁴drivers of galloping hooves, ⁶lords ⁵of happiness ⁷with your many [puru] joys [bhujā], ⁸take delight ³in our forces ²of sacrifice. [14/199]

¹O Aswins, ⁴swift-footed ⁶lords ⁵of bliss, ⁷wide-enjoying, ⁸take delight ⁴in the impulses ²of the sacrifice. [14/359]

¹O Riders of the Steed, ⁴swift-footed, ⁷much-enjoying ⁶lords ⁵of bliss, ⁸take delight ³in the energies ²of the sacrifice. [15/84]

[Notes]

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*. O Aswins, cries Madhuchchanda, I am in the full rush, the full ecstasy of the sacrificial action [yajvarīḥ iṣaḥ], O swift-footed [dravat-pāṇī], much-enjoying [puru-bhujā] masters [patī] of happiness [śubhaḥ], take in me your delight [canasyatam]. [14/48-9]

For what functions are they called to the Sacrifice by Madhuchchanda? First, they have to take delight [canasyatam] in the spiritual forces [iṣaḥ] generated in him by the action of the internal Yajna [yajvarīḥ]. These they have to accept, to enter into them and use them for delight, their delight and the sacrificer's, *yajwarīr isho .. chanasyatam*; a wide enjoyment, a mastery of joy & all pleasant things, a swiftness in action like theirs is what their advent should bring & therefore these epithets are attached to this action. [14/144]

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिष्यया वनतं गिरः ॥ 01.003.02 ॥

अश्विना¹ । पुरुदंससा² । नरा³ । शवीरया⁴ । धिया⁵ ।

धिष्यया⁶ । वनतम्⁷ । गिरः⁸ ॥

aśvinā | puru-daṃsasā | narā | śavīrayā | dhiyā |
dhiṣṇyā | vanatam | girah ॥

¹O Aswins, ³O Strong Ones, ²doers of your many deeds, ⁶wise of understanding, ⁷delight ⁸in our Words ⁴with your forceful ⁵thought. [14/199]

³O strong ²wide-distributing ¹Aswins, ⁴with your bright-flashing (or brilliantly-forceful) ⁵understanding ⁷take pleasure ⁸in the words (of the mantra) ⁶which are now firmly settled (in the mind). [14/49]

¹O Aswins, ³ye strong Purushas ²of the many [puru] activities [daṃsasā], ⁶firmly-seated ⁴with your *bright-flashing* ⁵thought, ⁷take joy ⁸of our Words. [14/359]

¹O Riders of the Steed, ³male souls ²effecting a manifold action, ⁷take joy ⁸of the words, ⁶O holders in the intellect, ⁴by a luminously energetic ⁵thought. [15/84]

[Notes]

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. Therefore vanatam takes up the idea of *chanasyatam*, enlarges it & applies it to a particular part of the Yajna, the mantras, the hymn or sacred words [girah] of the stoma. Therefore the Aswins, the lords of force & joy, are asked to take up the forces of the sacrifice, *yajwarir isho*, fill them with their joy & activity and carry that joy & activity into the understanding so that it becomes *śavira*, 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 & activity make them effective for action or creation. For this reason the epithet *purudansasā* is attached to this action, abundantly active or, rather, abundantly creative of forms into which the action of the *yajwarir isha* 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. Vehemence & rapidity may be the causes of disorder & confusion, therefore even in their utmost rapidity & rapture of action & formation the Aswins are to be *dhishnya*, firm & steady. This discipline of a mighty, inalienable calm supporting & embracing the greatest fierceness of action & intensity of joy, the combination of *dhishnyā* & *rudravartani* [1.3.3], 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. [14/144-5]

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. Here we have the very word that can most appropriately express this settling in of the mantra, *dhishnya*, combined with the word *girah*. [14/49]

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।

आ यातं रुद्रवर्तनी ॥ 01.003.03 ॥

दस्रा¹ । युवाकवः² । सुताः³ । नासत्या⁴ । वृक्तऽबर्हिषः⁵ ।

आ⁶ । यातम्⁷ । रुद्रवर्तनी⁸ इति रुद्रऽवर्तनी ॥

dasrā | yuvākavaḥ | sutāḥ | nāsatyā | vṛkta-barhiṣaḥ |
ā | yātam | rudravartanī iti rudra-vartanī ||

¹O puissant and ⁸formidable [rudra] in your ways [vartanī], ⁴Lords of the journey, ²mixed are ³the wine-offerings and ⁵cut [vṛkta] the sacred grass [barhiṣaḥ], ^{6,7}come to us. [14/200]

¹O givers, ⁴O lords of free movement, ^{6,7}come ³to the outpourings of my nectar, ⁸be ye fierce [rudra] in action [vartanī]; — ²I feel full of youthful vigour, ⁵I have prepared [vṛkta] the sacred grass [barhiṣaḥ]. [14/49-50]

¹O *givers*, ⁴O masters of the movement, ⁸O ye who are fierce [rudra] in your paths [vartanī], ⁵clear-set [vṛkta] is the seat of sacrifice [barhiṣaḥ], ²strong-energied are ³the Soma-distillings; ^{6,7}do ye arrive. [14/359]

⁵I have piled [vṛkta] the seat of sacrifice [barhiṣaḥ], ^{3a}I have pressed out ²the vigorous ^{3b}Soma-juices; ¹fulfillers of action, ⁴powers of the movement, ^{6,7}come to them ⁸with your fierce speed [rudra] on the path [vartanī]. [15/84-5]

³ the wine-offerings ² devoted to both of you (pl. of युवाकु: 7.60.3)

⁴ nāsatyā - from *nas* to move; lords of the voyage, journey, or powers of the movement [15/82]

[Notes]

The prayer to the Aswins concludes: “The Soma is outpoured [sutāḥ]; come [ā yātam] with your full bounty, *dasrā* & your fierce intensity, *rudravartanī*.”

Barhis means fundamentally fullness, splendour, expansion or strength & power. *Vrikta* may [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 [sutāḥ] are replete with energy [yuvākavaḥ] and brought to their highest fullness [vṛkta-barhiṣaḥ].”

But to what kind of distillings [sutāḥ] can such terms be applied?

We have the clear suggestion in the next rik [1.3.4], the first of the three addressed to Indra. *Sutá ime twá áyavah*. Our question is answered. What has been distilled? *Ime áyavah*. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, *áyu* or *jíva*; 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 *yuváku*, full of the force of youth in which the Aswins must specially delight, *vriktabarhish*, raised to its highest strength & fullness so that the gods who drink of it, become in the man in whom they enter and are seated, increased, *vridha*, to the full height of their function and activity,—the Aswins to their utmost richness of bounty [dasrā], their intensest fiery activity [rudra-vartanī].

[14/144-8]

इंद्रा याहि चित्रभानो सुता इमे त्वायवः ।

अण्वीभिस्तना पूतासः ॥ 01.003.04 ॥

इन्द्र¹ । आ² । याहि³ । चित्रभानो⁴ इति चित्रभानो । सुताः⁵ । इमे⁶ । त्वायवः⁷ ।

अण्वीभिः⁸ । तना⁹ । पूतासः¹⁰ ॥

indra | ā | yāhi | citrabhāno iti citra-bhāno | sutāḥ | ime | tvā-yavaḥ |
aṇvībhiḥ | tanā | pūtāsaḥ ॥

^{2,3}Come, ¹O Indra ⁴of the brilliant light; ⁶these ⁵wine-offerings ⁷are desirous [yavaḥ] of thee [tvā], ¹⁰they are purified ⁸in particles and ⁹mass. [14/200]

¹Indra, ^{2,3}arrive, ⁴O thou of rich and varied light, ⁶here are these ⁷life-streams ⁵poured forth, ¹⁰purified, ⁸with vital powers, ⁹with substance. [14/50]

^{2,3}Come thou too, ¹O Indra ⁴of the varied lustres, ^{7a}thee ⁶these ⁵Soma-juices ^{7b}desire, —
¹⁰purified they ⁸in their subtleties & ⁹in their extension. [14/359]

^{2,3}Come, ¹O Indra, ⁴with thy rich lustres, ⁶these ⁵Soma-juices ⁷desire [yavaḥ] thee [tvā]; ¹⁰they are purified ⁸by the subtle powers and ⁹by extension in body. [15/86]

[Notes]

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 [pūtāsaḥ], *aṇvībhis tanā*, “by the fingers and the body” as Sayana explains it, by the subtle thought-powers of the pure mind [aṇvībhiḥ] and by extension in the physical consciousness [tanā] as it seems to me to mean. [15/85]

Sutā ime tvā āyavaḥ. What has been distilled [Sutā]? Ime āyavaḥ. 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. [14/148]

Indra, as mental power, arrives in his richly varied lustre; *ā yāhi citrabhāno*. “Here” says the Rishi “are these [ime] life-forces in the nectar-wine [sutāḥ]; they are purified in their minute parts & in their whole extent”, for so I understand *aṇvībhiḥ tanā pūtāsaḥ*; that is to say the distillings of Ananda or divine delight [sutāḥ] whether in the body as nectar [tanā], [or] in the subjective system as streams of life-giving delight [aṇvībhiḥ] are purified of all that impairs & weakens the life forces, purified [pūtāsaḥ] both in their little several movements [aṇvībhiḥ] & in the whole extent of their stream [tanā]. [14/153-4]

इंद्रा याहि धियेषितो विप्रजूतः सुतावतः ।

उप ब्रह्माणि वाघतः ॥ 01.003.05 ॥

इन्द्र¹ । आ² । याहि³ । धिया⁴ । इषितः⁵ । विप्रजुतः⁶ । सुतवतः⁷ ।

उप⁸ । ब्रह्माणि⁹ । वाघतः¹⁰ ॥

indra | ā | yāhi | dhiyā | iṣitaḥ | vipra-jūtaḥ | suta-vataḥ |
upa | brahmāṇi | vāghataḥ ॥

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the thought, ⁶driven [jūtaḥ] by the illumined seer [vipra], ⁸to ⁹the words of knowledge ¹⁰of the speaker of the word, ⁷the offerer of the Wine. [14/200]

^{2,3}Arrive, ¹O Indra, ⁵controlled ⁴by the understanding, ⁶impelled [jūtaḥ] forward [pra] in various directions [vi] ⁸to ⁹my soul faculties, ¹⁰I who am now full of strength and flourishing increase. [14/50]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the thought, ⁶guided [jūtaḥ] by the enlightened knower [vipra] ⁸to ⁹the soul-thinkings ⁷of the Soma giver ¹⁰who aspires in the hymn. [14/359]

^{2,3}Come, ¹O Indra, ⁵impelled ⁴by the mind, ⁶driven forward [jūtaḥ] by the illumined thinker [vipra], ⁸to ⁹my soul-thoughts, ⁷I who have poured out the Soma-juice and ¹⁰seek to express them in speech. [15/86]

⁹brahmāṇi 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. [14/153]

¹⁰vāghat 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. [14/152]

[Notes]

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*. [15/86]

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 [iṣitaḥ] by the understanding [dhiyā], dhishnya, like the Aswins, but driven forward in various paths [vipra-jūtaḥ, rather vi-prajūtaḥ]. For an energetic & many-sided activity is the object & for this there must be an energetic and many-sided but well-ordered action of the mental power. He has to come [ā yāhi], thus manifold [vi-prajūtaḥ], thus controlled [iṣitaḥ], to the spiritual activities [brahmāṇi] generated by the Soma & the Aswins in the increasing soul [vāghataḥ] full of the life-giving nectar, the immortalising Ananda, *sutāvataḥ*. [14/154]

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः ॥ 01.003.06 ॥

इन्द्र¹ । आ² । याहि³ । तूतुजानः⁴ । उप⁵ । ब्रह्माणि⁶ । हरिवः⁷ ।

सुते⁸ । दधिष्व⁹ । नः¹⁰ । चनः¹¹ ॥

indra | ā | yāhi | tūtujānaḥ | upa | brahmāṇi | hari-vaḥ |
sute | dadhiṣva | naḥ | canaḥ ||

^{2,3}Come, ¹O Indra, ⁴hastening ⁵to ⁶the words of knowledge, ⁷O driver of strong steeds;
⁹uphold ¹⁰our ¹¹delight ⁸in the wine-offering. [14/200]

^{2,3}Come ⁴hastening, ¹O Indra, ⁵to ⁶our soul-movements, ⁷lord of the brilliance, ⁹uphold ¹⁰our
¹¹delight ⁸in the Soma outpoured. [14/359]

^{2,3}Arrive, ¹O Indra, ⁴with protection ⁵to ⁶my soul faculties, ⁷O dweller in the brilliance,
⁹confirm ¹⁰our ¹¹delight ⁸in the nectar poured. [14/50]

^{2,3}Come, ¹O Indra, ⁴with forceful speed ⁵to ⁶my soul-thoughts, ⁷O lord of the bright horses;
⁹hold firm [¹⁰for us] ¹¹the delight ⁸in the Soma-juice. [15/86]

[Notes]

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*. [15/86]

He has to come to those soul-activities, in this substance of mental brilliancy, *ā yāhi upa brahmāṇi hari-vaḥ*. He has to come, *tūtujānaḥ*, with a protective force, or else with a rapidly striving force & uphold by mind the joy of the Sacrificer in the nectar offering, the offering of this Ananda to the gods of life & action & thought, *sute dadhiṣva naḥ canaḥ*. Protecting is, here, the best sense for *tūtujānaḥ*. For Indra is not only to support swift & 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 & rapid delight which the Sacrificer is about to pour out into life & action. 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 & power to uphold and to protect. [14/154]

ओमासश्चर्षणीधृतो विश्वे देवास आ गत ।

दाश्वासो दाशुषः सुतं ॥ 01.003.07 ॥

ओमासः¹ । चर्षणिधृतः² । विश्वे³ । देवासः⁴ । आ⁵ । गत⁶ ।

दाश्वासः⁷ । दाशुषः⁸ । सुतम्⁹ ॥

omāsaḥ | carṣaṇi-dhṛtaḥ | viśve | devāsaḥ | ā | gata |
dāśvāmsaḥ | dāśuṣaḥ | sutam ||

¹Benignant ²upholders [dhṛtaḥ] of seeing man [carṣaṇi], ³O all ⁴gods, ^{5,6}come, ⁷givers ⁹to the wine-offering ⁸of the giver. [14/200]

^{5,6}“Come,” says the Rishi, “^{3,4}O Visvadevas ¹who in your benignity ²uphold [dhṛtaḥ] the activities of men [carṣaṇi], ^{5,6}come, ⁷distributing ⁹the nectar-offering ⁸of the giver. [14/158]

³O all ⁴gods ¹who are kindly & ²uphold [dhṛtaḥ] the actions of the doer [carṣaṇi], ^{5,6}arrive,

⁷divide ⁹the Soma-offering ⁸of the giver. [14/359-60]

¹O fosterers ²who uphold [dhr̥taḥ] the doer in his work [carṣaṇi], ^{3,4}O all-gods, ^{5,6}come and ⁷divide ⁹the Soma-wine ⁸that I distribute. [15/90]

[Notes]

They are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice, — *omāsaś carṣaṇīdhṛto*. They are to come [ā gata] to the sacrifice in their collectivity and divide among themselves [dāśvāṃsaḥ], each evidently for the divine and joyous working of his proper activity [carṣaṇi-dhr̥taḥ], the Soma [sutam] which the giver of the sacrifice distributes to them [dāśuṣaḥ]... [15/87]

The kindly [omāsaḥ] gods [devāsaḥ] who support man in his action & development [carṣaṇi-dhr̥taḥ], are to arrive [ā gata]; they are to give abroad [dāśvāṃsaḥ] the nectar offering [sutam] which is now given to them [by the giver - dāśuṣaḥ], to pour it out on the world in joy-giving activities of mind or body, for that is the relation of gods & men, as we see in the Gita, giving out whatever is given to them in an abundant mutual helpfulness. [14/159]

He [Madhuchchhanda] wishes to pour out this strength & 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 & 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*. [14/51]

विश्वे देवासो अमुः सुतमा गंत तूर्णयः ।

उस्रा इव स्वसराणि ॥ 01.003.08 ॥

विश्वे¹ । देवासः² । अप्ऽतुरः³ । सुतम्⁴ । आ⁵ । गन्त⁶ । तूर्णयः⁷ ।

उस्राःऽइव⁸ । स्वसराणि⁹ ॥

viśve | devāsaḥ | ap-turaḥ | sutam | ā | ganta | tūrṇayaḥ |
usrāḥ-iva | svasarāṇi ॥

¹O all ²gods, ³doers of the work, ^{5,6}come ⁷in your speed ⁴to the wine-offering, ⁸like the Cows of Brightness ⁹to the stalls of their repose. [14/200]

¹O all ²gods ³who are active and ⁷swift, ^{5,6}come ye ⁴to the Soma-offering, ⁸like the cows ⁹to their stalls (⁸like the powers of light ⁹to the places of delight). [14/360]

^{1,2}O you all-gods ³who are energetic [turaḥ] in works [ap], ^{5,6}come ⁴to the nectar distilled, ⁷ye swift ones, (or, come swiftly), ⁸like calves ⁹to their own stalls, [14/51]

^{1,2}O Visvadevas, ³swift to effect, ^{5,6}come ⁴to the nectar-offering, ⁷hastening ⁸like mornings ⁹to the days (or, ⁸like lovers ⁹to their paramours). [14/158]

^{1,2}O all-gods ³who bring over to us [turaḥ] the Waters [ap], ^{5,6}come ⁷passing through ⁴to my Soma-offerings ⁸as illumined powers ⁹to your places of bliss. [15/90]

[Notes]

Swiftly have they to effect the many-sided action prepared for them [ap-turaḥ], hastening [tūrṇayaḥ] to the joy of the offering of Ananda [sutam] as a lover [usrāḥ-iva] hastens to the joy of his mistress [svasarāṇi]. [14/159]

Then, they are *apturaḥ*, they who cross the waters, or as Sayana takes it, they who give the waters. 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. 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 *sas* 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. [15/89]

....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*. [15/87-9]

विश्वे देवासो अस्मिध एहिमायासो अद्रुहः ।

मेधं जुषन्त वह्नयः ॥ 01.003.09 ॥

विश्वे¹ । देवासः² । अस्मिधः³ । एहिमायासः⁴ । अद्रुहः⁵ ।

मेधम्⁶ । जुषन्त⁷ । वह्नयः⁸ ॥

viśve | devāsaḥ | asridhaḥ | ehi-māyāsaḥ | adruhaḥ |
medham | juṣanta | vahnayaḥ ॥

^{7a}May ¹the all ²gods, ³who cast not down ⁵nor harm, ⁸Bringers ⁴who have the movement [ehi] of creative knowledge [māyāsaḥ], ^{7b}accept ⁶our sacrifice. [14/200]

^{1,2}O you all-gods ³unfaltering, ⁴with wide capacity of strength, ⁵ye who harm not, ⁷attach yourselves ⁶to the offering ⁸as its supporters. [14/51-2]

^{1,2}O Visvadevas, ³who stumble not in your work, ⁴for you are mighty for all activity and ⁵do no hurt, ⁷cleave in heart ⁶to the sacrifice & ⁸be its upbearers. [14/159]

¹O all ²gods ³who stumble not ⁴but are wise in your might and ⁵do no hurt, ⁷accept and ⁸upbear ⁶the sacrifice! [14/360]

^{1,2}O all-gods, ³you who are not assailed ⁵nor come to hurt, ⁴free-moving [ehi] in your forms of knowledge [māyāsaḥ], ⁷cleave ⁶to my sacrifice ⁸as its upbearers. [15/90]

[Notes]

Again ²the gods are ¹all ³free from effective assailants, ⁵free from the harm of the hurtful or opposing powers and therefore ^{4b}the creative formations of their conscious knowledge, their Maya, ⁴move freely, pervasively, attain their right goal, — *asridha ehimāyāso adruhaḥ*. [15/89]

Thus gladly arriving, they are ⁷gladly to accept and cleave ⁶to the sacrifice and ⁸support 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 vahnayaḥ*. [15/87]

They will not stumble or fail in any action entrusted to them [asridhaḥ], for they have full capacity for their great world-functions [ehi-māyāsaḥ], nor, for the like reason, will they impair the force of the joy or the strength in the activity by misuse [adruhaḥ], therefore let them put their hearts [juṣanta] into the sacrifice of action [medham] and upbear it [vahnayaḥ] by this unfaltering strength. [14/159]

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥ 01.003.10 ॥

पावका¹ । नः² । सरस्वती³ । वाजेभिः⁴ । वाजिनीवती⁵ ।

यज्ञम्⁶ । वष्टु⁷ । धियावसुः⁸ ॥

pāvakā | naḥ | sarasvatī | vājebhiḥ | vājīnī-vatī |
yajñam | vaṣṭu | dhiyā-vasuḥ ||

^{7a}May ¹purifying ³Saraswati, ⁵opulent ⁴with her plenitudes, ⁸rich [vasuḥ] in thought [dhiyā], ^{7b}desire ²our ⁶sacrifice. [14/200]

^{7a}May ¹purifying Saraswati, ⁵full-plentied ⁴with all sorts of possessions, ^{7b}control (or desire) ²our ⁶sacrifice ⁸in the riches [vasuḥ] of her thought [dhiyā]. [14/360]

^{7a}May ¹purifying ²Saraswati ⁵with all the plenitude ⁴of her forms of plenty, ⁸rich in substance [vasuḥ] by the thought [dhiyā], ^{7b}desire ²our ⁶sacrifice. [15/90]

[Notes]

Inspiration from the Truth [Sarasvati] purifies [pāvakā] 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. Saraswati, the inspiration, is full of her luminous plenitudes [vājebhiḥ vājinī-vatī], rich in substance of thought [dhiyā-vasuḥ]. [15/100]

Saraswati has the power of firm plenty, vājinī, 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, 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 dhiyā-vasuḥ, 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 [pāvakā], secondly, she has plenty of mental material, great wealth of mental being [vājebhiḥ vājinī-vatī]; thirdly, she is powerful in intellect, in that which holds, discerns, places [dhiyā-vasuḥ]. Therefore she is asked, as I take it, to control the Yajna— vaṣṭu from Root vash, which bore the idea of control as is evident from its derivatives vasha, vashya & vashin. [14/39]

चोदयित्री सूनृतानां चेतन्ती सुमतीनां ।

यज्ञं दधे सरस्वती ॥ 01.003.11 ॥

चोदयित्री¹ । सूनृतानाम्² । चेतन्ती³ । सुमतीनाम्⁴ ।

यज्ञम्⁵ । दधे⁶ । सरस्वती⁷ ॥

codayitrī | sūnṛtānām | cetantī | su-matīnām |
yajñam | dadhe | sarasvatī ॥

¹Impeller ²of true words, ³awakener ⁴to right thinkings, ⁷Saraswati ⁶upholds ⁵our sacrifice. [14/200]

¹Impeller ²of truths, ³awakener ⁴to right thinkings ⁷Saraswati ⁶upholds ⁵the sacrifice. [14/360]

¹She, the impeller ²to happy truths, ³the awakener in consciousness ⁴to right mentalisings, ⁷Saraswati, ⁶upholds ⁵the sacrifice. [15/90]

[Notes]

She upholds [dadhe] the Sacrifice, the offering of the mortal being's activities to the divine [yajñam] by awakening his consciousness [cetantī] so that it assumes right states of emotion and right movements of thought in accordance with the Truth [su-matīnām] from which she pours her illuminations and by impelling in it the rise [codayitrī] 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 [sūnṛtānām]. [15/100-1]

It is she who gives the impulsion [codayitrī] to the truths that appear in the mind [sūnṛtānām], it is she who, herself conscious of right thoughts and just processes of thinking [su-matīnām], awakens [cetantī] 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, yajñam dadhe. This sacrifice, whatever else it may be, is controlled by mental enlightenment and rich understanding and confirmed in & by truth and right-thinking. Therefore is Saraswati its directing power & presiding goddess. [14/39]

महो अर्णः सरस्वती प्र चेतयति केतुना ।
धियो विश्वा वि राजति ॥ 01.003.12 ॥

महः¹ । अर्णः² । सरस्वती³ । प्र⁴ । चेतयति⁵ । केतुना⁶ ।
धियः⁷ । विश्वाः⁸ । वि⁹ । राजति¹⁰ ॥

mahaḥ | arṇaḥ | sarasvatī | pra | cetayati | ketunā |
dhiyaḥ | viśvāḥ | vi | rājati ॥

³Saraswati ^{4,5}awakens us ⁶by the intuition conscious ²of the Great Sea ¹of the Light and ^{9,10}illuminates ⁸all ⁷our thoughts. [14/200]

³Saraswati ^{4,5}awakens in consciousness ²the ocean ¹Mahas ⁶by the perception; ¹⁰she illuminates (or governs) ⁹variously ⁸all ⁷our thoughts. [14/360]

³Saraswati ⁶by the perception ^{4,5}awakens in consciousness ¹the great ²flood (the vast movement of the Ritam) and ¹⁰illuminates ⁹entirely ⁸all ⁷the thoughts. [15/90]

²arṇaḥ - All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

[Notes]

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 [pra cetayati] the great [mahaḥ] flood [arṇaḥ] or great movement, the Truth consciousness itself, and illuminates with it [vi rājati] all [viśvāḥ] our thoughts [dhiyaḥ]. [15/101]

Maho Arnas, the Great Ocean, is the stream of our being which at once divides & connects the human in us from the divine, & to cross over from the human to the divine, from this small & divided finite to that one, great & infinite, from this death to that immortality, leaving Diti for Aditi, alpaṃ for bhuma, martyam for amritam is the great preoccupation & final aim of Veda & 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 & 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 & give them the single impression of truth and right thinking—**visva dhiyo vi rajati**. A governed & ordered activity of soul and mind, led by the Truth-illuminated intellect, is the aim of the sacrifice which Madhuchchhanda son of Viswamitra is offering to the Gods. [14/47]

[Notes: Sukta 3]

“Let Saraswati” he [Madhuchchhanda] says “control [vaṣṭu] our Yajna [yajñam].” The epithets which fill the Rik must express either the permanent & characteristic qualities in her which fit her for this high office of control or the possible & suitable qualities with which he wishes her to be equipped in the performance of that office.

First, **pāvakā**. She is the great purifier. Saraswati by this inspiration, by this inspired truth & knowledge & right feeling, is asked to purify, first, the mental state of the Yogin; for a mind unpurified cannot hold the light from on high.

Vājebhir vājini vatī. 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 & resultant knowledge prayed for is not that of any isolated truth or slight awakening, but a great substance of knowledge & a high plenty of inspiration; the mental state has to be filled with this strong & copious substance of Saraswati.

Dhiyāvasuh. She is rich in understanding. *Dhī* in the Veda is the *buddhi*, the faculty of reason that understands, discerns & holds knowledge. This inspiration has to be based on a great intellectual capacity which supports & holds the flood of the inspiration. Thus rich, thus strong & plenteous, thus purifying the divine inspiration has to hold & govern the Sacrifice.

Yajnam dadhe Sarasvatī. Saraswati upholds the Yajna; she has accepted the office of governance & already upbears in her strength the action of the sacrifice.

In that action she is **Chodayitrī śunritānām, chetantī sumatīnām**. 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 & right seeing become spontaneously the substance of our purified mental state, proceed from Saraswati & 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.

Spiritual knowledge is not natural to the mind; it is in us a higher faculty concealed & sleeping, not active to our consciousness. It is only when the inspiration of a divine enlightenment, —**Saraswatī ketuná**, in the concrete Vedic language, — seizes on that self-luminous faculty & 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 perception & reason, but asleep, sushupta, achetana, on the level of the pure ideal knowledge. He wishes it to awake to the divine knowledge & his whole mental state to be illumined by it.

The divine Inspiration has to awaken to conscious activity this great water now lying still & veiled in our humanity. This great awakening Saraswati now in the action of the Sacrifice effects for Madhuchchhandas—**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 & many-branching activity are possessed and illumined. **Dhiyo víśvá vi rájati**. She illumines variously or in various directions, or, less probably, she entirely illumines, all the activities of the understanding. This invasion & 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 jyotih, is the culmination of this sacrifice of Madhuchchhandas.

[14/133-5]

It is the divine inspiration, Saraswati, rich [vājinī-vatī] with mental substance & clearness [vājebhiḥ], who will keep the system purified [pāvakā], uphold [dadhe] sovereignly [vaṣtu] the Yajna, & illumine [vi rájati] all [víśvāḥ] the actions of the understanding [dhiyaḥ], by awakening [cetayati] with the high divine perception, daivyena ketuna, the great [mahāḥ] sea [arṇaḥ] of ideal knowledge above. [14/159]

SUKTA 4

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥ 01.004.01 ॥

सुरूपऽकृत्नुम्¹ ऊतये² सुदुघाम्ऽइव³ गोऽदुहे⁴ ।
जुहूमसि⁵ द्यविऽद्यवि⁶ ॥

surūpa-kṛtṇum | ūtaye | sudughām-iva | go-duhe |
juhūmasi | dyavi-dyavi ॥

⁵We call ⁶day by day ²for our protection ¹the Maker [kṛtṇum] of perfect forms [surūpa] ³like [iva] a good milch-cow [sudughām] ⁴for the milker [duhe] of the Cows of Light [go]. [14/200]

¹The fashioner [kṛtṇum] of perfect forms [surūpa], ³like [iva] a good yielder [sudughām] ⁴for the milker [duhe] of the Herds [go], ⁵we call ²for increase ⁶from day to day. [15/257]

[Notes]

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 [surūpa-kṛtṇum]. The image presented is that of a cow giving abundantly its yield [sudughām] to the milker of the herds [go-duhe]. The word go means in Sanskrit both a cow and a ray of light. 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 [dyavi-dyavi] increase [ūtaye] of this light of Truth by his fuller activity pouring rays [go-duhe] in a rich yield [sudughām-iva] upon the receptive mind. [15/262]

In the first word of the first rik he describes Indra as **surūpa-kṛtṇu**, a fashioner of perfect or beautiful images or forms, or possibly a good fashioner of forms. Indra, god of mental force, is indeed a maker of beautiful forms or perfect images or a good fashioner of forms. Indra is, indeed, the direct builder of all forms; it is Mind that measures, limits & by its stress compels the infinite plastic Idea to objectivise Brahman in fixed mental & material forms.

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 go-duhe**. 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**.

Go in the Vedic tongue is not confined to the ordinary sense, cattle, but means frequently ray or light. The rays of Surya, of ideal knowledge, are the cows of the milking; the constant stream of thought-forms are their yield.

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”. 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.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity & 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; 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 principles, 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, & the three bodies, physical, subtle and tyal (sthula, sūkshma and kārana).

[14/365-8]

The forms are those beautiful & 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 & joyous activity (revato madah – 1.4.2) 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 & multitudinous. [14/101]

उप नः सवना गहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ॥ 01.004.02 ॥

उप¹ नः² सवना³ आ⁴ गहि⁵ सोमस्य⁶ सोमपाः⁷ पिब⁸ ।

गोदाः⁹ इत्¹⁰ रेवतः¹¹ मदः¹² ॥

upa | naḥ | savanā | ā | gahi | somasya | soma-pāḥ | piba |
go-dāḥ | it | revataḥ | madaḥ ॥

^{1,4,5}Come to ²our ³wine-offerings; ⁸drink ⁶of the wine, ⁷O wine-drinker; ¹¹thou art full of riches and ¹²thy ecstasy ⁹is a giver [dāḥ] of Light [go]. [14/200]

^{1,4,5}Come ²to us, ³O thou who art a distiller of the nectar, ⁷thou, the Soma-drinker, ⁸drink ⁶of

the impetuously ecstatic Soma wine & ¹¹be in the rapture ¹²of its intoxication ⁹our giver [dāḥ] of illuminating light [go]. [14/99]

“⁷Thou, the Soma-drinker,” cries Madhuchchhandas, “^{1,4,5}come to ²our ³outpourings and ⁸drink ⁶of the Soma, ¹⁰for verily ⁹light-giving is ¹²the intoxication of thee ¹¹in thy impetuosity.” [14/369]

^{1,4,5}Come to ²our ³Soma-offerings. ⁷O Soma-drinker, ⁸drink ⁶of the Soma-wine; ¹²the intoxication ¹¹of thy rapture ^{9a}gives [dāḥ] ¹⁰indeed ^{9b}the Light [go]. [15/257]

[Notes]

For instance in 1.4.2 it is said of Indra, the maker of perfect forms [surūpa-kṛtnum] who is as a good milker [sudughām-iva] in the milking of the cows [go-duhe], that his ecstasy [madaḥ] of the Soma-Wine is verily [it] “cow-giving” [go-dāḥ], **godā id revato madaḥ**. 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. [15/125]

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 [go-dāḥ] indeed [it] is the intoxication of thee [madaḥ] in thy rapture [revataḥ].” [15/262]

Id lays emphasis on **godā** as the capacity in which, the purpose for which Indra is to drink. **Revato** and **madaḥ** give the conditions under which Indra becomes a giver of illumination, the rushing & impetuous ecstasy produced by the Soma wine. [14/99-100]

savanā is the Soma-offering, but the word often retains something of its basic meaning, — the outpressing or outpouring of the Soma... “We are pressing out for the use of the gods the nectar of joyous vitality within us [naḥ savanā],” he says in effect, “come therefore to that rite [ā gahi]; thou, the Soma-drinker [soma-pāḥ], take thy part [piba] of the nectar offered to thee [somasya]. Verily [it] light-giving [go-dāḥ] is the intoxication [madaḥ] of thee impetuous [revataḥ].” 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. [14/369]

अथा ते अन्तमानां विद्याम सुमतीनां ।

मा नो अति ख्य आ गहि ॥ 01.004.03 ॥

अथ¹ ते² अन्तमानाम्³ विद्याम्⁴ सुऽमतीनाम्⁵ ।

मा⁶ नः⁷ अति⁸ ख्यः⁹ आ¹⁰ गहि¹¹ ॥

atha | te | antamānām | vidyāma | su-matīnām |

mā | naḥ | ati | khyah | ā | gahi ॥

¹Then ⁴may we know ²thy ³most intimate ⁵right-thinkings; ⁹manifest ⁶not ⁸beyond ⁷us, ^{10,11}come. [14/200]

¹Then ⁴may we know ^{5a}somewhat of ²thy ³most intimate ^{5b}felicities of thinkings, ^{9a}manifest ⁶not ^{9b}a thought ⁸beyond ⁷us, ^{10,11}come. [14/371]

¹Then ⁴may we know ²thy ³ultimate ⁵perceptions of the intellect. ^{8a,9}Pass ⁷us ⁶not ^{8b}by — ^{10,11}O come! [14/99]

¹Then ⁴may we know ^{5a}somewhat of ²thy ³uttermost ^{5b}right thinkings. ⁹Show ⁶not ⁸beyond ⁷us, ^{10,11}come. [15/257]

[Notes]

For then [atha] it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at [vidyāma] something of the finalities [antamānām] of knowledge possible to the illuminated intelligence [su-matīnām]. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be [mā] flashes and dazzling manifestations [khyah] which by going beyond [ati] our powers elude expression in right form and confuse the receptive mind. [15/262-3]

“Then indeed” says Madhuchchhandas, “may we know somewhat of thy most intimate felicities of thinking, manifest not a thought beyond us, come.” “But” says the Rishi “let not thy revelation of thought be beyond our capacities already developed”. In this idea, for this deep, precise and limited purpose, “come”. 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 & profound thinking of which the mental energy in us is capable. “But” says the Rishi “let not [mā] thy revelation of thought [khyah] be beyond [ati] our [naḥ] 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” [ā gahi]. [14/371]

परेहि विग्रमस्तृतमिद्रं पृच्छा विपश्चितं ।

यस्ते सखिभ्य आ वरं ॥ 01.004.04 ॥

परा¹ इहि² विग्रम्³ अस्तृतम्⁴ इन्द्रम्⁵ पृच्छ⁶ विपःऽचितम्⁷ ।

यः⁸ ते⁹ सखिभ्यः¹⁰ आ¹¹ वरम्¹² ॥

parā | ihi | vigrām | astṛtam | indram | pṛccha | vipaḥ-citam |

yaḥ | te | sakhi-bhyaḥ | ā | varam ||

²Come ¹over ⁵to Indra ³the vigorous, ⁴the unoverthrown, ⁶question ⁷the illumined [vipaḥ] in mind [citam] ⁸who ¹¹has given ^{10a}to ⁹thy ^{10b}friends ¹²their desirable boon. [14/200-1]

²Come ¹over, ⁶question ⁵Indra ⁷of the clear-seeing [vipaḥ] mind [citam], ³the vigorous, ⁴the unoverthrown, ⁸who ⁹to thy ¹⁰comrades ¹¹has brought ¹²the highest good. [15/257]

[Notes]

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond [parā ihi] the obstruction of the adverse suggestions opposed to him and by questioning [pṛccha] the divine Intelligence [indram] progress [ā] to the highest good [varam] which [yaḥ] it has already given to others [sakhi-bhyaḥ]. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obscurity. Swift of movement, intense, energetic [vigraṃ], it does not by its energy stumble in its paths [astr̥tam] like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible [astr̥tam] energy [vigraṃ] it does not succumb to the attacks whether of the Coverers or of the powers that limit. [15/263]

Indra, the impetuous [revataḥ], the intoxicated [madaḥ] Soma-drinker [soma-pāḥ], is also a god of vigorous strength [vigraṃ], “uno’erthrown” [astr̥tam], capable of bearing without a stagger or a fall the utmost burden of activity demanded of him. **Parehi**, says the singer; him approach, have recourse or take refuge with him; for he will bear triumphantly all the swift & impetuous activity that is demanded of him and lead you mightily into the peace of self-fulfilment. The Rishi adds, **pṛccha vipaḥ-citam**; question him, for he has the eye of discerning thought. [14/373-4]

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।

दधाना इन्द्र इदुवः ॥ 01.004.05 ॥

उत¹ ब्रुवन्तु² नः³ निदः⁴ निः⁵ अन्यतः⁶ चित्⁷ आरत⁸ ।

दधानाः⁹ इन्द्रे¹⁰ इत्¹¹ दुवः¹² ॥

uta | bruvantu | naḥ | nidaḥ | niḥ | anyataḥ | cit | ārata |
dadhānāḥ | indre | it | duvaḥ ||

¹And ^{2a}may ⁴the Binders ^{2b}say ³to us, “^{5,8}Go forth ⁶elsewhere ⁷also ⁹holding ¹⁰in Indra [¹¹alone - 5.12.2] ¹²your work of worship.” [14/201]

¹And ^{2a}may ⁴the Restrainers (or Censurers) ^{2b}say ³to us, “^{5,8}Nay, forth and strive on ⁷even ⁶in other fields, ⁹reposing ¹⁰on Indra [¹¹alone - 5.12.2] ¹²your activity.” [15/258]

[Notes]

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 overpassed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the Confiners or Censurers [nidaḥ], who, without altogether obscuring the rays [Vritra] or damming up the energies [Panis], 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. [15/261-2]

With this fuller light opening on to the finalities [antamānām] of mental knowledge [sumatīnām], the powers of Limitation [nidaḥ] will be satisfied and of themselves will withdraw, consenting [bruvantu] to the farther advance and to the new [anyataḥ] luminous activities [ārata]. They will say [bruvantu], 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 [anyataḥ] pursue then your conquering march [niḥ ārata]. Repose [dadhānāḥ] this action [duvaḥ] wholly [it] on the divine Intelligence [indre], not upon your lower capacities. For it is the greater surrender which gives you the greater right.” The word **ārata**, move or strive, 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; ārata, with the rest of the phrase, might be translated, “Out and push forward in other fields.” [15/263-4]

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।

स्यामेदिन्द्रस्य शर्मणि ॥ 01.004.06 ॥

उत¹ नः² सुभगान्³ अरिः⁴ वोचेयुः⁵ दस्म⁶ कृष्टयः⁷ ।

स्याम⁸ इत्⁹ इन्द्रस्य¹⁰ शर्मणि¹¹ ॥

uta | naḥ | su-bhagān | ariḥ | voceyuh | dasma | kṛṣṭayah |
syāma | it | indrasya | śarmaṇi ॥

¹And ^{5a}may ⁴the enemy peoples ^{5b}call ²us ³blessed, ⁶O Puissant; ⁸may we abide ^{11a}in ¹⁰Indra’s ^{11b}peace. [14/201]

¹And ^{5a}may ⁴the fighters, ⁷doers of the work (or, ⁴the Aryan ⁷people or ⁴the warlike ⁷nation), ^{5b}declare ²us ³entirely blessed, ⁶O achiever; ⁸may we abide ^{11a}in ¹⁰Indra’s ^{11b}peace. [15/258]

[Notes]

The **ariḥ kṛṣṭayah** are, I think, not the Aryan nations on earth, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yokefellows (sakhāyaḥ, yujaḥ, jāmayah), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they [ariḥ kṛṣṭayah] too, satisfied, must affirm [voceyuh] finally their task accomplished by the fullness

of human bliss [su-bhagān], when the soul shall rest [syāma] in the peace [śarmani] of Indra [indrasya] that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude. [15/264]

एमाशुमाशवे भर यज्ञश्रियं नृमादनं ।

पतयन्मंदयत्सखं ॥ 01.004.07 ॥

आ¹ ईम्² आशुम्³ आशवे⁴ भर⁵ यज्ञऽश्रियम्⁶ नृमादनम्⁷ ।

पतयत्⁸ मन्दयत्⁹सखम्⁹ ॥

ā | im | āsum | āsave | bhara | yajña-śriyam | nṛ-mādanam |
patayat | mandayat-sakham ॥

^{1,5}Bring ⁴for the swift [Indra] ²this ³swift [Soma] ⁶glory [śriyam] of the sacrifice [yajna] ⁷that intoxicates [mādanam] the Gods [nṛ]; ⁸may it [Soma] set on his march ⁹him [Indra] who gives rapture [mandayat] to his friends [sakham]. [14/201]

³Intense [Soma] ⁴for the intense [Indra] ^{1,5}bring thou ²this ⁶glory [śriyam] of the sacrifice [yajna] ⁷that intoxicates [mādanam] the Man [nṛ], ⁸carrying forward on the way ⁹Indra who gives joy [mandayat] to his friend [sakham]. [15/258]

[Notes]

Therefore is the divine Ananda poured out to be made swift and intense [āsum] in the system and offered to Indra [āsave] 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 [nṛ-mādanam]. The divine Intelligence will be able to move forward in the journey yet uncompleted [patayat] and will return the gift by fresh powers of the Beatitude descending upon the friend of God [mandayat-sakham]. [15/264]

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।

प्रावो वाजेषु वाजिनं ॥ 01.004.08 ॥

अस्य¹ पीत्वा² शतऽक्रतो³ घनः⁴ वृत्राणाम्⁵ अभवः⁶ ।

प्र⁷ आवः⁸ वाजेषु⁹ वाजिनम्¹⁰ ॥

asya | pītvā | śatakrato iti śata-krato | ghaṇaḥ | vṛtrāṇām | abhavaḥ |
pra | āvaḥ | vājeṣu | vājinam ॥

²Drinking ¹of this [Soma], ³O thou of the hundred works, ⁶thou becamest ⁴a slayer ⁵of the Coverers and ^{7,8}thou hast protected ¹⁰the man of plenitude ⁹in his plenty. [14/201]

²When thou hadst drunk ¹of this [Soma], ³O thou of the hundred activities, ⁶thou becamest ⁴a slayer ⁵of the Coverers and ^{7,8}protectedst ¹⁰the rich mind ⁹in its riches. [15/258]

[Notes]

For it was in this strength [asya pītvā] that the Divine Mind in man [Indra] destroyed

[ghanah] all that opposed, as Coverers or besiegers [vṛtrāṇām], its hundredfold activities of will and of thought [śata-krato]; in this strength [asya pītvā] it protected [āvaḥ] afterwards [pra] the rich [vājinam] and various possessions [vājeṣu] already won in past battles from the Atris and Dasyus, devourers and plunderers of our gains. [15/264]

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।

धनानामिन्द्र सातये ॥ 01.004.09 ॥

तम्¹ त्वा² वाजेषु³ वाजिनम्⁴ वाजयामः⁵ शतऽक्रतो⁶ ।

धनानाम्⁷ इन्द्र⁸ सातये⁹ ॥

tam | tvā | vājeṣu | vājinam | vājayāmaḥ | śatakrato iti śata-krato |
dhanānām | indra | sātaye ॥

¹So ⁵we replenish ²thee ³in the plenitude ⁴of thy plenitude of the plenty, ⁸O Indra ⁶of the hundred works, ⁹for the winning ⁷of the Riches. [14/201]

²Thee ¹thus ⁴rich ³in thy riches ⁵we enrich again, ⁸O Indra, ⁶O thou of the hundred activities, ⁹for the safe enjoyment ⁷of our havings. [15/259]

[Notes]

Although, continues Madhuchchhandas, that Intelligence is already thus rich and variously stored [vājeṣu vājinam] we seek to increase yet more its force of abundance [vājayāmaḥ], removing the Restrainers as well as the Vritras, so that we may have the full and assured possession [sātaye] of our riches [dhanānām]. [15/264]

यो रायोऽवनिर्महान्सुपारः सुन्वतः सखा ।

तस्मा इन्द्राय गायत ॥ 01.004.10 ॥

यः¹ रायः² अवनिः³ महान्⁴ सुऽपारः⁵ सुन्वतः⁶ सखा⁷ ।

तस्मै⁸ इन्द्राय⁹ गायत¹⁰ ॥

yaḥ | rāyaḥ | avaniḥ | mahān | su-pāraḥ | sunvataḥ | sakhā |
tasmai | indrāya | gāyata ॥

¹He who ⁴is a great ³continent ²of riches and ⁵takes us easily over, ⁷a friend ⁶of the offerer of the wine, ⁸to that ⁹Indra ¹⁰sing. [14/201]

¹He who ⁴in his vastness is ³a continent ²of bliss, — ⁷the friend ⁶of the Soma-giver and ⁵he carries him safely through, — ⁸to that ⁹Indra ¹⁰raise the chant. [15/259]

[Notes]

For this [yaḥ] Light is, in its entire greatness free from limitation [mahān], a continent [avaniḥ] of felicity [rāyaḥ]; this Power is that which befriends [sakhā] the human soul [sunvataḥ] and carries it safe through the battle, to the end of its march, to the summit of its aspiration [su-pāraḥ]. [15/265]

SUKTA 5

आ त्वेता नि षीदतेद्रमभि प्र गायत ।

सखायः स्तोमवाहसः ॥ 01.005.01 ॥

आ¹ । तु² । आ³ । इत⁴ । नि⁵ । सीदत⁶ । इन्द्रम्⁷ । अभि⁸ । प्र⁹ । गायत¹⁰ ।

सखायः¹¹ । स्तोमऽवाहसः¹² ॥

ā | tu | ā | ita | ni | sīdata | indram | abhi | pra | gāyata |
sakhāyaḥ | stoma-vāhasaḥ ॥

¹Come, ⁶sit ⁵down, ^{8,9,10}sing ⁷to Indra, ¹²O chant-bearers, ¹¹friends! [14/201]

²But ¹approach, ²but ⁶sit ⁵down, ¹⁰sing ⁹out ⁸towards ⁷Indra, ¹¹O friends ¹²who bear the burden [vāhasaḥ] of the psalm [stoma]. [14/374]

[Notes]

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 & rhythmic speech tends by the essential nature of *mantra* to bring forward & 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. [14/374]

पुरुतमं पुरूणामीशानं वार्याणां ।

इंद्रं सोमे सचा सुते ॥ 01.005.02 ॥

पुरुऽतमम्¹ । पुरूणाम्² । ईशानम्³ । वार्याणाम्⁴ ।

इन्द्रम्⁵ । सोमे⁶ । सचा⁷ । सुते⁸ ॥

puru-tamam | purūṇām | īśānam | vāryāṇām |
indram | some | sacā | sute ॥

⁷Together ⁶when the wine ⁸has been pressed, ⁵to Indra ¹the multitudinous, ³master ²of many ⁴desirable things. [14/201]

⁶When the nectar ⁸has been distilled, then ⁵it is Indra ⁷I take for friend, ¹the mightiest of all ²that is mighty, ³the lord ⁴of all highest things. [14/374]

[Notes]

Puru-tamam purūṇām can have only one meaning & grammatical connection, “most पुरु among all that are पुरु”, just as ईशानो वार्याणां [īśānam vāryāṇām] means “master among all that is

supreme”. वर्य may indeed mean “desirable”, very much in the underlying sense of वर, a boon, but “supreme” rather than “desirable” chimes with ईशान & suits the balance of the phrases.

सच्चा [sacā] is accepted invariably by the grammarians as an adverb in the sense of “together” formed from Rt सच्च् to adhere, to accompany. If सचस्व can mean “to consort with, always dwell with as a friend” (1.1.9), सच्चा in the Active may very well mean “I keep with me as a friend or comrade.” In the first verse the Rishi invites his “friends” or “life-companions” to sing the psalm of Indra; the second states the object & purpose of their singing which is to have this mighty & supreme Master of things as a friend, — the peculiar purpose of Madhuchchhanda 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. [14/375]

स घा नो योग आ भुवत्स राये स पुरंध्यां ।

गमद्वाजेभिरा स नः ॥ 01.005.03 ॥

सः¹ । घ² । नः³ । योगे⁴ । आ⁵ । भुवत्⁶ । सः⁷ । राये⁸ । सः⁹ । पुरम्¹⁰ ।

गमत्¹¹ । वाजेभिः¹² । आ¹³ । सः¹⁴ । नः¹⁵ ॥

saḥ | gha | naḥ | yoge | ā | bhuvat | saḥ | rāye | saḥ | puram-dhyām |
gamat | vājebhiḥ | ā | saḥ | naḥ ॥

¹He ^{5,6}shall come into being ³in us ⁴in our joining to our desire. ⁷He ⁸for the felicitous treasure, ⁹he ¹⁰in the goddess who holds the city, ^{13,11}shall come ¹⁵to us ¹²with his plenitudes. [14/201]

^{1,2}It was he that ^{5,6}was ever present ³to us ⁴in the union (with our desire), ⁷he ever ⁸for our felicity, ⁹he ever ¹⁰in the holding of our city; ever ¹⁴he ^{13,11}came to us ¹²with gifts of substance (in his hands). [14/375-6]

¹⁰पुरंधिः means either “many-thoughted”, or या पुरं धारयति सा “holder of the house” (the house is the embodied being of man) [14/474].

[Notes]

स घा. [saḥ gha] The emphasis is on सः [saḥ] which is, therefore, repeated with each case of application स योगे [saḥ yoge], स राये [saḥ rāye], स पुरन्ध्याम् [saḥ puram-dhyām]; and घा [gha] serves to bring out the intention of the Rishi to emphasise the word.

He is explaining why it is towards Indra, इन्द्रमभि [indram abhi – 1.5.1], that the psalm [stoma – 1.5.1] must be upheld [vāhasaḥ - 1.5.1]; for it is Indra that is there always in the getting of our desire [saḥ yoge], Indra always when felicity is the result of our active consciousness [saḥ rāye], Indra always when our gettings & our felicity are attacked & our city has to be held against the dasyus, the robbers, the foes [saḥ puram-dhyām].

He [saḥ] comes [ā gamat] to us [naḥ] always bringing fresh substance to our mental faculties, increased resources of mental force for our active consciousness [vājebhiḥ].

योग [yoge]. 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 [puram-dhyām]. पुर is that which is filled or that which contains & 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.

भुवत् [bhuvat], गमत् [gamat], —the habitual past, formed direct from the proper stem भू, गम्. [14/375-6]

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।

तस्मा इंद्राय गायत ॥ 01.005.04 ॥

यस्य¹ । सम्स्थे² । न³ । वृण्वते⁴ । हरी⁵ इति । समत्सु⁶ । शत्रवः⁷ ।
तस्मै⁸ । इंद्राय⁹ । गायत¹⁰ ॥

yasya | sam-sthe | na | vṛṇvate | harī iti | samat-su | śatravaḥ |
tasmai | indrāya | gāyata ॥

¹In his ²meeting and shock ⁷the enemy ^{4a}ring ³not ^{4b}in ⁵his two bright steeds ⁶in the battles; ⁸to that ⁹Indra ¹⁰sing. [14/201]

¹⁰Sing ⁸to that ⁹Indra ¹whose ⁵steeds ³no ⁷foemen ⁶in our battles ⁴can withstand ²in the shock. [14/376]

[Notes]

संस्थे [sam-sthe]. In connection with battle, it may well mean the meeting and locked struggle of two enemies, and वृण्वते [vṛṇvate] 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 [sam-sthe] of battle [samat-su], they cannot [na] succeed in restraining [vṛṇvate] the progress of his car; it forces always the obstacles & moves forward to its goal. [14/376-7]

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।

सोमासो दध्याशिरः ॥ 01.005.05 ॥

सुतपाव्ने¹ । सुताः² । इमे³ । शुचयः⁴ । यन्ति⁵ । वीतये⁶ ।
सोमासः⁷ । दधिऽआशिरः⁸ ॥

suta-pāvne | sutāḥ | ime | śucayaḥ | yanti | vītaye |

somāsaḥ | dadhi-āśiraḥ ||

⁴Pure ³the[se] ²pressed offerings ⁵go ¹to the drinker of the draught ⁶that he may quaff, ⁷nectar-juices of wine ⁸mingled with the curd. [14/201]

¹Distilled for purification are ³these ⁷juices of the Soma; ⁴pure, ⁵they are spent ⁶for thy manifestation, ⁸able then to bear their own intensity. [14/377]

[Notes]

सुतपाव्ने [suta-pāvne]. 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 सुतपाव्ने, 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, सुतपाव्ने [suta-pāvne]; when they are purified, शुचयो [śucayaḥ], they then come into use यन्ति वीतये [yanti vītaye], because they are then दध्याशिरः [dadhi-āśiraḥ].

वीतये [vītaye]. 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 & activity of that which is in us unmanifest, vague or inactive. It is वीतये [vītaye] or देववीतये, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated & conducted internally in subjective meditation & surrender, externally in objective worship & oblation. The Soma-juices purified यन्ति वीतये [yanti vītaye] 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 [dadhi-āśiraḥ]. This expression must either consist of two separate words, दधि [dadhi] & आशिरः [āśiraḥ] wrongly combined in the Padapatha or it is a compound epithet—as Sayana takes it—of सोमासः [somāsaḥ].

In the first case, दधि [dadhi] mean curd & आशिरः [āśiraḥ] 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 & here, purified, go Somas, curd and milks for eating.”

But it is clear from the construction & arrangement of words that दधि-आशिरः [dadhi-āśiraḥ] is an epithet of सोमासः [somāsaḥ]. दधि [dadhi] will then be a verbal adjective formed by reduplication from धि (cf दधिष्व, the adjective दधि etc) upholding, able to uphold and आशिरः [āśiraḥ] 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 & force necessary for Indra’s action. [14/377-9]

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।

इंद्र ज्यैष्ठ्याय सुक्रतो ॥ 01.005.06 ॥

त्वम्¹ । सुतस्य² । पीतये³ । सद्यः⁴ । वृद्धः⁵ । अजायथाः⁶ ।

इन्द्र⁷ । ज्यैष्ठ्याय⁸ । सुक्रतो⁹ इति सुऽक्रतो ॥

tvam | sutasya | pītaye | sadyaḥ | vṛddhaḥ | ajāyathāḥ |

indra | jyaiṣṭhyāya | sukrato iti su-krato ॥

⁷O Indra ⁹well-powered to the work, ^{6a}born ^{2,3}to the wine-drinking ^{6b}wast ¹thou and ⁴at once ⁵increased ⁸to be the greatest of all. [14/201]

¹Thou ³for the drinking ²of the Soma-juice ⁴straightway ⁶didst appear ⁵increased, ⁷O Indra, ⁸for supremacy, ⁹O great in strength. [14/379]

[Notes]

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 & 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 [sadyaḥ ajāyathāḥ], but he manifests वृद्धो [vṛddhaḥ] 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 [sutasya pītaye] & ज्यैष्ठ्याय [jyaiṣṭhyāya], primarily for the drinking [pītaye] of the joy & vitality that has been distilled [sutasya], secondarily, through & as a result of the taking up of that joy & 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 & greatest (ज्येष्ठ) of the battling gods [jyaiṣṭhyāya]. Therefore is the appellation सुक्रतो [sukrato] placed at the end in order to explain ज्यैष्ठ्याय [jyaiṣṭhyāya]. 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. [14/379-80]

आ त्वा विशंत्वाशवः सोमास इंद्र गिर्वणः ।

शं ते संतु प्रचेतसे ॥ 01.005.07 ॥

आ¹ । त्वा² । विशन्तु³ । आशवः⁴ । सोमासः⁵ । इंद्र⁶ । गिर्वणः⁷ ।

शम्⁸ । ते⁹ । सन्तु¹⁰ । प्रऽचेतसे¹¹ ॥

ā | tvā | viśantu | āśavaḥ | somāsaḥ | indra | girvaṇaḥ |

śam | te | santu | pra-cetase ॥

⁶O Indra ⁷who hast joy of speech, ^{3a}let ⁴the swift ⁵powers of wine ^{3b}enter ¹into ²thee; ¹⁰let them be ⁸a bliss ^{11a}to the wisdom of ⁹thy ^{11b}heart. [14/201]

^{3a}May ⁴the fiery ⁵Soma-juices ^{3b}enter ¹into ²thee, ⁶O Indra, ⁷thou who hast delight in the

Word; ¹⁰may they be ⁸peace ⁹to thee ¹¹in thy forward-acting awareness. [14/380]

[Notes]

आशवः [āśavaḥ]. आशु like आशिर means devouring, fiery, intense, impetuous, swift—cf the senses of आशिर fire, the sun, a demon. The joy & vitality are to pervade the mental force and, because this is to be done in the force of the word, the mantras, गिरः, therefore Indra is addressed as गिर्वणः [girvaṇaḥ],—the word, besides, preparing after the fashion of Vedic interlinking the transition of the thought to the subject of the next verse.

प्रचेतसे [pra-cetase]. 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 & is put out in activity, it brings eagerness, disturbance, trouble, an excitement of activity & exhaustion of relapse. There is अशान्ति, absence of शं [śam]. It is easy to avoid this when there is quietude & the ananda is merely enjoyed, not utilised. But Indra, as mental force, has to be prachetas, consciously active, putting his consciousness forward in thought & action, प्रचेतस्, he has to absorb the Soma-wine & 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. [14/380-1]

त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो ।

त्वां वर्धन्तु नो गिरः ॥ 01.005.08 ॥

त्वाम्¹ । स्तोमाः² । अवीवृधन्³ । त्वाम्⁴ । उक्था⁵ । शतक्रतो⁶ इति शतऽक्रतो ।

त्वाम्⁷ । वर्धन्तु⁸ । नः⁹ । गिरः¹⁰ ॥

tvām | stomāḥ | avīvṛdhan | tvām | ukthā | śatakrato iti śata-krato |

tvām | vardhantu | naḥ | girah ||

²Chant and ⁵utterance ³ever increased ^{1,4}thee, ⁶O lord of a hundred active powers; then ⁷thee ^{8a}let ⁹our ¹⁰words ^{8b}increase. [14/202]

¹Thee ²the hymns of praise ³have increased, ⁴thee, ⁵the hymns of prayer, ⁶O Indra of the hundred might; ⁷thee ^{8a}may ⁹our ¹⁰Words ^{8b}increase. [14/381]

[Notes]

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

गिरः [girah] takes up the गिर्वणः [girvaṇaḥ] 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 [pra gāyata] 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 & the utility of this divine increase in the fiery strength of the Soma offering. [14/381]

अक्षितोत्तिः सनेदिमं वाजमिन्द्रः सहस्रिणं ।
यस्मिन्विश्वानि पौंस्या ॥ 01.005.09 ॥

अक्षितऽऊतिः¹ । सनेत्² । इमम्³ । वाजम्⁴ । इन्द्रः⁵ । सहस्रिणम्⁶ ।
यस्मिन्⁷ । विश्वानि⁸ । पौंस्या⁹ ॥

akṣita-ūtiḥ | sanet | imam | vājam | indraḥ | sahasriṇam |
yasmin | viśvāni | paṁsyā ॥

⁵Indra has ¹unwasting prosperities and ²shall get me ³this ⁶thousandfold ⁴plenty ⁷in which are ⁸all ⁹masculine strengths. [14/202]

¹Unimpaired in his expansion ^{2a}may ⁵Indra ^{2b}safeguard ³this ⁶myriad ⁴wealth (of mind) ⁷on which ⁸all ⁹our strengths are established. [14/381]

[Notes]

अक्षितोत्तिः [akṣita-ūtiḥ]. ऊतिः [ūtiḥ] is expansion. Indra is supposed to have increased mental force in accordance with past experience (वृद्धो अजायथाः, अवीवृधन्) [vṛddhaḥ ajāyathāḥ - 1.5.6, avīvṛdhan - 1.5.8] and in answer to the prayer त्वां वर्धन्तु नो गिरः [tvām vardhantu naḥ giraḥ - 1.5.8]; the Rishi prays that that increased mental force may remain unimpaired अक्षित [akṣita], and that the Lord of the Force, thus preserved in the expansion of his power, may safeguard, preserve or keep safe (सनेद्) [sanet] this substance of mind, this rich mind-stuff full of the force of Indra सहस्रिणं [sahasriṇam] in which [yasmin] all [viśvāni] human strengths [paṁsyā] repose for their effectiveness and stability.

सनेद् [sanet]. सन् is the basis of the Latin sanus, sound, sane, in health which rests on the fundamental sense “well-preserved, safe from harm”, & of the Sanscrit सनत्, सना, सनात्, सनातनः perpetual, eternal, & 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 [sahasriṇam] must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्र meant originally as an adjective plentiful or forceful, or as a noun, plenty or force; सहस्रिणं [sahasriṇam] would then mean “abundantly plentiful” or “rich in force”. In any case, it describes well the myriad-shaped wealth of mind-stuff & mind-force which is the basis of all our masculine activities or practical masteries, यस्मिन् विश्वानि पौंस्या [yasmin viśvāni paṁsyā]. [14/381-3]

मा नो मर्ता अभि द्रुहन्तनूनामिद्र गिर्वणः ।

ईशानो यवया वधं ॥ 01.005.10 ॥

मा¹ । नः² । मर्ताः³ । अभि⁴ । द्रुहन्⁵ । तनूनाम्⁶ । इन्द्र⁷ । गिर्वणः⁸ ।

ईशानः⁹ । यवय¹⁰ । वधम्¹¹ ॥

mā । naḥ । martāḥ । abhi । druhan । tanūnām । indra । girvaṇaḥ ।
īśānaḥ । yavaya । vadham ॥

⁷O Indra ⁸who hast joy of speech, ^{5a}let ¹not ³those who are mortal ^{4,5b}harm ²our ⁶bodies.

⁹Thou art the lord, ¹⁰ward off ¹¹the stroke. [14/202]

^{5a}Let ¹not ³mortal men (or, let not the slayers) ^{4,5b}do hurt to us, ⁷O Indra ⁸who delightest in the mantra; ⁹be the lord ²of our ⁶bodies & ¹⁰give us to ward off ¹¹the stroke. [14/383]

[Notes]

मर्ताः [martāḥ] 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. मर्तः undoubtedly means mortal in the Veda, but it is possible that it bears also the sense of slayer, smiter, deadly one like मर्त् 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 [tanūnām] as subject to अभि [abhi]. I take it subject to ईशानो [īśānaḥ] which is otherwise otiose & pointless in the sentence. But, in any case, whether we associate तनूनाम् with अभि or मर्ताः or ईशानो, ईशानो must refer back to तनूनाम्.

The significant use of गिर्वणः [girvaṇaḥ] 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 & 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) & give us to ward off the stroke.”

[14/383-4]

SUKTA 6

युञ्जति ब्रध्नमरुषं चरंतं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ 01.006.01 ॥

युञ्जन्ति¹ । ब्रध्नम्² । अरुषम्³ । चरन्तम्⁴ । परि⁵ । तस्थुषः⁶ ।
रोचन्ते⁷ । रोचना⁸ । दिवि⁹ ॥

yuñjanti | bradhnam | aruṣam | carantam | pari | tasthuṣaḥ |
rocante | rocanā | divi ॥

²The great ³bright horse ¹they yoke and ⁶stand ⁵around him ⁴when he moves; ⁸the luminous regions ⁷are alight ⁹in heaven. [14/202]

³अरुष in the Veda means bright, and especially rosy-bright or rosy-red or simply bright red; red is the colour of Brahma, the creator, of the rajoguna and symbolic of action, force, desire etc. We must remember that in Indian yoga which has all its roots in the Veda, there is a fixed symbolism of colours. [16/614]

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ 01.006.02 ॥

युञ्जन्ति¹ । अस्य² । काम्या³ । हरी⁴ इति । विपक्षसा⁵ । रथे⁶ ।
शोणा⁷ । धृष्णू⁸ इति । नृवाहसा⁹ ॥

yuñjanti | asya | kāmyā | harī iti | vi-pakṣasā | rathe |
śoṇā | dhṛṣṇū iti | nṛ-vāhasā ॥

²His ³two desirable ⁴shining steeds ¹they yoke and ⁵stand on two sides ⁶in the car, ⁷red, ⁸violent, ⁹bearers [vāhasā] of the god [nṛ]. [14/202]

⁹Nṛ is applied to the male gods, active divine souls or powers, *puruṣās* [15/81]

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ 01.006.03 ॥

केतुम्¹ । कृण्वन्² । अकेतवे³ । पेशः⁴ । मर्याः⁵ । अपेशसे⁶ ।
सम्⁷ । उषत्भिः⁸ । अजायथाः⁹ ॥

ketum | kṛṇvan | aketave | peśaḥ | maryāḥ | apeśase |
sam | uṣat-bhiḥ | ajāyathāḥ ॥

⁵Thy fighters ²create ¹the vision of thought ³for the visionless and ⁴form ⁶for the formless and ⁷with them ⁸in their dawning brightness ⁹thou [Indra] wast born. [14/202]

¹ketuḥ means perception, a perceptive vision in the mental consciousness, a faculty of knowledge. [15/134]

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियं ॥ 01.006.04 ॥

आत्¹ । अह² । स्वधाम्³ । अनु⁴ । पुनः⁵ । गर्भऽत्वम्⁶ । आऽईरिरे⁷ ।
दधानाः⁸ । नाम⁹ । यज्ञियम्¹⁰ ॥

āt | aha | svadhām | anu | punaḥ | garbha-tvam | ā-īrīre |
dadhānāḥ | nāma | yajñiyam ॥

²O ⁵again ⁷they [Maruts] have come ⁶to birth in the womb ⁴by [following – 4.4.2] ³the fixed law of their nature ⁸holding ¹⁰the sacrificial ⁹Name. [14/202]

वीळु चिदारुजत्नुभिर्गुहा चिदिद्र वह्निभिः ।
अविन्द उस्त्रिया अनु ॥ 01.006.05 ॥

वीळु¹ । चित्² । आरुजत्नुऽभिः³ । गुहा⁴ । चित्⁵ । इन्द्र⁶ । वह्निभिः⁷ ।
अविन्दः⁸ । उस्त्रियाः⁹ । अनु¹⁰ ॥

vīḷu | cit | ārujatnu-bhiḥ | guhā | cit | indra | vahni-bhiḥ |
avindaḥ | usriyāḥ | anu ॥

³Breakers ²even ¹of what is strong, ⁷bringers ⁵even ⁴of what is in the secret cave, ⁶O Indra, ^{8,10}thou by them [by the breakers and the bringers – the Maruts] discoverest the trace ⁹of the shining ones. [14/202]

⁴The subconscious heart in things. [15/432 fn 6]

देवयंतो यथा मतिमच्छा विदद्वसुं गिरः ।
महामनूषत श्रुतं ॥ 01.006.06 ॥

देवऽयन्तः¹ । यथा² । मतिम्³ । अच्छ⁴ । विदत्ऽवसुम्⁵ । गिरः⁶ ।
महाम्⁷ । अनूषत⁸ । श्रुतम्⁹ ॥

deva-yantaḥ | yathā | matim | accha | vidat-vasum | girāḥ |
mahām | anūṣata | śrutam ॥

²And they are like ¹men that strive after the godhead and ⁶words ⁴that turn to ³the thought ⁵that discovers [vidat] treasures [vasum] and ⁸dawn to light in the wake of ⁷the great One ⁹whom we hear. [14/202]

¹seekers of the godhead, (4.11.5); builders of the godhead, (6.1.2)

⁸sound high (laud) (5.5.4)

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ 01.006.07 ॥

इन्द्रेण¹ । सम्² । हि³ । दृक्षसे⁴ । सम्ऽजग्मानः⁵ । अबिभ्युषा⁶ ।
मन्दू⁷ इति । समानऽवर्चसा⁸ ॥

indreṇa | sam | hi | dṛkṣase | sam-jagmānaḥ | abibhyuṣā |
mandū iti | samāna-varcasā ॥

⁵Travelling with ⁶fearless ¹Indra ^{2,3,4}you [Maruts] desire sight, ⁷[both] rapturous, ⁸[both] equal [samāna] in radiance [varcasā]. [14/202]

^{2,3,4}you are all-seeing (1.66.1); you have the (perfect) vision (4.1.6); you come into sight (4.52.5)

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः ॥ 01.006.08 ॥

अनवद्यैः¹ । अभिद्युऽभिः² । मखः³ । सहस्वत्⁴ । अर्चति⁵ ।

गणैः⁶ । इन्द्रस्य⁷ । काम्यैः⁸ ॥

anavadyaiḥ | abhidyu-bhiḥ | makhaḥ | sahasvat | arcati |
gaṇaiḥ | indrasya | kāmyaiḥ ॥

³The fighter ⁴mightily ⁵sings the word of light ¹[accompanied] by the faultless ⁶troops [Maruts] ²that lighten on him, ⁸the desirable ⁶bands ⁷of Indra. [14/202]

²luminous (3.27.1); that make to shine about him (4.4.6); whose light is all around (KS 4/104)

³sacrificer (4.3.7; 4.3.14; 8.75.14)

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।

समस्मिन्नृजते गिरः ॥ 01.006.09 ॥

अतः¹ । परिऽज्मन्² । आ³ । गहि⁴ । दिवः⁵ । वा⁶ । रोचनात्⁷ । अधि⁸ ।

सम्⁹ । अस्मिन्¹⁰ । ऋज्जते¹¹ । गिरः¹² ॥

ataḥ | pari-jman | ā | gahi | divaḥ | vā | rocanāt | adhi |
sam | asmin | ṛñjate | giraḥ ॥

¹Thence ^{3,4}come, ²O pervading divinity [Indra], ⁵from heaven, ^{5,7}where thou art in the luminous world. ¹²Our words ¹⁰in him ^{9,11}completely shine. [14/202]

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।

इंद्रं महो वा रजसः ॥ 01.006.10 ॥

इतः¹ । वा² । सातिम्³ । ईमहे⁴ । दिव⁵ । वा⁶ । पार्थिवात्⁷ । अधि⁸ ।

इन्द्रम्⁹ । महः¹⁰ । वा¹¹ । रजसः¹² ॥

itaḥ | vā | sātim | īmahe | divaḥ | vā | pāthivāt | adhi |
indram | mahāḥ | vā | rajasāḥ ॥

¹Hence [from here] ⁴we desire ³our getting, ⁶or ^{7,8}in the earth-region ⁵of heaven, ⁹Indra ⁴desire, ¹¹or ¹⁹in the great ¹²mid-world. [14/202]

³conquest (8.23.29)

SUKTA 7

इंद्रमिद्राथिनो बृहदिंद्रमर्केभिरर्किणः ।

इंद्रं वाणीरनूषत ॥ 01.007.01 ॥

इन्द्रम्¹ । इत्² । गाथिनः³ । बृहत्⁴ । इन्द्रम्⁵ । अर्केभिः⁶ । अर्किणः⁷ ।

इन्द्रम्⁸ । वाणीः⁹ । अनूषत¹⁰ ॥

indram । it । gāthinaḥ । bṛhat । indram । arkebhiḥ । arkiṇaḥ ।

indram । vāṇiḥ । anūṣata ॥

³The chanters chant ⁴vastly ¹Indra [²alone - 5.12.2], ⁵Indra ⁷the singers of the *Rik* ⁶with songs of light; ⁹all our words of speech ⁸unto Indra ¹⁰dawn. [14/202-3]

⁹Words or fundamental creative expressions of the divine Mind, (vāṇiḥ). (3.1.6 - 15/120)

¹⁰yearn (1.11.8); sound high (laud) (5.5.4)

इंद्र इन्द्रयोः सचा संमिश्र आ वचोयुजा ।

इंद्रो वज्री हिरण्ययः ॥ 01.007.02 ॥

इन्द्रः¹ । इत्² । हयोः³ । सचा⁴ । सम्मिश्रः⁵ । आ⁶ । वचः⁷युजा⁷ ।

इन्द्रः⁸ । वज्री⁹ । हिरण्ययः¹⁰ ॥

indraḥ । it । haryoḥ । sacā । sam-miśraḥ । ā । vacaḥ-yujā ।

indraḥ । vajrī । hiraṇyayaḥ ॥

¹Indra ⁶comes ⁵ever inseparably ⁴with ³the two bright steeds and ⁷the car yoked [yujā] by the word [vacah], ⁸Indra ⁹of the thunderbolt ¹⁰is all a golden light. [14/203]

⁵mingled or joined together (3.26.4)

¹⁰hiraṇya - the gold being always the symbol of the solar light of the Truth [15/209]

इंद्रो दीर्घाय चक्षस आ सूर्य रोहयद्विवि ।

वि गोभिरद्रिमैरयत् ॥ 01.007.03 ॥

इन्द्रः¹ । दीर्घाय² । चक्षसे³ । आ⁴ । सूर्यम्⁵ । रोहयत्⁶ । दिवि⁷ ।

वि⁸ । गोभिः⁹ । अद्रिम्¹⁰ । ऐरयत्¹¹ ॥

indraḥ । dīrghāya । cakṣase । ā । sūryam । rohayat । divi ।

vi । gobhiḥ । adrim । airayat ॥

¹Indra ²for far ³vision ^{6a}made ⁵the sun ^{4,6b}to climb up ⁷into heaven ^{8,11}when he parted ¹⁰the rock in the hill ⁹with the troop of the rays. [14/203]

¹Indra ²for far ³vision ^{6a}made ⁵the Sun ^{4,6b}to ascend ⁷in heaven: ¹¹he sped him ⁸all over ¹⁰the hill ⁹by his rays. [15/124]

¹¹Adri –the hill, or rock is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released. [15/93]

[Notes]

The far vision [dīrghāya cakṣase] 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 [indrah] has to ascend [ā rohayat] to the Sun [sūryam] in Heaven [divi], 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 [vi airayat] the sun, not in itself, but in its rays [gobhiḥ] to various parts of the mountain of being [adrim], all over it, it is true, but still revealing only the higher truth in its parts, not in its full sum of knowledge.

[14/107-8]

इंद्र वाजेषु नोऽव सहस्रप्रधनेषु च ।
उग्र उग्राभिरूतिभिः ॥ 01.007.04 ॥

इन्द्रः¹ । वाजेषु² । नः³ । अव⁴ । सहस्रप्रधनेषु⁵ । च⁶ ।
उग्रः⁷ । उग्राभिः⁸ । ऊतिभिः⁹ ॥

indra | vājeṣu | naḥ | ava | sahasra-pradhaneṣu | ca |
ugraḥ | ugrābhiḥ | ūti-bhiḥ ॥

¹O Indra, ^{4a}increase ³our ^{4b}weal ²in the plenitudes ⁶and ⁵the things of thousandfold wealth ⁸by thy bold strong ⁹fosterings, ⁷since thou art strong and bold. [14/203]

⁷fierce fighter (6.16.39); puissant (1.127.11); energetic (1.171.5)

⁹expanding (1.46.15; 5.9.6); protectings (3.1.19); safeguardings (2.8.6; 6.10.3)

इंद्रं वयं महाधन इंद्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणं ॥ 01.007.05 ॥

इन्द्रम्¹ । वयम्² । महाधने³ । इन्द्रम्⁴ । अर्भे⁵ । हवामहे⁶ ।
युजम्⁷ । वृत्रेषु⁸ । वज्रिणम्⁹ ॥

indram | vayam | mahā-dhane | indram | arbhe | havāmahe |
yujam | vṛtreṣu | vajriṇam ॥

¹To Indra ²we ⁶call ⁵in the matter of the little and ³the great wealth, ⁹the hurler of the thunderbolt ⁷our ally ⁸against the covering hosts. [14/203]

[Notes]

He [Madhuchchhandas] 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). [14/108]

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।

अस्मभ्यमप्रतिष्कृतः ॥ 01.007.06 ॥

सः¹ । नः² । वृषन्³ । अमुम्⁴ । चरुम्⁵ । सत्राऽदावन्⁶ । अप⁷ । वृधि⁸ ।
अस्मभ्यम्⁹ । अप्रतिऽस्कृतः¹⁰ ॥

saḥ | naḥ | vṛṣan | amum | carum | satrā-dāvan | apa | vṛdhi |
asmabhyam | aprati-skutaḥ ॥

⁶Constant giver, ³Strong One, [¹such thou - 5.9.1] ^{7,8}uncover ⁴the [this] ⁵moving lid, ^{9a}come
¹⁰unshielded ^{9b}to us. [14/203]

¹⁰ O one whom no darkness can cover (3.2.14), unveiled (1.7.7)

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।

न विंधे अस्य सुष्टुतिं ॥ 01.007.07 ॥

तुञ्जेऽतुञ्जे¹ । ये² । उत्तरे³ । स्तोमाः⁴ । इन्द्रस्य⁵ । वज्रिणः⁶ ।
न⁷ । विन्धे⁸ । अस्य⁹ । सुऽस्तुतिम्¹⁰ ॥

tuñje-tuñje | ye | ut-tare | stomāḥ | indrasya | vajriṇaḥ |
na | vindhe | asya | su-stutim ॥

¹In march after march ^{3a}risers ⁶to the thunderer ⁵Indra ^{3b}an ever higher ⁴hymn; ^{7,8}but I avail
not to compose ⁹his ¹⁰perfect praise. [14/203]

¹In flow after flow (3.1.16)

वृषा यूथेव वंसगः कृष्टीरियत्योजसा ।

ईशानो अप्रतिष्कृतः ॥ 01.007.08 ॥

वृषा¹ । यूथाऽइव² । वंसगः³ । कृष्टीः⁴ । इयति⁵ । ओजसा⁶ ।
ईशानः⁷ । अप्रतिऽस्कृतः⁸ ॥

vṛṣā | yūthā-iva | vaṃsagaḥ | kṛṣṭīḥ | iyarti | ojasā |
īśānaḥ | aprati-skutaḥ ॥

^{2a}As [iva] ^{3a}a stately ¹bull ⁵comes ^{2b}to the herds [yūthā], ⁵he [Indra] comes ⁸unveiled ⁴to the
labouring peoples, ⁷lord of us ⁶in his might. [14/203]

¹वृषा bull, male is constantly applied to Indra and Agni, as to other gods, often with a direct reference to the
rays or energies or human beings as the herd [yūthā-iva] they lead. [16/734]

³ who strides in a captivating manner (KS 4/115)

य एकश्चर्षणीनां वसूनामिरज्यति ।

इन्द्रः पञ्च क्षितीनां ॥ 01.007.09 ॥

यः¹ । एकः² । चर्षणीनाम्³ । वसूनाम्⁴ । इरज्यति⁵ ।
इन्द्रः⁶ । पञ्च⁷ । क्षितीनाम्⁸ ॥

yaḥ | ekaḥ | carṣaṇīnām | vasūnām | irajyati |
indraḥ | pañca | kṣitīnām ||

⁶Indra, ²one, ⁵rules over ³seeing men and ⁴the Gods, ⁵rules ⁷the five ⁸habitations and their peoples. [14/203]

[Notes]

⁷pañca ⁸kṣitīnām - five worlds of creatures where works are done [15/118].

The aspiring **material creature** becomes the straining **vital man**; he in turn transmutes himself into the subtle **mental and psychical being**; this subtle thinker grows into the wide, multiple and **cosmic man** open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the **spiritual man** for a higher peace, joy and harmony. These are the **five Aryan types**, each of them a great people **occupying its own province** or state of the total human nature. [15/376]

The (five) worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284 *fn* 8]

इंद्रं वो विश्वतस्परि हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः ॥ 01.007.10 ॥

इन्द्रम्¹ | वः² | विश्वतः³ | परि⁴ | हवामहे⁵ | जनेभ्यः⁶ ।

अस्माकम्⁷ | अस्तु⁸ | केवलः⁹ ॥

indram | vaḥ | viśvataḥ | pari | havāmahe | janebhyaḥ |
asmākam | astu | kevalaḥ ||

¹Indra ⁶for men ⁵we call to be ³all ⁴around ²you; ⁷ours ⁸may he be and ⁹absolute. [14/203]

SUKTA 8

इंद्र सानसिं रयिं सजित्वानं सदासहं ।

वर्षिष्ठमूतये भर ॥ 01.008.01 ॥

आ¹ । इन्द्र² । सानसिम्³ । रयिम्⁴ । सजित्वानम्⁵ । सदासहम्⁶ ।

वर्षिष्ठम्⁷ । ऊतये⁸ । भर⁹ ॥

ā | indra | sānasim | rayim | sa-jitvānam | sadā-saham |
varṣiṣṭham | ūtaye | bhara ॥

^{1,9}Bring to us, ²O Indra, ⁸for our increase ³a stable and ⁵victorious ⁴felicity ⁶ever [sadā]
forceful [saham] and ⁷fullest of lordship, ... [14/203]

³conquering (4.15.6)

⁴Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which
consists in the abundance of certain forms of spiritual wealth. [15/139]

⁵the companion in victory (3.12.4);

⁷supreme (3.26.8); abundant (3.13.17)

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै ।

त्वोतासो न्यर्वता ॥ 01.008.02 ॥

नि¹ । येन² । मुष्टिहत्यया³ । नि⁴ । वृत्रा⁵ । रुणधामहै⁶ ।

त्वाऽऊतासः⁷ । नि⁸ । अर्वता⁹ ॥

ni | yena | muṣṭi-hatyayā | ni | vṛtrā | ruṇadhāmahai |
tvā-ūtāsaḥ | ni | arvatā ॥

... ²by which ^{1,6}we shall hold back ⁵all obstructing things ³with destruction of confining limit,
⁷strengthened (or protected) [ūtāsaḥ] by thee [tvā] ⁹as thou warrest. [14/203]

³with destruction [hatyayā] of confining limit [muṣṭi]; with fist-blows (lit.)

⁹by the power of the war horse (2.2.10); with the war-horse (8.40.2), [as thou fightest on horse-back]

इंद्र त्वोतास आ वयं वज्रं घना ददीमहि ।

जयेम सं युधि स्पृधः ॥ 01.008.03 ॥

इन्द्र¹ । त्वाऽऊतासः² । आ³ । वयम्⁴ । वज्रम्⁵ । घना⁶ । ददीमहि⁷ ।

जयेम⁸ । सम्⁹ । युधि¹⁰ । स्पृधः¹¹ ॥

indra | tvā-ūtāsaḥ | ā | vayam | vajram | ghanā | dadīmahī |
jayema | sam | yudhi | spr̥dhaḥ ॥

¹O Indra, ²by thee protected (or in that strength) ⁴we ^{3,7}may make to blaze up ⁶thickly ⁵the
force of the lightning and ⁸conquer ⁹utterly ¹⁰in the battle ¹¹our enemies. [14/203]

²fostered [ūtāsaḥ] by thee [tvā] (5.65.5); ¹¹confronters (6.5.6; 6.6.6)

वयं शूरेभिरस्तृभिरिद्र त्वया युजा वयं ।

सासह्याम पृतन्यतः ॥ 01.008.04 ॥

वयम्¹ । शूरेभिः² । अस्तृभिः³ । इन्द्र⁴ । त्वया⁵ । युजा⁶ । वयम्⁷ ।

सासह्याम⁸ । पृतन्यतः⁹ ॥

vayam | śūrebhiḥ | astr-bhiḥ | indra | tvayā | yujā | vayam |
sasahyāma | pṛtanyataḥ ॥

¹We ³by thy armed ²heroes, ⁷we, ⁴O Indra, ⁵by thee ⁶yoked to us in the fight ⁸may put forth
might ⁹in the battle. [14/203]

⁵with thee ⁶as an ally (8.102.3; 7.1.13);

⁸may overcome ⁹those who battle against us (8.40.7)

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।

द्यौरनं प्रथिना शवः ॥ 01.008.05 ॥

महान्¹ । इन्द्रः² । परः³ । च⁴ । नु⁵ । महित्वम्⁶ । अस्तु⁷ । वज्रिणे⁸ ।

द्यौः⁹ । न¹⁰ । प्रथिना¹¹ । शवः¹² ॥

mahān | indraḥ | paraḥ | ca | nu | mahi-tvam | astu | vajriṇe |
dyauḥ | na | prathinā | śavaḥ ॥

¹Vast is ²Indra ⁴and ³very high, ^{7a}may ⁶his vastness ^{7b}dwell ⁸with the lord of the lightnings and
¹²brilliant might ¹⁰like ⁹the heaven ¹¹in its wide-extending. [14/204]

³one highest beyond (6.9.2; 6.9.3); supreme (5.3.5)

समोहे वा य आशत नरस्तोकस्य सनितौ ।

विप्रासो वा धियायवः ॥ 01.008.06 ॥

सम्ओहे¹ । वा² । ये³ । आशत⁴ । नरः⁵ । तोकस्य⁶ । सनितौ⁷ ।

विप्रासः⁸ । वा⁹ । धियायवः¹⁰ ॥

sam-ohe | vā | ye | āśata | naraḥ | tokasya | sanitau |
viprāsaḥ | vā | dhiyā-yavaḥ ॥

^{3a}Those ¹he beareth up ^{3b}who ⁴enjoy ⁵in their strength ⁷with safety ⁶of that which they have
created ⁹or ^{3b}who ⁸are illumined and ¹⁰full of understanding. [14/204]

यः कुक्षिः सोमपातमः समुद्र इव पिन्वते ।

उर्वीरापो न काकुदः ॥ 01.008.07 ॥

यः¹ । कुक्षिः² । सोमपातमः³ । समुद्रः⁴ इव⁴ । पिन्वते⁵ ।

उर्वीः⁶ । आपः⁷ । न⁸ । काकुदः⁹ ॥

yaḥ | kuṣṣiḥ | soma-pātamah | samudraḥ-iva | pinvate |
urvīḥ | āpaḥ | na | kākudaḥ ॥

For ¹he is ²a gulf ³that drinks in the Soma utterly ⁴even as [iva] the sea [samudrah] ⁵drinks in ⁶the wide waters ⁹that have descended from the mountaintops. [14/204]

²belly (KS 4/123), cavity of abdomen (MW);

⁵grows fat; is fattened (3.1.7)

⁷āpaḥ - the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 *fn* 3]

⁹hollow of the mouth (MW)

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥ 01.008.08 ॥

एव¹ । हि² । अस्य³ । सूनृता⁴ । विरप्शी⁵ । गोमती⁶ । मही⁷ ।
पक्वा⁸ । शाखा⁹ । न¹⁰ । दाशुषे¹¹ ॥

eva | hi | asya | sūnṛtā | vi-rapśī | go-matī | mahī |
pakvā | śākhā | na | dāśuṣe ॥

^{1,2}So ²in him is ⁶the luminous ⁷Vastness ⁴rich in its truth and ⁵vigorous [vira] in its works [apśī] ¹⁰like ⁸a ripe ⁹branch ¹¹to the giver. [14/204]

²For ¹thus ⁷Mahi ⁴the perfect in truth, ⁵manifesting herself [viḥ] in action [apśī], ⁶full of illumination, ¹⁰becomes as ⁸a ripe ⁹branch ¹¹to the giver. [14/103]

^{1,2}Thus ⁷Mahi ³for Indra ⁶full of the rays, ⁵overflowing in her abundance, ⁴in her nature a happy truth, becomes ¹⁰as if ⁸a ripe ⁹branch ¹¹for the giver of the sacrifice. [15/95]

[Notes]

Mahi is full of the rays of this Surya [go-matī]; 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 *virapśī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtam bṛhat*. 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, *bṛhat*, of the superconscient in us containing in itself the Truth, *ṛtam*. She is, therefore, for the sacrificer, like [na] a branch [śākhā] covered with ripe fruit [pakvā]. [15/96]

She is perfect in truth [sūnṛtā], full of illumination [go-matī]; error and ignorance disappear; she manifests herself *virapshi* in a wide & various activity; our activities are enlarged, our desires are fulfilled.

The connection with the preceding stanzas becomes clear. The Vritras, the great obstructors & upholders of limitation, are slain [vṛtrā ruṇadhāmahai – 1.8.2] by the help of Indra [tvā-ūtāsaḥ - 1.8.2], by the result of the yajnartham karma, by alliance with the armed gods in mighty internal battle [vayam sūrebhiḥ astr-bhiḥ indra tvayā yujā vayam – 1.8.4]; Indra, the god within our mental force, manifests himself as supreme [mahān] and full of

the nature of ideal truth [paraḥ] from which his greatness weaponed with the vajra, vidyut or electric principle, derives (mahitwam astu vajrine) [1.8.5]. The mind, instinct with amrita [soma-pātamah], is then full of equality, samata; it drinks in the flood of activity of all kinds as the sea takes in the rivers [samudraḥ-iva pinvate] [1.8.7].

For the condition then results in which the ideal consciousness Mahi is like a ripe branch to the giver, when all powers & expansions of being at once (without obstacle as the Vritras are slain) become active in consciousness [virapshi] as masterful and effective knowledge or awareness (*chit*).

[14/103]

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित्सन्ति दाशुषे ॥ 01.008.09 ॥

एव¹ । हि² । ते³ । विभूतयः⁴ । ऊतयः⁵ । इन्द्र⁶ । माऽवते⁷ ।
सद्यः⁸ । चित्⁹ । सन्ति¹⁰ । दाशुषे¹¹ ॥

eva | hi | te | vi-bhūṭayaḥ | ūṭayaḥ | indra | mā-vate |
sadyaḥ | cit | santi | dāśuṣe ॥

^{1,2}So ³in thee, ⁶O Indra, ⁴all wide pervadings and ⁵increasings ¹⁰become ⁸at once ⁹full of perception ⁷to him who can hold them, ¹¹to him who gives. [14/204]

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ 01.008.10 ॥

एव¹ । हि² । अस्य³ । काम्या⁴ । स्तोमः⁵ । उक्थम्⁶ । च⁷ । शंस्या⁸ ।
इन्द्राय⁹ । सोमऽपीतये¹⁰ ॥

eva | hi | asya | kāmyā | stomaḥ | uktham | ca | śaṃsyā |
indrāya | soma-pīṭāyē ॥

^{1,2}So is ⁵the confirming ³of him ⁷and ⁶the expressing ⁴desirable and ⁸to be brought forth by speech, — ⁹for Indra ¹⁰to drink the Soma-wine. [14/204]

[Notes]

Stoma is the psalm, the hymn of praise 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. [14/374]

SUKTA 9

इन्द्रेहि मत्स्यंधसो विश्वेभिः सोमपर्वभिः ।

महाँ अभिष्टिरोजसा ॥ 01.009.01 ॥

इन्द्र¹ । आ² । इहि³ । मत्सि⁴ । अन्धसः⁵ । विश्वेभिः⁶ । सोमपर्वभिः⁷ ।

महान्⁸ । अभिष्टिः⁹ । ओजसा¹⁰ ॥

indra | ā | ihi | matsi | andhasaḥ | viśvebhiḥ | somaparva-bhiḥ |

mahān | abhiṣṭiḥ | ojasā ॥

^{2,3}Come, ¹O Indra, ⁴thou takest rapture ⁶by all ⁷the bodily parts [of Soma] ⁵of this Matter, ⁸full of the great, ⁹setting thyself to it ¹⁰by thy force. [14/204]

[Alt.] ^{2,3}Come, ¹O Indra, ⁸the great (10.46.5), ⁴thou takest rapture ⁶in every ⁷with the fullness [parva-bhiḥ - 1.94.4 16/592] of the soma nectar ⁵of this Soma plant (10.115.3), ⁹attacking (8.19.20) or entering into (5.17.5) it ¹⁰by thy force.

⁶with all ⁷the gods whose limbs are full of Soma [KS 4/126]

एमेनं सृजता सुते मंदिमिन्द्राय मंदिने ।

चक्रि विश्वानि चक्रये ॥ 01.009.02 ॥

आ¹ । ईम्² । एनम्³ । सृजत⁴ । सुते⁵ । मन्दिम्⁶ । इन्द्राय⁷ । मन्दिने⁸ ।

चक्रिम्⁹ । विश्वानि¹⁰ । चक्रये¹¹ ॥

ā | īm | enam | srjata | sute | mandim | indrāya | mandine |

cakrim | viśvāni | cakraye ॥

Increase thy strength, and ^{4a}do ye ⁵when the nectar is expressed ^{1,4b}create ⁶rapture ⁷for Indra ⁸the taker of joy, [^{1,4b}create] ⁹activity ^{11a}for the doer of ¹⁰all ^{11b}actions. [14/204]

⁴let loose (8.72.7); release (5.2.6); spread (4.4.3)

मत्स्वा सुशिप्र मंदिभिः स्तोमेभिर्विश्वचर्षणे ।

सचैषु सवनेषु ॥ 01.009.03 ॥

मत्स्व¹ । सुशिप्र² । मन्दिभिः³ । स्तोमेभिः⁴ । विश्वचर्षणे⁵ ।

सचा⁶ । एषु⁷ । सवनेषु⁸ । आ⁹ ॥

matsva | su-śipra | mandi-bhiḥ | stomebhiḥ | viśva-carṣaṇe |

sacā | eṣu | savaneṣu | ā ॥

¹Rejoice, ²O swift of mood, ⁴with praises ³that awake delight, ⁵O thou all-doer; ⁶attach thyself ⁹to ⁷these ⁸outpourings. [14/204]

²O strong-jawed enjoyer (5.22.4);

⁵O all-seeing (8.23.2);

⁸soma-pressings (8.38.5)

असृग्रमिंद्र ते गिरः प्रति त्वामुदहासत ।

अजोषा वृषभं पतिं ॥ 01.009.04 ॥

असृग्रम्¹ । इन्द्र² । ते³ । गिरः⁴ । प्रति⁵ । त्वाम्⁶ । उत्⁷ । अहासत⁸ ।

अजोषाः⁹ । वृषभम्¹⁰ । पतिम्¹¹ ॥

asṛgram | indra | te | giraḥ | prati | tvām | ut | ahāsata |
ajoṣāḥ | vṛṣabham | patim ॥

¹When thou comest not to them, ²O Indra, ³thy ⁴voices ⁸laugh ⁷up ⁵to ⁶thee, ⁹seeking unfulfilled satisfaction ¹⁰to their lover and ¹¹lord. [14/204]

Indra is, we have supposed, the Power of luminous Mind, master of the world of Light and its lightnings; ⁴the words or the thoughts are constantly imaged as cows or women, ²Indra as ¹⁰the Bull or ¹¹husband, and ⁴the words desire him and are even spoken of as ⁸casting themselves ⁷upwards ^{5,6}to seek him. [15/191]

[Alt.] ¹Loosed (9.46.1), ⁴words of thought (5.10.4) ⁸carried themselves (7.16.11) ⁷up ⁵to ⁶thee

सं चोदय चित्रमर्वाग्राध इंद्र वरेण्यं ।

असदित्ते विभु प्रभु ॥ 01.009.05 ॥

सम्¹ । चोदय² । चित्रम्³ । अर्वाक्⁴ । राधः⁵ । इन्द्र⁶ । वरेण्यम्⁷ ।

असत्⁸ । इत्⁹ । ते¹⁰ । विभु¹¹ । प्रभु¹² ॥

sam | codaya | citram | arvāk | rādhaḥ | indra | vareṇyam |
asat | it | te | vi-bhu | pra-bhu ॥

²Excite ¹entirely, ⁶O Indra, ³that manifold ⁷highest ⁵ecstasy ⁴below, — ⁹that ⁸is ¹⁰of thee [²alone - 5.12.2] ¹¹which is universal being and ¹²supreme. [14/204]

²urge (10.80.2);

⁴down to us (3.4.8; 5.6.2);

⁵achievement (5.13.6)

⁷supremely desirable (5.8.1; 5.13.4);

¹¹all-pervading (1.65.5)

अस्मान्सु तत्र चोदयेद्र राये रभस्वतः ।

तुविद्युम्न यशस्वतः ॥ 01.009.06 ॥

अस्मान्¹ । सु² । तत्र³ । चोदय⁴ । इन्द्र⁵ । राये⁶ । रभस्वतः⁷ ।

तुविद्युम्न⁸ । यशस्वतः⁹ ॥

asmān | su | tatra | codaya | indra | rāye | rabhasvataḥ |
tuvi-dyumna | yaśavataḥ ॥

¹Us too ³in that, ⁵O Indra, ²wholly ⁴excite ⁶to bliss; ^{7a,9a}make us full [vataḥ] ^{7b}of strong ecstasy [rabhas] and ^{9b}victorious strength [yaśas], ⁸O thou brilliant [dyumna] in steadfast force [tuvi]. [14/204]

³in that ecstasy (of the preceding verse);

⁸O thou with many [tuvi] lights [dyumna] (3.16.3)

सं गोमदिद्र वाजवदस्मे पृथु श्रवो बृहत् ।

विश्वायुर्धेह्यक्षितं ॥ 01.009.07 ॥

सम्¹ । गोऽमत्² । इन्द्र³ । वाजऽवत्⁴ । अस्मे⁵ इति । पृथु⁶ । श्रवः⁷ । बृहत्⁸ ।

विश्वऽआयुः⁹ । धेहि¹⁰ । अक्षितम्¹¹ ॥

sam | go-mat | indra | vāja-vat | asme iti | pṛthu | śravaḥ | bṛhat |
viśva-āyuh | dhehi | akṣitam ॥

^{1,10}So do thou dispose ⁵to us, ³O Indra, ⁶wide ⁷knowledge ²full [mat] of light [go], ⁴full [vat] of substance [vāja], ⁸in nature of that greatness, ⁹enduring all our life ¹¹unimpaired. [14/204-5]

³O Indra, ⁹life [āyuh] of all [viśva], ^{1,10}order ⁵for us ⁷an inspired knowledge ^{2a,4a}full of ^{2b}illumination & ^{4b}substance, ⁶wide & ⁸great and ¹¹unimpaired. [14/105]

⁷śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in *śravaṇa*, *śruti*, *śruta*, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

⁸the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. [15/65]

⁹that which is the source of all being here on this earth [14/415]

[Notes]

I take *śrut* to mean inspired knowledge in the act of reception, *śravas* the thing acquired by the reception, inspired knowledge. *Gomad* immediately assumes its usual meaning “illuminated, full of illumination”. *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 & psychological connotation. 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 *Smṛiti* or *Dṛishti*, but this *Sruti* is feeble & limited in its range, it is not *pṛithu*; broken & 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 & 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 Madhuchchanda has noticed in his own experience; his prayer is for an inspired knowledge which shall be full & free & perfect, not marred even in a small degree by these deficiencies. [14/105-6]

अस्मे धेहि श्रवो बृहद्द्युम्नं सहस्रसातमं ।

इंद्र ता रथिनीरिषः ॥ 01.009.08 ॥

अस्मे¹ इति । धेहि² । श्रवः³ । बृहत्⁴ । द्युम्नम्⁵ । सहस्रसातमम्⁶ ।
इन्द्र⁷ । ताः⁸ । रथिनीः⁹ । इषः¹⁰ ॥

asme iti | dhehi | śravaḥ | bṛhat | dyumnam | sahasra-sātamam |
indra | tāḥ | rathinīḥ | iṣaḥ ॥

²Dispose ¹to us ³knowledge ⁴of the large, ⁵a brilliance ⁶of utterly forceful steadfastness and,
⁷Indra, ⁸those ⁹rapturous ¹⁰masteries. [14/205]

² Give (3.21.2);

³ inspired knowledge (1.73.10)

⁶ powerful to win [sātamam] the thousands [sahasra] (3.13.6);

⁹ moving (1.70.4) ¹⁰ impulses (1.36.11)

वसोरिंद्र वसुपतिं गीर्भिर्गृणंत ऋग्मियं ।

होम गन्तारमूतये ॥ 01.009.09 ॥

वसोः¹ । इन्द्रम्² । वसुपतिम्³ । गीःभिः⁴ । गृणन्तः⁵ । ऋग्मियम्⁶ ।
होम⁷ । गन्तारम्⁸ । ऊतये⁹ ॥

vasoḥ | indram | vasu-patim | gīḥ-bhiḥ | gṛṇantaḥ | ṛgmiyam |
homa | gantāram | ūtaye ॥

⁵Declare ye ⁴with your words ²Indra ¹of the Substance, ³lord [patim] of substance [vasu],
⁶full of the rik (knowledge); ⁸as he goeth ⁷we call on him ⁹for expansion of our being.
[14/205]

⁵ uttering (4.10.4); voicing (5.8.4; 10.122.8);

⁶ possessor of the illumined word (8.39.1)

सुतेसुते न्योकसे बृहद्बृहत एदरिः ।

इन्द्राय शूषमर्चति ॥ 01.009.10 ॥

सुतेऽसुते¹ । निऽओकसे² । बृहत्³ । बृहते⁴ । आ⁵ । इत्⁶ । अरिः⁷ ।
इन्द्राय⁸ । शूषम्⁹ । अर्चति¹⁰ ॥

sute-sute | ni-okase | bṛhat | bṛhate | ā | it | ariḥ |
indrāya | śūṣam | arcati ॥

¹In every pouring of the nectar ²for capacity, ³of the large and ⁴increaser of the large, ⁸for
Indra ⁵proceeds. [14/205]

[Alt.] ¹In every pouring of the nectar ²within (1.72.1) home (7.4.8), ³of the large and
⁴increaser of the large, ⁸for Indra ⁷the warrior (8.72.16) ¹⁰creates (or chants) by the
illumining word (5.16.1) ⁹the Strength (3.7.6).

SUKTA 10

गायन्ति त्वा गायत्रिणोऽर्चत्यर्कमर्किणः ।

ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥ 01.010.01 ॥

गायन्ति¹ । त्वा² । गायत्रिणः³ । अर्चन्ति⁴ । अर्कम्⁵ । अर्किणः⁶ ।
ब्रह्माणः⁷ । त्वा⁸ । शतक्रतो⁹ इति शतऽक्रतो । उत्¹⁰ । वंशम्¹¹ इव¹¹ । येमिरे¹² ॥

gāyanti | tvā | gāyatriṇaḥ | arcanti | arkam | arkiṇaḥ |
brahmāṇaḥ | tvā | śatakrato iti śata-krato | ut | vaṁśam-iva | yemire ॥

²Thee ³the Gayatrins (devatas of mind) ¹chant, ⁶the Arkins (also devatas of mind) ⁴begin ⁵their action; ⁷the mind movements, ⁹O Shatakratu, ¹²strive ¹⁰up ⁸by thee ^{11a}as ¹²they that climb ^{11b}a trunk. [14/205]

[Alt.] The priests of the word [brahmāṇaḥ] climb [ut yemire] thee [tvā] like [iva] a ladder [vaṁśam], O hundred-powered [śata-krato]. [The Human Cycle CWSA 25/268]

⁴ sing the hymn (3.12.5); ⁵ song of light (1.7.1); song of illumination (5.5.4); light of the Word (10.67.5)

⁶ Singers of the *Rik* (1.7.1); ⁷ the priests of the Word (2.12.2);

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।

तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ 01.010.02 ॥

यत्¹ । सानोः² । सानुम्³ । आ⁴ । अरुहत्⁵ । भूरि⁶ । अस्पष्ट⁷ । कर्त्वम्⁸ ।
तत्⁹ । इन्द्रः¹⁰ । अर्थम्¹¹ । चेतति¹² । यूथेन¹³ । वृष्णिः¹⁴ । एजति¹⁵ ॥

yat | sānoḥ | sānum | ā | aruhat | bhūri | aspaṣṭa | kartvam |
tat | indraḥ | artham | cetati | yūthēna | vṛṣṇiḥ | ejati ॥

¹When ^{4,5}one climbeth ²from plateau ³to plateau, ⁶a rich ⁸activity ⁷expresses itself, ⁹then ¹⁰Indra ^{12a}bringeth ¹¹the substance of thought ^{12b}into consciousness, ¹⁵he moves ¹⁴a lover (master) ¹³with his mate (or ¹⁵vibrates ¹³with the force and ¹⁴mastery of his action). [14/205]

[Alt.] ¹As ^{4,5}one ascends ²from peak ³to peak, ⁷there is made clear ⁶the much ⁸that has still to be done [The Human Cycle; CWSA 25/268]. ⁹Then ¹⁰Indra ¹²gives us knowledge ¹¹of the goal, ¹⁴a bull ¹³with the herd (of his rays) ¹⁵he moves (towards the goal) [14/385].

¹³यूथ - joining, mate, that to which one is yoked; also force, strength. [14/205 fn 1]

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ 01.010.03 ॥

युक्ष्व¹ । हि² । केशिना³ । हरी⁴ इति । वृषणा⁵ । कक्ष्यऽप्रा⁶ ।
अथ⁷ । नः⁸ । इन्द्र⁹ । सोमऽपाः¹⁰ । गिराम्¹¹ । उपऽश्रुतिम्¹² । चर¹³ ॥

yukṣva | hi | keśinā | harī iti | vṛṣaṇā | kakṣya-prā |
atha | naḥ | indra | soma-pāḥ | girām | upa-śrutim | cara ॥

¹Yoke thou thy ³maned ⁴steeds, ⁵covering with mastery ⁶fill [prā] the containing soul [kakṣya], ⁷then, ⁹O Indra, ¹⁰drinker [pāḥ] of the nectar [soma], ^{12,13}respond [upa cara] with the Sruti [śrutim] ⁸to our ¹¹words. [14/205]

¹Yoke ³thy two maned ⁴bright horses, ⁵strong (males) ⁶which fill their girths, ⁷then, ⁹O Indra ¹⁰Soma-drinker, ^{12,13}act the hearkening towards our words, come, give voice in answer ¹¹to our hymns of praise, utter the word, cry aloud. [14/385]

⁴the two shining horses of Indra; the two vision-powers of the supramental Truth-Consciousness; right-hand and left-hand, probably. As horses symbolising power of knowledge they yoke themselves to the chariot of Indra, the liberated pure mind. (15/467 fn 5)

¹²Sruti in Sanscrit is a technical term, originally, for the means by which Vedic knowledge is acquired, inspiration in the suprarational mind. (14/105)

¹¹⁻¹³act [upa cara] the hearkening [śrutim] towards our words [girām], come [upa cara], give voice in answer [śrutim]

एहि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।

ब्रह्म च नो वसो सचेद्र यज्ञं च वर्धय ॥ 01.010.04 ॥

आ¹ । इहि² । स्तोमान्³ । अभि⁴ । स्वर⁵ । अभि⁶ । गृणीहि⁷ । आ⁸ । रुव⁹ ।

ब्रह्म¹⁰ । च¹¹ । नः¹² । वसो¹³ इति । सचा¹⁴ । इन्द्र¹⁵ । यज्ञम्¹⁶ । च¹⁷ । वर्धय¹⁸ ॥

ā | ihi | stomān | abhi | svara | abhi | gṛṇīhi | ā | ruva |

brahma | ca | naḥ | vaso iti | sacā | indra | yajñam | ca | vardhaya ॥

^{1,2}Come, ^{4,5}answer ³to our songs of praise, ⁷speak them out ⁶as they rise, ^{8,9}cry out thy response; ¹⁴attach thyself to ¹²our ¹⁰mind, ¹³O King, ¹⁵O Indra, ¹⁷and ¹⁸increase in us ¹⁶the Yajna. [14/205]

¹⁰word of wisdom (10.4.7);

¹³O shining one (5.3.10); Prince of Treasure (6.2.1)

¹⁶sacrifice (1.20.2); action or effort internal or external directed towards the gods or immortal principles of higher being by this lower or mortal inhabitant. [14/360]

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिषिधे ।

शक्रो यथा सुतेषु णो ररणत्सख्येषु च ॥ 01.010.05 ॥

उक्थम्¹ । इन्द्राय² । शंस्यम्³ । वर्धनम्⁴ । पुरुनिःसिधे⁵ ।

शक्रः⁶ । यथा⁷ । सुतेषु⁸ । नः⁹ । ररणत्¹⁰ । सख्येषु¹¹ । च¹² ॥

uktham | indrāya | śaṃsyam | vardhanam | puruniḥ-sidhe |

śakraḥ | yathā | suteṣu | naḥ | raraṇat | sakhyeṣu | ca ॥

⁵I form [niḥsidhe] fully [puru] ¹the prayer ^{3a}I have to declare ²towards Indra, ^{3b}the prayer (ishita) ⁴that giveth increase, ⁷that ⁶potent Indra ¹⁰may have ecstasy ⁹in our ⁸nectar-yieldings ¹²and ⁹in our ¹¹friendlinesses (acts of friendship). [14/205]

³that which has to be expressed (8.60.11);

⁵for manifold [puru] accomplishments [niḥsidhe]

तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।

स शक्र उत नः शक्रदिद्रो वसु दयमानः ॥ 01.010.06 ॥

तम्¹ । इत्² । सखिऽत्वे³ । ईमहे⁴ । तम्⁵ । राये⁶ । तम्⁷ । सुऽवीर्ये⁸ ।

सः⁹ । शक्रः¹⁰ । उत¹¹ । नः¹² । शक्रत्¹³ । इन्द्रः¹⁴ । वसु¹⁵ । दयमानः¹⁶ ॥

tam | it | sakhi-tve | imahe | tam | rāye | tam | su-vīrye |
saḥ | śakraḥ | uta | naḥ | śakat | indraḥ | vasu | dayamānaḥ ॥

¹Him [²alone - 5.12.2] ⁴we desire ³in comradeship, ⁵him ⁶in delight, ⁷him ⁸in strong energy;
¹¹therefore ⁹this [such] ¹⁰puissant ¹⁴Indra ^{16a}in his kindness ¹³hath power to ^{16b}give ¹²us ¹⁵his
substance (or simply, ¹³hath power ¹⁶to distribute ¹²to us ¹⁵of his substance). [14/205]

⁶ for the wealth (3.19.1);

⁸ in all the mights (3.16.4);

¹⁶ bestowing (3.2.2)

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।

गवामप ब्रजं वृधि कृणुष्व राधो अद्रिः ॥ 01.010.07 ॥

सुऽविवृतम्¹ । सुनिःऽअजम्² । इन्द्र³ । त्वाऽदातम्⁴ । इत्⁵ । यशः⁶ ।

गवाम्⁷ । अप⁸ । ब्रजम्⁹ । वृधि¹⁰ । कृणुष्व¹¹ । राधः¹² । अद्रिऽवः¹³ ॥

su-vivṛtam | suniḥ-ajam | indra | tvā-dātam | it | yaśaḥ |
gavām | apa | vrajam | vṛdhi | kṛṇuṣva | rādhaḥ | adri-vaḥ ॥

³O Indra, ¹wide and ²untroubled (or undarkened) ⁶success ⁴has been won [dātam] [by thee -
tvā] [⁵alone - 5.12.2], ^{8,10}remove the veil over ⁷those rays (^{8,10}reveal ⁹the multitude ⁷of those
rays), ¹¹create ¹²delight, ¹³O dweller on the hill. [14/205-6]

[Alt.] ³O Indra, ⁶the glory (5.4.10) ⁴given [dātam] by thee [tvā] (5.7.10) is ¹wholly unveiled
and ²well manifested; ^{8,10}open to us (8.23.29) ⁹the pen (4.1.15) ⁷of the Ray-Cows (10.87.18);
¹¹create ¹²achievement (5.13.6), ¹³O dweller on the hill.

¹ su - wholly (4.12.4), *vivṛtam* - uncovered (5.45.1); untied (8.102.14)

² su - wholly (4.12.4), *niḥ* - utterly (4.4.4); *ajam* – coming into being (1.74.3)

⁴ as thy gift (5.7.10)

⁹ The Panis are represented as concealing the stolen herds in a cave of the mountain which is called
their concealing prison, *vavra*, or the pen of the cows, *vraja* [15/140]

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।

जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥ 01.010.08 ॥

नहि¹ । त्वा² । रोदसी³ इति । उभे⁴ इति । ऋघायमाणम्⁵ । इन्वतः⁶ ।

जेषः⁷ । स्वःऽवतीः⁸ । अपः⁹ । सम्¹⁰ । गाः¹¹ । अस्मभ्यम्¹² । धूनुहि¹³ ॥

nahi | tvā | rodasī iti | ubhe iti | ṛghāyamāṇam | invataḥ |
jeṣaḥ | svaḥ-vatīḥ | apaḥ | sam | gāḥ | asmabhyam | dhūnuhi ॥

²Over thee ⁴the two ³obstructing firmaments ^{6a}have ¹no ^{6b}power ⁵when thou goest stiffly

upward (or when thou goest straight); ⁷victorious ^{10,13}pour down ¹²for us on our earths ⁹the waters ⁸of heaven. [14/206]

³rodasī ⁴ubhe - We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

⁵when thou chargest in the fight (1.61.13)

⁸that carry the light of the luminous heaven (or the sun-world) (5.2.11); the waters released from the environing darkness of *Vritra* are called sometimes the streams of the Truth, *ṛtasya dhārāḥ* (5.12.2) and sometimes *svarvatīr apaḥ*, the waters of Swar, the luminous solar world [15/168]

^{9,10}The Herds [gāḥ] and the Waters [apaḥ] are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

^{8,9,11}The three great conquests to which the human being aspires, which the gods are in constant battle with the *Vritras* and *Panis* to give to man are the herds, the waters and the Sun or the solar world, *gā, apaḥ, svaḥ*. [15/109]

आश्रुत्कर्णं श्रुधी हवं नू चिद्दधिष्व मे गिरः ।

इन्द्र स्तोममिमं मम कृष्वा युजश्चिदंतरं ॥ 01.010.09 ॥

आश्रुत्कर्ण¹ । श्रुधि² । हवम्³ । नू⁴ । चित्⁵ । दधिष्व⁶ । मे⁷ । गिरः⁸ ।

इन्द्र⁹ । स्तोमम्¹⁰ । इमम्¹¹ । मम¹² । कृष्व¹³ । युजः¹⁴ । चित्¹⁵ । अन्तरम्¹⁶ ॥

āśrut-karṇa | śrudhi | havam | nu | cit | dadhiṣva | me | giraḥ |
indra | stomam | imam | mama | kṛṣva | yujaḥ | cit | antaram ॥

¹Lend attentive ear and ²hear ³my call, ⁴now ⁶uphold (or heed) ⁷my ⁸words; ⁹O Indra, ¹³draw ¹¹this ¹²my ¹⁰song of praise ¹⁶into thy innermost part ¹⁴of the state of Yoga.

विद्या हि त्वा वृषंतमं वाजेषु हवनश्रुतं ।

वृषंतमस्य हूमहे ऊतिं सहस्रसातमां ॥ 01.010.10 ॥

विद्य¹ । हि² । त्वा³ । वृषन्ऽतमम्⁴ । वाजेषु⁵ । हवनऽश्रुतम्⁶ ।

वृषन्ऽतमस्य⁷ । हूमहे⁸ । ऊतिम्⁹ । सहस्रऽसातमाम्¹⁰ ॥

vidma | hi | tvā | vṛṣan-tamam | vājeṣu | havana-śrutam |
vṛṣan-tamasya | hūmahe | ūtim | sahasra-sātamām ॥

¹We know ³thee ⁴for most supreme ⁵in the substantial strengths of being, ⁶a hearer [śrutam] of our call [havana]; ²because ⁷thou art thus supreme ⁸we call to thee ⁹for expansion of being ¹⁰strong in stability. [14/206]

⁵in plenitudes (3.27.8)

¹⁰powerful to win [sātamām] the thousands [sahasra] (3.13.6)

आ तू न इन्द्र कौशिक मंदसानः सुतं पिब ।

नव्यमायुः प्र सू तिर कृधी सहस्रसामृषि ॥ 01.010.11 ॥

आ¹ । तु² । नः³ । इन्द्र⁴ । कौशिक⁵ । मन्दसानः⁶ । सुतम्⁷ । पिब⁸ ।
नव्यम्⁹ । आयुः¹⁰ । प्र¹¹ । सु¹² । तिर¹³ । कृधि¹⁴ । सहस्रसाम्¹⁵ । ऋषिम्¹⁶ ॥

ā | tu | naḥ | indra | kauśika | mandasānaḥ | sutam | piba |
navyam | āyuh | pra | su | tira | kṛdhi | sahasra-sām | ṛṣim ॥

⁴O Indra ⁵of the sheaths, ⁸drink ²then ⁷the Soma, ⁶be steadfast [sānaḥ] in delight [manda],
^{11,13}give us ¹²wholly ⁹a new ¹⁰being and ¹⁴create ³for us ¹⁶the Knowledge ¹⁵that preserveth
utterly [sām] our force [sahasra]. [14/206]

⁶ in the rapture of your intoxication (1.100.14)

¹⁵ सहस्रं means “a thousand”; if that be its only significance. I am convinced, however, that सहस्रं meant originally
as an as an adjective plentiful or forceful, or as a noun, plenty or **force**; in force”. [14/382]

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।

वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥ 01.010.12 ॥

परि¹ । त्वा² । गिर्वणः³ । गिरः⁴ । इमाः⁵ । भवन्तु⁶ । विश्वतः⁷ ।

वृद्धऽआयुम्⁸ । अनु⁹ । वृद्धयः¹⁰ । जुष्टाः¹¹ । भवन्तु¹² । जुष्टयः¹³ ॥

pari | tvā | girvaṇaḥ | giraḥ | imāḥ | bhavantu | viśvataḥ |
vṛddha-āyum | anu | vṛddhayaḥ | juṣṭāḥ | bhavantu | juṣṭayaḥ ॥

³O delighter in our words, ^{6a}may ⁵these our ⁴words ^{6b}be ⁷all ¹around ²thee; ^{9,10}may all increase
follow ⁸the increase [vṛddha] of our being [āyum] and ¹³all love ^{11,12}cling to it. [14/206]

SUKTA 11

इंद्रं विश्वा अवीवृधन्समुद्रव्यचसं गिरः ।

रथीतमं रथीनां वाजानां सत्पतिं पतिं ॥ 01.011.01 ॥

इन्द्रम्¹ । विश्वाः² । अवीवृधन्³ । समुद्रव्यचसम्⁴ । गिरः⁵ ।
रथिऽतमम्⁶ । रथिनाम्⁷ । वाजानाम्⁸ । सत्पतिम्⁹ । पतिम्¹⁰ ॥

indram | viśvāḥ | avīvṛdhan | samudra-vyacasam | girah |
rathi-tamam | rathinām | vājānām | sat-patim | patim ॥

¹Indra, ⁴cleaver of the ocean, ²all ⁵words ³increase; ⁶most rapturous ⁷of the blissful; ⁹master [patim] of being [sat] and ¹⁰lord of ⁸stable strengths. [14/206]

⁴expander (10.110.5) / manifester (2.10.4) [vyacasam] of the ocean [samudra]

⁶superb [tamam] charioteer [rathi] ⁷among the charioteers (3.26.1)

⁶most moving ⁷among the movers (1.70.4)

⁸plenitudes (3.15.6)

सख्ये त इंद्र वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र णोनुमो जेतारमपराजितं ॥ 01.011.02 ॥

सख्ये¹ । ते² । इन्द्र³ । वाजिनः⁴ । मा⁵ । भेम⁶ । शवसः⁷ । पते⁸ ।
त्वाम्⁹ । अभि¹⁰ । प्र¹¹ । नोनुमः¹² । जेतारम्¹³ । अपराजितम्¹⁴ ॥

sakhye | te | indra | vājinaḥ | mā | bhema | śavasah | pate |
tvām | abhi | pra | nonumah | jetāram | aparā-jitam ॥

^{1a}In ³thy ^{1b}friendship, ⁴who art stable and strong, ^{5,6}we have no fear, ³O Indra ⁸lord ⁷of the various light, ¹⁰towards ⁹thee ¹²we move ¹¹forward ¹³the conqueror ¹⁴unconquered. [14/206]

⁴Lord of plenitude (10.122.4)

⁷of the shining strength (5.6.9); force of the light (5.52.2)

पूर्वीन्द्रस्य रातयो न वि दस्यंत्यूतयः ।

यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघं ॥ 01.011.03 ॥

पूर्वीः¹ । इन्द्रस्य² । रातयः³ । न⁴ । वि⁵ । दस्यन्ति⁶ । ऊतयः⁷ ।
यदि⁸ । वाजस्य⁹ । गोऽमतः¹⁰ । स्तोतृभ्यः¹¹ । मंहते¹² । मघम्¹³ ॥

pūrvīḥ | indrasya | rātayaḥ | na | vi | dasyanti | ūtayaḥ |
yadi | vājasya | go-mataḥ | stotr-bhyaḥ | maṁhate | magham ॥

¹The first ³delights ²of Indra, ¹his former ⁷expanding ^{6a}are ⁴not ^{5,6b}destroyed ⁸because ¹¹for his praisers ¹²he collecteth ¹³fullness ^{9a}of ¹⁰luminous ^{9b}strength. [14/206]

¹The former ³delights ²of Indra, ¹those first established ⁷his (new & larger) expansions of

being ⁴do not ^{5,6}destroy or scatter, ⁸when ¹¹to his praisers ¹²he enlarges ¹³the mass ^{9a}of their ¹⁰illuminated ^{9b}substance or strength of being. [14/106]

³gifts of riches (5.10.6); bounties (10.140.5)

⁹of the plenitude (3.16.6), of wealth (1.36.12), of store (1.36.13), of the riches (6.10.6)

¹²greaten - मह means to be great, full or to greaten [16/637]

[Notes]

It is a common experience in Yoga that the ananda and siddhi [*rāṭayah*] first established [*pūrvīḥ*], is destroyed [*dasyanti*] in the effort or movement towards a larger fullness of being, knowledge or delight [*ūtayah*], and a period of crisis intervenes in which there is a rending & scattering [*vi dasyanti*] of joy & light [*rāṭayah*], a period of darkness, confusion & trouble painful to all & dangerous except to the strongest. Can these crises, difficulties, perilous conditions of soul be avoided? Yes, says Madhuchchhandas in effect, when you deliver yourself with devotion into the care of Indra, he comes to your help [*sakhye te indra* -1.11.2], he removes that limitation, that concentration in detail, in the alpa, the little, that consequent necessity of losing hold of one thing in order to give yourself to another, he increases [*maṃhate*] the *magha*, the *vijnanamaya* state of *mahattwa* or relative non-limitation in the finite which shows itself by an increase [*maṃhate*] of fundamental force of being [*vājasya magham*] filled with higher illumination [*go-mataḥ*]. That support of *vaja* prevents us from falling from what we have gained; there is sufficient substance of being expressed in us to provide for the new *ūtayah* without sacrificing the joys [*rāṭayah*] already established [*pūrvīḥ*]; there is sufficient luminousness of mind [*go-mataḥ*] to prevent darkness, obscuration & misery supervening. [14/106-7]

पुरां भिन्दुर्मुवा कविरमितौजा अजायत ।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ 01.011.04 ॥

पुराम्¹ । भिन्दुः² । युवा³ । कविः⁴ । अमितऽओजाः⁵ । अजायत⁶ ।

इन्द्रः⁷ । विश्वस्य⁸ । कर्मणः⁹ । धर्ता¹⁰ । वज्री¹¹ । पुरुऽस्तुतः¹² ॥

purām | bhinduḥ | yuvā | kaviḥ | amita-ojāḥ | ajāyata |
indraḥ | viśvasya | karmaṇaḥ | dhartā | vajrī | puru-stutaḥ ॥

²He that breaketh ¹the gate [city], ³the young, ⁴the seer, ⁶appeared [was born] ⁵immeasurable [amita] in force [ojāḥ], ⁷Indra, ¹⁰that holdeth up ⁸all ⁹action, ¹¹the thunderer ¹²wide-praised. [14/206]

¹dark Powers struggle to maintain the foundation of this falsehood in which we dwell and the iron walls of these fortified cities [purām] of the Ignorance. [15/473]

⁴kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]

त्वं वलस्य गोमतोऽपावरद्रिवो बिलं ।

त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ 01.011.05 ॥

त्वम्¹ । वलस्य² । गोऽमतः³ । अप⁴ । अवः⁵ । अद्रिऽवः⁶ । बिलम्⁷ ।

त्वाम्⁸ । देवाः⁹ । अबिभ्युषः¹⁰ । तुज्यमानासः¹¹ । आविषुः¹² ॥

tvam | valasya | go-mataḥ | apa | avaḥ | adri-vaḥ | bilam |

tvām | devāḥ | abibhyuṣaḥ | tujyamānāsaḥ | āviṣuḥ ॥

¹Thou ^{4,5}wert the uncoverer ³of luminous ²Vala's ⁷lair, ⁶O dweller [vaḥ] on the hill [adri];
⁸into thee ⁹the gods ¹⁰without fear ¹²entered ¹¹forcefully protected (or impelled). [14/206]

¹Thou, ⁶O dweller on the mountain, ^{4,5}didst uncover ⁷the lair ²of Vala ³the luminous, ⁸Thee
⁹the gods ¹²entered ¹⁰unfearing & ¹¹protected. [14/108]

⁶O lord [vaḥ] of the thunderbolt [adri], ¹thou ^{4,5}didst uncover ⁷the hole ²of Vala ³of the cows;
⁹the gods, ¹⁰unfearing, ¹²entered ¹¹speeding (or putting forth their force) ⁸into thee. [15/143]

[Notes]

Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valam gomantam*, *valam 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. [15/322]

Indra, the dweller on the mountain of being [adri-vaḥ], he who established in Swarga looks ever upward, has, to assist the strivings of man, uncovered [apa avaḥ] the lair [bilam] of Vala [valasya] the luminous [go-mataḥ].

Who is Vala the luminous? He is, I suggest, one of the Titans who deny a higher ascent to man, a Titan who possesses but withholds & hides the luminous realms of ideal truth from man, — interposing the *hiranmayam patram* of the Isha Upanishad, the golden cover or lid, by which the face of truth is concealed, *satyasyapihitam mukham*. The conquest over Vala is for humanity in its present stage a great conquest, and when & because it is accomplished the other gods [devāḥ] can enter safely [āviṣuḥ] into the mental force [tvām] & work in it, fearless [abibhyuṣaḥ] because protected by Indra's victorious might [tujyamānāsaḥ].

[14/108-9]

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।

उपातिष्ठन्तं गिर्वणो विदुष्टे तस्य कारवः ॥ 01.011.06 ॥

तव¹ । अहम्² । शूर³ । रातिऽभिः⁴ । प्रति⁵ । आयम्⁶ । सिन्धुम्⁷ । आऽवदन्⁸ ।

उप⁹ । अतिष्ठन्त¹⁰ । गिर्वणः¹¹ । विदुः¹² । ते¹³ । तस्य¹⁴ । कारवः¹⁵ ॥

tava | aham | sūra | rāti-bhiḥ | prati | āyam | sindhum | ā-vadan |

upa | atiṣṭhanta | girvaṇaḥ | viduḥ | te | tasya | kāravaḥ ॥

⁸Voiceful ^{4a}with ¹thy ^{4b}ecstasies, ³O mighty one, ²I ^{5,6}went towards ⁷the sea; ¹³the [those] ¹⁵doers of action ^{9,10}approached (or resorted to me) ¹²in the knowledge ¹⁴of that ¹¹delighter in my speech. [14/206-7]

⁴gifts of riches (5.10.6); bounties (10.140.5)

⁷All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।

विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥ 01.011.07 ॥

मायाभिः¹ । इन्द्र² । मायिनम्³ । त्वम्⁴ । शुष्णम्⁵ । अव⁶ । अतिरः⁷ ।

विदुः⁸ । ते⁹ । तस्य¹⁰ । मेधिराः¹¹ । तेषाम्¹² । श्रवांसि¹³ । उत्¹⁴ । तिर¹⁵ ॥

māyābhiḥ । indra । māyinaṁ । tvam । śuṣṇam । ava । atiraḥ ।
viduḥ । te । tasya । medhirāḥ । teṣām । śravāṁsi । ut । tira ॥

¹By thy containing mights ⁴thou [²O Indra] ^{6,7}camest down ³to the mighty and containing [⁵Shushna]; ^{15a}do thou ¹⁰in his ⁸revelation ¹¹fulfilled in completeness ^{15b}lift ¹⁴up ¹²their ¹³inspirations. [14/207]

[Alt.] ¹By workings of knowledge (5.2.9) ⁴thou, ²O Indra, ^{6,7}thrust down (6.9.1) ⁵Shushna ³the Lord of magic (3.20.3); ^{15a}do thou ^{15b}lift ¹⁴up ¹³the inspirations ¹²of them - ⁸of the knower (1.71.10) and ¹¹the wise (8.38.9).

⁵Shushna afflicts us with his impure and ineffective force [15/378]

[Notes]

...he slays Shushna; that is to say, the Divine Mind [Indra] assumes a form answering to each existing thing in the world [māyābhiḥ] and reveals its true divine image [viduḥ] and meaning [śravāṁsi] and slays [ava atiraḥ] the false force that distorts knowledge and action [māyinaṁ]. [3.31.8 - 15.216]

इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।

सहस्रं यस्य रातय उत वा संति भूयसीः ॥ 01.011.08 ॥

इन्द्रम्¹ । ईशानम्² । ओजसा³ । अभि⁴ । स्तोमाः⁵ । अनूषत⁶ ।

सहस्रम्⁷ । यस्य⁸ । रातयः⁹ । उत¹⁰ । वा¹¹ । सन्ति¹² । भूयसीः¹³ ॥

indram । īśānam । ojasā । abhi । stomāḥ । anūṣata ।
sahasram । yasya । rāyataḥ । uta । vā । santi । bhūyasīḥ ॥

⁴Towards ¹Indra ²who ruleth ³in his force ⁵our praises ⁶yearned, ⁸he who hath ⁷a thousand ⁹delights, ¹¹ay, ¹²they are ¹⁰even ¹³more. [14/207]

⁶sounded high (5.5.4)

SUKTA 13

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।

होतः पावक यक्षि च ॥ 01.013.01 ॥

सुऽसमिद्धः¹ । नः² । आ³ । वह⁴ । देवान्⁵ । अग्ने⁶ । हविष्मते⁷ ।

होतः⁸ । पावक⁹ । यक्षि¹⁰ । च¹¹ ॥

su-samiddhaḥ | naḥ | ā | vaha | devān | agne | haviṣmate |
hotariti | pāvaka | yakṣi | ca ॥

¹When thou hast been increased to thy height, ^{3,4}bring ²for us ⁵the gods, ⁶O Agni, ⁷to me who hold ready the offering, ⁸O priest of the sacrifice, ⁹O purifier ¹¹and ¹⁰apply thyself to thy work. [14/207]

⁶O Fire! ¹perfectly [su] kindled [samiddhaḥ], ^{3,4}bear ⁵the gods ⁷to him who has the offerings, ⁹O Thou who purifiest! ⁸Thou summoner! ¹⁰sacrifice ⁵to the gods. [16/121]

¹⁰offer to them our oblation (5.28.5); worship with sacrifice (6.16.8); perform the sacrifice (2.6.8)

[Notes]

haviḥ - oblation (2.3.2); 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. [16/590]

The oblation 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. [15/281]

मधुमंतं तनूनपाद्यज्ञं देवेषु नः कवे ।

अद्या कृणुहि वीतये ॥ 01.013.02 ॥

मधुऽमन्तम्¹ । तनूऽनपात्² । यज्ञम्³ । देवेषु⁴ । नः⁵ । कवे⁶ ।

अद्य⁷ । कृणुहि⁸ । वीतये⁹ ॥

madhu-mantam | tanū-napāt | yajñam | deveṣu | naḥ | kave |
adya | kṛṇuhi | vītaye ॥

²O son [napāt] of force [tanū], ¹honey-sweet ⁸do thou make ³the yajna ⁴to the gods ⁵for us ⁷today, ⁶O seer, ⁹that manifestation may be. [14/207]

²O Son [napāt] of the body [tanū]! ⁷Now ⁸make ³the sacrifice ¹honied ⁴for the gods (or ¹full of honey ⁴among the gods) ⁹for their enjoyment, ⁶O seer. [16/121]

[Notes]

He is the envoy & effects the great commerce between earth & heaven, bringing (ā vaha)

the gods (devān) down from the higher planes so that they may be manifested in man (vītaye) in the terrestrial [now – adya] and taking our offerings, the fruits of our terrestrial life upwards (yakṣi) to be divinised, transformed into the divine essence, eaten (vītaye), in the Vedic image, by the gods. [16/557]

The Seer-Will first bears man's activities to the higher planes by his purified consecration of them to the Godhead (yakṣi). 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 (vītaye) there the activities offered to them, each activity to its proper god (yakṣi). [16/566-7]

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये ।
मधुजिह्वं हविष्कृतं ॥ 01.013.03 ॥

नराशंसम्¹ । इह² । प्रियम्³ । अस्मिन्⁴ । यज्ञे⁵ । उप⁶ । ह्वये⁷ ।
मधुजिह्वम्⁸ । हविःऽकृतम्⁹ ॥

narāśaṃsam | iha | priyam | asmin | yajñe | upa | hvaye |
madhu-jihvam | haviḥ-kṛtam ॥

^{6,7}I call ²here ⁴in this ⁵yajna ³on the beloved, ¹the strong expresser of things, ⁸the honey-tongued ⁹maker of the oblation. [14/207]

³Him, the beloved, ^{6,7}I call ²hither ⁴to this ⁵sacrifice, ⁹he who creates [kṛtam] the offerings [haviḥ], ⁸possessed of honied [madhu] tongue [jihvam]. [16/121]

¹ who voices [śaṃsam] the godheads [narā] (7.2.2);

⁹ Giver of oblation (8.60.15)

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥ 01.013.04 ॥

अग्ने¹ । सुखऽतमे² । रथे³ । देवान्⁴ । ईळितः⁵ । आ⁶ । वह⁷ ।
असि⁸ । होता⁹ । मनुःऽहितः¹⁰ ॥

agne | sukha-tame | rathe | devān | īlitaḥ | ā | vaha |
asi | hotā | manuḥ-hitaḥ ॥

¹O Agni, ^{6,7}bring, ⁵adored, ⁴the gods ³in a car ²of utter ease; ⁸thou art ¹⁰the thinker [manuḥ], the beneficent [hitaḥ], ⁹the priest of the oblation. [14/207]

¹O Fire! ⁵Thou who art adored, ^{6,7}bring here ⁴the gods ²in thy happiest ³car; (for) ⁸thou art ⁹the summoner ¹⁰established [hitaḥ] by man [manuḥ]. [16/121]

⁹ होत्ता. Sayana takes sometimes as “the summoner of the gods”, sometimes the performer of the Homa, the burned offering. In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the mantra (1.13.4) and, on their coming, gives to them the offering (1.105.14). [16/691]

स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः ।

यत्रामृतस्य चक्षणं ॥ 01.013.05 ॥

स्तृणीत¹ । बर्हिः² । आनुषक्³ । घृतऽपृष्ठम्⁴ । मनीषिणः⁵ ।

यत्र⁶ । अमृतस्य⁷ । चक्षणम्⁸ ॥

str̥ṇīta | barhiḥ | ānuṣak | ghr̥ta-pr̥ṣṭham | manīṣiṇaḥ |
yatra | amṛtasya | cakṣaṇam ॥

¹Strew ²the flame ³without a break, ⁵O ye wise of heart, ⁴the flame with shining [ghṛta] back [pr̥ṣṭham], ⁶where ^{8a}the vision ⁷of immortality ^{8b}has been seen. [14/207]

¹Strew ²the sacrificial seat ³without flaw or crevice, ⁴richly bright [ghṛta] of surface [pr̥ṣṭham], ⁵O ye thinkers, ⁶where is ⁸the tasting ⁷of immortality. [14/70]

⁵O Thinkers! ¹spread you ²the holy seat ³continuous and true in order, ⁴sprinkled [pr̥ṣṭham] with clear offerings (of clarified butter) [ghṛta], ⁶to where is ⁸the vision ⁷of immortality. [16/121]

³ānuṣak. Without interruption or gap; As the Purohita, the representative priest in the sacrifice and the leader in the van of its march, He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 *fn* 2]

[Notes]

The sacrificial seat (barhiḥ) anointed with the shining ghee (ghṛta-pr̥ṣṭham) is in symbol the fullness of the mind (barhiḥ) clarified and purified, continuously bright and just in its activity, without flaw or crevice (ānuṣak), richly bright of surface (ghṛta-pr̥ṣṭham) and therefore receiving without distortion the messages of the ideal faculty (manīṣiṇaḥ). It is in this (yatra) clear, pure and rightly ordered state of his thinking and emotional mind (manīṣiṇaḥ) that man gets the first taste (cakṣaṇam) of the immortal life (amṛtasya) to which he aspires, through the joy of the self-fulfilling activity of God's Truth in him. [14/70]

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।

अद्या नूनं च यष्टवे ॥ 01.013.06 ॥

वि¹ । श्रयन्ताम्² । ऋतऽवृधः³ । द्वारः⁴ । देवीः⁵ । असश्चतः⁶ ।

अद्य⁷ । नूनम्⁸ । च⁹ । यष्टवे¹⁰ ॥

vi | śrayantām | ṛta-vṛdhaḥ | dvāraḥ | devīḥ | asaścataḥ |
adya | nūnam | ca | yaṣṭave ॥

^{2a}Let ⁴the doors ^{2b}swing ¹apart, ⁵the goddesses ⁶that conceal the force ³that grows [vṛdhaḥ] by Truth [ṛta], ⁷today ⁸at least ⁹and ¹⁰for the sacrificial act. [14/70]

⁶unstayingly (10.69.8)

[Notes]

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening (vi śrayantām) doors (dvārah) of the concealed (asaścataḥ) heavenly realms (devīḥ), kingdoms conquered in succession by the expanding soul. [15/410 fn 4]

The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy (ṛta-vṛdhaḥ) of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine (devīr) doors (dvārah) swing open (vi śrayantām) to his call and enters into the supreme felicity of a divine existence beyond heaven. [15/139]

The condition of his entry into the kingdom of immortality, the kingdom of heaven is that he shall increase ideal truth in him (ṛta-vṛdhaḥ) and the condition again of increasing ideal truth is that he shall be unattached (asaścataḥ).

For so long as the mind is attached either by wish or predilection, passion or impulse, pre-judgment or impatience, so long as it clings to anything & limits its pure & 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 & grasp portions of Truth, not Truth in itself & in its nature. And so long as it clings to any one thing in wish & enjoyment, it must by the very act shut out others & cannot then embrace the divine vast & all-comprehending love & 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 (ghṛta-prṣṭham) purified mind widely extended (str̥ṇīta) without flaw or crevice (ānuṣak) as the seat of the gods in their sacrificial activity (barhiḥ), the taste (cakṣaṇam) of the wine of immortality (amṛtasya), the freedom from attachment (asaścataḥ), the increasing force of ideal Truth in the human being (ṛta-vṛdhaḥ), then it is possible for the great divine Powers to fling wide open (vi śrayantām) for us the doors of the higher Heavens, the gates of Ananda, the portals of our immortal life (dvārah devīḥ). They start wide open on their hinges (vi śrayantām) to receive before the throne of God the sacrifice & the sacrificer (yaṣṭave).

[14/70-1]

नक्तोषासा सुपेशसास्मिन्यज्ञ उप ह्वये ।

इदं नो बहिरासदे ॥ 01.013.07 ॥

नक्तोषसा¹ । सुपेशसा² । अस्मिन्³ । यज्ञे⁴ । उप⁵ । ह्वये⁶ ।

इदम्⁷ । नः⁸ । बर्हिः⁹ । आऽसदे¹⁰ ॥

naktoṣasā | su-peśasā | asmin | yajñe | upa | hvaye |

idam | naḥ | barhiḥ | ā-sade ||

¹To night and dawn ³in this ⁴yajna ^{5,6}I call, ²the clear of eye, ¹⁰I sit beside ⁷this ⁸our ⁹flame.

²beautiful of form (10.1.6, KS 4/171);

⁹on the sacrificial seat (1.13.9) ¹⁰for sitting (5.18.4)

[Notes]

The Vedic poet is not thinking of the physical night, the physical dawn [*naktoṣasā*] 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 obscurity or relapse into normal unilluminated consciousness [15/365-6]

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।

यज्ञं नो यक्षतामिमं ॥ 01.013.08 ॥

ता¹ । सुजिह्वै² । उप³ । ह्वये⁴ । होतारा⁵ । दैव्या⁶ । कवी⁷ इति ।

यज्ञम्⁸ । नः⁹ । यक्षताम्¹⁰ । इमम्¹¹ ॥

tā | su-jihvau | upa | hvaye | hotārā | daivya | kavī iti |

yajñam | naḥ | yakṣatām | imam ||

¹On them, ²the bright of tongue ^{3,4}I call, ⁵the priestesses, ⁶goddesses, ⁷seers; ¹⁰may they conduct ¹¹this ⁸yajna ⁹of ours.

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्मिधः ॥ 01.013.09 ॥

इळा¹ । सरस्वती² । मही³ । तिस्रः⁴ । देवीः⁵ । मयःऽभुवः⁶ ।

बर्हिः⁷ । सीदन्तु⁸ । अस्मिधः⁹ ॥

iḷā | sarasvatī | mahī | tisraḥ | devīḥ | mayāḥ-bhuvāḥ |

barhiḥ | sīdantu | asridhaḥ ||

^{8a}May ¹Ila, ²Saraswati and ³Mahi, ⁴the three ⁵goddesses ⁶born [bhuvāḥ] of the sphere of delight [mayāḥ] ^{8b}sit ⁹unfailingly ⁷beside our flame. [14/207]

^{8a}May ¹Ila, ²Saraswati and ³Mahi, ⁴three ⁵goddesses ⁶who give birth [bhuvāḥ] to the bliss [mayāḥ], ^{8b}take their place ⁷on the sacrificial seat, ⁹they who stumble not, or “who come not to hurt” or “do not hurt”. [15/94]

¹⁻³Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth. [16/264 fn 7]

⁶We may note also that these three goddesses are said to bring to birth [bhuvāḥ] for man the Bliss [mayāḥ]. 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 *bhadram*, *mayas* (love and bliss)... [15/96-7]

⁹The 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 [15/94]. Or, who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffering. [15/ 411 fn 7]

इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये ।

अस्माकमस्तु केवलः ॥ 01.013.10 ॥

इह¹ । त्वष्टारम्² । अग्रियम्³ । विश्वरूपम्⁴ । उप⁵ । ह्वये⁶ ।

अस्माकम्⁷ । अस्तु⁸ । केवलः⁹ ॥

iha | tvaṣṭāram | agriyam | viśva-rūpam | upa | hvaye |
asmākam | astu | kevalaḥ ॥

^{5,6}I call ¹here ²Twastha ³supreme ⁴whose shape [rūpam] is the world [viśva]; ⁸may he be ⁷to us ⁹absolute and pure.

²tvaṣṭā - Twashtri, Fashioner of things; The Divine as the Fashioner of things pervades all that He fashions (viśva-rūpam) both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. [15/411 fn 8,9]

अव सृजा वनस्पते देव देवेभ्यो हविः ।

प्र दातुरस्तु चेतनं ॥ 01.013.11 ॥

अव¹ । सृज² । वनस्पते³ । देव⁴ । देवेभ्यः⁵ । हविः⁶ ।

प्र⁷ । दातुः⁸ । अस्तु⁹ । चेतनम्¹⁰ ॥

ava | sṛja | vanaspate | deva | devebhyaḥ | haviḥ |
pra | dātuḥ | astu | cetanam ॥

^{1,2}Let down [release – 3.4.10], ⁴O god ³master of the forest, ⁶the oblation ⁵for the gods; ^{9a}let ^{7,8}the giver ^{9b}get ¹⁰his awakening of soul.

³O Master (pate) of Delight (vanas) - Soma (5.5.10); in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical *Vanaspati*. [15/418 fn 3]

स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे ।

तत्र देवाँ उप ह्वये ॥ 01.013.12 ॥

स्वाहा¹ । यज्ञम्² । कृणोतन³ । इन्द्राय⁴ । यज्वनः⁵ । गृहे⁶ ।

तत्र⁷ । देवान्⁸ । उप⁹ । ह्वये¹⁰ ॥

svāhā | yajñam | kṛṇotana | indrāya | yajvanaḥ | gṛhe |
tatra | devān | upa | hvaye ॥

¹Swaha (O Shakti), ³perform ²the yajna ⁴to Indra ⁶in the house ⁵of the master of the yajna. ⁷Thither ^{9,10}I call ⁸the gods.

¹The 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**, the luminous self-force of the fulfilled divine Nature of the gods. (16/551)

⁶The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]

SUKTA 15

इंद्र सोमं पिब ऋतुना त्वा विशंत्विंदवः ।

मत्सरासस्तदोकसः ॥ 01.015.01 ॥

इन्द्र¹ । सोमम्² । पिब³ । ऋतुना⁴ । आ⁵ । त्वा⁶ । विशन्तु⁷ । इन्दवः⁸ ।

मत्सरासः⁹ । तत्सओकसः¹⁰ ॥

indra | somam | piba | ṛtunā | ā | tvā | viśantu | indavaḥ |
matsarāsaḥ | tat-okasaḥ ॥

¹O Indra, ³drink ⁴according to the law of truth ²the Soma wine; ^{7a}let ⁸the nectar-sweetnesses
^{7b}enter ⁵into ⁶thee, ⁹rapturous, ¹⁰that have there their home. [14/208]

[Notes]

...if we suppose the sacrifice to be symbolic &, 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,... Indra is to drink [piba] the wine of immortality [somam] according to or by the force of the ideal law [ṛtunā],... [14/64]

मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन ।

यूयं हि ष्ठा सुदानवः ॥ 01.015.02 ॥

मरुतः¹ । पिबत² । ऋतुना³ । पोत्रात्⁴ । यज्ञम्⁵ । पुनीतन⁶ ।

यूयम्⁷ । हि⁸ । स्थ⁹ । सुदानवः¹⁰ ॥

marutaḥ | pibata | ṛtunā | potrāt | yajñam | punītana |
yūyam | hi | stha | su-dānavaḥ ॥

¹O Maruts, ²drink ³according to the truth, ⁶purify ⁵the yajna ⁴by the process of purification
⁸for ⁷ye are ⁹steadfast and ¹⁰very [su] bold [dānavaḥ]. [14/208]

¹The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind. [15/412 *fn* 13]

⁴the process (or the priest) of purification of the *vasu* or material (internal or external) from all defects [14/36]

¹⁰great [su] givers [dānavaḥ] (3.26.5, 8.19.34)

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना ।

त्वं हि रत्नधा असि ॥ 01.015.03 ॥

अभि¹ । यज्ञम्² । गृणीहि³ । नः⁴ । ग्नावः⁵ । नेष्टः⁶ । पिब⁷ । ऋतुना⁸ ।

त्वम्⁹ । हि¹⁰ । रत्नधाः¹¹ । असि¹² ॥

abhi | yajñam | grṇīhi | naḥ | gnāvaḥ | neṣṭaḥ | piba | ṛtunā |
tvam | hi | ratna-dhāḥ | asi ॥

²About the yajna ^{1,3a}utter ⁴for us ^{3b}thy cry, ⁶active and exhilarated ⁷drink thou ⁸by the truth

¹⁰for ⁹thou ¹²art ¹¹the disposer [dhāḥ] of delight [ratna]. [14/208]

[Alt.] ⁶O priest of the lustration (2.1.2), ^{1,3}respond (5.27.3) ²to the yajna ⁵with thy Goddess-energies (2.1.5); ⁷drink thou ⁸by the truth ¹⁰for ⁹thou ¹²art ¹¹founder [dhāḥ] of ecstasy [ratna] (7.16.6).

⁶The priest who does the intensifying of the *vasu* or material (internal or external) so as to prepare it for activity [14/35-6]

अग्ने देवाँ इहा वह सादया योनिषु त्रिषु ।
परि भूष पिब ऋतुना ॥ 01.015.04 ॥

अग्ने¹ । देवान्² । इह³ । आ⁴ । वह⁵ । सादय⁶ । योनिषु⁷ । त्रिषु⁸ ।
परि⁹ । भूष¹⁰ । पिब¹¹ । ऋतुना¹² ॥

agne | devān | iha | ā | vaha | sādaya | yoniṣu | triṣu |
pari | bhūṣa | piba | ṛtunā ॥

¹O Agni, ^{4,5}bring ³hither ²the gods, ⁶make them to sit ⁸in the three ⁷wombs, ^{9,10}surround all and ¹¹drink ¹²by the truth. [14/208]

⁷seats (4.3.2); ⁸earth the lower seat, the vital world the middle, heaven the higher [15/348]

ब्राह्मणादिद्र राधसः पिबा सोममृतूँरनु ।
तवेद्धि सख्यमस्तृतं ॥ 01.015.05 ॥

ब्राह्मणात्¹ । इन्द्र² । राधसः³ । पिब⁴ । सोमम्⁵ । ऋतून्⁶ । अनु⁷ ।
तव⁸ । इत्⁹ । हि¹⁰ । सख्यम्¹¹ । अस्तृतम्¹² ॥

brāhmaṇāt | indra | rādhasaḥ | piba | somam | ṛtūn | anu |
tava | it | hi | sakhyam | aṣṭṛtam ॥

²O Indra, ⁴drink thou ⁵the Soma ¹of the soul's ³bliss ⁷according to ⁶the truths of things, ¹⁰for ⁹it is ⁸thy ¹¹friendship ¹²that never sinks. [14/208]

¹*Brahman* in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. All world is expression or manifestation, creation by the Word. This vast Being, this all-containing and all-formulating consciousness is Brahman. [15/318]

¹²that is unconquerable (1.140.8); invincible (8.43.1)

युवं दक्षं धृतव्रत मित्रावरुण दूळभं ।
ऋतुना यज्ञमाशाथे ॥ 01.015.06 ॥

युवम्¹ । दक्षम्² । धृतव्रता³ । मित्रावरुणा⁴ । दुःऽदभम्⁵ ।
ऋतुना⁶ । यज्ञम्⁷ । आशाथे⁸ इति ॥

yuvam | dakṣam | dhṛta-vratā | mitrāvaruṇā | duḥ-dabham |
ṛtunā | yajñam | āśāthe iti ॥

¹Do you [two], ⁴O Mitra and Varuna ³whose function [vrata] it is to uphold [dhr̥ta] ²Daksha, ⁸enjoy ⁷the yajna ⁶by the truth. [14/208]

^{4a}O Mitra ³who upholdest [dhr̥ta] rule of action [vrata] & ^{4b}Varuna, ⁸enjoy ²Daksha ⁵in his unconquerable force, ⁸enjoy ⁶by the ideal law ⁷the sacrifice. [14/65]

³In the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being [vrataḥ] is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly [dhr̥ta] only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light. [15/539 fn 5]

⁵inviolable (3.2.2)

[Notes]

...if we suppose the sacrifice to be symbolic & 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,... by that ideal law [ṛtunā] Varuna & Mitra [mitrāvaruṇā] are to enjoy [āśāthe] the offering of Ananda of the human mind & the human activity [yajñam],... [14/64]

Daksha we have supposed to be the viveka, the intuitive discriminating reason which once active is hard to overcome by the powers of ignorance & error [duḥ-dabham]; it is again his activity which here also constitutes the essence or the essential condition of the successful sacrifice; for it is evidently meant that by enjoying or stimulating [āśāthe] the activity of Daksha, Daksham dūdabham, daksham apasam, Mitra & Varuna are enabled to enjoy [āśāthe] the effective activities of men [yajñam] under the law of truth [ṛtunā], ritena kratum brihantam, ritunā yajnam āśāthe, activities of right knowledge, right action, right emotion, free from crookedness & ignorance & sin. For it is viveka that helps us to distinguish truth from error, right-doing from wrong-doing, just feeling from false & selfish emotions. [14/65]

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।

यज्ञेषु देवमीळते ॥ 01.015.07 ॥

द्रविणःऽदाः¹ । द्रविणसः² । ग्रावऽहस्तासः³ । अध्वरे⁴ ।

यज्ञेषु⁵ । देवम्⁶ । ईळते⁷ ॥

draviṇaḥ-dāḥ । draviṇasaḥ । grāva-hastāsaḥ । adhvare ।
yajñeṣu । devam । īlate ॥

²For the rich in substance ¹the lord of substance ³laden-handed ⁴in the [pilgrim] sacrifice ⁷propitiateth ⁶the god ⁵in the yajnas. [14/208]

¹treasure [draviṇaḥ] - giver [dāḥ] (2.1.7);

²seeker of the riches (5.13.2)

^{1,2}draviṇaḥ - divine substance; the divine riches which are the object of the sacrifice [15/436]

³in whose hands [hastāsaḥ] are the stones of wine-pressing [grāva]

द्रविणोदा ददातु नो वसूनि यानि शृण्विरे ।
देवेषु ता वनामहे ॥ 01.015.08 ॥

द्रविणःऽदाः¹ । ददातु² । नः³ । वसूनि⁴ । यानि⁵ । शृण्विरे⁶ ।
देवेषु⁷ । ता⁸ । वनामहे⁹ ॥

draviṇaḥ-dāḥ | dadātu | naḥ | vasūni | yāni | śṛṇvire |
deveṣu | tā | vanāmahe ॥

^{2a}May ¹the lord of substance ^{2b}give ³to us ⁴the riches ⁵of which ⁶'tis told; ⁸for these ⁹we desire
⁷in the gods. [14/208]

⁶ we have heard (4.8.6)

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥ 01.015.09 ॥

द्रविणःऽदाः¹ । पिपीषति² । जुहोत³ । प्र⁴ । च⁵ । तिष्ठत⁶ ।
नेष्ट्रात्⁷ । ऋतुऽभिः⁸ । इष्यत⁹ ॥

draviṇaḥ-dāḥ | pipīṣati | juhota | pra | ca | tiṣṭhata |
neṣṭrāt | ṛtu-bhiḥ | iṣyata ॥

¹The lord of substance ²would drink, ³make the offering ⁵and ⁶stand ⁴forward, ⁹be ye subject
⁸to the laws of truth ⁷by the process of [lustration]. [14/208]

[Alt.] ¹The treasure-giver [2.1.7], ²would drink, ⁷from the cup/priest of lustration [2.1.2]
³make the offering ⁵and ⁶stand ⁴forward, ⁹impelled [6.1.2] ⁸by the laws of truth.

[Notes]

...if we suppose the sacrifice to be symbolic &, 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,...the gods are to be impelled in their functioning [iṣyata] *ritubhiḥ*, 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. [14/64]

[Incomplete]

SUKTA 18

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।

कक्षीवंतं य औशिजः ॥ 01.018.01 ॥

सोमानम्¹ । स्वरणम्² । कृणुहि³ । ब्रह्मणः⁴ । पते⁵ ।

कक्षीवन्तम्⁶ । यः⁷ । औशिजः⁸ ॥

somānam । svaraṇam । kṛṇuhi । brahmaṇaḥ । pate ।
kakṣīvantam । yaḥ । auśijaḥ ॥

⁵O Master ⁴of the Soul, ³make ⁶Kakshivan ⁸son of Usijas ¹a sweet soul and ²a good fighter.
[14/208]

⁴of the word (2.1.3);

⁸a son of the desire of the Gods (6.4.6); son of the aspirant (3.27.10)

यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः ।

स नः सिषक्तु यस्तुरः ॥ 01.018.02 ॥

यः¹ । रेवान्² । यः³ । अमीवहा⁴ । वसुवित्⁵ । पुष्टिवर्धनः⁶ ।

सः⁷ । नः⁸ । सिषक्तु⁹ । यः¹⁰ । तुरः¹¹ ॥

yaḥ । revān । yaḥ । amīva-hā । vasu-vit । puṣṭi-varḍhanaḥ ।
saḥ । naḥ । sisaktu । yaḥ । turaḥ ॥

^{9a}May ⁷he [Brahmanaspati] ¹who ²is bold and impetuous, ³who ⁴slayeth [hā] all unfriendly things [amīva], ⁵the knower [vit] of substance of being [vasu], ⁶the increaser [vardhanaḥ] of fullness [puṣṭi] ^{9b}cleave ⁸to us, ⁷he ¹⁰who ¹¹is strong and swift. [14/208]

[Alt] ^{9a}May ⁷he [Brahmanaspati] ¹who ²rich with treasure (7.1.23), ³who ⁴slayeth all unfriendly things, ⁵discoverer [vit] of riches [vasu] (6.16.41), ⁶the increaser [vardhanaḥ] of growth [puṣṭi] (2.4.4) ^{9b}cling (8.75.13) ⁸to us, ⁷he ¹⁰who ¹¹is a swift traveller (1.68.5).

मा नः शंसो अररुषो धूर्तिः प्रणङ्गर्त्यस्य ।

रक्षा णो ब्रह्मणस्पते ॥ 01.018.03 ॥

मा¹ । नः² । शंसः³ । अररुषः⁴ । धूर्तिः⁵ । प्रणङ्ग्⁶ । मर्त्यस्य⁷ ।

रक्ष⁸ । नः⁹ । ब्रह्मणः¹⁰ । पते¹¹ ॥

mā । naḥ । śamsaḥ । araruṣaḥ । dhūrtiḥ । praṅak । martyasya ।
rakṣa । naḥ । brahmaṇaḥ । pate ॥

^{6a}Let ¹not ³the aspiration and ⁵the eagerness ⁷of mortal man ⁴in his struggle ^{6b}perish ²in us,
¹¹O master ¹⁰of the soul, ⁸protect ⁹us (or let not ⁷slaughter and ⁵injury etc). [14/208]

[Alt.] ^{6a}Let ¹not ³the speech (4.3.3) and ⁵the harm (1.36.15) ⁷of mortal man ⁴who would war against us (7.1.13) ^{6b}come to (1.66.5) ²us, ¹¹O master ¹⁰of the word (2.1.3), ⁸protect ⁹us.

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः ।

सोमो हिनोति मर्त्यं ॥ 01.018.04 ॥

सः¹ । घ² । वीरः³ । न⁴ । रिष्यति⁵ । यम्⁶ । इन्द्रः⁷ । ब्रह्मणः⁸ । पतिः⁹ ।

सोमः¹⁰ । हिनोति¹¹ । मर्त्यम्¹² ॥

saḥ | gha | vīraḥ | na | riṣyati | yam | indraḥ | brahmaṇaḥ | patiḥ |
somaḥ | hinoti | martyam ॥

¹That ³hero smiteth and ⁴is not ⁵hurt, ⁶whom ⁷Indra and ^{8,9}Brahmanaspati and ¹⁰Soma
¹¹befriend [speed – 6.13.3], ¹²a mortal man. [14/208]

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यं ।

दक्षिणा पात्वंहसः ॥ 01.018.05 ॥

त्वम्¹ । तम्² । ब्रह्मणः³ । पते⁴ । सोमः⁵ । इन्द्रः⁶ । च⁷ । मर्त्यम्⁸ ।

दक्षिणा⁹ । पातु¹⁰ । अंहसः¹¹ ॥

tvam | tam | brahmaṇaḥ | pate | somaḥ | indraḥ | ca | martyam |
dakṣiṇā | pātu | aṃhasaḥ ॥

²Him ⁸mortal, ^{3,4}O Brahmanaspati, ^{10a}let ⁵Soma ^{10b}protect ¹¹from harm ⁷and ⁶Indra, ⁹both
auspicious grown. [14/208-9]

^{10a}Do ¹thou, ^{3,4}O Brahmanaspati, ⁷& ^{10a}may ⁶Soma ⁷& Indra ⁷and ⁹Dakshina ^{10b}protect ²that
⁸mortal ¹¹from evil. [14/67]

⁹the goddess of understanding (5.1.3)

[Notes]

If we suppose evil [aṃhasaḥ] 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 [pātu] from sin [aṃhasaḥ] 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. We begin to find by this sin-effacing attribute of Varuna, pracheta, uruchakshas, by this sin-repelling attribute of Dakshina, the energy of ideal discrimination, the same profound idea already anticipated in the Rigveda. [14/67]

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यं ।

सनि मेधामयासिषं ॥ 01.018.06 ॥

सदसः¹ । पतिम्² । अद्भुतम्³ । प्रियम्⁴ । इन्द्रस्य⁵ । काम्यम्⁶ ।

सनिम्⁷ । मेधाम्⁸ । अयासिषम्⁹ ॥

sadasaḥ | patim | adbhutam | priyam | indrasya | kāmyam |
sanim | medhām | ayāsiṣam ॥

⁹I have laboured towards ³the wondrous ²master ¹of the house, ⁴the beloved, ⁶the desired ⁵of Indra, ⁷for steadfastness in weal ⁹I have laboured and ⁸for capacity of soul. [14/209]

⁷ for the conquest (3.1.23);

⁸ for understanding (5.27.4)

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।

स धीनां योगमिन्वति ॥ 01.018.07 ॥

यस्मात्¹ । ऋते² । न³ । सिध्यति⁴ । यज्ञः⁵ । विपःचितः⁶ । चन⁷ ।

सः⁸ । धीनाम्⁹ । योगम्¹⁰ । इन्वति¹¹ ॥

yasmāt | ṛte | na | sidhyati | yajñāḥ | vipaḥ-citaḥ | cana |
saḥ | dhīnām | yogam | invati ॥

⁸He ²without ¹whom ⁵the yajna ^{4a}cometh ³not ^{4b}to fulfilment, ⁷even ⁶of the man of discerning [vipaḥ] heart [citaḥ], ⁸he ¹¹hath power over ¹⁰the yoga ⁹of the movements of the understanding. [14/209]

[Alt.] ⁸He ²without ¹whom ⁵the yajna ^{4a}cometh ³not ^{4b}to fulfilment, ⁷even ⁶of the man with the illumined [vipaḥ] consciousness [citaḥ] (3.27.2), ⁸he ¹¹brings us (5.4.7) ¹⁰to the union (3.27.11) ⁹of the thoughts (2.2.9). [14/209]

[Notes]

The idea of Yoga in all its Vedic senses is the reaching out [invati] of the being in us to unite itself [yogam] with being expressed in other persons, objects or forces [here, thoughts – dhīnām], whether in the form of application of effort [yajñāḥ], contact of consciousness [vipaḥ-citaḥ] or acquisition of things desired [sidhyati]. [14/375]

आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरं ।

होत्रा देवेषु गच्छति ॥ 01.018.08 ॥

आत्¹ । ऋध्नोति² । हविःकृतिम्³ । प्राञ्चम्⁴ । कृणोति⁵ । अध्वरम्⁶ ।

होत्रा⁷ । देवेषु⁸ । गच्छति⁹ ॥

āt | ṛdhnoti | haviḥ-kṛtim | prāñcam | kṛṇoti | adhvaram |
hotrā | deveṣu | gacchati ॥

²He confirms ³the offering of the oblation, ^{4,5}he carries forward the work ⁶of the sacrifice, ⁷by the priest of the offering ⁹he moves ⁸with the gods. [14/209]

[Alt.] ¹Then (1.127.5), ²he enriches (4.10.1) ³the creator [kṛtim] of the offerings [haviḥ] (1.13.3), ⁵he does ⁴move forward (3.7.7) ⁶the pilgrim sacrifice (3.14.7); ⁷the word of invocation (3.4.5) ⁹moves ⁸in the godheads (5.14.1)

⁴प्राञ्चं. प्रकर्षेण गच्छन्तं । But प्राञ्चं is पराञ्चं supreme—पराच, पराञ्च belonging or tending to the supreme. [16/627]

⁶adhvara - the word for sacrifice, is really an adjective and the full phrase is adhvara *yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the

leader of the sacrifice [15/333]. The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal - the vastness, the true existence, the light, the felicity - and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. [15/377; 16/24]

⁷Lady of the offering (4.2.10); the Power of the Call (4.2.10); the power of the sacrifice or the process of the oblation (5.8.3);

There are seven sacrificial energies (hotra) in the human being, one corresponding to each of the seven constituents of his psychological existence, — body, life, mind, supermind, bliss, will and essential being. [M P Pandit - Vedic Symbolism, p. 67]

नराशंसं सुधृष्टमपश्यं सप्रथस्तमं ।

दिवो न सद्मखसं ॥ 01.018.09 ॥

नराशंसम्¹ । सुधृष्टमम्² । अपश्यम्³ । सप्रथःस्तमम्⁴ ।

दिवः⁵ । न⁶ । सद्मखसम्⁷ ॥

narāśaṃsam | su-dhr̥ṣṭamam | apaśyam | saprathaḥ-tamam |
divaḥ | na | sadma-makhasam ॥

³I saw One ¹strong [narā] of aspiration [śaṃsam], ²utterly audacious, ⁴wide and expanding besieging ⁶as it were ⁷the seats ⁵of heaven. [14/209]

[Alt.] ³I saw ¹him who voices [śaṃsam] the godhead [narā] (2.3.2), ²utterly audacious, ⁴(occupying) the wide-extended (10.140.6) ⁷house [sadma] (1.73.1) of sacrifice [makhasam] (8.75.14) ⁶as if ⁵of heaven. [14/209]

⁷sadma - The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. There are seven such planes each with its seven provinces and one additional above. [15/458 *fn* 1]

SUKTA 24

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।

को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥ 01.024.01 ॥

कस्य¹ । नूनम्² । कतमस्य³ । अमृतानाम्⁴ । मनामहे⁵ । चारु⁶ । देवस्य⁷ । नाम⁸ ।

कः⁹ । नः¹⁰ । मह्यै¹¹ । अदितये¹² । पुनः¹³ । दात्¹⁴ । पितरम्¹⁵ । च¹⁶ । दृशेयम्¹⁷ । मातरम्¹⁸ । च¹⁹ ॥

kasya | nūnam | katamasya | amṛtānām | manāmahe | cāru | devasya | nāma |
kaḥ | naḥ | mahyai | aditaye | punaḥ | dāt | pitaram | ca | dṛśeyam | mātaram | ca ॥

¹Of whom ⁵shall we meditate [²now - 8.75.6], ³of which ⁴of the immortals, ⁷the divine and ⁶delightful ⁸name; ⁹who ¹⁴shall give ¹⁰us ¹³back ¹²for our higher being [Aditi] ¹¹in the vastness ¹⁷so that I may see ¹⁵my Father ¹⁹and ¹⁷see ¹⁸my Mother? [14/209]

^{15,18}Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father [pitaram] and mother [mātaram] of all beings [15/97]. The Mother and Father are always either Nature and the Soul or the material being and the pure mental being [15/397 fn 1].

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।

स नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥ 01.024.02 ॥

अग्नेः¹ । वयम्² । प्रथमस्य³ । अमृतानाम्⁴ । मनामहे⁵ । चारु⁶ । देवस्य⁷ । नाम⁸ ।

सः⁹ । नः¹⁰ । मह्यै¹¹ । अदितये¹² । पुनः¹³ । दात्¹⁴ । पितरम्¹⁵ । च¹⁶ । दृशेयम्¹⁷ । मातरम्¹⁸ । च¹⁹ ॥

agneḥ | vayam | prathamasya | amṛtānām | manāmahe | cāru | devasya | nāma |
saḥ | naḥ | mahyai | aditaye | punaḥ | dāt | pitaram | ca | dṛśeyam | mātaram | ca ॥

¹Of Agni ³first ⁴of the Immortals ^{5a}let ²us ^{5b}meditate ⁷the divine and ⁶delightful ⁸name; ⁹he ¹⁴shall give ¹⁰us ¹³back ¹²for our higher being [Aditi] ¹¹in the vastness ¹⁶and ¹⁷I shall see ¹⁵my Father ¹⁹and see ¹⁸my Mother. [14/209]

अभि त्वा देव सवितरीशानं वार्याणां ।

सदावन्भागमीमहे ॥ 01.024.03 ॥

अभि¹ । त्वा² । देव³ । सवितः⁴ । ईशानम्⁵ । वार्याणाम्⁶ ।

सदा⁷ । अवन्⁸ । भागम्⁹ । ईमहे¹⁰ ॥

abhi | tvā | deva | savitaḥ | īśānam | vāryāṇām |
sadā | avan | bhāgam | īmahe ॥

³O God ⁴creator, ¹around ²thee, ⁵the master ⁶of things supreme, ¹⁰we desire ⁷a perpetual ⁹enjoyment; [14/209]

⁷perpetually ⁸protected (8.75.14) well-off, protected, glad (14/420)

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।

अद्वेषो हस्तयोर्दधे ॥ 01.024.04 ॥

यः¹ । चित्² । हि³ । ते⁴ । इत्था⁵ । भगः⁶ । शशमानः⁷ । पुरा⁸ । निदः⁹ ।
अद्वेषः¹⁰ । हस्तयोः¹¹ । दधे¹² ॥

yaḥ | cit | hi | te | itthā | bhagaḥ | śaśamānaḥ | purā | nidaḥ |
adveṣaḥ | hastayoḥ | dadhe ॥

.. ³for ^{1,2}whatever ⁶enjoyment ⁸before ⁵thus ⁴near to thee, ¹⁰I was free from disliking, ¹²I held it
¹¹in both my hands. [14/209]

[Alt.].. ³for ^{1,2}whatever ⁵true [3.27.6] ⁶enjoyment ⁷I achieved labouring [6.1.9] ⁹beyond the
censurer [4.4.15] ¹⁰free from hostility [4.10.7], ¹²I held it, ¹¹in both my hands ⁸before ⁴thee.
[14/209]

भगभक्तस्य ते वयमुदशेम तवावसा ।
मूर्धानं राय आरभे ॥ 01.024.05 ॥

भगऽभक्तस्य¹ । ते² । वयम्³ । उत्⁴ । अशेम⁵ । तव⁶ । अवसा⁷ ।
मूर्धानम्⁸ । रायः⁹ । आऽरभे¹⁰ ॥

bhaga-bhaktasya | te | vayam | ut | aśema | tava | avasā |
mūrdhānam | rāyaḥ | ā-rabhe ॥

^{10a}May ³we ^{10b}enjoy ²by thee ¹when thou takest thy joy and ^{7a}under ⁶thy ^{7b}protection, ^{4,5}so I
may reach ⁸the very head ⁹of felicity. [14/209]

नहि ते क्षत्रं न सहो न मन्युं वयश्च नामी पतयंत आपुः ।
नेमा आपो अनिमिषं चरंतीर्न ये वातस्य प्रमिनन्त्यभ्वं ॥ 01.024.06 ॥

नहि¹ । ते² । क्षत्रम्³ । न⁴ । सहः⁵ । न⁶ । मन्युम्⁷ । वयः⁸ । चन⁹ । अमी¹⁰ । पतयन्तः¹¹ । आपुः¹² ।
न¹³ । इमाः¹⁴ । आपः¹⁵ । अनिऽमिषम्¹⁶ । चरन्तीः¹⁷ । न¹⁸ । ये¹⁹ । वातस्य²⁰ । प्रऽमिनन्ति²¹ । अभ्वम्²² ॥

nahi | te | kṣatram | na | sahaḥ | na | manyum | vayaḥ | cana | amī | patayantaḥ | āpuḥ |
na | imāḥ | āpaḥ | ani-miṣam | carantīḥ | na | ye | vātasya | pra-minanti | abhvam ॥

¹Neither ²thy ³kingliness ⁴nor ²thy ⁵force ⁶nor ²thy ⁷passion ⁶nor ²thy ⁸wide manifestation
^{12a}could ¹⁰these ^{12b}attain ⁹though ¹¹they exercise mastery, ¹³neither ¹⁴these ¹⁵waters ¹⁷that flow
¹⁶unsleeping ¹⁸nor ¹⁹they who ²¹measure ²²the might ²⁰of the stormblast. [14/209]

²Thy ⁵force and ³might and ⁷passion ¹neither ¹⁰these ⁸Birds ¹¹in their travelling ¹²can attain,
¹³nor ¹⁴these ¹⁵Waters ¹⁷ranging ¹⁶sleeplessly, ¹⁸nor ¹⁹they who ²¹hedge in ²²the hugeness ²⁰of
the wind. [15/506]

³ kṣatram - The divine force of the Truth-conscious being [15/528 fn 8]

⁷ मन्यु means passion, especially wrath; in the Veda it seems to vary between the general significance of mind,
the particular significance, “emotional mind” and the still more particularised sense “anger”. [16/632]

²¹ प्र मिनन्ति means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. [16/667]

²² अभ्व means anything vast, vague, chaotic as in a अभ्वविहित, “covered up in chaos” [16/608]

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।

नीचीनाः स्थुरुपरि बुध्न एषामस्मे अंतर्निहिताः केतवः स्युः ॥ 01.024.07 ॥

अबुध्ने¹ । राजा² । वरुणः³ । वनस्य⁴ । ऊर्ध्वम्⁵ । स्तूपम्⁶ । ददते⁷ । पूतऽदक्षः⁸ ।

नीचीनाः⁹ । स्थुः¹⁰ । उपरि¹¹ । बुध्नः¹² । एषाम्¹³ । अस्मे¹⁴ । अन्तः¹⁵ । निऽहिताः¹⁶ । केतवः¹⁷ । स्युः¹⁸ ॥

abudhne | rājā | varuṇaḥ | vanasya | ūrdhvam | stūpam | dadate | pūta-dakṣaḥ |
nīcīnāḥ | sthuḥ | upari | budhnaḥ | eṣām | asme | antaḥ | ni-hitāḥ | ketavaḥ | syuriti syuḥ ॥

¹In the bottomless abyss ³Varuna ²the King, ⁸of purified discernment, ⁷set ⁵his lofty ⁶pillar ⁴of delight and ⁹the lowest ¹²depths ¹³of these ^{10,11}were raised high above. ^{18a}May ¹⁷my perceptions ^{18b}be ¹⁶taken ¹⁵deep within [¹⁴in us]. [14/209]

¹In the vast where there is no foundation ³Varuna ⁷has built ⁵a high ⁶pyramid ⁴of the fuel of sacrifice for the fire that must be the blazing material of a divine Sun. ¹⁷Its rays ¹⁰are directed ⁹downward, ¹³their ¹²foundation ¹¹is above; ^{18a}let ¹⁷their perceptions of knowledge ^{18b}be ¹⁶established ¹⁴in us ¹⁵within. [15/507]

उरुं हि राजा वरुणश्चकार सूर्याय पंथामन्वेतवा उ ।

अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥ 01.024.08 ॥

उरुम्¹ । हि² । राजा³ । वरुणः⁴ । चकार⁵ । सूर्याय⁶ । पन्थाम्⁷ । अनुऽएतवै⁸ । ऊं⁹ इति ।

अपदे¹⁰ । पादा¹¹ । प्रतिऽधातवे¹² । अकः¹³ । उत¹⁴ । अपऽवक्ता¹⁵ । हृदयऽविधः¹⁶ । चित्¹⁷ ॥

urum | hi | rājā | varuṇaḥ | cakāra | sūryāya | panthām | anu-etavai | ūṃ iti |
apade | pādā | prati-dhātave | akaḥ | uta | apa-vaktā | ṛdaya-vidhaḥ | cit ॥

²For ³King ⁴Varuna ⁵made ⁶for the Sun ¹a wide ⁷path ⁸that he might follow him; ¹⁰there where there is no path, ¹³he made ¹¹places for him ¹²at every step to set his feet ¹⁴and ¹⁵he forbade ¹⁶those who send their arrows into the heart. [14/209-10]

³King ⁴Varuna ⁵has made ¹a wide ⁷path ⁶for the Sun ⁸to follow; ¹⁰where there is no footing ¹³he has made ¹¹places for him ¹²to set his feet. ¹³He shall make manifest ¹⁷too ¹⁶those who pierce the heart. [15/507-8]

¹³ he has found, he has made (7.8.2);

¹⁵ speaks away, averts [Monier-Williams]

शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्ठे अस्तु ।

बाधस्व दूरे निःक्रतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥ 01.024.09 ॥

शतम्¹ । ते² । राजन्³ । भिषजः⁴ । सहस्रम्⁵ । उर्वी⁶ । गभीरा⁷ । सुऽमतिः⁸ । ते⁹ । अस्तु¹⁰ ।

बाधस्व¹¹ । दूरे¹² । निःऽक्रतिम्¹³ । पराचैः¹⁴ । कृतम्¹⁵ । चित्¹⁶ । एनः¹⁷ । प्र¹⁸ । मुमुग्धि¹⁹ । अस्मत्²⁰ ॥

śatam | te | rājan | bhiṣajaḥ | sahasram | urvī | gabhīrā | su-matiḥ | te | astu |
bādhasva | dūre | niḥ-ṛtim | parācaiḥ | kṛtam | cit | enaḥ | pra | mumugdhi | asmat ॥

²Thou hast ¹a hundred ⁴messengers of healing, ³O King, yea, ⁵a thousand! ¹⁰Mayst ⁹thou have ⁸right understanding ⁷profound and ⁶wide. ¹¹Fend off ¹²far ²⁰from us ¹⁴by thy superior

Powers ¹³all wasteful harm and ^{18,19}loosen ²⁰from us ¹⁶whatsoever ¹⁷sin ¹⁵has been done.
[14/210]

“¹¹Repel ¹³the Destruction ¹²away ²⁰from us,” they cry, “^{18,19}loose ²⁰from us ¹⁶even ¹⁷the sin ¹⁵that we have done.” [15/504]

[Notes]

Dwelling in us as the thinker with knowledge [asme antaḥ ni-hitāḥ ketavaḥ - 1.24.7] Varuna cleaves away [mumugdhi] the sin [enaḥ] that we have committed [kṛtam]; he abolishes [bādhasva] by his royal power [parācaiḥ] our debts of the Ignorance [niḥ-ṛtim]. Or, using a different image, the Veda tells us that this King [rājan] has in his service a thousand [sahasram] physicians [bhiṣajaḥ]; it is by their healing [bādhasva] of our mental and moral infirmities [niḥ-ṛtim, enaḥ] that we get a secure foundation in Varuna’s wide [urvī] and deep [gabhīrā] right-mindedness [su-matiḥ]. [15/505]

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्वियुः ।

अदब्धानि वरुणस्य व्रतानि विचाकशच्चंद्रमा नक्तमेति ॥ 01.024.10 ॥

अमी¹ इति । ये² । ऋक्षाः³ । निऽहितासः⁴ । उच्चा⁵ । नक्तम्⁶ । ददृश्रे⁷ । कुह⁸ । चित्⁹ । दिवा¹⁰ । ईयुः¹¹ ।
अदब्धानि¹² । वरुणस्य¹³ । व्रतानि¹⁴ । विऽचाकशत्¹⁵ । चन्द्रमाः¹⁶ । नक्तम्¹⁷ । एति¹⁸ ॥

amī iti | ye | ṛkṣāḥ | ni-hitāsaḥ | uccā | naktam | dadṛśre | kuha | cit | divā | īyuh |
adabdhāni | varuṇasya | vratāni | vi-cākaśat | candramāḥ | naktam | eti ॥

Lo ¹these ³stars ²that ⁴are set ⁵on high and ⁷become visible ⁶at night, ^{8,9}whence ^{10,11}do they shine out on us? ¹⁶The moon ¹⁸cometh ¹⁷at night ¹⁵seeing entirely [8.19.16] ¹²the unbending ¹⁴laws ¹³of Varuna. [14/210]

[Alt.] ^{8,9}where ¹¹do they travel (4.8.4) ¹⁰by the day (6.3.6)?

तत्त्वा यामि ब्रह्मणा वंदमानस्तदा शास्ते यजमानो हविर्भिः ।

अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥ 01.024.11 ॥

तत्¹ । त्वा² । यामि³ । ब्रह्मणा⁴ । वन्दमानः⁵ । तत्⁶ । आ⁷ । शास्ते⁸ । यजमानः⁹ । हविःऽभिः¹⁰ ।
अहेळमानः¹¹ । वरुण¹² । इह¹³ । बोधि¹⁴ । उरुऽशंस¹⁵ । मा¹⁶ । नः¹⁷ । आयुः¹⁸ । प्र¹⁹ । मोषीः²⁰ ॥

tat | tvā | yāmi | brahmaṇā | vandamānaḥ | tat | ā | śāste | yajamānaḥ | haviḥ-bhiḥ |
ahelamānaḥ | varuṇa | iha | bodhi | uru-śaṃsa | mā | naḥ | āyuh | pra | moṣīḥ ॥

¹Therefore ³I approach ⁵adoring ²thee ⁴with my soul, ⁶therefore ⁹he that doeth sacrifice, ^{7,8}getteth him control ¹⁰by his offerings: ¹¹disregard me not, ¹⁵O vast-aspiring ¹²Varuna, but ¹³here ¹⁴awake; ^{19,20}steal ¹⁶not ¹⁷from us our ¹⁸life. [14/210]

⁴ with the word (3.18.3)

¹⁵ expresser [śaṃsa – 3.4.7] of wideness [uru – 8.75.11]

तदिन्नक्तं तद्विवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।

शुनःशेषो यमह्वदृभीतः सो अस्मान्राजा वरुणो मुमुक्तु ॥ 01.024.12 ॥

तत्¹ । इत्² । नक्तम्³ । तत्⁴ । दिवा⁵ । मह्यम्⁶ । आहुः⁷ । तत्⁸ । अयम्⁹ । केतः¹⁰ । हृदः¹¹ । आ¹² । वि¹³ । चष्टे¹⁴ ।
शुनःशेषः¹⁵ । यम्¹⁶ । अह्वत्¹⁷ । गृभीतः¹⁸ । सः¹⁹ । अस्मान्²⁰ । राजा²¹ । वरुणः²² । मुमुक्तु²³ ॥

tat | it | naktam | tat | divā | mahyam | āhuḥ | tat | ayam | ketaḥ | hr̥daḥ | ā | vi | caṣṭe |
śunaḥśepaḥ | yam | ahvat | gr̥bhītaḥ | saḥ | asmān | rājā | varuṇaḥ | mumoktu ॥

^{4,2}This it was ⁷they told ⁶me ⁵by day and ^{1,2}this it was ⁷they told ⁶me ³by night; lo, ⁹this ¹⁰my
perceiving mind ^{12,13,14}made it leap ¹¹for my heart's acceptance. ^{23a}May ²¹King ²²Varuna
^{23b}release ²⁰us, ¹⁶to whom ¹⁵Shunahshepa ¹⁷has called ¹⁸in his fear of the wrathful and violent
Being. [14/210]

[Alt.] lo, ⁹this ¹⁰the ray of intuition (3.11.3) ¹¹[born] from my heart (10.5.1) ^{12,13,14}sees entirely (8.19.16)

¹⁸ when seized (1.140.7).

शुनःशेषो ह्यह्वदृभीतस्त्रिष्वदित्यं द्रुपदेषु बद्धः ।

अवैनं राजा वरुणः ससृज्याद्विद्वान् अदब्धो वि मुमुक्तु पाशान् ॥ 01.024.13 ॥

शुनःशेषः¹ । हि² । अह्वत्³ । गृभीतः⁴ । त्रिषु⁵ । आदित्यम्⁶ । द्रुपदेषु⁷ । बद्धः⁸ ।
अव⁹ । एनम्¹⁰ । राजा¹¹ । वरुणः¹² । ससृज्यात्¹³ । विद्वान्¹⁴ । अदब्धः¹⁵ । वि¹⁶ । मुमुक्तु¹⁷ । पाशान्¹⁸ ॥

śunaḥśepaḥ | hi | ahvat | gr̥bhītaḥ | triṣu | ādityam | dru-padeṣu | baddhaḥ |
ava | enam | rājā | varuṇaḥ | sasr̥jyāt | vidvān | adabdhaḥ | vi | mumoktu | pāśān ॥

¹Shunahshepa ⁴in fear of the Being wrathful and violent and ⁸bound ⁶against the Sun (?O
son of Aditi) ⁵to the three ⁷pillars of the sacrifice, ¹⁰him ^{13a}may ¹²Varuna ¹¹the King
^{9,13b}release, ^{17a}may ¹⁴the Knower ¹⁵unvanquished ^{16,17b}loose ¹⁰from him ¹⁸his bonds. [14/210]

[Alt.] ⁴when seized (1.140.7) and ⁸bound ³called ⁶the son of Aditi [Varuna]

[Notes]

Ignorance, this matrix of sin [niḥ-ṛtim – 1.24.9], has in its substantial effect the
appearance of a triple cord [triṣu pāśān] of limited mind, inefficient life, obscure physical
animality, the three ropes [triṣu pāśān] with which the Rishi Shunahshepa in the parable was
bound [baddhaḥ] as a victim to the sacrificial post [dru-padeṣu].

अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।

क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥ 01.024.14 ॥

अव¹ । ते² । हेळः³ । वरुण⁴ । नमःऽभिः⁵ । अव⁶ । यज्ञेभिः⁷ । ईमहे⁸ । हविःऽभिः⁹ ।
क्षयन्¹⁰ । अस्मभ्यम्¹¹ । असुर¹² । प्रचेत¹³ इति प्रऽचेतः । राजन्¹⁴ । एनांसि¹⁵ । शिश्रथः¹⁶ । कृतानि¹⁷ ॥

ava | te | heḷaḥ | varuṇa | namaḥ-bhiḥ | ava | yajñebhiḥ | īmahe | haviḥ-bhiḥ |
kṣayan | asmabhyam | asura | praceta iti pra-cetaḥ | rājan | enāṃsi | śísraṭhaḥ | kṛtāni ॥

^{1,8}We deprecate ²thy ³disregard, ⁴O Varuna, ⁵by submissions and ⁷sacrifices and ⁹offerings; ¹⁰dwell thou ¹¹in us, ¹²O strong God, ¹³be the awakener of our souls, and ¹⁶destroy from us ¹⁵the sins ¹⁷that have been done. [14/210]

^{1,8} seek to avert [KS 6/63] ²thy ³wrath (4.1.4)

¹² in असुर it is a mistake to take अ as privative. असुर comes from असु (rt असु) and means strong, forceful, mighty. [16/691-2]

¹³ pra-cetaḥ - The word *pracetas* seems to correspond to the ideas expressed in later language by the Vedantic *Prajnana*. *Prajnana* is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. [15/295]

¹⁶ loosen ¹⁵ the bonds of our sins (4.12.4)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ 01.024.15 ॥

उत्¹ । उत्²तमम्² । वरुण³ । पाशम्⁴ । अस्मत्⁵ । अव⁶ । अधमम्⁷ । वि⁸ । मध्यमम्⁹ । श्रथय¹⁰ ।

अथ¹¹ । वयम्¹² । आदित्य¹³ । व्रते¹⁴ । तव¹⁵ । अनागसः¹⁶ । अदितये¹⁷ । स्याम¹⁸ ॥

ut | ut-tamam | varuṇa | pāśam | asmat | ava | adhamam | vi | madhyamam | śrathaya |
atha | vayam | āditya | vrate | tava | anāgasah | aditaye | syāma ॥

^{1,10}Cleave and cast upward, ³O Varuna, ²the higher ⁴cord [⁵from us], ^{6,10}cleave downward ⁹the middle, ^{8,10}cleave to either side ⁷the lower; ¹¹then ^{18a}shall ¹²we ¹⁶sinless ¹⁵in thy ¹⁴law, ¹³O son of the supreme Nature, ^{18b}abide in it ¹⁷for a higher existence. [14/210]

[Notes]

When Varuna the Mighty [asura] comes and sunders [mumoktu] this threefold [triṣu] restraint [pāśān], we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being [aditaye]. The upper [ut-tamam] cord [pāśam] flies upward [ut] releasing [śrathaya] the wings of the Soul into superconscious heights; the middle [madhyamam] cord [pāśam] parts both ways and all ways [vi śrathaya], the constrained life breaking out into a happy breadth of existence; the lower [adhamam] cord [pāśam] collapses [śrathaya] downward [ava] taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna. [15/505]

SUKTA 25

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतं ।

मिनीमसि द्यविद्यवि ॥ 01.025.01 ॥

यत्¹ । चित्² । हि³ । ते⁴ । विशः⁵ । यथा⁶ । प्र⁷ । देव⁸ । वरुण⁹ । व्रतम्¹⁰ ।

मिनीमसि¹¹ । द्यविऽद्यवि¹² ॥

yat | cit | hi | te | viśaḥ | yathā | pra | deva | varuṇa | vratam |
minīmasi | dyavi-dyavi ॥

^{1,2,3}Whatsoever ⁴thy ⁵peoples, ^{6,2,3}whatever their nature, ^{11a}thou, ⁸O God ⁹Varuna,
^{7,11b}measrest out to them accordingly ¹²in sky and sky ¹⁰the law of their nature. [14/210-11]

[Alt.] ¹²Day by day (1.4.1) ^{1,2,3}whenever (1.65.4) ^{11a}we, ⁶as (8.39.4) ⁵human beings (7.7.6),
^{7,11b}impair (3.28.4) ⁴thy ¹⁰law of workings (7.5.4), ⁸O God ⁹Varuna....[contd. to next verse]

^{7,11}प्र भिनन्ति means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. It may also mean to injure [16/667]

¹⁰the Aryan or divine working, that of the divine law of the Truth to be revealed in man. [15/525 *fn* 7]

¹²dyavi dyavi, from day to day, — say the scholiasts. On the other hand dyavi dyavi may equally mean, in sky and sky; 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 principles, 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, & the three bodies, physical, subtle and tygal (sthula, sūkshma and kārana). [14/365-8]

मा नो वधाय हत्नवे जिहीळानस्य रीरधः ।

मा हृणानस्य मन्यवे ॥ 01.025.02 ॥

मा¹ । नः² । वधाय³ । हत्नवे⁴ । जिहीळानस्य⁵ । रीरधः⁶ ।

मा⁷ । हृणानस्य⁸ । मन्यवे⁹ ॥

mā | naḥ | vadhāya | hatnave | jihīḷānasya | rīradhaḥ |
mā | hrṇānasya | manyave ॥

^{1a}Let not ⁶thy delight ²in us ^{1b}be ⁴for the mortal ³piercing ⁵of him who is heedless ⁷nor
⁹wrath ⁸against him who is exultant. [14/211]

[Alt.] [contd. from preceding verse]...⁶subject (10.87.8) or deliver (3.16.5) ²us ¹not ³to the
stroke (6.16.31) ⁵of the disregarding (1.24.14) ⁴slayer (5.2.10), ⁷nor ⁹to the passion (6.16.48)
⁸of him who is growing wroth (5.2.8).

वि मृळीकाय ते मनो रथीरश्च न संदितं ।

गीर्भिर्वरुण सीमहि ॥ 01.025.03 ॥

वि¹ । मृळीकाय² । ते³ । मनः⁴ । रथीः⁵ । अश्वम्⁶ । न⁷ । सम्दितम्⁸ ।
गीःभिः⁹ । वरुण¹⁰ । सीमहि¹¹ ॥

vi | mṛḷikāya | te | manah | rathih | āsvam | na | sam-ditam |
gīh-bhih | varuṇa | sīmahī ॥

^{11a}We ⁹with the words of the mantra, ¹⁰O Varuna, ^{11b}limit ⁴the mind ³in thee ²for gentleness,
⁷as ⁵the charioteer ¹¹checks ⁶his horse ⁸in its gallop. [14/211]

[Alt.] ¹⁰O Varuna, ^{1,11}we would unbind ³your ⁴thought [from anger] ⁹with the words of the
mantra ²for grace (10.150.1), ⁷as ⁵the charioteer [unbinds] ⁸his well-leashed (4.4.2) ⁶horse.

परा हि मे विमन्यवः पतन्ति वस्यइष्टये ।
वयो न वसतीरुप ॥ 01.025.04 ॥

परा¹ । हि² । मे³ । विमन्यवः⁴ । पतन्ति⁵ । वस्यःइष्टये⁶ ।
वयः⁷ । न⁸ । वसतीः⁹ । उप¹⁰ ॥

parā | hi | me | vi-manyavaḥ | patanti | vasyaḥ-iṣṭaye |
vayaḥ | na | vasatīh | upa ॥

²For ^{6a}they who house [vasyaḥ] ³with me ⁵are hastening up ^{6b}for the sacrifice [iṣṭaye], ⁴free
[vi] from passions [manyavaḥ], ⁸like ⁷birds ^{5,10}that fly ⁹to their nests. [14/211]

[Alt.] ²For ³my ⁴thoughts free [vi] from passions [manyavaḥ] ⁵are rushing (4.4.2) ⁶for the
sacrifice (iṣṭaye – 10.115.4) for greater riches (vasyaḥ - 8.71.6), ⁸like ⁷birds ⁵that fly ¹back
(5.3.12) ¹⁰to ⁹their nests.

कदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसं ॥ 01.025.05 ॥

कदा¹ । क्षत्रश्रियम्² । नरम्³ । आ⁴ । वरुणम्⁵ । करामहे⁶ ।
मृळीकाय⁷ । उरुचक्षसम्⁸ ॥

kadā | kṣatra-śriyam | naram | ā | varuṇam | karāmahe |
mṛḷikāya | uru-cakṣasam ॥

¹When ^{4,6}shall we mould ⁷for gentleness — since ⁸wide is the vision in him — ³this strong
⁵Varuna ²in whom warlike strength is the force of his nature? [14/211]

[Alt.] ¹When ^{4,6}may we make (10.156.2) ⁵Varuna ⁷show favour (1.36.12) — ³this God (8.40.2)
⁸with wide [uru] vision [cakṣasam] ²and the splendour [śriyam - 1.72.10] of hero-force
[kṣatra - 6.8.6]?

तदित्समानमाशाते वेनंता न प्र युच्छतः ।
धृतव्रताय दाशुषे ॥ 01.025.06 ॥

तत्¹ । इत्² । समानम्³ । आशाते⁴ इति । वेनन्ता⁵ । न⁶ । प्र⁷ । युच्छतः⁸ ।
धृतऽव्रताय⁹ । दाशुषे¹⁰ ॥

tat | it | samānam | āśāte iti | venantā | na | pra | yucchataḥ |
dhr̥ta-vratāya | dāśuṣe ॥

^{1,2}Therefore ⁴do ye two enjoy ³his equal mood and ⁶like ⁵harpers ^{7,8}tune yourselves in yoga
¹⁰to the Giver ⁹whose law of being [vratāya] is constancy [dhr̥ta], — [14/211]

[Alt.] ²Indeed (7.76.3) ¹⁰for the offerer of sacrifice (2.1.11) ⁹who holds firmly [dhr̥ta] the law
of thy workings [vratāya] (8.44.25), ⁵do ye two [Varuna and Mitra] coming (8.60.7)
^{6,7,8}without faltering (5.82.8) ⁴attain (1.2.8) ³equally ¹that gentleness (from preceding verse).

^{6,7,8}unfailing (10.7.7), undeviatingly (5.82.8; 3.20.2; 10.4.7; 10.12.6)

वेदा यो वीनां पदमंतरिक्षेण पततां ।
वेद नावः समुद्रियः ॥ 01.025.07 ॥

वेद¹ । यः² । वीनाम्³ । पदम्⁴ । अन्तरिक्षेण⁵ । पतताम्⁶ ।
वेद⁷ । नावः⁸ । समुद्रियः⁹ ॥

veda | yaḥ | vīnām | padam | antarikṣeṇa | patatām |
veda | nāvaḥ | samudriyaḥ ॥

.. ²he [Varuna] who ¹knows ⁴the path ³of the birds ⁶as they wing ⁵through the air and ⁷he
knows ⁸the ships ⁹that go down to the sea; [14/211]

वेद मासो धृतव्रतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥ 01.025.08 ॥

वेद¹ । मासः² । धृतऽव्रतः³ । द्वादश⁴ । प्रजाऽवतः⁵ ।
वेद⁶ । यः⁷ । उपऽजायते⁸ ॥

veda | māsaḥ | dhr̥ta-vrataḥ | dvādaśa | prajā-vataḥ |
veda | yaḥ | upa-jāyate ॥

.... ¹he knows ⁴the twelve ²months ⁵with their offspring, ³because his nature is constancy to
law, ⁷he ⁶knows ⁸him who is born into the world, [14/211]

^{5/8}the 13th month, the one lunar month additional [upa] to the solar month [KS 6/74]

वेद वातस्य वर्तनिमुरोऽर्ध्वस्य बृहतः ।
वेदा ये अध्यासते ॥ 01.025.09 ॥

वेद¹ । वातस्य² । वर्तनिम्³ । उरोः⁴ । ऋध्वस्य⁵ । बृहतः⁶ ।
वेद⁷ । ये⁸ । अधिऽआसते⁹ ॥

veda | vātasya | vartanim | uroḥ | ṛṣvasya | bṛhataḥ |
veda | ye | adhi-āsate ॥

...¹knows ³the action of ⁴the vast ⁵rushing and ⁶mighty ²wind and ⁷knows ⁸those who ⁹are seated [āsate] above [adhi]. [14/211]

³the paths (3.7.2) ⁴of the Wideness (8.75.11)

⁵sublime (3.5.5)

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः ॥01.025.10॥

नि¹ | ससाद² | धृतऽव्रतः³ | वरुणः⁴ | पस्त्यासु⁵ | आ⁶
साम्ऽराज्याय⁷ | सुऽक्रतुः⁸ ॥

ni | sasāda | dhṛta-vrataḥ | varuṇaḥ | pastyāsu | ā |
sām-rājyāya | su-kratuḥ ॥

⁴Varuna, ³because his nature [vrataḥ] is steadfastness [dhṛta], ^{1,2}has taken his seat ^{6,5}in all lordships and is ⁸very mighty ⁷for Empire. [14/211]

^{6,5}In the rivers ⁴Varuna ^{1,2}is seated ³upholding [dhṛta] the law of his works [vrataḥ], ⁸perfect in will ⁷for empire. [15/503]

⁵in the waters (4.1.11), in the homesteads (10.4.6)

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति ।
कृतानि या च कर्त्वा ॥01.025.11॥

अतः¹ | विश्वानि² | अद्भुता³ | चिकित्वान्⁴ | अभि⁵ | पश्यति⁶ |
कृतानि⁷ | या⁸ | च⁹ | कर्त्वा¹⁰ ॥

ataḥ | viśvāni | adbhutā | cikitvān | abhi | paśyati |
kṛtāni | yā | ca | kartvā ॥

¹Therefore ⁶he sees ⁴with understanding ²all ³wonderful things; ⁶he looks ⁴with knowledge ⁵on ⁷the things that have been done ⁹and ⁵on ⁸those that ¹⁰are yet to be accomplished. [14/211]

¹Thence (10.46.6, from there – from his seat in the preceding verse)

स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् ।
प्र ण आयूंषि तारिषत् ॥01.025.12॥

सः¹ | नः² | विश्वाहा³ | सुऽक्रतुः⁴ | आदित्यः⁵ | सुऽपथा⁶ | करत्⁷ |
प्र⁸ | नः⁹ | आयूंषि¹⁰ | तारिषत्¹¹ ॥

saḥ | naḥ | viśvāhā | su-kratuḥ | ādityaḥ | su-pathā | karat |
pra | naḥ | āyūṃṣi | tāriṣat ॥

⁵The son of Aditi, ⁴the strong One ³who has all mightinesses ⁷set ²us ⁶on the good [su] path [pathā], ¹he ^{11a}carried ⁹our ¹⁰lives ^{8,11b}across safe to their goal. [14/211]

“Perfect in will” cries Shunahshepa “^{7a}let ⁵the son of Infinity ^{7b}make ²us ⁶by the good path and ¹¹carry ⁹our ¹⁰life ⁸forward. [15/507]

³always (8.44.22 – on all [viśva] days [aha]);

⁴the strong of will (5.11.2);

⁷work out (2.5.8)

बिभ्रद्द्रापि हिरण्ययं वरुणो वस्त निर्णिजं ।

परि स्पशो नि षेदिरे ॥01.025.13॥

बिभ्रत्¹ । द्रापिम्² । हिरण्ययम्³ । वरुणः⁴ । वस्त⁵ । निःऽनिजम्⁶ ।

परि⁷ । स्पशः⁸ । नि⁹ । सेदिरे¹⁰ ॥

bibhrat | drāpim | hiraṇyayam | varuṇaḥ | vasta | niḥ-nijam |

pari | spaśaḥ | ni | sedire ॥

⁴Varuna ¹weareth his ³golden ²robe and ⁵hath taken upon him ⁶a form and ⁸many clearnesses ^{9,10}have taken their seats ⁷around. [14/211]

⁴Varuna ¹puts on ³his golden ^{2/6}robe of light and ⁸his scouts ^{7,9,10}are all around. [15/507]

⁸....[the] inspirations and illuminations [clearnesses] descend and take their place round the seat of the sacrifice. These are called the scouts, “*éclaireurs*”, of the solar Deity, Varuna. [15/447 fn 5]; spaśa is exactly expressed by the French *éclaireur*, — they are the illuminations [clearnesses] which help to distinguish friend & enemy, Arya & unArya, truth & falsehood. [16/661]

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानां ।

न देवमभिमातयः ॥01.025.14॥

न¹ । यम्² । दिप्सन्ति³ । दिप्सवः⁴ । न⁵ । द्रुह्वाणः⁶ । जनानाम्⁷ ।

न⁸ । देवम्⁹ । अभिऽमातयः¹⁰ ॥

na | yam | dipsanti | dipsavaḥ | na | druhvāṇaḥ | janānām |

na | devam | abhi-mātayaḥ ॥

²Him ⁴the hurters ¹cannot ³hurt, ⁵nor ⁶they who do injury ⁷to the peoples, — ⁸they are not able ¹⁰to measure with themselves ⁹the God. [14/211]

¹⁰to assault (10.69.5)

उत यो मानुषेष्व्वा यशश्चक्रे असाम्या ।

अस्माकमुदरेष्व्वा ॥01.025.15॥

उत¹ । यः² । मानुषेषु³ । आ⁴ । यशः⁵ । चक्रे⁶ । असामि⁷ । आ⁸ ।

अस्माकम्⁹ । उदरेषु¹⁰ । आ¹¹ ॥

uta | yaḥ | mānuṣeṣu | ā | yaśaḥ | cakre | asāmi | ā |

asmākam | udareṣu | ā ॥

²He that [Varuna] ^{4,6}has established ⁷no incomplete ⁵success ³in mental beings, ^{8,6}can well have established it ⁹in our ¹⁰deeper selves. [14/211]

परा मे यंति धीतयो गावो न गव्यूतीरनु ।

इच्छंतीरुरुचक्षसं ॥01.025.16॥

परा¹ । मे² । यन्ति³ । धीतयः⁴ । गावः⁵ । न⁶ । गव्यूतीः⁷ । अनु⁸ ।

इच्छन्तीः⁹ । उरुचक्षसम्¹⁰ ॥

parā | me | yanti | dhītayāḥ | gāvāḥ | na | gavyūṭīḥ | anu |
icchantīḥ | uru-caḥṣasam ॥

⁶Like ⁵cows ^{1,3}that troop ⁷to their pastures, ⁴thoughts ^{8,3}crowd ²to me ⁹desiring ¹⁰the wide-
visioned Varuna. [14/211-2]

सं नु वोचावहै पुनर्यतो मे मध्वाभृतं ।

होतेव क्षदसे प्रियं ॥01.025.17॥

सम्¹ । नु² । वोचावहै³ । पुनः⁴ । यतः⁵ । मे⁶ । मधु⁷ । आऽभृतम्⁸ ।

होताऽइव⁹ । क्षदसे¹⁰ । प्रियम्¹¹ ॥

sam | nu | vocāvahai | punaḥ | yataḥ | me | madhu | ā-bhṛtam |
hotā-iva | kṣadase | priyam ॥

^{3a}Ye two must ²now ^{1,3b}declare ⁴again ⁵where ⁸ye have stored ⁶for me ⁷the sweet wine, for ⁹as
the offerer of Sacrifice ¹⁰thou, O Varuna, eatest ¹¹of all pleasantness. [14/212]

^{1,3}Let us (you - Varuna and me – the Rishi) converse [KS 6/81]

⁵when (3.10.6) or whence (from where) (3.13.4), ⁸ye have brought (6.16.48)

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।

एता जुषत मे गिरः ॥01.025.18॥

दर्शम्¹ । नु² । विश्वऽदर्शतम्³ । दर्शम्⁴ । रथम्⁵ । अधि⁶ । क्षमि⁷ ।

एताः⁸ । जुषत⁹ । मे¹⁰ । गिरः¹¹ ॥

darśam | nu | viśva-darśatam | darśam | ratham | adhi | kṣami |
etāḥ | juṣata | me | girāḥ ॥

⁸O ye ¹⁰my ¹¹words, ⁹do ye cling ³to the all-seeing and ¹beautiful ⁴in his beautiful ⁵car [⁶upon –
^{6.7.6}the earth - ^{8.43.6}]. [14/212]

इमं मे वरुण श्रुधी हवमद्या च मृळय ।

त्वामवस्युरा चके ॥01.025.19॥

इमम्¹ । मे² । वरुण³ । श्रुधि⁴ । हवम्⁵ । अद्य⁶ । च⁷ । मृळय⁸ ।

त्वाम्⁹ । अवस्युः¹⁰ । आ¹¹ । चक्रे¹² ॥

imam | me | varuṇa | śrudhi | havam | adya | ca | mṛṭaya |
tvām | avasyuḥ | ā | cake ||

⁷Even ⁶today, ³O Varuna, ⁴hear ¹this ²my ⁵call and ⁸take me into thy grace, for ⁹to thee ¹⁰for protection ^{11,12}I gaze. [14/212]

for ⁹you ^{11,12} have been created (2.10.2) ¹⁰for [my] protection.

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥01.025.20॥

त्वम्¹ | विश्वस्य² | मेधिर³ | दिवः⁴ | च⁵ | ग्मः⁶ | च⁷ | राजसि⁸ |
सः⁹ | यामनि¹⁰ | प्रति¹¹ | श्रुधि¹² ||

tvam | viśvasya | medhira | divaḥ | ca | gmaḥ | ca | rājasi |
saḥ | yāmani | prati | śrudhi ||

¹O thou ³who art able to contain ²the universe, ⁸thou art ruler over ⁶earth and ⁴heaven;
therefore in thy ¹⁰mastery ^{11,12}lend us thy ear. [14/212]

³ who art wise (1.127.7)

⁸ shonest wide (3.10.7)

¹⁰ in thy journey (5.3.12) or march (6.15.5)

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥01.025.21॥

उत्¹ | उत्²स्तमम्² | मुमुग्धि³ | नः⁴ | वि⁵ | पाशम्⁶ | मध्यमम्⁷ | चृत⁸ ।
अव⁹ | अधमानि¹⁰ | जीवसे¹¹ ||

ut | ut-tamam | mumugdhi | naḥ | vi | pāśam | madhyamam | cṛta |
ava | adhamāni | jīvase ||

³Loose ¹upward ²the upper ⁶cord that binds ⁴us, ^{5,8}cleave to either side ⁷the middle,
^{9,8}downward cleave ¹⁰the lower ⁶cords ¹¹that we may live. [14/212]

[Notes]

The upper [ut-tamam] cord [pāśam] flies upward [ut] releasing the wings of the Soul into superconscient heights; the middle [madhyamam] cord [pāśam] parts both ways and all ways [vi cṛta], the constrained life breaking out into a happy breadth of existence; the lower [adhamāni] cord collapses downward [ava cṛta] taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna [1.24 and 1.25] [15/505]

SUKTA 28

यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे ।

उलूखलसुतानामवेद्विद्र जल्गुलः ॥01.028.01॥

यत्र¹ । ग्रावा² । पृथुबुध्नः³ । ऊर्ध्वः⁴ । भवति⁵ । सोतवे⁶ ।

उलूखलसुतानाम्⁷ । अव⁸ । इत्⁹ । ऊं¹⁰ इति । इन्द्र¹¹ । जल्गुलः¹² ॥

yatra | grāvā | pṛthu-budhnaḥ | ūrdhvaḥ | bhavati | sotave |
ulūkhala-sutānām | ava | it | ūṃ iti | indra | jalgulaḥ ॥

¹Where ²the stone ³wide-bottomed ⁵is ⁴upturned ⁶for the distilling, ^{8a}there may ^{7a}the mortar,
¹¹O Indra, ^{8b}preserve ^{7b}of the distillings of the Pestle. [14/212]

[Alt.] ¹There where ²pressing stone of delight (5.25.8) ³with a wide [pṛthu] foundation
[budhnaḥ] (4.2.5) ^{4,5}is raised high (1.36.14) ⁶for the distilling, ¹¹O Indra, ^{8,9}approach (8.72.12)
and ¹²gulp down ⁷the Soma pressed out [sutānām] of the mortar [ulūkhala].

¹²drink [jalgulaḥ] ^{8,9}with eagerness [ava it] ⁷the pourings [sutānām] of the mortar [ulūkhala] [KS 6/101]

यत्र द्वाविव जघनाधिषवण्या कृता ।

उलूखलसुतानामवेद्विद्र जल्गुलः ॥01.028.02॥

यत्र¹ । द्वौइव² । जघना³ । अधिसवण्या⁴ । कृता⁵ ।

उलूखलसुतानाम्⁶ । अव⁷ । इत्⁸ । ऊं⁹ इति । इन्द्र¹⁰ । जल्गुलः¹¹ ॥

yatra | dvau-iva | jaghanā | adhi-savanyā | kṛtā |
ulūkhala-sutānām | ava | it | ūṃ iti | indra | jalgulaḥ ॥

¹Where, ²as it seemeth, two ³buttocks [platters] ⁵are made ⁴a support [adhi] for the distilling
[savanyā], ^{7a}there may ^{6a}the mortar, ¹¹O Indra, ^{7b}preserve ^{6b}of the distillings of the Pestle.
[14/212]

³smiters (10.8.8), Mind and Life [KS 6/107]

यत्र नार्यपच्यवमुपच्यवं च शिक्षते ।

उलूखलसुतानामवेद्विद्र जल्गुलः ॥01.028.03॥

यत्र¹ । नारी² । अपच्यवम्³ । उपच्यवम्⁴ । च⁵ । शिक्षते⁶ ।

उलूखलसुतानाम्⁷ । अव⁸ । इत्⁹ । ऊं¹⁰ इति । इन्द्र¹¹ । जल्गुलः¹² ॥

yatra | nārī | apa-cyavam | upa-cyavam | ca | śikṣate |
ulūkhala-sutānām | ava | it | ūṃ iti | indra | jalgulaḥ ॥

¹Where ²a woman ⁶learns ⁴the fall to the stroke [of the Pestle] ⁵and ³the fall away from the
stroke [of the Pestle], ^{8a}may ^{7a}the mortar, ¹¹O Indra, ^{8b}preserve ^{7b}of the distillings of the
Pestle. [14/212]

¹Where ²the Shakti ⁶learns ⁴the descent of the movement ⁵and ³the ascent of the movement [KS 6/107]

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥01.028.05॥

यत्¹ । चित्² । हि³ । त्वम्⁴ । गृहेऽगृहे⁵ । उलूखलक⁶ । युज्यसे⁷ ।

इह⁸ । द्युमत्तमम्⁹ । वद¹⁰ । जयताम्ऽइव¹¹ । दुन्दुभिः¹² ॥

yat | cit | hi | tvam | gr̥he-gr̥he | ulūkhalaka | yujyase |
iha | dyumat-tamam | vada | jayatām-iva | dundubhiḥ ॥

^{1,2,3}Whensoever ⁴thou, ⁶O Pestle, ⁷art put to thy work ⁵in house and house, ¹⁰speak ⁸here ⁹with deepest force ¹²like the drum ¹¹of conquering hosts. [14/212]

^{1,2,3}Even though ⁶O Mortar [KS 6/103];

⁶little mortar

उत स्म ते वनस्पते वातो वि वात्यग्रमित् ।

अथो इंद्राय पातवे सुनु सोममुलूखल ॥01.028.06॥

उत¹ । स्म² । ते³ । वनस्पते⁴ । वातः⁵ । वि⁶ । वाति⁷ । अग्रम्⁸ । इत्⁹ ।

अथो¹⁰ इति । इंद्राय¹¹ । पातवे¹² । सुनु¹³ । सोमम्¹⁴ । उलूखल¹⁵ ॥

uta | sma | te | vanaspate | vātaḥ | vi | vāti | agram | it |
atho iti | indrāya | pātave | sunu | somam | ulūkhala ॥

¹Since ³for thee, ⁴O lord of the woodland (of delight) [O ⁴wooden ¹⁵mortar], ⁵the wind ^{6,7}blows in its ways ⁸before thee, ¹⁰then ¹³do thou distil ¹¹for Indra's ¹²drinking ¹⁴the Soma juice. [14/212]

आयजी वाजसातमा ता ह्युच्चा विजर्भृतः ।

हरी इवांधांसि बप्सता ॥01.028.07॥

आयजी¹ । वाजऽसातमा² । ता³ । हि⁴ । उच्चा⁵ । विऽजर्भृतः⁶ ।

हरीऽइव⁷ । अन्धांसि⁸ । बप्सता⁹ ॥

āyajī | vāja-sātamā | tā | hi | uccā | vi-jarbhṛtaḥ |
harī-iva | andhāṃsi | bapsatā ॥

²She who was firmest [sātamā] in enduring strength [vāja] ¹was put to the action, ⁴for ³there were two that were ⁵high and ⁶wielded by one who had great vigour, ⁷they ranged like horses ⁹that feed ⁸in their pastures. [14/212]

[Alt.] ⁴For ³the two [mortar and pestle] ¹doers of sacrifice (8.23.17) ²most strong to win [sātamā] plenitudes [vāja] (3.12.4) ⁶were playing (2.2.5) ⁵on high ⁷like horses ⁹that devour (8.43.3) ⁸in their pastures.

¹आयजसे etc. The Atmanepada expresses the vague and general idea of inner action applied to any ends of the soul. [16/587]

ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः ।

इन्द्राय मधुमत्सुतं ॥01.028.08॥

ता¹ । नः² । अद्य³ । वनस्पती⁴ इति । ऋष्वौ⁵ । ऋष्वेभिः⁶ । सोतृभिः⁷ ।

इन्द्राय⁸ । मधुमत्⁹ । सुतम्¹⁰ ॥

tā | naḥ | adya | vanaspatī iti | ṛṣvau | ṛṣvebhiḥ | sotṛ-bhiḥ |
indrāya | madhu-mat | sutam ॥

³Today may ¹these two ⁴lords of the woodland (of delight) [wooden mortar and pestle],
⁵impetuous and ⁶wielded by impetuous ⁷distillers, ^{10a}express ⁸for Indra ⁹the honeyed ^{10b}juice.
[14/213]

⁵ mighty (10.12.6);

¹⁰pressed out wine (8.38.4)

उच्छिष्टं चम्बोर्भर सोमं पवित्र आ सृज ।

नि धेहि गोरधि त्वचि ॥01.028.09॥

उत्¹ । शिष्टम्² । चम्बोः³ । भर⁴ । सोमम्⁵ । पवित्रे⁶ । आ⁷ । सृज⁸ ।

नि⁹ । धेहि¹⁰ । गोः¹¹ । अधि¹² । त्वचि¹³ ॥

ut | śiṣṭam | camvoḥ | bhara | somam | pavitre | ā | sṛja |
ni | dhehi | goḥ | adhi | tvaci ॥

^{1,4}Fill in here ⁵the Soma ²that is left ³from the dish; ⁶in thy purity ^{7,8}pour it forth and ^{9,10}fill us
¹¹with light ¹²to ¹³the very skin. [14/213]

³ from the two bowls (10.91.15), vital and mental body [KS 6/110]

⁶ on the purifying filter (3.26.8)

^{9,10} establish (10.87.3)

¹³ physical body [KS 6/110]

SUKTA 29

यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।

आ तू न इंद्र शंसय गोष्वश्रेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.01॥

यत्¹ । चित्² । हि³ । सत्य⁴ । सोमऽपाः⁵ । अनाशस्ताऽइव⁶ । स्मसि⁷ ।

आ⁸ । तु⁹ । नः¹⁰ । इन्द्र¹¹ । शंसय¹² । गोषु¹³ । अश्वेषु¹⁴ । शुभ्रिषु¹⁵ । सहस्रेषु¹⁶ । तुविऽमघ¹⁷ ॥

yat | cit | hi | satya | soma-pāḥ | anāśastāḥ-iva | smasi |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ॥

⁷Thou who art ⁴True, ⁵who drinkest the Soma, ^{1,2,3}whatsoever ⁶thou seemest as if [iva] thou wert not to express [anāśastāḥ], ^{12a}do thou ⁹yet ^{8,12b}manifest ¹⁰for us, ¹¹O Indra, ¹³in lustres, ¹⁴in swift enjoyings, ¹⁵in happinesses, ¹⁶in strengths, ¹⁷O thou who hast in Force [tuvi] thy fullness [magha]! [14/213]

^{13,14} while the Cow (go) is the symbol of consciousness in the form of knowledge, the Horse (aśva) is the symbol of consciousness in the form of force. [15/119]

¹⁵ in brilliance (3.26.2)

¹⁶ in forcefulness; सहस्रं means “a thousand”; if that be its only significance, सहस्रिणः [here सहस्रेषु] must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्र meant originally as an as an adjective plentiful or forceful, or as a noun, plenty or force. [14/382]

¹⁷ O thou, with [tuvi] multitude (3.11.6) [magha] of riches (6.12.2), of amassings (3.19.1); तुविः, तवस्, तविषी etc have all one meaning, strength, force [16/667]

शिप्रिन्वाजानां पते शचीवस्तव दंसना ।

आ तू न इंद्र शंसय गोष्वश्रेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.02॥

शिप्रिन्¹ । वाजानाम्² । पते³ । शचीऽवः⁴ । तव⁵ । दंसना⁶ ।

आ⁷ । तु⁸ । नः⁹ । इन्द्र¹⁰ । शंसय¹¹ । गोषु¹² । अश्वेषु¹³ । शुभ्रिषु¹⁴ । सहस्रेषु¹⁵ । तुविऽमघ¹⁶ ॥

śiprin | vājānām | pate | śacī-vaḥ | tava | daṃsanā |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ॥

¹O Shiprin(?), ³O master ²of plenties, ⁴O dweller in Power, ⁵thine is ⁶the giving; [rest as in 1.29.1b]. [14/213]

¹ O Strong-jawed enjoyer (5.22.4)

⁴ O thou with whom is the puissance (3.21.4)

⁶ action (3.9.7); work (1.69.4)

नि ष्वापया मिथुदृशा सस्तामबुध्यमाने ।

आ तू न इंद्र शंसय गोष्वश्रेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.03॥

नि¹ । स्वापय² । मिथुऽदृशा³ । सस्ताम्⁴ । अबुध्यमाने⁵ इति ।

आ⁶ । तु⁷ । नः⁸ । इन्द्र⁹ । शंसय¹⁰ । गोषु¹¹ । अश्वेषु¹² । शुभ्रिषु¹³ । सहस्रेषु¹⁴ । तुविऽमघ¹⁵ ॥

ni | svāpaya | mithu-dṛśā | sastām | abudhyamāne iti |
ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

^{1,2}Cast into sleep ³the two who are false [mithu] seers [dṛśā], ⁴let them slumber ⁵without awaking; [rest as in 1.29.1b]. [14/213]

ससंतु त्या अरातयो बोधंतु शूर रातयः ।

आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.04॥

ससन्तु¹ । त्याः² । अरातयः³ । बोधन्तु⁴ । शूर⁵ । रातयः⁶ ।

आ⁷ । तु⁸ । नः⁹ । इन्द्र¹⁰ । शंसय¹¹ । गोषु¹² । अश्वेषु¹³ । शुभ्रिषु¹⁴ । सहस्रेषु¹⁵ । तुविऽमघ¹⁶ ॥

sasantu | tyāḥ | arātayaḥ | bodhantu | śūra | rātayaḥ |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

^{1a}Let ²these ³undelights ^{1b}fall into sleep, ⁵O hero, ^{4a}let ⁶delights ^{4b}be awakened; [rest as in 1.29.1b]. [14/213]

⁶अराति. Sy. शात्रव. There is always the ambiguity in अराति, which may mean either enemy or undelight, रति being the long form permissible in the early Aryan tongue of रति. [16/661]

समिद्र गर्दभं मृण नुवंतं पापयामुया ।

आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.05॥

सम्¹ । इन्द्र² । गर्दभम्³ । मृण⁴ । नुवन्तम्⁵ । पापया⁶ । अमुया⁷ ।

आ⁸ । तु⁹ । नः¹⁰ । इन्द्र¹¹ । शंसय¹² । गोषु¹³ । अश्वेषु¹⁴ । शुभ्रिषु¹⁵ । सहस्रेषु¹⁶ । तुविऽमघ¹⁷ ॥

sam | indra | gardabham | mṛṇa | nuvantam | pāpayā | amuyā |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

^{1,4}Crush thou ³the Ass, ²O Indra, ⁵who urges us ⁷with this ⁶spirit of evil; [rest as in 1.29.1b]. [14/213]

पताति कुंड्रुणाच्या दूरं वातो वनादधि ।

आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.06॥

पताति¹ । कुण्ड्रुणाच्या² । दूरम्³ । वातः⁴ । वनात्⁵ । अधि⁶ ।

आ⁷ । तु⁸ । नः⁹ । इन्द्र¹⁰ । शंसय¹¹ । गोषु¹² । अश्वेषु¹³ । शुभ्रिषु¹⁴ । सहस्रेषु¹⁵ । तुविऽमघ¹⁶ ॥

patāti | kuṇḍṛṇācyā | dūram | vātaḥ | vanāt | adhi |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

²By that whirling one ⁴the wind ¹speeds (falls) ³far ⁶from ⁵our place of delight; [rest as in 1.29.1b]. [14/213]

सर्व परिक्रोशं जहि जंभया कृकदाश्वं ।

आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥01.029.07॥

सर्वम्¹ । परिऽक्रोशम्² । जहि³ । जम्भय⁴ । कृकदाश्वम्⁵ ।

आ⁶ । तु⁷ । नः⁸ । इन्द्र⁹ । शंसय¹⁰ । गोषु¹¹ । अश्वेषु¹² । शुभ्रिषु¹³ । सहस्रेषु¹⁴ । तुविऽमघ¹⁵ ॥

sarvam | pari-krośam | jahi | jambhaya | kṛkadāśvam |

ā | tu | naḥ | indra | śaṃsaya | goṣu | aśveṣu | śubhriṣu | sahasreṣu | tuvi-magha ||

³Slay ¹all ²that cries out [krośam] around [pari] against us, ⁴smite down ⁵every breaker of our enjoying; [rest as in 1.29.1b]. [14/213]

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आ व इंद्रं क्रिविं यथा वाजयंतः शतक्रतुं ।

महिष्ठं सिंच इंद्रुभिः ॥ 01.030.01 ॥

आ¹ । वः² । इन्द्रम्³ । क्रिविम्⁴ । यथा⁵ । वाजऽयन्तः⁶ । शतऽक्रतुम्⁷ ।

महिष्ठम्⁸ । सिञ्चे⁹ । इन्दुऽभिः¹⁰ ॥

ā | vaḥ | indram | krivim | yathā | vāja-yantaḥ | śata-kratum |
maṁhiṣṭham | siñce | indu-bhiḥ ॥

⁶We foster ²for you, ⁵as ^{1,6}one fattens ⁴a ram, ³Indra ⁷the strong slayer; ^{1,9}sprinkle him ¹⁰with nectarous rain ⁸till he reaches his utmost fullness. [14/214]

[Alt.] ⁶We replenish (8.74.1) ²for you, ⁵as ⁶one replenishes ⁴a well (KS 6/122), ³Indra ⁷of the hundred activities (1.4.9); ^{1,9}pour on (8.72.13) ⁸the bounteous giver (8.19.36), ¹⁰the moon-powers of wine (Soma) (6.16.16).

शतं वा यः शुचीनां सहस्रं वा समाशिरां ।

एदु निम्नं न रीयते ॥ 01.030.02 ॥

शतम्¹ । वा² । यः³ । शुचीनाम्⁴ । सहस्रम्⁵ । वा⁶ । सम्ऽआशिराम्⁷ ।

आ⁸ । इत्⁹ । ऊं¹⁰ इति । निम्नम्¹¹ । न¹² । रीयते¹³ ॥

śatam | vā | yaḥ | śucīnām | sahasram | vā | sam-āśirām |
ā | it | ūṁ iti | nimnam | na | rīyate ॥

³He who is ²alike ¹the tranquillity ⁴of the pure and ⁵the force ⁷of the strong enjoyers, ^{8,9}comes upon us ¹²as if ¹³pouring ¹¹from above. [14/214]

[Alt.] ³He who ^{8,9,10}comes (7.4.8) ¹to a hundred (5.27.5), ²or even ⁵thousand (10.79.5) ⁴of purified (1.140.1) and ⁷well-mixed soma juices (5.27.5) ¹²as if ¹³(waters) that come flowing (6.13.1) ¹¹down.

⁷The delight extracted from existence is typified by the honey-wine of the Soma; it is mixed with the milk, the curds and the grain [sam-āśirām], the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi* and *yava*. [15/468 fn 10]

सं यन्मदाय शुष्मिण एना ह्यस्योदरे ।

समुद्रो न व्यचो दधे ॥ 01.030.03 ॥

सम्¹ । यत्² । मदाय³ । शुष्मिणे⁴ । एना⁵ । हि⁶ । अस्य⁷ । उदरे⁸ ।

समुद्रः⁹ । न¹⁰ । व्यचः¹¹ । दधे¹² ॥

sam | yat | madāya | śuṣmiṇe | enā | hi | asya | udare |
samudraḥ | na | vyacaḥ | dadhe ॥

⁴For his forceful ³delight ²thus ⁷in one's ⁸inner being ⁹the sea ^{1,12}maintaineth ¹⁰as it were its ¹¹full expanse. [14/214]

[Alt.] ⁴For his forceful ³delight ²thus (the soma-juices in the preceding verse) ¹are collected (10.46.10), ¹¹extended (10.110.5) and ¹²held (10.91.9) ⁸in the belly (5.19.4) ⁷of this (Indra) ¹⁰like (waters) ¹are collected, and ¹²held ¹¹in the full expanse of ⁹the sea.

^{8,9}Verse 1.8.7 also refers to Indra's belly like a sea.

अयमु ते समतसि कपोत इव गर्भधिं ।
वचस्तच्चिन्न ओहसे ॥ 01.030.04 ॥

अयम्¹ । ऊं² इति । ते³ । सम्⁴ । अतसि⁵ । कपोतःऽइव⁶ । गर्भऽधिम्⁷ ।
वचः⁸ । तत्⁹ । चित्¹⁰ । नः¹¹ । ओहसे¹² ॥

ayam | ūṃ iti | te | sam | atasi | kapotaḥ-iva | garbha-dhim |
vacaḥ | tat | cit | naḥ | ohase ॥

¹He is here ³with thee, and ^{4,5}thou comest straying back ⁶like a dove ⁷to the home of its young; ⁹that is ⁸the word ¹²which is given us ¹¹for our ¹⁰mind's comprehension. [14/214]

[Alt.] [When] ¹This [soma] is ³thine, ^{4,5}thou movest (3.7.3) ⁶like [iva] a dove [kapotaḥ] ⁷to the bearer [dhim] of its embryo [garbha] (pregnant mate) and ¹²carriest or bringest (7.16.11) ^{9,10}whatever ¹¹our ⁸word (laud).

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥ 01.030.05 ॥

स्तोत्रम्¹ । राधानाम्² । पते³ । गिर्वाहः⁴ । वीर⁵ । यस्य⁶ । ते⁷ ।
विऽभूतिः⁸ । अस्तु⁹ । सूनृता¹⁰ ॥

stotram | rādhānām | pate | girvāhaḥ | vīra | yasya | te |
vi-bhūtiḥ | astu | sūnṛtā ॥

³Master ²of ecstasies, ⁵strong one ⁴who upbearest the Word, ^{9a}may ¹the hymn of praise ⁷to thee, ⁶since thou art even such, ^{9b,8}become a wide force ¹⁰of [happy] truth. [14/214]

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ 01.030.06 ॥

ऊर्ध्वः¹ । तिष्ठ² । नः³ । ऊतये⁴ । अस्मिन्⁵ । वाजे⁶ । शतक्रतो⁷ इति शतऽक्रतो ।
सम्⁸ । अन्येषु⁹ । ब्रवावहै¹⁰ ॥

ūrdhvaḥ | tiṣṭha | naḥ | ūtaye | asmin | vāje | śatakrato iti śata-krato |
sam | anyeṣu | bravāvahai ॥

²Stand ¹on high ⁴for the expansion ³of our being, ⁶in firm plenty of [⁵this] substance, ⁷O Shatakratu; ^{8,10}may we express it also ⁹in other gods. [14/214]

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।

सखाय इन्द्रमूतये ॥ 01.030.07 ॥

योगेऽयोगे¹ । तवःऽतरम्² । वाजेऽवाजे³ । हवामहे⁴ ।

सखायः⁵ । इन्द्रम्⁶ । ऊतये⁷ ॥

yoge-yoge | tavaḥ-taram | vāje-vāje | havāmahe |
sakhāyaḥ | indram | ūtaye ॥

⁵O friends, ⁴we call ⁷for our expansions ⁶on Indra ²who grows fuller [taram] of force [tavaḥ]
¹in every getting of fresh being and ³in every holding of substance gained. [14/214]

¹in every union (3.27.11); in every battle - 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 or effective practices of Yoga, the Daityas being the Dasyus or enemies of Yajna and Yoga. [16/483]

आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः ।

वाजेभिरुप नो हवं ॥ 01.030.08 ॥

आ¹ । घ² । गमत्³ । यदि⁴ । श्रवत्⁵ । सहस्रिणीभिः⁶ । ऊतिऽभिः⁷ ।

वाजेभिः⁸ । उप⁹ । नः¹⁰ । हवम्¹¹ ॥

ā | gha | gamat | yadi | śravat | sahasriṇībhiḥ | ūti-bhiḥ |
vājebhiḥ | upa | naḥ | havam ॥

²Surely ^{9,1,3}he comes to us ⁴whenever ⁵he hears, ⁶with mighty ⁷expansions, ⁸with stores of
substance ^{11a}to ¹⁰our ^{11b}call. [14/214]

अनु प्रत्नस्यौकसो हुवे तुविप्रति नरं ।

यं ते पूर्वं पिता हुवे ॥ 01.030.09 ॥

अनु¹ । प्रत्नस्य² । ओकसः³ । हुवे⁴ । तुविऽप्रतिम्⁵ । नरम्⁶ ।

यम्⁷ । ते⁸ । पूर्वम्⁹ । पिता¹⁰ । हुवे¹¹ ॥

anu | pratnasya | okasaḥ | huve | tuvi-pratim | naram |
yam | te | pūrvam | pitā | huve ॥

^{1,4}I call ²to his ancient ³house ⁶the strong one ⁵who is first in force, ⁷to whom ⁹even of old,
¹⁰when master ⁸of thee, ¹¹I call. [14/214]

¹⁰father (5.3.10) ¹¹had called

तं त्वा वयं विश्ववारा शास्महे पुरुहूत ।

सखे वसो जरितृभ्यः ॥ 01.030.10 ॥

तम्¹ । त्वा² । वयम्³ । विश्वऽवार⁴ । आ⁵ । शास्महे⁶ । पुरुऽहूत⁷ ।

सखे⁸ । वसो⁹ इति । जरितृऽभ्यः¹⁰ ॥

tam | tvā | vayam | viśva-vāra | ā | śāsmahe | puru-hūta |
sakhe | vaso iti | jaritr-bhyaḥ ||

¹Therefore ³we, ⁴blessed with all [viśva] boons [vāra], ^{5,6}pray ²to thee (or ^{5,6}get control ²of thee), ⁷O widely [puru] called [hūta], ⁸O friend of men, ⁹O full of substance ¹⁰for thy lovers. [14/214]

अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नां ।

सखे वज्रिन्त्सखीनां ॥ 01.030.11 ॥

अस्माकम्¹ । शिप्रिणीनाम्² । सोमऽपाः³ । सोमऽपाव्नाम्⁴ ।

सखे⁵ । वज्रिन्⁶ । सखीनाम्⁷ ॥

asmākam | śipriṇīnām | soma-pāḥ | soma-pāvnām |
sakhe | vajrin | sakhīnām ||

⁶O Thunderer, ⁵O friend, ³thou who drinkest the Soma ¹of our ⁷loves ²when enraptured ⁴they have drunk! [14/214]

² Strong-jawed enjoyers (5.22.4)

तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु ।

यथा त उश्मसीष्टये ॥ 01.030.12 ॥

तथा¹ । तत्² । अस्तु³ । सोमऽपाः⁴ । सखे⁵ । वज्रिन्⁶ । तथा⁷ । कृणु⁸ ।

यथा⁹ । ते¹⁰ । उश्मसि¹¹ । इष्टये¹² ॥

tathā | tat | astu | soma-pāḥ | sakhe | vajrin | tathā | kṛṇu |
yathā | te | uśmasi | iṣṭaye ||

¹Even so ^{3a}may ²this ^{3b}be, ⁴drinker of Soma, ⁵friend, ⁶thunderer, ⁷so ⁸do thou ⁹as is done ¹¹in the heat ¹⁰of thee ¹²for the sacrifice. [14/214]

[Alt.] ⁹even as (8.39.4) ¹¹we desire (1.12.4) or aspire (10.70.6) ^{12a}for ¹⁰thy (5.12.5) ^{12b}sacrifice (10.115.4)

रेवतीर्नः सधमाद इन्द्रे संतु तुविवाजाः ।

क्षुमंतो याभिर्मदेम ॥ 01.030.13 ॥

रेवतीः¹ । नः² । सधऽमादे³ । इन्द्रे⁴ । सन्तु⁵ । तुविऽवाजाः⁶ ।

क्षुमन्तः⁷ । याभिः⁸ । मदेम⁹ ॥

revatīḥ | naḥ | sadha-māde | indre | santu | tuvi-vājāḥ |
kṣu-mantaḥ | yābhiḥ | madema ||

^{5a}May ²our ¹ecstasied swiftnesses ³that intoxicate [made] with fulfilment [sadha], ^{5b}be ⁶full of substance [vājāḥ] of force [tuvi], ^{9a}that we may ⁷mount on the crests of the ecstasy and ^{9b}rejoice. [14/214]

[Alt.] ³Rejoicing together (5.20.4) or sharing in ecstasy (4.3.4) or drinking together of the

intoxication (1.51.8)⁴with Indra, ^{5a}may ²our ¹opulances (3.18.4)^{5b}be ⁶full of substance of force – ⁸thus ⁷opulent (2.4.8)⁹may we rejoice.

[Not Translated]

॥01.030.14॥

[Not Translated]

॥01.030.15॥

शश्वदिन्द्रः पोप्रुथद्धिर्जिगाय नानदद्धिः शाश्वसद्धिर्धनानि ।

स नो हिरण्यरथं दंसनावान्स नः सनिता सनये स नोऽदात् ॥ 01.030.16 ॥

शश्वत्¹ । इन्द्रः² । पोप्रुथत्³भिः³ । जिगाय⁴ । नानदत्⁵भिः⁵ । शाश्वसत्⁶भिः⁶ । धनानि⁷ ।

सः⁸ । नः⁹ । हिरण्यरथम्¹⁰ । दंसनाडवान्¹¹ । सः¹² । नः¹³ । सनिता¹⁴ । सनये¹⁵ । सः¹⁶ । नः¹⁷ । अदात्¹⁸ ॥

śaśvat | indrah | popruthat-bhiḥ | jigāya | nānadat-bhiḥ | śāśvasat-bhiḥ | dhanāni |
saḥ | naḥ | hiraṇya-ratham | daṃsanā-vān | saḥ | naḥ | sanitā | sanaye | saḥ | naḥ | adāt ||

¹Ever ^{4a}nath ²Indra ³by his forces far spreading, ⁵high shouting, ⁶breathing passionately, ^{4b}won ⁷riches for us. ⁸He ¹⁸has given ⁹us ¹⁰a car [ratham] of great brightness [hiraṇya] and ¹²he ¹⁴preserves, ¹⁵'tis for secure enjoyment that ¹⁶he ¹⁸gives. [14/215]

⁸It was he (²Indra) who ¹¹fashioned ⁹for us ¹⁰a brilliant [hiraṇya] car [ratham]; ¹²he is ¹³our ¹⁴saviour, ¹⁷for our ¹⁵safety ¹⁸he gave it. [14/443]

[Alt.] ¹Continually (8.71.13) ^{4a}has ²Indra, ³(by his horses) neighing (8.3.2) or snorting (10.115.2), ⁵clamouring (6.6.2), ⁶breathing passionately, ^{4b}conquered (10.69.11) ⁷wealth (1.36.4) for us. ⁸He, ¹¹full of actions (3.9.7), ¹⁸has given ⁹us ¹⁰a golden [hiraṇya] chariot [ratham] (4.1.8); ¹²he ¹⁴is our saviour (1.36.13); ¹⁵'tis for eternal (10.4.5) enjoyment that ¹⁶he ¹⁸gives.

आश्विनावश्चावत्येषा यातं शवीरया ।

गोमद्महा हिरण्यवत् ॥ 01.030.17 ॥

आ¹ । आश्विनौ² । अश्वडवत्या³ । इषा⁴ । यातम्⁵ । शवीरया⁶ ।

गोडमत्⁷ । दम्हा⁸ । हिरण्यवत्⁹ ॥

ā | aśvinau | aśva-vatyā | iṣā | yātam | śavīrayā |
go-mat | dasrā | hiraṇya-vat ||

²O Aswins, ³lo she that is full [vatyā] of strong enjoying [aśva], ⁴by her [impelled] ⁶in her brilliance ^{1,5}do ye come, ⁸givers of ⁷that which is luminous and ⁹full of golden light. [14/215]

²O Aswins, ^{1,5}come ⁴with a force ⁶full of impetuosity and ³vital energy, ⁸O givers ⁷of a radiant & ⁹brilliant wealth. [14/443].

[Alt.] ²O Aswins, ⁸O effective powers of action (1.46.2), ^{1,5}do ye come, ³with thy steeds (1.92.14) ⁶[impelled] by the luminously energetic (1.3.2) ⁴force of impulsion (5.6.1) ⁷full of ray-cows (5.23.2) ⁹full of golden light.

समानयोजनो हि वाँ रथो दस्रावमर्त्यः ।

समुद्रे अश्विनेयते ॥ 01.030.18 ॥

समानयोजनः¹ । हि² । वाम्³ । रथः⁴ । दस्रा⁵ । अमर्त्यः⁶ ।

समुद्रे⁷ । अश्विना⁸ । ईयते⁹ ॥

samāna-yojanaḥ | hi | vām | rathaḥ | dasrau | amartyaḥ |
samudre | aśvinā | iyate ॥

⁵O bounteous givers, ³your ⁴car ⁶immortal ¹that is equally [samāna] yoked [yojanaḥ] [for both of you], ⁹moveth ⁷over the sea, ⁸O ye Aswins. [14/215]

⁵O effective powers of action (1.46.2)

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः ।

परि द्यामन्यदीयते ॥ 01.030.19 ॥

नि¹ । अघ्न्यस्य² । मूर्धनि³ । चक्रम्⁴ । रथस्य⁵ । येमथुः⁶ ।

परि⁷ । द्याम्⁸ । अन्यत्⁹ । ईयते¹⁰ ॥

ni | aghnyasya | mūrdhani | cakram | rathasya | yemathuḥ |
pari | dyām | anyat | iyate ॥

^{1,6}Ye have driven, labouring, ⁴a wheel ⁵of your car ³over the head ²of the intangible, ⁹the other ¹⁰goeth [round] ⁸through the heavens. [14/215]

[Alt.] ¹⁰Ye have travelled (4.8.4), ^{1,6}keeping down by force (4.1.15) ⁴a wheel ⁵of your car ³on the head ²of the unslayable (8.75.8); ⁹the other [wheel] ¹⁰journeys (4.14.3) ⁷round (1.140.9) ⁸the heavens.

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।

कं नक्षसे विभावरि ॥ 01.030.20 ॥

कः¹ । ते² । उषः³ । कधऽप्रिये⁴ । भुजे⁵ । मर्तः⁶ । अमर्त्ये⁷ ।

कम्⁸ । नक्षसे⁹ । विभाऽवरि¹⁰ ॥

kaḥ | te | uṣaḥ | kadha-priye | bhuje | martaḥ | amartye |
kam | nakṣase | vibhā-vari ॥

³O Usha, ⁴beloved of [] ¹who is ⁶the mortal ⁵that has enjoyed ²thee, ⁷O deathless one? ⁸to whom ⁹journeyest thou, ¹⁰O wide-shining Dawn? [14/215]

⁴Lover [priye] of praises [kadha] (KS 6/138)

वयं हि ते अमन्मह्यांतादा पराकात् ।

अश्वे न चित्रे अरुषि ॥ 01.030.21 ॥

वयम्¹ । हि² । ते³ । अमन्महि⁴ । आ⁵ । अन्तात्⁶ । आ⁷ । पराकात्⁸ ।
अश्वे⁹ । न¹⁰ । चित्रे¹¹ । अरुषि¹² ॥

vayam | hi | te | amanmahi | ā | antāt | ā | parākāt |
aśve | na | citre | aruṣi ॥

²For ¹we ⁴have filled ourselves with the thought ³of thee ^{5,6}from our last depths ^{7,8}to our
highest summits, ⁹O high-raptured, ¹¹O richly hued, ¹²O rosy Dawn. [14/215]

⁴fix our mind (5.22.3) ³on thee

त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः ।
अस्मे रयिं नि धारय ॥ 01.030.22 ॥

त्वम्¹ । त्येभिः² । आ³ । गहि⁴ । वाजेभिः⁵ । दुहितः⁶ । दिवः⁷ ।
अस्मे⁸ इति । रयिम्⁹ । नि¹⁰ । धारय¹¹ ॥

tvam | tyebhiḥ | ā | gahi | vājebhiḥ | duhitaḥ | divaḥ |
asme iti | rayim | ni | dhāraya ॥

^{3,4}Come ⁸to us ²with these ⁵plenties, ⁶O daughter ⁷of heaven, ^{10,11}contain ⁸for us ⁹the energy
(of the world). [14/215]

[Alt.] ^{3,4a}Do ¹thou ^{3,4b}come ⁸to us ²with these ⁵plenitudes (8.19.18), ⁶O daughter ⁷of heaven,
¹¹uphold (6.8.6) ⁸for us ⁹the treasure (1.1.3).

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अभि त्यं मेषं पुरुहूतमृग्मियमिद्रं गीर्भिर्मदता वस्वो अर्णवं ।

यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥ 01.051.01 ॥

अभि¹ । त्यम्² । मेषम्³ । पुरुहूतम्⁴ । ऋग्मियम्⁵ । इन्द्रम्⁶ । गीःऽभिः⁷ । मदत⁸ । वस्वः⁹ । अर्णवम्¹⁰ ।
यस्य¹¹ । द्यावः¹² । न¹³ । विऽचरन्ति¹⁴ । मानुषा¹⁵ । भुजे¹⁶ । मंहिष्ठम्¹⁷ । अभि¹⁸ । विप्रम्¹⁹ । अर्चत²⁰ ॥

abhi | tyam | meṣam | puru-hūtam | ṛgmiyam | indram | gīḥ-bhiḥ | madata | vasvaḥ |
arṇavam |
yasya | dyāvaḥ | na | vi-caranti | mānuṣā | bhuje | maṁhiṣṭham | abhi | vipram | arcata ॥

^{1,8}Take rapture ⁷by your chants ³in the Ram ⁵of the word of light, ¹⁰in the sea ⁹of treasure,
⁶rapture of Indra ⁴of the many [puru] callings [hūtam]; ¹¹for in him ¹⁵the things of our
humanity ¹⁴range freely ¹³like ¹²the heavens. ¹⁶That to enjoy, ^{18,20}sing the word of light ¹⁷to
this greatest ¹⁹seer. [14/215]

³The word ['ajah' a synonym for meṣaḥ] means goat as well as 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. [15/487]

⁴called [hūtam] by many [puru] (7.2.6)

⁵possessor of the word of light (8.39.1)

⁷by your words (2.6.3)

¹⁰All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

¹⁵possibly the things of our mentality (14/444)

¹⁷bounteous giver (8.19.36); richest (8.23.23)

^{18,20}sing the illuminated chant (8.40.4)

¹⁹illuminated seer (4.3.16)

अभीमवन्वन्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतं ।

इंद्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनूतारुहत् ॥ 01.051.02 ॥

अभि¹ । ईम्² । अवन्वन्³ । सुऽअभिष्टिम्⁴ । ऊतयः⁵ । अन्तरिक्षऽप्राम्⁶ । तविषीभिः⁷ । आऽवृतम्⁸ ।
इन्द्रम्⁹ । दक्षासः¹⁰ । ऋभवः¹¹ । मदऽच्युतम्¹² । शतऽक्रतुम्¹³ । जवनी¹⁴ । सूनूता¹⁵ । आ¹⁶ । अरुहत्¹⁷ ॥

abhi | īm | avanvan | su-abhiṣṭim | ūtayaḥ | antarikṣa-prām | taviṣībhiḥ | ā-vṛtam |
indram | dakṣāsaḥ | ṛbhavaḥ | mada-cyutam | śata-kratum | javanī | sūnūtā | ā | aruhat ॥

⁵His prosperings ^{1,2,3}take joy in him ⁴when he gets his fair [su] access [abhiṣṭim] and ⁶fills
[pram] the middle world [antarikṣa] and ⁸is surrounded ⁷by his strengths. ¹¹The Ribhus,
¹⁰skilful minds, ^{16,17}ascend ⁹into Indra ¹²when he pours the intoxication of his delight. ¹⁴The
swift ¹⁵word of Truth ^{16,17}climbs on ¹³to the hundred-powered God. [14/215]

[Alt.] ⁵His fosterings (5.65.5) ^{1,3}take joy ²in him who ⁴is strong [su] in his approach [abhiṣṭim] (8.19.32) and ⁶fills [pram] the middle world [antarikṣa] and ⁸is surrounded ⁷by his might (3.3.5). ¹¹The Ribhus, ¹⁰understanding minds (3.14.7), ^{16,17}ascend into ⁹Indra ¹²when he pours the intoxication of his delight. ¹⁴The swift ¹⁵happy truth (1.3.11) ^{16,17}climbs on to ¹³the hundred-powered God.

^{10,11} gods of discernment .. gods of skill in work and formation. (14/444)

^{14,15} Ila, the goddess of revelation. (14/444)

त्वं गोत्रमंगिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावद्रि वावसानस्य नर्तयन् ॥ 01.051.03 ॥

त्वम्¹ । गोत्रम्² । अङ्गिरःऽभ्यः³ । अवृणोः⁴ । अप⁵ । उत⁶ । अत्रये⁷ । शतऽदुरेषु⁸ । गातुऽवित्⁹ ।
ससेन¹⁰ । चित्¹¹ । विऽमदाय¹² । अवहः¹³ । वसु¹⁴ । आजौ¹⁵ । अद्रिम्¹⁶ । ववसानस्य¹⁷ । नर्तयन्¹⁸ ॥

tvam | gotram | aṅgiraḥ-bhyaḥ | avṛṇoḥ | apa | uta | atraye | śata-dureṣu | gātu-vit |
sasena | cit | vi-madāya | avahaḥ | vasu | ājau | adrim | vavasānasya | nartayan ॥

³To the Angiras seers ¹thou ^{5,4}hast uncovered ²the pen of the cows ⁶and ⁷wast to Atri ⁹the finder [vit] of the path [gātu] ⁸amid the hundred [śata] doors [dureṣu] and ¹¹even ¹⁰in sleep ¹³thou broughtest ¹²to Vimada ¹⁴the treasure ¹⁸when thou madest dance ¹⁶thy adamant bolt ¹⁵in the battle ¹⁷while he shone with light. [14/215-6]

¹² the rapturous one (10.20.10)

त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमद्वसु ।
वृत्रं यदिद्र शवसावधीरहिमादित्सूर्य दिव्यारोहयो दृशे ॥ 01.051.04 ॥

त्वम्¹ । अपाम्² । अपिऽधाना³ । अवृणोः⁴ । अप⁵ । अधारयः⁶ । पर्वते⁷ । दानुऽमत्⁸ । वसु⁹ ।
वृत्रम्¹⁰ । यत्¹¹ । इन्द्र¹² । शवसा¹³ । अवधीः¹⁴ । अहिम्¹⁵ । आत्¹⁶ । इत्¹⁷ । सूर्यम्¹⁸ । दिवि¹⁹ । आ²⁰ ।
अरोहयः²¹ । दृशे²² ॥

tvam | apām | api-dhānā | avṛṇoḥ | apa | adhārayaḥ | parvate | dānu-mat | vasu |
vṛtram | yat | indra | śavasā | avadhīḥ | ahim | āt | it | sūryam | divi | ā | arohayaḥ | dṛśe ॥

And ¹thou ^{5,4}hast uncovered ³the veiling lids ²of the waters and ⁶held ⁷on the mountain ⁸the bountiful ⁹treasure. ¹²O Indra, ¹¹when ¹⁴thou slewest ¹⁰the Coverer, ¹⁵the Serpent ¹³by thy might, ^{16,17}then ^{21a}thou madest ¹⁸the Sun ^{21b}to climb up ²⁰into ¹⁹heaven ²²for sight. [14/216]

⁷ the summit or high place of being (14/444)

¹⁰ Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. [15/378; 16/25]

²² in order to have vision (4.11.1)

त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुभावजुह्वत ।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्चानं दस्युहृत्येष्वाविथ ॥ 01.051.05 ॥

त्वम्¹ । मायाभिः² । अप³ । मायिनः⁴ । अधमः⁵ । स्वधाभिः⁶ । ये⁷ । अधि⁸ । शुप्तौ⁹ । अजुह्वत¹⁰ ।
त्वम्¹¹ । पिप्रोः¹² । नृऽमनः¹³ । प्र¹⁴ । अरुजः¹⁵ । पुरः¹⁶ । प्र¹⁷ । ऋजिश्चानम्¹⁸ । दस्युऽहत्येषु¹⁹ । आविथ²⁰ ॥

tvam | mājābhiḥ | apa | māyinaḥ | adhamah | svadhābhiḥ | ye | adhi | śuptau | ajuhvata |
tvam | piproḥ | nṛ-manah | pra | arujah | purah | pra | ṛjisvānam | dasyu-hatyēṣu |
āvitha ॥

And ^{3,5}thou drovest out ⁶by thy powers ²of creative knowledge ⁴the makers of false knowledge ⁷who ¹⁰give their offerings ⁸into ⁹sleep. ¹³O strong god-mind, ¹¹thou ^{14,15}hast broken ¹⁶the cities ¹²of Pipru and ^{20a}made ¹⁸Rijiswan ^{17,20b}to advance ¹⁹in thy slayings [hatyēṣu] of the Destroyers [dasyu]. [14/216]

⁶by the self-laws (3.26.8)

¹³Nṛ is applied to the male gods, active divine souls or powers, *puruṣās* [15/81]

¹⁹The Dasyu is the undivine being who does no sacrifice, amasses a wealth he cannot rightly use because he cannot speak the word or mentalise the superconscient Truth, hates the Word, the gods and the sacrifice and gives nothing of himself to the higher existences but robs and withholds his wealth from the Aryan. He is the thief, the enemy, the wolf, the devourer, the divider, the obstructor, the confiner. Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/244-5]

[Notes]

It is Indra as the human or mental being who slays the Coverer. Vritra is, on the other hand, the non-mental being, the non-human. He represents in man those formations of consciousness *māyāḥ* which belong properly to the infra-mental material & animal world out of which man has come. Man's struggle is to rise above these formations which prevent his progress as the mental being. माया: This means mental formation, consciousness that creates forms. Both Indra & Vritra are मायिनः which does not mean deceitful; but the formations of Indra are mental & of the Truth, those of Vritra non-mental, sensory, physical & therefore full of illusions & falsehoods. [14/399-400]

त्वं कुत्सं शुष्णहत्येष्वविथारंधयोऽतिथिग्वाय शंबरं ।

महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥ 01.051.06 ॥

त्वम्¹ । कुत्सम्² । शुष्णहत्येषु³ । आविथ⁴ । अरन्धयः⁵ । अतिथिऽग्वाय⁶ । शम्बरम्⁷ ।
महान्तम्⁸ । चित्⁹ । अर्बुदम्¹⁰ । नि¹¹ । क्रमीः¹² । पदा¹³ । सनात्¹⁴ । एव¹⁵ । दस्युऽहत्याय¹⁶ । जज्ञिषे¹⁷ ॥

tvam | kutsam | śuṣṇa-hatyēṣu | āvitha | arandhayaḥ | atithi-gvāya | śambaram |
mahāntam | cit | arbudam | ni | kramiḥ | padā | sanāt | eva | dasyu-hatyāya | jajñiṣe ॥

And ¹thou ⁴hast increased ²Kutsa ³in thy slayings [hatyēṣu] of Sushna and ^{5a}put ⁷Shambara ^{5b}into the power of the King ⁶in whom the Ray [gvāya] is a guest [atithi], and ^{11,12}trampled ¹³with thy foot ¹⁰Arbuda ⁹for ⁸all his hugeness. ¹⁵Yea, ¹⁷thou art born ¹⁴eternally ¹⁶for the slaying of the Destroyer. [14/216]

[Alt.] ^{5a}subject ⁷Shambara ^{5b}to (1.51.8) ⁶the one in whom the Ray is a guest; ⁹even (1.70.2) ⁸the vast (10.80.7) ¹⁰Arbuda

त्वे विश्वा तविषी सध्यग्घिता तव राधः सोमपीथाय हर्षते ।

तव वज्रश्चिकिते बाह्वोर्हितो वृश्वा शत्रोरेव विश्वानि वृष्ण्या ॥ 01.051.07 ॥

त्वे¹ इति । विश्वा² । तविषी³ । सध्यक्⁴ । हिता⁵ । तव⁶ । राधः⁷ । सोमऽपीथाय⁸ । हर्षते⁹ ।

तव¹⁰ । वज्रः¹¹ । चिकिते¹² । बाह्वोः¹³ । हितः¹⁴ । वृश्वा¹⁵ । शत्रोः¹⁶ । अव¹⁷ । विश्वानि¹⁸ । वृष्ण्या¹⁹ ॥

tve iti | viśvā | taviṣī | sadhryak | hitā | tava | rādhaḥ | soma-pīthāya | harṣate |
tava | vajraḥ | cikite | bāhvoḥ | hitaḥ | vṛśca | śatroḥ | ava | viśvāni | vṛṣṇyā ॥

¹In thee ²all ³strength ⁴combined ⁵is housed and ⁶thy ⁷mind of joy ⁹exults ⁸for the drinking [pīthāya] of the nectar-wine [soma]. ¹¹The thunderbolt ¹²is now known to us and ¹⁴placed ^{13a}in ¹⁰thy ^{13b}arms; ¹⁵shear ¹⁷down ¹⁸all ¹⁹the strengths ¹⁶of the foe. [14/216]

⁴linked together (4.4.12);

⁵is set (6.16.1)

वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रंधया शासद्व्रतान् ।

शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥ 01.051.08 ॥

वि¹ । जानीहि² । आर्यान्³ । ये⁴ । च⁵ । दस्यवः⁶ । बर्हिष्मते⁷ । रन्धय⁸ । शासत्⁹ । अव्रतान्¹⁰ ।

शाकी¹¹ । भव¹² । यजमानस्य¹³ । चोदिता¹⁴ । विश्वा¹⁵ । इत्¹⁶ । ता¹⁷ । ते¹⁸ । सधऽमादेषु¹⁹ । चाकन²⁰ ॥

vi | jānīhi | āryān | ye | ca | dasyavaḥ | barhiṣmate | randhaya | śāsat | avratān |
śākī | bhava | yajamānasya | coditā | viśvā | it | tā | te | sadha-mādeṣu | cākana ॥

^{1,2}Distinguish in thy knowledge ³the Aryans ⁶from the Destroyers, ⁹teach us, ⁸make subject ⁷to the strewer of thy seat of session ¹⁰those who do not thy works. ¹²Be ¹¹mighty in power and ¹⁴an impeller ¹³of the doer of sacrifice. ¹⁵All ^{16,17}those deeds ¹⁸of thine ²⁰I desire ¹⁹in our drinkings together of the intoxication. [14/216]

¹⁰those who observe not the law of thy working (1.33.5)

¹⁹that intoxicate [mādeṣu] with fulfilment [sadha] (1.30.13)

अनुव्रताय रंधयन्नपव्रतानाभूभिरिद्रः श्रथयन्ननाभुवः ।

वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान संदिहः ॥ 01.051.09 ॥

अनुऽव्रताय¹ । रन्धयन्² । अपऽव्रतान्³ । आऽभूभिः⁴ । इन्द्रः⁵ । श्रथयन्⁶ । अनाभुवः⁷ ।

वृद्धस्य⁸ । चित्⁹ । वर्धतः¹⁰ । द्याम्¹¹ । इनक्षतः¹² । स्तवानः¹³ । वम्रः¹⁴ । वि¹⁵ । जघान¹⁶ । सम्ऽदिहः¹⁷ ॥

anu-vratāya | randhayan | apa-vratān | ā-bhūbhiḥ | indraḥ | śnathayan | anābhavaḥ |
vṛddhasya | citl | vardhataḥ | dyām | inakṣataḥ | stavānaḥ | vavraḥ | vi | jaghāna | sam-dīhaḥ ॥

⁵Indra ²ranges subjecting ¹to the follower after [anu] his works [vratāya] ³those who deviate from them, ⁶casting down ⁴by those who grow to him ⁷all who turn not to him in their being. ¹⁴Vamra, ¹³chanting of him ⁸increased ⁹and ¹⁰increasing and ¹²arriving ¹¹to Heaven, ^{15,16}smote asunder ¹⁷the limiting walls. [14/216]

⁶cut down (6.4.3);

¹⁷the fetters (4.4.2); fastenings (14/444)

तक्षद्यत्त उशाना सहसा सहो वि रोदसी मज्मना बाधते शवः ।

आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्न्भि श्रवः ॥ 01.051.10 ॥

तक्षत्¹ । यत्² । ते³ । उशाना⁴ । सहसा⁵ । सहः⁶ । वि⁷ । रोदसी⁸ इति । मज्मना⁹ । बाधते¹⁰ । शवः¹¹ ।
आ¹² । त्वा¹³ । वातस्य¹⁴ । नृमनः¹⁵ । मनःऽयुजः¹⁶ । आ¹⁷ । पूर्यमाणम्¹⁸ । अवहन्¹⁹ । अभि²⁰ । श्रवः²¹ ॥

takṣat | yat | te | uśanā | sahasā | sahaḥ | vi | rodasī iti | majmanā | bādhatē | śavaḥ |
ā | tvā | vātasya | nṛ-manah | manah-yujah | ā | pūryamaṇam | avahan | abhi | śravaḥ ॥

²When ⁴Ushanas ¹carves into shape ³thy ⁶force ⁵by his force, ¹¹then thy strength ^{7,10}besieges
⁹with its might ⁸earth and heaven. ¹⁵O strong god-mind, ^{12,18}thou growest filled, and ¹⁶the
mind-yoked horses ¹⁴of the Breath of life ^{17,19}bear ¹³thee ²⁰to ²¹the inspired knowledge.
[14/216]

^{7,10}presses back (3.15.1); ¹⁵Nṛ is applied to the male gods, active divine souls or powers, *puruṣās* [15/81]

मंदिष्ट यदुशने काव्ये सचाँ इन्द्रो वंकू वंकुतराधि तिष्ठति ।

उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णस्य दृहिता ऐरयत्पुरः ॥ 01.051.11 ॥

मन्दिष्ट¹ । यत्² । उशने³ । काव्ये⁴ । सचा⁵ । इन्द्रः⁶ । वङ्कू⁷ इति । वङ्कुऽतरा⁸ । अधि⁹ । तिष्ठति¹⁰ ।
उग्रः¹¹ । ययिम्¹² । निः¹³ । अपः¹⁴ । स्रोतसा¹⁵ । असृजत्¹⁶ । वि¹⁷ । शुष्णस्य¹⁸ । दृहिताः¹⁹ । ऐरयत्²⁰ । पुरः²¹ ॥

mandiṣṭa | yat | uśane | kāvyē | sacā | indraḥ | vaṅkū iti | vaṅku-tarā | adhi | tiṣṭhati |
ugraḥ | yayim | niḥ | apaḥ | srotasā | asrjat | vi | śuṣṇasya | dṛṃhitāḥ | airayat | puraḥ ॥

²When ⁶Indra ¹takes rapture ⁵along ³with Ushanas ⁴son of the seer, ^{9,10}he mounts behind ⁷a
happy and ⁸still happier pair [of horses]. ¹¹Mightily ^{13,16}he loosed out ¹⁴the waters ¹²to their
movement ¹⁵in a flood and ^{17,20}hurled asunder ¹⁹the fortified ²¹cities ¹⁸of Shushna. [14/216-7]

¹⁸शुष्ण - withering, drying or dry, withered [14/445];

¹⁹दृहिताः - is petrified by dryness, inert [14/445]

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मंदसे ।

इंद्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥ 01.051.12 ॥

आ¹ । स्म² । रथम्³ । वृषपाणेषु⁴ । तिष्ठसि⁵ । शार्यातस्य⁶ । प्रऽभृताः⁷ । येषु⁸ । मन्दसे⁹ ।
इन्द्र¹⁰ । यथा¹¹ । सुतसोमेषु¹² । चाकनः¹³ । अनर्वाणम्¹⁴ । श्लोकम्¹⁵ । आ¹⁶ । रोहसे¹⁷ । दिवि¹⁸ ॥

ā | sma | ratham | vṛṣa-pāneṣu | tiṣṭhasi | śāryātasya | pra-bhṛtāḥ | yeṣu | mandase |
indra | yathā | suta-someṣu | cākanaḥ | anarvāṇam | ślokaṃ | ā | rohase | divi ॥

³On thy car ^{1,5,2}thou mountest up ⁴in the drinkings of the strong winegod ⁷offered to thee ⁶by
the son of Sharyata ⁸in which ⁹thou hast rapture. ¹⁰O Indra, ¹¹when ¹³thou hast thy desire
¹²[of] the wine [someṣu] we press [suta] for thee, ^{16,17}then thou ascendest ¹⁵to a glory
¹⁴without enemies ¹⁸in heaven. [14/217]

³The chariot symbolises movement of energy. [15/310]

⁴in the drinkings (pāneṣu) of the strong enjoyer (vṛṣa - 1.140.2)

¹²for the one who has pressed the wine (4.2.13); ¹⁴which no foe endangers; or free from all littleness (2.6.5)

अददा अर्भा महते वचस्यवे कक्षीवते वृचयामिद्र सुन्वते ।

मेनाभवो वृषणश्चस्य सुक्रतो विश्वेत्ता ते सवनेषु प्रवाच्या ॥ 01.051.13 ॥

अददाः¹ । अर्भाम्² । महते³ । वचस्यवे⁴ । कक्षीवते⁵ । वृचयाम्⁶ । इन्द्र⁷ । सुन्वते⁸ ।

मेना⁹ । भवः¹⁰ । वृषणश्चस्य¹¹ । सुक्रतो¹² । विश्वा¹³ । इत्¹⁴ । ता¹⁵ । ते¹⁶ । सवनेषु¹⁷ । प्रवाच्या¹⁸ ॥

adadāḥ | arbhām | mahate | vacasyave | kakṣīvate | vṛcayām | indra | sunvate |
menā | abhavaḥ | vṛṣaṇaśvasya | su-krato | viśvā | it | tā | te | savaneṣu | pra-vācyā ॥

⁵To Kakshivan ⁸pressing the wine and ⁴seeking the word ¹thou [⁷O Indra!] gavest ⁶Vrichaya, ²the little ³to the great one, and ¹⁰becamest ⁹the mare ¹¹of the stallion, ¹²O strong in power to works. ¹³All ^{14,15}those deeds ¹⁶of thine ¹⁸must find expression ¹⁷in our wine-offering. [14/217]

⁴ desiring self-expression (14/445)

⁵ Kakshivan, son of Usijas (1.18.1)

⁹ Mena, ¹¹daughter of Vrishnashva

इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।

अश्वयुर्गव्यू रथयुर्वसूयुरिद्र इद्रायः क्षयति प्रयन्ता ॥ 01.051.14 ॥

इन्द्रः¹ । अश्रायि² । सुध्यः³ । निरेके⁴ । पज्रेषु⁵ । स्तोमः⁶ । दुर्यः⁷ । न⁸ । यूपः⁹ ।

अश्वयुः¹⁰ । गव्युः¹¹ । रथयुः¹² । वसुयुः¹³ । इन्द्रः¹⁴ । इत्¹⁵ । रायः¹⁶ । क्षयति¹⁷ । प्रयन्ता¹⁸ ॥

indraḥ | aśrāyi | su-dhyaḥ | nireke | pajreṣu | stomaḥ | duryaḥ | na | yūpaḥ |
aśva-yuḥ | gavyuḥ | ratha-yuḥ | vasu-yuḥ | indraḥ | it | rāyaḥ | kṣayati | pra-yantā ॥

¹Indra ²is lodged ⁴in the purification ³of the man of good thoughts. He is ⁶a chant ⁵among the Pajras, [⁸as] ⁹a pillar ⁷at the gate of the house, ¹⁴Indra [¹⁵alone – 5.12.2] ¹⁷dwells with us ¹⁸as the giver ¹⁶of our felicity. He is a seeker [yuḥ] ¹⁰of the horses and ¹¹the kine and ¹²the chariots and ¹³the treasure. [14/217]

³ perfect in thought (7.2.5), deep-thinking (1.72.8), deeply meditating (6.16.7)

⁴ from रिच् . Purification (14/445)

⁵पज्रं = पाजस्यं (14/445) - of one having massive strength (3.14.1); strength, but with the idea of mass, bulk [16/660]

⁶ firmly standing (14/445)

¹⁷rules (10.91.3) ¹⁸as the ruler (10.46.1) ¹⁶over the riches (1.127.11)

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।

अस्मिन्निद्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम ॥ 01.051.15 ॥

इदम्¹ । नमः² । वृषभाय³ । स्वराजे⁴ । सत्यशुष्माय⁵ । तवसे⁶ । अवाचि⁷ ।

अस्मिन्⁸ । इन्द्र⁹ । वृजने¹⁰ । सर्ववीराः¹¹ । स्मत्¹² । सूरिभिः¹³ । तव¹⁴ । शर्मन्¹⁵ । स्याम¹⁶ ॥

idam | namaḥ | vṛṣabhāya | sva-rāje | satya-śuṣmāya | tavase | avāci |
asmin | indra | vṛjane | sarva-vīrāḥ | smat | sūri-bhiḥ | tava | śarman | syāma ॥

¹This is ²the word of adoration ⁷that has been made ³for the Bull, ⁴for the Self-King, ⁶for the Strong ⁵whose force [śuṣmāya] is of the truth [satya]. ⁹O Indra, ⁸in this ¹⁰strength ¹⁶may we abide ¹⁴in thy ¹⁵bliss, ¹¹all the heroes with us and ¹³the happy illumined seers. [14/217]

[Alt.] ⁹O Indra, ⁸in this ¹⁰struggle (6.11.6), ¹⁶may we abide ¹²at once (7.3.8) ¹⁴in thy ¹⁵bliss, ¹¹with all the heroes ¹³by the gods of light or with the wise ones (14/445).

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त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।

अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥ 01.052.01 ॥

त्यम्¹ । सु² । मेषम्³ । महय⁴ । स्वःऽविदम्⁵ । शतम्⁶ । यस्य⁷ । सुऽभ्वः⁸ । साकम्⁹ । ईरते¹⁰ ।

अत्यम्¹¹ । न¹² । वाजम्¹³ । हवनऽस्यदम्¹⁴ । रथम्¹⁵ । आ¹⁶ । इन्द्रम्¹⁷ । ववृत्याम्¹⁸ । अवसे¹⁹ । सुवृक्तिभिः²⁰ ॥

tyam | su | meṣam | mahaya | svaḥ-vidam | śatam | yasya | su-bhvaḥ | sākam | irate |

atyam | na | vājam | havana-syadam | ratham | ā | indram | vavṛtyām | avase | suvṛkti-bhiḥ ॥

O ⁴greaten ²well ¹this ³Ram ⁵who discovers the sun-world. ⁷His ⁶hundred powers ⁸perfect in birth ^{10a}speed ⁹together ^{10b}on the way. ¹⁷Indra ^{16,18}may I set travelling to me ¹⁹for my increase ²⁰by my clear cuttings of speech ¹²like ¹¹a galloping horse ¹³of plenty and ¹⁴a swiftly arriving ¹⁵chariot. [14/217]

³ ever-wakeful [KS 10/51]; The word [*ajah*] a synonym for *meṣah*] means goat as well as 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. [15/487]

¹⁴ swiftly arriving (syadam) in response to the call (havana - 4.9.7)

²⁰ with complete purification (3.3.9). The word Suvrikti corresponds to the Katharsis of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. (16/71)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

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.

[Notes]

A hundred [śatam] perfect births [su-bhvaḥ] surprised my sight,
Then I beheld the visioned Ram [meṣam] of light [mahaya – 8.71.7]
Whose two gold horns have rent the burning gates
Of the Sun-world's felicitous estates [svaḥ-vidam].
He is the Lord who thunders on my eyes
And comes a galloping [atyam] strength [vājam] to sacrifice
And like a hastening [havana-syadam] chariot [ratham] runs to me [vavṛtyām]
When he has heard my sacred poesy [suvṛkti-bhiḥ].

स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।

इंद्रो यद्वृत्रमवधीन्नदीवृतमुब्जन्नर्णासि जर्हृषाणो अंधसा ॥ 01.052.02 ॥

सः¹ । पर्वतः² । न³ । धरुणेषु⁴ । अच्युतः⁵ । सहस्रमूतिः⁶ । तविषीषु⁷ । वावृधे⁸ ।

इन्द्रः⁹ । यत्¹⁰ । वृत्रम्¹¹ । अवधीत्¹² । नदीवृतम्¹³ । उब्जन्¹⁴ । अर्णासि¹⁵ । जर्हृषाणः¹⁶ । अन्धसा¹⁷ ॥

saḥ | parvataḥ | na | dharuṇeṣu | acyutaḥ | sahasram-ūtiḥ | taviṣīṣu | vavr̥dhe |
indraḥ | yat | vṛtram | avadhīt | nadī-vṛtam | ubjan | arṇāṃsi | jarhṛṣāṇaḥ | andhasā ॥

¹He is ³like ²a mountain and ⁵unfallen ⁴in his upholdings. ⁶He brings a hundredfold thriving and ⁸increases ⁷in his strengths, ¹⁰when ¹²he has slain ¹¹Vitra the Coverer ¹³where he covers with his siege [vṛtam] the Waters [nadī] and ¹⁴forces downward ¹⁵the streams ¹⁶rejoicing ¹⁷in his nectar food. [14/217]

⁵unsinking (10.115.4) ⁴on the foundation (3.3.1); ^{4a}on the ⁵unmoving ^{4b}supports (1.56.5)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

He is a 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 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.

[Notes]

He is [saḥ] a mountain [parvataḥ] by no thunders riven
That grows [vavr̥dhe] erect with all my strengths [taviṣīṣu] to heaven,
His tops a thousand fair prosperities [sahasram-ūtiḥ] crown,
His peaks can bear all things [dharuṇeṣu] and fall not down [acyutaḥ].
He strikes [avadhīt] the enfolding Serpent [vṛtram] who surrounds
The rivers of Heaven [nadī-vṛtam] and to the thirsting grounds
Pushed [ubjan] are sweet floods [arṇāṃsi]. All this he does when [yat] I
Have given to him his food [andhasā] of ecstasy [jarhṛṣāṇaḥ].

स हि द्वरो द्वरिषु वत्र ऊधनि चंद्रबुध्नो मदवृद्धो मनीषिभिः ।

इंद्रं तमह्वे स्वपस्यया धिया मंहिष्ठराति स हि पप्रिंधसः ॥ 01.052.03 ॥

सः¹ । हि² । द्वरः³ । द्वरिषु⁴ । वत्रः⁵ । ऊधनि⁶ । चन्द्रबुध्नः⁷ । मदवृद्धः⁸ । मनीषिभिः⁹ ।

इन्द्रम्¹⁰ । तम्¹¹ । अह्वे¹² । सुअपस्यया¹³ । धिया¹⁴ । मंहिष्ठरातिम्¹⁵ । सः¹⁶ । हि¹⁷ । पप्रिः¹⁸ । अन्धसः¹⁹ ॥

saḥ | hi | dvaraḥ | dvariṣu | vavrah | ūdhani | candra-budhnaḥ | mada-vṛddhaḥ | manīṣi-bhiḥ |
indram | tam | ahve | su-apasyayā | dhiyā | maṃhiṣṭha-rātim | saḥ | hi | papriḥ | andhasaḥ ॥

¹He is ³the gate ⁴in the gated house, ⁶in the teat of plenitude, ⁷a blissful [candra] foundation [budhnaḥ] ⁸increased [vṛddhaḥ] with the intoxication of their delight [mada] ⁹by the thinkers. ¹⁰To Indra ¹⁵of greatest lavish [maṃhiṣṭha] giving [rātim] ¹⁴by my thought ¹²I call ¹³in my desire for perfect works. ¹⁷Now ^{18a}is ¹⁶he ^{18b}satisfied and full ¹⁹of my nectar food. [14/217-8]

⁵in the covert (5.4.4) ⁶udder of the Cow of Light (4.10.8)

[A Hymn to Indra - Sri Aurobindo Archives and Research Vol. 8 No. 2 Dec. 1984 P. 130]

The Lord in gated worlds 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.

[Notes]

The Lord [saḥ] in gated worlds [dvariṣu] is the many gates [dvaraḥ].
And when our thought his mind intoxicates
In the closed cavern [vavraḥ] and the fount divine [ūdhani],
A glad foundation [candra-budhnaḥ] growing with our wine [mada-vṛddhaḥ],
When I aspire to faultless works on earth [su-apasyayā]
I call [have] him [tam] by my thought [dhiyā] to give them birth.
Then [does] my nectar [andhasaḥ] leave him filled and sweet [papriḥ]
And with his lavish treasures [maṃhiṣṭha-rātim] I am replete.

[Incomplete]

SUKTA 56

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः ।

दक्षं महे पाययते हिरण्ययं रथमावृत्त्या हरियोगमृभ्वसं ॥ 01.056.01 ॥

एषः¹ । प्र² । पूर्वीः³ । अव⁴ । तस्य⁵ । चम्रिषः⁶ । अत्यः⁷ । न⁸ । योषाम्⁹ । उत्¹⁰ । अयंस्त¹¹ । भुर्वणिः¹² ।
दक्षम्¹³ । महे¹⁴ । पाययते¹⁵ । हिरण्ययम्¹⁶ । रथम्¹⁷ । आऽवृत्त्य¹⁸ । हरिऽयोगम्¹⁹ । ऋभ्वसम्²⁰ ॥

eṣaḥ | pra | pūrvīḥ | ava | tasya | camriṣaḥ | atyaḥ | na | yoṣām | utl | ayaṃsta | bhurvaṇiḥ |
dakṣam | mahe | pāyayate | hiraṇyayam | ratham | ā-vṛtya | hari-yogam | ṛbhvasam ॥

¹Lo, he ^{4,10,11}flings himself ³on the many ⁶bowls ⁵of that wine ¹²feasting on it, ⁸like ⁷a galloper ^{4,10,11}that mounts ⁹its mate. ¹⁸One [the Sacrificer] turns hither ¹⁷his chariot ¹⁶of golden light, ²⁰of shaping knowledge, ¹⁹to which his two shining powers [hari] are yoked [yogam] and ^{15a}one makes ¹⁴his vastness ^{15b}to drink ¹³of the all-discerning delight. [14/218]

¹¹ comes (10.12.4) ¹⁰up (4.13.1) and ⁴down (8.40.8)

²⁰ like Ribhus (5.52.8)

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।

पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥ 01.056.02 ॥

तम्¹ । गूर्तयः² । नेमन्ऽइषः³ । परीणसः⁴ । समुद्रम्⁵ । न⁶ । सम्ऽचरणे⁷ । सनिष्यवः⁸ ।
पतिम्⁹ । दक्षस्य¹⁰ । विदथस्य¹¹ । नु¹² । सहः¹³ । गिरिम्¹⁴ । न¹⁵ । वेनाः¹⁶ । अधि¹⁷ । रोह¹⁸ । तेजसा¹⁹ ॥

tam | gūrtayaḥ | neman-iṣaḥ | pariṇasaḥ | samudram | na | sam-caraṇe | saniṣyavaḥ |
patim | dakṣasya | vidathasya | nu | sahaḥ | girim | na | venāḥ | adhi | roha | tejasā ॥

²The expressions of our thought ³led by guiding impulses (or, submitting to him their impulses) ⁷range ⁴all over ¹this god-mind and ⁸seek to possess ¹him ⁶as ⁷men in their wandering range ⁵an ocean. ¹⁵Even as ¹⁶men who would take delight ^{17,18}ascend a hill, ^{17,18}so climb ¹⁹by thy luminous energy ⁹on to this lord ¹⁰of discernment, ¹³this force ¹¹of the knowledge. [14/218]

² affirmations (8.19.1), revelations (1.140.13)

³ led by guiding (neman) impulses (iṣaḥ) or, submitting to him (neman) their impulses (iṣaḥ)

⁴ enclosing (3.24.5), pervading on every side, all-encompassing (5.10.1)

⁷ men moving abroad (3.7.1) ⁸ seeking to possess and conquer (5.12.4)

स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।

येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥ 01.056.03 ॥

सः¹ । तुर्वणिः² । महान्³ । अरेणु⁴ । पौंस्ये⁵ । गिरेः⁶ । भृष्टिः⁷ । न⁸ । भ्राजते⁹ । तुजा¹⁰ । शवः¹¹ ।
येन¹² । शुष्णम्¹³ । मायिनम्¹⁴ । आयसः¹⁵ । मदे¹⁶ । दुध्रः¹⁷ । आभूषु¹⁸ । रमयत्¹⁹ । नि²⁰ । दामनि²¹ ॥

saḥ | turvaṇiḥ | mahān | areṇu | paṃsye | gireḥ | bhṛṣṭiḥ | na | bhrajate | tujā | śavaḥ |

yena | śuṣṇam | māyinam | āyasaḥ | made | dudhraḥ | ābhūṣu | ramayat | ni | dāmani ||

¹He ³is the mighty one ²who breaks through to the goal; ⁵in his virile action ¹¹his force of light ⁴unclouded by the battle dust ⁹blazes out ¹⁰from very speed ⁸like ⁷a flame ⁶on a mountain, ¹²his force by which ¹⁸in those who cast their being into his ¹⁹he in his rapture ¹⁶of the wine, ¹⁵iron, ¹⁷hard to hold, ^{20a}binds back ^{14a}from working ¹³the evil strength in us [Shushna] ^{14b}with its illusions ^{20b,21}as if in a cord. [14/218]

³ mighty ⁴ among warriors (5.2.5)

¹⁹ giving delight (5.52.13)

[Alt.] ²¹ tames (7.6.4) ²⁰ utterly (4.4.4) [²¹ ties ²⁰ down] ¹³ Shushna ¹⁴ the Lord of magic (3.20.3)

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः ।

यो धृष्णुना शवसा बाधते तम इयति रेणुं बृहदहृष्वणिः ॥ 01.056.04 ॥

देवी¹ । यदि² । तविषी³ । त्वाऽवृधा⁴ । ऊतये⁵ । इन्द्रम्⁶ । सिषक्ति⁷ । उषसम्⁸ । न⁹ । सूर्यः¹⁰ ।

यः¹¹ । धृष्णुना¹² । शवसा¹³ । बाधते¹⁴ । तमः¹⁵ । इयति¹⁶ । रेणुम्¹⁷ । बृहत्¹⁸ । अहृष्वनिः¹⁹ ॥

devī | yadi | taviṣī | tvā-vṛdhā | ūtaye | indram | sisakti | uṣasam | na | sūryaḥ |
yaḥ | dhṛṣṇunā | śavasā | bādgate | tamaḥ | iyarti | reṇum | bṛhat | arhari-svaniḥ ||

²When ¹the divine ³strength ⁴that thou hast been increasing in thee ⁷embraces firmly ⁶the God-mind ⁵for its expansion ⁹as ¹⁰the Sun ⁷embraces ⁸the Dawn, then ¹¹he [Indra] who ¹⁴dispels ¹²with his violent ¹³light-force ¹⁵the darkness ¹⁶drives ¹⁸vast ¹⁷the dust of battle ¹⁹as he cries aloud [svaniḥ] in his warring [arhari]. [14/218]

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।

स्वमीळहे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवं ॥ 01.056.05 ॥

वि¹ । यत्² । तिरः³ । धरुणम्⁴ । अच्युतम्⁵ । रजः⁶ । अतिस्थिपः⁷ । दिवः⁸ । आतासु⁹ । बर्हणा¹⁰ ।

स्वःऽमीळहे¹¹ । यत्¹² । मदे¹³ । इन्द्र¹⁴ । हर्ष्या¹⁵ । अहन्¹⁶ । वृत्रम्¹⁷ । निः¹⁸ । अपाम्¹⁹ । औब्जः²⁰ । अर्णवम्²¹ ॥

vi | yat | tiraḥ | dharuṇam | acyutam | rajaḥ | atisthipaḥ | divaḥ | ātāsu | barhaṇā |
svaḥ-mīlḥe | yat | made | indra | harṣyā | ahan | vṛtram | niḥ | apām | aubjaḥ | arṇavam ||

²Thus ³he crosses ⁶the vital plane ⁹that now ⁵unmovingly ⁴supports [¹⁰with your greatenings (largenesses proper to the vast Truth) - 5.71.1], ⁸the mental heavens and ^{7a}he stands ¹widely ^{7b}exceeding it; ¹⁵rejoicing ¹³in the rapture, ¹¹in the raining down on us [mīlḥe] of the world of Light [svaḥ], ¹⁴O God-Mind, ¹⁶thou slayest ¹⁷the Coverer, ^{18,20}thou forcest out ²¹the flood ¹⁹of those waters. [14/218]

⁷ he stands [sthipaḥ] exceeding it [ati]

¹¹ svaḥ - *Swar*, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439 *fn* 4]

²¹ All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood. [14/128]

त्वं दिवो धरुणं धिष ओजसा पृथिव्या इंद्र सदनेषु माहिनः ।

त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारुजः ॥ 01.056.06 ॥

त्वम्¹ । दिवः² । धरुणम्³ । धिषे⁴ । ओजसा⁵ । पृथिव्याः⁶ । इन्द्र⁷ । सदनेषु⁸ । माहिनः⁹ ।

त्वम्¹⁰ । सुतस्य¹¹ । मदे¹² । अरिणाः¹³ । अपः¹⁴ । वि¹⁵ । वृत्रस्य¹⁶ । समया¹⁷ । पाष्या¹⁸ । अरुजः¹⁹ ॥

tvam | divaḥ | dharuṇam | dhiṣe | ojasā | pṛthivyāḥ | indra | sadaneṣu | māhinaḥ |

tvam | sutasya | made | ariṇāḥ | apaḥ | vi | vṛtrasya | samayā | pāṣyā | arujaḥ ॥

⁹Thy vastness ⁸in the seats ⁶of our earth, ⁷O God-Mind, ⁴upholds ⁵by its energy ³the vital world that upholds ²the heaven of mind. ¹⁰Thou ¹²in the rapture ¹¹of the outpressed wine ^{13a}hast set ¹⁴the heavenly waters ^{13b}flowing, ¹⁰thou ^{15,19}hast broken ¹⁷wholly ¹⁶the Coverer's ¹⁸stony walls. [14/218-9]

[Alt.] ¹Thou, ⁹O Mighty ⁷God-Mind, ⁴uphold ⁵with your energy (1.127.3) ³the foundation (8.72.15) ²of the heaven of mind ⁸in the seats ⁶of our earth.

SUKTA 61

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मिं स्तोमं माहिनाय ।

ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ 01.061.01 ॥

अस्मै¹ । इत्² । ऊं³ इति । प्र⁴ । तवसे⁵ । तुराय⁶ । प्रयः⁷ । न⁸ । हर्मिं⁹ । स्तोमम्¹⁰ । माहिनाय¹¹ ।
ऋचीषमाय¹² । अध्रिऽगवे¹³ । ओहम्¹⁴ । इन्द्राय¹⁵ । ब्रह्माणि¹⁶ । रातऽतमा¹⁷ ॥

asmai | it | ūṃ iti | pra | tavase | turāya | prayah | na | harmi | stomam | māhināya |
ṛcīṣamāya | adhri-gave | oham | indrāya | brahmāṇi | rāta-tamā ॥

^{1,2,3}To him, to him, ⁵to the strong, ⁶to the swift ^{4,9}I send ¹⁰my chant ⁸like ⁷a pleasant offering
¹¹to the mighty One, ¹⁵to Indra [¹⁴carrying – 7.16.11] ¹⁶my sacred words ¹⁷of richest opulence,
¹²to the equal [ṣamāya] in the stanza of illumination [ṛcī], ¹³to the irresistible [adhri] Ray
[gave]. [14/219]

¹⁷ full (*tamā*) of the soul's riches (*rāta* – 5.10.6) or bounteous offerings (5.66.3) or boons (5.79.4)

अस्मा इदु प्रय इव प्र यंसि भ्राम्यांगूषं बाधे सुवृक्ति ।

इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ 01.061.02 ॥

अस्मै¹ । इत्² । ऊं³ इति । प्रयःऽइव⁴ । प्र⁵ । यंसि⁶ । भ्रामि⁷ । आङ्गूषम्⁸ । बाधे⁹ । सुऽवृक्ति¹⁰ ।
इन्द्राय¹¹ । हृदा¹² । मनसा¹³ । मनीषा¹⁴ । प्रत्नाय¹⁵ । पत्ये¹⁶ । धियः¹⁷ । मर्जयन्त¹⁸ ॥

asmai | it | ūṃ iti | prayah-iva | pra | yaṃsi | bharāmi | āṅgūṣam | bādhe | su-vṛkti |
indrāya | hr̥dā | manasā | manīṣā | pratnāya | patye | dhiyaḥ | marjayanta ॥

^{1,2,3}To him, to him ^{5,6}I give ⁴like [iva] a pleasant offering [prayah] and ⁷bring ⁸a song of power
¹⁰that is a clearness cut ⁹in the siege and encumbrance; ¹⁷my thoughts ¹⁸are rubbed bright
¹¹for Indra ¹⁵their first and original ¹⁶spouse ¹²by my heart and ¹³sense and ¹⁴thinking mind.

⁸ a proclaiming (resounding) call (= घोषम् 3.7.6)

⁹ in all that - opposes (6.11.1) or obstructs (3.1.11) or besets and hampers (5.10.6)

¹⁰ that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)

¹⁴ the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth
[16/576-7]

¹⁵ ancient (2.7.6) ¹⁶ Lord (1.68.4), Master (5.12.3)

¹⁸ are made - resplendent (10.122.5) or bright and pure (4.4.8)

अस्मा इदु त्यमुपमं स्वर्षा भ्राम्यांगूषमास्येन ।

मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरि वावृध्धै ॥ 01.061.03 ॥

अस्मै¹ । इत्² । ऊं³ इति । त्यम्⁴ । उपऽमम्⁵ । स्वःऽसाम्⁶ । भ्रामि⁷ । आङ्गूषम्⁸ । आस्येन⁹ ।
मंहिष्ठम्¹⁰ । अच्छोक्तिऽभिः¹¹ । मतीनाम्¹² । सुवृक्तिऽभिः¹³ । सूरिम्¹⁴ । ववृध्धै¹⁵ ॥

asmai | it | ūṃ iti | tyam | upa-mam | svaḥ-sām | bharāmi | āṅgūṣam | āsyena |

mam̐hiṣṭham | acchokti-bhiḥ | matīnām | suvṛkti-bhiḥ | sūrim | vavṛdhadhyai ||

¹To him ⁷I bear ⁹in my mouth ⁴that ⁵highest ⁸song of power ⁶which wins [sām] the sun-world's light [svaḥ], ¹⁵that I may increase ¹⁰this greatest ¹⁴seer ¹¹by the pure utterances ¹³of my clear-cut ¹²thoughts. [14/219]

¹⁰ bounteous giver (8.19.36);

¹³ that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)

¹⁴ illumined seer (7.1.23)

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।

गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ 01.061.04 ॥

अस्मै¹ । इत्² । ऊं³ इति । स्तोमम्⁴ । सम्⁵ । हिनोमि⁶ । रथम्⁷ । न⁸ । तष्टाऽइव⁹ । तत्¹⁰सिनाय¹⁰ ।
गिरः¹¹ । च¹² । गिर्वाहसे¹³ । सुवृक्ति¹⁴ । इन्द्राय¹⁵ । विश्वम्¹⁶इन्वम्¹⁶ । मेधिराय¹⁷ ॥

asmai | it | ūṃ iti | stomam | sam | hinomi | ratham | na | taṣṭā-iva | tat-sināya |
gīraḥ | ca | gīrvāhase | su-vṛkti | indrāya | viśvam-invam | medhirāya ||

¹To him ^{6a}I send ⁴my song ^{5,6b}speeding ¹⁰to get me his strength ⁹as [iva] a wheel-wright [taṣṭā] ⁷sends a chariot he has made, ^{5,6}I send ¹¹my words, ¹⁴clear cuttings, ¹⁵to Indra ¹³who upholds man's words, ^{5,6}I send ¹⁶my all-pervading song ¹⁷to the Wise One. [14/219]

¹⁴ that has the purities (6.11.5), that which cleanses from blemish, the perfect rejection of sin (6.10.1)

अस्मा इदु सप्तमिव श्रवस्येन्द्रायार्कं जुह्वा समंजे ।

वीरं दानौकसं वन्दधै पुरां गूर्तश्रवसं दर्माणं ॥ 01.061.05 ॥

अस्मै¹ । इत्² । ऊं³ इति । सप्तम्⁴इव⁴ । श्रवस्या⁵ । इन्द्राय⁶ । अर्कम्⁷ । जुह्वा⁸ । सम्⁹ । अञ्जे¹⁰ ।
वीरम्¹¹ । दानऽओकसम्¹² । वन्दधै¹³ । पुराम्¹⁴ । गूर्तऽश्रवसम्¹⁵ । दर्माणम्¹⁶ ॥

asmai | it | ūṃ iti | saptim-iva | śravasyā | indrāya | arkam | juhvā | sam | añje |
vīram | dāna-okasam | vandadhyai | purām | gūrta-śravasam | darmāṇam ||

¹To him, ⁶to Indra ^{10a}I make ⁷my song of light ^{9,10b}to shine ⁸with the offering flame and ⁴make it like [iva] a horse for his chariot [saptim] ⁵by my desire for inspired knowing, and ¹³to adore ¹¹the hero ¹²who is a house [okasam] of gifts [dāna], ¹³to adore ¹⁶the render ¹⁴of the sealed cities ¹⁵who brings out the inspired knowledge. [14/219]

⁴ like a - racer (8.43.25), galloper (10.156.1)

^{9,10} worked out into perfection or brightened entirely (14/481)

¹⁵ who brings out, affirms (8.19.1), reveals (1.140.13) [gūrta] the inspired knowledge [śravasam]

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वयं रणाय ।

वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥ 01.061.06 ॥

अस्मै¹ । इत्² । ऊं³ इति । त्वष्टा⁴ । तक्षत्⁵ । वज्रम्⁶ । स्वपःऽतमम्⁷ । स्वर्यम्⁸ । रणाय⁹ ।
वृत्रस्य¹⁰ । चित्¹¹ । विदत्¹² । येन¹³ । मर्म¹⁴ । तुजन्¹⁵ । ईशानः¹⁶ । तुजता¹⁷ । कियेधाः¹⁸ ॥

asmai | it | ūṃ iti | tvaṣṭā | takṣat | vajram | svapaḥ-tamam | svaryam | raṇāya |
vṛtrasya | cit | vidat | yena | marma | tujan | īśānaḥ | tujatā | kiyedhāḥ ॥

¹For him ⁴Twastri the Maker ⁵shaped ⁶his thunderbolt ⁸that is of the sun-world and ⁷is
mighty for works and ⁹gave it to him for battle. ¹²He found out ¹³by it ¹⁴the vital places ¹¹even
¹⁰of the Coverer. ¹⁵Speed was of him and ¹⁷speed was of his weapon. ¹⁶He was master and
¹⁸illimitable in works. [14/219]

^{15, 17}तुजा force (5.17.3); तुज् (also तुञ्) means to strike, hurt, push, drive, also to screen, guard, protect [16/636]

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवांचार्वन्ना ।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥ 01.061.07 ॥

अस्य¹ । इत्² । ऊं³ इति । मातुः⁴ । सवनेषु⁵ । सद्यः⁶ । महः⁷ । पितुम्⁸ । पपिऽवान्⁹ । चारु¹⁰ । अन्ना¹¹ ।
मुषायत्¹² । विष्णुः¹³ । पचतम्¹⁴ । सहीयान्¹⁵ । विध्यत्¹⁶ । वराहम्¹⁷ । तिरः¹⁸ । अद्रिम्¹⁹ । अस्ता²⁰ ॥

asya | it | ūṃ iti | mātuḥ | savaneṣu | sadyaḥ | mahaḥ | pitum | papi-vān | cāru | annā |
muṣāyat | viṣṇuḥ | pacatam | sahīyān | vidhyat | varāham | tiraḥ | adrim | astā ॥

^{1,2,3}His, his, this ⁷great ⁴builder's, was ⁵the sacrifice of the wine in which ¹³Vishnu ⁹drank ⁸the
draught, ¹⁰the delicious ¹¹food. ¹³Vishnu ¹⁵in his mighty violence ¹²took by force ¹⁴all that was
made ready and ²⁰shooting his arrows ¹⁶pierced ¹⁷the Boar ¹⁸across ¹⁹the mountain. [14/219]

अस्मा इदु ग्नाश्चिदेवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥ 01.061.08 ॥

अस्मै¹ । इत्² । ऊं³ इति । ग्नाः⁴ । चित्⁵ । देवऽपत्नीः⁶ । इन्द्राय⁷ । अर्कम्⁸ । अहिऽहत्ये⁹ । ऊवुः¹⁰ ।
परि¹¹ । द्यावापृथिवी¹² । जभ्रे¹³ । उर्वी¹⁴ इति । न¹⁵ । अस्य¹⁶ । ते¹⁷ इति । महिमानम्¹⁸ । परि¹⁹ । स्त²⁰ इति स्तः ॥

asmai | it | ūṃ iti | gnāḥ | cit | deva-patnīḥ | indrāya | arkam | ahi-hatye | ūvuḥ |
pari | dyāvāpṛthivī | jabhre | urvī iti | na | asya | te iti | mahimānam | pari | sta iti staḥ ॥

^{1,2,3}To him, to him, ⁷to Indra, ⁴the Women [⁵too], ⁶the wives [patnīḥ] of the gods [deva],
¹⁰have woven ⁸a song of light ⁹in the slaying [hatye] of the Serpent [ahi]. ^{11,13}He put on for his
robe ¹⁴the wide ¹²earth and heaven, ¹⁷but they ¹⁵could not ^{19,20}encircle ¹⁶his ¹⁸greatness.
[14/220]

⁴the Goddess-powers (4.9.4), goddess-energies (2.1.5)

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यतरिक्षात् ।
स्वराळिद्रो दम आ विश्वगूर्तः स्वरिसमत्रो ववक्षे रणाय ॥ 01.061.09 ॥

अस्य¹ । इत्² । एव³ । प्र⁴ । रिरिचे⁵ । महिऽत्वम्⁶ । दिवः⁷ । पृथिव्याः⁸ । परि⁹ । अन्तरिक्षात्¹⁰ ।
स्वऽराट्¹¹ । इन्द्रः¹² । दमे¹³ । आ¹⁴ । विश्वऽगूर्तः¹⁵ । सुऽअरिः¹⁶ । अमत्रः¹⁷ । ववक्षे¹⁸ । रणाय¹⁹ ॥

asya | it | eva | pra | ririce | mahi-tvam | divaḥ | pṛthivyāḥ | pari | antarikṣāt |
sva-rāṭ | indraḥ | dame | ā | viśva-gūrtaḥ | su-ariḥ | amatraḥ | vavakṣe | raṇāya ||

^{1,2,3}His was ⁶the greatness ^{4,5}that overflowed ⁹around ⁸the earth and ⁷the heaven and ¹⁰the world of air. ¹²Indra, ¹¹self-king ¹³in the house ¹⁵who brings all things to expression, ¹⁸drove, ¹⁷a strong and splendid fighter, ¹⁹to the battle. [14/220]

¹³The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]

अस्येदेव शवसा शुषंतं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।

गा न ब्राणा अवनीरमुंचदभि श्रवो दावने सचेताः ॥ 01.061.10 ॥

अस्य¹ | इत्² | एव³ | शवसा⁴ | शुषन्तम्⁵ | वि⁶ | वृश्चत्⁷ | वज्रेण⁸ | वृत्रम्⁹ | इन्द्रः¹⁰ |
गाः¹¹ | न¹² | ब्राणाः¹³ | अवनीः¹⁴ | अमुञ्चत्¹⁵ | अभि¹⁶ | श्रवः¹⁷ | दावने¹⁸ | सऽचेताः¹⁹ ॥

asya | it | eva | śavasā | śuṣantam | vi | vṛścat | vajreṇa | vṛtram | indraḥ |
gāḥ | na | vrāṇāḥ | avanīḥ | amuñcat | abhi | śravaḥ | dāvane | sa-cetāḥ ||

¹His was ^{4a}the strength against which ⁵the strength of the Serpent ^{4b}fought, ¹⁰but Indra ^{6,7}clove him ⁸with his thunder and ¹⁹he with the mind of knowledge ¹⁵let loose ¹⁴the rivers ¹²like ¹³imprisoned ¹¹herds ¹⁶to come to us and ¹⁸give ¹⁷the inspired wisdom. [14/220]

अस्येदु त्वेषसा रंत सिंधवः परि यद्वज्रेण सीमयच्छत् ।

ईशानकृद्दाशुषे दशस्यंतुर्वीतये गाधं तुर्वणिः कः ॥ 01.061.11 ॥

अस्य¹ | इत्² | ऊं³ इति | त्वेषसा⁴ | रन्त⁵ | सिन्धवः⁶ | परि⁷ | यत्⁸ | वज्रेण⁹ | सीम्¹⁰ | अयच्छत्¹¹ |
ईशानऽकृत्¹² | दाशुषे¹³ | दशस्यन्¹⁴ | तुर्वीतये¹⁵ | गाधम्¹⁶ | तुर्वणिः¹⁷ | कः¹⁸ ॥

asya | it | ūṃ iti | tveśasā | ranta | sindhavaḥ | pari | yat | vajreṇa | sīm | ayacchat |
īśāna-kṛt | dāśuṣe | daśasyan | turvītaye | gādham | turvaṇiḥ | kaḥ ||

^{1,2,3}His was ⁴the keen blaze with which ⁶the rivers ⁵played ⁸when ¹¹he worked ⁹with his lightning bolt ^{7,10}all about them. ¹²He who makes man [kṛt] a lord and king [īśāna], ¹⁴giving ¹³to the giver, ¹⁷a swift striker through impediments, ¹⁸made ¹⁶a ford ¹⁵for Turviti, the swift traveller. [14/220]

¹¹extended (7.16.8) ¹³to the offerer of sacrifice (2.1.11) ¹⁴having given a gift (7.5.7)

¹⁷hewing the way (6.15.5), piercing, breaking through (6.14.3)

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।

गोर्न पर्व वि रदा तिरश्चेन्नर्णास्यपां चरध्वै ॥ 01.061.12 ॥

अस्मै¹ | इत्² | ऊं³ इति | प्र⁴ | भर्⁵ | तूतुजानः⁶ | वृत्राय⁷ | वज्रम्⁸ | ईशानः⁹ | कियेधाः¹⁰ |
गोः¹¹ | न¹² | पर्व¹³ | वि¹⁴ | रद¹⁵ | तिरश्चा¹⁶ | इष्यन्¹⁷ | अर्णासि¹⁸ | अपाम्¹⁹ | चरध्वै²⁰ ॥

asmai | it | ūṃ iti | pra | bhara | tūtujānaḥ | vṛtrāya | vajram | īśānaḥ | kiyedhāḥ |
goḥ | na | parva | vi | rada | tiraścā | iṣyan | arṇāṃsi | apām | caradhyai ||

^{1,2,3}Against him, against him ⁷the Coverer ^{4,5}bring ⁶hastily ⁸thy thunderbolt, ⁹be a master of things and ¹⁰illimitable in work. ^{14,15a}Cleave open ¹⁶sideways ^{15b}the channels ¹²as if ¹³the joints ¹¹of the shining Cow and ¹⁷send ²⁰to range ¹⁸the floods ¹⁹of the waters. [14/220]

¹⁶horizontally (10.70.4)

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।

युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ 01.061.13 ॥

अस्य¹ । इत्² । ऊं³ इति । प्र⁴ । ब्रूहि⁵ । पूर्व्याणि⁶ । तुरस्य⁷ । कर्माणि⁸ । नव्यः⁹ । उक्थैः¹⁰ ।

युधे¹¹ । यत्¹² । इष्णानः¹³ । आयुधानि¹⁴ । ऋघायमाणः¹⁵ । निरिणाति¹⁶ । शत्रून्¹⁷ ॥

asya | it | ūṃ iti | pra | brūhi | pūrvyāṇi | turasya | karmāṇi | navyaḥ | ukthaiḥ |
yudhe | yat | iṣṇānaḥ | āyudhāni | ṛghāyamāṇaḥ | ni-riṇāti | śatrūn ||

^{1,2,3}His ⁸deeds ^{4,5}declare, ⁶the ancient ⁸deeds ⁷of the swift One, ⁹a new man ¹⁰with thy words, ¹his ⁸acts ¹²when ¹³hurling ¹⁴his weapons ¹¹for the battle, ¹⁵charging in the fight, ¹⁶he drives out ¹⁷the foemen. [14/220]

⁹with new ¹⁰utterances (4.3.16)

¹⁶tears (1.127.4)

अस्येदु भिया गिरयश्च दृळ्हा द्यावा च भूमा जनुषस्तुजेते ।

उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥ 01.061.14 ॥

अस्य¹ । इत्² । ऊं³ इति । भिया⁴ । गिरयः⁵ । च⁶ । दृळ्हाः⁷ । द्यावा⁸ । च⁹ । भूम¹⁰ । जनुषः¹¹ । तुजेते¹² इति ।

उपो¹³ इति । वेनस्य¹⁴ । जोगुवानः¹⁵ । ओणिम्¹⁶ । सद्यः¹⁷ । भुवत्¹⁸ । वीर्याय¹⁹ । नोधाः²⁰ ॥

asya | it | ūṃ iti | bhiyā | girayaḥ | ca | dṛḷhāḥ | dyāvā | ca | bhūma | januṣaḥ | tujete iti |
upo iti | venasya | joguvānaḥ | oṇim | sadyaḥ | bhuvat | vīryāya | nodhāḥ ||

⁴In fear ¹of him, ⁷the fixed ⁵mountains ⁶and ⁸heaven ⁹and ¹⁰earth ¹²shake ¹¹when he is about to be born. ²⁰Nodha ^{13,15}hymns ¹⁶the cherishing power ¹⁴of the happy god and ^{18a}grows ¹⁷at once ^{18b}in his being ¹⁹to puissance. [14/220]

अस्मा इदु त्यदनु दाय्येषामेको यद्वन्ने भूरेरीशानः ।

प्रैतशं सूर्ये पस्पृधानं सौवश्ये सुष्विमावदिद्रः ॥ 01.061.15 ॥

अस्मै¹ । इत्² । ऊं³ इति । त्यत्⁴ । अनु⁵ । दायि⁶ । एषाम्⁷ । एकः⁸ । यत्⁹ । वन्ने¹⁰ । भूरेः¹¹ । ईशानः¹² ।

प्र¹³ । एतशम्¹⁴ । सूर्ये¹⁵ । पस्पृधानम्¹⁶ । सौवश्ये¹⁷ । सुष्विम्¹⁸ । आवत्¹⁹ । इन्द्रः²⁰ ॥

asmai | it | ūṃ iti | tyat | anu | dāyi | eṣām | ekaḥ | yat | vavne | bhūreḥ | īśānaḥ |
pra | etaśam | sūrye | paspṛdhānam | sauvaśyve | susvim | āvat | indraḥ ||

^{1,2,3}To him ⁴that ^{6a}gift ⁷of these ^{6b}was given and ¹⁰he took joy, ⁸the one ¹²master ¹¹of much riches. ²⁰Indra ^{13,19}carried forward on the way ¹⁴the White One ¹⁸giver of the Wine ¹⁶when he strove in rivalry ¹⁵with the Sun, Surya ¹⁷of the team of swift horses. [14/220]

एवा ते हारियोजना सुवृक्तींद्र ब्रह्माणि गोतमासो अक्रन् ।

एषु विश्वपेशसं धियं धाः प्रातर्मक्षु धियावसुर्जगम्यात् ॥ 01.061.16 ॥

एव¹ । ते² । हारिऽयोजन³ । सुऽवृक्ति⁴ । इन्द्र⁵ । ब्रह्माणि⁶ । गोतमासः⁷ । अक्रन्⁸ ।

आ⁹ । एषु¹⁰ । विश्वऽपेशसम्¹¹ । धियम्¹² । धाः¹³ । प्रातः¹⁴ । मक्षु¹⁵ । धियाऽवसुः¹⁶ । जगम्यात्¹⁷ ॥

eva | te | hāri-yojana | su-vṛkti | indra | brahmāṇi | gotamāsaḥ | akran |

ā | eṣu | viśva-peśasam | dhīyam | dhāḥ | prātaḥ | makṣu | dhīyā-vasuḥ | jagamyāt ||

¹Thus ^{8a}have ⁷the Gotamas ^{8b}made ²for thee, ⁵O Indra, ⁴a cut clearness, ⁶the sacred words ³that yoke [yojana] thy bright horses [hāri]. ^{9,13}Place ¹⁰in them then ¹²the thought ¹¹that gives shape [peśasam] to universal things [viśva]. ¹⁴At dawn ¹⁷may he come ¹⁵soon ¹⁶rich [vasuḥ] with thought [dhīyā]. [14/220]

⁴ words of purification (6.15.4)

¹⁴ The dawning of the divine Dawn of the higher knowledge in the mind. [15/446 fn 1]

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प्र मन्महे शवसानाय शूषमांगूषं गिर्वणसे अंगिरस्वत् ।

सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥ 01.062.01 ॥

प्र¹ । मन्महे² । शवसानाय³ । शूषम्⁴ । आङ्गूषम्⁵ । गिर्वणसे⁶ । अङ्गिरस्वत्⁷ ।

सुवृक्तिभिः⁸ । स्तुवते⁹ । ऋग्मियाय¹⁰ । अर्चाम¹¹ । अर्कम्¹² । नरे¹³ । विश्रुताय¹⁴ ॥

pra | manmahe | śavasānāya | śūṣam | āṅgūṣam | girvaṇase | aṅgirasvat |
suvṛkti-bhiḥ | stuvate | ṛgmīyāya | arcāma | arkam | nare | vi-śrutāya ॥

^{1,2}We are thinking ⁴a hymn of strength, ⁵a hymn of power ³to the great One when he puts forth his strength, ⁶to the lover of our words, ⁷even as did the Angiras seers. ⁹Praising him ⁸with clear cuttings of our speech ¹¹we would sing ¹²a song of illumination ¹⁰to the master of the words of light, ¹³to the strong god ¹⁴whom on all sides we hear. [14/221]

⁴ a chant of paean (6.10.2);

⁵ a proclaiming call (= घोषम् 3.7.6)

⁸ with words of purification (6.15.4);

¹⁴ of the far-heard inspirations (5.85.1)

[Notes]

The mantra then, when it is thought of as operating to bring out the **ukthyam**, the thing desired & to be expressed, out of the soul into the mind state, **mati**, is called **brahma** or **āṅgūsham** brahma or, briefly, **āṅgūsham**; when it is thought of as mentalising the ukthyam, it is called **manma** or mantra, when it is thought of as expressing by speech the ukthyam in the thinker's practical experience it is called **vachas** or **gir**. Moreover, the vachas may be either of the nature of prayer or praise; as prayer, it is called **uktha**; as praise it has two functions, the expression in the sādḥaka of the divine activity, when it is termed **shansa**, and the confirmation or firm establishment of the activity once expressed, when it is termed **stoma**. All these expressions, brahma, manma, vachas, shansa, stoma, stava or stavas, can be and are often used to express the effect of the mantra no less than the mantra itself,—**brahma** then means the soul-movement or soul-state expressed in the heart or temperament, **manma** the mental realisation, **vachas** the expression of the god or his divine activities in the mortal nature, **shansa** the expression of the man's higher being which is brought about by the mantra, **stoma** the firm established condition of the manifest god in the man. It [Mantra] is the **rik** when it is considered as the mantra of realisation & the word **arka** is used to express the act of divine realisation by the mantra; **gāyatram** when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; **sāma** when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ānandamaya consciousness. By the mantra the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities. [16/726-7]

प्र वो महे महि नमो भरध्वमांगूष्यं शवसानाय साम ।

येन नः पूर्वे पितरः पदज्ञा अर्चतो अंगिरसो गा अविन्दन् ॥ 01.062.02 ॥

प्र¹ । वः² । महे³ । महि⁴ । नमः⁵ । भरध्वम्⁶ । आङ्गूष्यम्⁷ । शवसानाय⁸ । साम⁹ ।

येन¹⁰ । नः¹¹ । पूर्वे¹² । पितरः¹³ । पदज्ञाः¹⁴ । अर्चन्तः¹⁵ । अङ्गिरसः¹⁶ । गाः¹⁷ । अविन्दन्¹⁸ ॥

pra | vaḥ | mahe | mahi | namaḥ | bharadhvam | āṅgūṣyam | śavasānāya | sāma |
yena | naḥ | pūrve | pitarah | pada-jñāḥ | arcantaḥ | āṅgirasah | gāḥ | avindan ॥

^{1,6}Bring ³for the great One ⁴a great ⁵adoration, ⁹the Sama ⁷of power ⁸for the god when he puts
forth his strength, ¹⁰by which ¹¹our ¹²ancient ¹³fathers ¹⁶the Angirases ¹⁴knew [jñāḥ] the
foothold tracks [pada] and ¹⁵singing the word of light ¹⁸found ¹⁷the herd of the rays. [14/221]

¹⁵ *Arcati* (rc) in the Veda means to shine and to sing the Rik; *arka* means sun, light and the Vedic hymn.
[15/185 fn 7]

^{15,17,18} It is by singing the Rik, the hymn of illumination, that they find the solar illuminations in the cave of
our being, *arcanto gā avindan* [15/185]

इन्द्रस्यांगिरसां चेष्टौ विदत्सरमा तनयाय धासिं ।

बृहस्पतिर्भिनदद्रि विदद्गाः समुस्त्रियाभिर्वावशन्त नरः ॥ 01.062.03 ॥

इन्द्रस्य¹ । अङ्गिरसाम्² । च³ । इष्टौ⁴ । विदत्⁵ । सरमा⁶ । तनयाय⁷ । धासिम्⁸ ।

बृहस्पतिः⁹ । भिनत्¹⁰ । अद्रिम्¹¹ । विदत्¹² । गाः¹³ । सम्¹⁴ । उस्त्रियाभिः¹⁵ । वावशन्त¹⁶ । नरः¹⁷ ॥

indrasya | āṅgirasām | ca | iṣṭau | vidat | saramā | tanayāya | dhāsim |
brhaspatiḥ | bhinat | adrim | vidat | gāḥ | sam | usriyābhiḥ | vāvaśanta | naraḥ ॥

⁴In the sacrifice ¹of Indra ³and ²the Angirases ⁶Sarama ⁵discovered ⁸a foundation ⁷for the
Son, ⁹Brihaspati ¹⁰broke ¹¹the rock of the mountain and ¹²discovered ¹³the herd of the rays
and ^{15a}the shining cattle ^{14,16}lowed and ¹⁷the Strong Ones ^{14,16}cried out ^{15b}with them. [14/221]

⁴ or, as it, more probably means ⁴in the seeking (15/221); in (their) impulsion (4.6.7)

⁶ saramā - The Hound of Heaven; a power (intuition) descended from the superconscient Truth which leads
us to the light (cow-ray) that is hidden in ourselves, in the subconscious. [15/212]

¹⁷ They [Angirases] are frequently spoken of by the appellation *nṛ* or *vīra* [15/183]

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रि स्वय्यो नवग्वैः ।

सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥ 01.062.04 ॥

सः¹ । सुऽस्तुभा² । सः³ । स्तुभा⁴ । सप्त⁵ । विप्रैः⁶ । स्वरेण⁷ । अद्रिम्⁸ । स्वय्यः⁹ । नवऽग्वैः¹⁰ ।

सरण्युभिः¹¹ । फलिऽगम्¹² । इन्द्र¹³ । शक्र¹⁴ । वलम्¹⁵ । रवेण¹⁶ । दरयः¹⁷ । दशऽग्वैः¹⁸ ॥

saḥ | su-stubhā | saḥ | stubhā | sapta | vipraiḥ | svareṇa | adrim | svaryaḥ | nava-gvaiḥ |
saranyu-bhiḥ | phali-gam | indra | śakra | valam | raveṇa | darayaḥ | daśa-gvaiḥ ॥

¹He ⁹of the sun-world ⁴by stanzaed hymn and ²perfect verse ⁵with the seven ¹⁰nine-rayed
⁶sages ⁷rent by his cry ⁸the mountain; ¹³O Indra, ¹⁴O Puissant, ¹⁸thou with the ten-rayed
¹¹travellers of the path ^{17a}to rest ¹⁵Vala ^{17b}into pieces ¹⁶by thy cry. [14/221]

^{2,4}It is by the stubh, the all-supporting rhythm of the hymn ⁵of the seven ⁶seers, ⁷by the vibrating voice ¹⁰of the Navagwas that ¹³Indra ⁹becomes full of the power of Swar and ¹⁶by the cry ¹⁸of the Dashagwas that ^{17a}he rends ¹⁵Vala ^{17b}in pieces. [15/185]

[Notes]

The seven divine Angirases are sons or powers of Agni, powers of the Seer-Will, the flame of divine Force instinct with divine knowledge which is kindled for the victory. The Bhrigus have found this Flame secret in the growths of the earthly existence, but the Angirases kindle it on the altar of sacrifice and maintain the sacrifice through the periods of the sacrificial year symbolising the periods of the divine labour by which the Sun of Truth is recovered out of the darkness. Those who sacrifice for nine months of this year are Navagwas, seers of the nine cows or nine rays, who institute the search for the herds of the Sun and the march of Indra to battle with the Panis. Those who sacrifice for ten months are the Dashagwas, seers of the ten rays who enter with Indra into the cave of the Panis and recover the lost herds. [15/242]

गृणानो अंगिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरंधः ।

वि भूम्या अप्रथय इंद्र सानु दिवो रज उपरमस्तभायः ॥ 01.062.05 ॥

गृणानः¹ । अङ्गिरःऽभिः² । दस्म³ । वि⁴ । वः⁵ । उषसा⁶ । सूर्येण⁷ । गोभिः⁸ । अन्धः⁹ ।

वि¹⁰ । भूम्याः¹¹ । अप्रथयः¹² । इंद्र¹³ । सानु¹⁴ । दिवः¹⁵ । रजः¹⁶ । उपरम्¹⁷ । अस्तभायः¹⁸ ॥

gṛṇānaḥ | aṅgiraḥ-bhiḥ | dasma | vi | vaḥ | uṣasā | sūryeṇa | gobhiḥ | andhaḥ |
vi | bhūmyāḥ | aprathayaḥ | indra | sānu | divaḥ | rajaḥ | uparam | astabhāyaḥ ॥

¹Hymned ²by the Angirases, ³O potent god, ^{4,5}thou laidst open ⁹the darkness ⁶by the Dawn and ⁷the Sun and ⁸the herd of the rays. ¹³O Indra, ^{10,12}thou madest wide ¹⁴the tops ¹¹of earth and ¹⁸proppedst up ¹⁷the upper ¹⁶shining ¹⁵world of heaven. [14/221]

¹Hymned ²by the Angiras Rishis ¹³Indra ^{4,5}opens up ⁹the darkness ⁸by (or with) the Dawn and ⁷the Sun and ⁸the Cows, ^{10,12a}he spreads out ¹⁴the high plateau ¹¹of the earthly hill ^{12b}into wideness and ¹⁸upholds ^{16,17}the higher world of heaven. [15/180]

³achiever of works (5.6.5); may be either “bounteous” or “active, formative” [16/635]

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥ 01.062.06 ॥

तत्¹ । ऊं² इति । प्रयक्षऽतमम्³ । अस्य⁴ । कर्म⁵ । दस्मस्य⁶ । चारुऽतमम्⁷ । अस्ति⁸ । दंसः⁹ ।

उपऽह्वरे¹⁰ । यत्¹¹ । उपराः¹² । अपिन्वत्¹³ । मधुऽअर्णसः¹⁴ । नद्यः¹⁵ । चतस्रः¹⁶ ॥

tat | ūṃ iti | prayakṣa-tamam | asya | karma | dasmasya | cāru-tamam | asti | daṃsaḥ |
upa-hvare | yat | uparāḥ | apinvat | madhu-arṇasaḥ | nadyaḥ | catasraḥ ॥

¹This ⁸is ³the most [tamam] worshipful [prayakṣa] and ⁷fairest ^{5/9}work ⁶of the potent god ¹¹that ¹³he increased ¹⁰in the crooked declivity [slope] ¹⁶the four ¹⁵rivers ¹²of the upper world

¹⁴whose streams [arṇasaḥ] are honey wine [madhu]. [14/221]

¹This ⁸is ³the most adorable ⁵work, ⁷the loveliest ⁹deed ⁷of the Wonderful ¹¹that ¹²the higher streams ¹³have fed us ¹⁰in the crookedness, ¹⁶even the four ¹⁵rivers ¹⁴of the Sea [arṇasaḥ] of sweetness [madhu]. [14/343]

“¹This, ²indeed,” says the Rishi Nodha, “⁸is ⁴his ³mightiest ⁵work, ⁷the fairest ⁹achievement ⁶of the achiever, ¹¹that ¹⁶the four ¹²upper ¹⁵rivers ¹⁴streaming [arṇasaḥ] honey [madhu] ¹³nourish ¹⁰the two worlds of the crookedness”. [15/180]

[Notes]

...the four [catasraḥ] higher [uparāḥ] rivers [nadyaḥ] of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body into which they descend [upa-hvare] with their floods of sweetness [madhu-arṇasaḥ]. 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. [15/180]

द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरकैः ।

भगो न मेने परमे व्योमन्धारयद्रोदसी सुदंसाः ॥ 01.062.07 ॥

द्विता¹ । वि² । वव्रे³ । सनजा⁴ । सनीळे⁵ इति सनीळे । अयास्यः⁶ । स्तवमानेभिः⁷ । अकैः⁸ ।

भगः⁹ । न¹⁰ । मेने¹¹ इति । परमे¹² । विऽओमन्¹³ । अधारयत्¹⁴ । रोदसी¹⁵ इति । सुदंसाः¹⁶ ॥

dvitā | vi | vavre | sana-jā | sanīḷe iti sa-nīḷe | ayāsyah | stavamānebhiḥ | arkaiḥ | bhagaḥ | na | mene iti | parame | vi-oman | adhārayat | rodasī iti | su-daṃsāḥ ॥

⁶Ayasya ⁸by the words of light ⁷that hymned him ^{2,3}uncovered and saw ¹as two ⁴the eternal goddesses ⁵who lie in one lair; ¹⁶then Indra, a doer of mighty works, ¹⁴held ¹⁵earth and heaven ¹²in the highest ¹³ether ¹⁰as ⁹the Lord of Joy ¹¹holds his two wives. [14/221]

¹In their twofold (divine and human?) ⁶Ayasya ^{2,3}uncovered ⁸by his hymns ⁴the two, eternal and ⁵in one nest; ¹⁶perfectly achieving ¹⁴he upheld ¹⁵earth and heaven ¹²in the highest ¹³ether (of the revealed superconscient) ¹⁰as ⁹the Enjoyer ¹¹his two wives. [15/180-1]

¹ dvitā – doubly, in their manifest human & their secret divine parts [16/604]

Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. *Trita* is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. [15/447 fn 2]

⁶In X.108.8 we have another Rishi Ayasya associated with the Navagwa Angirases. In X.67 this Ayasya is described as our father who found the vast sevenheaded Thought that was born out of the Truth and as singing the hymn to Indra. [15/174-5]

¹² parame ¹³ vi-oman - Infinity of the superconscient being [15/523 fn 1]; highest heavenly space of the supreme superconscient [15/322]

सनाद्विवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।

कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥ 01.062.08 ॥

सनात्¹ । दिवम्² । परि³ । भूम⁴ । विरूपे⁵ । पुनःऽभुवा⁶ । युवती⁷ । स्वेभिः⁸ । एवैः⁹ ।

कृष्णेभिः¹⁰ । अक्ता¹¹ । उषाः¹² । रुशत्ऽभिः¹³ । वपुःऽभिः¹⁴ । आ¹⁵ । चरतः¹⁶ । अन्याऽअन्या¹⁷ ॥

sanāt | divam | pari | bhūma | vi-rūpe | punaḥ-bhuvā | yuvatī iti | svebhiḥ | evaiḥ |
krṣṇebhiḥ | aktā | uṣāḥ | ruśat-bhiḥ | vapuḥ-bhiḥ | ā | carataḥ | anyā-anyā ॥

⁷Two young goddesses ⁵of differing forms ¹who are ever ⁶reborn, ^{3,15,16}circle ¹eternally ¹⁷to each other ⁸by their own ⁹motions ³about ⁴earth and ²heaven, ¹¹Night ¹⁰with her dark, ¹²Dawn ¹³with her shining ¹⁴limbs. [14/221]

Nodha says of the ¹¹Night and ¹²Dawn, ¹⁰the dark physical and ¹³the illumined mental consciousness that ⁶they new-born ³about ²heaven and ⁴earth ¹⁶move ¹⁵into ¹⁷each other ⁸with their own proper ⁹movements, i.e. spontaneously. [15/181]

¹⁴body (8.19.11)

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।

आमासु चिद्दधिषे पक्वमंतः पयः कृष्णासु रुशद्रोहिणीषु ॥ 01.062.09 ॥

सनेमि¹ । सख्यम्² । सुऽअपस्यमानः³ । सूनुः⁴ । दाधार⁵ । शवसा⁶ । सुऽदंसाः⁷ ।

आमासु⁸ । चित्⁹ । दधिषे¹⁰ । पक्वम्¹¹ । अन्तः¹² । पयः¹³ । कृष्णासु¹⁴ । रुशत्¹⁵ । रोहिणीषु¹⁶ ॥

sanemi | sakhyam | su-apasyamānaḥ | sūnuḥ | dādihāra | śavasā | su-daṃsāḥ |
āmāsu | cit | dadhiṣe | pakvam | antaḥ | payaḥ | krṣṇāsu | ruśat | rohiṇiṣu ॥

¹An eternal ²comradeship ⁵held with them ⁴the Son ⁶of Strength, ⁷the god of great deeds, ³labouring in perfect works. ⁹Even ⁸in the unripe cows of light ¹⁰thou settest, O Indra, by thy thought, ¹¹a ripe, ⁹even ¹⁴in the black and ¹⁶the dun ¹⁵a shining ¹³milk. [14/221-2]

¹⁶red (4.2.3); the dun = brownish dark gray; having a grayish-yellow coat (Merriam-Webster)

सनात्सनीला अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।

पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अहयाणं ॥ 01.062.10 ॥

सनात्¹ । सऽनीलाः² । अवनीः³ । अवाताः⁴ । व्रता⁵ । रक्षन्ते⁶ । अमृताः⁷ । सहःऽभिः⁸ ।

पुरू⁹ । सहस्रा¹⁰ । जनयः¹¹ । न¹² । पत्नीः¹³ । दुवस्यन्ति¹⁴ । स्वसारः¹⁵ । अहयाणम्¹⁶ ॥

sanāt | sa-nīlāḥ | avanīḥ | avātāḥ | vratā | rakṣante | amṛtāḥ | sahaḥ-bhiḥ |
puru | sahasrā | janayaḥ | na | patnīḥ | duvasyanti | svasāraḥ | ahrayāṇam ॥

¹And eternally ⁷the immortal ³rivers ²who dwell in one house ⁴run not dry, ⁶but keep ⁸by their strengths ⁹his many ¹⁰thousand ⁵workings; ¹⁵sisters, ¹²they are to him like ¹³wives ¹¹who are mothers and ¹⁴serve him with their works and ¹⁶he deviates not from his labour. [14/222]

¹⁶ahrayāṇa. It may be from ह to attract out of the way [16/665]

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।

पतिं न पत्नीरुशतीरुशंतं स्पृशंति त्वा शवसावन्मनीषाः ॥ 01.062.11 ॥

सनाऽयुवः¹ । नमसा² । नव्यः³ । अर्कैः⁴ । वसुऽयवः⁵ । मतयः⁶ । दस्म⁷ । दद्रुः⁸ ।

पतिम्⁹ । न¹⁰ । पत्नीः¹¹ । उशतीः¹² । उशन्तम्¹³ । स्पृशन्ति¹⁴ । त्वा¹⁵ । शवसाऽवन्¹⁶ । मनीषाः¹⁷ ॥

sanā-yuvaḥ | namasā | navyaḥ | arkaiḥ | vasu-yavaḥ | matayaḥ | dasma | dadruḥ |
patim | na | patnīḥ | uśatīḥ | uśantam | sprśanti | tvā | śavasā-van | manīṣāḥ ॥

¹That which is eternal [sanā] seeking [yuvaḥ], ⁵seeking [yavaḥ] the riches [vasu], ⁷O potent god, ³our new ⁶thoughts ⁸run to thee ²with adoration, ⁴with songs of light. ¹²Longing for thee ¹⁰as [¹¹wives] ¹³for a longing ⁹husband ¹⁷our minds of thought ¹⁴touch ¹⁵thee, ¹⁶O mighty One. [14/222]

सनादेव तव रायो गभस्तौ न क्षीयंते नोप दस्यंति दस्म ।

द्युमाँ असि क्रतुमाँ इंद्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥ 01.062.12 ॥

सनात्¹ । एव² । तव³ । रायः⁴ । गभस्तौ⁵ । न⁶ । क्षीयन्ते⁷ । न⁸ । उप⁹ । दस्यन्ति¹⁰ । दस्म¹¹ ।

द्युऽमान्¹² । असि¹³ । क्रतुऽमान्¹⁴ । इंद्र¹⁵ । धीरः¹⁶ । शिक्ष¹⁷ । शचीऽवः¹⁸ । तव¹⁹ । नः²⁰ । शचीभिः²¹ ॥

sanāt | eva | tava | rāyaḥ | gabhastau | na | kṣīyante | na | upa | dasyanti | dasma |
dyu-mān | asi | kratu-mān | indra | dhīraḥ | śikṣa | śacī-vaḥ | tava | naḥ | śacībhiḥ ॥

²And ¹eternally ³thy ⁴felicitous riches ⁵lie in thy arm of light and ⁶are not ⁷wasted ⁸nor ^{9,10}destroyed, ¹¹O potent god. ¹⁵O Indra, ¹²thou hast light, ¹⁴thou hast will, ¹³thou art ¹⁶a wise thinker. ¹⁸Master of powers, ^{17a}teach ²⁰us ^{17b}of them ¹⁹by thy ²¹powers. [14/222]

सनायते गोतम इंद्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।

सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 01.062.13 ॥

सनाऽयते¹ । गोतमः² । इंद्र³ । नव्यम्⁴ । अतक्षत्⁵ । ब्रह्म⁶ । हरिऽयोजनाय⁷ ।

सुऽनीथाय⁸ । नः⁹ । शवसान¹⁰ । नोधाः¹¹ । प्रातः¹² । मक्षु¹³ । धियाऽवसुः¹⁴ । जगम्यात्¹⁵ ॥

sanā-yate | gotamaḥ | indra | navyam | atakṣat | brahma | hari-yojanāya |
su-nīthāya | naḥ | śavasāna | nodhāḥ | prātaḥ | makṣu | dhiyā-vasuḥ | jagamyāt ॥

¹And for thy eternity of being, ³O Indra, ¹¹Nodha ²the Gautama ⁵has carved a [⁴new] ⁶sacred word ⁷for the yoking [yojanāya] of thy bright horses [hari] and ⁸for thy good [su] leading [nīthāya] ⁹of us, ¹⁰O mighty One. ¹²At dawn ^{15a}may he ¹³quickly ^{15b}come ¹⁴rich [vasuḥ] with thought [dhiyā]. [14/222]

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त्वं महौं इंद्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।

यद्ब ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन् ॥ 01.063.01 ॥

त्वम्¹ । महान्² । इन्द्र³ । यः⁴ । ह⁵ । शुष्मैः⁶ । द्यावा⁷ । जज्ञानः⁸ । पृथिवी⁹ इति । अमे¹⁰ । धाः¹¹ ।
यत्¹² । ह¹³ । ते¹⁴ । विश्वा¹⁵ । गिरयः¹⁶ । चित्¹⁷ । अभ्वा¹⁸ । भिया¹⁹ । दृळ्हासः²⁰ । किरणाः²¹ । न²² । ऐजन्²³ ॥

tvam | mahān | indra | yaḥ | ha | śuṣmaiḥ | dyāvā | jajñānaḥ | pṛthivī iti | ame | dhāḥ |
yat | ha | te | viśvā | girayaḥ | cit | abhvā | bhīyā | dṛḷhāsaḥ | kiraṇāḥ | na | aijan ॥

²Great ¹art thou, ³O Indra, ⁴who ⁶by thy might ⁵even ⁸whilst thou wast being born, ¹¹founded ⁹earth and ⁷heaven ¹⁰in thy strength ¹²when ¹⁵all ¹⁸hugest things, ¹⁷even ²⁰to the fixed ¹⁶mountains, ²³quivered ¹⁴in their ¹⁹fear ²²like ²¹rays of light. [14/222]

आ यद्धरी इंद्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।

येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥ 01.063.02 ॥

आ¹ । यत्² । हरी³ इति । इन्द्र⁴ । विव्रता⁵ । वेः⁶ । आ⁷ । ते⁸ । वज्रम्⁹ । जरिता¹⁰ । बाह्वोः¹¹ । धात्¹² ।
येन¹³ । अविहर्यतक्रतो¹⁴ । अमित्रान्¹⁵ । पुरः¹⁶ । इष्णासि¹⁷ । पुरुहूत¹⁸ । पूर्वीः¹⁹ ॥

ā | yat | harī iti | indra | vi-vratā | veḥ | ā | te | vajram | jaritā | bāhvoḥ | dhāt |
yena | aviharyata-krato | amitrān | puraḥ | iṣṇāsi | puru-hūta | pūrvīḥ ॥

⁴O Indra, ²when ^{1,6}thou comest ³to thy two bright horses ⁵which have each its different action, ¹⁰thy adorer ^{7,12}sets ⁹the thunderbolt ^{11a}in ⁸thy ^{11b}arms. ¹⁴O lord of the undeviating [aviharyata] will [krato] ¹⁸who hearest man's many callings, ¹⁷thou drivest out ¹³by it ¹⁵the unfriendly people and ¹⁷castest down ¹⁹their many ¹⁶cities. [14/222]

^{3,5}the two shining horses of Indra; the two vision-powers of the supramental Truth-Consciousness; right-hand and left-hand, probably. As horses symbolising power of knowledge they yoke themselves to the chariot of Indra, the liberated pure mind. (15/467 fn 5)

त्वं सत्य इंद्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।

त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥ 01.063.03 ॥

त्वम्¹ । सत्यः² । इन्द्र³ । धृष्णुः⁴ । एतान्⁵ । त्वम्⁶ । ऋभुक्षाः⁷ । नर्यः⁸ । त्वम्⁹ । षाट्¹⁰ ।
त्वम्¹¹ । शुष्णम्¹² । वृजने¹³ । पृक्षे¹⁴ । आणौ¹⁵ । यूने¹⁶ । कुत्साय¹⁷ । द्युमते¹⁸ । सचा¹⁹ । अहन्²⁰ ॥

tvam | satyaḥ | indra | dhṛṣṇuḥ | etān | tvam | ṛbhukṣāḥ | naryaḥ | tvam | ṣāṭ |
tvam | śuṣṇam | vṛjane | pṛkṣe | āṇau | yūne | kutsāya | dyu-mate | sacā | ahan ॥

²Thou, thou, art ^{2a}true, ³O Indra, ^{2b}in thy being, and ⁴violent assailant ⁵of those destroyers, ⁶thou art he ⁷who dwells in the wideness, ⁶thou art ⁸a soul of power, ⁹thou art ¹⁰one who overcomes. ¹¹Thou wast ¹⁹with ¹⁶young and ¹⁸luminous ¹⁷Kutsa and ²⁰smotest ¹²Sushna ¹³in the strength, ¹⁴in the satisfaction, ¹⁵in the summit. [14/222]

⁷Skilful Knower or the Shaper in knowledge (15/338);

⁸strength of the Hero (7.1.21)

¹³ vṛjaneṣu - struggle (6.11.6); the Gods are in constant battle with the Vritras and Panis to give to man the herds, the waters and the Sun or the solar world, *gā, apaḥ, svah*. [15/109]

¹⁴ pṛkṣe - The word *pṛkṣa* is rendered food in the ritual interpretation like the kindred word *prayas*. The root means pleasure, fullness, satisfaction, and may have the material sense of a “delicacy” or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions are three but closely associated together - satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. [15/329]

त्वं ह त्यदिद्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।

यद्ध शूर वृषमणः पराचैर्वि दस्यूर्योनावकृतो वृथाषाट् ॥ 01.063.04 ॥

त्वम्¹ । ह² । त्यत्³ । इन्द्र⁴ । चोदीः⁵ । सखा⁶ । वृत्रम्⁷ । यत्⁸ । वज्रिन्⁹ । वृषऽकर्मन्¹⁰ । उभ्नाः¹¹ ।

यत्¹² । ह¹³ । शूर¹⁴ । वृषऽमनः¹⁵ । पराचैः¹⁶ । वि¹⁷ । दस्यून¹⁸ । योनौ¹⁹ । अकृतः²⁰ । वृथाषाट्²¹ ॥

tvam | ha | tyat | indra | codiḥ | sakhā | vṛtram | yat | vajrin | vṛṣa-karman | ubhnāḥ |
yat | ha | śūra | vṛṣa-manah | parācaiḥ | vi | dasyūn | yonau | akṛtaḥ | vṛthāṣaṭ ॥

¹Thou, ⁴O Indra, ^{1,2}thou art ⁶the comrade ^{5a}who gavest ³that ^{5b}impulse, ⁸when, [⁹O Thunderer - 1.30.12], ¹⁰O puissant [vṛṣa] in works [karman], ^{1,2}thou ¹¹didst crush ⁷Vritra the Coverer, ¹²when, ¹⁴O hero ¹⁵of the puissant [vṛṣa] mind [manah], ¹⁶with the powers that go beyond ²¹thou easily [vṛthā] overcamest [ṣaṭ] and ^{17,20a}hewedst ¹⁸the Destroyers ^{20b}to pieces ¹⁹in the house. [14/223]

¹⁸The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness. [15/439 fn 2]

¹⁹native seat (1.140.1); symbolically the altar, psychologically the human heart. [16/654]

त्वं ह त्यदिद्रारिषण्यंदृळहस्य चिन्मर्तानामजुष्टौ ।

व्यस्मदा काष्ठा अर्वते वर्धनेव वज्रिच्छनथिह्यमित्रान् ॥ 01.063.05 ॥

त्वम्¹ । ह² । त्यत्³ । इन्द्र⁴ । अरिषण्यन्⁵ । दृळहस्य⁶ । चित्⁷ । मर्तानाम्⁸ । अजुष्टौ⁹ ।

वि¹⁰ । अस्मत्¹¹ । आ¹² । काष्ठाः¹³ । अर्वते¹⁴ । वः¹⁵ । घनाऽइव¹⁶ । वज्रिन्¹⁷ । श्रथिहि¹⁸ । अमित्रान्¹⁹ ॥

tvam | ha | tyat | indra | ariṣaṇyan | dṛḷhasya | cit | martānām | ajuṣṭau |
vi | asmat | ā | kāṣṭhāḥ | arvate | vaḥ | ghanā-iva | vajrin | śnathihi | amitṛān ॥

¹Thou, ⁴O Indra, ⁸when mortals ⁹desire not to remain ⁷even ⁶in the strong fortress, ⁵make that movement free from harms. ^{10,12,15}Uncover ¹³the regions ^{14a}to ¹¹our ^{14b}warhorse, [¹⁷O Thunderer - 1.30.12] ¹⁸break ¹⁶like thick clouds ¹⁹the unfriendly people. [14/223]

⁹turn away from (6.3.2), abhor (7.1.13) [⁷even ⁶the strong fortress]

¹⁶as [iva] with thick falling blows [ghanā] (1.36.16)

त्वां ह त्यदिद्रार्णसातौ स्वर्मीळहे नर आज्ञा हवन्ते ।

तव स्वधाव इयमा समर्थ ऊतिर्वाजेष्वतसाय्या भूत् ॥ 01.063.06 ॥

त्वाम्¹ । ह² । त्यत्³ । इन्द्र⁴ । अर्णऽसातौ⁵ । स्वऽमीळहे⁶ । नरः⁷ । आज्ञा⁸ । हवन्ते⁹ ।

तव¹⁰ । स्वधाऽवः¹¹ । इयम्¹² । आ¹³ । सऽमर्थे¹⁴ । ऊतिः¹⁵ । वाजेषु¹⁶ । अतसाय्या¹⁷ । भूत्¹⁸ ॥

tvām | ha | tyat | indra | arṇa-sātau | svaḥ-mīlḥe | naraḥ | ājā | havante |
tava | svadhā-vaḥ | iyam | ā | sa-marye | ūtiḥ | vājeṣu | atasāyyā | bhūt ||

^{1,2}Thee, ⁴O Indra, [³that] ^{1,2}thee ⁷men ⁹call ⁸in the battle, ⁵in the getting [sātau] of the floods [arṇa], ⁶in the streaming [mīlḥe] bounty of the sun-world [svaḥ]. ¹¹O lord of thy law of nature, ^{18a}let ¹²this ¹⁵increasing ^{16a}in ¹⁰thy ^{16b}plenties ^{13,18b}be ¹⁷the movement we shall get to ¹⁴through the clash of the battle. [14/223]

⁵arṇa - All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

¹⁴in our labour or, in the great work, struggle, aspiration (9.1.7)

त्वं ह त्यदिद्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गहो राजन्वरिवः पूरवे कः ॥ 01.063.07 ॥

त्वम्¹ । ह² । त्यत्³ । इन्द्र⁴ । सप्त⁵ । युध्यन्⁶ । पुरः⁷ । वज्रिन्⁸ । पुरुकुत्साय⁹ । दर्दः¹⁰ ।
बर्हिः¹¹ । न¹² । यत्¹³ । सुदासे¹⁴ । वृथा¹⁵ । वर्क¹⁶ । अंहोः¹⁷ । राजन्¹⁸ । वरिवः¹⁹ । पूरवे²⁰ । कः²¹ ॥

tvam | ha | tyat | indra | sapta | yudhyan | puraḥ | vajrin | puru-kutsāya | dardah |
barhiḥ | na | yat | su-dāse | vṛthā | vark | aṃhoḥ | rājan | varivaḥ | pūrave | kaḥ ||

^{1,2}Thou, [³that] thou, ⁴O Indra, ⁸Thunderer, ⁶warring ¹⁰brokest ⁹for Purukutsa ⁵the seven ⁷cities. ¹³When ¹⁵easily ¹⁶thou hadst cut out ¹¹the seat of his session ¹⁴for Sudas, ¹⁶then didst thou turn ¹⁸O King, ¹⁷evil of suffering into ¹⁹good ²¹of bliss ²⁰for the Puru. [14/223]

[Alt.] ¹⁸O King, ^{12a}as ¹⁵easily ^{12b}as ¹³when ¹⁶thou hadst cut out ¹¹the sacred grass (6.11.5) ¹⁴for Sudas, ¹⁶didst thou make (1.71.5) ¹⁹supreme good (1.140.13) ¹⁷from evil, sin, sorrow (3.15.3) ²⁰for the Puru. [14/223]

²⁰for men (10.4.1), for the multitude (5.23.3)

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्वै ॥ 01.063.08 ॥

त्वम्¹ । त्याम्² । नः³ । इन्द्र⁴ । देव⁵ । चित्राम्⁶ । इषम्⁷ । आपः⁸ । न⁹ । पीपयः¹⁰ । परिज्मन्¹¹ ।
यया¹² । शूर¹³ । प्रति¹⁴ । अस्मभ्यम्¹⁵ । यंसि¹⁶ । त्मनम्¹⁷ । ऊर्जम्¹⁸ । न¹⁹ । विश्वध²⁰ । क्षरध्वै²¹ ॥

tvam | tyām | naḥ | indra | deva | citrām | iṣam | āpaḥ | na | pīpayah | pari-jman |
yayā | śūra | prati | asmabhyam | yaṃsi | tmanam | ūrjam | na | viśvadhā | kṣaradhyai ||

¹Thou, thou, ⁴O Indra, ¹¹O pervading ⁵godhead, ¹⁰increasedst ³for us ⁹like ⁸the waters ²that ⁶rich and varied ⁷moving force ¹²by which, ¹³O hero, ^{14,16}thou extendest ¹⁵to us ¹⁷thy self and ¹⁸thy energy and ²¹makest it to stream out ²⁰in every way. [14/223]

⁷iṣam – The power that enables us to make the journey through the night of our being to the divine Light [15/413 fn 2]

¹¹परिज्मन् wide-extending (4.3.6); Sy. परितो गन्त्रे. I take it = capacious, Rt जम् [16/655]

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्यां ।

सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 01.063.09 ॥

अकारि¹ । ते² । इन्द्र³ । गोतमेभिः⁴ । ब्रह्माणि⁵ । आऽउक्ता⁶ । नमसा⁷ । हरिऽभ्याम्⁸ ।

सुऽपेशसम्⁹ । वाजम्¹⁰ । आ¹¹ । भर¹² । नः¹³ । प्रातः¹⁴ । मक्षु¹⁵ । धियाऽवसुः¹⁶ । जगम्यात्¹⁷ ॥

akāri | te | indra | gotamebhiḥ | brahmāṇi | ā-uktā | namasā | hari-bhyām |

su-peśasam | vājam | ā | bhara | naḥ | prātaḥ | makṣu | dhiyā-vasuḥ | jagamyāt ||

⁷A song ¹has been made ²for thee, ³O Indra, ⁴by the Gautamas, and ⁵the sacred words ⁶spoken [uktā] towards [ā] ²thee ⁸with thy two bright horses; ^{11,12}bring ¹³us ¹⁰plenty of thy riches ⁹in a beautiful [su] form [peśasam]. ¹⁴At dawn ^{17a}may he ¹⁵quickly ^{17b}come ¹⁶rich [vasuḥ] with thought [dhiyā]. [14/223]

[Alt.] ⁵The sacred words ¹have been formed (4.6.11) ²for thee, ³O Indra, ⁴by the Gautamas, and ^{6a}spoken [uktā], ⁷with prostration (4.7.7), ^{6b}towards [ā] ²thee ⁸with thy two bright horses;

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वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।

अपो न धीरो मनसा सुहस्त्यो गिरः समंजे विदथेष्वभुवः ॥ 01.064.01 ॥

वृष्णे¹ । शर्धाय² । सुमखाय³ । वेधसे⁴ । नोधः⁵ । सुवृक्तिम्⁶ । प्र⁷ । भर⁸ । मरुद्भ्यः⁹ ।

अपः¹⁰ । न¹¹ । धीरः¹² । मनसा¹³ । सुहस्त्यः¹⁴ । गिरः¹⁵ । सम्¹⁶ । अञ्जे¹⁷ । विदथेषु¹⁸ । आऽभुवः¹⁹ ॥

vṛṣṇe | śardhāya | su-makhāya | vedhase | nodhaḥ | su-vṛktim | pra | bhara | marut-bhyaḥ |
apaḥ | na | dhīraḥ | manasā | su-hastyah | giraḥ | sam | añje | vidatheṣu | ā-bhuvah ||

⁵O Nodhas, ^{7,8}bring ⁶a clear-cut song ¹to the puissant ²host, ³the excellent [su] in sacrifice [makhāya], ⁴creators and ordainers, ⁹the Maruts. ^{16,17}I make to shine out ¹¹as if ¹⁰flowing waters, ¹²a thinker ¹⁴skilful-handed ¹³with my mind, ¹⁵the words ¹⁹that come into being [bhuvah] in me [ā] ¹⁸in the births of knowledge. [14/223]

⁴vedhasaḥ - वेधाः does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विन्ध) of the sacrifice and its parts, prominently the hymn स्तोम; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

⁶su-vṛktim - The word *Suvṛkti* corresponds to the *Katharsis* of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. [16/71 fn 9]

^{16,17}I reveal (10.45.4) ¹⁸in the discoveries of knowledge (3.26.6)

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।

पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥ 01.064.02 ॥

ते¹ । जज्ञिरे² । दिवः³ । ऋष्वासः⁴ । उक्षणः⁵ । रुद्रस्य⁶ । मर्याः⁷ । असुराः⁸ । अरेपसः⁹ ।

पावकासः¹⁰ । शुचयः¹¹ । सूर्याःऽइव¹² । सत्वानः¹³ । न¹⁴ । द्रप्सिनः¹⁵ । घोरऽवर्पसः¹⁶ ॥

te | jajñire | divaḥ | ṛṣvāsaḥ | ukṣaṇaḥ | rudrasya | maryāḥ | asurāḥ | arepasaḥ |
pāvakāsaḥ | śucayaḥ | sūryāḥ-iva | satvānaḥ | na | drapsinaḥ | ghora-varpasaḥ ||

¹They ²are born, ⁴the swift ⁵Bulls ³of heaven, ⁶Rudra's ⁷strong smiters, ⁹the sinless ⁸Mighty Ones. ¹⁰Purifying are they and ¹¹pure and bright ¹²like Suns, ¹⁶dire [ghora] bodies [varpasaḥ] ¹⁴like ¹⁵rushing ¹³warriors. [14/223]

⁴the swift attaining (4.2.2), mighty (10.12.6), the rushing seekers of the Truth (5.52.13)

⁶rudrasya - Rudra, the Violent One who leads the upward evolution of the conscious being [15/346]; Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. [15/541 fn 3]

युवानो रुद्रा अजरा अभोक्ऽहनः ववक्षुरधिगावः पर्वता इव ।

दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्जना ॥ 01.064.03 ॥

युवानः¹ । रुद्राः² । अजराः³ । अभोक्ऽहनः⁴ । ववक्षुः⁵ । अधिऽगावः⁶ । पर्वताःऽइव⁷ ।

दृळ्हा⁸ । चित्⁹ । विश्वा¹⁰ । भुवनानि¹¹ । पार्थिवा¹² । प्र¹³ । च्यावयन्ति¹⁴ । दिव्यानि¹⁵ । मज्जना¹⁶ ॥

yuvānaḥ | rudrāḥ | ajarāḥ | abhok-hanaḥ | vavakṣuḥ | adhri-gāvaḥ | parvatāḥ-iva |
dr̥ḥā | cit | viśvā | bhuvanāni | pārthivā | pra | cyavayanti | divyāni | majmanā ||

¹Young, ³unageing, ²Rudras, violent ones, ⁴slayers [hanaḥ], of those take not joy [abhok],
⁶irresistible [adhri] rays [gāvaḥ], ⁵they drive ⁷like moving mountains and ^{14a}make [⁹even] ¹⁰all
⁸the fixed ¹¹worlds ¹²of earth and ¹⁵heaven ^{13,14b}to move ¹⁶by their might. [14/223-4]

चित्रैरंजिभिर्वपुषे व्यंजते वक्षःसु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुःऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥ 01.064.04 ॥

चित्रैः¹ | अञ्जिऽभिः² | वपुषे³ | वि⁴ | अञ्जते⁵ | वक्षःऽसु⁶ | रुक्मान्⁷ | अधि⁸ | येतिरे⁹ | शुभे¹⁰ |
अंसेषु¹¹ | एषाम्¹² | नि¹³ | मिमृक्षुः¹⁴ | ऋष्टयः¹⁵ | साकम्¹⁶ | जज्ञिरे¹⁷ | स्वधया¹⁸ | दिवः¹⁹ | नरः²⁰ ||

citraiḥ | añji-bhiḥ | vapuṣe | vi | añjate | vakṣaḥ-su | rukmān | adhi | yetire | śubhe |
aṁṣeṣu | eṣām | ni | mimṛkṣuḥ | ṛṣṭayaḥ | sākam | jajñire | svadhayā | divaḥ | naraḥ ||

^{4,5}They shine out ¹with rich and varied ²lustres ³to make themselves a body. ⁶On their breasts
^{8,9}they have cast ⁷golden ornaments ¹⁰for the delight of beauty. ^{13,14}Burning ¹⁵lances are ^{11a}on
¹²their ^{11b}shoulders. ¹⁶Together ¹⁸by the law of their nature ¹⁷are born ²⁰the strong ones ¹⁹of
heaven. [14/224]

⁵They anoint (1.36.13) themselves ¹with rich and varied ²anointments (1.36.13)

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥ 01.064.05 ॥

ईशानऽकृतः¹ | धुनयः² | रिशादसः³ | वातान्⁴ | विऽद्युतः⁵ | तविषीभिः⁶ | अक्रत⁷ |
दुहन्ति⁸ | ऊधः⁹ | दिव्यानि¹⁰ | धूतयः¹¹ | भूमिम्¹² | पिन्वन्ति¹³ | पयसा¹⁴ | परिऽज्रयः¹⁵ ||

iśāna-kṛtaḥ | dhunayaḥ | riśādasah | vātān | vi-dyutaḥ | taviṣībhiḥ | akrata |
duhanti | ūdhaḥ | divyāni | dhūtayah | bhūmim | pinvanti | payasā | pari-jrayah ||

²Vehemently rushing they come, ¹makers [kṛtaḥ] of men into lords and kings [iśāna],
³destroyers [dasah] of all who would injure [riśā], ⁷make ⁶by their strengths ⁴winds and
⁵lightnings, ⁸press ⁹the teats ¹⁰of heaven, ¹¹stream violently its torrents and ¹⁵speeding [jrayah]
everywhere [pari] ^{13f}feed ¹²the earth ¹⁴with milk. [14/224]

²Impetuous (7.5.5); धु = to rush, sweep, *not* tremble. Therefore the Maruts are rushers, धुनयः, धूतयः, sweepers on
of things [14/472]

⁹ऊधः means teat, udder. It means obviously anything raised or swollen or holding in itself swelling contents,—
so the continent, womb, teats, breasts, bosom—& into the latter senses it has crystallised. [16/622]

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितं ॥ 01.064.06 ॥

पिन्वन्ति¹ | अपः² | मरुतः³ | सुदानवः⁴ | पयः⁵ | घृतवत्⁶ | विदथेषु⁷ | आऽभुवः⁸ |
अत्यम्⁹ | न¹⁰ | मिहे¹¹ | वि¹² | नयन्ति¹³ | वाजिनम्¹⁴ | उत्सम्¹⁵ | दुहन्ति¹⁶ | स्तनयन्तम्¹⁷ | अक्षितम्¹⁸ ||

pinvanti | apah | marutaḥ | su-dānavaḥ | payaḥ | ghr̥ta-vat | vidatheṣu | ā-bhuvaḥ |
atyam | na | mihe | vi | nayanti | vājinam | utsam | duhanti | stanayantam | akṣitam ॥

³The Maruts, ⁴great [su] givers [dānavaḥ] ⁸who are born [bhuvah] to us [ā] ⁷in the coming of knowledge, ^{1a}feed ²the waters and ^{1b}make them ⁵a milk ⁶full [vat] of the brightness of clarified butter [ghr̥ta] and ¹³lead ¹²about ¹⁴the master of plenty ¹⁰like ⁹a galloping horse ¹¹that he may rain his bounty and ¹⁶milk ¹⁷the loud ¹⁸unwasting ¹⁵fountain. [14/224]

¹⁴steed of plenitude (5.6.3)

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुस्यदः ।

मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वं ॥ 01.064.07 ॥

महिषासः¹ । मायिनः² । चित्रभानवः³ । गिरयः⁴ । न⁵ । स्वतवसः⁶ । रघुस्यदः⁷ ।

मृगाःऽइव⁸ । हस्तिनः⁹ । खादथ¹⁰ । वना¹¹ । यत्¹² । आरुणीषु¹³ । तविषीः¹⁴ । अयुग्ध्वम्¹⁵ ॥

mahiṣāsaḥ | māyinaḥ | citra-bhānavaḥ | girayaḥ | na | sva-tavasah | raghu-syadaḥ |
mṛgāḥ-iva | hastinaḥ | khādatha | vanā | yat | āruṇīṣu | taviṣīḥ | ayugdhvam ॥

¹Great ones, ²full of creative knowledge and ³rich with manifold lustres, ⁷moving [syadaḥ] swiftly [raghu], ⁶strong in your own strength ⁵like ⁴hills, Maruts, ¹⁰you devour ^{8a}like [iva] ⁹the trunked ^{8b}beasts [mṛgāḥ] ¹¹the pleasant woods of earth ¹²when ¹⁵you have yoked ¹⁴your strength ¹³to the ruddy herd of the lightnings. [14/224]

⁶self-strong (4.2.6); Sy. explains स्वतवान् = धनवान्. I take it as स्व self & तवान् strong from तु meaning strength as in tavisha, tavishī, tavas. [16/646]

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।

क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥ 01.064.08 ॥

सिंहाःऽइव¹ । नानदति² । प्रचेतसः³ । पिशाःऽइव⁴ । सुपिशः⁵ । विश्ववेदसः⁶ ।

क्षपः⁷ । जिन्वन्तः⁸ । पृषतीभिः⁹ । ऋष्टिभिः¹⁰ । सम्¹¹ । इत्¹² । सडबाधः¹³ । शवसा¹⁴ । अहिडमन्यवः¹⁵ ॥

siṃhāḥ-iva | nānadati | pra-cetasah | piśāḥ-iva | su-piśah | viśva-vedasaḥ |
kṣapaḥ | jinvantah | pṛṣatībhiḥ | ṛṣṭi-bhiḥ | sam | it | sa-bādhaḥ | śavasā | ahi-manyavaḥ ॥

³Wise of mind ²they roar aloud ¹like [iva] lions [siṃhāḥ], ⁶omniscient and ⁴like [iva] good moulders [piśāḥ] ⁵who knead all into forms, ^{11,8}gladdens ⁷of the nights ⁹with dappled mares and ¹⁰lances, ¹³when beset and stayed, ¹⁵python-passioned ¹⁴in their might. [14/224]

⁸जिन्व animate (3.3.7);

¹⁵python [ahi] - passionate [manyavaḥ]

रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।

आ वंधुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥ 01.064.09 ॥

रोदसी¹ इति । आ² । वदत³ । गणश्रियः⁴ । नृषाचः⁵ । शूराः⁶ । शवसा⁷ । अहिडमन्यवः⁸ ।

आ⁹ । वन्धुरेषु¹⁰ । अमतिः¹¹ । न¹² । दर्शता¹³ । विड्युत्¹⁴ । न¹⁵ । तस्थौ¹⁶ । मरुतः¹⁷ । रथेषु¹⁸ । वः¹⁹ ॥

rodasī iti | ā | vadata | gaṇa-śriyaḥ | nr-sācaḥ | śūrāḥ | śavasā | ahi-manyavaḥ |
ā | vandhureṣu | amatiḥ | na | darśatā | vi-dyut | na | tasthau | marutaḥ | ratheṣu | vaḥ ||

⁴In the beauty of your hosts ^{2,3}you speak ¹to earth and heaven. ⁵You cleave [sācaḥ] to men [nr], ⁶heroes ⁸python-passioned ⁷in your might. ¹¹A force ^{9,16}stands ¹⁰in the bodies ¹⁹of your ¹⁸chariots, ¹⁷O Maruts, ¹⁵that is like ¹⁴lightning and ¹²like ¹¹a might ¹³that has vision. [14/224]

⁴in the glory [śriyaḥ] of your companions [gaṇa] (8.23.4); श्रियः “splendours” or “forces” or “movements of light” (14/485)

⁸python [ahi] - passionate [manyavaḥ]

¹⁰in the two sides of a chariot front (3.14.3)

¹¹splendour (1.73.2)

विश्ववेदसो रयिभिः समोकसः संमिश्रासस्तविषीभिर्विरप्तिनः ।

अस्तार इषुं दधिरे गभस्त्योरनंतशुष्मा वृषखादयो नरः ॥ 01.064.10 ॥

विश्ववेदसः¹ । रयिभिः² । समुओकसः³ । समुमिश्रासः⁴ । तविषीभिः⁵ । विरप्तिनः⁶ ।

अस्तारः⁷ । इषुम्⁸ । दधिरे⁹ । गभस्त्योः¹⁰ । अनन्तशुष्माः¹¹ । वृषखादयः¹² । नरः¹³ ॥

viśva-vedasaḥ | rayi-bhiḥ | sam-okasaḥ | sam-miślāsaḥ | taviṣībhiḥ | vi-rapśinaḥ |
astāraḥ | iṣum | dadhire | gabhastyoḥ | ananta-śuṣmāḥ | vṛṣa-khādayaḥ | naraḥ ||

¹Omniscient are ¹³the Strong Ones and ³dwellers ²with the riches, ⁴inseparably [sam] joined [miślāsaḥ] ⁵to strengths and ⁶overflowing in might, ⁷shooters ⁹who hold ⁸the javelin ¹⁰in their two hands of light, ¹¹infinite [ananta] strengths [śuṣmāḥ] ¹²with daggers [khādayaḥ] of puissance [vṛṣa]. [14/224]

⁶exuberant in strength (10.115.3)

⁷the Archer (1.71.5)

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो न पर्वतान् ।

मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः ॥ 01.064.11 ॥

हिरण्ययेभिः¹ । पविभिः² । पयःवृधः³ । उत्⁴ । जिघ्नन्ते⁵ । आपथ्यः⁶ । न⁷ । पर्वतान्⁸ ।

मखाः⁹ । अयासः¹⁰ । स्वसृतः¹¹ । ध्रुवच्युतः¹² । दुध्रकृतः¹³ । मरुतः¹⁴ । भ्राजत्दृष्टयः¹⁵ ॥

hiraṇyayebhiḥ | pavi-bhiḥ | payaḥ-vṛdhaḥ | ut | jighnante | ā-pathyaḥ | na | parvatān |
makhāḥ | ayāsaḥ | sva-sṛtaḥ | dhruva-cyutaḥ | dudhra-kṛtaḥ | marutaḥ | bhrājat-rṣṭayaḥ ||

³Increasing [vṛdhaḥ] the waters [payaḥ] ¹⁴the Maruts ¹⁵with their blazing [bhrājat] lances [rṣṭayaḥ] ⁵grind ⁴in their ascent ⁸the mountains ¹with their golden ²wheels ⁷like ⁶travellers [pathyaḥ] breasting their path [ā], ⁹fighters and ¹⁰marchers ¹¹moving [sṛtaḥ] in their own [sva] motion, ¹³who make [kṛtaḥ] havoc [dudhra] and ¹²disturb [cyutaḥ] all firm established things [dhruva]. [14/224-5]

⁶travellers coming to us (5.52.10);

¹⁵with their shining [bhrājat] spears [rṣṭayaḥ] (1.31.1)

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनं हवसा गृणीमसि ।

रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्रत श्रिये ॥ 01.064.12 ॥

घृषुम्¹ । पावकम्² । वनिनम्³ । विऽचर्षणिम्⁴ । रुद्रस्य⁵ । सूनम्⁶ । हवसा⁷ । गृणीमसि⁸ ।

रजःऽतुरम्⁹ । तवसम्¹⁰ । मारुतम्¹¹ । गणम्¹² । ऋजीषिणम्¹³ । वृषणम्¹⁴ । सश्रत¹⁵ । श्रिये¹⁶ ॥

ghṛṣum | pāvakam | vaninam | vi-carṣaṇim | rudrasya | sūnum | havasā | grṇīmasi |
rajaḥ-turam | tavasam | mārutam | gaṇam | ṛjīṣiṇam | vṛṣaṇam | saścata | śriye ॥

⁸We sing ⁷with invocation ¹the blazing, ²purifying, ³enjoying, ⁴all-seeing ⁶children ⁵of the Violent One. ¹⁵Cling ¹⁶for the glory ¹⁴to the strong and puissant ¹¹Marut ¹²host ¹³who move with a straight ¹⁰force ⁹crossing [turam] the middle world [rajaḥ]. [14/225]

¹luminous (4.2.13);

⁶Children ⁵of Rudra – Maruts

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।

अर्वद्धिर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥ 01.064.13 ॥

प्र¹ । नु² । सः³ । मर्तः⁴ । शवसा⁵ । जनान्⁶ । अति⁷ । तस्थौ⁸ । वः⁹ । ऊती¹⁰ । मरुतः¹¹ । यम्¹² । आवत¹³ ।

अर्वत्¹⁴ । वाजम्¹⁵ । भरते¹⁶ । धना¹⁷ । नृभिः¹⁸ । आपृच्छयम्¹⁹ । क्रतुम्²⁰ । आ²¹ । क्षेति²² । पुष्यति²³ ॥

pra | nu | saḥ | marṭaḥ | śavasā | janān | ati | tasthau | vaḥ | ūtī | marutaḥ | yam | āvata |
arvat-bhiḥ | vājam | bharate | dhana | nṛ-bhiḥ | ā-prcchyam | kratum | ā | kṣeti | puṣyati ॥

²Soon ³that ⁴mortal ¹²whom ^{1,13}ye have cherished, ¹¹O Maruts, ⁸takes his place ⁵in might ⁷above ⁶all men. ¹⁶He gets ¹⁴with his war-horses and ¹⁸his strong ones ¹⁷wealth and ¹⁵plenty and ^{21,22}dwells ²⁰in a wise will ¹⁹that meets [ā] the question [prcchyam] and ²³increases. [14/225]

[Alt.] ¹³have protected (1.36.17) ^{10a}in ⁹your ^{10b}guard (6.5.7);

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमंतं शुष्मं मघवत्सु धत्तन ।

धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥ 01.064.14 ॥

चर्कृत्यम्¹ । मरुतः² । पृत्सु³ । दुस्तरम्⁴ । द्युमन्तम्⁵ । शुष्मम्⁶ । मघवत्सु⁷ । धत्तन⁸ ।

धनस्पृतम्⁹ । उक्थ्यम्¹⁰ । विश्वचर्षणिम्¹¹ । तोकम्¹² । पुष्येम¹³ । तनयम्¹⁴ । शतम्¹⁵ । हिमाः¹⁶ ॥

carṅkṛtyam | marutaḥ | pṛt-su | dustaram | dyu-mantam | śuṣmam | maghavat-su | dhattana |
dhana-sprṭam | ukthyam | viśva-carṣaṇim | tokam | puṣyema | tanayam | śatam | himāḥ ॥

⁸Put ⁷in the masters of riches, ²O ye Maruts, ⁵a luminous ⁶strength ¹active in works and ⁴hard to wound ³in the battles and ¹³may we increase ¹⁵for a hundred ¹⁶winters ¹²the Son and ¹⁴offspring of our body ¹¹who is all-seeing and ¹⁰sung by the word and ⁹[]. [14/225]

¹for the action that has to be done (8.13.3)

⁴hard [दुः] to cross [त्तम्] (5.15.3); inviolate (2.2.10)

⁹[the extractor (sprṭam) of riches (dhana) - 5.8.2; who brings out (sprṭam) the riches (dhana) – 5.8.2]

¹²it may mean anything formed or created or formation or creation. [16/635]

नू छिरं मरुतो वीरवंतमृतीषाहं रयिमस्मासु धत्त ।

सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 01.064.15 ॥

नु¹ । स्थिरम्² । मरुतः³ । वीरऽवन्तम्⁴ । ऋतिऽसहम्⁵ । रयिम्⁶ । अस्मासु⁷ । धत्त⁸ ।

सहस्रिणम्⁹ । शतिनम्¹⁰ । शूशुवांसम्¹¹ । प्रातः¹² । मक्षु¹³ । धियाऽवसुः¹⁴ । जगम्यात्¹⁵ ॥

nu | sthiram | marutaḥ | vīra-vantam | ṛti-saham | rayim | asmāsu | dhatta |

sahasriṇam | śatinam | śūśu-vāṃsam | prātaḥ | makṣu | dhiyā-vasuḥ | jagamyāt ||

¹Now ⁸set ⁷in us, ³O ye Maruts, ²the firm ⁹hundredfold and ⁹thousandfold ¹¹[*] ⁶treasure ⁴full of hero strengths ⁵that puts forth its might and overcomes [saham] in the movement of the path [ṛti]. ¹²At dawn ^{15a}may he ¹³quickly ^{15b}come ¹⁴rich [vasuḥ] in thought [dhiyā]. [14/225]

⁵ overbears the charge of the foe [saham] (6.14.4)

* [¹¹ever increasing - KS 10/83]

SUKTA 80

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनं ।

शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यं ॥ 01.080.01 ॥

इत्था¹ । हि² । सोमे³ । इत्⁴ । मदे⁵ । ब्रह्मा⁶ । चकार⁷ । वर्धनम्⁸ ।

शविष्ठ⁹ । वज्रिन्¹⁰ । ओजसा¹¹ । पृथिव्याः¹² । निः¹³ । शशाः¹⁴ । अहिम्¹⁵ । अर्चन्¹⁶ । अनु¹⁷ । स्वराज्यम्¹⁸ ॥

itthā | hi | some | it | made | brahmā | cakāra | vardhanam |

śaviṣṭha | vajrin | ojasā | pṛthivyāḥ | niḥ | śaśāḥ | ahim | arcan | anu | sva-rājyam ॥

¹Rightly ⁵in the intoxicating ³Soma-wine ⁶the Priest of the word ⁷has made ⁸thy increase. ⁹O most puissant ¹⁰Thunderer, ¹¹by thy might ^{13,14}thou hast expelled ¹²from the earth ¹⁵the Serpent, ¹⁶singing the word of illumination ¹⁷in ¹⁸the law of thy self-empire. [14/225]

¹⁷in the wake of (3.15.3)

स त्वामददृषा मदः सोमः श्येनाभृतः सुतः ।

येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यं ॥ 01.080.02 ॥

सः¹ । त्वा² । अमदत्³ । वृषा⁴ । मदः⁵ । सोमः⁶ । श्येनऽआभृतः⁷ । सुतः⁸ ।

येन⁹ । वृत्रम्¹⁰ । निः¹¹ । अत्¹²द्भ्यः¹² । जघन्थ¹³ । वज्रिन्¹⁴ । ओजसा¹⁵ । अर्चन्¹⁶ । अनु¹⁷ । स्वराज्यम्¹⁸ ॥

saḥ | tvā | amadat | vṛṣā | madaḥ | somaḥ | śyena-ābhṛtaḥ | sutaḥ |

yena | vṛtram | niḥ | at-bhyaḥ | jaghantha | vajrin | ojasā | arcan | anu | sva-rājyam ॥

¹That ⁵intoxicating ⁶Soma ⁸which was pressed, ⁷which was brought by the Falcon, ^{3a}had made ²thee [⁴O enjoyer, - 1.140.2] ^{3b}drunk with rapture, ⁹by which ^{11,13}thou smotest ¹⁰the Coverer ¹²out from the waters, ¹⁴O Thunderer, ¹⁵by thy might, ¹⁶singing the word of illumination ¹⁷in ¹⁸the law of thy self-empire. [14/225]

⁷brought [ābhṛtaḥ] by the Falcon [śyena]. The liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. [15/383]

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।

इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यं ॥ 01.080.03 ॥

प्र¹ । इहि² । अभि³ । इहि⁴ । धृष्णुहि⁵ । न⁶ । ते⁷ । वज्रः⁸ । नि⁹ । यंसते¹⁰ ।

इन्द्र¹¹ । नृम्णम्¹² । हि¹³ । ते¹⁴ । शवः¹⁵ । हनः¹⁶ । वृत्रम्¹⁷ । जयाः¹⁸ । अपः¹⁹ । अर्चन्²⁰ । अनु²¹ । स्वराज्यम्²² ॥

pra | ihi | abhi | ihi | dhrṣṇuhi | na | te | vajraḥ | ni | yaṁsate |

indra | nṛmṇam | hi | te | śavaḥ | hanah | vṛtram | jayāḥ | apaḥ | arcan | anul sva-rājyam ॥

^{1,2}Advance, ^{3,4}approach, ⁵be violent; ⁷thy ⁸thunderbolt ⁶cannot ^{9,10}be controlled. ¹¹O Indra, ¹³for ¹⁴thy ¹⁵puissance ¹²is a god-might, ¹⁶slay ¹⁷the Coverer, ¹⁸conquer ¹⁹the waters, ²⁰singing the word of illumination ²¹in ²²the law of thy self-empire. [14/225]

इंद्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः ।

अभिक्रम्याव जिघ्नतेऽपः सर्माय चोदयन्नर्चन्ननु स्वराज्यं ॥ 01.080.05 ॥

इन्द्रः¹ । वृत्रस्य² । दोधतः³ । सानुम्⁴ । वज्रेण⁵ । हीळितः⁶ ।

अभिऽक्रम्य⁷ । अव⁸ । जिघ्नते⁹ । अपः¹⁰ । सर्माय¹¹ । चोदयन्¹² । अर्चन्¹³ । अनु¹⁴ । स्वऽराज्यम्¹⁵ ॥

indraḥ | vṛtrasya | dodhataḥ | sānum | vajreṇa | hīḷitaḥ |

abhi-kramya | ava | jighnate | apaḥ | sarmāya | codayan | arcan | anu | sva-rājyam ॥

¹Indra ⁶offended ⁷assails ⁴the height ²of Vritra ³where he lashes his body, and ^{8,9}smites him ⁵with the thunderbolt, ¹²urging ¹⁰the waters ¹¹to their flow, ¹³singing the word of illumination ¹⁴in ¹⁵the law of his self-empire. [14/226]

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।

मंदान इंद्रो अंधसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यं ॥ 01.080.06 ॥

अधि¹ । सानौ² । नि³ । जिघ्नते⁴ । वज्रेण⁵ । शतऽपर्वणा⁶ ।

मन्दानः⁷ । इन्द्रः⁸ । अन्धसः⁹ । सखिऽभ्यः¹⁰ । गातुम्¹¹ । इच्छति¹² । अर्चन्¹³ । अनु¹⁴ । स्वऽराज्यम्¹⁵ ॥

adhi | sānau | ni | jighnate | vajreṇa | śata-parvaṇā |

mandānaḥ | indraḥ | andhasaḥ | sakhi-bhyaḥ | gātum | icchati | arcan | anu | sva-rājyam ॥

¹On ²the height ^{3,4}he smites him ⁶with his hundred-jointed ⁵thunderbolt; ⁸Indra, ⁷intoxicated ⁹with the Soma food, ¹²desires ¹¹a path of travel ¹⁰for his comrades, ¹³singing the word of illumination ¹⁴in ¹⁵the law of his self-empire. [14/226]

¹⁰ seem to refer to the Angiras Rishis. [14/466]

इंद्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन्वीर्यं ।

यद्ध त्वं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यं ॥ 01.080.07 ॥

इन्द्र¹ । तुभ्यम्² । इत्³ । अद्रिऽवः⁴ । अनुत्तम्⁵ । वज्रिन्⁶ । वीर्यम्⁷ ।

यत्⁸ । ह⁹ । त्यम्¹⁰ । मायिनम्¹¹ । मृगम्¹² । तम्¹³ । ऊं¹⁴ । त्वम्¹⁵ । मायया¹⁶ । अवधीः¹⁷ । अर्चन्¹⁸ ।

अनु¹⁹ । स्वऽराज्यम्²⁰ ॥

indra | tubhyam | it | adri-vaḥ | anuttam | vajrin | vīryam |

yat | ha | tyam | māyinaṁ | mṛgam | tam | ūṁ | tvam | māyayā | avadhīḥ | arcan |

anu | sva-rājyam ॥

¹O Indra, ⁴master of the thunder-stone, ⁶thunderer, ²for thee ⁷an energy ⁵that cannot be moved, ⁸when ¹⁷thou slewest ¹⁶by thy wisdom ¹⁰that ¹¹cunning one, ¹²the Beast, ¹⁸singing the word of illumination ¹⁹in ²⁰the law of thy self-empire. [14/226]

⁵ irresistible (3.31.13)

वि ते वज्रासो अस्थिरन्नवति नाव्या अनु ।

महत् इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यं ॥ 01.080.08 ॥

वि¹ । ते² । वज्रासः³ । अस्थिरन्⁴ । नवतिम्⁵ । नाव्याः⁶ । अनु⁷ ।

महत्⁸ । ते⁹ । इन्द्र¹⁰ । वीर्यम्¹¹ । बाह्वोः¹² । ते¹³ । बलम्¹⁴ । हितम्¹⁵ । अर्चन्¹⁶ । अनु¹⁷ । स्वऽराज्यम्¹⁸ ॥

vi | te | vajrāsaḥ | asthiran | navatim | nāvyaḥ | anu |

mahat | te | indra | vīryam | bāhvoḥ | te | balam | hitam | arcan | anu | sva-rājyam ॥

²Thy ³thunderbolts ⁴set themselves ¹abroad ⁷along ⁵the ninety ⁶rivers; ⁸great is ⁹thy ¹¹energy [¹⁰O Indra]; ¹⁴strength ¹⁵is established ^{12a}in ¹³thy ^{12b}two arms, — ¹⁶singing the word of illumination ¹⁷in ¹⁸the law of thy self-empire. [14/226]

⁴stand ¹extended (9.83.2);

⁶lit. navigable

⁷derived 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. [16/588-9]

सहस्रं साकमर्चत परि श्रोभत विंशतिः ।

शतैनमन्वनोनवुरिद्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यं ॥ 01.080.09 ॥

सहस्रम्¹ । साकम्² । अर्चत³ । परि⁴ । श्रोभत⁵ । विंशतिः⁶ ।

शता⁷ । एनम्⁸ । अनु⁹ । अनोनवुः¹⁰ । इन्द्राय¹¹ । ब्रह्म¹² । उत्पद्यतम्¹³ । अर्चन्¹⁴ । अनु¹⁵ । स्वऽराज्यम्¹⁶ ॥

sahasram | sākam | arcata | pari | stobhata | viṁśatih |

śatā | enam | anu | anonavuh | indrāya | brahma | ut-yatam | arcan | anu | sva-rājyam ॥

¹The Thousand [²together – 111.12.6] ³sang the word of illumination, ⁶the Twenty [standing ⁴all around – 5.18.4] ⁵affirmed him, ⁷the Hundred ¹⁰moved ^{9,8}in his wake, ¹¹to Indra ¹²the Word ¹³was lifted up, — ¹⁴singing the word of illumination ¹⁵in ¹⁶the law of his self-empire. [14/226]

¹sahasram, ⁷śatā - The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred. [15/313]

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।

महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यं ॥ 01.080.10 ॥

इन्द्रः¹ । वृत्रस्य² । तविषीम्³ । निः⁴ । अहन्⁵ । सहसा⁶ । सहः⁷ ।

महत्⁸ । तत्⁹ । अस्य¹⁰ । पौंस्यम्¹¹ । वृत्रम्¹² । जघन्वान्¹³ । असृजत्¹⁴ । अर्चन्¹⁵ । अनु¹⁶ । स्वऽराज्यम्¹⁷ ॥

indraḥ | vṛtrasya | taviṣīm | niḥ | ahan | sahasā | sahaḥ |

mahat | tat | asya | pauṃsyam | vṛtram | jaghanvān | asrjat | arcan | anu | sva-rājyam ॥

¹Indra ^{4,5}smote out of him ²his [Vritra's] ³energy, ^{4,5}he slew ⁷force ⁶with force; ⁸great is ¹⁰his ¹¹virile strength; ¹³when he had slain ¹³Vritra, ¹⁴he released the waters, ¹⁵singing the song of illumination ¹⁶in ¹⁷the law of his self-empire. [14/226]

इमे चित्तव मन्यवे वेपेते भियसा मही ।

यदिद्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीर्चन्नु स्वराज्यं ॥ 01.080.11 ॥

इमे¹ । चित्² । तव³ । मन्यवे⁴ । वेपेते⁵ इति । भियसा⁶ । मही⁷ इति ।

यत्⁸ । इन्द्र⁹ । वज्रिन्¹⁰ । ओजसा¹¹ । वृत्रम्¹² । मरुत्वान्¹³ । अवधीः¹⁴ । अर्चन्¹⁵ । अनु¹⁶ । स्वऽराज्यम्¹⁷ ॥

ime | cit | tava | manyave | vepete iti | bhiyasā | mahī iti |

yat | indra | vajrin | ojasā | vṛtram | marutvān | avadhīḥ | arcan | anu | sva-rājyam ॥

¹Lo, these two ⁷great goddesses ⁵tremble ⁶with fear ^{4a}to ³thy ^{4b}wrath, ⁸when, ⁹O Indra, ¹⁰O Thunderer, ¹¹by thy might, ¹³having the Maruts in thee, ¹⁴thou hast smitten ¹²the Coverer, ¹⁵singing the word of illumination ¹⁶in ¹⁷the law of thy self-empire. [14/226]

¹³ with the life-gods (3.4.6)

न वेपसा न तन्यतेद्रं वृत्रो वि बीभयत् ।

अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्नु स्वराज्यं ॥ 01.080.12 ॥

न¹ । वेपसा² । न³ । तन्यता⁴ । इन्द्रम्⁵ । वृत्रः⁶ । वि⁷ । बीभयत्⁸ ।

अभि⁹ । एनम्¹⁰ । वज्रः¹¹ । आयसः¹² । सहस्रभृष्टिः¹³ । आयत¹⁴ । अर्चन्¹⁵ । अनु¹⁶ । स्वऽराज्यम्¹⁷ ॥

na | vepasā | na | tanyatā | indram | vṛtraḥ | vi | bībhayat |

abhi | enam | vajraḥ | āyasaḥ | sahasra-bhrṣṭiḥ | āyata | arcan | anu | sva-rājyam ॥

⁶Vritra ^{7,8}terrified thee [⁵Indra] ¹not ²by his shaking, ³nor ⁴by his thundering; ¹²the adamant ¹³thousand-lustred ¹¹thunderbolt ¹⁴sped ⁹against ¹⁰him — ¹⁵singing the word of illumination ¹⁶in ¹⁷the law of thy self-empire. [14/226]

¹² the iron (1.58.8)

यद्वृत्रं तव चाशनि वज्रेण समयोधयः ।

अहिमिंद्र जिघांसतो दिवि ते बद्धधे शवोऽर्चन्नु स्वराज्यं ॥ 01.080.13 ॥

यत्¹ । वृत्रम्² । तव³ । च⁴ । अशनिम्⁵ । वज्रेण⁶ । सम्ऽअयोधयः⁷ ।

अहिम्⁸ । इन्द्र⁹ । जिघांसतः¹⁰ । दिवि¹¹ । ते¹² । बद्धधे¹³ । शवः¹⁴ । अर्चन्¹⁵ । अनु¹⁶ । स्वऽराज्यम्¹⁷ ॥

yat | vṛtram | tava | ca | aśanim | vajreṇa | sam-ayodhayaḥ |

ahim | indra | jighāṃsataḥ | divi | te | badbadhe | śavaḥ | arcan | anu | sva-rājyam ॥

¹When ⁷thou warredst ⁶with thy thunderbolt ²against Vritra ⁴and ⁵his bolt, ¹when, ⁹O Indra, ¹⁰thou wouldst slay ⁸the Python, ¹²thy ¹⁴puissance ¹³became a fixed mass ¹¹in heaven. ¹⁵Singing the word of illumination ¹⁶in ¹⁷the law of thy self-empire. [14/226]

अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते ।

त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यं ॥ 01.080.14 ॥

अभिऽस्तने¹ । ते² । अद्रिऽवः³ । यत्⁴ । स्थाः⁵ । जगत्⁶ । च⁷ । रेजते⁸ ।

त्वष्टा⁹ । चित्¹⁰ । तव¹¹ । मन्यवे¹² । इन्द्र¹³ । वेविज्यते¹⁴ । भिया¹⁵ । अर्चन्¹⁶ । अनु¹⁷ । स्वऽराज्यम्¹⁸ ॥

abhi-stane | te | adri-vaḥ | yat | sthāḥ | jagat | ca | rejate |

tvaṣṭā | cit | tava | manyave | indra | vevijyate | bhīyā | arcan | anu | sva-rājyam ॥

^{1a}When, ³O master of the Stone, ⁴all ⁶that moves ⁷and ⁴all ⁵that is stable ⁸trembles ^{1b}with ²thy ^{1c}shouting, ⁹Twashtri ¹⁰even ¹⁴is shaken ¹⁵with fear ^{12a}before ¹¹thy ^{12b}passion. ¹⁶Singing the word of illumination ¹⁷in ¹⁸the law of thy self-empire. [14/226-7]

नहि नु यादधीमसींद्रं को वीर्या परः ।

तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुर्चन्ननु स्वराज्यं ॥ 01.080.15 ॥

नहि¹ । नु² । यात्³ । अधिऽइमसि⁴ । इन्द्रम्⁵ । कः⁶ । वीर्या⁷ । परः⁸ ।

तस्मिन्⁹ । नृम्णम्¹⁰ । उत¹¹ । क्रतुम्¹² । देवाः¹³ । ओजांसि¹⁴ । सम्¹⁵ । दधुः¹⁶ । अर्चन्¹⁷ । अनु¹⁸ । स्वऽराज्यम्¹⁹ ॥

nahi | nu | yāt | adhi-imasi | indram | kaḥ | vīryā | paraḥ |

tasmin | nṛmṇam | uta | kratum | devāḥ | ojaṃsi | sam | dadhuḥ | arcan | anu |

sva-rājyam ॥

^{4a}We ¹cannot ^{4b}hold him (Indra) by our thought; [³since - MW] ⁶who ⁸is above ⁵Indra ⁷in energy? ¹³The Gods ^{15,16}have set ⁹in him ¹⁰god-might ¹¹and ¹²will and ¹⁴puissances. ¹⁷Singing the word of illumination ¹⁸in ¹⁹the law of thy self-empire. [14/227]

⁴We [¹cannot] know him (1.71.10)

यामथर्वा मनुष्यिता दध्यङ् धियमन्तत ।

तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यं ॥ 01.080.16 ॥

याम्¹ । अथर्वा² । मनुः³ । पिता⁴ । दध्यङ्⁵ । धियम्⁶ । अन्तत⁷ ।

तस्मिन्⁸ । ब्रह्माणि⁹ । पूर्वऽथा¹⁰ । इन्द्रे¹¹ । उक्था¹² । सम्¹³ । अग्मत¹⁴ । अर्चन्¹⁵ । अनु¹⁶ । स्वऽराज्यम्¹⁷ ॥

yām | atharvā | manuḥ | pitā | dadhyaṅ | dhiyam | atnata |

tasmin | brahmāṇi | pūrva-thā | indre | ukthā | sam | agmata | arcan | anu | sva-rājyam ॥

⁶The thought ¹to which ²Atharvan and ⁴our father ³Manu and ⁵Dadhichi ⁷gave shape, — ⁸in him ⁹the Words and ¹²the Utterances ^{13,14}meet together ¹⁰as of old ¹¹in Indra. ¹⁵Singing the word of illumination ¹⁶in ¹⁷the law of thy self-empire. [14/227]

SUKTA 81

इंद्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।

तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥ 01.081.01 ॥

इन्द्रः¹ । मदाय² । ववृधे³ । शवसे⁴ । वृत्रहा⁵ । नृभिः⁶ ।

तम्⁷ । इत्⁸ । महत्सु⁹ । आजिषु¹⁰ । उत¹¹ । ईम्¹² । अर्भे¹³ । हवामहे¹⁴ । सः¹⁵ । वाजेषु¹⁶ । प्र¹⁷ । नः¹⁸ । अविषत्¹⁹ ॥

indraḥ | madāya | vavr̥dhe | śavase | vṛtra-hā | nṛ-bhiḥ |

tam | it | mahat-su | ājiṣu | uta | im | arbhe | havāmahe | saḥ | vājeṣu | pra | naḥ | aviṣat ॥

¹Indra, ⁵the Slayer [hā] of the Enemy [vṛtra], ³has increased ⁶by his men ²for the intoxication, ⁴for the puissance and ⁷him ¹⁴we call ⁹in the great ¹⁰courses of battle ¹¹and ¹²him ¹³in the little. ^{19a}May ¹⁵he ^{17,19b}foster ¹⁸us ¹⁶in the fullnesses of plenty. [14/227]

⁵ *Vritrahā*. 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. [14/227 fn 3]

⁶ *Nribhih*. 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. [14/227 fn 4]

¹⁶ S. “^{19a}May ¹⁵he ^{17,19b}protect ¹⁸us ¹⁶in 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”. [14/227 fn 5]

असि हि वीर सेन्योऽसि भूरि पराददिः ।

असि दध्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥ 01.081.02 ॥

असि¹ । हि² । वीर³ । सेन्यः⁴ । असि⁵ । भूरि⁶ । पराऽददिः⁷ ।

असि⁸ । दध्रस्य⁹ । चित्¹⁰ । वृधः¹¹ । यजमानाय¹² । शिक्षसि¹³ । सुन्वते¹⁴ । भूरि¹⁵ । ते¹⁶ । वसु¹⁷ ॥

asi | hi | vīra | senyaḥ | asi | bhūri | parā-dadiḥ |

asi | dabhrasya | cit | vṛdhaḥ | yajamānāya | śikṣasi | sunvate | bhūri | te | vasu ॥

³O Hero, ¹thou art ⁴our Lord of hosts and ⁵thou art ⁷the giver over to us ⁶of the much, and ⁸thou art ¹¹the increaser ¹⁰even ⁹of the little; and ¹²for the sacrificer ¹⁴who offers the Soma-wine ¹³thou bringest out (givest) ¹⁶thy ¹⁵much ¹⁷substance. [14/227]

⁴ *Senyah*. S. “equal to an army”. [14/227 fn 6]

⁷ giver [dadiḥ] over or back [parā – 5.3.12]

⁹ S., curiously, “of thy little worshipper”. [14/227 fn 7]

यदुदीरत आजयो धृष्णवे धीयते धना ।

युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इंद्र वसौ दधः ॥ 01.081.03 ॥

यत्¹ । उत्सृते² । आजयः³ । धृष्णवे⁴ । धीयते⁵ । धना⁶ ।

युक्ष्व⁷ । मदच्युता⁸ । हरी⁹ । कम्¹⁰ । हनः¹¹ । कम्¹² । वसौ¹³ । दधः¹⁴ । अस्मान्¹⁵ । इंद्र¹⁶ । वसौ¹⁷ । दधः¹⁸ ॥

yat | ut-irate | ājayaḥ | dhṛṣṇave | dhīyate | dhanā |

yukṣva | mada-cyutā | harī | kam | hanah | kam | vasau | dadhaḥ | asmān | indra | vasau | dadhaḥ ॥

¹When ³the courses of battle ²arise, ⁶the wealth ⁵is held ⁴for the violent One. ⁷Yoke ⁹thy bright horses ⁸that drip the intoxication. ¹⁰Whom ¹¹shalt thou slay? ¹²Whom ¹⁴shalt thou enthrone ¹³in riches of thy substance? ¹⁶O Indra, ¹⁵us ¹⁸shalt thou enthrone ¹⁷in riches of thy substance. [14/228]

⁴*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. [14/228 fn 8]

⁸*Mada-chyutā*. 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 *ghritasnāh*, dripping the घृत. Why not then dripping [cyutā] the *mada*, ie the Soma, the *vrishā madah somah* of 80.2? [14/228 fn 9]

क्रत्वा महौ अनुष्वधं भीम आ वावृधे शवः ।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवांदधे हस्तयोर्वज्रमायसं ॥ 01.081.04 ॥

क्रत्वा¹ । महान्² । अनुस्वधम्³ । भीमः⁴ । आ⁵ । वावृधे⁶ । शवः⁷ ।

श्रिये⁸ । ऋष्वः⁹ । उपाकयोः¹⁰ । नि¹¹ । शिप्री¹² । हरिऽवान्¹³ । दधे¹⁴ । हस्तयोः¹⁵ । वज्रम्¹⁶ । आयसम्¹⁷ ॥

kratvā | mahān | anu-svadhām | bhīmaḥ | ā | vavṛdhe | śavaḥ |

śriye | ṛṣvaḥ | upākayoḥ | ni | śiprī | hari-vān | dadhe | hastayoḥ | vajram | āyasam ॥

⁴The Terrible, ²who is great ¹by will of action ³according to his law of nature, ^{5,6}has increased ⁷his puissance. ⁹The swift One ¹²of the mighty jaws ¹³who drives his bright horses ^{11,14}has taken ¹⁵in his hands ¹⁷his adamant ¹⁶thunderbolt ⁸to win the glory. [14/228]

³अनुष्वधम्. 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. अनुष्वधम् here is equivalent in idea to अनु स्वराज्यम्, in the law of thy self-empire, in the last hymn. Indra is great [mahān] by will or action, क्रतु, and in verse 7 he is described as ऋजुक्रतु, straight in will or action. His nature [svadhām] 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 language by the idea of straightness. [14/228 fn 10]

⁹ऋष्व may mean therefore either speedy, swift, or warlike, powerful, valiant or like ऋषि and ऋषु wise. In all probability ऋष्व as applied to Indra & Agni means swift on their journey, or swiftly attaining the Vedic goal, with a covert sense of knowledge as in ऋषि, ऋतं etc, or simply “swift in their action”. [16/644]

¹⁵hands ¹⁰close together (10.110.6), joined [KS 10/117];

¹⁷the iron (1.58.8)

आ पप्रौ पार्थिवं रजो बद्धधे रोचना दिवि ।

न त्वावाँ इंद्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥ 01.081.05 ॥

आ¹ । पप्रौ² । पार्थिवम्³ । रजः⁴ । बद्धधे⁵ । रोचना⁶ । दिवि⁷ ।

न⁸ । त्वाऽवान्⁹ । इंद्र¹⁰ । कः¹¹ । चन¹² । न¹³ । जातः¹⁴ । न¹⁵ । जनिष्यते¹⁶ । अति¹⁷ । विश्वम्¹⁸ । ववक्षिथ¹⁹ ॥

ā | paprau | pārthivam | rajaḥ | badbadhe | rocanā | divi |

na | tvā-vān | indra | kaḥ | cana | na | jātaḥ | na | janiṣyate | ati | viśvam | vavakṣitha ॥

^{1,2}He has filled ³the earthly ⁴region and ⁵made firm ⁶the luminous worlds ⁷in heaven; ⁸there is none ⁹like [vān] thee [tvā], ¹⁰O Indra; ¹³not ^{11,12}one ¹⁴is born ⁹equal [vān] to thee [tvā] ¹⁵nor ¹⁶shall be born. ¹⁹Thou hast carried ¹⁷beyond ¹⁸all that is thy course. [14/228]

^{3,4}S. “the air-world, Antariksha, belonging to the earth”. [14/228 fn 12]

⁶रोचना. S. “the shining (stars)”; a sense in which he sometimes takes the word. But what of the three रोचना दिवः? The रोचना which Indra बद्धधे दिवि must surely refer to these रोचना दिवः. [14/228 fn 12]

¹⁷⁻¹⁹S. “He bore exceedingly all the world.” अति विश्वम् surely means “beyond all that is”. वह् 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. [14/228 fn 13]

यो अर्यो मर्तभोजनं पराददाति दाशुषे ।

इंद्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥ 01.081.06 ॥

यः¹ । अर्यः² । मर्तभोजनम्³ । पराऽददाति⁴ । दाशुषे⁵ ।

इन्द्रः⁶ । अस्मभ्यम्⁷ । शिक्षतु⁸ । वि⁹ । भज¹⁰ । भूरि¹¹ । ते¹² । वसु¹³ । भक्षीय¹⁴ । तव¹⁵ । राधसः¹⁶ ॥

yaḥ | ariyaḥ | marta-bhojanam | parā-dadāti | dāśuṣe |

indraḥ | asmabhyam | śikṣatu | vi | bhaja | bhūri | te | vasu | bhakṣīya | tava | rādhasaḥ ॥

^{8a}May ⁶Indra, ²our Warrior ⁴who gives over ³the mortal [marta] enjoyment [bhojanam] ⁵to the giver of sacrifice, ^{8b}win ⁷for us ^{8c}his gifts. ^{9,10}Divide ¹²thy ¹¹much ¹³riches of substance! ¹⁴let me have joy ¹⁵of thy ¹⁶opulence! [14/228]

⁴who gives [dadāti] over or back [parā – 5.3.12]

¹⁶rādhasaḥ - which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth [15/139]

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।

सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥ 01.081.07 ॥

मदेऽमदे¹ । हि² । नः³ । ददिः⁴ । यूथा⁵ । गवाम्⁶ । ऋजुऽक्रतुः⁷ ।

सम्⁸ । गृभाय⁹ । पुरू¹⁰ । शता¹¹ । उभयाहस्त्या¹² । वसु¹³ । शिशीहि¹⁴ । रायः¹⁵ । आ¹⁶ । भर¹⁷ ॥

made-made | hi | naḥ | dadiḥ | yūthā | gavām | rju-kratuḥ |

sam | gṛbhāya | puru | śatā | ubhayāhastyā | vasu | śīśīhi | rāyaḥ | ā | bhara ॥

⁷He who is the Straight [rju] in will [kratuḥ] ⁴has given ³us ¹in each intoxication of the wine

⁵the herds ⁶of his shining cattle. ^{8,9}Collect for us ¹⁰the many ¹¹hundreds ¹³of thy substance ¹²with both thy hands full, and ¹⁴intensify and ^{16,17}bring ¹⁵the felicities of thy riches. [14/228-9]

^{8,9}to grasp (7.4.3), ⁹ to sieze ⁸utterly (1.140.7)

मादयस्व सुते सचा शवसे शूर राधसे ।

विद्या हि त्वा पुरूवसुमुप कामान्तससृज्महेऽथा नोऽविता भव ॥ 01.081.08 ॥

मादयस्व¹ । सुते² । सचा³ । शवसे⁴ । शूर⁵ । राधसे⁶ ।

विद्य⁷ । हि⁸ । त्वा⁹ । पुरूवसुम्¹⁰ । उप¹¹ । कामान्¹² । ससृज्महे¹³ । अथ¹⁴ । नः¹⁵ । अविता¹⁶ । भव¹⁷ ॥

mādayasva | sute | sacā | śavase | śūra | rādhasē |

vidma | hi | tvā | puru-vasum | upa | kāmān | sasrjmahe | atha | naḥ | avitā | bhava ॥

^{1a}Make ³with us ^{1b}the intoxication ²of the Soma-juice, ⁵O hero, ⁴for strength, ⁶for opulence; ⁸for ⁷we know ⁹thee ¹⁰to be of a manifold [puru] substance of riches [vasum] and ¹³we cast loose ¹¹towards ⁹thee ¹²our desires; [so – 7.11.4] ¹⁷become ^{16a}the fosterer of ¹⁵our ^{16b}being. [14/229]

एते त इन्द्र जंतवो विश्वं पुष्यन्ति वार्यं ।

अंतर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥ 01.081.09 ॥

एते¹ । ते² । इन्द्र³ । जन्तवः⁴ । विश्वम्⁵ । पुष्यन्ति⁶ । वार्यम्⁷ ।

अन्तः⁸ । हि⁹ । ख्यः¹⁰ । जनानाम्¹¹ । अर्यः¹² । वेदः¹³ । अदाशुषाम्¹⁴ । तेषाम्¹⁵ । नः¹⁶ । वेदः¹⁷ । आ¹⁸ । भर¹⁹ ॥

ete | te | indra | jantavaḥ | viśvam | puṣyanti | vāryam |

antaḥ | hi | khyaḥ | janānām | aryaḥ | vedaḥ | adāśuṣām | teṣām | naḥ | vedaḥ | ā bhara ॥

²Thine are ¹these ⁴beings born, ³O Indra, ⁶who increase ⁵every ⁷desirable thing; ⁹for ¹⁰thou hast seen ⁸within ¹³the possession of knowledge ¹¹of those ¹⁴who give not to thee, ¹²and thou art a noble warrior; ^{18,19}bring ¹⁶to us ¹⁷the possession ¹⁵they guard. [14/229]

¹³वेदः 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 [vāryam] from man. What they have [teṣām] and refuse to give [adāśuṣām] is the Vedic wealth, वेदः, which is also वेदः knowledge. Indra discovers [khyaḥ, vedaḥ] it within [antaḥ] man [janānām] and by battle, as the noble warrior, अर्यः, wins and brings it out [ā bhara] to him from the cave and the cloud. [14/228 fn 14]

SUKTA 90

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् ।

अर्यमा देवैः सजोषाः ॥ 01.090.01 ॥

ऋजुनीती¹ । नः² । वरुणः³ । मित्रः⁴ । नयतु⁵ । विद्वान्⁶ ।

अर्यमा⁷ । देवैः⁸ । सजोषाः⁹ ॥

r̥ju-nīti | naḥ | varuṇaḥ | mitraḥ | nayatu | vidvān |
aryamā | devaiḥ | sa-joṣāḥ ॥

¹By a straight [r̥ju] leading [nīti] ^{5a}may ³Varuna ^{5b}lead ²us and ⁴Mitra ⁶with the knowledge and ⁷Aryaman, ⁹in harmony ⁸with the gods. [14/229]

[Notes]

Varuna the King has his foundation in the all-pervading purity of *Sat*; Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of *Chit*; many-charioted Aryaman in the movement and all-discerning force of *Tapas*. [15/497]

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।

व्रता रक्षन्ते विश्वाहा ॥ 01.090.02 ॥

ते¹ । हि² । वस्वः³ । वसवानाः⁴ । ते⁵ । अप्रमूराः⁶ । महः⁷भिः⁷ ।

व्रता⁸ । रक्षन्ते⁹ । विश्वाहा¹⁰ ॥

te | hi | vasvaḥ | vasavānāḥ | te | apra-mūrāḥ | mahaḥ-bhiḥ |
vratā | rakṣante | viśvāhā ॥

²For ¹they [Varuna, Mitra and Aryaman] are ^{4a}the masters ³of substance ^{4b}who become in us substance of being and ⁵they are ⁶the illimitable ⁷by their vastnesses and ⁹they maintain ⁸the laws of their activity ¹⁰in the universality of forces. [14/229]

⁶wise (1.68.4), [= अप्रमूराः] free [a] from ignorance [pra-mūrāḥ] (10.4.4, 10.46.5)

¹⁰through all [viśvā] the days [āhā] (3.16.2)

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।

बाधमाना अप द्विषः ॥ 01.090.03 ॥

ते¹ । अस्मभ्यम्² । शर्म³ । यंसन्⁴ । अमृताः⁵ । मर्त्येभ्यः⁶ ।

बाधमानाः⁷ । अप⁸ । द्विषः⁹ ॥

te | asmabhyam | śarma | yaṃsan | amṛtāḥ | martyebhyaḥ |
bādhamānāḥ | apa | dviṣaḥ ॥

^{4a}May ¹they [Varuna, Mitra and Aryaman] ^{4b}work out ²for us ³peace, ⁵immortals ²for us ⁶who are mortals, ^{8,7}repelling ⁹inimical powers. [14/229]

वि नः पथः सुविताय चियत्विन्द्रो मरुतः ।

पूषा भगो वन्द्यासः ॥ 01.090.04 ॥

वि¹ । नः² । पथः³ । सुविताय⁴ । चियन्तु⁵ । इन्द्रः⁶ । मरुतः⁷ ।

पूषा⁸ । भगः⁹ । वन्द्यासः¹⁰ ॥

vi । naḥ । pathaḥ । suvitāya । ciyantu । indraḥ । marutaḥ ।
pūṣā । bhagaḥ । vandyāsaḥ ॥

^{5a}May ⁶Indra and ⁷the Maruts ^{1,5b}discern ²for us ³paths ⁴for our easy progress and ⁸Pushan and ⁹Bhaga, ¹⁰gods desirable. [14/229]

⁴suvitāya – suvitam means happy going, felicity, the path of Ananda. [15/304]

⁸Pushan, the increaser, enricher of our sacrifice. [15/486]

⁹Bhaga, the godhead who brings joy and supreme felicity into human consciousness. [15/516]

¹⁰adorable (10.4.1), prayed to (10.110.3)

उत नो धियो गोअग्राः पूषन्विष्णवेवयावः ।

कर्ता नः स्वस्तिमतः ॥ 01.090.05 ॥

उत¹ । नः² । धियः³ । गोऽअग्राः⁴ । पूषन्⁵ । विष्णो⁶ इति । एवऽयावः⁷ ।

कर्त⁸ । नः⁹ । स्वस्तिऽमतः¹⁰ ॥

uta । naḥ । dhiyaḥ । go-agrāḥ । pūṣan । viṣṇo iti । eva-yāvaḥ ।
karta । naḥ । svasti-mataḥ ॥

¹Yea and ⁵ye, O Pushan, ⁶Vishnu and ⁷thou who movest [yāvaḥ] in all motions [eva], ⁸make ⁹for us ²our ³thoughts ⁴such as are led [agrāḥ] by the rays of illumination [go] and ¹⁰full [mataḥ] of happiness [svasti].

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः संत्वोषधीः ॥ 01.090.06 ॥

मधु¹ । वाताः² । ऋतऽयते³ । मधु⁴ । क्षरन्ति⁵ । सिन्धवः⁶ ।

माध्वीः⁷ । नः⁸ । सन्तु⁹ । ओषधीः¹⁰ ॥

madhu । vātāḥ । ṛta-yate । madhu । kṣaranti । sindhavaḥ ।
mādhvīḥ । naḥ । santu । oṣadhīḥ ॥

¹Sweetness ²in the winds of life ³to him who grows [yate] in the Truth [ṛta], ⁴sweet for him [⁵flow – 1.72.10] ⁶the rivers of being; ⁷sweet ⁸for us ⁹be ¹⁰its growths. [14/229]

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।

मधु द्यौरस्तु नः पिता ॥ 01.090.07 ॥

मधु¹ । नक्तम्² । उत³ । उषसः⁴ । मधुऽमत्⁵ । पार्थिवम्⁶ । रजः⁷ ।
मधु⁸ । द्यौः⁹ । अस्तु¹⁰ । नः¹¹ । पिता¹² ॥

madhu | naktam | uta | uṣasaḥ | madhu-mat | pārthivam | rajaḥ |
madhu | dyauḥ | astu | naḥ | pitā ॥

¹A sweetness ¹⁰be ²our night ³and ⁴our dawns, ⁵full [mat] of sweetness [madhu] ⁶the
terrestrial ⁷kingdom; ⁸a sweetness ¹⁰be to us ⁹Heaven, ¹¹our ¹²father. [14/229]

^{2,4} Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our
ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. [15/410 *fn*
5]

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥ 01.090.08 ॥

मधुऽमान्¹ । नः² । वनस्पतिः³ । मधुऽमान्⁴ । अस्तु⁵ । सूर्यः⁶ ।
माध्वीः⁷ । गावः⁸ । भवन्तु⁹ । नः¹⁰ ॥

madhu-mān | naḥ | vanaspatiḥ | madhu-mān | astu | sūryaḥ |
mādhvīḥ | gāvaḥ | bhavantu | naḥ ॥

¹Full [mān] of sweetness [madhu] ²to us ⁵be ³the Lord of Pleasure [vanas], ⁴full [mān] of
sweetness [madhu] ⁶Surya, the luminous; ⁷sweet ⁹become ¹⁰to us ⁸the herds of his rays.
[14/230]

³ in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords
[patiḥ] of delight [vanas]. Soma, producer of the immortalising wine, is the typical *Vanaspati*. [15/418 *fn*
3]

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥ 01.090.09 ॥

शम्¹ । नः² । मित्रः³ । शम्⁴ । वरुणः⁵ । शम्⁶ । नः⁷ । भवतु⁸ । अर्यमा⁹ ।
शम्¹⁰ । नः¹¹ । इन्द्रः¹² । बृहस्पतिः¹³ । शम्¹⁴ । नः¹⁵ । विष्णुः¹⁶ । उरुऽक्रमः¹⁷ ॥

śam | naḥ | mitraḥ | śam | varuṇaḥ | śam | naḥ | bhavatu | aryamā |
śam | naḥ | indraḥ | bṛhaspatiḥ | śam | naḥ | viṣṇuḥ | uru-kramaḥ ॥

³O Mitra, ¹be peace ²in us, ⁴peace ⁵Varuna, ⁶peace ⁷in us ⁹Aryaman; ¹⁰peace ¹²Indra and
¹³Brihaspati, ¹⁴peace ¹⁶Vishnu ¹⁷wide-striding. [14/230]

¹⁷ wide [uru] - striding [kramaḥ]

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त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पंथां ।

तव प्रणीती पितरो न इंदो देवेषु रत्नमभजंत धीराः ॥ 01.091.01 ॥

त्वम्¹ । सोम² । प्र³ । चिकितः⁴ । मनीषा⁵ । त्वम्⁶ । रजिष्ठम्⁷ । अनु⁸ । नेषि⁹ । पन्थाम्¹⁰ ।

तव¹¹ । प्रऽनीती¹² । पितरः¹³ । नः¹⁴ । इन्दो¹⁵ इति । देवेषु¹⁶ । रत्नम्¹⁷ । अभजन्त¹⁸ । धीराः¹⁹ ॥

tvam | soma | pra | cikitaḥ | manīṣā | tvam | rajiṣṭham | anu | neṣi | panthām |
tava | pra-nīti | pitarah | naḥ | indo iti | deveṣu | ratnam | abhajanta | dhīrāḥ ॥

¹Thou, ²O Soma, ^{3,4}becomest subject to perception ⁵by the intelligence; ⁶thou ⁹leadest us ⁸along ¹⁰a path ⁷of utter straightness. ¹¹By thy ¹²leadings ¹⁴our ¹³fathers, ¹⁵O lord of delight, ¹⁹were established in thought and ¹⁸enjoyed ¹⁷ecstasy ¹⁶in the gods. [14/230]

^{3,4} are perceived (1.71.7), are discovered (2.4.5)

⁷ = ऋजुतमं (KS 5/532)

¹³ pitarah - human beings or at least human powers that have conquered immortality by the work, have attained the goal and are invoked to assist a later mortal race in the same divine achievement. [15/187-8]

¹⁹ the thinkers (1.65.1), wise men (10.46.2)

त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।

त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्यभवो नृचक्षाः ॥ 01.091.02 ॥

त्वम्¹ । सोम² । क्रतुऽभिः³ । सुऽक्रतुः⁴ । भूः⁵ । त्वम्⁶ । दक्षैः⁷ । सुऽदक्षः⁸ । विश्वऽवेदाः⁹ ।

त्वम्¹⁰ । वृषा¹¹ । वृषऽत्वेभिः¹² । महिऽत्वा¹³ । द्युम्नेभिः¹⁴ । द्युम्नी¹⁵ । अभवः¹⁶ । नृऽचक्षाः¹⁷ ॥

tvam | soma | kratu-bhiḥ | su-kratuḥ | bhūḥ | tvam | dakṣaiḥ | su-dakṣaḥ | viśva-vedāḥ |
tvam | vṛṣā | vṛṣa-tvebhiḥ | mahi-tvā | dyumnebhiḥ | dyumnī | abhavaḥ | nṛ-cakṣāḥ ॥

¹Thou, ²O Soma, ³by our willings ⁵becomest ⁴strong [su] in will [kratuḥ], ⁶thou ⁷by our discernments ⁸perfect [su] in discernment [dakṣaḥ] and ⁹universal [viśva] in knowledge [vedāḥ], ¹⁰thou ¹²by our strong abundances ¹¹strong and abundant ¹³in thy might, ¹⁰thou [¹⁶hast become – 6.5.3] ¹⁴by our illuminations ¹⁵luminous and ¹⁷of puissant [nṛ] vision [cakṣāḥ]. [14/230]

राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम ।

शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥ 01.091.03 ॥

राज्ञः¹ । नु² । ते³ । वरुणस्य⁴ । व्रतानि⁵ । बृहत्⁶ । गभीरम्⁷ । तव⁸ । सोम⁹ । धाम¹⁰ ।

शुचिः¹¹ । त्वम्¹² । असि¹³ । प्रियः¹⁴ । न¹⁵ । मित्रः¹⁶ । दक्षाय्यः¹⁷ । अर्यमाऽइव¹⁸ । असि¹⁹ । सोम²⁰ ॥

rājñah | nu | te | varuṇasya | vratāni | bṛhat | gabhīram | tava | soma | dhāma |
śuciḥ | tvam | asi | priyaḥ | na | mitraḥ | dakṣāyyaḥ | aryamā-iva | asi | soma ॥

³Thine ²now are ⁵the activities ⁴of Varuna ¹the King, ⁶vast and ⁷profound, ⁹O Soma, ⁸is thy

¹⁰seat; ¹¹pure ¹³art ¹²thou and ¹⁴delightful ¹⁵like ¹⁶Mitra; ¹⁹thou art ¹⁷powerful ¹⁸like Aryaman,
²⁰O Soma. [14/230]

⁵ the laws of action (6.7.5), laws of working (7.6.2);

¹⁰ domain (4.5.4)

¹⁷ all-discerning (7.1.2), full of discerning mind (2.4.3), skillful in occult working (4.3.13)

[Notes]

The Divine is existence all-embracing, infinite and pure; **Varuna** brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity. The Divine is boundless consciousness, perfect in knowledge, pure and therefore luminously right in its discernment of things, perfectly harmonious and happy in its concordance of their law and nature; **Mitra** brings us this light and harmony, this right distinction and relation and friendly concord, the happy laws of the liberated soul concordant with itself and the Truth in all its rich thought, shining actions and thousandfold enjoyment. The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; **Aryaman** brings to us this mighty strength and perfectly-guided happy inner upsurging. [15/497]

या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु ।

तेभिर्नो विश्वैः सुमना अहेळराजन्त्सोम प्रति हव्या गृभाय ॥ 01.091.04 ॥

या¹ । ते² । धामानि³ । दिवि⁴ । या⁵ । पृथिव्याम्⁶ । या⁷ । पर्वतेषु⁸ । ओषधीषु⁹ । अप्सु¹⁰ ।

तेभिः¹¹ । नः¹² । विश्वैः¹³ । सुमनाः¹⁴ । अहेळन्¹⁵ । राजन्¹⁶ । सोम¹⁷ । प्रति¹⁸ । हव्या¹⁹ । गृभाय²⁰ ॥

yā | te | dhāmāni | divi | yā | pṛthivyām | yā | parvateṣu | oṣadhīṣu | ap-su |

tebhiḥ | naḥ | viśvaiḥ | su-manāḥ | aheḷan | rājan | soma | prati | havyā | gṛbhāya ॥

³The seats ¹that ²are thine ⁴in our heaven ⁵and [those] ⁶on our earth ⁷and [those] ⁸on the hills of being and ⁹in its growths and ¹⁰in its waters, ¹¹in those, ¹³even all of them, ^{20a}do thou, ¹⁴well [su]-minded [manāḥ] and ¹⁵free [a] from wrath [heḷan], ^{18,20b}receive [gṛbhāya] to thyself [prati], ¹⁷O Soma, ¹⁶O King, ¹⁹our offerings. [14/230]

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।

त्वं भद्रो असि क्रतुः ॥ 01.091.05 ॥

त्वम्¹ । सोम² । असि³ । सत्पतिः⁴ । त्वम्⁵ । राजा⁶ । उत⁷ । वृत्रहा⁸ ।

त्वम्⁹ । भद्रः¹⁰ । असि¹¹ । क्रतुः¹² ॥

tvam | soma | asi | sat-patiḥ | tvam | rājā | uta | vṛtra-hā |

tvam | bhadraḥ | asi | kratuḥ ॥

¹Thou, ²O Soma, ³art ⁴master [patiḥ] of Being [sat]; ⁶King ¹¹art ⁵thou ⁷and ⁸slayer [hā] of the Coverer [vṛtra]; ⁹thou ¹⁰a blissful ¹²power of Will. [14/230]

त्वं च सोम नो वशो जीवातुं न मरामहे ।

प्रियस्तोत्रो वनस्पतिः ॥ 01.091.06 ॥

त्वम्¹ । च² । सोम³ । नः⁴ । वशः⁵ । जीवातुम्⁶ । न⁷ । मरामहे⁸ ।
प्रियऽस्तोत्रः⁹ । वनस्पतिः¹⁰ ॥

tvam | ca | soma | naḥ | vaśaḥ | jīvātum | na | marāmahe |
priya-stotraḥ | vanaspatiḥ ॥

²And ¹thou, ³O Soma, ⁵hast control ^{6a}to make ⁴us ^{6b}live, ^{8a}that we should ⁷not ^{8b}die, — ¹⁰the
lord of pleasure ⁹who has delight [Priya] in the song of his affirmation [stotraḥ]. [14/230]

⁹to whom (the laud - 8.60.6) is dear (10.21.5)

त्वं सोम महे भगं त्वं यून् ऋतायते ।
दक्षं दधासि जीवसे ॥ 01.091.07 ॥

त्वम्¹ । सोम² । महे³ । भगम्⁴ । त्वम्⁵ । यूने⁶ । ऋतऽयते⁷ ।
दक्षम्⁸ । दधासि⁹ । जीवसे¹⁰ ॥

tvam | soma | mahe | bhagam | tvam | yūne | ṛta-yate |
dakṣam | dadhāsi | jīvase ॥

¹Thou, ²O Soma, both ³for him who is already great ⁷in the Truth ⁵and [thou] ⁶for him who
is young ⁷in the Truth, ⁹establishest ⁴Bhaga ⁸in joyaunce ¹⁰that has power for life. [14/230]

⁷for the seeker [yate] of the truth [ṛta] (4.8.3)

⁸discernment (6.16.17)

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः ।
न रिष्येत्त्वावतः सखा ॥ 01.091.08 ॥

त्वम्¹ । नः² । सोम³ । विश्वतः⁴ । रक्ष⁵ । राजन्⁶ । अघऽयतः⁷ ।
न⁸ । रिष्येत्⁹ । त्वाऽवतः¹⁰ । सखा¹¹ ॥

tvam | naḥ | soma | viśvataḥ | rakṣa | rājan | agha-yataḥ |
na | riṣyet | tvā-vataḥ | sakhā ॥

⁵Keep ²us, ³O Soma, ⁶O King, ⁴from all ⁷that seeks to become [yataḥ] evil [agha] in us; ^{9a}let
⁸not ^{9b}him come to hurt ¹¹who is a friend ¹⁰of such a one as [vataḥ] thou [tvā]. [14/230]

[Alt.] ⁵Protect (6.16.30) ⁷from the bringer of calamity (7.15.15) ⁴from every side (7.15.3)

सोम यास्ते मयोभुव ऊतयः संति दाशुषे ।
ताभिर्नोऽविता भव ॥ 01.091.09 ॥

सोम¹ । याः² । ते³ । मयःऽभुवः⁴ । ऊतयः⁵ । सन्ति⁶ । दाशुषे⁷ ।
ताभिः⁸ । नः⁹ । अविता¹⁰ । भव¹¹ ॥

soma | yāḥ | te | mayāḥ-bhuvāḥ | ūtayaḥ | santi | dāśuṣe |
tābhiḥ | naḥ | avitā | bhava ॥

¹O Soma, ⁸with those ³thy ⁵increasings ²that ⁶are ⁴creative [bhuvah] of the Bliss [mayah] ⁷for the giver, ¹¹become ^{10a}the preserver of ⁹our ^{10b}being. [14/230]

⁵protections (3.14.6);

¹⁰protector (3.19.5)

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
सोम त्वं नो वृधे भव ॥ 01.091.10 ॥

इमम्¹ । यज्ञम्² । इदम्³ । वचः⁴ । जुजुषाणः⁵ । उपऽआगहि⁶ ।
सोम⁷ । त्वम्⁸ । नः⁹ । वृधे¹⁰ । भव¹¹ ॥

imam | yajñam | idam | vacaḥ | jujuṣāṇaḥ | upa-āgahi |
soma | tvam | naḥ | vṛdhe | bhava ॥

⁶Come to us ⁵taking pleasure ¹in this ²sacrifice, ³in this ⁴Word; ¹¹be in us, ⁷O Soma, ^{10a}for ⁹our ^{10b}increase. [14/231]

सोम गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।
सुमृळीको न आ विश ॥ 01.091.11 ॥

सोम¹ । गीऽभिः² । त्वा³ । वयम्⁴ । वर्धयामः⁵ । वचऽविदः⁶ ।
सुऽमृळीकः⁷ । नः⁸ । आ⁹ । विश¹⁰ ॥

soma | gīḥ-bhiḥ | tvā | vayam | vardhayāmaḥ | vacaḥ-vidaḥ |
su-mṛḷīkaḥ | naḥ | ā | viśa ॥

⁴We, ¹O Soma, ⁶know how to find [vidaḥ] expression [vacaḥ] and ⁴we ⁵increase ³thee ²by our Words; then ⁷with a gentle kindness ¹⁰enter ⁹into ⁸us. [14/231]

^{2,6}By expression we form, by affirmation we establish. As a power of expression the word is termed *gīḥ* or *vacas*; as a power of affirmation, *stoma*. [15/271]

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥ 01.091.12 ॥

गयऽस्फानः¹ । अमीवऽहा² । वसुऽवित्³ । पुष्टिऽवर्धनः⁴ ।
सुऽमित्रः⁵ । सोम⁶ । नः⁷ । भव⁸ ॥

gaya-sphānaḥ | amīva-hā | vasu-vit | puṣṭi-varḍhanaḥ |
su-mitraḥ | soma | naḥ | bhava ॥

⁸Become ⁷in us, ⁶O Soma, ¹a distender [sphānaḥ] of luminous movements [gaya], ²a slayer [hā] of unfriendly powers [amīva], ³a finder [vit] of substance [vasu], ⁴an increaser [vardhanaḥ] of growth [puṣṭi], ⁵a perfect [su] friend [mitraḥ]. [14/231]

सोम रारंधि नो हृदि गावो न यवसेष्वा ।
मर्य इव स्व ओक्त्वे ॥ 01.091.13 ॥

सोम¹ । ररन्धि² । नः³ । हृदि⁴ । गावः⁵ । न⁶ । यवसेषु⁷ । आ⁸ ।
मर्यःऽइव⁹ । स्वे¹⁰ । ओक्ये¹¹ ॥

soma | rarandhi | naḥ | hr̥di | gāvaḥ | na | yavaseṣu | ā |
maryaḥ-iva | sve | okye ॥

¹O Soma, ²take thy delight ^{4a}in ³our ^{4b}hearts ⁶as ⁵the Herds ^{8,7}in their pastures, ⁹as the Man
¹⁰in his own ¹¹dwelling. [14/231]

यः सोम सख्ये तव ररणदेव मर्त्यः ।
तं दक्षः सचते कविः ॥ 01.091.14 ॥

यः¹ । सोम² । सख्ये³ । तव⁴ । ररणत्⁵ । देव⁶ । मर्त्यः⁷ ।
तम्⁸ । दक्षः⁹ । सचते¹⁰ । कविः¹¹ ॥

yaḥ | soma | sakhye | tava | raraṇat | deva | martyaḥ |
tam | dakṣaḥ | sacate | kaviḥ ॥

^{1a}He, ²O Soma, ^{1b}who, ⁷a mortal, ⁵has delight ^{3a}in ⁴thy ^{3b}friendship, ⁶a god's, ⁸to him ¹⁰cleaveth
⁹the discerning ¹¹Seer of things. [14/231]

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः ।
सखा सुशेव एधि नः ॥ 01.091.15 ॥

उरुष्य¹ । नः² । अभिऽशस्तेः³ । सोम⁴ । नि⁵ । पाहि⁶ । अंहसः⁷ ।
सखा⁸ । सुऽशेवः⁹ । एधि¹⁰ । नः¹¹ ॥

uruṣya | naḥ | abhi-śasteḥ | soma | ni | pāhi | aṃhasaḥ |
sakhā | su-śevaḥ | edhi | naḥ ॥

^{1a}Keep ²us ^{1b}far ³from the attack that divides, ⁴O Soma, ^{5,6}protect us ⁷from the evil; ¹⁰flourish
¹¹in us, ⁸a friend ⁹taking the ease of his perfect pleasure. [14/231]

³from the assailant (7.13.2), from the hurt (1.71.10)

¹⁰become (4.1.5) ⁹full [su] of bliss [śevaḥ] (5.15.1)

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यं ।
भवा वाजस्य संगथे ॥ 01.091.16 ॥

आ¹ । प्यायस्व² । सम्³ । एतु⁴ । ते⁵ । विश्वतः⁶ । सोम⁷ । वृष्ण्यम्⁸ ।
भव⁹ । वाजस्य¹⁰ । सम्ऽगथे¹¹ ॥

ā | pyāyasva | sam | etu | te | viśvataḥ | soma | vṛṣṇyam |
bhava | vājasya | sam-gathe ॥

²Yea, nourish ¹thyself in us, ^{4a}let ⁸strong abundance ^{4b}come ³together ⁵to thee ⁶from all things
[⁷O Soma,] and ⁹do thou become ¹¹in the meeting-place ¹⁰of that plenty. [14/231]

आ प्यायस्व मदितम सोम विश्वेभिरंशुभिः ।

भवा नः सुश्रवस्तमः सखा वृधे ॥ 01.091.17 ॥

आ¹ । प्यायस्व² । मदिन्ऽतम³ । सोम⁴ । विश्वेभिः⁵ । अंशुभिः⁶ ।

भव⁷ । नः⁸ । सुश्रवःऽतमः⁹ । सखा¹⁰ । वृधे¹¹ ॥

ā | pyāyasva | madin-tama | soma | viśvebhiḥ | aṃśu-bhiḥ |

bhava | naḥ | suśravaḥ-tamaḥ | sakhā | vṛdhe ॥

²Grow full ¹in us ⁵with all ⁶thy rays, ⁴O Soma ³of the complete [tama] ecstasy [madin]; ⁷be ⁸in us [¹⁰a friend] ⁹full [tamaḥ] of perfect [su] inspirations [śravaḥ] ¹¹that we may grow. [14/231]

सं ते पर्यासि समु यंतु वाजाः सं वृष्णयान्यभिमातिषाहः ।

आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥ 01.091.18 ॥

सम्¹ । ते² । पर्यासि³ । सम्⁴ । ऊं⁵ इति । यन्तु⁶ । वाजाः⁷ । सम्⁸ । वृष्णयानि⁹ । अभिमातिऽसहः¹⁰ ।

आऽप्यायमानः¹¹ । अमृताय¹² । सोम¹³ । दिवि¹⁴ । श्रवांसि¹⁵ । उत्तमानि¹⁶ । धिष्व¹⁷ ॥

sam | te | payāṃsi | sam | ūṃ iti | yantu | vājāḥ | sam | vṛṣṇyāni | abhimāti-sahaḥ |

ā-pyāyamānaḥ | amṛtāya | soma | divi | śravāṃsi | ut-tamāni | dhiṣva ॥

¹Together ⁶may they come, ²thy ³nourishments, and ²thy ⁷plenties and ⁹the abundances of thy strength ¹⁰while thou overcomest the attack that would obstruct; ¹¹so growing in fullness [pyāyamānaḥ] towards [ā] ¹²Immortality, ¹³O Soma, ¹⁷hold for us ¹⁶the highest ¹⁵inspirations ¹⁴in the heaven of the mind. [14/231]

³ streams (10.11.1)

¹⁰overcoming [sahaḥ] the hostile forces [abhimāti] (2.4.9); अभिमाति - It may mean “obstructors” or simply “hostile”—those who cast their thoughts [māti] against [abhi] (14/480)

या ते धामानि हविषा यजंति ता ते विश्वा परिभूरस्तु यज्ञं ।

गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥ 01.091.19 ॥

या¹ । ते² । धामानि³ । हविषा⁴ । यजन्ति⁵ । ता⁶ । ते⁷ । विश्वा⁸ । परिभूः⁹ । अस्तु¹⁰ । यज्ञम्¹¹ ।

गयस्फानः¹² । प्रतरणः¹³ । सुवीरः¹⁴ । अवीरहा¹⁵ । प्र¹⁶ । चर¹⁷ । सोम¹⁸ । दुर्यान्¹⁹ ॥

yā | te | dhāmāni | haviṣā | yajanti | tā | te | viśvā | pari-bhūḥ | astu | yajñam |

gaya-sphānaḥ | pra-taraṇaḥ | su-vīraḥ | avīra-hā | pra | cara | soma | duryān ॥

¹Those ²thy ³seats ⁵that they effect by sacrifice ⁴by the offering, ^{10a}may ⁸they all ^{10b}be ⁹encompassed ¹¹by the action of the sacrifice; ¹²distending the movement, ¹³pushing [taraṇaḥ] ever onward [pra], ¹⁴perfect [su] in energy [vīraḥ], ¹⁵slaying [hā] all weakness [avīra] ¹⁷travel ¹⁶forward ¹⁹to the gates of the mansions, ¹⁸O Soma. [14/231]

¹¹Apparently 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. [14/231 fn 15]

¹² distender [sphānah] of luminous movements [gaya] (1.91.12)

[Alt.] ¹Those ²thy ³lustres (6.2.9) or planes (2.3.2) ⁵that they effect by sacrifice ⁴by the offering, ^{10a}may ⁸they all ^{10b}be ⁹encompassing (10.12.2) ¹¹the sacrifice (5.5.2).

सोमो धेनुं सोमो अर्वतमाशुं सोमो वीरं कर्मण्यं ददाति ।

सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥ 01.091.20 ॥

सोमः¹ । धेनुम्² । सोमः³ । अर्वन्तम्⁴ । आशुम्⁵ । सोमः⁶ । वीरम्⁷ । कर्मण्यम्⁸ । ददाति⁹ ।
सदन्यम्¹⁰ । विदथ्यम्¹¹ । सभेयम्¹² । पितृश्रवणम्¹³ । यः¹⁴ । ददाशत्¹⁵ । अस्मै¹⁶ ॥

somaḥ | dhenum | somaḥ | arvantam | āśum | somaḥ | vīram | karmaṇyam | dadāti |
sadanayam | vidathyam | sabheyam | pitṛ-śravaṇam | yaḥ | dadāśat | asmai ॥

¹Soma ⁹giveth ²the fostering Cow, ³Soma ⁹giveth ⁵the swift ⁴Steed, ⁶Soma ⁹giveth ⁸the active ⁷Hero ¹⁰within who holdeth the seat, ¹¹who winneth the knowledge, ¹²who is fit for the Wisdom, ¹³who hath the inspiration [śravaṇam] of the Father [pitṛ], — ⁹these he giveth ¹⁶to the man ¹⁴who ¹⁵divideth for him the offering. [14/231-2]

अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपां ।

भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ 01.091.21 ॥

अषाळ्हम्¹ । युत्सु² । पृतनासु³ । पप्रिम्⁴ । स्वःसाम्⁵ । अप्साम्⁶ । वृजनस्य⁷ । गोपाम्⁸ ।
भरेषुजाम्⁹ । सुक्षितिम्¹⁰ । सुश्रवसम्¹¹ । जयन्तम्¹² । त्वाम्¹³ । अनु¹⁴ । मदेम¹⁵ । सोम¹⁶ ॥

aṣālham | yut-su | pṛtanāsu | paprim | svaḥ-sām | apsām | vṛjanasya | gopām |
bhareṣu-jām | su-kṣitim | su-śravasam | jayantam | tvām | anu | madema | soma ॥

¹Unconquered thou ²in our battles and ⁴art satisfied ³in the throngs of war, ⁵winner [sām] of Heaven [svaḥ], ⁶winner of the Waters and ⁸our defender ⁷in the Crookedness (or of our strength); ⁹born [jām] in our fullnesses [bhareṣu], ¹⁰firmly [su] dwelling in us [kṣitim] ¹¹thou art rich [su] in inspirations [śravasam] and ¹²victorious, — by thy raptures, ¹⁶O Soma, ¹⁵may we be intoxicated. [14/232]

¹⁴ following (4.4.2) ¹³ [such] thee; ⁹born [jām] in fruitful battles [bhareṣu - 1.109.8]

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।

त्वमा ततथोर्वतरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥ 01.091.22 ॥

त्वम्¹ । इमाः² । ओषधीः³ । सोम⁴ । विश्वाः⁵ । त्वम्⁶ । अपः⁷ । अजनयः⁸ । त्वम्⁹ । गाः¹⁰ ।
त्वम्¹¹ । आ¹² । ततन्थ¹³ । उरु¹⁴ । अन्तरिक्षम्¹⁵ । त्वम्¹⁶ । ज्योतिषा¹⁷ । वि¹⁸ । तमः¹⁹ । ववर्थ²⁰ ॥

tvam | imāḥ | oṣadhīḥ | soma | viśvāḥ | tvam | apaḥ | ajanayaḥ | tvam | gāḥ |
tvam | ā | tatantha | uru | antarikṣam | tvam | jyotiṣā | vi | tamaḥ | vavartha ॥

¹Thou ⁸hast created ⁵all ²these ³growths of earth, ⁴O Soma, ⁶thou ⁷the Waters, ⁹thou ¹⁰the Rays; ¹¹thou ^{12,13}hast extended ¹⁴wide ¹⁵the mid-world, — ¹⁶thou ¹⁷by the Light ²⁰hast smitten ¹⁸apart ¹⁹the covering darkness. [14/232]

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।

मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥ 01.091.23 ॥

देवेन¹ । नः² । मनसा³ । देव⁴ । सोम⁵ । रायः⁶ । भागम्⁷ । सहसाऽवन्⁸ । अभि⁹ । युध्य¹⁰ ।

मा¹¹ । त्वा¹² । आ¹³ । तनत्¹⁴ । ईशिषे¹⁵ । वीर्यस्य¹⁶ । उभयेभ्यः¹⁷ । प्र¹⁸ । चिकित्स¹⁹ । गोऽइष्टौ²⁰ ॥

devena | naḥ | manasā | deva | soma | rāyaḥ | bhāgam | sahasā-van | abhi | yudhya |
mā | tvā | ā | tanat | īśiṣe | vīryasya | ubhayebhyaḥ | pra | cikitsa | go-iṣṭau ॥

¹With the divine ³mind ²in us, ⁴thou who art divine, ⁵O Soma, ⁸O forceful fighter, ¹⁰war
⁹towards ⁷our enjoyment ⁶of the felicity. ^{14a}Let ¹¹none ^{13,14b}extend ¹²thee ^{14c}in grossness, ¹⁵thou
hast power ¹⁶over all energy; ^{18,19}do thou have the perceiving vision ¹⁷for [both -] gods and
men ²⁰in their seeking [iṣṭau] of the Light [go]. [14/232]

¹¹⁻¹⁴Sayana 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.

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एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमंजते ।

निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यति मातरः ॥ 01.092.01 ॥

एताः¹ । ऊं² इति । त्याः³ । उषसः⁴ । केतुम्⁴ । अक्रत⁵ । पूर्वे⁶ । अर्धे⁷ । रजसः⁸ । भानुम्⁹ । अञ्जते¹⁰ ।
निःऽकृण्वानाः¹¹ । आयुधानिऽइव¹² । धृष्णवः¹³ । प्रति¹⁴ । गावः¹⁵ । अरुषीः¹⁶ । यन्ति¹⁷ । मातरः¹⁸ ॥

etāḥ | ūṃ iti | tyāḥ | uṣasaḥ | ketum | akrata | pūrve | ardhe | rajasah | bhānum | añjate |
niḥ-krñvānāḥ | āyudhāni-iva | dhṛṣṇavaḥ | prati | gāvaḥ | aruṣiḥ | yanti | mātaraḥ ॥

¹Lo these are ³those ⁴Dawns ⁵that create for us ⁴the perception; ⁶in the highest ⁷realm ⁸of the
luminous kingdom ¹⁰they brighten ⁹the Light ¹¹perfecting it ^{12b}like [iva] ¹³violent men ¹¹who
furbish ^{12a}their arms [āyudhāni]; ¹⁶the ruddy ¹⁸mothers ^{14,17}come, ¹⁶the radiant ¹⁵herds.
[14/232]

[Alt.] ⁶in the eastern ⁷half [KS 10/138] ⁸of the world (10.187.5) ¹⁰they shine revealing (2.3.2)

[Notes]

This perception [ketum], this vision is, we are told, that of the Immortality, *amṛtasya ketuḥ* (III.61.3); it is the light [bhānum], in other words, of the Truth and the Bliss which constitute the higher [pūrve] or immortal consciousness. [15/134]

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।

अक्रन्नुषासो वयुनानि पूर्वथा रुशंतं भानुमरुषीरशिश्रयुः ॥ 01.092.02 ॥

उत्¹ । अपप्तन्² । अरुणाः³ । भानवः⁴ । वृथा⁵ । सुऽआयुजः⁶ । अरुषीः⁷ । गाः⁸ । अयुक्षत⁹ ।
अक्रन्¹⁰ । उषसः¹¹ । वयुनानि¹² । पूर्वऽथा¹³ । रुशन्तम्¹⁴ । भानुम्¹⁵ । अरुषीः¹⁶ । अशिश्रयुः¹⁷ ॥

ut | apaptan | aruṇāḥ | bhānavaḥ | vṛthā | su-āyujah | aruṣiḥ | gāḥ | ayukṣata |
akran | uṣasaḥ | vayunāni | pūrva-thā | ruśantam | bhānum | aruṣiḥ | aśiśrayuḥ ॥

¹Upward ²have soared [⁵easily -1.63.7] ³the red-active ⁴lustres covering heaven; ⁹yoked are
⁷the ruddy ⁸Rays ⁶that set themselves perfectly to the work. ¹¹The Dawns ¹⁰have made ¹²the
manifestations of things ¹³even as before and ¹⁶their ruddinesses ¹⁷have entered ¹⁴into the
reddening ¹⁵Light. [14/232]

⁶that set themselves to the work [āyujah] perfectly [su];

¹⁶ shining rays (10.8.3)

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।

इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥ 01.092.03 ॥

अर्चन्ति¹ । नारीः² । अपसः³ । न⁴ । विष्टिभिः⁵ । समानेन⁶ । योजनेन⁷ । आ⁸ । पराऽवतः⁹ ।
इषम्¹⁰ । वहन्तीः¹¹ । सुकृते¹² । सुदानवे¹³ । विश्वा¹⁴ । इत्¹⁵ । अह¹⁶ । यजमानाय¹⁷ । सुन्वते¹⁸ ॥

arcanti | nārīḥ | apasaḥ | na | viṣṭi-bhiḥ | samānena | yojanena | ā | parā-vataḥ |
iṣam | vahantīḥ | su-krte | su-dānave | viśvā | it | aha | yajamānāya | sunvate ॥

For ⁴as ³forces that work ²the bright Energies ¹give their illumination ⁵by entering into all things ⁶with an equal ⁷self-yoking ^{8,9}from the supreme realm and thence ¹¹they bring ¹⁰energy ¹²to the right [su] doer [kr̥te], ¹³the right giver (who perfectly effects his aims); ¹⁵yea [¹⁶indeed - 2.10.2], ¹⁴all things here ¹¹they bring ¹⁷to the sacrificer ¹⁸who expresses the Soma bliss. [14/232-3]

¹³ the right [su] giver [dānave] or, who perfectly [su] effects his aims [dānave]

¹⁸ who presses the wine of his delight (5.26.5)

अधि पेशांसि वपते नृतूग्वापोर्णते वक्ष उस्त्रेव बर्जहं ।

ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न ब्रजं व्युषा आवर्तमः ॥ 01.092.04 ॥

अधि¹ । पेशांसि² । वपते³ । नृतूःऽइव⁴ । अप⁵ । ऊर्णते⁶ । वक्षः⁷ । उस्त्राऽइव⁸ । बर्जहम्⁹ ।

ज्योतिः¹⁰ । विश्वस्मै¹¹ । भुवनाय¹² । कृण्वती¹³ । गावः¹⁴ । न¹⁵ । ब्रजम्¹⁶ । वि¹⁷ । उषाः¹⁸ । आवः¹⁹ । तमः²⁰ ॥

adhi | peśāṃsi | vapate | nṛtūḥ-iva | apa | ūrṇute | vakṣaḥ | ustrā-iva | barjaham |
jyotiḥ | viśvasmai | bhuvanāya | kṛṇvatī | gāvaḥ | na | vrajam | vil uṣāḥ | āvaḥ | tamaḥ ॥

⁴Like [iva] a dancing-girl [nṛtūḥ] ^{5,6}she lays bare ^{1,3}her clear ²forms of beauty, ⁸like a Paramour ^{5,6}she opens ⁷her breast ^{1,3}casting aside its defences ¹³creating ¹⁰Light ¹¹for the whole ¹²world. ¹⁴The radiant herds ^{17,19}have left ¹⁶their pen; ¹⁸Dawn ^{17,19}has uncovered herself ²⁰of her robe of darkness. [14/233]

¹⁸She [Usha] ¹³creates ¹⁰light ¹¹for all ¹²the world and ^{17,19}opens out ²⁰the darkness ¹⁵as ¹⁶the pen ¹⁴of the Cow. [15/125]

^{1,3}raze (6.6.4), shear or shave [Monier Williams];

⁸like the cow ⁹her udder [KS 10/138]

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वं ।

स्वरुं न पेशो विदथेष्वञ्जच्चित्रं दिवो दुहिता भानुमश्रेत् ॥ 01.092.05 ॥

प्रति¹ । अर्चिः² । रुशत्³ । अस्याः⁴ । अदर्शि⁵ । वि⁶ । तिष्ठते⁷ । बाधते⁸ । कृष्णम्⁹ । अभ्वम्¹⁰ ।

स्वरुम्¹¹ । न¹² । पेशः¹³ । विदथेषु¹⁴ । अञ्जन्¹⁵ । चित्रम्¹⁶ । दिवः¹⁷ । दुहिता¹⁸ । भानुम्¹⁹ । अश्रेत्²⁰ ॥

prati | arcīḥ | ruśat | asyāḥ | adarśi | vi | tiṣṭhate | bādhatē | kṛṣṇam | abhvam |
svarum | na | peśaḥ | vidatheṣu | añjan | citram | divaḥ | duhitā | bhānum | aśret ॥

³Reddening, ²the illumination ⁴of her ⁵has appeared ¹in front; ^{6,7}it spreads and ⁸assails ⁹the Black ¹⁰Dense. ¹⁵They adorn ¹³her body ¹²as if ¹¹sunshine ¹⁴in the things of the knowledge; ¹⁸the Daughter ¹⁷of Heaven ²⁰has entered ¹⁶into ¹⁶the varied ¹⁹Lustre. [14/233]

¹⁰Being of thickness (1.140.5), hugeness and mightiness (2.4.5), giant might (6.4.3)

¹¹a sun-beam or, a pole, a banner [16/235 fn]

¹⁵reveal in light (2.3.7)

¹⁶चित्रः. The word has the sense of various, but with the idea of curiousness or richness, from चि meaning to divide & to accumulate. [16/592-3]

अतारिष्म तमसस्परमस्योषा उच्छंती वयुना कृणोति ।

श्रिये छंदो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥ 01.092.06 ॥

अतारिष्म¹ । तमसः² । पारम्³ । अस्य⁴ । उषाः⁵ । उच्छन्ती⁶ । वयुना⁷ । कृणोति⁸ ।

श्रिये⁹ । छन्दः¹⁰ । न¹¹ । स्मयते¹² । विडभाती¹³ । सुऽप्रतीका¹⁴ । सौमनसाय¹⁵ । अजीगः¹⁶ ॥

atāriṣma | tamasah | pāram | asya | uṣāḥ | ucchantī | vayunā | kṛṇoti |
śriye | chandaḥ | na | smayate | vi-bhātī | su-pratīkā | saumanasāya | ajīgaḥ ॥

¹We have crossed over ³to the other side ⁴of this ²darkness and ⁵Dawn ⁶widening ⁸makes ⁷her revelations of Light; ¹²she smiles and ¹³shines [bhātī] wide [vi] ¹¹as ¹⁰joy ⁹towards beauty; ¹⁶she manifests ¹⁴in a front of fairness ¹⁵that the mind may be glad and perfect. [14/233]

“¹We have crossed through ³to the other shore ⁴of this ¹darkness,” cries the Rishi, “⁵Dawn ⁶is breaking forth and ⁸she creates and forms ⁷the births of knowledge.” [15/484]

¹⁴With a beautiful face; प्रतीक is that which faces or confronts—so a face or figure [16/594]

भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।

प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रं उप मासि वाजान् ॥ 01.092.07 ॥

भास्वती¹ । नेत्री² । सूनृतानाम्³ । दिवः⁴ । स्तवे⁵ । दुहिता⁶ । गोतमेभिः⁷ ।

प्रजाऽवतः⁸ । नृऽवतः⁹ । अश्वऽबुध्यान्¹⁰ । उषः¹¹ । गोऽअग्रान्¹² । उप¹³ । मासि¹⁴ । वाजान्¹⁵ ॥

bhāsvatī | netrī | sūnṛtānām | divaḥ | stave | duhitā | gotamebhiḥ |
prajā-vataḥ | nṛ-vataḥ | aśva-budhyān | uṣaḥ | go-agrān | upa | māsi | vājān ॥

¹Luminous ²guide ³to true thinkings, ⁶the Daughter ⁴of Heaven ⁵has been affirmed in praise ⁷by the Gotamas (the men of light). [¹¹O Dawn,] ^{13,14}Thou supportest in us ¹⁵plentifulnesses ^{8a/9b}rich in [vataḥ] ^{8b}creations [prajā] and ^{9b}energies [nṛ], ¹⁰perceptively received [budhyān] in the nervous movements [aśva], ¹²led [agrān] by the rays of illumination [go]. [14/233]

[Alt.] ^{13,14}Thou art the measurer of our (8.71.9) ¹⁵plenitudes (3.15.6) ⁸full [vataḥ] of offspring [prajā] (3.16.3) ⁹in which are [vataḥ] the gods [nṛ] (6.1.12), ¹⁰perceptively received [budhyān] in the nervous movements [aśva] ¹²in whose front [agrān] the ray-cow [go] walks (2.1.16).

⁸full [vataḥ] of progeny [prajā] [3.16.3]; which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth [15/139].

प्रजा seems not to be अपत्य in the technical vedic sense, but to refer to all fruits of the sacrifice [16/579].

The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. [15/408 fn 9]

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यं ।

सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहंतं ॥ 01.092.08 ॥

उषः¹ । तम्² । अश्याम्³ । यशसम्⁴ । सुऽवीरम्⁵ । दासऽप्रवर्गम्⁶ । रयिम्⁷ । अश्वऽबुध्यम्⁸ ।

सुऽदंससा⁹ । श्रवसा¹⁰ । या¹¹ । विऽभासि¹² । वाजऽप्रसूता¹³ । सुऽभगे¹⁴ । बृहन्तम्¹⁵ ॥

uṣaḥ | tam | aśyām | yaśasam | su-vīram | dāsa-pravargam | rayim | aśva-budhyam |
su-daṃsasā | śravasā | yā | vi-bhāsi | vāja-prasūtā | su-bhage | bṛhantam ||

¹O Dawn, ³may I enjoy ⁴a victorious and ⁵energetic ⁷felicity, ⁶delivered [pravargam] from the
Enemy [dāsa], ⁸perceptively received [budhyam] in the nervous powers [aśva], ¹²thou who
shinest [bhāsi] wide [vi] ¹⁰by an inspiration ⁹perfect [su] in activity [daṃsasā] ¹³giving birth
[prasūtā] to riches [vāja],—¹⁴O blissful one, ¹⁵to a plenty vast. [14/233]

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भाति ।

विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥ 01.092.09 ॥

विश्वानि¹ । देवी² । भुवना³ । अभिचक्ष्या⁴ । प्रतीची⁵ । चक्षुः⁶ । उर्विया⁷ । वि⁸ । भाति⁹ ।

विश्वम्¹⁰ । जीवम्¹¹ । चरसे¹² । बोधयन्ती¹³ । विश्वस्य¹⁴ । वाचम्¹⁵ । अविदत्¹⁶ । मनायोः¹⁷ ॥

viśvāni | devī | bhuvanā | abhi-cakṣya | pratīcī | cakṣuḥ | urviyā | vi | bhāti |
viśvam | jīvam | carase | bodhayantī | viśvasya | vācam | avidat | manāyoḥ ||

²Divine ⁴she beholds ¹all ³the worlds, ⁸wide ⁹shines ⁶her vision and she gazes ⁵straight at
things; ¹³she awakens ¹⁰every ¹¹living soul ¹²for action and ¹⁶finds ¹⁵the Word ¹⁴for all ¹⁷that
aspires to mind. [14/233]

“²The goddess,” says Gotama Rahugana, “⁵fronts and ⁴looks [cakṣya] upon [abhi] ¹all ³the
worlds, ⁶the eye of vision ^{8,9}shines ⁷with an utter wideness; ¹³awakening ¹⁰all ¹¹life ¹²for
movement ¹⁶she discovers ¹⁵speech ¹⁰for all ¹⁷that thinks. [15/134]

¹⁷ full in mentality (4.25.2), who fulfil mind (4.25.5)

[Notes]

We have here a Dawn that releases life and mind into their fullest wideness and we
ignore the whole force of the words and phrases chosen by the Rishi if we limit the
suggestion to a mere picture of the reawakening of earthly life in the physical dawning.
[15/134]

पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुभमाना ।

श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥ 01.092.10 ॥

पुनःपुनः¹ । जायमाना² । पुराणी³ । समानम्⁴ । वर्णम्⁵ । अभि⁶ । शुभमाना⁷ ।

श्वघ्नीव⁸ । कृत्नुः⁹ । विजः¹⁰ । आमिनाना¹¹ । मर्तस्य¹² । देवी¹³ । जरयन्ती¹⁴ । आयुः¹⁵ ॥

punaḥ-punaḥ | jāyamānā | purāṇī | samānam | varṇam | abhi | śumbhamānā |
śvaghñī-iva | kṛtnuḥ | vijah | ā-minānā | martasya | devī | jarayantī | āyuh ||

¹Again and again ²is she born, ³she, the Ancient Goddess, and ^{6,7}she glorifies ⁴one equal
⁵form. ¹³She ⁸as the slayer and cleaver of the Animal [śva] ¹¹diminishes its strength and ¹³in
her deity ¹⁴wears away ¹⁵the being ¹⁴of the Mortal. [14/233]

⁵ hue of light (2.3.5); in this ancient symbolism colour (*varṇam*) is the sign of quality, of character, of

temperament. [15/296]

[Alt.] - ⁸as [iva] the slayer [ghnī] of the Animal [śva] ⁹working skilfully [kr̥tnuḥ - 1.4.1] ¹⁰moves with a quick darting motion and frightens it [vijah] - [Monier-Williams] ¹¹diminishing its strength, ¹³the Goddess ¹⁴wears away ¹⁵the life (3.7.1) ¹²of the mortal.

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥ 01.092.11 ॥

विऽऊर्ण्वती¹ । दिवः² । अन्तान्³ । अबोधि⁴ । अप⁵ । स्वसारम्⁶ । सनुतः⁷ । युयोति⁸ ।
प्रऽमिनती⁹ । मनुष्या¹⁰ । युगानि¹¹ । योषा¹² । जारस्य¹³ । चक्षसा¹⁴ । वि¹⁵ । भाति¹⁶ ॥

vi-ūrṇvatī | divaḥ | antān | abodhi | apa | svasāram | sanutaḥ | yuyoti |
pra-minatī | manuṣyā | yugāni | yoṣā | jārasya | cakṣasā | vi | bhāti ॥

⁴She has awakened ¹opening [ūrṇvatī] wide [vi] ³the very ends ²of Heaven and ⁷continually ⁸she pushes ⁵away ⁶her sister Night ⁹diminishing ¹⁰our mortal ¹¹periods. ¹²Paramour of the Sun, she ^{15,16}has her light ¹³from her lover's ¹⁴eye of vision. [14/233]

⁵un - [apa] ⁸yokes [yuyoti - 4.2.2]; ⁷सनुतः = apart (5.2.4); [सनतः = continually, eternally - 3.3.1]

¹²the young maiden (10.3.2); ¹⁶shines ¹⁵out (10.45.4)

पशून् चित्रा सुभगा प्रथाना सिंधुर्न क्षोद उर्विया व्यश्चैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥ 01.092.12 ॥

पशून्¹ । न² । चित्रा³ । सुऽभगा⁴ । प्रथाना⁵ । सिन्धुः⁶ । न⁷ । क्षोदः⁸ । उर्विया⁹ । वि¹⁰ । अश्चैत्¹¹ ।
अमिनती¹² । दैव्यानि¹³ । व्रतानि¹⁴ । सूर्यस्य¹⁵ । चेति¹⁶ । रश्मिऽभिः¹⁷ । दृशाना¹⁸ ॥

paśūn | na | citrā | su-bhagā | prathānā | sindhuḥ | na | kṣodaḥ | urviyā | vi | aśvait |
aminatī | daivyāni | vratāni | sūryasya | ceti | raśmi-bhiḥ | dṛśānā ॥

³Varied in light and ⁴richly [su] enjoying [bhagā], ²it is as if ⁵she widens ¹her animal Powers and ¹⁰wide ¹¹she distends ⁷like ⁶a sea ⁸that breaks its way and ¹²she limits not ¹³our divine ¹⁴activities ¹⁸when she is seen ¹⁶in our perceptions ¹⁷by the rays ¹⁵of the Sun of illumination. [14/233-4]

⁸fast running (1.65.3);

¹¹shines out (1.124.11)

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥ 01.092.13 ॥

उषः¹ । तत्² । चित्रम्³ । आ⁴ । भर⁵ । अस्मभ्यम्⁶ । वाजिनीऽवति⁷ ।
येन⁸ । तोकम्⁹ । च¹⁰ । तनयम्¹¹ । च¹² । धामहे¹³ ॥

uṣaḥ | tat | citram | ā | bhara | asmabhyam | vājini-vati |
yena | tokam | ca | tanayam | ca | dhāmahe ॥

¹O Dawn ⁷with thy energy of plenty, ^{4,5}bring ⁶to us ²that ³varied richness ⁸whereby ¹³we can found ⁹our creation ¹⁰and ¹¹our extending. [14/234]

उषो अद्येह गोमत्यश्वावति विभावरि ।

रेवदस्मे व्युच्छ सूनृतावति ॥ 01.092.14 ॥

उषः¹ । अद्य² । इह³ । गोऽमति⁴ । अश्वऽवति⁵ । विभाऽवरि⁶ ।

रेवत्⁷ । अस्मे⁸ इति । वि⁹ । उच्छ¹⁰ । सूनृताऽवति¹¹ ॥

uṣaḥ | adya | iha | go-mati | aśva-vati | vibhā-vari |

revat | asme iti | vi | uccha | sūnṛtā-vati ॥

³Here and ²today, ¹O Dawn ⁴of the radiant herds, ¹Dawn ⁵of the forceful steeds, ¹Dawn ⁶of the wide illumination, ¹⁰shine ⁹out ⁸upon us ⁷with ecstasy, ¹¹O Lady of the Truths. [14/234]

¹Dawn ⁴with thy shining herds, ⁵with thy steeds, ⁶widely luminous, ¹¹full of happy truths. [15/133]

⁴radiant with illuminations of knowledge [15/136]; ⁵accompanied by the swiftnesses of force [15/136]

⁷full of joy and opulence (5.23.4)

[Notes]

The Dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant [go-mati] with its illuminations [vibhā-vari], it is accompanied by all possible powers and energies, it gives man the full force of vitality [aśva-vati] so that he can enjoy the infinite delight of that vaster existence [revat]. [15/136]

युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।

अथा नो विश्वा सौभगान्या वह ॥ 01.092.15 ॥

युक्ष्व¹ । हि² । वाजिनीऽवति³ । अश्वान्⁴ । अद्य⁵ । अरुणान्⁶ । उषः⁷ ।

अथ⁸ । नः⁹ । विश्वा¹⁰ । सौभगानि¹¹ । आ¹² । वह¹³ ॥

yukṣva | hi | vājini-vati | aśvān | adya | aruṇān | uṣaḥ |

atha | naḥ | viśvā | saubhagāni | ā | vaha ॥

⁷O Dawn, ³energy of the plenty, ¹yoke ⁵today ⁴thy steeds ⁶of red activity, ⁸then ^{12,13}bring ⁹to us ¹⁰all ¹¹enjoyable things. [14/234]

⁶of rosy hue (1.73.7); knowledge in the mortal mind [16/601];

¹¹felicities (6.13.1)

अश्विना वर्तिरस्मदा गोमदस्रा हिरण्यवत् ।

अर्वाग्रथं समनसा नि यच्छतं ॥ 01.092.16 ॥

अश्विना¹ । वर्तिः² । अस्मत्³ । आ⁴ । गोऽमत्⁵ । दस्रा⁶ । हिरण्यऽवत्⁷ ।

अर्वाक्⁸ । रथम्⁹ । सऽमनसा¹⁰ । नि¹¹ । यच्छतम्¹² ॥

aśvinā | vartih | asmat | ā | go-mat | dasrā | hiraṇya-vat |

arvāk | ratham | sa-manasā | ni | yacchatam ॥

^{1a}Ye, O ⁶bounteous ^{1b}Aswins, drivers of the Steed, ¹⁰with one mind ^{11,12}direct your

⁸downward ⁹car ⁴along ²the path ⁵of the luminous rays, ²the path ⁷of the golden Light.
[14/234]

यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः ।

आ न ऊर्जं वहतमश्विना युवं ॥ 01.092.17 ॥

यौ¹ । इत्था² । श्लोकम्³ । आ⁴ । दिवः⁵ । ज्योतिः⁶ । जनाय⁷ । चक्रथुः⁸ ।

आ⁹ । नः¹⁰ । ऊर्जम्¹¹ । वहतम्¹² । अश्विना¹³ । युवम्¹⁴ ॥

yau | itthā | ślokaṃ | ā | divaḥ | jyotiḥ | janāya | cakrathuḥ |

ā | naḥ | ūrjam | vahatam | aśvinā | yuvam ॥

¹Ye who ^{4,8}have made ⁷for the creature ⁶the Light ⁵of heaven ²thus ³a splendour, ^{9,12}carry
¹¹force ¹⁰to us, ¹⁴ye, ¹³O Aswins. [14/234]

³a call (10.12.5)

एह देवा मयोभुवा दस्रा हिरण्यवर्तनी ।

उषर्बुधो वहंतु सोमपीतये ॥ 01.092.18 ॥

आ¹ । इह² । देवा³ । मयःऽभुवा⁴ । दस्रा⁵ । हिरण्यऽवर्तनी⁶ ।

उषःऽबुधः⁷ । वहन्तु⁸ । सोमऽपीतये⁹ ॥

ā | iha | devā | mayāḥ-bhuvā | dasrā | hiraṇya-vartanī |

uṣaḥ-budhaḥ | vahantu | soma-pītaye ॥

⁵Twin bounteous ³gods ⁶with your luminous [hiraṇya] movements [vartanī] ⁴who create
[bhuvā] the bliss [mayāḥ], ^{8a}you may ⁷those steeds [gods] that are awakened [budhaḥ] by the
Dawn [uṣaḥ] ^{8b}bring ⁹to the drinking [pītaye] of the wine of Bliss [soma]. [14/234]

⁵effective powers of action, accomplishers of work (1.46.2), fulfillers of action (1.3.3)

⁷All the gods are indeed *uṣarbudhaḥ*; with the morning of the revelation all divine faculties in us arise out of
the night in which they have slept. [16/703]

SUKTA 100

स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सम्राट् ।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.01 ॥

सः¹ । यः² । वृषा³ । वृष्ण्येभिः⁴ । सम्ऽओकाः⁵ । महः⁶ । दिवः⁷ । पृथिव्याः⁸ । च⁹ । सम्ऽराट्¹⁰ ।
सतीनऽसत्वा¹¹ । हव्यः¹² । भरेषु¹³ । मरुत्वान्¹⁴ । नः¹⁵ । भवतु¹⁶ । इन्द्रः¹⁷ । ऊती¹⁸ ॥

saḥ | yaḥ | vṛṣā | vṛṣṇyebhiḥ | sam-okāḥ | mahāḥ | divaḥ | pṛthivyāḥ | ca | sam-rāt |
satīna-satvā | havyaḥ | bhareṣu | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹He ²who ^{5a}sits ³the Strong ^{5b}housed ⁴with his strengths and ¹⁰is the all-ruler ⁶of the Great
⁷Heaven ⁹and ⁸the earth, ¹¹the assailant of our assailants ¹²to whom we call ¹³in the mellays.
^{16a}May ¹⁷that Indra ¹⁴with his retinue of Maruts ^{16b}be ¹⁵with us ¹⁸for our increase. [14/234]

¹He ²who is ³the Strong (Bull) ⁵housed ⁴with his strengths. ¹⁰The all-ruler ⁶of the great
⁷heaven ⁹and ⁸the earth. ¹¹The assailer of the enemy ¹²to be called ¹³in the bringings (of
wealth) or battles. ^{16a}May ¹⁷Indra ¹⁴Marut-holding or Marut-accompanied ^{16b}be ¹⁵for us ¹⁸with
or for our increase. [14/464-5]

^{3,4} 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. The Maruts themselves are probably the strengths वृष्ण्यानि of Indra; they are in their personality his नः or वीराः, therefore in their force his नृष्ण्यानि, वीर्याणि, वृष्ण्यानि. Indra dwells [sam-okāḥ] with his strengths [वृष्ण्येभिः], his Marut-powers. [14/464]

¹⁰ Samrāt, having perfect [sam] kingship [rāt] over the subjective and objective existence [15/523 *fn* 2]

¹¹ 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 [satvā] of the enemy [satīna] [14/465]. [Alt.] real [satīna - MW] fighters [satvā - 5.34.9]

¹³ 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 भर्त्स् to menace, revile. Or भरः may mean a burden, pressure, full crowding of the fight, mellay. [14/465]; in fruitful battles (1.109.8)

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.02 ॥

यस्य¹ । अनाप्तः² । सूर्यस्यऽइव³ । यामः⁴ । भरेऽभरे⁵ । वृत्रहा⁶ । शुष्मः⁷ । अस्ति⁸ ।
वृषन्ऽतमः⁹ । सखिभिः¹⁰ । स्वेभिः¹¹ । एवैः¹² । मरुत्वान्¹³ । नः¹⁴ । भवतु¹⁵ । इन्द्रः¹⁶ । ऊती¹⁷ ॥

yasya | anāptaḥ | sūryasya-iva | yāmaḥ | bhare-bhare | vṛtra-hā | śuṣmaḥ | asti |
vṛṣan-tamaḥ | sakhi-bhiḥ | svebhiḥ | evaiḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

⁶The Slayer [hā] of the Coverer [vṛtra] ¹whose ⁴march ⁸is ²intangible ³like [iva] the course
[yāmaḥ] of the Sun [sūryasya], ⁹in his greatest [tamaḥ] strength [vṛṣan] ¹¹with his own

¹²rushing ¹⁰comrades,

^{15a}May ¹⁶that Indra ¹³with his retinue of Maruts ^{15b}be ¹⁴with us ¹⁷for our increase. [14/234]

¹He whose ⁴march ²none has attained ³like that of the sun; ⁵in mella and mella (or bringing and bringing) ⁶the Vritraslayer ⁸is ⁷forceful or heroic, ⁹mightiest ¹¹with his own ¹²rushing ¹⁰friends. [14/466]

⁵ in fruitful battles (1.109.8)

⁷शुष् 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, शुद्, शुङ्, शुर् etc (2) to burn, shine, blaze, शुष्मः = sun, fire (शुष्णः), शुष्मन् fire, शुष्मं lustre cf शुच्, शुभ (3) to move. I take it = forceful, strong. If not, then blazing, brilliant like the sun. [14/466]; O thou of burning purities (6.6.4)

¹⁰ The सखिभिः are Indra's friends, the Maruts. [14/466]

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।

तरद्द्वेषाः सासहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.03 ॥

दिवः¹ । न² । यस्य³ । रेतसः⁴ । दुघानाः⁵ । पन्थासः⁶ । यन्ति⁷ । शवसा⁸ । अपरिऽइताः⁹ ।

तरद्द्वेषाः¹⁰ । सासहिः¹¹ । पौंस्येभिः¹² । मरुत्वान्¹³ । नः¹⁴ । भवतु¹⁵ । इन्द्रः¹⁶ । ऊती¹⁷ ॥

divaḥ | na | yasya | retasaḥ | dughānāḥ | panthāsaḥ | yanti | śavasā | apari-itāḥ |
tarat-dveṣāḥ | sasahiḥ | paumsyebhiḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

³He whose ⁶paths ⁷go ²as if ⁵milking ⁴the streams ¹of heaven and ⁸because of his puissance ⁹they are not circumscribed, ¹¹the overcomer, ¹⁰the breaker [tarat] of the hostile powers [dveṣāḥ] ¹²by his virile might,

^{15a}May ¹⁶that Indra ¹³with his retinue of Maruts ^{15b}be ¹⁴with us ¹⁷for our increase. [14/234-5]

⁴the seed, the essence (8.44.16)

¹⁰ who crosses beyond [tarat] (6.2.4) the hostile powers [dveṣāḥ]

सो अंगिरोभिरंगिरस्तमो भूदृषा वृषभिः सखिभिः सखा सन् ।

ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.04 ॥

सः¹ । अङ्गिरःऽभिः² । अङ्गिरःऽतमः³ । भूत्⁴ । वृषा⁵ । वृषाभिः⁶ । सखिभिः⁷ । सखा⁸ । सन्⁹ ।

ऋग्मिभिः¹⁰ । ऋग्मी¹¹ । गातुभिः¹² । ज्येष्ठः¹³ । मरुत्वान्¹⁴ । नः¹⁵ । भवतु¹⁶ । इन्द्रः¹⁷ । ऊती¹⁸ ॥

saḥ | āngiraḥ-bhiḥ | āngiraḥ-tamaḥ | bhūt | vṛṣā | vṛṣa-bhiḥ | sakhi-bhiḥ | sakhā | san |
ṛgmi-bhiḥ | ṛgmī | gātu-bhiḥ | jyeṣṭhaḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹He ⁴shall become ³most Angiras ²with the Angirases, ⁵strong ⁶with the strong, ⁸a comrade ⁷with the comrades, ¹¹a singer of the word of light ¹⁰with the singers of the word, ¹³the Eldest ¹²with those who make the journey.

^{16a}May ¹⁷that Indra ¹⁴with his retinue of Maruts ^{16b}be ¹⁵with us ¹⁸for our increase. [14/235]

^{4a}May ¹he ^{4b}become ³most Angiras ²with the Angirases, ⁹being ⁵the Bull ⁶with bulls (the bull

is the male power or Purusha, *nṛ*, with regard to the Rays and the Waters who are the cows, *gāvaḥ*, *dhenavaḥ*), ⁸the Friend ⁷with friends, ¹¹the possessor of the Rik ¹⁰with those who have the Rik (*rgmibhir rgmī*), ¹²with those who make the journey (*gātubhiḥ*, the souls that advance on the path towards the Vast and True) ¹³the greatest; ^{16a}may ¹⁷Indra ^{16b}become ¹⁴associated with the Maruts (*marutvān*) ¹⁸for our thriving. [15/169]

³ most full of Angirashood [15/171], most full of the blazing radiances [15/163].

^{7,12} in verse [4] the सखिभिः and गतुभिः seem to refer to the Angiras Rishis. [14/466]

¹⁻¹³ The epithets here (I.100.4) are all the proper epithets of the Angiras Rishis and Indra is supposed to take upon himself the qualities or relations that constitute Angirashood [15/169].

स सूनुभिर्न रुद्रेभिर्ऋभवा नृषाह्ये सासह्वँ अमित्रान् ।

सनीलेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.05 ॥

सः¹ । सूनुऽभिः² । न³ । रुद्रेभिः⁴ । ऋभवा⁵ । नृऽसह्ये⁶ । सासह्वान्⁷ । अमित्रान्⁸ ।

सनीलेभिः⁹ । श्रवस्यानि¹⁰ । तूर्वन्¹¹ । मरुत्वान्¹² । नः¹³ । भवतु¹⁴ । इन्द्रः¹⁵ । ऊती¹⁶ ॥

saḥ | sūnu-bhiḥ | na | rudrebhiḥ | ṛbhvā | nṛ-sahye | saśahvān | amitrān |
sa-nīlebhīḥ | śravasyāni | tūrvan | marutvān | naḥ | bhavatu | indraḥ | ūtī ||

⁵Far-moving ¹he ⁴goes with the Violent Ones ³as if ²with his children and ⁷overcomes ⁸the unfriendly host ⁶in the battle which is a forceful fighting [sahye] of gods [nṛ]. ¹¹He makes his way ¹⁰through the things of the Word ⁹with the Powers that dwell with him in his lair.

^{14a}May ¹⁵that Indra ¹²with his retinue of Maruts ^{14b}be ¹³with us ¹⁶for our increase. [14/235]

¹¹ hewing (the way) (6.15.5) ¹⁰ through things of the Word filled with inspiration (6.1.11)

स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्यं सनत् ।

अस्मिन्नहन्तसत्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.06 ॥

सः¹ । मन्युऽमीः² । सऽमदनस्य³ । कर्ता⁴ । अस्माकेभिः⁵ । नृऽभिः⁶ । सूर्यम्⁷ । सनत्⁸ ।

अस्मिन्⁹ । अहन्¹⁰ । सत्ऽपतिः¹¹ । पुरुऽहूतः¹² । मरुत्वान्¹³ । नः¹⁴ । भवतु¹⁵ । इन्द्रः¹⁶ । ऊती¹⁷ ॥

saḥ | manyu-mīḥ | sa-madanasya | kartā | asmākebhiḥ | nṛ-bhiḥ | sūryam | sanat |
asmin | ahan | sat-patiḥ | puru-hūtaḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ||

¹He ²who forms [mīḥ] the mind of passion [manyu] and ⁴is the maker ³of the rapture, ¹¹the Master [patiḥ] of being [sat] ¹²to whom these many creatures call, ^{8a}shall ⁹on this very ¹⁰day ⁵by our ⁶Strong Ones ^{8b}conquer ⁷the Sun.

^{15a}May ¹⁶that Indra ¹³with his retinue of Maruts ^{15b}be ¹⁴with us ¹⁷for our increase. [14/235]

⁵⁻⁸ it is by human aid that it is done, - asmākebhir nṛbhiḥ sūryam sanat, ⁵by our ⁶“men” ⁸he wins ⁷the sun (I.100.6) [15/153]

तमूतयो रणयंछूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्रां ।

स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.07 ॥

तम्¹ । ऊतयः² । रणयत्³ । शूरऽसातौ⁴ । तम्⁵ । क्षेमस्य⁶ । क्षितयः⁷ । कृण्वत⁸ । त्राम्⁹ ।
सः¹⁰ । विश्वस्य¹¹ । करुणस्य¹² । ईशे¹³ । एकः¹⁴ । मरुत्वान्¹⁵ । नः¹⁶ । भवतु¹⁷ । इन्द्रः¹⁸ । ऊती¹⁹ ॥

tam | ūtayaḥ | raṇayat | śūra-sātau | tam | kṣemasya | kṣitayaḥ | kṛṇvata | trām |
saḥ | viśvasya | karuṇasya | īše | ekaḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

²His increasings ^{3a}make ¹him ^{3b}glad ⁴in the conquering [sātau] of the Hero [śūra]; ⁷the inhabitants of the worlds ⁸have made ⁵him ⁹the deliverer ⁶of their having. ¹⁰He is ¹⁴One and alone and yet ¹³the lord ¹¹of all ¹²work that is done.

^{17a}May ¹⁸that Indra ¹⁵with his retinue of Maruts ^{17b}be ¹⁶with us ¹⁹for our increase. [14/235]

²His guards [Maruts] ³cheer ¹him [KS 156/10];

⁶(of) welfare (1.67.1)

तमप्संत शवस उत्सवेषु नरो नरमवसे तं धनाय ।

सो अंधे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विंद्र ऊती ॥ 01.100.08 ॥

तम्¹ । अप्सन्त² । शवसः³ । उत्सवेषु⁴ । नरः⁵ । नरम्⁶ । अवसे⁷ । तम्⁸ । धनाय⁹ ।

सः¹⁰ । अन्धे¹¹ । चित्¹² । तमसि¹³ । ज्योतिः¹⁴ । विदत्¹⁵ । मरुत्वान्¹⁶ । नः¹⁷ । भवतु¹⁸ । इन्द्रः¹⁹ । ऊती²⁰ ॥

tam | apsanta | śavasah | ut-saveṣu | narah | naram | avase | tam | dhanāya |
saḥ | andhe | cit | tamasi | jyotiḥ | vidat | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

⁵Strong men ²have gotten them ⁶a strong god ⁷for their increase and ⁹riches ⁴in the holidays ³of his might. ¹⁰He ¹⁵shall find ¹⁴the Light for us ¹²even ¹¹in our blind ¹³darkness.

^{18a}May ¹⁹that Indra ¹⁶with his retinue of Maruts ^{18b}be ¹⁷with us ²⁰for our increase. [14/235]

⁴(in the) [ut] high (3.5.10) [saveṣu] creation (8.102.6), outpourings (5.82.6), shapes [formations] (7.4.6); in the exaltation (1.102.1)

स सव्येन यमति ब्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।

स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विंद्र ऊती ॥ 01.100.09 ॥

सः¹ । सव्येन² । यमति³ । ब्राधतः⁴ । चित्⁵ । सः⁶ । दक्षिणे⁷ । सम्गृभीता⁸ । कृतानि⁹ ।

सः¹⁰ । कीरिणा¹¹ । चित्¹² । सनिता¹³ । धनानि¹⁴ । मरुत्वान्¹⁵ । नः¹⁶ । भवतु¹⁷ । इन्द्रः¹⁸ । ऊती¹⁹ ॥

saḥ | savyena | yamati | vrādhataḥ | cit | saḥ | dakṣiṇe | sam-gr̥bhītā | kṛtāni |
saḥ | kīriṇā | cit | sanitā | dhanāni | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

^{1,2}His left hand ³represses ⁴those who grow too large, ^{6,7}his right hand ⁸gathers together ⁹the things done. ¹⁰He ¹³shall conquer ¹¹by the doer ¹⁴heaven's riches.

^{17a}May ¹⁸that Indra ¹⁵with his retinue of Maruts ^{17b}be ¹⁶with us ¹⁹for our increase. [14/235]

¹He ²with his left hand ³controls (8.11.7) ⁴the mighty foe (10.69.11). ⁶He ⁷with his right hand...

¹¹by the bard, by one who praises (5.4.10), by the singer of the hymn (8.103.13)

स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्नृद्य ।

स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विंद्र ऊती ॥ 01.100.10 ॥

सः¹ । ग्रामेभिः² । सनिता³ । सः⁴ । रथेभिः⁵ । विदे⁶ । विश्वाभिः⁷ । कृष्टिभिः⁸ । नु⁹ । अद्य¹⁰ ।
सः¹¹ । पौंस्येभिः¹² । अभिऽभूः¹³ । अशस्तीः¹⁴ । मरुत्वान्¹⁵ । नः¹⁶ । भवतु¹⁷ । इन्द्रः¹⁸ । ऊती¹⁹ ॥

saḥ | grāmebhiḥ | sanitā | saḥ | rathebhiḥ | vide | viśvābhiḥ | kṛṣṭi-bhiḥ | nu | adya |
saḥ | paumsyebhiḥ | abhi-bhūḥ | aśastīḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹This is he ³that shall conquer ²with his hosts and ⁵his chariots; ¹⁰today ⁶he is known ⁷by all
⁸the nations. ^{11,12}His strength ¹³overpowers ¹⁴the denials of the Word.

^{17a}May ¹⁸that Indra ¹⁵with his retinue of Maruts ^{17b}be ¹⁶with us ¹⁹for our increase. [14/236]

⁸worlds of creatures where works are done [15/118]

¹¹He ¹²by his virile might (1.100.3);

¹⁴all denials of expression (4.48.2)

स जामिभिर्यत्समजाति मीळहेऽजामिभिर्वा पुरुहूत एवैः ।

अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.11 ॥

सः¹ । जामिऽभिः² । यत्³ । सम्ऽअजाति⁴ । मीळहे⁵ । अजामिऽभिः⁶ । वा⁷ । पुरुऽहूतः⁸ । एवैः⁹ ।
अपाम्¹⁰ । तोकस्य¹¹ । तनयस्य¹² । जेषे¹³ । मरुत्वान्¹⁴ । नः¹⁵ । भवतु¹⁶ । इन्द्रः¹⁷ । ऊती¹⁸ ॥

saḥ | jāmi-bhiḥ | yat | sam-ajāti | mīḷhe | ajāmi-bhiḥ | vā | puru-hūtaḥ | evaiḥ |
apām | tokasya | tanayasya | jeṣe | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

⁸These many creatures [puru] have called to him [hūtaḥ] and ⁵in his rain of bounty ¹he
⁴courses [²with his companions – 1.71.7] ⁹with his Rushing Ones ¹³to the conquest ¹⁰of the
Waters and ¹¹Son and ¹²the creation from our body.

^{16a}May ¹⁷that Indra ¹⁴with his retinue of Maruts ^{16b}be ¹⁵with us ¹⁸for our increase. [14/236]

⁹with their journeyings (4.2.12)

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।

चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.12 ॥

सः¹ । वज्रऽभृत्² । दस्युऽहा³ । भीमः⁴ । उग्रः⁵ । सहस्रऽचेताः⁶ । शतऽनीथः⁷ । ऋभ्वा⁸ ।
चम्रीषः⁹ । नः¹⁰ । शवसा¹¹ । पाञ्चऽजन्यः¹² । मरुत्वान्¹³ । नः¹⁴ । भवतु¹⁵ । इन्द्रः¹⁶ । ऊती¹⁷ ॥

saḥ | vajra-bhṛt | dasyu-hā | bhīmaḥ | ugraḥ | sahasra-cetāḥ | śata-nīthaḥ | ṛbhvā |
camrīṣaḥ | na | śavasā | pāñca-janyaḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹He is ²armed [bhṛt] with the thunderbolt [vajra] and ³a slayer [hā] of the Destroyers [dasyu],
¹he is ⁵strong and ⁴terrible and ⁸far-moving, ⁶he is the master of a thousand [sahasra]
wisdoms [cetāḥ] and ⁷a hundred [śata] leadings [nīthaḥ]. ¹¹He is in his power ¹⁰as if ⁹the
nectar-cup ¹²of the five [pāñca] peoples of men [janyaḥ].

^{15a}May ¹⁶that Indra ¹³with his retinue of Maruts ^{15b}be ¹⁴with us ¹⁷for our increase. [14/236]

तस्य वज्रः क्रंदति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान् ।

तं सचते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.13 ॥

तस्य¹ । वज्रः² । क्रन्दति³ । स्मत्⁴ । स्वःऽसाः⁵ । दिवः⁶ । न⁷ । त्वेषः⁸ । रवथः⁹ । शिमीऽवान्¹⁰ ।
तम्¹¹ । सचन्ते¹² । सनयः¹³ । तम्¹⁴ । धनानि¹⁵ । मरुत्वान्¹⁶ । नः¹⁷ । भवतु¹⁸ । इन्द्रः¹⁹ । ऊती²⁰ ॥

tasya | vajraḥ | krandati | smat | svaḥ-sāḥ | divaḥ | na | tveṣaḥ | ravathaḥ | śimī-vān |
tam | sacante | sanayaḥ | tam | dhanāni | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹His ²thunder ⁴harmoniously ³cries aloud ⁵conquering [sāḥ] the World of the Sun [svaḥ] and
⁷is as if ¹⁰the rending ⁸luminous ⁹shout ⁶of Heaven. ¹³Conquests ¹²cleave ¹¹to him and ¹⁵all
kinds of riches.

^{18a}May ¹⁹that Indra ¹⁶with his retinue of Maruts ^{18b}be ¹⁷with us ^{20c}for our increase. [14/236]

⁴at once (2.4.9, 7.3.8)

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीं ।

स पारिषत्क्रतुभिर्मदसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.14 ॥

यस्य¹ । अजस्रम्² । शवसा³ । मानम्⁴ । उक्थम्⁵ । परिऽभुजत्⁶ । रोदसी⁷ इति । विश्वतः⁸ । सीम्⁹ ।
सः¹⁰ । पारिषत्¹¹ । क्रतुऽभिः¹² । मन्दसानः¹³ । मरुत्वान्¹⁴ । नः¹⁵ । भवतु¹⁶ । इन्द्रः¹⁷ । ऊती¹⁸ ॥

yasya | ajasram | śavasā | mānam | uktham | pari-bhujat | rodasī iti | viśvataḥ | sīm |
saḥ | pāriṣat | kratu-bhiḥ | mandasānaḥ | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

¹His ²unbroken ⁵word ⁴measures ³with its thought ⁷earth and heaven and world ⁶to enjoy
them [bhujat] in its embrace [pari] ⁸from each side and ⁹all around. ¹⁰He ¹¹shall carry us
beyond them ¹³in the rapture of his intoxication ¹²by the might of his will.

^{16a}May ¹⁷that Indra ¹⁴with his retinue of Maruts ^{16b}be ¹⁵with us ^{18c}for our increase. [14/236]

³in his might (3.3.9)

न यस्य देवा देवता न मर्ता आपश्चन शवसो अंतमापुः ।

स प्ररिक्वा त्वक्षसा क्षमो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥ 01.100.15 ॥

न¹ । यस्य² । देवाः³ । देवता⁴ । न⁵ । मर्ताः⁶ । आपः⁷ । चन⁸ । शवसः⁹ । अन्तम्¹⁰ । आपुः¹¹ ।
सः¹² । प्रऽरिक्वा¹³ । त्वक्षसा¹⁴ । क्षमः¹⁵ । दिवः¹⁶ । च¹⁷ । मरुत्वान्¹⁸ । नः¹⁹ । भवतु²⁰ । इन्द्रः²¹ । ऊती²² ॥

na | yasya | devāḥ | devatā | na | martāḥ | āpaḥ | cana | śavasahaḥ | antam | āpuḥ |
saḥ | pra-rikvā | tvakṣasā | kṣmaḥ | divaḥ | ca | marutvān | naḥ | bhavatu | indraḥ | ūtī ॥

³Gods ⁴in their godheads ¹cannot ¹¹reach ¹⁰any end ²of his ⁹puissance, ⁵nor ⁶mortals ¹¹come
²to it, ⁸nor ⁷these waters ¹¹attain ²to it. ¹²He ¹³exceeds ¹⁴by his all-cleaving strength ¹⁵earth
¹⁷and ¹⁶heaven.

^{20a}May ²¹that Indra ¹⁸with his retinue of Maruts ^{20b}be ¹⁹with us ^{22c}for our increase. [14/236]

रोहिच्छयावा सुमदंशुर्लालामीर्द्युक्षा राय ऋज्राश्वस्य ।

वृषण्वंतं विभ्रती धूर्षु रथं मद्रा चिकेत नाहुषीषु विक्षु ॥ 01.100.16 ॥

रोहि॑त् । श्यावा॑ । सुमत्सु॑अंशुः³ । ललामीः⁴ । द्युक्षा⁵ । राये⁶ । ऋज्रसु॑अश्वस्य⁷ ।
वृषणु॑वन्तम्⁸ । बिभ्रती⁹ । धूःसु¹⁰ । रथम्¹¹ । मन्द्रा¹² । चिकेत¹³ । नाहुषीषु¹⁴ । विक्षु¹⁵ ॥

rohit | śyāvā | sumat-aṃśuḥ | lalāmīḥ | dyukṣā | rāye | ṛjra-aśvasya |
vṛṣaṇ-vantam | bibhratī | dhūḥ-su | ratham | mandrā | ciketa | nāhuṣīṣu | vikṣu ॥

¹²His rapturous mare ¹who is red and ²bay of hue and ³of a happy [sumat] lustre [aṃśuḥ] and ⁴a blaze is upon her forehead and ⁵heaven is her dwelling-place ¹³has awakened to knowledge ¹⁴among the human ¹⁵peoples ⁶for the felicity ⁷of Rijraswa and ⁹she comes bearing ¹⁰in his yoke ¹¹the chariot ⁸with the Mighty One. [14/236]

⁵inhabitant [kṣā] of heaven [dyu] or who dwells [kṣā] in the light [dyu] (2.2.1);

¹⁵among peoples ¹⁴who dwell as neighbours (10.80.6)

एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः ।

ऋज्राश्वः प्रष्टिभिरंबरीषः सहदेवो भयमानः सुराधाः ॥ 01.100.17 ॥

एतत्¹ । त्यत्² । ते³ । इन्द्र⁴ । वृष्णे⁵ । उक्थम्⁶ । वार्षागिराः⁷ । अभि⁸ । गृणन्ति⁹ । राधः¹⁰ ।
ऋज्रसु॑अश्वः¹¹ । प्रष्टिभिः¹² । अम्बरीषः¹³ । सहसु॑देवः¹⁴ । भयमानः¹⁵ । सुसुराधाः¹⁶ ॥

etat | tyat | te | indra | vṛṣṇe | uktham | vāṛṣāgīrāḥ | abhi | gṛṇanti | rādhaḥ |
ṛjra-aśvaḥ | praṣṭi-bhiḥ | ambarīṣaḥ | saha-devaḥ | bhayamānaḥ | su-rādhāḥ ॥

⁷The sons of Vrishagira, ¹¹Rijraswa ¹²with those who stand behind him and ¹³Ambarisha and ¹⁴Sahadeva and ¹⁵Bhayamana and ¹⁶Suradhas, ⁴O Indra, ^{8,9}speak ⁶the utterance ^{2,1}that is ¹⁰an opulent joy ³of thee, of thee ⁵the Mighty One. [14/237]

दस्यूंछिम्यूंश्च पुरुहूत एवैहत्वा पृथिव्यां शर्वा नि बर्हीत् ।

सनत्क्षेत्रं सखिभिः श्वित्त्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥ 01.100.18 ॥

दस्यून¹ । शिम्यून² । च³ । पुरुहूतः⁴ । एवैः⁵ । हत्वा⁶ । पृथिव्याम्⁷ । शर्वा⁸ । नि⁹ । बर्हीत्¹⁰ ।
सनत्¹¹ । क्षेत्रम्¹² । सखिभिः¹³ । श्वित्त्येभिः¹⁴ । सनत्¹⁵ । सूर्यम्¹⁶ । सनत्¹⁷ । अपः¹⁸ । सुवज्रः¹⁹ ॥

dasyūn | śimyūn | ca | puru-hūtaḥ | evaiḥ | hatvā | pṛthivyām | śarvā | ni | barhīt |
sanat | kṣetram | sakhi-bhiḥ | śvitnyebhiḥ | sanat | sūryam | sanat | apaḥ | su-vajraḥ ॥

¹⁹The Lord of the thunderbolt ⁴to whom the many [puru] call [hūtaḥ] ⁶shall slay, ^{9,10}shall crush down ⁷on our earth ²the embattled Renders and ¹Destroyers and ¹⁴with his white-shining ¹³comrades ¹¹conquer ¹²the Field and ¹⁵conquer ¹⁶the Sun and ¹⁷conquer ¹⁸the Waters. [14/237]

¹⁴with his shining ¹³comrades ¹¹he wins for possession ¹²the field (is this not the field in which the Atri saw the shining cows?), ¹⁵wins ¹⁶the sun, ¹⁷wins ¹⁸the waters [15/153]

⁸with (his) arrow (10.87.6)

¹²This field, kṣetra, is only another image for the luminous home (kṣaya) to which the gods by the sacrifice lead the human soul. (15/194)

विश्वाहेंद्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.100.19 ॥

विश्वाहा¹ । इन्द्रः² । अधिऽवक्ता³ । नः⁴ । अस्तु⁵ । अपरिऽहृताः⁶ । सनुयाम⁷ । वाजम्⁸ ।

तत्⁹ । नः¹⁰ । मित्रः¹¹ । वरुणः¹² । ममहन्ताम्¹³ । अदितिः¹⁴ । सिन्धुः¹⁵ । पृथिवी¹⁶ । उत¹⁷ । द्यौः¹⁸ ॥

viśvāhā | indrah | adhi-vaktā | naḥ | astu | अपरि-hvṛtāḥ | sanuyāma | vājam |

tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

^{5a}Let ²Indra ^{5b}be ¹ever ⁴our ³spokesman ^{7a}so that ⁶untuned [apari] to crookedness [hvṛtāḥ]

^{7b}we may conquer ⁸heaven's plenty. ⁹This ^{13a}let ¹¹Mitra and ¹²Varuna and ¹⁴the Mother Infinite

^{13b}magnify in me and ¹⁵the great River ¹⁷and ¹⁶Earth ¹⁷and ¹⁸Heaven. [14/237]

¹ through all [viśvā] the days [āhā] (3.16.2)

¹³ [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

SUKTA 101

प्र मंदिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्वृजिश्चना ।

अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे ॥ 01.101.01 ॥

प्र¹ । मन्दिने² । पितुऽमत्³ । अर्चत⁴ । वचः⁵ । यः⁶ । कृष्णऽगर्भाः⁷ । निःऽअहन्⁸ । ऋजिश्चना⁹ ।

अवस्यवः¹⁰ । वृषणम्¹¹ । वज्रऽदक्षिणम्¹² । मरुत्वन्तम्¹³ । सख्याय¹⁴ । हवामहे¹⁵ ॥

pra | mandine | pitu-mat | arcata | vacaḥ | yaḥ | kṛṣṇa-garbhāḥ | niḥ-ahan | ṛjīśvanā |
avasyavaḥ | vṛṣaṇam | vajra-dakṣiṇam | marutvantam | sakhyāya | havāmahe ॥

^{1,4}Sing ⁵a word ³full [mat] of the nectar draught [pitu] ²to that rapturous drinker [Indra], for ⁹by this wine of straight-going impulse ⁶he ⁸has smitten [ahan] and driven out [niḥ] ⁷the mothers [garbhāḥ] of the Dark Nation [kṛṣṇa]. ¹⁰Desiring [yavaḥ] increase [avas] ¹⁵we call ¹¹to the Strong One ¹²in whose right hand [dakṣiṇam] is the thunderbolt [vajra].

¹⁵Call we ¹³Indra with his retinue of Maruts ¹⁴to be our comrade and friend. [14/237]

यो व्यंसं जाहृषाणेन मन्युना यः शंबरं यो अहन्पिपुमव्रतं ।

इन्द्रो यः शुष्णमशुषं न्यावृणङ्करुत्वन्तं सख्याय हवामहे ॥ 01.101.02 ॥

यः¹ । विऽअंसम्² । जहृषाणेन³ । मन्युना⁴ । यः⁵ । शम्बरम्⁶ । यः⁷ । अहन्⁸ । पिपुम्⁹ । अव्रतम्¹⁰ ।

इन्द्रः¹¹ । यः¹² । शुष्णम्¹³ । अशुषम्¹⁴ । नि¹⁵ । अवृणक्¹⁶ । मरुत्वन्तम्¹⁷ । सख्याय¹⁸ । हवामहे¹⁹ ॥

yaḥ | vi-aṃsam | jahṛṣāṇena | manyunā | yaḥ | śambaram | yaḥ | ahan | piprum | avratam |
indrah | yaḥ | śuṣṇam | aśuṣam | ni | avṛṇak | marutvantam | sakhyāya | havāmahe ॥

¹He ⁸has slain ³in his exultant ⁴wrath ²the shoulderless Demon [Vritra], ⁵he ⁸has smitten ⁶Shambara and ⁹Pipru ¹⁰who kept not the law. ¹²He ¹⁶has torn ¹⁵down ¹³Sushna and ¹⁴that evil Power had no strength against him.

¹⁹Call we Indra ¹⁷with his retinue of Maruts ¹⁸to be our comrade and friend. [14/237]

¹⁰avratam - The Dasyu or un-Aryan, whether human or superhuman, is *he who is void of these diviner workings*, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 fn 7]

यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः ।

यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे ॥ 01.101.03 ॥

यस्य¹ । द्यावापृथिवी² इति । पौंस्यम्³ । महत्⁴ । यस्य⁵ । व्रते⁶ । वरुणः⁷ । यस्य⁸ । सूर्यः⁹ ।

यस्य¹⁰ । इन्द्रस्य¹¹ । सिन्धवः¹² । सश्चति¹³ । व्रतम्¹⁴ । मरुत्वन्तम्¹⁵ । सख्याय¹⁶ । हवामहे¹⁷ ॥

yasya | dyāvāpṛthivī iti | pauṃsyam | mahat | yasya | vrate | varuṇaḥ | yasya | sūryaḥ |
yasya | indrasya | sindhavaḥ | saścati | vratam | marutvantam | sakhyāya | havāmahe ॥

²Heaven and earth are ¹his ⁴vast ³force; ⁷Varuna and ⁹the Sun ^{6a}act in the way of ⁸his ^{6b}working; ¹²the Rivers ¹³cleave ¹⁴to the law ¹¹of Indra.

¹⁷Call we ¹⁵Indra with his retinue of Maruts ¹⁶to be our comrade and friend. [14/237]

¹²sindhavaḥ - All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

यो अश्वानां यो गवां गोपतिर्वशी य आरितः कर्मणिकर्मणि स्थिरः ।

वीळोश्चिदिद्रो यो असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे ॥ 01.101.04 ॥

यः¹ । अश्वानाम्² । यः³ । गवाम्⁴ । गोऽपतिः⁵ । वशी⁶ । यः⁷ । आरितः⁸ । कर्मणिऽकर्मणि⁹ । स्थिरः¹⁰ ।

वीळोः¹¹ । चित्¹² । इन्द्रः¹³ । यः¹⁴ । असुन्वतः¹⁵ । वधः¹⁶ । मरुत्वन्तम्¹⁷ । सख्याय¹⁸ । हवामहे¹⁹ ॥

yaḥ | aśvānām | yaḥ | gavām | go-patiḥ | vaśī | yaḥ | āritaḥ | karmaṇi-karmaṇi | sthiraḥ | vīloḥ | cit | indraḥ | yaḥ | asunvataḥ | vadhaḥ | marutvantam | sakhyāya | havāmahe ॥

¹He is ⁵the kine-master ⁴of the cows and ⁶the master ²of the horses. ⁸Opposed ¹⁰he stands firm ⁹in work and work. ¹⁴He is ¹⁶the smiter ^{11a}of ¹²even ^{11b}the stubbornly strong ¹⁵who gives not the offering of the nectar-wine.

¹⁹Call we ¹⁷Indra with his retinue of Maruts ¹⁸to be our comrade and friend. [14/237-8]

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।

इन्द्रो यो दस्यूरधराँ अवातिरन्मरुत्वन्तं सख्याय हवामहे ॥ 01.101.05 ॥

यः¹ । विश्वस्य² । जगतः³ । प्राणतः⁴ । पतिः⁵ । यः⁶ । ब्रह्मणे⁷ । प्रथमः⁸ । गाः⁹ । अविन्दत्¹⁰ ।

इन्द्रः¹¹ । यः¹² । दस्यून¹³ । अधरान्¹⁴ । अवऽअतिरत्¹⁵ । मरुत्वन्तम्¹⁶ । सख्याय¹⁷ । हवामहे¹⁸ ॥

yaḥ | viśvasya | jagataḥ | prāṇataḥ | patiḥ | yaḥ | brahmaṇe | prathamah | gāḥ | avindat | indraḥ | yaḥ | dasyūn | adharān | ava-atirat | marutvantam | sakhyāya | havāmahe ॥

¹This is he who is ⁵the lord ²of all that ³moves and ⁴breathes. ⁸First of the gods, ⁶he ¹⁰found ⁹the radiances ⁷for the singer of the Word; ¹²he ¹⁵has thrust down ¹³the Destroyers and ¹⁴put them below him.

¹⁸Call we ¹⁶Indra with his retinue of Maruts ¹⁷to be our comrade and friend. [14/238]

यः शूरेभिर्व्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभिः ।

इंद्रं यं विश्वा भुवनाभि संदधुर्मरुत्वन्तं सख्याय हवामहे ॥ 01.101.06 ॥

यः¹ । शूरेभिः² । हव्यः³ । यः⁴ । च⁵ । भीरुभिः⁶ । यः⁷ । धावत्भिः⁸ । हूयते⁹ । यः¹⁰ । च¹¹ । जिग्युभिः¹² ।

इन्द्रम्¹³ । यम्¹⁴ । विश्वा¹⁵ । भुवना¹⁶ । अभि¹⁷ । सम्दधुः¹⁸ । मरुत्वन्तम्¹⁹ । सख्याय²⁰ । हवामहे²¹ ॥

yaḥ | śūrebhiḥ | havyaḥ | yaḥ | ca | bhīru-bhiḥ | yaḥ | dhāvat-bhiḥ | hūyate | yaḥ | ca | jigyubhiḥ | indram | yam | viśvā | bhuvanā | abhi | sam-dadhuḥ | marutvantam | sakhyāya | havāmahe ॥

²The heroes ³call to him ⁵and ⁶the cowards; ⁸the runners ⁹cry to him and ¹²the victors. ¹³To Indra ¹⁵all ¹⁶these worlds of beings ¹⁷turn and ¹⁸they grapple in him and are joined.

Call we Indra with his retinue of Maruts to be our comrade and friend. [14/238]

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।

इंद्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥ 01.101.07 ॥

रुद्राणाम्¹ । एति² । प्रऽदिशा³ । विऽचक्षणः⁴ । रुद्रेभिः⁵ । योषा⁶ । तनुते⁷ । पृथु⁸ । ज्रयः⁹ ।
इन्द्रम्¹⁰ । मनीषा¹¹ । अभि¹² । अर्चति¹³ । श्रुतम्¹⁴ । मरुत्वन्तम्¹⁵ । सख्याय¹⁶ । हवामहे¹⁷ ॥

rudrāṇām | eti | pra-diśā | vi-cakṣaṇaḥ | rudrebhiḥ | yoṣā | tanute | pṛthu | jrayaḥ |
indram | manīṣā | abhi | arcati | śrutam | marutvantam | sakhyāya | havāmahe ॥

⁴This is the Wise in sight [Indra] ²who moves ³by the direction ¹of the Violent Ones [Maruts], and ⁵by the Violent Ones ⁶the beloved Woman ⁷forms ⁸a wide ⁹field for her swiftness. ¹¹The thinking mind ¹⁴has hearkened ¹⁰to Indra and ^{12,13}it sings to him the word of light.

¹⁷Call we ¹⁵Indra with his retinue of Maruts ¹⁶to be our comrade and friend. [14/238]

⁴All-seeing or clear-seeing (3.3.10)

⁹speed-ranges (6.6.6)

यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।

अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ॥ 01.101.08 ॥

यत्¹ । वा² । मरुत्वः³ । परमे⁴ । सधऽस्थे⁵ । यत्⁶ । वा⁷ । अवमे⁸ । वृजने⁹ । मादयासे¹⁰ ।
अतः¹¹ । आ¹² । याहि¹³ । अध्वरम्¹⁴ । नः¹⁵ । अच्छ¹⁶ । त्वाऽया¹⁷ । हविः¹⁸ । चकृम¹⁹ । सत्यराधः²⁰ ॥

yat | vā | marutvaḥ | parame | sadha-sṭhe | yat | vā | avame | vṛjane | mādayāse |
ataḥ | ā | yāhi | adhvaram | naḥ | accha | tvā-yā | haviḥ | cakṛma | satya-rādhaḥ ॥

^{1,2}Whether ¹⁰thou art drinking of rapture ⁴in that highest ⁵session ^{6,7}or ⁸in this lowest ⁹strength, ¹¹thence ^{12,13}come, ³O Leader of Life-Gods, ¹⁶towards ¹⁵our ¹⁴sacrifice; ¹⁹for we have made ready ¹⁸the wine of the offering ¹⁷in desire [yā] of thee [tvā] ²⁰whose joyful riches [rādhaḥ] are the Truth [satya]. [14/238]

⁴supramental beyond (parame) ⁸the lower (avame) ⁵sessions (sadha-sṭhe), Dyaus, Antariksha and Prithivi [15/176];

⁵The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds. [15/430 fn 1]; Earth, the mid-world and heaven are the triple (*tri*) place of the conscious being's progressive self-fulfilling (*sadhastha*), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

⁹struggle (6.11.6)

त्वायेंद्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।

अथा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥ 01.101.09 ॥

त्वाऽया¹ । इन्द्र² । सोमम्³ । सुषुमा⁴ । सुदक्ष⁵ । त्वाऽया⁶ । हविः⁷ । चकृम⁸ । ब्रह्मऽवाहः⁹ ।
अध¹⁰ । नियुत्वः¹¹ । सगणः¹² । मरुत्ऽभिः¹³ । अस्मिन्¹⁴ । यज्ञे¹⁵ । बर्हिषि¹⁶ । मादयस्व¹⁷ ॥

tvā-yā | indra | somam | susuma | su-dakṣa | tvā-yā | haviḥ | cakṛma | brahma-vāhaḥ |
adha | niyutvaḥ | sa-gaṇaḥ | marut-bhiḥ | asmin | yajñe | barhiṣi | mādayasva ॥

⁵O strong [su] Thinker [dakṣa], ¹in desire [yā] of thee [tvā] ⁴we have pressed ³the nectar-juice, ⁶in desire [yā] of thee [tvā] ⁸we have made ready ⁷the wine of the offering ⁹that chariots [vāhaḥ] the Word [brahma]. ¹¹Driver of the steeds of the Breath, come ¹⁰then ¹²with thy hosts [¹³the Maruts]. ¹⁷Drink rapture ¹⁴in this ¹⁵sacrifice, ¹⁶on this sacred seat. [14/238]

⁴we have created [suma] perfectly [su] (10.3.1) ⁵O perfect [su] in discernment [dakṣa] (5.11.1)

¹⁰अथा. अ-धा = in this or that way, thus, but also then or now [16/696]

¹¹Vayu's [steeds] are *niyut*, steeds of the yoking, for they represent those dynamic movements which yoke the energy to its action. But although they are the horses of Vayu, they have to be driven by Indra, the movements of the Master of nervous and vital energy guided by the Master of mind. [15/312]

मादयस्व हरिभिर्ये त इन्द्र विष्यस्व शिप्रे वि सृजस्व धेने ।

आ त्वा सुशिप्र हरयो वहंतूशन्हव्यानि प्रति नो जुषस्व ॥ 01.101.10 ॥

मादयस्व¹ । हरिऽभिः² । ये³ । ते⁴ । इन्द्र⁵ । वि⁶ । स्यस्व⁷ । शिप्रे⁸ इति । वि⁹ । सृजस्व¹⁰ । धेने¹¹ इति ।

आ¹² । त्वा¹³ । सुशिप्र¹⁴ । हरयः¹⁵ । वहन्तु¹⁶ । उशन्¹⁷ । हव्यानि¹⁸ । प्रति¹⁹ । नः²⁰ । जुषस्व²¹ ॥

mādayasva | hari-bhiḥ | ye | te | indra | vi | syasva | śipre iti | vi | sṛjasva | dhene iti |
ā | tvā | su-śipra | harayaḥ | vahantu | uśan | havyaṇi | prati | naḥ | juṣasva ॥

¹Joy and be drunken, ⁵O Indra, ²thou with the bright horses ³which are ⁴thine. ⁷Open ⁶wide ⁸thy jaws, ^{9,10}let loose ¹¹the double stream. ¹⁴O god with fair strong chin, ^{12,16a}bid ¹⁵thy bright horses ^{16b}bring ¹³thee, ¹⁷desire ¹⁸our offerings, ^{21a}lean ¹⁹to ²⁰us ^{21b}in thy heart. [14/238]

²¹ accept with pleasure (5.4.4)

मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.101.11 ॥

मरुत्स्तोत्रस्य¹ । वृजनस्य² । गोपाः³ । वयम्⁴ । इन्द्रेण⁵ । सनुयाम⁶ । वाजम्⁷ ।

तत्⁸ । नः⁹ । मित्रः¹⁰ । वरुणः¹¹ । महन्ताम्¹² । अदितिः¹³ । सिन्धुः¹⁴ । पृथिवी¹⁵ । उत¹⁶ । द्यौः¹⁷ ॥

marut-stotrasya | vṛjanasya | gopāḥ | vayam | indreṇa | sanuyāma | vājam |
tat | naḥ | mitraḥ | varuṇaḥ | mahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

⁴May we be ³the guardians ²of the strength ¹that is hymned [stotrasya] by the Life-Gods [marut] and ⁵by Indra ⁶get us ⁷heaven's plenty. ⁸This ^{12a}let ¹⁰Mitra and ¹¹Varuna and ¹³the Mother Infinite ^{12b}magnify to me and ¹⁴the great River and ¹⁵Earth ¹⁶and ¹⁷Heaven. [14/238]

¹² [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

SUKTA 102

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।

तमुत्सवे च प्रसवे च सासहिमिंद्रं देवासः शवसामदन्ननु ॥ 01.102.01 ॥

इमाम्¹ । ते² । धियम्³ । प्र⁴ । भरे⁵ । महः⁶ । महीम्⁷ । अस्य⁸ । स्तोत्रे⁹ । धिषणा¹⁰ । यत्¹¹ । ते¹² । आनजे¹³ ।
तम्¹⁴ । उत्सवे¹⁵ । च¹⁶ । प्रसवे¹⁷ । च¹⁸ । ससहिम्¹⁹ । इन्द्रम्²⁰ । देवासः²¹ । शवसा²² । अमदन्²³ । अनु²⁴ ॥

imām | te | dhiyam | pra | bhare | mahāḥ | mahīm | asya | stotre | dhiṣaṇā | yat | te | ānaje |
tam | ut-save | ca | pra-save | ca | sasahim | indram | devāsaḥ | śavasā | amadan | anu ॥

¹Behold ^{4,5}I bring ²thee ³a thought ⁷great and ⁶of the Great One, ¹¹because it is ¹²thy ¹⁰thinking mind ¹³that has wrought ⁹in the song of the human seer. ¹⁴This is that ²⁰Indra ²⁴in the wake of ²²whose force ²¹the gods ²³take rapture ¹⁹when he puts forth his might ¹⁵in the exaltation and ¹⁷the birth. [14/239]

⁴(in the) [ut] high (3.5.10) [saveṣu] creation (8.102.6), outpourings (5.82.6), shapes [formations] (7.4.6)

[Notes]

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. Here we have the very word that can most appropriately express this settling in of the mantra, *dhishnya* [here, dhiṣaṇā], combined with the word *girah* [here, stotre]. [14/49]

अस्य श्रवो नद्यः सप्त विभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।

अस्मे सूर्याचंद्रमसाभिचक्षे श्रद्धे कमिंद्र चरतो वितर्तुरं ॥ 01.102.02 ॥

अस्य¹ । श्रवः² । नद्यः³ । सप्त⁴ । विभ्रति⁵ । द्यावाक्षामा⁶ । पृथिवी⁷ । दर्शतम्⁸ । वपुः⁹ ।
अस्मे¹⁰ इति । सूर्याचन्द्रमसा¹¹ । अभिचक्षे¹² । श्रद्धे¹³ । कम्¹⁴ । इन्द्र¹⁵ । चरतः¹⁶ । विस्तर्तुरम्¹⁷ ॥

asya | śravaḥ | nadyaḥ | sapta | bibhrati | dyāvākṣāmā | pṛthivī | darśatam | vapuḥ |
asme iti | sūryācandramasā | abhi-cakṣe | śraddhe | kam | indra | carataḥ | vi-tarturam ॥

⁴The seven ³rivers ⁵carry ¹his ²word; ⁷the wide ⁶heaven and earth are ⁹his body ⁸for our seeing. ¹¹The sun and moon ¹⁶go ¹⁷cutting their paths, ¹⁵O Indra, ^{12a}that ¹⁰in us ^{12b}there may be vision and ¹³faith. [14/239]

⁴sapta ³nadyaḥ - 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. [15/98-9]; The knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati has to be confirmed or held in thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness are to be held in the seven forms or movements of divine being. [15/179]

¹⁷alternately [Monier Williams]

तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।

आजा न इंद्र मनसा पुरुष्टुत त्वायद्भ्यो मघवच्छर्म यच्छ नः ॥ 01.102.03 ॥

तम्¹ । स्म² । रथम्³ । मघऽवन्⁴ । प्र⁵ । अव⁶ । सातये⁷ । जैत्रम्⁸ । यम्⁹ । ते¹⁰ । अनुऽमदाम¹¹ । सम्ऽगमे¹² ।
आजा¹³ । नः¹⁴ । इंद्र¹⁵ । मनसा¹⁶ । पुरुऽस्तुत¹⁷ । त्वायत्ऽभ्यः¹⁸ । मघऽवन्¹⁹ । शर्म²⁰ । यच्छ²¹ । नः²² ॥

tam | sma | ratham | magha-van| pral aval sātayel jaitram| yam| tel anu-madāmal sam-gamel
ājā | naḥ | indra | manasā | puru-stuta | tvāyat-bhyaḥ | magha-van | śarma | yaccha | naḥ ॥

^{5,6}Forward ¹with that ³chariot ¹⁰of thine, ⁴King of Riches, ^{11a}that we may rejoice in its ⁸victor
^{11b}wake ¹²in the shock, ¹³in the battle. ¹⁷Hymned art thou [stuta] with many voices [puru] ¹⁶by
the mind. ¹⁵O Indra, ¹⁹King of Riches, ²¹give ¹⁸to men [²²to us] who desire [yat-bhyaḥ] thee
[tvā] ²⁰thy bliss and peace. [14/239]

^{11a}that we may rejoice [madāma] ⁸in its victor ^{11b}after [anu – 5.1.8] ¹²coming together ⁷for the conquest (5.5.4)

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।

अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्या रुज ॥ 01.102.04 ॥

वयम्¹ । जयेम² । त्वया³ । युजा⁴ । वृतम्⁵ । अस्माकम्⁶ । अंशम्⁷ । उत्⁸ । अव⁹ । भरेऽभरे¹⁰ ।
अस्मभ्यम्¹¹ । इंद्र¹² । वरिवः¹³ । सुऽगम्¹⁴ । कृधि¹⁵ । प्र¹⁶ । शत्रूणाम्¹⁷ । मघऽवन्¹⁸ । वृष्या¹⁹ । रुज²⁰ ॥

vayam | jayema | tvayā | yujā | vṛtam | asmākam | aṁśam | ut | ava | bhare-bhare |
asmabhyam | indra | varivaḥ | su-gam | kṛdhi | pra | śatrūṇām | magha-van | vṛṣṇyā | ruja ॥

⁴Thou for our ally, ^{2a}may ¹we ^{2b}conquer ³by thee ⁵him who besets us; ^{8,9}raise up ⁶our ⁷portion
¹⁰in mellay and mellay, ¹⁵make ^{14a}the path of ¹¹our ^{14b}right journey ¹³to felicity ^{14c}easy to
travel. ¹²O Indra, ¹⁸King of Riches, ²⁰shatter ¹⁹the strengths ¹⁷of our foemen. [14/239]

¹⁰ or bringing and bringing (1.100.2); in fruitful battles (1.109.8)

¹³ highest good (4.50.9), supreme good (1.59.5)

नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः ।

अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हींद्र निभृतं मनस्तव ॥ 01.102.05 ॥

नाना¹ । हि² । त्वा³ । हवमानाः⁴ । जनाः⁵ । इमे⁶ । धनानाम्⁷ । धर्तः⁸ । अवसा⁹ । विपन्यवः¹⁰ ।
अस्माकम्¹¹ । स्म¹² । रथम्¹³ । आ¹⁴ । तिष्ठ¹⁵ । सातये¹⁶ । जैत्रम्¹⁷ । हि¹⁸ । इंद्र¹⁹ । निऽभृतम्²⁰ । मनः²¹ । तव²² ॥

nānā | hi | tvā | havamānāḥ | janāḥ | ime | dhanānām | dhartaḥ | avasā | vipanyavaḥ |
asmākam | sma | ratham | ā | tiṣṭha | sātaye | jaitram | hi | indra | ni-bhṛtam | manaḥ | tava ॥

⁶These ⁵human beings ¹⁰would grow luminous in knowledge ⁹by thy cherishing aid, ⁸O
Holder ⁷of the Wealth, ²and ⁴all are calling ³to thee ¹in their several ways; ^{14,15}mount upon
¹¹our ¹³chariot ¹⁶for the victory and getting. ¹⁸For ²²thy ²¹mind, ¹⁹O Indra, is ²⁰the intent mind
¹⁷that conquers. [14/239]

⁹ by thy protection (6.15.15);

¹⁰ who have the light (3.10.9);

¹⁶ for the conquest (5.5.4)

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मच्छतमूतिः खजंकरः ।

अकल्प इंद्रः प्रतिमानमोजसाथा जना वि ह्वयंते सिषासवः ॥ 01.102.06 ॥

गोऽजिता¹ । बाहू² इति । अमितऽक्रतुः³ । सिमः⁴ । कर्मन्ऽकर्मन्⁵ । शतम्ऽऊतिः⁶ । खजम्ऽकरः⁷ ।
अकल्पः⁸ । इंद्रः⁹ । प्रतिऽमानम्¹⁰ । ओजसा¹¹ । अथ¹² । जनाः¹³ । वि¹⁴ । ह्वयन्ते¹⁵ । सिषासवः¹⁶ ॥

go-jitā | bāhū iti | amita-kratuḥ | simaḥ | karman-karman | śatam-ūtiḥ | khajam-karaḥ |
akalpaḥ | indraḥ | prati-mānam | ojasā | atha | janāḥ | vi | hvayante | sisāsavaḥ ॥

²His arms are ¹conquerors [jitā] of the rays of the light [go], ³he is measureless [amita] in the power of his will [kratuḥ] and ⁴complete ⁵in every act and ⁶a hundredfold [śatam] increaser [ūtiḥ] and ⁷a maker [karaḥ] of battle [khajam]. ⁹Indra ⁸has not his like; ¹¹by his force ¹⁰he is the measure of all things, and [¹²so – 7.11.4] ¹⁴to all sides ¹³men ¹⁵are calling to him ¹⁶who desire their getting. [14/239]

उत्ते शतान्मघवन्नुच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।

अमात्रं त्वा धिषणा तित्विषे मह्यधा वृत्राणि जिघ्नसे पुरंदर ॥ 01.102.07 ॥

उत्¹ । ते² । शतात्³ । मघऽवन्⁴ । उत्⁵ । च⁶ । भूयसः⁷ । उत्⁸ । सहस्रात्⁹ । रिरिचे¹⁰ । कृष्टिषु¹¹ । श्रवः¹² ।
अमात्रम्¹³ । त्वा¹⁴ । धिषणा¹⁵ । तित्विषे¹⁶ । मही¹⁷ । अध¹⁸ । वृत्राणि¹⁹ । जिघ्नसे²⁰ । पुरम्ऽदर²¹ ॥

ut | te | śatāt | magha-van | ut | ca | bhūyasaḥ | ut | sahasrāt | ririce | kṛṣṭiṣu | śravaḥ |
amātram | tvā | dhiṣaṇā | titviṣe | mahī | adha | vṛtrāṇi | jighnase | puram-dara ॥

[⁴O King of the riches! – 6.15.15,] ²Thy ¹²word ¹¹in the peoples ¹⁰exceeds in its wealth ³the hundredfold ¹and ⁷the much more ^{5,6}and ⁹the thousandfold. ¹⁵When the thought mind is ¹⁷great, ^{16a}it kindles ¹⁴thee ¹³into measureless ^{16b}light and [¹⁸then - 1.72.10] ²⁰thou slayest ¹⁹the Coverers, ²¹O render [dara] of their cities [puram]. [14/239]

¹⁰overflows (1.59.5); ¹²inspired knowledge (1.73.8); ¹⁷by the great ¹⁵understanding (6.13.3)

त्रिविष्टिधातु प्रतिमानमोजसस्त्रिस्रो भूमीर्नृपते त्रीणि रोचना ।

अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिद्र जनुषा सनादसि ॥ 01.102.08 ॥

त्रिविष्टिऽधातु¹ । प्रतिऽमानम्² । ओजसः³ । तिस्रः⁴ । भूमीः⁵ । नृऽपते⁶ । त्रीणि⁷ । रोचना⁸ ।
अति⁹ । इदम्¹⁰ । विश्वम्¹¹ । भुवनम्¹² । ववक्षिथ¹³ । अशत्रुः¹⁴ । इंद्र¹⁵ । जनुषा¹⁶ । सनात्¹⁷ । असि¹⁸ ॥

triviṣṭi-dhātu | prati-mānam | ojasah | tisraḥ | bhūmīḥ | nṛ-pate | trīṇi | rocanā |
ati | idam | viśvam | bhuvanam | vavakṣitha | aśatruḥ | indra | januṣā | sanāt | asi ॥

²A measure ³of might ¹of a triple [tri] nature [dhatu] thou pervades [viṣṭi], ⁶O master [pate] of men [nṛ], ⁴the three ⁵earths and ⁷the three ⁸luminous worlds of heaven and ¹³thou drivest on ⁹beyond ¹¹all ¹⁰this ¹²universe, and ¹⁶from thy birth ¹⁴thou hadst no slayer and ¹⁸so art ¹⁷for ever. [14/239]

¹triviṣṭi-dhātu, the triple [tri] principle [dhatu] or triple [tri] material [dhatu] of existence, is the Sachchidananda of the Vedānta; in the ordinary language of the Veda it is *vasu*, substance, *ūrj*, abounding

force of our being, *priyam* or *mayas*, 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 [viṣṭi] the goal of our journey. [15/349]

[Notes]

There are three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divah*, as their three luminosities, *trini rocanani*. Their light descends upon the physical consciousness [triviṣṭi-dhātu] and effects the corresponding formations [prati-mānam] in its realms, the Vedic *parthivani rajansi*, earthly realms of light. They are also triple, *tisro p'rthivih*, the three earths [tisraḥ bhūmih]. [15/287]

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।

सेमं नः कारुमुपमन्युमुद्भिदमिद्रः कृणोतु प्रसवे रथं पुरः ॥ 01.102.09 ॥

त्वाम्¹ । देवेषु² । प्रथमम्³ । हवामहे⁴ । त्वम्⁵ । बभूथ⁶ । पृतनासु⁷ । सासहिः⁸ ।

सः⁹ । इमम्¹⁰ । नः¹¹ । कारुम्¹² । उपऽमन्युम्¹³ । उत्ऽभिदम्¹⁴ । इन्द्रः¹⁵ । कृणोतु¹⁶ । प्रऽसवे¹⁷ । रथम्¹⁸ । पुरः¹⁹ ॥

tvām | deveṣu | prathamam | havāmahe | tvam | babhūtha | pṛtanāsu | sasahiḥ |

saḥ | imam | naḥ | kārum | upa-manyum | ut-bhidam | indraḥ | kṛṇotul pra-savel ratham | puraḥ ॥

³First ²of the gods ⁴we call ¹to thee and ⁵thou ⁶hast been ⁸an overcomer ⁷in the fighting of the armies. Then ^{16a}may ¹⁵Indra ^{16b}make ¹⁴his upward [ut] breaking [bhidam] ¹⁸car ¹²of action and ¹³passion ^{16c}the power ¹⁹in our front ¹¹in our ¹⁷creation. [14/240]

त्वं जिगेथ न धना रुरोधितार्भेष्वजा मघवन्महत्सु च ।

त्वामुग्रमवसे सं शिशीमस्यथा न इंद्र हवनेषु चोदय ॥ 01.102.10 ॥

त्वम्¹ । जिगेथ² । न³ । धना⁴ । रुरोधित⁵ । अर्भेषु⁶ । अजा⁷ । मघऽवन्⁸ । महत्ऽसु⁹ । च¹⁰ ।

त्वाम्¹¹ । उग्रम्¹² । अवसे¹³ । सम्¹⁴ । शिशीमसि¹⁵ । अथ¹⁶ । नः¹⁷ । इन्द्र¹⁸ । हवनेषु¹⁹ । चोदय²⁰ ॥

tvam | jigeṭha | na | dhanā | rurodhitha | arbheṣu | ājā | magha-van | mahat-su | ca |

tvām | ugram | avase | sam | śiśīmasi | atha | naḥ | indra | havaneṣu | codaya ॥

Because ¹thou ²hast conquered ⁴much wealth and ³hast not ⁵kept it back from us, ⁸King of Riches, ⁶in the little ⁷combats, in battle, ¹⁰and ⁹in the great ⁷fightings, ^{14,15a}we make ¹¹thee ^{15b}intense in thy energy ¹³that thou mayst give us increase. ¹⁸O Indra, [¹²O forceful – 3.26.5] ¹⁹when the calls arise in the battle, ^{20a}urge ¹⁷us ^{20b}upon our road. [14/240]

^{14,15} sharpen (8.60.13), whet to sharpness (10.87.24), quicken (10.12.4)

विश्वाहेंद्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजं ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.102.11 ॥

विश्वाहा¹ । इन्द्रः² । अधिऽवक्ता³ । नः⁴ । अस्तु⁵ । अपरिऽहृताः⁶ । सनुयाम⁷ । वाजम्⁸ ।
तत्⁹ । नः¹⁰ । मित्रः¹¹ । वरुणः¹² । ममहन्ताम्¹³ । अदितिः¹⁴ । सिन्धुः¹⁵ । पृथिवी¹⁶ । उत¹⁷ । द्यौः¹⁸ ॥

viśvāhā | indrah | adhi-vaktā | naḥ | astu | apari-hvṛtāḥ | sanuyāma | vājam |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

^{5a}Let ²Indra ^{5b}be ¹ever ⁴our ³spokesman ^{7a}so that ⁶unturned [apari] to crookedness [hvṛtāḥ]
^{7b}we may conquer ⁸heaven's plenty. ⁹This ^{13a}let ¹¹Mitra and ¹²Varuna and ¹⁴the Mother Infinite
^{13b}magnify in me and ¹⁵the great River ¹⁷and ¹⁶Earth ¹⁷and ¹⁸Heaven. [14/237]

¹through all [viśvā] the days [āhā] (3.16.2)

¹³ [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

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तत्त इन्द्रियं परमं पराचैरधारयंत कवयः पुरेदं ।

क्षमेदमन्यद्विव्यन्यदस्य समी पृच्यते समनेव केतुः ॥ 01.103.01 ॥

तत्¹ । ते² । इन्द्रियम्³ । परमम्⁴ । पराचैः⁵ । अधारयन्त⁶ । कवयः⁷ । पुरा⁸ । इदम्⁹ ।

क्षमा¹⁰ । इदम्¹¹ । अन्यत्¹² । दिवि¹³ । अन्यत्¹⁴ । अस्य¹⁵ । सम्¹⁶ । ईम्¹⁷ । पृच्यते¹⁸ । समनाइव¹⁹ । केतुः²⁰ ॥

tat | te | indriyam | paramam | parācaiḥ | adhārayanta | kavayaḥ | purā | idam |
kṣamā | idam | anyat | divi | anyat | asya | sam | im | pṛcyate | samanā-iva | ketuḥ ॥

¹That ⁴supreme ³Indra-force ²of thee ⁷the seers ⁶held ⁸of old ⁵by their movings to the beyond.
^{11,12}One strength ¹⁵of him is ¹⁰upon the earth, ¹⁵his ¹⁴other ¹³in heaven; ²⁰the vision of the
thought ^{16,18}is brimmed and ¹⁹as if [iva] common [samanā] ¹⁷to them. [14/240]

⁵ with the powers that go beyond (1.63.4), by thy superior Powers (1.24.9);

¹⁹ harmonious (7.5.3)

स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।

अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥ 01.103.02 ॥

सः¹ । धारयत्² । पृथिवीम्³ । पप्रथत्⁴ । च⁵ । वज्रेण⁶ । हत्वा⁷ । निः⁸ । अपः⁹ । ससर्ज¹⁰ ।

अहन्¹¹ । अहिम्¹² । अभिनत्¹³ । रौहिणम्¹⁴ । वि¹⁵ । अहन्¹⁶ । विऽअंसम्¹⁷ । मघऽवा¹⁸ । शचीभिः¹⁹ ॥

saḥ | dhārayat | pṛthivīm | paprathat | ca | vajreṇa | hatvā | niḥ | apaḥ | sasarja |
ahan | ahim | abhinat | rauhiṇam | vi | ahan | vi-aṃsam | magha-vā | śacībhiḥ ॥

¹He ²upheld ³the earth ⁵and ⁴made it wide ⁵and ⁷smote ⁶with the thunderbolt and ^{8,10}let loose
⁹the waters. ¹¹He slew ¹²the Serpent [Ahi] and ¹³broke ¹⁴the Titan son of Rohina [Rauhina];
¹⁸the King of Riches ^{15,16}severed ¹⁹with his powers ¹⁷the shoulderless Demon. [14/240]

स जातूभर्मा श्रद्धधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।

विद्वान्वज्रिन्दस्यवे हेतिमस्यार्य सहो वर्धया द्युम्नमिन्द्र ॥ 01.103.03 ॥

सः¹ । जातूभर्मा² । श्रत्ऽदधानः³ । ओजः⁴ । पुरः⁵ । विऽभिन्दन्⁶ । अचरत्⁷ । वि⁸ । दासीः⁹ ।

विद्वान्¹⁰ । वज्रिन्¹¹ । दस्यवे¹² । हेतिम्¹³ । अस्य¹⁴ । आर्यम्¹⁵ । सहः¹⁶ । वर्धय¹⁷ । द्युम्नम्¹⁸ । इन्द्र¹⁹ ॥

saḥ | jātū-bharmā | śrat-dadhānaḥ | ojaḥ | puraḥ | vi-bhindan | acarat | vi | dāsīḥ |
vidvān | vajrin | dasyave | hetim | asya | āryam | sahaḥ | vardhaya | dyumnam | indra ॥

¹This ²upholder [bharmā] of birth [jātū] ³because he has faith ⁴in his puissance ^{8,7}ranges
⁶breaking open ⁹the Titan ⁵cities. ¹¹O Thunderer [¹⁹Indra], ^{13a}hurl ¹⁰by thy knowledge ^{13b}thy
weapon ¹²at the Destroyer; ¹⁷increase ¹⁵the Aryan ¹⁶force, ¹⁵the Aryan ¹⁸light. [14/240]

¹⁴āryam - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence. 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, 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. [15/263]

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।

उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दधे ॥ 01.103.04 ॥

तत्¹ । ऊचुषे² । मानुषा³ । इमा⁴ । युगानि⁵ । कीर्तेन्यम्⁶ । मघवा⁷ । नाम⁸ । बिभ्रत्⁹ ।
उपप्रयन्¹⁰ । दस्युहत्याय¹¹ । वज्री¹² । यत्¹³ । ह¹⁴ । सूनुः¹⁵ । श्रवसे¹⁶ । नाम¹⁷ । दधे¹⁸ ॥

tat | ūcuṣe | mānuṣā | imā | yugāni | kīrtenyam | magha-vā | nāma | bibhrat |
upa-prayan | dasyu-hatyāya | vajrī | yat | ha | sūnuḥ | śravase | nāma | dadhe ॥

¹O then ²for the speaker ⁷the King of Riches ⁹bearing ³the human ⁵ages, ⁹bearing ⁶the
glorious ⁸Name, ¹⁰advancing ¹²thunder-armed ¹¹to the slaying [hatyāya] of the Destroyer
[dasyu], ¹³when ¹⁵the Son ¹⁸bears ¹⁷the name ¹⁶for the inspired word! [14/240]

¹⁸ establishes (1.36.19), sets within (3.27.10)

तदस्येदं पश्यता भूरि पुष्टं श्रदिद्रस्य धत्तन वीर्याय ।

स गा अविन्दत्सो अविन्ददश्चान्त्स ओषधीः सो अपः स वनानि ॥ 01.103.05 ॥

तत्¹ । अस्य² । इदम्³ । पश्यत⁴ । भूरि⁵ । पुष्टम्⁶ । श्रत्⁷ । इन्द्रस्य⁸ । धत्तन⁹ । वीर्याय¹⁰ ।
सः¹¹ । गाः¹² । अविन्दत्¹³ । सः¹⁴ । अविन्दत्¹⁵ । अश्चान्¹⁶ । सः¹⁷ । ओषधीः¹⁸ । सः¹⁹ । अपः²⁰ । सः²¹ । वनानि²² ॥

tat | asya | idam | paśyata | bhūri | puṣtam | śrat | indrasya | dhattana | vīryāya |
saḥ | gāḥ | avindat | saḥ | avindat | aśvān | saḥ | oṣadhīḥ | saḥ | apaḥ | saḥ | vanāni ॥

⁴See how ³this ⁵multitude ²of his having ⁶has increased! ⁹Put ⁷faith ¹⁰in the hero might ⁸of
Indra! ¹¹He ¹³has discovered ¹²the Kine and ¹⁵discovered ¹⁶the Horses and ²⁰the Waters and
¹⁸the growths of earth and ²²the trees of her forests. [14/240]

²² By *vanāni* are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their
reason for existence. [15/273]; *vanāni* - 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*. [15/267 fn 2]

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमं ।

य आदृत्या परिपन्थीव शूरोऽयज्वनो विभज्नेति वेदः ॥ 01.103.06 ॥

भूरिऽकर्मणे¹ । वृषभाय² । वृष्णे³ । सत्यशुष्माय⁴ । सुनवाम⁵ । सोमम्⁶ ।
यः⁷ । आदृत्य⁸ । परिपन्थीऽइव⁹ । शूरः¹⁰ । अयज्वनः¹¹ । विऽभजन्¹² । एति¹³ । वेदः¹⁴ ॥

bhūri-karmaṇe | vṛṣabhāya | vṛṣṇe | satya-śuṣmāya | sunavāma | somam |
yaḥ | ā-dṛtya | paripanthī-iva | śūrah | ayajvanah | vi-bhajan | eti | vedah ॥

⁵Let us press and give ⁶the nectar-wine ²to the Bull and ³the Strong One and ¹the Doer
[karmaṇe] of the multitude of works [bhūri], ⁴the Lord whose strength [śuṣmāya] is Truth
[satya], ⁷who ^{9b}like ¹⁰a hero ^{9a}adversary on the path ⁸rends [dṛtya] away [ā] ¹⁴the knowledge
¹¹of those that do not sacrifice and ¹³goes abroad ¹²giving of it largesse. [14/240-1]

⁹ like [iva] adversary on the path [paripanthī], [highwayman];

¹² distributing (10.11.8)

तदिद्र प्रेव वीर्यं चकर्थ यत्ससंतं वज्रेणाबोधयोऽहिं ।

अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥ 01.103.07 ॥

तत्¹ । इन्द्र² । प्रऽइव³ । वीर्यम्⁴ । चकर्थ⁵ । यत्⁶ । ससन्तम्⁷ । वज्रेण⁸ । अबोधयः⁹ । अहिम्¹⁰ ।
अनु¹¹ । त्वा¹² । पत्नीः¹³ । हृषितम्¹⁴ । वयः¹⁵ । च¹⁶ । विश्वे¹⁷ । देवासः¹⁸ । अमदन्¹⁹ । अनु²⁰ । त्वा²¹ ॥

tat | indra | pra-iva | vīryam | cakartha | yat | sasantam | vajreṇa | abodhayaḥ | ahim |
anu | tvā | patnīḥ | hr̥ṣitam | vayah | ca | viśve | devāsaḥ | amadan | anu | tvā ॥

¹This is ^{3b}the same ^{4a}heroic might which ^{3a,5}thou madest ^{4b}thy force ⁶when ⁹thou wakenedst
⁸with thy thunderbolt ¹⁰the Serpent ⁷from his sleep. ¹³The wives of the Gods ¹⁴rejoiced ^{11a}in
¹²thy ^{11b}wake ¹⁶and ¹⁵the galloping horses ¹⁴were glad ¹⁶and ¹⁷all ¹⁸the gods ¹⁹drank rapture
²⁰behind ²¹thee; [14/241]

¹⁵ “birds” and “births in the being, souls” (14/474)

[Alt.] as if [iva - 8.74.13] thou madest [pra cakartha] this [tat] ⁴heroic might thy force [vīryam]

शुष्णं पिप्रुं कुयवं वृत्रमिद्र यदावधीर्विं पुरः शंबरस्य ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.103.08 ॥

शुष्णम्¹ । पिप्रुम्² । कुयवम्³ । वृत्रम्⁴ । इन्द्र⁵ । यदा⁶ । अवधीः⁷ । वि⁸ । पुरः⁹ । शम्बरस्य¹⁰ ।
तत्¹¹ । नः¹² । मित्रः¹³ । वरुणः¹⁴ । ममहन्ताम्¹⁵ । अदितिः¹⁶ । सिन्धुः¹⁷ । पृथिवी¹⁸ । उत¹⁹ । द्यौः²⁰ ॥

śuṣṇam | piprum | kuyavam | vṛtram | indra | yadā | avadhīḥ | vi | puraḥ | śambarasya |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

⁶Then ⁷thou smotest ¹Sushna and ²Pipru and ³Kuyava and ⁴Vritra and ⁹the cities ⁸were
shattered ¹⁰of Shambara. ¹¹This ^{15a}let ¹³Mitra and ¹⁴Varuna and ¹⁶the Mother Infinite
^{15b}magnify in me and ¹⁷the great River ¹⁹and ¹⁸Earth and ²⁰Heaven. [14/241]

¹⁵ [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

SUKTA 104

योनिष्ठ इंद्र निषदे अकारि तमा नि षीद स्वानो नारवा ।

विमुच्या वयोऽवसायाश्चांदोषा वस्तोर्वहीयसः प्रपित्वे ॥ 01.104.01 ॥

योनिः¹ । ते² । इन्द्र³ । निऽसदे⁴ । अकारि⁵ । तम्⁶ । आ⁷ । नि⁸ । सीद⁹ । स्वानः¹⁰ । न¹¹ । अर्वा¹² ।
विऽमुच्य¹³ । वयः¹⁴ । अवऽसाय¹⁵ । अश्वान्¹⁶ । दोषा¹⁷ । वस्तोः¹⁸ । वहीयसः¹⁹ । प्रऽपित्वे²⁰ ॥

yonih | te | indra | ni-sade | akāri | tam | ā | ni | sīda | svānaḥ | na | arvā |
vi-mucya | vayah | ava-sāya | aśvān | doṣā | vastoh | vahīyasaḥ | pra-pitve ॥

¹A house ⁵has been made, ³O Indra, ^{4a}for ²thy ^{4b}session; ⁷come ⁶to thy place ¹¹like ¹⁰a neighing
¹²war-horse. ¹³Loosing ¹⁴thy galloping steeds ¹⁵rest ¹⁶the horses ¹⁹who bear thee ¹⁷night and
¹⁸day ²⁰in thy going abroad. [14/241]

¹ native seat (1.140.1); symbolically the altar, psychologically the human heart. [16/654]

⁴ for taking thy seat (10.6.7);

⁷ come and ^{8,9} sit (1.67.2) ⁶ on that seat

ओ त्ये नर इंद्रमूतये गुर्नू चित्तान्सद्यो अध्वनो जगम्यात् ।

देवासो मन्युं दासस्य श्रमन्ते न आ वक्षन्सुविताय वर्ण ॥ 01.104.02 ॥

ओ¹ इति । त्ये² । नरः³ । इन्द्रम्⁴ । ऊतये⁵ । गुः⁶ । नु⁷ । चित्⁸ । तान्⁹ । सद्यः¹⁰ । अध्वनः¹¹ । जगम्यात्¹² ।
देवासः¹³ । मन्युम्¹⁴ । दासस्य¹⁵ । श्रमन्¹⁶ । ते¹⁷ । नः¹⁸ । आ¹⁹ । वक्षन्²⁰ । सुविताय²¹ । वर्णम्²² ॥

o iti | tye | naraḥ | indram | ūtaye | guḥ | nu | cit | tān | sadyaḥ | adhvanaḥ | jagamyāt |
devāsaḥ | manyum | dāsasya | ścamnan | te | naḥ | ā | vakṣan | suvitāya | varṇam ॥

²These are ³the human beings ⁶that have hymned ⁴the name of Indra ⁵for their increase.

⁷Now and ¹⁰straightway ¹²let him put ⁹them ¹¹on the paths. ¹³The gods ¹⁶are breaking down
¹⁴the passion ¹⁵of the Destroyer and ¹⁷they ^{19,20}have brought us ²²armour of light ^{21a}for ¹⁸our
^{21b}happy journey to felicity. [14/241]

^{1,6} that have come (7.75.3) ⁴ to Indra;

²² hue of light (2.3.5)

अव त्मना भरते केतवेदा अव त्मना भरते फेनमुदन् ।

क्षीरेण स्नातः कुयवस्य योषे हते ते स्यातां प्रवणे शिफायाः ॥ 01.104.03 ॥

अव¹ । त्मना² । भरते³ । केतऽवेदाः⁴ । अव⁵ । त्मना⁶ । भरते⁷ । फेनम्⁸ । उदन्⁹ ।
क्षीरेण¹⁰ । स्नातः¹¹ । कुयवस्य¹² । योषे¹³ इति । हते¹⁴ इति । ते¹⁵ इति । स्याताम्¹⁶ । प्रवणे¹⁷ । शिफायाः¹⁸ ॥

ava | tmanā | bharate | keta-vedāḥ | ava | tmanā | bharate | phenam | udan |
kṣīreṇa | snātaḥ | kuyavasya | yoṣe iti | hate iti | te iti | syātām | pravaṇe | śiphāyāḥ ॥

⁴He who has the vision [keta] of the knowledge [vedāḥ] ^{2/6}of himself ^{1,3/5,7}; is sweeping down
from the tops ⁸the foam ⁹on the water. ¹³The two women ¹²beloved of Kuyava ¹¹bathe ¹⁰in the
sweet curd of the waves; ^{16a}let ¹⁵them ^{16b,14}lie slain ¹⁷in the rapids ¹⁸of the Shipha. [14/241]

¹⁷ in the downward descent (8.103.11)

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्ट्रि शूरः ।

अञ्जसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरन्ते ॥ 01.104.04 ॥

युयोप¹ । नाभिः² । उपरस्य³ । आयोः⁴ । प्र⁵ । पूर्वाभिः⁶ । तिरते⁷ । राष्ट्रि⁸ । शूरः⁹ ।

अञ्जसी¹⁰ । कुलिशी¹¹ । वीरपत्नी¹² । पयः¹³ । हिन्वानाः¹⁴ । उदभिः¹⁵ । भरन्ते¹⁶ ॥

yuyopa | nābhiḥ | uparasya | āyoḥ | pra | pūrvābhiḥ | tirate | rāṣṭri | śūraḥ |
añjāsī | kulīśī | vīra-patnī | payaḥ | hinvānāḥ | uda-bhiḥ | bharante ॥

²The navel ¹has been set ³of the higher ⁴being and ⁹the Hero ^{5,7}moves on and ⁸shines there ⁶with his ancient powers. ¹⁰Anjasi and ¹¹Kulishi and ¹²Virapatni ¹⁴are hastening ¹⁵with all their waters and ¹⁶bring him ¹³the milk of their streams. [14/241]

प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।

अध स्मा नो मघवंचर्कृतादिन्मा नो मघेव निष्पपी परा दाः ॥ 01.104.05 ॥

प्रति¹ । यत्² । स्या³ । नीथा⁴ । अदर्शि⁵ । दस्योः⁶ । ओकः⁷ । न⁸ । अच्छ⁹ । सदनम्¹⁰ । जानती¹¹ । गात्¹² ।

अध¹³ । स्म¹⁴ । नः¹⁵ । मघऽवन्¹⁶ । चर्कृतात्¹⁷ । इत्¹⁸ । मा¹⁹ । नः²⁰ । मघाऽइव²¹ । निष्पपी²² । परा²³ । दाः²⁴ ॥

prati | yat | syā | nīthā | adarśi | dasyoḥ | okaḥ | na | accha | sadanam | jānatī | gāt |
adha | sma | naḥ | magha-van | carḥkṛtāt | it | mā | naḥ | maghā-iva | niṣṣapī | parā | dāḥ ॥

²Now that ⁴the guide is ^{1,5}seen, ²now that ¹²she goes ¹¹in knowledge ⁹towards ¹⁰the house ⁸that was as if ⁷the home ⁶of the Destroyer, ^{23,24}deliver ¹⁵us ¹⁷from the sin that was done, ¹⁶O King of Riches, and ^{23,24a}betray ²⁰us ¹⁹not ^{24b}into his hands ²¹as one ignorant ^{23,24}gives his wealth ²²into the hands of the wasters. [14/241-2]

²When ³this ⁴guide [Sarama] ^{1,5}became visible, ¹²she went, ¹¹knowing, ⁹towards ¹⁰the seat ⁸that is as if ⁷the home ⁶of the Dasyu [the subconscious]. [15/212]

स त्वं न इंद्र सूर्ये सो अप्स्वनागास्त्व आ भज जीवशंसे ।

मांतरां भुजमा रीरिषो नः श्रद्धितं ते महत इंद्रियाय ॥ 01.104.06 ॥

सः¹ । त्वम्² । नः³ । इंद्र⁴ । सूर्ये⁵ । सः⁶ । अप्स्व⁷ । अनागाऽत्वे⁸ । आ⁹ । भज¹⁰ । जीवशंसे¹¹ ।

मा¹² । अन्तराम्¹³ । भुजम्¹⁴ । आ¹⁵ । रीरिषः¹⁶ । नः¹⁷ । श्रद्धितम्¹⁸ । ते¹⁹ । महते²⁰ । इंद्रियाय²¹ ॥

saḥ | tvam | naḥ | indra | sūrye | saḥ | ap-su | anāgāḥ-tve | ā | bhaja | jīva-śamse |
mā | antarām | bhujam | ā | ririṣaḥ | naḥ | śraddhitam | te | mahate | indriyāya ॥

^{9,10a}But give ³us, ⁴O [such ²thou] Indra, ^{10b}our portion ⁵in the Sun and ⁷the Waters and ⁸in sinlessness and ¹¹in the self-expression [śamse] of living man [jīva] and ¹⁶maim ¹²not ¹⁷our ¹³inner ¹⁴joy; ¹⁸for we had faith ¹⁹in thee and ²⁰hoped for a greatness ²¹of thy proper force. [14/242]

अथा मन्ये श्रुते अस्मा अधायि वृषा चोदस्व महते धनाय ।

मा नो अकृते पुरुहूत योनाविंद्र क्षुध्यद्भ्यो वय आसुति दाः ॥ 01.104.07 ॥

अध¹ । मन्ये² । श्रत्³ । ते⁴ । अस्मै⁵ । अधायि⁶ । वृषा⁷ । चोदस्व⁸ । महते⁹ । धनाय¹⁰ ।
मा¹¹ । नः¹² । अकृते¹³ । पुरुऽहूत¹⁴ । योनौ¹⁵ । इन्द्र¹⁶ । क्षुध्यत्¹⁷ । वयः¹⁸ । आऽसुतिम्¹⁹ । दाः²⁰ ॥

adha | manye | śrat | te | asmai | adhāyi | vṛṣā | codasva | mahate | dhanāya |
mā | naḥ | akṛte | puru-hūta | yonau | indra | kṣudhyat-bhyaḥ | vayaḥ | ā-sutim | dāḥ ॥

¹Now ²my thought is fixed on Indra and ⁶I have set my ³faith ⁴in him. ⁷Be the Strong One to me and ⁸urge me ⁹to the winning of a great ¹⁰riches. ¹⁶Indra ¹⁴to whom the many [puru] call [hūta], ²⁰give ¹²us ¹¹not ¹⁸our food and ¹⁹Soma-drink, ¹⁷though we hunger, ¹⁵with thy house ¹³still unmade. [14/242]

¹अधा. अध-धा = in this or that way, thus, but also then or now [16/696]

मा नो वधीरिद्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।

आण्डा मा नो मघवच्छक्र निर्भेन्मा नः पात्रा भेत्सहजानुषाणि ॥ 01.104.08 ॥

मा¹ । नः² । वधीः³ । इन्द्र⁴ । मा⁵ । परा⁶ । दाः⁷ । मा⁸ । नः⁹ । प्रिया¹⁰ । भोजनानि¹¹ । प्र¹² । मोषीः¹³ ।
आण्डा¹⁴ । मा¹⁵ । नः¹⁶ । मघवन्¹⁷ । शक्र¹⁸ । निः¹⁹ । भेत्²⁰ । मा²¹ । नः²² । पात्रा²³ । भेत्²⁴ । सहजानुषाणि²⁵ ॥

mā | naḥ | vadhīḥ | indra | mā | parā | dāḥ | mā | naḥ | priyā | bhojanāni | pra | moṣīḥ |
āṇḍā | mā | naḥ | magha-van | śakra | niḥ | bhet | mā | naḥ | pātrā | bhet | saha-jānuṣāṇi ॥

⁴O Indra, ¹⁷King of Riches, ³slay ²us ¹not, ⁷betray ²us ⁵not ⁶to other hands. ^{12,13}Rob us ⁸not ⁹of our ¹⁰dear ¹¹enjoyings; ^{19,20}shatter ¹⁵not ¹⁴the bowls, ²⁴break ²¹not ²³the vessels of the wine ²⁵that were born [jānuṣāṇi] with [saha] our birth. [14/242]

अर्वाङ्गेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।

उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि ह्यमानः ॥ 01.104.09 ॥

अर्वाङ्¹ । आ² । इहि³ । सोमऽकामम्⁴ । त्वा⁵ । आहुः⁶ । अयम्⁷ । सुतः⁸ । तस्य⁹ । पिबा¹⁰ । मदाय¹¹ ।
उरुव्यचाः¹² । जठरे¹³ । आ¹⁴ । वृषस्व¹⁵ । पिताऽइव¹⁶ । नः¹⁷ । शृणुहि¹⁸ । ह्यमानः¹⁹ ॥

arvāṅ | ā | ihi | soma-kāmam | tvā | āhuḥ | ayam | sutaḥ | tasya | piba | madāya |
uru-vyacāḥ | jaṭhare | ā | vṛṣasva | pitā-iva | naḥ | śṛṇuhi | hūyamānaḥ ॥

⁶They have said that ^{2,3}thou comest ¹down to man ⁴because thou desirest [kāmam] his nectar-wine [soma], and ⁷here it is ⁸pressed ready. ¹⁰Drink ⁹of it ¹¹till thou art drunk with its rapture, ¹²lie in thy vast discovered widths and ^{14,15}rain its sweetness ¹³into thy belly. ¹⁶Like [iva] a father [pitā] ¹⁸hear ¹⁷us ¹⁹when we call to thee. [14/242]

¹²far reaching (5.1.12); discovered [vyacāḥ] vast widths [uru]

SUKTA 105*

चंद्रमा अप्स्वंतरा सुपर्णो धावते दिवि ।

न वो हिरण्यनेमयः पदं विंदन्ति विद्युतो वित्तं मे अस्य रोदसी ॥ 01.105.01 ॥

चन्द्रमाः¹ । अप्स्व² । अन्तः³ । आ⁴ । सुपर्णः⁵ । धावते⁶ । दिवि⁷ ।

न⁸ । वः⁹ । हिरण्यनेमयः¹⁰ । पदम्¹¹ । विन्दन्ति¹² । विद्युतः¹³ । वित्तम्¹⁴ । मे¹⁵ । अस्य¹⁶ । रोदसी¹⁷ इति ॥

candramāḥ | ap-su | antaḥ | ā | su-parṇaḥ | dhāvate | divi |

na | vaḥ | hiraṇya-nemayaḥ | padam | vindanti | vi-dyutaḥ | vittam | me | asya | rodasī iti ॥

¹The moon ³is lying within ²in the waters, ⁵the bright-winged bird ^{4,5}runs ⁷in the sky of heaven. *O ye gods, ⁹your ¹⁰golden-fellied ¹³lightnings ¹²find ⁸not ¹¹your plane of light.

¹⁴Take ye knowledge ¹⁶of this word ¹⁵that I speak, ¹⁷O Earth and Heaven. [14/242]

¹Delightful God (6.6.7) – measurer [māḥ] of Delight [candra]

⁵The liberated powers of the mind are the wide-winged birds [15/383]. The wings of these energies are the full, satisfied, attaining movement, *parṇa*, of his [Surya's] luminous knowledge. For these are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality. [15/333]

अर्थमिद्वा उ अर्थिन आ जाया युवते पति ।

तुञ्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी ॥ 01.105.02 ॥

अर्थम्¹ । इत्² । वै³ । ऊं⁴ इति । अर्थिनः⁵ । आ⁶ । जाया⁷ । युवते⁸ । पतिम्⁹ ।

तुञ्जाते¹⁰ इति । वृष्ण्यम्¹¹ । पयः¹² । परिदाय¹³ । रसम्¹⁴ । दुहे¹⁵ । वित्तम्¹⁶ । मे¹⁷ । अस्य¹⁸ । रोदसी¹⁹ इति ॥

artham | it | vai | ūṃ iti | arthinaḥ | ā | jāyā | yuvate | patim |

tuñjāte iti | vṛṣṇyam | payaḥ | pari-dāya | rasam | duhe | vittam | me | asya | rodasī iti ॥

²Yet surely ⁵they who seek ^{6,8}are joined ¹to the object of their seeking. ⁷The wife ^{6,8}is joined ⁹to her husband. ¹⁰Two have set streaming ¹²the milk ¹¹of the Bull and ¹³receive it and ¹⁵milk out ¹⁴the nectarous essence.

¹⁶Take ye knowledge ¹⁸of this word ¹⁷that I speak, ¹⁹O Earth and Heaven. [14/242]

¹¹masculine might (6.8.3)

मो षु देवा अदः स्वरव पादि दिवस्परि ।

मा सोम्यस्य शंभुवः शूने भूम कदा चन वित्तं मे अस्य रोदसी ॥ 01.105.03 ॥

मो¹ इति । सु² । देवाः³ । अदः⁴ । स्वः⁵ । अव⁶ । पादि⁷ । दिवः⁸ । परि⁹ ।

मा¹⁰ । सोम्यस्य¹¹ । शम्भुवः¹² । शूने¹³ । भूम¹⁴ । कदा¹⁵ । चन¹⁶ । वित्तम्¹⁷ । मे¹⁸ । अस्य¹⁹ । रोदसी²⁰ इति ॥

mo iti | su | devāḥ | adaḥ | svaḥ | ava | pādi | divaḥ | pari |

* The entire Hymn is dedicated to the 'Vishva-Devas' or the All-Gods.

mā | somyasya | śam-bhuvah | śūne | bhūma | kadā | cana | vittam | me | asya | rodasī iti ||

³O ye Gods, ¹let not ⁵the [⁴yonder] world of the Sun ⁶be cast down ⁷from its place
⁹encompassing ⁸Heaven, ¹⁰let not ¹²us who were the makers [bhuvah] of the bliss [śam] ¹¹of
the nectarous Godhead [^{15,16}ever] ¹⁴abide ¹³in emptiness.

¹⁷Take ye knowledge ¹⁹of this word ¹⁸that I speak, ²⁰O Earth and Heaven. [14/242-3]

यज्ञं पृच्छाम्यवमं स तद्वृत्तो वि वोचति ।

क्व ऋतं पूर्वं गतं कस्तद्विभर्ति नूतनो वित्तं मे अस्य रोदसी ॥ 01.105.04 ॥

यज्ञम्¹ । पृच्छामि² । अवमम्³ । सः⁴ । तत्⁵ । दूतः⁶ । वि⁷ । वोचति⁸ ।

क्व⁹ । ऋतम्¹⁰ । पूर्वम्¹¹ । गतम्¹² । कः¹³ । तत्¹⁴ । विभर्ति¹⁵ । नूतनः¹⁶ । वित्तम्¹⁷ । मे¹⁸ । अस्य¹⁹ । रोदसी²⁰ इति ॥

yajñam | pṛcchāmi | avamam | saḥ | tat | dūtaḥ | vi | vocati |

kva | ṛtam | pūrvyam | gatam | kaḥ | tat | vibharti | nūтанаḥ | vittam | me | asya | rodasī iti ||

²I ask ³of the lowest ¹sacrifice and ⁶the messenger [Agni] ^{7,8}tells ⁵it to me, ⁹but where ¹²is gone
¹¹the ancient highest ¹⁰Truth or ¹³who is he, ¹⁶the new seer, ^{15a}who carries ¹⁴it ^{15b}within him?

¹⁷Take ye knowledge ¹⁹of this word ¹⁸that I speak, ²⁰O Earth and Heaven. [14/243]

अमी ये देवाः स्थन त्रिषुवा रोचने दिवः ।

कद्व ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥ 01.105.05 ॥

अमी¹ इति । ये² । देवाः³ । स्थन⁴ । त्रिषु⁵ । आ⁶ । रोचने⁷ । दिवः⁸ ।

कत्⁹ । वः¹⁰ । ऋतम्¹¹ । कत्¹² । अनृतम्¹³ । क्व¹⁴ । प्रत्ना¹⁵ । वः¹⁶ । आहुतिः¹⁷ । वित्तम्¹⁸ । मे¹⁹ । अस्य²⁰ । रोदसी²¹ ॥

amī iti | ye | devāḥ | sthana | triṣu | ā | rocane | divaḥ |

kat | vaḥ | ṛtam | kat | anṛtam | kva | pratnā | vaḥ | ā-hutiḥ | vittam | me | asya | rodasī ||

³O all you gods ²that ⁴are ¹yonder ^{5,6,7}in the three worlds, in the luminous head ⁸of heaven,
⁹where is ¹⁰your ¹¹Truth and ¹²where is ¹³the falsehood and ¹⁴where ¹⁶your ¹⁵ancient original
¹⁷offering?

¹⁸Take ye knowledge ²⁰of this word ¹⁹that I speak, ²¹O Earth and Heaven. [14/243]

^{9/12}what (4.5.12)

कद्व ऋतस्य धर्णसि कद्वरुणस्य चक्षणं ।

कदर्यम्णो महस्पथाति क्रामेम दूद्यो वित्तं मे अस्य रोदसी ॥ 01.105.06 ॥

कत्¹ । वः² । ऋतस्य³ । धर्णसि⁴ । कत्⁵ । वरुणस्य⁶ । चक्षणम्⁷ ।

कत्⁸ । अर्यम्णः⁹ । महः¹⁰ । पथा¹¹ । अति¹² । क्रामेम¹³ । दुःध्यः¹⁴ । वित्तम्¹⁵ । मे¹⁶ । अस्य¹⁷ । रोदसी¹⁸ इति ॥

kat | vaḥ | ṛtasya | dharnasi | kat | varuṇasya | cakṣaṇam |

kat | aryamṇaḥ | mahāḥ | pathā | ati | krāmema | duḥ-dhyaḥ | vittam | me | asya | rodasī iti ||

¹Where then is ²your ⁴upholding base ³of the Truth? ⁵Where now is ⁷the seeing eye ⁶of

Varuna? ⁸Whether ¹⁴false and feeble [duḥ] of thought [dhyah], ¹³can we pass ¹²beyond ¹⁰by the mighty ¹¹path ⁹of Aryaman?

¹⁵Take ye knowledge ¹⁷of this word ¹⁶that I speak, ¹⁸O Earth and Heaven. [14/243]

[Alt.] ¹³Can we pass ¹²beyond ¹⁴the evil [duḥ] thoughted [dhyah] (3.16.2), ¹⁰by the mighty ¹¹path ⁹of Aryaman?

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।

तं मा व्यंत्याध्यो वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥ 01.105.07 ॥

अहम्¹ । सः² । अस्मि³ । यः⁴ । पुरा⁵ । सुते⁶ । वदामि⁷ । कानि⁸ । चित्⁹ ।

तम्¹⁰ । मा¹¹ । व्यन्ति¹² । आऽध्यः¹³ । वृकः¹⁴ । न¹⁵ । तृष्णजम्¹⁶ । मृगम्¹⁷ । वित्तम्¹⁸ । मे¹⁹ । अस्य²⁰ । रोदसी²¹ ॥

aham | saḥ | asmi | yaḥ | purā | sute | vadāmi | kāni | cit |

tam | mā | vyanti | ā-dhyaḥ | vṛkaḥ | na | tṛṣṇa-jam | mṛgam | vittam | me | asya | rodasī ॥

Lo, ¹I ³am ²very he ⁴who ⁵of old ⁶in the giving of the nectar ⁷was able to speak ^{8,9}certain few things, ¹¹and yet me, [¹⁰that] me ¹³my pains ¹²are devouring ¹⁵as ¹⁴a wolf ¹²devours ^{16a}a thirsting ¹⁷deer ^{16b}at the drinking-place!

¹⁸Take ye knowledge ²⁰of this word ¹⁹that I speak, ²¹O Earth and Heaven. [14/243]

सं मा तपंत्यभितः सपत्नीरिव पर्शवः ।

मूषो न शिश्रा व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥ 01.105.08 ॥

सम्¹ । मा² । तपन्ति³ । अभितः⁴ । सपत्नीःऽइव⁵ । पर्शवः⁶ ।

मूषः⁷ । न⁸ । शिश्रा⁹ । वि¹⁰ । अदन्ति¹¹ । मा¹² । आऽध्यः¹³ । स्तोतारम्¹⁴ । ते¹⁵ । शतऽक्रतो¹⁶ । वित्तम्¹⁷ । मे¹⁸ ।

अस्य¹⁹ । रोदसी²⁰ ॥

sam | mā | tapanti | abhitaḥ | sapatnīḥ-iva | parśavaḥ |

mūṣaḥ | na | śiśnā | vi | adanti | mā | ā-dhyaḥ | stotāram | te | śata-krato | vittam | me | asya | rodasī ॥

²My ⁶ribs ^{1,3}plague me ⁴all around ⁵like [iva] rival wives [sapatnīḥ] and, ⁸as ⁷a mouse ^{10,11}gnaws ⁹sinews, ¹²my ¹³pains ^{10,11}are tearing and eating me, ¹⁴yet am I he who hymned ¹⁵thy name, ¹⁶O lord of a hundred powers!

¹⁷Take ye knowledge ¹⁹of this word ¹⁸that I speak, ²⁰O Earth and Heaven. [14/243]

अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।

त्रितस्तद्वेदाप्त्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥ 01.105.09 ॥

अमी¹ इति । ये² । सप्त³ । रश्मयः⁴ । तत्र⁵ । मे⁶ । नाभिः⁷ । आऽतता⁸ ।

त्रितः⁹ । तत्¹⁰ । वेद¹¹ । आप्त्यः¹² । सः¹³ । जामित्वाय¹⁴ । रेभति¹⁵ । वित्तम्¹⁶ । मे¹⁷ । अस्य¹⁸ । रोदसी¹⁹ इति ॥

amī iti | ye | sapta | raśmayah | tatra | me | nābhiḥ | ā-tatā |

tritaḥ | tat | veda | āptyah | saḥ | jāmi-tvāya | rebhati | vittam | me | asya | rodasī iti ॥

¹Yonder are ²those ³seven ⁴rays, and ⁵in them ⁷the navel ⁶of my being ⁸is hung. ⁹Trita ¹²Aptya

¹¹knows ¹⁰the truth they [rays] hold and [¹³he] ¹⁵is singing the word of wisdom ¹⁴that they [rays] may meet and be at one.

¹⁶Take ye knowledge ¹⁸of this word ¹⁷that I speak, ¹⁹O Earth and Heaven. [14/243]

³sapta ⁴raśmayah - seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. [15/45]; The seven rays are Aditi the infinite Mother, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakriti or Shakti, the Mother of things taking form on the seven planes of her world-action as energy of conscious being. [15/98]

^{9,12}Trita Aptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. [15/425 fn 3]

अमी ये पंचोक्षणो मध्ये तस्थुर्महो दिवः ।

देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥ 01.105.10 ॥

अमी¹ इति । ये² । पञ्च³ । उक्षणः⁴ । मध्ये⁵ । तस्थुः⁶ । महः⁷ । दिवः⁸ ।

देवत्रा⁹ । नु¹⁰ । प्रवाच्यम्¹¹ । सध्रीचीनाः¹² । नि¹³ । वावृतुः¹⁴ । वित्तम्¹⁵ । मे¹⁶ । अस्य¹⁷ । रोदसी¹⁸ इति ॥

amī iti | ye | pañca | ukṣaṇaḥ | madhye | tasthuḥ | mahāḥ | divaḥ |

deva-trā | nu | pra-vācyam | sadhrīcīnāḥ | ni | vavṛtuḥ | vittam | me | asya | rodasī iti ॥

³Five ⁴Bulls ⁶are standing ¹yonder ⁵in the midmost ⁷of the Great ⁸Heaven, ¹⁰this now is ¹¹what the word must reveal ⁹in the god-heads, — and ^{13,14}they have turned back ¹²together, companions.

¹⁵Take ye knowledge ¹⁷of this word ¹⁶that I speak, ¹⁸O Earth and Heaven. [14/243-4]

सुपर्णा एत आसते मध्य आरोधने दिवः ।

ते सेधन्ति पथो वृकं तरन्तं यद्दतीरपो वित्तं मे अस्य रोदसी ॥ 01.105.11 ॥

सुपर्णाः¹ । एते² । आसते³ । मध्ये⁴ । आरोधने⁵ । दिवः⁶ ।

ते⁷ । सेधन्ति⁸ । पथः⁹ । वृकम्¹⁰ । तरन्तम्¹¹ । यद्दतीः¹² । अपः¹³ । वित्तम्¹⁴ । मे¹⁵ । अस्य¹⁶ । रोदसी¹⁷ इति ॥

su-parṇāḥ | ete | āsate | madhye | ā-rodhane | divaḥ |

te | sedhanti | pathaḥ | vṛkam | tarantam | yahvatīḥ | apaḥ | vittam | me | asya | rodasī iti ॥

¹The bright-winged birds ²that ³sit ⁴on the middle ⁵ascent ⁶of Heaven, ⁸stay ¹⁰the Wolf ⁹of the path ¹¹as he crosses ¹²the mighty ¹³flowing waters.

¹⁴Take ye knowledge ¹⁶of this word ¹⁵that I speak, ¹⁷O Earth and Heaven. [14/244]

नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनं ।

ऋतमर्षति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥ 01.105.12 ॥

नव्यम्¹ । तत्² । उक्थ्यम्³ । हितम्⁴ । देवासः⁵ । सुप्रवाचनम्⁶ ।

ऋतम्⁷ । अर्षन्ति⁸ । सिन्धवः⁹ । सत्यम्¹⁰ । तातान¹¹ । सूर्यः¹² । वित्तम्¹³ । मे¹⁴ । अस्य¹⁵ । रोदसी¹⁶ इति ॥

navyam | tat | ukthyam | hitam | devāsaḥ | su-pravācanam |

ṛtam | arṣanti | sindhavaḥ | satyam | tatāna | sūryaḥ | vittam | me | asya | rodasī iti ॥

⁵O ye gods, ¹a new ^{3a}word ⁴has been set here ^{3b}to be spoken, ⁶that shall make full revelation.

⁹The Rivers ⁸flow ⁷towards the Truth; ¹⁰the light is Truth that ¹²the Sun ¹¹has woven.

¹³Take ye knowledge ¹⁵of this word ¹⁴that I speak, ¹⁶O Earth and Heaven. [14/244]

अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यं ।

स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥ 01.105.13 ॥

अग्ने¹ । तव² । त्यत्³ । उक्थ्यम्⁴ । देवेषु⁵ । अस्ति⁶ । आप्यम्⁷ ।

सः⁸ । नः⁹ । सत्तः¹⁰ । मनुष्वत्¹¹ । आ¹² । देवान्¹³ । यक्षि¹⁴ । विदुःऽतरः¹⁵ । वित्तम्¹⁶ । मे¹⁷ । अस्य¹⁸ । रोदसी¹⁹ इति ॥

agne | tava | tyat | ukthyam | deveṣu | asti | āpyam |

saḥ | naḥ | sattaḥ | manuṣvat | ā | devān | yakṣi | viduḥ-taraḥ | vittam | me | asya | rodasī iti ॥

¹O Flame, ³the [that] ^{4a}word ⁶is ²thine, ^{4b}the new word that has yet to be spoken and ⁷it must be won to ⁵in the gods. ¹⁰Sit then ⁹with us and ^{12,14}sacrifice ¹³to the gods ¹⁵with better [taraḥ] knowledge [viduḥ] ¹¹as if a thinking man.

¹⁶Take ye knowledge ¹⁸of this word ¹⁷that I speak, ¹⁹O Earth and Heaven. [14/244]

[Alt.] ²Your ⁷alliance (7.15.1) ⁶is ⁵with the gods.

¹⁰Sit ⁹with us ¹¹as the human (5.21.1).

¹¹ manuṣvat –The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. The Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality. [15/453 fn 1]

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।

अग्निर्हव्या सुसूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥ 01.105.14 ॥

सत्तः¹ । होता² । मनुष्वत्³ । आ⁴ । देवान्⁵ । अच्छ⁶ । विदुःऽतरः⁷ ।

अग्निः⁸ । हव्या⁹ । सुसूदति¹⁰ । देवः¹¹ । देवेषु¹² । मेधिरः¹³ । वित्तम्¹⁴ । मे¹⁵ । अस्य¹⁶ । रोदसी¹⁷ इति ॥

sattaḥ | hotā | manuṣvat | ā | devān | accha | viduḥ-taraḥ |

agniḥ | havya | susūdati | devaḥ | deveṣu | medhiraḥ | vittam | me | asya | rodasī iti ॥

⁸The Fire ¹has taken his seat ³like a thinking man, ²priest of the sacrifice, and ⁷has greater [taraḥ] knowledge [viduḥ] and ^{4,10}speeds ⁶to ⁵them [the gods] ⁹our offerings. ¹¹He is a god ¹²among the gods and ¹³a wise thinker.

¹⁴Take ye knowledge ¹⁶of this word ¹⁵that I speak, ¹⁷O Earth and Heaven. [14/244]

² होता. Sayana takes sometimes as “the summoner of the gods”, sometimes the performer of the Homa, the burned offering. In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the mantra (1.13.4) and, on their coming, gives to them [susūdati] the offering [havyā]. [16/691]

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।

व्यूर्णोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥ 01.105.15 ॥

ब्रह्मा¹ । कृणोति² । वरुणः³ । गातुऽविदम्⁴ । तम्⁵ । ईमहे⁶ ।

वि⁷ । ऊर्णोति⁸ । हृदा⁹ । मतिम्¹⁰ । नव्यः¹¹ । जायताम्¹² । ऋतम्¹³ । वित्तम्¹⁴ । मे¹⁵ । अस्य¹⁶ । रोदसी¹⁷ इति ॥

brahmā | kṛṇoti | varuṇaḥ | gātu-vidam | tam | īmahe |

vi | ūrṇoti | hṛdā | matim | navyaḥ | jāyatām | ṛtam | vittam | me | asya | rodasī iti ॥

³Varuna ²creates ¹the word and ⁶we desire ⁵him ⁴because he is the knower [vidam] of the way [gātu]. ⁸He spins ⁷wide ¹⁰the thought ⁹by the heart. ^{12a}May ¹¹new ¹³Truth ^{12b}be born.

¹⁴Take ye knowledge ¹⁶of this word ¹⁵that I speak, ¹⁷O Earth and Heaven. [14/244]

⁶“We desire ⁵him” cries the Rishi “⁴as the finder [vidam] of the Path [gātu] ^{7,8}because he unveils ¹⁰the thought ⁹by the heart; ^{12a}let ¹¹new ¹³truth ^{12b}be born.” [15/507]

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।

न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥ 01.105.16 ॥

असौ¹ । यः² । पन्थाः³ । आदित्यः⁴ । दिवि⁵ । प्रऽवाच्यम्⁶ । कृतः⁷ ।

न⁸ । सः⁹ । देवाः¹⁰ । अतिक्रमे¹¹ । तम्¹² । मर्तासः¹³ । न¹⁴ । पश्यथ¹⁵ । वित्तम्¹⁶ । मे¹⁷ । अस्य¹⁸ । रोदसी¹⁹ इति ॥

asau | yaḥ | panthāḥ | ādityaḥ | divi | pra-vācyam | kṛtaḥ |

na | saḥ | devāḥ | ati-krame | tam | martāsaḥ | na | paśyatha | vittam | me | asya | rodasī iti ॥

¹Yonder ⁴child of the Infinite ⁵in heaven ⁷has been made ³the path; ⁴the Sun is ²that which ⁶my word must reveal; ¹⁰O gods, ⁹he ⁸cannot ¹¹be overpassed! ¹³O mortals, ¹⁵ye see ¹²him ¹⁴not!

¹⁶Take ye knowledge ¹⁸of this word ¹⁷that I speak, ¹⁹O Earth and Heaven. [14/244]

त्रितः कूपेऽवहितो देवान्हवत ऊतये ।

तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी ॥ 01.105.17 ॥

त्रितः¹ । कूपे² । अवऽहितः³ । देवान्⁴ । हवते⁵ । ऊतये⁶ ।

तत्⁷ । शुश्राव⁸ । बृहस्पतिः⁹ । कृण्वन्¹⁰ । अंहूरणात्¹¹ । उरु¹² । वित्तम्¹³ । मे¹⁴ । अस्य¹⁵ । रोदसी¹⁶ इति ॥

tritaḥ | kūpe | ava-hitah | devān | havate | ūtaye |

tat | śuśrāva | bṛhaspatiḥ | kṛṇvan | aṃhūraṇāt | uru | vittam | me | asya | rodasī iti ॥

¹Trita ³cast down ²into the well ⁵calls ⁴to the gods ⁶for his increasing; and ⁹Brihaspati, the Lord of speech, ⁸heard ⁷his [that] cry. ¹¹Out of the narrow prison ¹⁰he is making ¹²a wide freedom.

¹³Take ye knowledge ¹⁵of this word ¹⁴that I speak, ¹⁶O Earth and Heaven. [14/244-5]

[Notes]

["The Well"] I was descending into a crevasse between two steep rocks, rocks that appeared to be made of something harder than basalt, BLACK, but metallic at the same time, with such sharp edges—it seemed that a mere touch would lacerate you. It appeared endless and bottomless, and it kept getting narrower, narrower and narrower, narrower and narrower, like a funnel, so narrow that there was almost no more room—not even for the consciousness—to pass through [aṃhūraṇāt]. And the bottom was invisible, a **black hole** [kūpe]. And it went down, down, down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the rock edges. They seemed to be cut so steeply, so sharply ...'

["The Wide Freedom"] And as soon as I had uttered, 'What is there at the bottom of this hole?' I seemed to touch a spring that was in the very depths—a spring I didn't see but that acted instantly with a tremendous power—and it cast me up forthwith, hurled me out of this crevasse into ... (*arms extended, motionless*) a **formless, limitless vast** [uru] which was infinitely comfortable—not exactly warm, but it gave a feeling of ease and of an intimate warmth. [Mother's Agenda - Vol. 1 Nov. 8, 1958 - p.225]

अरुणो मा सकृद्बृकः पथा यन्तं ददर्श हि ।

उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी ॥ 01.105.18 ॥

अरुणः¹ । मा² । सकृत्³ । वृकः⁴ । पथा⁵ । यन्तम्⁶ । ददर्श⁷ । हि⁸ ।

उत्⁹ । जिहीते¹⁰ । निचाय्य¹¹ । तष्टाऽइव¹² । पृष्टिऽआमयी¹³ । वित्तम्¹⁴ । मे¹⁵ । अस्य¹⁶ । रोदसी¹⁷ इति ॥

aruṇaḥ | mā | sakṛt | vṛkaḥ | pathā | yantam | dadarśa | hi |

ut | jihīte | ni-cāyya | taṣṭā-iva | pṛṣṭi-āmayī | vittam | me | asya | rodasī iti ॥

³Once and once only ¹the red ⁴Wolf ⁷saw ²me ⁶as I went ⁵upon the path, and ¹¹when he had regarded me ¹⁰he reared himself ⁹up ¹²like [iva] a workman [taṣṭā] ¹³whose back [pṛṣṭi] is afflicted with long bending to his carpentry [āmayī].

¹⁴Take ye the knowledge ¹⁶of this word ¹⁵that I speak, ¹⁷O Earth and Heaven. [14/245]

एनांगूषेण वयमिन्द्रवंतोऽभि ष्याम वृजने सर्ववीराः ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ 01.105.19 ॥

एना¹ । आङ्गूषेण² । वयम्³ । इन्द्रऽवन्तः⁴ । अभि⁵ । स्याम⁶ । वृजने⁷ । सर्वऽवीराः⁸ ।

तत्⁹ । नः¹⁰ । मित्रः¹¹ । वरुणः¹² । ममहन्ताम्¹³ । अदितिः¹⁴ । सिन्धुः¹⁵ । पृथिवी¹⁶ । उत¹⁷ । द्यौः¹⁸ ॥

enā | āṅgūṣeṇa | vayam | indra-vantaḥ | abhi | syāma | vṛjane | sarva-vīrāḥ |

tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

¹But now by this ²hymn of power ^{6a}may ³we ^{6b,4}possess Indra and ⁸all the heroes ⁷be in our strength and ³we ^{5,6b}prevail and overcome. ⁹This ^{13a}let ¹¹Mitra and ¹²Varuna and ¹⁴the Mother Infinite ^{13b}magnify in me and ¹⁵the great River and ¹⁶Earth ¹⁷and ¹⁸Heaven. [14/245]

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इंद्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.01 ॥

इन्द्रम्¹ । मित्रम्² । वरुणम्³ । अग्निम्⁴ । ऊतये⁵ । मारुतम्⁶ । शर्धः⁷ । अदितिम्⁸ । हवामहे⁹ ।
रथम्¹⁰ । न¹¹ । दुःऽगात्¹² । वसवः¹³ । सुऽदानवः¹⁴ । विश्वस्मात्¹⁵ । नः¹⁶ । अंहसः¹⁷ । निः¹⁸ । पिपर्तन¹⁹ ॥

indram | mitram | varuṇam | agnim | ūtaye | mārutam | śardhaḥ | aditim | havāmahe |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

¹Indra and ²Mitra and ³Varuna and ⁴Agni and ⁸Aditi and ⁶the Marut ⁷host ⁹we call ⁵to increase us. ¹⁴O bountiful ¹³Vasus, ^{19a}carry ¹⁶us ^{19b}beyond ¹⁸out ¹⁵of all ¹⁷the evil ¹¹like ^{10a}a chariot ¹²out of a difficult place. [14/245]

¹⁷aṃhaḥ - the narrowness [= duḥ-gāt - difficult place] full of suffering and evil, is the unenlightened state of our limited mentality [15/530 *fn* 3]; the narrow press of pain and evil (1.107.1)

त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.02 ॥

ते¹ । आदित्याः² । आ³ । गत⁴ । सर्वतातये⁵ । भूत⁶ । देवाः⁷ । वृत्रतूर्येषु⁸ । शम्भुवः⁹ ।
रथम्¹⁰ । न¹¹ । दुःऽगात्¹² । वसवः¹³ । सुऽदानवः¹⁴ । विश्वस्मात्¹⁵ । नः¹⁶ । अंहसः¹⁷ । निः¹⁸ । पिपर्तन¹⁹ ॥

te | ādityāḥ | ā | gata | sarva-tātaye | bhūta | devāḥ | vṛtra-tūryeṣu | śam-bhuvaḥ |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

²O sons of the infinite Mother, ^{3,4}come to us ⁵for an universality [sarva] of creation [tātaye].
⁷Gods, ⁶be ⁹makers [bhuvah] of our bliss [śam] ⁸in our battle-breakings through [tūryeṣu] the ranks of the Coverers [vṛtra]. ¹⁴O bountiful ¹³Vasus, ^{19a}carry ¹⁶us ^{19b}beyond ¹⁸out ¹⁵of all ¹⁷the evil ¹¹like ^{10a}a chariot ¹²out of a difficult place. [14/245]

⁵for our all-forming labour (6.15.8), for the forming [tātaye] of the universal being [sarva] (5.69.3)

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.03 ॥

अवन्तु¹ । नः² । पितरः³ । सुऽप्रवाचनाः⁴ । उत⁵ । देवी⁶ इति । देवपुत्रे⁷ इति देवऽपुत्रे । ऋतावृधा⁸ ।
रथम्⁹ । न¹⁰ । दुःऽगात्¹¹ । वसवः¹² । सुऽदानवः¹³ । विश्वस्मात्¹⁴ । नः¹⁵ । अंहसः¹⁶ । निः¹⁷ । पिपर्तन¹⁸ ॥

avantu | naḥ | pitarah | su-pravācanāḥ | uta | devī iti | devaputre iti deva-putre | ṛta-vṛdhā |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

^{1a}Let ²our ³Fathers ⁴who spoke the revealing word ^{1b}cherish us ⁵and ⁸the truth-increasing ⁶goddesses twain; ⁷of them the gods are the sons. ¹³O bountiful ¹²Vasus, ^{18a}carry ¹⁵us ^{18b}beyond ¹⁷out ¹⁴of all ¹⁶the evil ¹⁰like ^{9a}a chariot ¹¹out of a difficult place. [14/245]

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.04 ॥

नराशंसम्¹ । वाजिनम्² । वाजयन्³ । इह⁴ । क्षयत्⁵वीरम्⁵ । पूषणम्⁶ । सुम्नैः⁷ । ईमहे⁸ ।

रथम्⁹ । न¹⁰ । दुःऽगात्¹¹ । वसवः¹² । सुऽदानवः¹³ । विश्वस्मात्¹⁴ । नः¹⁵ । अंहसः¹⁶ । निः¹⁷ । पिपर्तन¹⁸ ॥

narāśamsam | vājinam | vājayan | iha | kṣayat-vīram | pūṣaṇam | sumnaiḥ | īmahe |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

^{3a}I make richer ⁴here ^{3b}with my plenty ²the master of plenty ¹who gives his self-expression [śamsam] to man [narā]. ⁸Our desire goes ⁶to Pushan the Increaser ⁷with his happinesses ⁵in whom the heroes [vīram] have their dwelling place [kṣayat]. ^{13a}O bountiful ¹²Vasus, ^{18a}carry ¹⁵us ^{18b}beyond ¹⁷out ¹⁴of all ¹⁶the evil ¹⁰like ⁹a chariot ¹¹out of a difficult place. [14/245]

बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.05 ॥

बृहस्पते¹ । सदम्² । इत्³ । नः⁴ । सुऽगम्⁵ । कृधि⁶ । शम्⁷ । योः⁸ । यत्⁹ । ते¹⁰ । मनुः¹¹ऽहितम्¹¹ । तत्¹² । ईमहे¹³ ।

रथम्¹⁴ । न¹⁵ । दुःऽगात्¹⁶ । वसवः¹⁷ । सुऽदानवः¹⁸ । विश्वस्मात्¹⁹ । नः²⁰ । अंहसः²¹ । निः²² । पिपर्तन²³ ॥

br̥haspate | sadam | it | naḥ | su-gam | kṛdhi | śam | yoḥ | yat | te | manuḥ-hitam | tat | īmahe |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

¹O Brihaspati, ^{2,3}ever ⁶make ⁵easy [su] the road of ⁴our ^{5b}journeying [gam] ¹³who yearn for ⁹that ⁷peace and ⁸bliss ¹⁰of thy strength ⁹which ¹¹is set [hitam] in thinking man [manuḥ]. ²³Carry us beyond ²²out of ¹⁹all ²¹the evil ¹⁵like ¹⁴a chariot ¹⁶from a difficult place, [¹⁸O bountiful ¹⁷Vasus]. [14/245-6]

⁸movement (3.17.3, 3.18.4)

इंद्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह ऋषिरह्वदूतये ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ 01.106.06 ॥

इन्द्रम्¹ । कुत्सः² । वृत्रऽहनम्³ । शचीऽपतिम्⁴ । काटे⁵ । निऽबाळ्हः⁶ । ऋषिः⁷ । अह्वत्⁸ । ऊतये⁹ ।

रथम्¹⁰ । न¹¹ । दुःऽगात्¹² । वसवः¹³ । सुऽदानवः¹⁴ । विश्वस्मात्¹⁵ । नः¹⁶ । अंहसः¹⁷ । निः¹⁸ । पिपर्तन¹⁹ ॥

indram | kutsaḥ | vṛtra-hanam | śacī-patim | kāṭe | ni-bālḥaḥ | ṛṣiḥ | ahvat | ūtaye |
ratham | na | duḥ-gāt | vasavaḥ | su-dānavaḥ | viśvasmāt | naḥ | aṃhasaḥ | niḥ | pipartana ॥

²Kutsa ⁷the seer ⁶pent ⁵in the well ⁸called ⁹for increase ¹to Indra ³the Vitra-killer, ⁸he has cried ⁴to the Lord [patim] of the Lady of Puissance [śacī]. ¹⁴O bountiful ¹³Vasus, ^{19a}carry ¹⁶us ^{19b}beyond ¹⁸out ¹⁵of all ¹⁷the evil ¹¹like ¹⁰a chariot ¹²out of a difficult place. [14/246]

देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.106.07 ॥

देवैः¹ । नः² । देवी³ । अदितिः⁴ । नि⁵ । पातु⁶ । देवः⁷ । त्राता⁸ । त्रायताम्⁹ । अप्रयुच्छन्¹⁰ ।
तत्¹¹ । नः¹² । मित्रः¹³ । वरुणः¹⁴ । ममहन्ताम्¹⁵ । अदितिः¹⁶ । सिन्धुः¹⁷ । पृथिवी¹⁸ । उत¹⁹ । द्यौः²⁰ ॥

devaiḥ । naḥ । devī । aditiḥ । ni । pātu । devaḥ । trātā । trāyatām । apra-yucchan ।
tat । naḥ । mitraḥ । varuṇaḥ । mamahantām । aditiḥ । sindhuḥ । pṛthivī । uta । dyauḥ ॥

^{6a/9a}May ³the goddess ⁴Infinite ¹with the gods ^{5,6b}protect and ⁷the god ⁸who saves ^{9b}deliver ²us
¹⁰nor be careless of us in our need. ¹¹This ^{15a}let ¹³Mitra and ¹⁴Varuna and ¹⁶the Mother
Infinite ^{15b}magnify in me and ¹⁷the great River and ¹⁸Earth ¹⁹and ²⁰Heaven. [14/246]

¹⁰ undeviatingly (3.20.2), unfailing (10.7.7)

¹⁵ [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

SUKTA 107

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयंतः ।

आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत् ॥ 01.107.01 ॥

यज्ञः¹ । देवानाम्² । प्रति³ । एति⁴ । सुम्नम्⁵ । आदित्यासः⁶ । भवत⁷ । मृळयन्तः⁸ ।

आ⁹ । वः¹⁰ । अर्वाची¹¹ । सुऽमतिः¹² । ववृत्यात्¹³ । अंहोः¹⁴ । चित्¹⁵ । या¹⁶ । वरिवोवित्तरा¹⁷ । असत्¹⁸ ॥

yajñah | devānām | prati | eti | sumnam | ādityāsaḥ | bhavata | mṛṣayantaḥ |
ā | vaḥ | arvācī | su-matiḥ | vavṛtyāt | aṃhoḥ | cit | yā | varivovit-tarā | asat ॥

¹Our sacrifice ^{3,4}travels ⁵to the bliss ²of the gods; ⁶O ye children of the infinite Mother, ⁸be gracious and ⁷take birth. ^{13a}May ¹⁰your ¹²perfect and kindly [su] thought [matiḥ] ^{13b}come ¹¹down to us ^{13c}on its paths ¹⁶which ¹⁴out of the narrow press of pain and evil ¹⁷can find larger bliss and good. [14/246]

^{6,7}The sons of the Infinite (Aditi) [ādityāsaḥ] have a twofold birth [bhavata]. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are born also here in the world itself and in man as cosmic and human powers of the Divine. [15/493]

¹²su-matiḥ - *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. [14/134]

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. [15/262]

¹⁷can find [vit] larger [tarā] bliss and good [varivaḥ]; [वरिवः] supreme good (7.47.4) [उत्तरा] the higher (6.16.7)

उप नो देवा अवसा गमन्त्वंगिरसां सामभिः स्तूयमानाः ।

इंद्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ 01.107.02 ॥

उप¹ । नः² । देवाः³ । अवसा⁴ । आ⁵ । गमन्तु⁶ । अङ्गिरसाम्⁷ । सामऽभिः⁸ । स्तूयमानाः⁹ ।

इन्द्रः¹⁰ । इन्द्रियैः¹¹ । मरुतः¹² । मरुत्ऽभिः¹³ । आदित्यैः¹⁴ । नः¹⁵ । अदितिः¹⁶ । शर्म¹⁷ । यंसत्¹⁸ ॥

upa | naḥ | devāḥ | avasā | ā | gamantu | aṅgirasām | sāma-bhiḥ | stūyamānāḥ |
indraḥ | indriyaiḥ | marutaḥ | marut-bhiḥ | ādityaiḥ | naḥ | aditiḥ | śarma | yaṃsat ॥

^{6a}Let ³the gods, ⁹hymned ⁸by the Sama verses ⁷of the Angirases, ^{1,5,6b}come to ²us ⁴with cherishing and ¹⁰Indra ¹¹with his Indra-powers and ¹²the Maruts ¹³with the Maruts and ¹⁶the infinite Mother ¹⁴with her Sun children ¹⁸extend ¹⁷bliss and peace. [14/246]

⁴with their protection (6.15.15)

¹¹with Indra's proper force (1.104.6)

¹³with the life-powers (5.5.11)

तन्न इंद्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात् ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.107.03 ॥

तत्¹ । नः² । इन्द्रः³ । तत्⁴ । वरुणः⁵ । तत्⁶ । अग्निः⁷ । तत्⁸ । अर्यमा⁹ । तत्¹⁰ । सविता¹¹ । चनः¹² । धात्¹³ ।
तत्¹⁴ । नः¹⁵ । मित्रः¹⁶ । वरुणः¹⁷ । ममहन्ताम्¹⁸ । अदितिः¹⁹ । सिन्धुः²⁰ । पृथिवी²¹ । उत²² । द्यौः²³ ॥

tat | naḥ | indraḥ | tat | varuṇaḥ | tat | agniḥ | tat | aryamā | tat | savitā | canaḥ | dhāt |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

¹That ¹²gladness ^{13a}may ³Indra, ⁴that ⁵Varuna, [⁶that ⁷Agni,] ⁸that ⁹Aryaman, ¹⁰that ¹¹Savitri
^{13b}lodge ²in us. ¹⁴This ^{18a}let ¹⁶Mitra and ¹⁷Varuna and ¹⁹the Mother Infinite ^{18b}magnify in me
and ²⁰the great River and ²¹Earth ²²and ²³Heaven. [14/246]

¹⁸ [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

SUKTA 108

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।

तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥ 01.108.01 ॥

यः¹ । इन्द्राग्नी² इति । चित्रऽतमः³ । रथः⁴ । वाम्⁵ । अभि⁶ । विश्वानि⁷ । भुवनानि⁸ । चष्टे⁹ ।
तेन¹⁰ । आ¹¹ । यातम्¹² । सरथम्¹³ । तस्थिवांसा¹⁴ । अथ¹⁵ । सोमस्य¹⁶ । पिबतम्¹⁷ । सुतस्य¹⁸ ॥

yaḥ | indrāgnī iti | citra-tamaḥ | rathaḥ | vām | abhi | viśvāni | bhuvanāni | caṣṭe |
tena | ā | yātam | sa-ratham | tasthi-vāṃsā | atha | somasya | pibatam | sutasya ॥

²O Indra and Agni, ^{11,12}come ¹⁰in ⁵your ⁴chariot ³of many wonderful lights ¹which ⁹looks
⁶upon ⁷all ⁸the worlds. ¹⁴Standing ¹³in one car ¹⁵when ^{11,12}you have come ¹⁷drink ¹⁶of the wine
¹⁸we have made for you. [14/246]

³ most richly diverse (4.6.7), most richly bright (4.1.6);

¹⁸ we have pressed out for you (8.38.4)

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरं ।

तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्यां ॥ 01.108.02 ॥

यावत्¹ । इदम्² । भुवनम्³ । विश्वम्⁴ । अस्ति⁵ । उरुऽव्यचा⁶ । वरिमता⁷ । गभीरम्⁸ ।
तावान्⁹ । अयम्¹⁰ । पातवे¹¹ । सोमः¹² । अस्तु¹³ । अरम्¹⁴ । इन्द्राग्नी¹⁵ इति । मनसे¹⁶ । युवऽभ्याम्¹⁷ ॥

yāvat | idam | bhuvanam | viśvam | asti | uru-vyacā | varimatā | gabhīram |
tāvān | ayam | pātave | somaḥ | astu | aram | indrāgnī iti | manase | yuva-bhyām ॥

¹As wide as ⁵is ²this ⁴whole ³world and ⁸deep ⁶with its vast [uru] manifested [vyacā] ⁷good
and bliss, ⁹so wide ¹³be ¹¹to your drinking ¹⁰this ¹²wine of nectar ¹⁷we give you and ¹⁴sufficient
¹⁶to your mind, ¹⁵O Agni and Indra. [14/246]

चक्राथे हि सध्यङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।

ताविन्द्राग्नी सध्यञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथां ॥ 01.108.03 ॥

चक्राथे¹ इति । हि² । सध्यक्³ । नाम⁴ । भद्रम्⁵ । सध्रीचीना⁶ । वृत्रऽहनौ⁷ । उत⁸ । स्थः⁹ ।
तौ¹⁰ । इन्द्राग्नी¹¹ इति । सध्यञ्चा¹² । निऽसद्य¹³ । वृष्णः¹⁴ । सोमस्य¹⁵ । वृषणा¹⁶ । आ¹⁷ । वृषेथाम्¹⁸ ॥

cakrāthe iti | hi | sadhryak | nāma | bhadram | sadhrīcīnā | vṛtra-hanau | uta | sthaḥ |
tau | indrāgnī iti | sadhryañcā | ni-sadya | vṛṣṇaḥ | somasya | vṛṣaṇā | ā | vṛṣethām ॥

²For ¹you have made ³a twin [indrāgnī] inseparable ⁵blissful ⁴name ⁸and ⁹you are ⁷slayers
[hanau] of the Coverer [vṛtra] ⁶close and inseparable. ¹²Close united ¹³sit, ¹¹O Indra and
Agni, ¹⁴O strong Gods, ^{17,18}be strong-copious pourers ¹⁶of the might ¹⁵of this nectar-wine.
[14/246-7]

¹⁴vṛṣṇaḥ - The Fertiliser; “The shining Bull or Male”, but the latter word means also the rainer, fertiliser or
diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of
active or moving. [15/435 *fn* 7]

समिद्धेष्वग्निष्वानजाना यतस्रुचा बर्हिर्नु तिस्तिराणा ।

तीत्रैः सोमैः परिषिक्तेभिरर्वागेंद्राग्नी सौमनसाय यातं ॥ 01.108.04 ॥

समिद्धेषु¹ । अग्निषु² । आनजाना³ । यतस्रुचा⁴ । बर्हिः⁵ । ऊं⁶ इति । तिस्तिराणा⁷ ।

तीत्रैः⁸ । सोमैः⁹ । परिषिक्तेभिः¹⁰ । अर्वाक्¹¹ । आ¹² । इन्द्राग्नी¹³ इति । सौमनसाय¹⁴ । यातम्¹⁵ ॥

sam-iddheṣu | agniṣu | ānajānā | yata-srucā | barhiḥ | ūṃ iti | tistirāṇā |

tīvraiḥ | somaiḥ | pari-siktebhiḥ | arvāk | ā | indrāgnī iti | saumanasāya | yātam ॥

²When the fires ¹are kindled [iddheṣu] high [sam], ³then you two move busily about the sacrifice and ⁴you stretch out [yata] the ladle [srucā] and ⁷you strew ⁵the sacred seat.

^{12,15}Come ¹¹down to us, ¹³O Indra and Agni, ¹⁰by the pourings ⁸of the keen ⁹ecstatic wine, ¹⁴that you may give us the glad and perfect mind. [14/247]

³[Alt.] (then you two) are anointed (6.11.4) or (then you two) put forth a revealing light (2.8.4) and

⁴srucā - “a pourer”— & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act [16/647]

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्यानि ।

या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ॥ 01.108.05 ॥

यानि¹ । इन्द्राग्नी² इति । चक्रथुः³ । वीर्याणि⁴ । यानि⁵ । रूपाणि⁶ । उत⁷ । वृष्यानि⁸ ।

या⁹ । वाम्¹⁰ । प्रत्नानि¹¹ । सख्या¹² । शिवानि¹³ । तेभिः¹⁴ । सोमस्य¹⁵ । पिबतम्¹⁶ । सुतस्य¹⁷ ॥

yāni | indrāgnī iti | cakrathuḥ | vīryāṇi | yāni | rūpāṇi | uta | vṛṣyāni |

yā | vām | pratnāni | sakhyā | śivāni | tebhiḥ | somasya | pibatam | sutasya ॥

^{14a}Come, ²O Indra and Agni, ¹with all the ⁴heroisms ³you have done and ⁵all the ⁶forms ³you have shaped ⁷and ⁸all your strengths and ⁹all ¹⁰your ¹³happy ¹¹ancient ¹²comradeships, ^{14b}and having come [with all these] ¹⁶drink ¹⁵of this nectar-wine ¹⁷we have made for you. [14/247]

^{1/5/9}(all) those (3.14.7)

यद्ब्रवं प्रथमं वां वृणानोऽयं सोमो असुरैर्नो विहव्यः ।

तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.06 ॥

यत्¹ । अब्रवम्² । प्रथमम्³ । वाम्⁴ । वृणानः⁵ । अयम्⁶ । सोमः⁷ । असुरैः⁸ । नः⁹ । विहव्यः¹⁰ ।

ताम्¹¹ । सत्याम्¹² । श्रद्धाम्¹³ । अभि¹⁴ । आ¹⁵ । हि¹⁶ । यातम्¹⁷ । अथ¹⁸ । सोमस्य¹⁹ । पिबतम्²⁰ । सुतस्य²¹ ॥

yat | abravam | prathamam | vām | vṛṇānaḥ | ayam | somaḥ | asuraiḥ | naḥ | vi-havyaḥ |

tām | satyām | śraddhām | abhi | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

^{15,17}Come ¹⁴to ¹²my true ¹³faith ²¹by which I said ³at first ¹when ⁵I chose ⁴you ⁶that this ⁷nectar-wine ⁹of me ¹⁰must be given ⁸among the Mighty Lords. ²⁰Drink ¹⁹of the wine ²¹we have made for you. [14/247]

यदिन्द्राग्नी मदथः स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.07 ॥

यत्¹ । इन्द्राग्नी² इति । मदथः³ । स्वे⁴ । दुरोणे⁵ । यत्⁶ । ब्रह्मणि⁷ । राजनि⁸ । वा⁹ । यजत्रा¹⁰ ।
अतः¹¹ । परि¹² । वृषणौ¹³ । आ¹⁴ । हि¹⁵ । यातम्¹⁶ । अथ¹⁷ । सोमस्य¹⁸ । पिबतम्¹⁹ । सुतस्य²⁰ ॥

yat | indrāgnī iti | madathaḥ | sve | duroṇe | yat | brahmaṇi | rājani | vā | yajatrā |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Agni, O Indra, ³you are drinking of rapture ⁴in your own ⁵house ⁹or ⁷in priest
of the word ⁹or ⁸king, ¹⁰O masters of sacrifice, ^{11,12}thence ^{14,15,16}come, ¹³ye Strong Ones, ¹⁷and
having come ¹⁹drink ¹⁸of the wine ²⁰we have made for you. [14/247]

यदिन्द्राग्नी यदुषु तुर्वशेषु यद्द्रुह्युष्वनुषु पूरुषु स्थः ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.08 ॥

यत्¹ । इन्द्राग्नी² इति । यदुषु³ । तुर्वशेषु⁴ । यत्⁵ । द्रुह्युषु⁶ । अनुषु⁷ । पूरुषु⁸ । स्थः⁹ ।
अतः¹⁰ । परि¹¹ । वृषणौ¹² । आ¹³ । हि¹⁴ । यातम्¹⁵ । अथ¹⁶ । सोमस्य¹⁷ । पिबतम्¹⁸ । सुतस्य¹⁹ ॥

yat | indrāgnī iti | yaduṣu | turvaśeṣu | yat | druhyuṣu | anuṣu | pūruṣu | sthaḥ |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Indra, O Agni, ⁹you are ³among the Yadus or ⁴the Turvashas or ⁶the Druhyus
or ⁷the Anus or ⁸the Purus, ^{10,11}thence ^{13,14,15}come, ¹²O ye Strong Ones. ¹⁸Drink ¹⁷of the wine
¹⁹we have made for you. [14/247]

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.09 ॥

यत्¹ । इन्द्राग्नी² इति । अवमस्याम्³ । पृथिव्याम्⁴ । मध्यमस्याम्⁵ । परमस्याम्⁶ । उत⁷ । स्थः⁸ ।
अतः⁹ । परि¹⁰ । वृषणौ¹¹ । आ¹² । हि¹³ । यातम्¹⁴ । अथ¹⁵ । सोमस्य¹⁶ । पिबतम्¹⁷ । सुतस्य¹⁸ ॥

yat | indrāgnī iti | avamasyām | pṛthivyām | madhyamasyām | paramasyām | uta | sthaḥ |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Agni, O Indra, ⁸you are ³in the lowest ⁷and ⁵in the middle and ⁶in the highest
⁴earth, ^{9,10}thence ^{12,13,14}come, ¹¹O ye Strong Ones. ¹⁷Drink ¹⁶of the wine ¹⁸we have made for
you. [14/247]

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.10 ॥

यत्¹ । इन्द्राग्नी² इति । परमस्याम्³ । पृथिव्याम्⁴ । मध्यमस्याम्⁵ । अवमस्याम्⁶ । उत⁷ । स्थः⁸ ।
अतः⁹ । परि¹⁰ । वृषणौ¹¹ । आ¹² । हि¹³ । यातम्¹⁴ । अथ¹⁵ । सोमस्य¹⁶ । पिबतम्¹⁷ । सुतस्य¹⁸ ॥

yat | indrāgnī iti | paramasyām | pṛthivyām | madhyamasyām | avamasyām | uta | sthaḥ |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Indra, O Agni, ⁸you are ³in the highest ⁷and ⁵in the middle and ⁶in the lowest
⁴earth, ^{9,10}thence ^{12,13,14}come, ¹¹O ye Strong Ones. ¹⁷Drink ¹⁶of the wine ¹⁸we have made for

you. [14/247]

³⁻⁶the three bodies, physical [avamasyām], subtle [madhyamasyām] and typal [paramasyām] (sthula, sūkshma and kāraṇa). [14/368]

यदिन्द्राग्नी दिवि ष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.11 ॥

यत्¹ । इन्द्राग्नी² इति । दिवि³ । स्थः⁴ । यत्⁵ । पृथिव्याम्⁶ । यत्⁷ । पर्वतेषु⁸ । ओषधीषु⁹ । अप्सु¹⁰ ।

अतः¹¹ । परि¹² । वृषणौ¹³ । आ¹⁴ । हि¹⁵ । यातम्¹⁶ । अथ¹⁷ । सोमस्य¹⁸ । पिबतम्¹⁹ । सुतस्य²⁰ ॥

yat | indrāgnī iti | divi | sthaḥ | yat | pṛthivyām | yat | parvateṣu | oṣadhīṣu | ap-su |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Agni, O Indra, ⁴you are ³in heaven ⁵or ⁶on earth ⁷or [⁸ the mountain or] ⁹in the plants or ¹⁰the waters, ^{11,12}thence ^{14,15,16}come, ¹³ye Strong Ones, ¹⁷and having come ¹⁹drink ¹⁸of the wine ²⁰we have made for you. [14/247]

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ 01.108.12 ॥

यत्¹ । इन्द्राग्नी² इति । उत्ऽइता³ । सूर्यस्य⁴ । मध्ये⁵ । दिवः⁶ । स्वधया⁷ । मादयेथे⁸ इति ।

अतः⁹ । परि¹⁰ । वृषणौ¹¹ । आ¹² । हि¹³ । यातम्¹⁴ । अथ¹⁵ । सोमस्य¹⁶ । पिबतम्¹⁷ । सुतस्य¹⁸ ॥

yat | indrāgnī iti | ut-itā | sūryasya | madhye | divaḥ | svadhayā | mādayethe iti |
ataḥ | pari | vṛṣaṇau | ā | hi | yātam | atha | somasya | pibatam | sutasya ॥

¹Whether, ²O Indra, O Agni, ⁸you are drinking of rapture ⁷by your nature ³in the rising ⁴of the sun or ⁵in the midmost ⁶of heaven, ^{9,10}thence ^{12,13,14}come, ¹¹O ye Strong Ones. ¹⁷Drink ¹⁶of the wine ¹⁸we have made for you. [14/247]

एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिन्धुः पृथिवी उत द्यौः ॥ 01.108.13 ॥

एव¹ । इन्द्राग्नी² इति । पपिवांसा³ । सुतस्य⁴ । विश्वा⁵ । अस्मभ्यम्⁶ । सम्⁷ । जयतम्⁸ । धनानि⁹ ।

तत्¹⁰ । नः¹¹ । मित्रः¹² । वरुणः¹³ । ममहन्ताम्¹⁴ । अदितिः¹⁵ । सिन्धुः¹⁶ । पृथिवी¹⁷ । उत¹⁸ । द्यौः¹⁹ ॥

eva | indrāgnī iti | papi-vāṃsā | sutasya | viśvā | asmabhyam | sam | jayatam | dhanāni |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

¹Thus ³drinking ⁴of the wine we have pressed for you, ²O Indra and Agni, ^{7,8}conquer ⁶for us ⁵all and every kind of ⁹riches. ¹⁰This ^{14a}let ¹²Mitra and ¹³Varuna and ¹⁵the Mother Infinite ^{14b}magnify in me and ¹⁶the Great River and ¹⁷Earth ¹⁸and ¹⁹Heaven. [14/248]

¹⁴[mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

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वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।

नान्या युवत्प्रमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षं ॥ 01.109.01 ॥

वि¹ । हि² । अख्यम्³ । मनसा⁴ । वस्यः⁵ । इच्छन्⁶ । इन्द्राग्नी⁷ इति । ज्ञासः⁸ । उत⁹ । वा¹⁰ । सजातान्¹¹ ।
न¹² । अन्या¹³ । युवत्¹⁴ । प्रमतिः¹⁵ । अस्ति¹⁶ । मह्यम्¹⁷ । सः¹⁸ । वाम्¹⁹ । धियम्²⁰ । वाजयन्तीम्²¹ । अतक्षम्²² ॥

vi | hi | akhyam | manasā | vasyaḥ | icchan | indrāgnī iti | jñāsaḥ | uta | vā | sa-jātān |
na | anyā | yuvat | pra-matiḥ | asti | mahyam | saḥ | vām | dhiyam | vāja-yantīm | atakṣam ॥

⁶I hungered ⁵after riches of a greater substance and ^{1,3}I turned and saw you [⁴with my mind – 3.19.3], ⁷O Indra and Agni. ^{1,3}I have looked on you ⁸as on my own people, ^{9,10}even as ¹¹brothers born with me. ¹⁴This is your ¹⁵mind of wisdom, and ¹²none ¹³other ¹⁶that is ¹⁷in me, and ¹⁸I ²²have carved to shape ²⁰a thought ^{21a}which gives me the plenitude of ¹⁹your ^{21b}riches. [14/248]

¹⁵guiding thought (8.19.29); 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. [16/587]

¹⁸I as described, that me (5.9.1)

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात् ।

अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यं ॥ 01.109.02 ॥

अश्रवम्¹ । हि² । भूरिदावत्तरा³ । वाम्⁴ । विजामातुः⁵ । उत⁶ । वा⁷ । घा⁸ । स्यालात्⁹ ।
अथ¹⁰ । सोमस्य¹¹ । प्रयती¹² । युवभ्याम्¹³ । इन्द्राग्नी¹⁴ इति । स्तोमम्¹⁵ । जनयामि¹⁶ । नव्यम्¹⁷ ॥

aśravam | hi | bhūridāvat-tarā | vām | vi-jāmātuḥ | uta | vā | gha | syālāt |
atha | somasya | pra-yatī | yuva-bhyām | indrāgnī iti | stomam | janayāmi | navyam ॥

¹I have heard ⁴of you as ³more lavish [bhūri] in your giving [dāvat] than [tarā] ⁵a daughter's husband ^{6,7}or ⁹a wife's brother and [¹⁰so – 7.11.4] ¹⁶I am bringing into birth ¹²in the delivering ¹¹of the nectar wine ¹⁷a new ¹⁵hymn ¹³to you, ¹⁴O Indra and Agni. [14/248]

⁵a defective son-in-law (Nirukta)

मा छेद्य रश्मीरिति नाधमानाः पितृणां शक्तीरनुयच्छमानाः ।

इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥ 01.109.03 ॥

मा¹ । छेद्य² । रश्मीन्³ । इति⁴ । नाधमानाः⁵ । पितृणाम्⁶ । शक्तीः⁷ । अनुयच्छमानाः⁸ ।
इन्द्राग्निभ्याम्⁹ । कम्¹⁰ । वृषणः¹¹ । मदन्ति¹² । ता¹³ । हि¹⁴ । अद्री¹⁵ इति । धिषणायाः¹⁶ । उपस्थे¹⁷ ॥

mā | chedma | raśmīn | iti | nādhamānāḥ | pitṛṇām | śaktiḥ | anu-yacchamānāḥ |
indrāgni-bhyām | kam | vṛṣaṇaḥ | madanti | tā | hi | adrī iti | dhiṣaṇāyāḥ | upa-sthe ॥

⁵We are making towards our desire and pray ⁴that ³our suns of light ^{2a}may ¹not ^{2b1}be broken, ⁸we are striving [yacchamānāḥ] after [anu] ⁷the energies ⁶of our Fathers. ¹⁰By joy ⁹of Indra and Agni, ¹¹the Strong Ones ¹²drink of the rapture, ¹³you are ¹⁵two pressing-stones ¹⁷in the lap ¹⁶of the thinking mind. [14/248]

³ rays of the Sun or reins (1.109.7)

युवाभ्यां देवी धिषणा मदायेंद्राग्नी सोममुशती सुनोति ।
तावश्चिना भद्रहस्ता सुपाणी आ धावतं मधुना पृक्तमप्सु ॥ 01.109.04 ॥

युवाभ्याम्¹ । देवी² । धिषणा³ । मदाय⁴ । इन्द्राग्नी⁵ इति । सोमम्⁶ । उशती⁷ । सुनोति⁸ ।
तौ⁹ । अश्चिना¹⁰ । भद्रहस्ता¹¹ । सुपाणी¹² । आ¹³ । धावतम्¹⁴ । मधुना¹⁵ । पृक्तम्¹⁶ । अप्सु¹⁷ ॥

yuvābhyām | devī | dhiṣaṇā | madāya | indrāgnī iti | somam | uśatī | sunoti |
tau | aśvinā | bhadra-hastā | su-pāṇī | ā | dhāvatam | madhunā | pṛṅktam | ap-su ॥

²The goddess ³Mind ⁷longs ⁴for the ecstasy, ⁵O Agni, O Indra, and ⁸she is pressing out ¹with you for her pressing-stones ⁶wine of nectar. ^{9,10}O twin Aswins, ^{13,14}come running to us ^{11,12}with your beautiful happy hands and ¹⁶mix ¹⁵the honey ¹⁷in the waters. [14/248]

¹¹ with happy (bhadra - 1.67.1) hands (hastā - 4.2.14); ¹² with beautiful [su] hands [pāṇī] (1.71.9)

[Alt.] mix [or infuse - pṛṅktam] [the Soma] with honey [madhunā] in the waters [ap-su]

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।
तावासद्या बर्हिषि यज्ञे अस्मिन् चर्षणी मादयेथां सुतस्य ॥ 01.109.05 ॥

युवाम्¹ । इन्द्राग्नी² इति । वसुनः³ । विभागे⁴ । तवःस्तमा⁵ । शुश्रव⁶ । वृत्रहत्ये⁷ ।
तौ⁸ । आसद्य⁹ । बर्हिषि¹⁰ । यज्ञे¹¹ । अस्मिन्¹² । प्र¹³ । चर्षणी¹⁴ इति । मादयेथाम्¹⁵ । सुतस्य¹⁶ ॥

yuvām | indrāgnī iti | vasunaḥ | vi-bhāge | tavaḥ-tamā | śuśrava | vṛtra-hatyē |
tau | ā-sadya | barhiṣi | yajñe | asmin | pra | carṣaṇī iti | mādayethām | sutasya ॥

²O Indra and Agni, ⁶I have heard ¹of you ⁵that you are mighty ⁷to slay [hatye] the Coverer [vṛtra] and ⁴apportion ³a rich substance. ⁸O you who ¹⁴see, ⁹sit ¹²on this ¹⁰seat ¹¹in the sacrifice and ^{13,15}drink the intoxication ¹⁶of the wine that we have made. [14/248]

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
प्र सिंधुभ्यः प्र गिरिभ्यो महित्वा प्रेंद्राग्नी विश्वा भुवनात्यन्या ॥ 01.109.06 ॥

प्र¹ । चर्षणिभ्यः² । पृतनाहवेषु³ । प्र⁴ । पृथिव्याः⁵ । रिरिचाथे⁶ इति । दिवः⁷ । च⁸ ।
प्र⁹ । सिंधुभ्यः¹⁰ । प्र¹¹ । गिरिभ्यः¹² । महित्वा¹³ । प्र¹⁴ । इन्द्राग्नी¹⁵ । विश्वा¹⁶ । भुवना¹⁷ । अति¹⁸ । अन्या¹⁹ ॥

pra | carṣaṇi-bhyaḥ | pṛtanā-haveṣu | pra | pṛthivyāḥ | riricāthe iti | divaḥ | ca |
pra | sindhu-bhyaḥ | pra | giri-bhyaḥ | mahi-tvā | pra | indrāgnī | viśvā | bhuvanā | ati | anyā ॥

³Amid the shoutings [haveṣu] of the armies [pṛtanā] ²for men that see ^{1,6}you advance and overflow in your strength ⁵earth ⁸and ⁷heaven; ¹⁵O Indra, O Agni, ¹³your greatness

^{9,6}overpasses ¹⁰the rivers and ^{11,6}overtops ¹²the mountains and ^{14,6}your being is outstretched ¹⁸beyond ¹⁶all ¹⁹these [other] ¹⁷worlds of creatures. [14/248]

आ भरतं शिक्षतं वज्रबाहू अस्माँ इंद्राग्नी अवतं शचीभिः ।

इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥ 01.109.07 ॥

आ¹ । भरतम्² । शिक्षतम्³ । वज्रऽबाहू⁴ । अस्मान्⁵ । इन्द्राग्नी⁶ इति । अवतम्⁷ । शचीभिः⁸ ।
इमे⁹ । नु¹⁰ । ते¹¹ । रश्मयः¹² । सूर्यस्य¹³ । येभिः¹⁴ । सऽपित्वम्¹⁵ । पितरः¹⁶ । नः¹⁷ । आसन्¹⁸ ॥

ā | bharatam | śikṣatam | vajra-bāhū | asmān | indrāgnī iti | avatam | śacībhiḥ |
ime | nu | te | raśmayah | sūryasya | yebhiḥ | sa-pitvam | pitarah | naḥ | āsan ॥

²Bring ¹for us, ³win for us your riches, ⁴O you whose arms [bāhū] carry the thunder [vajra], ⁷increase ⁵us, ⁶O Indra and Agni, ⁸by your might. ⁹Behold our [these] ¹²reins are [¹⁰indeed – 2.1.6] the same [¹¹those] ¹²rays ¹³of the Sun ¹⁴by which ¹⁷our ¹⁶Fathers ¹⁸came ¹⁵to the end of their common journey. [14/248-9]

पुरंदरा शिक्षतं वज्रहस्तास्माँ इंद्राग्नी अवतं भरेषु ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.109.08 ॥

पुरम्ऽदरा¹ । शिक्षतम्² । वज्रऽहस्ता³ । अस्मान्⁴ । इन्द्राग्नी⁵ इति । अवतम्⁶ । भरेषु⁷ ।
तत्⁸ । नः⁹ । मित्रः¹⁰ । वरुणः¹¹ । महन्ताम्¹² । अदितिः¹³ । सिन्धुः¹⁴ । पृथिवी¹⁵ । उत¹⁶ । द्यौः¹⁷ ॥

puram-darā | śikṣatam | vajra-hastā | asmān | indrāgnī iti | avatam | bhareṣu |
tat | naḥ | mitraḥ | varuṇah | mahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

¹Renders [darā] of the cities [puram], ³gods with the thunders [vajra] in your hands [hastā], ⁵Indra and Agni, ²get for us, ⁶increase ⁴us ⁷in fruitful battles. ⁸This ^{12a}let ¹⁰Mitra and ¹¹Varuna and ¹³the Mother Infinite ^{12b}magnify in me and ¹⁴the Great River and ¹⁵Earth ¹⁶and ¹⁷Heaven. [14/249]

¹² [mahantām] greaten - मह means to be great, full or to greaten [16/637], enlarge (1.11.3)

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ततं मे अपस्तदु तायते पुनः स्वादिष्टा धीतिरुचथाय शस्यते ।

अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृष्णुत ऋभवः ॥ 01.110.01 ॥

ततम्¹ । मे² । अपः³ । तत्⁴ । ऊं⁵ इति । तायते⁶ । पुनः⁷ । स्वादिष्टा⁸ । धीतिः⁹ । उचथाय¹⁰ । शस्यते¹¹ ।
अयम्¹² । समुद्रः¹³ । इह¹⁴ । विश्वदेव्यः¹⁵ । स्वाहाकृतस्य¹⁶ । सम्¹⁷ । ऊं¹⁸ इति । तृष्णुत¹⁹ । ऋभवः²⁰ ॥

tatam | me | apah | tat | ūṃ iti | tāyate | punaḥ | svādiṣṭhā | dhītiḥ | ucathāya | śasyate |
ayam | samudraḥ | iha | viśva-devyaḥ | svāhā-kṛtasya | sam | ūṃ iti | ṛpṇuta | ṛbhavaḥ ॥

^{1a}Woven was ²my ^{1b}web ³of work. ⁷Again ⁴that web ⁶is being woven; ⁸a sweetest honied
⁹thought ¹¹is finding words ¹⁰for its expression in speech. ¹²Behold, this is ¹³the nectar ocean
¹⁵in which are all the gods; ¹⁴it is here, ¹⁶it has been made Swaha of the divinities. ^{17,19}Take
your delight in it, ²⁰O ye Ribhus. [14/249]

¹³samudraḥ - All states of being, whether matter, mind or life and all material, mental & 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*. [14/128]

¹⁶Swaha, the luminous self-force of the fulfilled divine Nature of the gods (16/551);

[Alt.] ¹³original flowing mass of Energy ¹⁶has been made the luminous self-force of the fulfilled divine Nature
¹⁵of all the gods.

आभोगयं प्र यदिच्छंत ऐतनापाकाः प्रांचो मम के चिदापयः ।

सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहं ॥ 01.110.02 ॥

आभोगयम्¹ । प्र² । यत्³ । इच्छन्तः⁴ । ऐतन⁵ । अपाकाः⁶ । प्राञ्चः⁷ । मम⁸ । के⁹ । चित्¹⁰ । आपयः¹¹ ।
सौधन्वनासः¹² । चरितस्य¹³ । भूमना¹⁴ । अगच्छत¹⁵ । सवितुः¹⁶ । दाशुषः¹⁷ । गृहम्¹⁸ ॥

ā-bhogayam | pra | yat | icchantāḥ | aitana | apākāḥ | prāñcaḥ | mama | ke | cit | āpayah |
saudhanvanāsaḥ | caritasya | bhūmanā | agacchata | savituḥ | dāśuṣaḥ | ḡḥam ॥

¹I give you the enjoyment ³of that for whose ⁴desire ^{2,5}you come to me; ⁶O you near to me
and ⁷high beyond, ^{9,10}whatever powers, ¹¹but my friends! ¹²O children of Sudhanwan, ¹⁴by the
largeness ¹³of your movement of action ¹⁵you came ¹⁸to the house ¹⁶of Savitri ¹⁷when he was
giving out the wine of his creation. [14/249]

⁶wise of heart (6.11.4), wise and understanding (6.12.2)

⁷moving forward (3.7.7)

¹²The 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 Sudhanwan
[*saudhanvanāsaḥ*], a patronymic which is merely a parable of their birth from the full capacities of Matter
touched by the luminous energy. “Dhanwan” in this name does not mean “bow” but the solid or
desertfield of Matter otherwise typified as the hill or rock out of which the waters and the rays are
delivered. [15/338]

¹⁴bhūma - the wide free infinite planes of existence founded on the Truth [15/418 *fn* 6]

तत्सविता वोऽमृतत्वमासुवदगोह्यं यच्छ्रवयंत ऐतन ।

त्यं चिच्चमसमसुरस्य भक्षणमेकं संतमकृणुता चतुर्वयं ॥ 01.110.03 ॥

तत्¹ । सविता² । वः³ । अमृतत्वम्⁴ । आ⁵ । असुवत्⁶ । अगोह्यम्⁷ । यत्⁸ । श्रवयन्तः⁹ । ऐतन¹⁰ ।
त्यम्¹¹ । चित्¹² । चमसम्¹³ । असुरस्य¹⁴ । भक्षणम्¹⁵ । एकम्¹⁶ । सन्तम्¹⁷ । अकृणुत¹⁸ । चतुःऽवयम्¹⁹ ॥

tat | savitā | vaḥ | amṛta-tvam | ā | asuvat | agohyam | yat | śravayantaḥ | aitana |
tyam | cit | camasam | asurasya | bhakṣaṇam | ekam | santam | akṛṇuta | catuḥ-vayam ॥

²Savitri the Creator ^{5,6}poured out ³for you ⁴immortality and ⁸then ¹⁰you moved ⁹to make it
heard here of knowledge and ⁷a thing not to be kept secret, and ¹⁸you made ¹⁶of the one
¹³wine-cup ¹⁴of the Almighty, ¹¹the ¹³cup ¹⁵of the wine-drinking, ¹⁹a fourfold ¹³bowl. [14/249]

[Notes]

And there at the sacrifice the gods [asurasya] drink [bhakṣaṇam] in the fourfold
bowl, *camasaṁ caturvayam*, the pourings of the nectar [asuvat]. For Twashtri, the Framers of
things, has given man originally only a single [ekam] bowl [camasam], 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 [akṛṇuta] in him from the material of the four planes three other
bodies, vital, mental and the causal or ideal body. [15/341]

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः संतो अमृतत्वमानशुः ।

सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यंत धीतिभिः ॥ 01.110.04 ॥

विष्ट्वी¹ । शमी² । तरणिऽत्वेन³ । वाघतः⁴ । मर्तासः⁵ । सन्तः⁶ । अमृतत्वम्⁷ । आनशुः⁸ ।
सौधन्वनाः⁹ । ऋभवः¹⁰ । सूरचक्षसः¹¹ । संवत्सरे¹² । सम¹³ । अपृच्यन्त¹⁴ । धीतिभिः¹⁵ ॥

viṣṭvī | śamī | taraṇi-tvena | vāghataḥ | martāsaḥ | santaḥ | amṛta-tvam | ānaśuḥ |
saudhanvanāḥ | ṛbhavaḥ | sūra-cakṣasaḥ | saṁvatsare | sam | apr̥cyanta | dhīti-bhiḥ ॥

¹By entering in, ²by fulfilling of action, ³by the traversing of obstacles, ⁴by the speaking of
the word, ⁶they who were ⁵mortal, ⁸have laid hands of enjoyment on ⁷immortality; ¹⁰Ribhus,
⁹children of Sudhanwan, ¹¹saw with the sun for eye and ¹⁴were joined ¹³wholly ¹⁵to his
thoughts ¹²in the year of Time. [14/249]

¹ By cherishing (5.62.9), fostering (4.50.11);

⁴ The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on
a perfect union between the Soul and Nature. [15/470 fn 1]

[Notes]

But their [Ribhus'] special character in the Veda is that they are artisans of Immortality
[amṛta-tvam]. They are represented as human beings [martāsaḥ] who have attained [ānaśuḥ]
to the condition of godhead by power of knowledge [dhīti-bhiḥ] and perfection in their
works [śamī]. [15/338]

क्षेत्रमिव वि ममुस्तेजनेन एकं पात्रमृभवो जेहमानं ।

उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥ 01.110.05 ॥

क्षेत्रम्¹ इव² । वि³ । ममुः³ । तेजनेन⁴ । एकम्⁵ । पात्रम्⁶ । ऋभवः⁷ । जेहमानम्⁸ ।
उपस्तुताः⁹ । उपमम्¹⁰ । नाधमानाः¹¹ । अमर्त्येषु¹² । श्रवः¹³ । इच्छमानाः¹⁴ ॥

kṣetram-iva | vi | mamuḥ | tejanena | ekam | pātram | ṛbhavaḥ | jehamānam |
upa-stutāḥ | upa-mam | nādhamānāḥ | amartyeṣu | śravaḥ | icchamānāḥ ॥

⁷The Ribhus ³have measured ²out ¹like [iva] a field [kṣetram] and ^{2,3}have shaped ⁴as if with a sharp-cutting instrument ⁵the one ⁶cup ⁸that is carried on the paths. ⁹Hymned of men, ^{2,3}they made ¹⁰for the highest high [¹¹praying – 1.109.3,] ¹⁴desiring ¹³to hear the voice of knowledge ¹²among the Immortals. [14/249]

आ मनीषामंतरिक्षस्य नृभ्यः सुचेव घृतं जुहवाम विद्वाना ।

तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहदिवो रजः ॥ 01.110.06 ॥

आ¹ । मनीषाम्² । अन्तरिक्षस्य³ । नृभ्यः⁴ । सुचाऽइव⁵ । घृतम्⁶ । जुहवाम⁷ । विद्वाना⁸ ।
तरणित्वा⁹ । ये¹⁰ । पितुः¹¹ । अस्य¹² । सश्चिरे¹³ । ऋभवः¹⁴ । वाजम्¹⁵ । अरुहन्¹⁶ । दिवः¹⁷ । रजः¹⁸ ॥

ā | manīṣām | antarikṣasya | nṛ-bhyaḥ | sruçā-iva | ghṛtam | juhavāma | vidmanā |
taraṇi-tvā | ye | pituḥ | asya | saścire | ṛbhavaḥ | vājam | aruhan | divaḥ | rajaḥ ॥

¹Come, ⁷let us pour out ²the thinking mind ⁸by knowledge ⁴to the strong ones ³of the Air ^{5b}as if [iva] ⁶clarified butter ^{5a}with a ladle [sruçā]. ¹⁴The Ribhus ¹⁰who ¹³have fixed ¹²their [strong ones'] abodes, ⁹crossing beyond ¹¹Father Heaven, ¹⁶climbed ¹⁵to the plenty ¹⁷of the luminous ¹⁸middle world. [14/249-50]

¹³cleave to (5.20.2) ¹²their (strong ones') ¹⁵plenty

ऋभुर्न इंद्रः शवसा नवीयानृभुर्वाजेभिर्वसुभिर्वसुर्ददिः ।

युष्माकं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वतां ॥ 01.110.07 ॥

ऋभुः¹ । नः² । इंद्रः³ । शवसा⁴ । नवीयान्⁵ । ऋभुः⁶ । वाजेभिः⁷ । वसुऽभिः⁸ । वसुः⁹ । ददिः¹⁰ ।
युष्माकम्¹¹ । देवाः¹² । अवसा¹³ । अहनि¹⁴ । प्रिये¹⁵ । अभि¹⁶ । तिष्ठेम¹⁷ । पृत्सुतीः¹⁸ । असुन्वताम्¹⁹ ॥

ṛbhuḥ | naḥ | indraḥ | śavasā | navīyān | ṛbhuḥ | vājebhiḥ | vasu-bhiḥ | vasuḥ | dadiḥ |
yuṣmākam | devāḥ | avasā | ahani | priye | abhi | tiṣṭhema | pṛtsutiḥ | asunvatām ॥

³Indra ⁴in his puissance is ²even to us ⁵a newer ¹Ribhu and ⁶Ribhu ⁷joined with Vajas, lords of the plenty, and ⁸the Vasus, masters of riches, and ¹⁰giver ⁹of substance. ¹¹O ye ¹²gods, ¹³by your fostering power ^{16,17}may we assail ¹⁵in your cherished ¹⁴Day ¹⁸the armies of the powers ¹⁹who give not the nectar wine. [14/250]

निश्चर्मण ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।

सौधन्वनासः स्वपस्यया नरो जिब्री युवाना पितराकृणोतन ॥ 01.110.08 ॥

निः¹ । चर्मणः² । ऋभवः³ । गाम्⁴ । अपिंशत⁵ । सम्⁶ । वत्सेन⁷ । असृजत⁸ । मातरम्⁹ । पुनः¹⁰ ।
सौधन्वनासः¹¹ । सुऽअपस्यया¹² । नरः¹³ । जिव्री¹⁴ इति । युवाना¹⁵ । पितरा¹⁶ । अकृणोतन¹⁷ ॥

niḥ | carmaṇaḥ | ṛbhavaḥ | gām | apiṁśata | sam | vatsena | asṛjata | mātaram | punaḥ |
saudhanvanāsaḥ | su-apasyayā | naraḥ | jivrī iti | yuvānā | pitarā | akṛṇotana ॥

³The Ribhus ⁵pressed into shape ⁴the Cow of Light ¹out of ²her skin and ^{6,8}joined ⁹the
Mother ⁷with the child. ¹¹O children of Sudhanwan, [¹³O God] ¹²in your desire of perfect
works ¹⁷you made ¹⁴our aged ¹⁶Father and Mother ¹⁵young ¹⁰again. [14/250]

[Notes]

The third work of the Ribhus is to fashion [apiṁśata] the cow [gām] who gives the sweet milk. It is said elsewhere that this cow has been delivered [asṛjata] out [niḥ] of its covering skin [carmaṇaḥ], — 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, viśvajuvan 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 [asṛjata] by the Ribhus from [niḥ] the veiling movement of Nature [carmaṇaḥ] and a figure of her is fashioned [apiṁśata] here in us by them. She is, by the action of the powers of the duality, separated from her offspring [vatsena], the soul in the lower world; the Ribhus restore [punaḥ] it to constant companionship [sam asṛjata] with its infinite mother [mātaram]. Another great work of the Ribhus is in the strength of their previous deeds [su-apasyayā], of the light of Indra [śavasā indraḥ - 1.110.7], the movement of the Ashwins, the full yield of the fostering Cow to restore youth [yuvānā akṛṇotana] to the aged [jivrī] Parents [pitarā] of the world, Heaven and Earth. Heaven is the mental consciousness, Earth the physical. [15/340]

वाजेभिर्नो वाजसातावविड्द्यूभुमाँ इंद्र चित्रमा दर्षि राधः ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.110.09 ॥

वाजेभिः¹ । नः² । वाजऽसातौ³ । अविड्ढि⁴ । ऋभुऽमान्⁵ । इंद्र⁶ । चित्रम्⁷ । आ⁸ । दर्षि⁹ । राधः¹⁰ ।
तत्¹¹ । नः¹² । मित्रः¹³ । वरुणः¹⁴ । ममहन्ताम्¹⁵ । अदितिः¹⁶ । सिन्धुः¹⁷ । पृथिवी¹⁸ । उत¹⁹ । द्यौः²⁰ ॥

vājebhiḥ | naḥ | vāja-sātau | avidḍhi | ṛbhu-mān | indra | citram | ā | darṣi | rādhaḥ |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauḥ ॥

⁴Increase ²us ¹by the Vajas, lords of the plenty, ³in the winning of plenty; ⁶O Indra ⁵with the
Ribhus, ^{8,9}tear for us from its hiding place ⁷our rich ¹⁰felicity. ¹¹This ^{15a}let ¹³Mitra and
¹⁴Varuna and ¹⁶the Mother Infinite ^{15b}magnify in me and ¹⁷the Great River and ¹⁸Earth ¹⁹and
²⁰Heaven. [14/250]

³vāja-sātau - The three great conquests (sātau) - of the plenitudes (vāja) – to which the human being aspires, which the Gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters, and the Sun or the solar world, gā, apaḥ, svaḥ [15/109]

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तक्षत्रथं सुवृतं विद्यनापसस्तक्षन्हरी इंद्रवाहा वृषण्वसू ।

तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवं ॥ 01.111.01 ॥

तक्षन्¹ । रथम्² । सुऽवृतम्³ । विद्यनाऽअपसः⁴ । तक्षन्⁵ । हरी⁶ । इन्द्रऽवाहा⁷ । वृषण्ऽवसू⁸ ।

तक्षन्⁹ । पितृऽभ्याम्¹⁰ । ऋभवः¹¹ । युवत्¹² । वयः¹³ । तक्षन्¹⁴ । वत्साय¹⁵ । मातरम्¹⁶ । सचाऽभुवम्¹⁷ ॥

takṣan | ratham | su-vṛtam | vidmanā-apasaḥ | takṣan | harī | indra-vāhā | vṛṣaṇ-vasū |

takṣan | pitṛ-bhyām | ṛbhavaḥ | yuvat | vayaḥ | takṣan | vatsāya | mātaram | sacā-bhuvam ॥

¹¹The Ribhus ⁴who do all their works [apasah] by knowledge [vidmanā] ¹have carved by knowledge ³the fair-moving ²chariot ⁷[bearer – vāhā] of Indra, ⁵shaped ⁶his two bright horses ⁸of strong [vṛṣaṇ] rich substance [vasū]. ⁹And they have made ¹⁰for the Father and the Mother ¹²their youthful ¹³age and ¹⁵for the child of the Ray ¹⁶his mother ¹⁷to be [bhuvam] always at his side [sacā]. [14/250]

¹³ growth (1.66.2)

[Notes]

And of all their accomplishments that which is central is the formation [takṣan] of the two brilliant horses [harī] of Indra [indra-vāhā], the horses yoked by speech to their movements, yoked by the Word [vacaḥ-yujā – 1.7.2] and fashioned by the mind. For the free movement [su-vṛtam] of the luminous mind, the divine mind in man [Indra], is the condition of all other immortalising works [apasah]. [15/339]

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषं ।

यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियं ॥ 01.111.02 ॥

आ¹ । नः² । यज्ञाय³ । तक्षत⁴ । ऋभुऽमत्⁵ । वयः⁶ । क्रत्वे⁷ । दक्षाय⁸ । सुऽप्रजावतीम्⁹ । इषम्¹⁰ ।

यथा¹¹ । क्षयाम¹² । सर्ववीरया¹³ । विशा¹⁴ । तत्¹⁵ । नः¹⁶ । शर्धाय¹⁷ । धासथ¹⁸ । सु¹⁹ । इन्द्रियम्²⁰ ॥

ā | naḥ | yajñāya | takṣata | ṛbhu-mat | vayaḥ | kratve | dakṣāya | su-prajāvatīm | iṣam |

yathā | kṣayāma | sarva-vīrayā | viśā | tat | naḥ | śardhāya | dhāsatha | su | indriyam ॥

^{1,4}Carve ²for our ³sacrifice ⁶a birth ⁵in which shall be the works of the Ribhus, ^{1,4}carve ⁸light in the thought and ⁷power in the will, ^{1,4}shape ¹⁰an impelling force ⁹which shall beget a perfect issue ¹¹that ¹²we may dwell ¹⁴accompanied by the nation ¹³of all [sarva] the heroes [vīrayā]. ^{17a}Make them the host of ¹⁶our ^{17b}battle and ¹⁸set in them ¹⁵that ¹⁹great ²⁰Indra-force. [14/250]

⁹प्रजा seems not to be अपत्य in the technical vedic sense, but to refer to all fruits of the sacrifice [16/579]; The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. [15/408 fn 9]

¹⁴the various kinds of creatures. From वि to come into being, appear, be born. [16/592]

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।

सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिं ॥ 01.111.03 ॥

आ¹ । तक्षत² । सातिम्³ । अस्मभ्यम्⁴ । ऋभवः⁵ । सातिम्⁶ । रथाय⁷ । सातिम्⁸ । अर्वते⁹ । नरः¹⁰ ।
सातिम्¹¹ । नः¹² । जैत्रीम्¹³ । सम्¹⁴ । महेत¹⁵ । विश्वहा¹⁶ । जामिम्¹⁷ । अजामिम्¹⁸ । पृतनासु¹⁹ । सक्षणिम्²⁰ ॥

ā | takṣata | sātīm | asmabhyam | ṛbhavaḥ | sātīm | rathāya | sātīm | arvate | naraḥ |
sātīm | naḥ | jaitrīm | sam | maheta | viśvahā | jāmim | ajāmim | pṛtanāsu | sakṣaṇim ॥

^{1,2}Carve ³getting ⁴for us, ⁵O Ribhus, ⁶getting ⁷for our chariot and ⁸getting ⁹for our war-horse.
^{15a}Mass ¹⁴together ^{15b}into form ¹¹conquest and ¹³winning ¹⁶always ^{20a}whose strength
¹⁷companied or ¹⁸alone ^{20b}shall avail ¹⁹against opposing armies. [14/250]

¹⁵build (1.94.1), greaten (7.2.3); 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; [16/586-7]

ऋभुक्षणमिंद्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।

उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥ 01.111.04 ॥

ऋभुक्षणम्¹ । इन्द्रम्² । आ³ । हुवे⁴ । ऊतये⁵ । ऋभून्⁶ । वाजान्⁷ । मरुतः⁸ । सोमऽपीतये⁹ ।
उभा¹⁰ । मित्रावरुणा¹¹ । नूनम्¹² । अश्विना¹³ । ते¹⁴ । नः¹⁵ । हिन्वन्तु¹⁶ । सातये¹⁷ । धिये¹⁸ । जिषे¹⁹ ॥

ṛbhukṣaṇam | indram | ā | huve | ūtaye | ṛbhūn | vājān | marutaḥ | soma-pītaye |
ubhā | mitrāvaruṇā | nūnam | aśvinā | te | naḥ | hinvantu | sātaye | dhiye | jiṣe ॥

^{3,4}I call ⁵for my increasing ⁹to the drinking of the nectar wine ²Indra ¹who dwells [kṣaṇam] in
Ribhu [ṛbhu] and ⁶the Ribhus and ⁷the Vajas and ⁸the Maruts and ¹¹Mitra and Varuna,
¹²now, ¹⁰the double god-head, and ¹³the Aswins, and ¹⁶let them speed, let them charge ¹⁷for
the getting, ¹⁸for the thought, ¹⁹for the victory. [14/250-1]

ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्माँ अविष्टु ।

तन्नो मित्रो वरुणो मामहंतामदितिः सिंधुः पृथिवी उत द्यौः ॥ 01.111.05 ॥

ऋभुः¹ । भराय² । सम्³ । शिशातु⁴ । सातिम्⁵ । समर्यजित्⁶ । वाजः⁷ । अस्मान्⁸ । अविष्टु⁹ ।
तत्¹⁰ । नः¹¹ । मित्रः¹² । वरुणः¹³ । ममहन्ताम्¹⁴ । अदितिः¹⁵ । सिन्धुः¹⁶ । पृथिवी¹⁷ । उत¹⁸ । द्यौः¹⁹ ॥

ṛbhuh | bharāya | sam | śiśātu | sātīm | samarya-jit | vājaḥ | asmān | aviṣṭu |
tat | naḥ | mitraḥ | varuṇaḥ | mamahantām | aditiḥ | sindhuḥ | pṛthivī | uta | dyauh ॥

^{4a}Let ¹Ribhu ^{3,4b}whet ⁵our getting ^{4c}into a sharp weapon ²for fruitful battle and ⁷Vaja ⁶victor
[jit] in the press and the fighting [samarya] ^{9a}help ⁸us ^{9b}to thrive. ¹⁰This ^{14a}let ¹²Mitra and
¹³Varuna and ¹⁵the Mother Infinite ^{14b}magnify in me and ¹⁶the Great River and ¹⁷Earth ¹⁸and
¹⁹Heaven. [14/251]

SUKTA 123

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः ।

कृष्णादुदस्थादर्या विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥ 01.123.01 ॥

पृथुः¹ । रथः² । दक्षिणायाः³ । अयोजि⁴ । आ⁵ । एनम्⁶ । देवासः⁷ । अमृतासः⁸ । अस्थुः⁹ ।

कृष्णात्¹⁰ । उत्¹¹ । अस्थात्¹² । अर्या¹³ । विहायाः¹⁴ । चिकित्सन्ती¹⁵ । मानुषाय¹⁶ । क्षयाय¹⁷ ॥

pr̥thuḥ | rathaḥ | dakṣiṇāyāḥ | ayoji | ā | enam | devāsaḥ | amṛtāsaḥ | asthuḥ |
kṛṣṇāt | ut | asthāt | aryā | vi-hāyāḥ | cikitsantī | mānuṣāya | kṣayāya ॥

¹The wide ²chariot ³of the Reason ⁴has been yoked, ⁶this ⁸all the immortal ⁷gods ^{5,9}have ascended. ¹⁰From the blackness ^{11,12}she has arisen ¹³who is noble and ¹⁴vast ¹⁵seeking knowledge ¹⁶for the mind's ¹⁷foundation. [14/251]

[Notes]

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 [dakṣiṇāyāḥ] has yoked [ayoji] her car [rathaḥ], instituted, that is to say, the joy of her activities; the deathless [amṛtāsaḥ] gods [devāsaḥ] take their seats in the car [ā asthuḥ], 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. [14/391]

Intelligence or Dawn has risen up [ut asthāt] out of the black darkness [kṛṣṇāt]; 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 & ignoble enemies of the spirit; she is विहायाः, either wide or various in her motion or wide & vast in her being, बृहती, a power of the Mahas, a birth from the wideness of the truth of things. She rises चिकित्सन्ती मानुषाय क्षयाय. Dakshina or Usha, the dawn of mental illumination, brings knowledge, perception, vision, in a word क्तु [cikitsantī] for the firm establishing [kṣayāya] either of the mind [mānuṣāya] in its illumination or of the human sadhaka [mānuṣāya] in the fresh spiritual position or abiding place [kṣayāya] he has gained in the progress of his yoga. क्षय is frequently turned in this sense by the figurative & symbolical language of the Vedas. Or else it may be that Dakshina seeks certainty of knowledge (compare विचिकित्सा) for the firm establishment [kṣayāya] of the mind [mānuṣāya] in its gettings. [14/391-2]

पूर्वा विश्वस्माद्भुवनादबोधि जयंती वाजं बृहती सनुत्री ।

उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥ 01.123.02 ॥

पूर्वा¹ । विश्वस्मात्² । भुवनात्³ । अबोधि⁴ । जयन्ती⁵ । वाजम्⁶ । बृहती⁷ । सनुत्री⁸ ।

उच्चा⁹ । वि¹⁰ । अख्यत्¹¹ । युवतिः¹² । पुनःऽभूः¹³ । आ¹⁴ । उषाः¹⁵ । अगन्¹⁶ । प्रथमा¹⁷ । पूर्वऽहूतौ¹⁸ ॥

pūrvā | viśvasmāt | bhuvanāt | abodhi | jayantī | vājam | bṛhatī | sanutrī |

uccā | vi | akhyat | yuvatih | punaḥ-bhūḥ | ā | uṣāḥ | agan | prathamā | pūrva-hūtau ॥

¹First before ²all ³the universe ¹⁵Dawn ⁴awoke ⁵conquering ⁶substance, ⁷vast, ⁸safely-preserving; ⁹high ¹¹she shone ¹⁰abroad ¹²in her youth ¹³reborn; ¹⁵Usha ^{14,16}came ¹⁷first ¹⁸in the earliest [pūrva] calling [hūtau]. [14/251]

⁵ victorious (10.46.5);

⁸ conqueror, conquering (10.7.4);

¹¹ revealing (4.2.18), looking on (7.13.3)

यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।

देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥ 01.123.03 ॥

यत्¹ । अद्य² । भागम्³ । विऽभजासि⁴ । नृभ्यः⁵ । उषः⁶ । देवि⁷ । मर्त्यत्रा⁸ । सुजाते⁹ ।

देवः¹⁰ । नः¹¹ । अत्र¹² । सविता¹³ । दमूनाः¹⁴ । अनागसः¹⁵ । वोचति¹⁶ । सूर्याय¹⁷ ॥

yat | adya | bhāgam | vi-bhajāsi | nṛ-bhyaḥ | uṣāḥ | devi | martya-trā | su-jāte |

devaḥ | naḥ | atra | savitā | damūnāḥ | anāgasah | vocati | sūryāya ॥

¹Because ²today ⁴thou dividest ³their share ⁵to the Strong Ones, ⁶[O] Usha ⁷goddess ⁹beautiful ⁸shining upon the world of mortals, ¹²therefore here ¹⁰the god ¹³Savitri ¹⁴wide-governing ¹⁶utters ¹¹us ¹⁵free from sin ¹⁷for the kingdom of the Sun. [14/251]

^{3,4}The sacrifice is essentially an arrangement, a distribution [vi-bhajāsi] of the human activities and enjoyments [bhāgam] among the different cosmic Powers [nṛ-bhyaḥ] to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

⁹ perfectly [su] born [jāte] (3.15.2) ⁸ among the mortals (7.52.1);

¹⁶ declares (10.12.8)

गृह्णगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।

सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनां ॥ 01.123.04 ॥

गृहम्¹गृहम्¹ । अहना² । याति³ । अच्छ⁴ । दिवेऽदिवे⁵ । अधि⁶ । नाम⁷ । दधाना⁸ ।

सिषासन्ती⁹ । द्योतना¹⁰ । शश्वत्¹¹ । आ¹² । अगात्¹³ । अग्रम्¹⁴अग्रम्¹⁴ । इत्¹⁵ । भजते¹⁶ । वसूनाम्¹⁷ ॥

gṛham-gṛham | ahanā | yāti | accha | dive-dive | adhi | nāma | dadhānā |

sisāsantī | dyotanā | śaśvat | ā | agāt | agram-agram | it | bhajate | vasūnām ॥

¹To house and house ²the bright one ³comes ⁴towards us, ⁵in sky and sky ^{6,8}establishing in their place ⁷the names of things; ⁹bent on enjoyment ¹¹ever ¹⁰shining ^{12,13}she comes and ¹⁶enjoys ¹⁵always ¹⁴the first fruit ¹⁷of every possession. [14/251]

⁷ the Truth of the divine Nature, Power in consciousness expressed by the name (14/480)

⁹ seeking to conquer (6.73.3), desiring to get (1.102.6);

¹⁴ tip-top [Monier-Williams]

भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।

पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥ 01.123.05 ॥

भगस्य¹ । स्वसा² । वरुणस्य³ । जामिः⁴ । उषः⁵ । सूनृते⁶ । प्रथमा⁷ । जरस्व⁸ ।

पश्चा⁹ । सः¹⁰ । दध्याः¹¹ । यः¹² । अघस्य¹³ । धाता¹⁴ । जयेम¹⁵ । तम्¹⁶ । दक्षिणया¹⁷ । रथेन¹⁸ ॥

bhagasya | svasā | varuṇasya | jāmiḥ | uṣaḥ | sūnr̥te | prathamā | jarasva |
paścā | saḥ | daghyāḥ | yaḥ | aghasya | dhātā | jayema | tam | dakṣiṇayā | rathena ॥

²The sister ¹of Bhaga, ⁴the twin ³of Varuna, ⁵Usha, ⁶goddess of Truth, ⁷thou first of the gods
⁸cleave to us; ⁹afterwards ^{11a}is ¹⁰he ^{11b}to be crushed ¹²who is ¹⁴the establisher ¹³of sin; ¹⁶him
¹⁵may we conquer ¹⁷by Reason ¹⁸with the speed of her chariot. [14/251]

⁴ close comrade (1.65.4), companion (8.72.4)

⁶ (she of) true words (8.19.22), of true light (1.123.6)

⁸ come near (3.3.7), approach (7.9.6)

उदीरतां सूनृता उत्पुरंधीरुदग्नयः शुशुचानासो अस्थुः ।

स्पार्हा वसूनि तमसापगूळहाविष्कृण्वंत्युषसो विभातीः ॥ 01.123.06 ॥

उत्¹ । ईरताम्² । सूनृताः³ । उत्⁴ । पुरम्⁵ । अग्नयः⁷ । शुशुचानासः⁸ । अस्थुः⁹ ।

स्पार्हा¹⁰ । वसूनि¹¹ । तमसा¹² । अपगूळहा¹³ । आविः¹⁴ । कृण्वन्ति¹⁵ । उषसः¹⁶ । विभातीः¹⁷ ॥

ut | iratām | sūnr̥tāḥ | ut | puram-dhīḥ | ut | agnayāḥ | śuśucānāsaḥ | asthuḥ |
spārḥā | vasūni | tamasā | apa-gūḷhā | āviḥ | kṛṇvanti | uṣasaḥ | vi-bhātīḥ ॥

^{2a}May ³the true lights ^{1,2b}arise in us, ^{9a}may ⁵those that hold this mansion; ⁷the forces of the
night ⁸flaming pure ^{6,9b}join them; ¹⁰our desirable ¹¹possessions ¹³hidden away ¹²by the
darkness ¹⁷the wide-shining ¹⁶Dawns ^{14,15}reveal. [14/251]

^{1,2} ascend upwards (8.44.4)

³ true words (8.19.22)

⁵ the many-thoughted goddess (7.9.6)

⁷ fires (5.6.6)

^{14,15} manifest (4.3.11)

¹⁷ the wide [vi] - shining [bhātīḥ]

[Incomplete]

SUKTA 179

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयंतीः ।

मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥ 01.179.01 ॥

पूर्वीः¹ । अहम्² । शरदः³ । शश्रमाणा⁴ । दोषाः⁵ । वस्तोः⁶ । उषसः⁷ । जरयन्तीः⁸ ।

मिनाति⁹ । श्रियम्¹⁰ । जरिमा¹¹ । तनूनाम्¹² । अपि¹³ । ऊं¹⁴ इति । नु¹⁵ । पत्नीः¹⁶ । वृषणः¹⁷ । जगम्युः¹⁸ ॥

pūrvīḥ | aham | śaradaḥ | śaśramāṇā | doṣāḥ | vastoh | uṣasaḥ | jarayantīḥ |

mināti | śriyam | jarimā | tanūnām | api | ūṃ iti | nu | patnīḥ | vṛṣaṇaḥ | jagamyuḥ ॥

¹Many ³Autumns ^{4a}have ^{2I} ^{4b}been toiling ⁵night and ⁶day, ⁷dawns ⁸aging me. ¹¹Age ⁹is diminishing ¹⁰the glory ¹²of our bodies. ¹⁵Now ^{18a}let ¹⁷the males ^{18b}come ¹⁶to their spouses. [14/252]

ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्तानि ।

ते चिदवासुर्नह्यंतमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥ 01.179.02 ॥

ये¹ । चित्² । हि³ । पूर्वे⁴ । ऋतऽसापः⁵ । आसन्⁶ । साकम्⁷ । देवेभिः⁸ । अवदन्⁹ । ऋतानि¹⁰ ।

ते¹¹ । चित्¹² । अव¹³ । असुः¹⁴ । नहि¹⁵ । अन्तम्¹⁶ । आपुः¹⁷ । सम्¹⁸ । ऊं¹⁹ । नु²⁰ । पत्नीः²¹ । वृषभिः²² । जगम्युः²³ ॥

ye | cit | hi | pūrve | ṛta-sāpaḥ | āsan | sākam | devebhiḥ | avadan | ṛtāni |

te | cit | ava | asuḥ | nahi | antam | āpuḥ | sam | ūṃ | nu | patnīḥ | vṛṣa-bhiḥ | jagamyuḥ ॥

²Even ⁴the men of old, ¹who ⁶were ⁵wise [sāpaḥ] of the Truth [ṛta] and ⁹they spoke ⁷with ⁸the gods ¹⁰the things of the Truth — ¹²even ¹¹they ¹⁴cast (all) ¹³downward, yea, ¹⁷they reached ¹⁵not ¹⁶an end. ²⁰Now ^{23a}let ²²the males ^{18,23b}come to their spouses. [14/252]

¹⁸सं = completely [14/252 fn 17]

[Alt.] ²⁰Now ^{23a}let ²¹the spouses ^{18,23b}come to their males.

न मृषा श्रांतं यदवंति देवा विश्वा इत्स्पृधो अभ्यश्रवाव ।

जयावेदत्र शतनीथमाजिं यत्सम्यंचा मिथुनावभ्यजाव ॥ 01.179.03 ॥

न¹ । मृषा² । श्रान्तम्³ । यत्⁴ । अवन्ति⁵ । देवाः⁶ । विश्वाः⁷ । इत्⁸ । स्पृधः⁹ । अभि¹⁰ । अश्रवाव¹¹ ।

जयाव¹² । इत्¹³ । अत्र¹⁴ । शतऽनीथम्¹⁵ । आजिम्¹⁶ । यत्¹⁷ । सम्यञ्चा¹⁸ । मिथुनौ¹⁹ । अभि²⁰ । अजाव²¹ ॥

na | mṛṣā | śrāntam | yat | avanti | devāḥ | viśvāḥ | it | sprdhaḥ | abhi | aśnavāva |

jayāva | it | atra | śata-nītham | ājim | yat | samyañcā | mithunau | abhi | ajāva ॥

¹Not ²in vain is ³the labour ⁴which ⁶the gods ⁵protect. ^{10,11}Let us have the taste of ⁸even ⁷all ⁹the contesting forces, ¹²let us conquer ¹³indeed ¹⁴even here, ^{20,21}let us run ¹⁷this ¹⁶battle-race ¹⁵of a hundred leadings, ¹⁸a complete ¹⁹couple. [14/252]

¹¹अश्रवाव = "Taste" [14/252 fn 18]

^{20,21}यदभ्यजाव lit. ¹⁷that which [yat] ^{20,21}let us run [abhi ajāva] (indicating the action in which to conquer) [14/252 fn 19]

नदस्य मा रुधतः काम आगन्ति आज्ञातो अमुतः कुतश्चित् ।

लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसंतं ॥ 01.179.04 ॥

नदस्य¹ । मा² । रुधतः³ । कामः⁴ । आ⁵ । अगन्⁶ । इतः⁷ । आऽजातः⁸ । अमुतः⁹ । कुतः¹⁰ । चित्¹¹ ।
लोपामुद्रा¹² । वृषणम्¹³ । निः¹⁴ । रिणाति¹⁵ । धीरम्¹⁶ । अधीरा¹⁷ । धयति¹⁸ । श्वसन्तम्¹⁹ ॥

nadasya | mā | rudhataḥ | kāmaḥ | ā | agan | itaḥ | ā-jātaḥ | amutaḥ | kutaḥ | cit |
lopāmudrā | vṛṣaṇam | niḥ | riṇāti | dhīram | adhīrā | dhayati | śvasantam ॥

^{6a}Let ²not ⁴desire ^{5,6b}come on me ¹of the stream ³that stays me — ⁴desire ⁸born ⁷from here or
^{10,11}from somewhere ⁹in those other worlds. ¹²Lopamudra ¹⁵goes ¹⁴in ¹³to her spouse; ¹⁸she
drains deep ¹⁹her panting Lord, ¹⁷she ignorant, ¹⁶him the wise. [14/252]

²मा. In the sense of “Not”. [14/252 fn 20]

इमं नु सोममंतितो हत्सु पीतमुप ब्रुवे ।

यत्सीमागश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥ 01.179.05 ॥

इमम्¹ । नु² । सोमम्³ । अन्तितः⁴ । हत्सु⁵ । पीतम्⁶ । उप⁷ । ब्रुवे⁸ ।
यत्⁹ । सीम्¹⁰ । आगः¹¹ । चकृम¹² । तत्¹³ । सु¹⁴ । मृळतु¹⁵ । पुलुकामः¹⁶ । हि¹⁷ । मर्त्यः¹⁸ ॥

imam | nu | somam | antitaḥ | hṛt-su | pītam | upa | bruve |
yat | sīm | āgaḥ | cakṛma | tat | su | mṛḷatu | pulu-kāmaḥ | hi | martyaḥ ॥

²Now ¹to this ³Soma ⁸I speak. ⁶Drunk ⁷near ⁴into ⁵our hearts, ^{9,10}all ¹¹the impurity ¹²we have
done, ¹³that ^{14,15}let its grace wholly forgive: ¹⁷for ¹⁸mortal man is ¹⁶a creature of many [pulu]
desires [kāmaḥ]. [14/252]

अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।

उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वशिषो जगाम ॥ 01.179.06 ॥

अगस्त्यः¹ । खनमानः² । खनित्रैः³ । प्रऽजाम्⁴ । अपत्यम्⁵ । बलम्⁶ । इच्छमानः⁷ ।
उभौ⁸ । वर्णौ⁹ । ऋषिः¹⁰ । उग्रः¹¹ । पुपोष¹² । सत्याः¹³ । देवेषु¹⁴ । आऽशिषः¹⁵ । जगाम¹⁶ ॥

agastyaḥ | khanamānaḥ | khanitraiḥ | pra-jām | apatyam | balam | icchamānaḥ |
ubhau | varṇau | ṛṣiḥ | ugraḥ | pupoṣa | satyāḥ | deveṣu | ā-śiṣaḥ | jagāma ॥

¹Agastya ²digging ³with spades, ⁷desiring ⁴offspring, ⁵the child and ⁶strength, ¹¹he, the forceful
¹⁰Rishi, ¹²nourished ⁸both ⁹the Races (⁸of either ⁹colour) and ¹⁶reached ¹⁴in the gods ¹³the true
¹⁵blessings. [14/252]

⁹वर्णः — 1. human / 1. Arya or 2. Divine / 2. Dasa [14/252 fn 21]

[Notes]

Soma is that first supreme dappled Bull, generator of the worlds of the becoming, for from the Ananda, from the all-blissful One they all proceed; delight is the parent of the variety of existences. He is the Bull, *ukṣan*, a word which like its synonym *vṛṣan*, means

diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

What is mentioned in this Sukta is the symbolic union of Puruṣha and Prakṛti to create the godhead, Son. This idea is there in RV (5.69.2) which mentions the bulls (*vṛṣhabha*) which cast their seed (*retas*) and the cows (*dhenavaḥ*).

Sri Aurobiitdo explains: “the Bull is the Puruṣha, soul or conscious being; the cow is the Prakṛti, the power of consciousness. The creation of the godhead, the son, comes by the fertilisation of the triple luminous consciousness by the triple luminous soul of the truth-being so that higher consciousness becomes active, creative and fruitful in man.” [15/539]

This same idea is in this sukta in a different form. Of the 6 mantrās, the first two are clearly uttered by Lopamudra, according to all scholars. The word Lopāmudrā appears only in the 4th mantra. The last pādās of mantras 1 and 2 have similar meanings: “Let vṛṣaṇa come [jagamyuḥ] to the wife (patnī)”. We have to clarify what is vṛṣaṇa. It means the Bull, the strong one. It usually refers to the Indra-power or Purusha.

Mantra 1 states that, ‘she has spent [śaśramāṇā] many [pūrvīḥ] years [śaradaḥ] and is now approaching old age [jarimā tanūnām]; let vṛṣaṇa (Indra-power, husband) approach [jagamyuḥ] the wife [patnī]. Agastya, in mantra 3, declares that, ‘effort (shrāntam) is needed. In this world, we may triumph in many conflicts if we exert mentally together [samyāñcā mithunau]’. In mantra 4, Agastya declares that, ‘let Lopāmudrā approach vṛṣaṇam’. Note he does not say husband. The word Lopāmudrā means ‘one who lacks (lopa) the movement (ra) of happiness (mud)’. Agastya suggests that she should first work and prepare herself (removing her deficiency) and meet the vṛṣaṇa. Lopāmudrā takes the hint. She understands that, to meet the Bull (vṛṣaṇa) or Indra-power, Soma-delight should be released by means of work. She prepares the symbolic Soma of delight (mantra 5) and prays that the vṛṣaṇa may come. Apparently, the symbolic union between the Puruṣha and Prakṛti takes place; the mantra 6 is Agastya’s thanksgiving. He says that he has nourished both (u bhau) obligations, which may mean the physical union and the higher-level union of Purusha and Prakriti. The mantra states that, ‘he received the blessings of truth (satya āshisha) from the gods’. Thus, according to this interpretation, mantra 5 is uttered by Lopamudra, and mantra 6 by Agastya. There is no need to bring in the brahmachāri (novice) to explain mantra 5 as done in the earlier interpretation.

[Based on the essay of A.B. Purani – quoted by R L Kashyap in Rig Veda Samhita Mandal 1 Part Three, 2009]