

Companion to
Vedic and Philological Studies

Volume II

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

(Mandala 2-4)

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 2-4)*

- **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. II

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 2-4 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. These are extracted as ‘Notes’, below the respective verses.

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 2-4). 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 16 *Hymns to the Mystic Fire* (HMF) of the Complete Works of Sri Aurobindo (CWSA - Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published work on the *Rig Veda* by A.B. Purani (*Vedic Glossary*, theveda.org.in).

The compiler gratefully acknowledges the copyright of all the original works quoted or extracted.

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Part Two

Selected Vedic Hymns

(CWSA Vol. 14 VPS Part Two P. 253 – 268)

MANDALA TWO

SUKTA 23

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमं ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनं ॥ 02.023.01 ॥

गणानाम्¹ । त्वा² । गणऽपतिम्³ । हवामहे⁴ । कविम्⁵ । कवीनाम्⁶ । उपमश्रवःऽतमम्⁷ ।

ज्येष्ठराजम्⁸ । ब्रह्मणाम्⁹ । ब्रह्मणः¹⁰ । पते¹¹ । आ¹² । नः¹³ । शृण्वन्¹⁴ । ऊतिऽभिः¹⁵ । सीद¹⁶ । सदनम्¹⁷ ॥

gaṇānām | tvā | gaṇa-patim | havāmahe | kavim | kavīnām | upamaśravaḥ-tamam |
jyeṣṭha-rājam | brahmaṇām | brahmaṇaḥ | pate | ā | naḥ | śṛṇvan | ūti-bhiḥ | sīda | sadanam ॥

²To thee ⁴we call, ³host-master ¹of the heavenly companies, ⁵seer ⁶among the seers ⁷who art most rich [tamam] in the supreme [upama] inspired knowledge [śravaḥ], ⁸eldest [jyeṣṭha] king [rājam] ⁹among the gods of soul, ¹¹O Master ¹⁰of Soul, Brahmanaspati; ¹⁴hearken ¹³to us and ¹⁵by thy manifestations in our being ^{13,16}take thy session ¹⁷in this house and seat.

[14/253]

^{1,3} subordinate ministers of faculties (of Buddhi) [16/471]; gana [is the] formal executive energy & mechanical ratio of things which is the outward aspect of Nature; Manas [is the] the measuring or limiting of thing in itself in consciousness by the number or ratio, the gana; [16/722-3]

⁷ śravas - 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]

^{9,10} 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. Brahma means the soul-movement or soul-state expressed in the heart or temperament [16/726]. See Appendix.

^{10,11} Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formations of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose. [15/345-6]

Brahmanaspati is the Creator; by the word, by his cry he creates,—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. [15/382]

¹⁵ expandings (1.46.15; 5.9.6); 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. [14/367-8]

¹⁶ 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. [14/49]

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. [16/727]

देवाश्चित्ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।

उस्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ 02.023.02 ॥

देवाः¹ । चित्² । ते³ । असुर्य⁴ । प्रऽचेतसः⁵ । बृहस्पते⁶ । यज्ञियम्⁷ । भागम्⁸ । आनशुः⁹ ।

उस्राःऽइव¹⁰ । सूर्यः¹¹ । ज्योतिषा¹² । महः¹³ । विश्वेषाम्¹⁴ । इत्¹⁵ । जनिता¹⁶ । ब्रह्मणाम्¹⁷ । असि¹⁸ ॥

devāḥ | cit | te | asurya | pra-cetasah | bṛhaspate | yajñiyam | bhāgam | ānaśuḥ |
usrāḥ-iva | sūryaḥ | jyotiṣā | mahah | viśveṣām | it | janitā | brahmaṇām | asi ॥

²Even ¹the gods, ⁴O Mighty One, ⁶O Brihaspati, ⁵who are conscious in thought, ⁹taste ³but thy ⁸share ⁷of the sacrificial enjoyment; ^{10b}as [iva] ¹¹Surya ¹⁶gives being ^{10a}to his bright energies [usrāḥ] ¹²by the wide illumination ¹³of Mahas, ^{10a}so ¹⁸art thou ¹⁶the begetter ¹⁵even ¹⁴of all ¹⁷the gods of Soul. [14/253]

⁵The 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]

⁸bhāgam – part (1.73.5); The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

¹⁰usrāḥ - *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 [15/89]

¹⁷soul-movements or soul-states [16/726 - See Appendix 1]

आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।

बृहस्पते भीमममित्रदंभनं रक्षोहणं गोत्रभिदं स्वर्विदं ॥ 02.023.03 ॥

आ¹ । विऽबाध्य² । परिऽरपः³ । तमांसि⁴ । च⁵ । ज्योतिष्मन्तम्⁶ । रथम्⁷ । ऋतस्य⁸ । तिष्ठसि⁹ ।

बृहस्पते¹⁰ । भीमम्¹¹ । अमित्रऽदम्भनम्¹² । रक्षःऽहनम्¹³ । गोत्रऽभिदम्¹⁴ । स्वःऽविदम्¹⁵ ॥

ā | vi-bādhyā | pari-rapaḥ | tamāṃsi | ca | jyotiṣmantam | ratham | ṛtasya | tiṣṭhasi |
bṛhaspate | bhīmam | amitra-dambhanam | rakṣaḥ-hanam | gotra-bhidam | svaḥ-vidam ॥

^{1,2}Assailing and preventing ³all plunderers ⁵and ⁴all darknesses ⁹thou ascendest ⁶thy luminous ⁷car ⁸of the Truth, ¹⁰O Brihaspati, ¹¹that terrible ⁷chariot ¹²which crushes [dambhanam] all hostile things [amitra], ¹³slays [hanam] the Rakshasas who detain [rakṣaḥ], ¹⁴breaks open [bhidam] the pens of Light [gotra] and ¹⁵finds out [vidam] the Heaven of mind [svaḥ]. [14/253]

³powers of evil (rapaḥ - 1.69.4) that besiege us (pari -5.2.10)

⁷The chariot symbolises movement of energy. [15/310]

¹⁵svaḥ - This wide world, *bṛhad dyau* or Swar, which we have to attain by passing beyond heaven and earth, ... this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्रवत् ।

ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनं ॥ 02.023.04 ॥

सुनीतिऽभिः¹ । नयसि² । त्रायसे³ । जनम्⁴ । यः⁵ । तुभ्यम्⁶ । दाशात्⁷ । न⁸ । तम्⁹ । अंहः¹⁰ । अश्रवत्¹¹ ।

ब्रह्मद्विषः¹² । तपनः¹³ । मन्युऽमीः¹⁴ । असि¹⁵ । बृहस्पते¹⁶ । महि¹⁷ । तत्¹⁸ । ते¹⁹ । महिऽत्वन्म्²⁰ ॥

sunīti-bhiḥ | nayasi | trāyase | janam | yaḥ | tubhyam | dāśāt | na | tam | aṃhaḥ | aśnavat |
brahma-dviṣaḥ | tapanah | manyu-mīḥ | asi | bṛhaspate | mahi | tat | te | mahi-tvanam ॥

¹With perfect leadings ²thou ledest, ³thou deliverest ⁴the creature; ⁷if a man give ⁶to thee, ⁹him ¹⁰evil ¹¹posseseth ⁸not; ¹⁵thou art ¹³the afflicter ¹²of the soul's [brahma] haters [dviṣaḥ], ¹⁴thou holdest our temperament in thy grasp; ¹⁷great is ¹⁸that ²⁰wide might ¹⁹of thine.

[14/253]

¹⁰the narrowness full of suffering and evil which is the unenlightened state of our limited mentality [15/530 *fn* 3]

¹⁴thou holdest in thy grasp [mīḥ] our temperament [manyu]; or form [mīḥ] the mind of passion [manyu] (1.100.6);
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]

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।

विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ 02.023.05 ॥

न¹ । तम्² । अंहः³ । न⁴ । दुःऽइतम्⁵ । कुतः⁶ । चन⁷ । न⁸ । अरातयः⁹ । तितिरुः¹⁰ । न¹¹ । द्वयाविनः¹² ।

विश्वाः¹³ । इत्¹⁴ । अस्मात्¹⁵ । ध्वरसः¹⁶ । वि¹⁷ । बाधसे¹⁸ । यम्¹⁹ । सुऽगोपाः²⁰ । रक्षसि²¹ । ब्रह्मणः²² । पते²³ ॥

na | tam | aṃhaḥ | na | duḥ-itam | kutaḥ | cana | na | arātayaḥ | titiruḥ | na | dvayāvinaḥ |
viśvāḥ | it | asmāt | dhvarasaḥ | vi | bādhasē | yam | su-gopāḥ | rakṣasi | brahmaṇaḥ | pate ॥

²Him ¹neither ³evil ⁴nor ⁵sin ^{6,7}from any side ⁸nor ⁹the energies of undelight ¹⁰can pierce ¹¹nor ¹²the powers of duality; ^{17,18}thou repellest ^{13,14}all ¹⁶the goddesses of the crookedness ¹⁵from him ¹⁹whom ²¹thou guardest, ²⁰a perfect [su] protector [gopāḥ], ^{22,23}O Brahmanaspati.

[14/253]

⁵ *duritam* error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing.

All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304];

Duritam means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

⁹अराति. Sy. शात्रवं. 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]

त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।

बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तुं दुच्छुना हरस्वती ॥ 02.023.06 ॥

त्वम्¹ । नः² । गोपाः³ । पथिऽकृत्⁴ । विऽचक्षणः⁵ । तव⁶ । व्रताय⁷ । मतिऽभिः⁸ । जरामहे⁹ ।

बृहस्पते¹⁰ । यः¹¹ । नः¹² । अभि¹³ । ह्वरः¹⁴ । दधे¹⁵ । स्वा¹⁶ । तम्¹⁷ । मर्मर्तुं¹⁸ । दुच्छुना¹⁹ । हरस्वती²⁰ ॥

tvam | naḥ | gopāḥ | pathi-kṛt | vi-caḥṣaṇaḥ | tava | vratāya | mati-bhiḥ | jarāmahe |
bṛhaspate | yaḥ | naḥ | abhi | hvaraḥ | dadhe | svā | tam | marmartu | ducchunā | harasvatī ॥

¹Thou art ²our ³protector and ⁴the builder [kṛt] of our path [pathi] ⁵by thy perfect and clear discernment, ⁹we woo thee ⁸with our thoughts ^{7a}so that we may possess ⁶thy ^{7b}law of action; ¹⁰O Brihaspati, ¹¹whosoever ^{13,15}putteth ¹⁴crookedness ¹²in us, ¹⁷him ^{18a}may ¹⁶his own ²⁰violent and troubled ¹⁹unease ^{18b}slay. [14/ 253]

⁴The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. [15/508]

⁷ *vratā* called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 *fn* 7]

¹⁴the ways of the lower being are crooked windings beset with pits and stumbling-blocks over a rugged and uneven ground [15/476]; the movements of our being winding through the obstructions of our mortal existence [15/425 *fn* 2]

¹⁹ mischief (8.75.13), forces of affliction, and sorrow (6.12.6)

उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।

बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ 02.023.07 ॥

उत¹ । वा² । यः³ । नः⁴ । मर्चयात्⁵ । अनागसः⁶ । अरातिऽवा⁷ । मर्तः⁸ । सानुकः⁹ । वृकः¹⁰ ।

बृहस्पते¹¹ । अप¹² । तम्¹³ । वर्तय¹⁴ । पथः¹⁵ । सुऽगम्¹⁶ । नः¹⁷ । अस्यै¹⁸ । देवऽवीतये¹⁹ । कृधि²⁰ ॥

uta | vā | yaḥ | naḥ | marcayāt | anāgasah | arāti-vā | martaḥ | sānukaḥ | vṛkaḥ |
bṛhaspate | apa | tam | vartaya | pathaḥ | su-gam | naḥ | asyai | deva-vītaye | kṛdhi ॥

^{1,2}Yea, and ³whosoever ⁵would oppress (limit) ⁴us ⁶without sin of ours, ⁸whatsoever mortal ⁷power of undelight and ¹⁰Wolf ⁹of the plateau, ¹¹O Brihaspati, ¹⁴turn ¹³him ¹²from ¹⁵our path, ²⁰make ¹⁷for us ¹⁶an easy [su] going [gam] ¹⁸towards this ¹⁹manifestation [vītaye] of the godhead [deva] (wideness of the gods). [14/253-4]

^{9,10} [The hymn] flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf [vṛkaḥ] on the path [pathaḥ], the Robber by the streams. [15/11]

¹⁰ vṛkaḥ - the wolf, the troubler of our bliss who teaches us evil [15/488]; The Pani is the robber who snatches away the cows of light, the horses of the swift and the treasures of the divine plenitude, he is the wolf, the eater, *atri*, *vṛka*; he is the obstructor, *nid*, and spoiler of the word. He is the enemy, the thief, the false or evil thinker who makes difficult the Path by his robberies and obstructions; "Cast away utterly far from us the enemy, the thief, the crooked one who places falsely the thought; O master of existence, make our path easy to travel. Slay the Pani for he is the wolf, that devours" (6.51.13-14). [15/238-9]

¹²beyond (5.20.2)

¹⁹This 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. [14/378]

त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुं ।

बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥ 02.023.08 ॥

त्रातारम्¹ । त्वा² । तनूनाम्³ । हवामहे⁴ । अवऽस्पर्तः⁵ । अधिऽवक्तारम्⁶ । अस्मयुम्⁷ ।

बृहस्पते⁸ । देवऽनिदः⁹ । नि¹⁰ । बर्हय¹¹ । मा¹² । दुऽएवाः¹³ । उत्ऽतरम्¹⁴ । सुम्नम्¹⁵ । उत्¹⁶ । नशन्¹⁷ ॥

trātāram | tvā | tanūnām | havāmahe | ava-spartaḥ | adhi-vaktāram | asmayum |

br̥haspate | deva-nidaḥ | ni | barhaya | mā | duḥ-evāḥ | ut-taram | sumnam | ut | naśan ||

²Thee ⁴we call ¹as the saviour ³of our bodies, ⁵O deliverer, and ⁶the revealer ⁷in them who seekest our being. ⁸O Brihaspati, ^{10,11}crush ⁹those who limit [nidaḥ] the god-in-us [deva], ^{17a}let ¹²not ¹³those of an evil [duḥ] movement [evāḥ] ^{17b}attain ¹⁶up ¹⁴to the higher ¹⁵bliss. [14/254]

³tanūnām – Not only the physical body, but the vital and mental sheaths, all the *embodied* states or forms of the soul. [15/407 *fn* 7]

⁶ spokesman (1.100.19)

⁹nidaḥ - Powers of limitation, the Confiners, Restrainers or Censurers, who, without altogether obscuring the rays of Light or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [15/261]

¹³ those who are of evil impulse (10.87.18)

त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।

या नो दूरे तळितो या अरातयोऽभि संति जंभया ता अनप्नसः ॥ 02.023.09 ॥

त्वया¹ | वयम्² | सुऽवृधा³ | ब्रह्मणः⁴ | पते⁵ | स्पार्हा⁶ | वसु⁷ | मनुष्या⁸ | आ⁹ | ददीमहि¹⁰ |

याः¹¹ | नः¹² | दूरे¹³ | तळितः¹⁴ | याः¹⁵ | अरातयः¹⁶ | अभि¹⁷ | सन्ति¹⁸ | जम्भय¹⁹ | ताः²⁰ | अनप्नसः²¹ ॥

tvayā | vayam | su-ṽṛdhā | brahmaṇaḥ | pate | spārhā | vasu | manuṣyā | ā | dadīmahi |
yāḥ | naḥ | dūre | taḷitaḥ | yāḥ | arātayāḥ | abhi | santi | jambhaya | tāḥ | anapnasaḥ ॥

¹By thee ³perfectly [su] increasing [ṽṛdhā] ²we, ^{4,5}O Brahmanaspati, ^{9,10}take to ourselves ⁶the desirable ⁷possessions ⁸of the human (mental) life; ²⁰those ¹¹who ^{17,18}oppress ¹²us ¹⁴from near or ¹⁴from far ¹⁹do thou crush, ²⁰those ¹¹who ²¹do not the work and ¹⁶take not the delight. [14/254]

^{9,10}receive (5.7.3);

^{17,18} attack (3.16.2), have power over (10.115.7)

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।

मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥ 02.023.10 ॥

त्वया¹ | वयम्² | उत्ऽतमम्³ | धीमहे⁴ | वयः⁵ | बृहस्पते⁶ | पप्रिणा⁷ | सस्निना⁸ | युजा⁹ |

मा¹⁰ | नः¹¹ | दुःऽशंसः¹² | अभिऽदिप्सुः¹³ | ईशत¹⁴ | प्र¹⁵ | सुऽशंसाः¹⁶ | मतिऽभिः¹⁷ | तारिषीमहि¹⁸ ॥

tvayā | vayam | ut-tamam | dhīmahe | vayaḥ | br̥haspate | papriṇā | sasninā | yujā |
mā | naḥ | duḥ-śamsaḥ | abhi-dipsuḥ | īśata | pra | su-śamsāḥ | mati-bhiḥ | tāriṣīmahi ॥

¹By thee ²we ⁴hold in our minds ³that highest ⁵wideness, ⁶O Brihaspati, ¹by thee ⁹yoked to us as ⁸preserver and ⁷fulfiller of our beings; ^{14a}let ¹⁰not ^{12a}any power ^{14b}control ¹¹us ^{12b}that would express [śamsaḥ] ill [duḥ] in it and ¹³tear its fullness; ¹⁶perfectly [su] expressed [śamsāḥ] ¹⁷by our thoughts ¹⁸may we pass ¹⁵beyond. [14/254]

³supreme (2.1.12) ⁵expansive (3.18.4); ⁹as our ally (7.1.13)

^{12/16} the expression in the sādḥaka of the divine activity, is termed *shansa* [16/726]

अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।

असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिदमिता वीळुहर्षिणः ॥ 02.023.11 ॥

अननुऽदः¹ । वृषभः² । जग्मिः³ । आऽहवम्⁴ । निःऽतप्ता⁵ । शत्रुम्⁶ । पृतनासु⁷ । ससहिः⁸ ।

असि⁹ । सत्यः¹⁰ । ऋणऽयाः¹¹ । ब्रह्मणः¹² । पते¹³ । उग्रस्य¹⁴ । चित्¹⁵ । दमिता¹⁶ । वीळुऽहर्षिणः¹⁷ ॥

ananu-daḥ | vṛṣabhaḥ | jagmiḥ | ā-havam | niḥ-taptā | śatrum | pṛtanāsu | sasahiḥ |
asi | satyaḥ | ṛṇa-yāḥ | brahmaṇaḥ | pate | ugrasya | cit | damitā | vīlu-harṣiṇaḥ ॥

²The Bull ¹who pushes not forward (or is not shaken by the charge) ³but thou goest ⁴to the battle-cry, ⁵afflictest ⁶the foe and ⁸overpowerest ⁷in our battles, ⁹thou art ¹⁰the true ¹¹in the movement, ^{12,13}O Brihaspati, and ¹⁶the tamer ¹⁵even ¹⁴of the strong and fierce ¹⁷who exults [harṣiṇaḥ] in his strength [vīlu]. [14/254]

[Notes]

अनानुदो—without the tejasic egoism of aggression—ऋणया in forward action internal & external—रिषण्यति—seeks divine knowledge & power [2.23.12] with intensity or with any great or exultant power of pervasion (ugra, viduharshin) [CWSA Vol.10, Record of Yoga - 29 March 2014; p. 420-1]

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।

बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ 02.023.12 ॥

अदेवेन¹ । मनसा² । यः³ । रिषण्यति⁴ । शासाम्⁵ । उग्रः⁶ । मन्यमानः⁷ । जिघांसति⁸ ।

बृहस्पते⁹ । मा¹⁰ । प्रणक्त्¹¹ । तस्य¹² । नः¹³ । वधः¹⁴ । नि¹⁵ । कर्म¹⁶ । मन्युम्¹⁷ । दुःऽएवस्य¹⁸ । शर्धतः¹⁹ ॥

adevena | manasā | yaḥ | riṣaṇyati | śāsām | ugraḥ | manyamānaḥ | jighāmsati |
bṛhaspate | mā | praṇak | tasya | naḥ | vadhaḥ | ni | karma | manyum | duḥ-evasya |
śardhataḥ ॥

³He who ¹with an undivine ²mind ⁴striveth after knowledge and ⁶in his fierceness ⁷entering our mentality ⁸seeketh to hurt ⁵our expression, ⁹Brihaspati, ^{11a}let ¹⁰not ¹²his ¹⁴stroke ^{11b}reach ¹³us, ^{15,16}may we cast out ¹⁷the passion ¹⁸of him of evil [duḥ] impulse [evasya] ¹⁹when he putteth forth his force. [14/254]

¹⁻⁴ seeks with unilluminated mind to seize on knowledge & power. (अदेवेन मनसा रिषण्यति) [CWSA Vol.10, Record of Yoga - 29 March 2014; p. 421-2]

⁴ assails [us] (1.36.15), pierces [us] (2.8.6)

¹⁷ 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]

¹⁹ when he challenges (8.60.12) or attacks (10.69.12)

भरेषु हव्यो नमसोपसद्यो गंता वाजेषु सनिता धनंधनं ।

विश्वा इदर्यो अभिदिप्स्वोमृधो बृहस्पतिर्वि ववर्हा रथाँ इव ॥ 02.023.13 ॥

भरेषु¹ । हव्यः² । नमसा³ । उपऽसद्यः⁴ । गन्ता⁵ । वाजेषु⁶ । सनिता⁷ । धनम्⁸ ।
विश्वाः⁹ । इत्¹⁰ । अर्यः¹¹ । अभिऽदिप्स्वः¹² । मृधः¹³ । बृहस्पतिः¹⁴ । वि¹⁵ । ववर्ह¹⁶ । रथान्ऽइव¹⁷ ॥

bhareṣu | havyaḥ | namaśā | upa-sadyaḥ | gantā | vājeṣu | sanitā | dhanam-dhanam |
viśvāḥ | it | ariyaḥ | abhi-dipsvaḥ | mṛdhaḥ | bṛhaspatiḥ | vi | vavarha | rathān-iva ॥

²He who is to be called ¹in our fullnesses and ⁴to be approached ³with submission, ⁵who moves ⁶in our havings and ⁷gets for us (or keeps for us) ⁸this wealth and that other, ¹⁴Brihaspati ¹¹the Aryan ^{15,16}shatters ¹⁷like chariots [⁹all] ¹³the energies that assault us and ¹²would tear up our gains. [14/254]

¹ fruitful battles (1.109.8); 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]

³ namaśā - literally “bending down” and is applied to the act of adoring submission to the deity rendered physically by the prostration of the body. When therefore the Rishi speaks of “bearing obeisance to Agni [here Brihaspati]” we can hardly doubt that he gives to namas the psychological sense of the inward prostration, the act of submission or surrender to the deity. [15/63]

⁶ in the plenitudes (3.27.8)

¹¹ ariyaḥ - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, 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]

¹³ agressors (6.53.4)

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत् उक्थ्यंबृहस्पते वि परिरापो अर्दय ॥ 02.023.14 ॥

तेजिष्ठया¹ । तपनी² । रक्षसः³ । तप⁴ । ये⁵ । त्वा⁶ । निदे⁷ । दधिरे⁸ । दृष्टवीर्यम्⁹ ।
आविः¹⁰ । तत्¹¹ । कृष्व¹² । यत्¹³ । असत्¹⁴ । ते¹⁵ । उक्थ्यम्¹⁶ । बृहस्पते¹⁷ । वि¹⁸ । परिरापः¹⁹ । अर्दय²⁰ ॥

tejiṣṭhayā | tapanī | rakṣasaḥ | tapa | ye | tvā | nide | dadhire | dṛṣṭa-vīryam |
āviḥ | tat | kṛṣva | yat | asat | te | ukthyam | bṛhaspate | vi | pari-rapaḥ | ardaya ॥

¹With thy most flaming ²heat ⁴afflict ³the Rakshasas ⁵who ⁸held ⁶thee ⁷for confinement ⁹even when they had seen [dṛṣṭa] thy prowess [vīryam]; ^{10,12}manifest ¹¹that ¹⁵of thee ¹³which ¹⁴has ¹⁶to be expressed, ²⁰crush ¹⁸to pieces ¹⁹the plunderers [rapaḥ] around [pari]. [14/254]

¹⁹ powers of evil (rapaḥ - 1.69.4) that besiege us (pari - 5.2.10)

¹⁶ उक्थ from उक् (वच्), literally to bring out, express, is the hymn or word that expresses, brings out the god or his workings or the results desired; स्तोम is the hymn or word which affirms or confirms that which has been thus brought out by the उक्थ. [14/357]; Also see Appendix.

बृहस्पते अति यदर्यो अर्हाद्द्युमद्विभाति क्रतुमज्जनेषु ।

यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रं ॥ 02.023.15 ॥

बृहस्पते¹ । अति² । यत्³ । अर्यः⁴ । अर्हात्⁵ । द्युमत्⁶ । विडभाति⁷ । क्रतुमत्⁸ । जनेषु⁹ ।
यत्¹⁰ । दीदयत्¹¹ । शवसा¹² । ऋतप्रजात¹³ । तत्¹⁴ । अस्मासु¹⁵ । द्रविणम्¹⁶ । धेहि¹⁷ । चित्रम्¹⁸ ॥

bṛhaspate | ati | yat | aryah | arhāt | dyu-mat | vi-bhāti | kratu-mat | janeṣu |
yat | dīdayat | śavasā | ṛta-prajāta | tat | asmāsu | draviṇam | dhehi | citram ॥

¹Brihaspati, ³that which ⁴the Aryan fighter ⁵aspires ²to compass, ³that which ⁷shines ⁶brilliant
and ⁸powerful ⁹in creatures, ¹⁰that which ¹²by its force ¹¹is brilliant, ¹³O thou who art born
[prajāta] out of the Truth [ṛta], ¹⁷establish ¹⁵in us ¹⁴that ¹⁸variously shining ¹⁶treasure.
[14/254-5]

[Alt] ³that which ²surpasses (6.10.5) ⁵the power (2.3.1, 5.7.2) ⁴of the Aryan fighter; ¹⁶ substance (5.28.2)

मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।

आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ 02.023.16 ॥

मा¹ । नः² । स्तेनेभ्यः³ । ये⁴ । अभि⁵ । द्रुहः⁶ । पदे⁷ । निरामिणः⁸ । रिपवः⁹ । अन्नेषु¹⁰ । जागृधुः¹¹ ।
आ¹² । देवानाम्¹³ । ओहते¹⁴ । वि¹⁵ । व्रयः¹⁶ । हृदि¹⁷ । बृहस्पते¹⁸ । न¹⁹ । परः²⁰ । साम्नः²¹ । विदुः²² ॥

mā | naḥ | stenebhyaḥ | ye | abhi | druhaḥ | pade | nirāmiṇaḥ | ripavaḥ | anneṣu | jagṛdhuḥ |
ā | devānām | ohate | vi | vrayaḥ | hr̥di | bṛhaspate | na | paraḥ | sāmnaḥ | viduḥ ॥

Deliver ²us ¹not ³to the Thieves ⁴who ⁸take their delight ⁷in the place ⁶of Harms and ⁹as
enemies ¹¹have greed ¹⁰after our bodily havings or ^{12,14}to those who arrange ¹⁷in the heart ¹⁶the
hedge [] ¹³of the gods and ²²know ¹⁹not ²¹of the equality ²⁰beyond. [14/255]

^{12,14} to those who carry (7.16.11)

²¹ of the mighty Sama verse (8.29.10, 4.5.3)

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।

स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥ 02.023.17 ॥

विश्वेभ्यः¹ । हि² । त्वा³ । भुवनेभ्यः⁴ । परि⁵ । त्वष्टा⁶ । अजनत्⁷ । साम्नःऽसाम्नः⁸ । कविः⁹ ।
सः¹⁰ । ऋणचित्¹¹ । ऋणऽयाः¹² । ब्रह्मणः¹³ । पतिः¹⁴ । द्रुहः¹⁵ । हन्ता¹⁶ । महः¹⁷ । ऋतस्य¹⁸ । धर्तरि¹⁹ ॥

viśvebhyaḥ | hi | tvā | bhuvanebhyaḥ | pari | tvaṣṭā | ajanat | sāmnaḥ-sāmnaḥ | kaviḥ |
saḥ | ṛṇa-cit | ṛṇa-yāḥ | brahmaṇaḥ | patiḥ | druhaḥ | hantā | mahaḥ | ṛtasya | dhartari ॥

²For ¹in all ⁴the worlds ^{7a}has ⁶the Maker, ⁹the Seer ⁸of harmony after harmony ^{5,7b}given being
³to thee; ¹⁰therefore ^{13,14}Brihaspati ¹¹knowing [cit] the right movement [ṛṇa] and ¹²following
[yāḥ] it [the right movement - ṛṇa] ¹⁶is the slayer ¹⁵of all harms ¹⁹in him who holdeth ¹⁸the
Truth ¹⁷of Mahas. [14/255]

⁶ maker of forms (5.5.9);

⁸ of the mighty Sama verse after verse (8.29.10, 4.5.3)

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदंगिरः ।

इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवं ॥ 02.023.18 ॥

तव¹ । श्रिये² । वि³ । अजिहीत⁴ । पर्वतः⁵ । गवाम्⁶ । गोत्रम्⁷ । उत्सृजः⁸ । यत्⁹ । अङ्गिरः¹⁰ ।
इन्द्रेण¹¹ । युजा¹² । तमसा¹³ । परिऽवृतम्¹⁴ । बृहस्पते¹⁵ । निः¹⁶ । अपाम्¹⁷ । औब्जः¹⁸ । अर्णवम्¹⁹ ॥

tava | śriye | vi | ajihīta | parvataḥ | gavām | gotram | ut-asrjaḥ | yat | aṅgiraḥ |
indreṇa | yujā | tamasā | pari-vṛtam | bṛhaspate | niḥ | apām | aubjaḥ | arṇavam ॥

^{2a}For ¹thy ^{2b}force of movement (or glory) ⁵the mountain of being ⁴flyeth ³asunder ⁹when
⁸thou lettest loose ⁷the herd ⁶of the brilliant kine, ¹⁰O Angiras; ¹¹with Indra ¹²for thy
yokefellow ¹⁸thou hast forced ¹⁶forth, ¹⁵O Brihaspati, ¹⁹the ocean ¹⁷of the waters ¹⁴that was
girt in ¹³by the darkness. [14/255]

²For the glory ¹of thee, [¹⁰O Angiras], ⁵the hill ⁴parted ³asunder ⁹when ⁸thou didst release
[asrjaḥ] upward [ut] ⁷the pen ⁶of the cows; ¹¹with Indra ¹²for ally ¹⁸thou didst force ¹⁶out, ¹⁵O
Brihaspati, ¹⁹the flood ¹⁷of the waters ¹⁴which was environed ¹³by the darkness. [15/168]

⁷The 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]

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद्भद्रं यदवंति देवा बृहद्वदेम विदथे सुवीराः ॥ 02.023.19 ॥

ब्रह्मणः¹ । पते² । त्वम्³ । अस्य⁴ । यन्ता⁵ । सुऽउक्तस्य⁶ । बोधि⁷ । तनयम्⁸ । च⁹ । जिन्व¹⁰ ।
विश्वम्¹¹ । तत्¹² । भद्रम्¹³ । यत्¹⁴ । अवन्ति¹⁵ । देवाः¹⁶ । बृहत्¹⁷ । वदेम¹⁸ । विदथे¹⁹ । सुऽवीराः²⁰ ॥

brahmaṇaḥ | pate | tvam | asya | yantā | su-uktasya | bodhi | tanayam | ca | jinva |
viśvam | tat | bhadram | yat | avanti | devāḥ | bṛhat | vadema | vidathe | su-vīrāḥ ॥

^{1,2}O Brahmanaspati, ^{7a}do ³thou ^{7b}awaken ⁴to this ⁶perfect [su] expression [uktasya] of ours ⁵as
its controller ⁹and ¹⁰rejoice ⁸in our extension. ¹¹All ¹²that ¹³is blessed ¹⁴which ¹⁶the gods ¹⁵bring
into being (or keep in being, protect). ¹⁸May we express ¹⁷the Vastness, ²⁰becoming perfect-
energised ¹⁹in the knowledge. [14/255]

⁶Uktha is the prayer expressing by speech the ukhtyam - the thing desired and to be expressed. [16/726]. See
Appendix.

¹⁷bṛhat - is the 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]

¹⁹Vijnana, true ideation, called ritam, truth or vedas, knowledge in the Vedas, acts in human mind by four separate
functions; revelation, termed drishti, sight; inspiration termed sruti, hearing; and the two faculties of
discernment, smriti, memory, which are intuition, termed ketu, and discrimination, termed daksha, division,
or viveka, separation. The ensemble of the four faculties is Vedas or divine knowledge. [16/717]

SUKTA 24

सेमामविद्धि प्रभृति य ईशिषेऽया विधेम नवया महा गिरा ।

यथा नो मीढ्वान्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिं ॥ 02.024.01 ॥

सः¹ । इमाम्² । अविद्धि³ । प्रऽभृतिम्⁴ । यः⁵ । ईशिषे⁶ । अया⁷ । विधेम⁸ । नवया⁹ । महा¹⁰ । गिरा¹¹ ।
यथा¹² । नः¹³ । मीढ्वान्¹⁴ । स्तवते¹⁵ । सखा¹⁶ । तव¹⁷ । बृहस्पते¹⁸ । सीषधः¹⁹ । सः²⁰ । उत²¹ । नः²² । मतिम्²³ ॥

saḥ | imām | avidḍhi | pra-bhṛtim | yaḥ | īśiṣe | ayā | vidhema | navayā | mahā | girā |
yathā | naḥ | mīḍhvān | stavate | sakhā | tava | bṛhaspate | sīsadhaḥ | saḥ | uta | naḥ | matim ॥

³Manifest (create) then for us ²this ^{4a}full-bringing, ¹thou ⁵who ⁶hast the power, and ⁸let us dispose for thee ^{4b}the sacrifice ⁷by this ⁹new and ¹⁰mighty ¹¹Word; ²¹so ¹⁹do thou perfect for us, ¹⁸O Brihaspati, ²²our ²³thinking ¹²that ²⁰he, ¹⁷thy ¹⁴bounteous ¹⁶Friend [Indra], ^{15a}may be confirmed ¹³in us ^{15b}by the praise. [14/255]

³ increase (1.110.9);

[Alt.] ⁸ let us - ordain (8.43.11) or offer (6.1.10) - ⁴ the sacrifice brought [bhṛtim] forward [pra] (MW)

[Notes]

Ukthyam is the thing desired & to be expressed. **Brahma** operates to bring out the Ukthyam out of the soul into the mind state, **mati** so that the soul-movement or soul-state is expressed in the *heart or temperament*. The mantra expressing by speech the ukthyam, the thing desired & to be expressed, in the thinker's practical experience is called vachas or **gir**. Vachas is the expression of the god or his divine activities in the mortal nature. **Shansa** is the expression in the sādḥaka of the divine activity. Vachas as praise for confirmation or firm establishment of the divine activity once expressed, is termed **Stoma**. [16/726]; See Appendix.

यो नत्वान्यनमन्न्योजसोताददर्मन्युना शंबराणि वि ।

प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्रसुमंतं वि पर्वतं ॥ 02.024.02 ॥

यः¹ । नत्वानि² । अनमत्³ । नि⁴ । ओजसा⁵ । उत⁶ । अदर्दः⁷ । मन्युना⁸ । शम्बराणि⁹ । वि¹⁰ ।
प्र¹¹ । अच्यवयत्¹² । अच्युता¹³ । ब्रह्मणः¹⁴ । पतिः¹⁵ । आ¹⁶ । च¹⁷ । अविशत्¹⁸ । वसुऽमन्तम्¹⁹ । वि²⁰ । पर्वतम्²¹ ॥

yaḥ | nantvāni | anamat | ni | ojasā | uta | adardaḥ | manyunā | śambarāṇi | vi |
pra | acyavayat | acyutā | brahmaṇaḥ | patiḥ | ā | ca | aviśat | vasu-mantam | vi | parvatam ॥

¹He ³who forceth to bow ⁴down ⁵by his might ²all that must be bent ⁶and ⁷tore ¹⁰asunder ⁸by force of heart ⁹the illusions that destroy, ^{14,15}Brahmanaspati ^{11,12}manifested ¹³the supreme and immutable things; ¹⁸he entered ²⁰wholly ¹⁶into ²¹the hill ¹⁹of substance. [14/255]

¹² moved or impelled (10.115.6)

²¹पर्वतः may mean both hill & cloud; but when connected with Earth & the Rivers it means usually the Hill of being or articulate formation of our conscious Existence imaged sometimes as a hill, sometimes as a cloud. [14/398]

तद्देवानां देवतमाय कर्त्वमश्रथन्दृच्छाव्रदन्त वीळिता ।

उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥ 02.024.03 ॥

तत्¹ । देवानाम्² । देवऽतमाय³ । कर्त्वम्⁴ । अश्रथन्⁵ । दृच्छा⁶ । अत्रदन्त⁷ । वीळिता⁸ ।

उत्⁹ । गाः¹⁰ । आजत्¹¹ । अभिनत्¹² । ब्रह्मणा¹³ । वलम्¹⁴ । अगूहत्¹⁵ । तमः¹⁶ । वि¹⁷ । अचक्षयत्¹⁸ । स्वः¹⁹ ॥

tat | devānām | deva-tamāya | kartvam | aśrathnan | dṛṣṭhā | avradanta | vīṭitā |

ut | gāḥ | ājat | abhinat | brahmaṇā | valam | agūhat | tamaḥ | vi | acakṣayat | svaḥ ॥

¹That ³for the most [tamāya] divine [deva] ²of the divine gods ⁴is the thing to be done; ⁶all that was firm, ⁵fell to pieces, ⁸all that was strong and hard, ⁷grew malleable and soft; ¹¹he [Brihaspati] drove ⁹upward ¹⁰the cows of light, ¹²he broke ¹⁴the wall, Vala, ¹³by the soul-thought, ¹⁵he concealed ¹⁶the darkness and ^{18a}made ¹⁹the Heaven of mind ^{17,18b}visible to our eyes. [14/255-6]

¹That ⁴is the work to be done ³for the most divine ²of the gods; ⁶the firm places ⁷were cast down, ⁸the fortified places ⁷were made weak; ⁹up Brihaspati ¹¹drove ¹⁰the cows (rays), ¹³by the hymn (brahmaṇā) ¹²he broke ¹⁴Vala, ¹⁵he concealed ¹⁶the darkness, ^{18a}he made ¹⁹Swar ^{17,18b}visible. [15/155]

¹³soul-movements or soul-states [16/726 - See Appendix]

[Notes]

As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence, Vritra, the personification of the Inconscient, so **Vala** is the enemy, the Dasyu, who holds back [agūhat] in his hole, his cave, bilam, guhā, the herds of the Light; he is the personification of the subconscious. 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 [abhinat] in order that the hidden lustres may be liberated. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn [gāḥ], from the cavern below in the physical hill and their driving [ājat] upward [ut] by Brihaspati to the heights of our being [svaḥ] whither with them and by them we climb. [15/322-3]

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*. [14/108]

अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।

तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणं ॥ 02.024.04 ॥

अश्मऽआस्यम्¹ । अवतम्² । ब्रह्मणः³ । पतिः⁴ । मधुऽधारम्⁵ । अभि⁶ । यम्⁷ । ओजसा⁸ । अतृणत्⁹ ।

तम्¹⁰ । एव¹¹ । विश्वे¹² । पपिरे¹³ । स्वऽदृशः¹⁴ । बहु¹⁵ । साकम्¹⁶ । सिसिचुः¹⁷ । उत्सम्¹⁸ । उद्रिणम्¹⁹ ॥

aśma-āsyam | avatam | brahmaṇaḥ | patiḥ | madhu-dhāram | abhi | yam | ojasā | atrṇat |
tam | eva | viśve | papire | svaḥ-drśaḥ | bahu | sākam | sisicuḥ | utsam | udriṇam ||

¹The stone-faced ²pit ⁷that ^{3,4}Brahmanaspati ^{6,9}cleft open ⁸in his force, ⁵whose flowing waters [dhāram] are of honey [madhu], ¹⁰of that ¹²all ¹³they have drunk ¹⁴who see [drśaḥ] that Heaven [svaḥ]; ¹⁶together ¹⁷they pour down its ¹⁵rich and ¹⁹high-billowing ¹⁸fountain. [14/256]

The first result is ^{6,9}the breaking open ⁸by force ²of the well ¹which has the rock [aśma] for its face [āsyam] and ⁵whose streams are of the honey, madhu, the Soma sweetness. ¹⁰This secret well of honey ¹³is drunk ¹²by all those ¹⁴who are able to see Swar and ¹⁷they pour out ¹⁸its billowing fountain of sweetness ¹⁵in manifold ¹⁹streams ¹⁶together. [15/178]

[Notes]

This well [avatam] of honey covered by the rock [aśma-āsyam] must be the Ananda or divine beatitude of the supreme threefold world of bliss, the Satya, Tapas and Jana worlds of the Puranic system based upon the three supreme principles, Sat, Chit-Tapas and Ananda; their base is Swar of the Veda, Mahar of the Upanishads and Puranas, the world of Truth.

This secret well of honey is drunk by all those who are able to see Swar and they pour out its billowing fountain of sweetness in manifold streams together, *tam eva viśve papire svaḥ-drśo bahu sākam sisicur utsam udriṇam*. These many streams poured out together are the seven rivers poured down the hill by Indra after slaying Vritra, the rivers or streams of the Truth, *ṛtasya dhārāḥ*; and they represent, according to our theory, the seven principles of conscious being in their divine fulfilment in the Truth and Bliss. This is why the seven-headed thought, that is to say, the knowledge of the divine existence with its seven heads or powers, the seven-rayed knowledge of Brihaspati, *saptagum*, 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; *dhiyaṁ vo apsu dadhiṣe svarṣām*, I hold the Swar-conquering thought in the waters [5.45.11].

That the making visible of Swar to the eyes of the Swar seers, *svaḥ-drśaḥ*, their drinking [papire] of the honeyed [madhu-dhāram] well [avatam] and their outpouring [sisicuḥ] of the divine waters [utsam udriṇam] amounts to the revelation to man of new [bhavītvā] worlds [bhuvanā] or new [bhavītvā] states of existence [bhuvanā] is clearly told us in the next verse, II.24.5. [15/178-9]

For in the hill of the physical being there are dug for the soul those abounding wells [avatam] of sweetness which draw out of its hard rigidity [aśma-āsyam] the concealed Ananda; at the touch of the Truth the rivers of honey [madhu-dhāram], the quick pourings of the wine of Immortality trickle and stream [sisicuḥ] and break out into a flood of abundance [utsam udriṇam] over the whole extent of the human consciousness. [15/321]

सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।

अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥ 02.024.05 ॥

सना¹ । ता² । का³ । चित्⁴ । भुवना⁵ । भवीत्वा⁶ । मात्भिः⁷ । शरद्भिः⁸ । दुरः⁹ । वरन्त¹⁰ । वः¹¹ ।
अयतन्ता¹² । चरतः¹³ । अन्यत्¹⁴ । इत्¹⁵ । या¹⁶ । चकार¹⁷ । वयुना¹⁸ । ब्रह्मणः¹⁹ । पतिः²⁰ ॥

sanā | tā | kā | cit | bhuvanā | bhavītvā | māt-bhiḥ | śarat-bhiḥ | duraḥ | varanta | vaḥ |
ayatantā | carataḥ | anyat-anyat | it | yā | cakāra | vayunā | brahmaṇaḥ | patiḥ ॥

²There are there ^{3,4}some ¹eternal ⁵worlds ⁶that have yet to be for us, but ⁷by the months and ⁸the years ⁹their doors ¹⁰have been shut ¹¹on you; ¹³these two at least act ¹⁴one and the other ¹²without striving or effort, ¹⁶the two which ^{19,20}Brahmanaspati ^{17,18}has revealed. [14/256]

^{3,4}Certain ¹eternal ⁵worlds (states of existence) are ²these ⁶which have to come into being, ⁹their doors ¹⁰are shut ¹¹to you (or, opened) ⁷by the months and ⁸the years; ¹²without effort ^{14a}one (world) ¹³moves ^{14b}in the other, and ¹⁵it is ¹⁶these that ^{19,20}Brahmanaspati ¹⁷has made ¹⁸manifest to knowledge. [15/179]

⁵Sayana says *varanta* is here "opened", which is quite possible, but *vr* means ordinarily to shut, close up, cover, especially when applied to the doors of the hill whence flow the rivers and the cows come forth; Vritra is the closer of the doors. *Vi vr* and *apa vr* mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger. [15/179 fn 5]

¹²spontaneously (1.62.8 - 15/181)

¹⁴This and many other passages show clearly, conclusively, as it seems to me, that the *anyad anyad*, the two are always earth and heaven, the human based on the physical consciousness and the divine based on the supraphysical, heaven. [15/181 fn 6]

[Notes]

But what is meant by the figure of the months? for it now becomes clear that it is a figure, a parable; the year is symbolic, the months are symbolic. [Observe that in the Puranas the Yugas, moments, months, etc. are all symbolic and it is stated that the body of man is the year.] It is in the revolution of the year that the recovery of the lost Sun and the lost cows is effected, for we have the explicit statement in X.62.2, *rtenābhindan parivatsare valam*, "by the truth, in the revolution of the year, they broke Vala," or, as Sayana interprets it, "by sacrifice lasting for a year." But that this idea of Time, of the months and years is used as a symbol seems to be clear from other passages of the Veda, notably from Gritsamada's hymn to Brihaspati, II.24. [15/177-8]

This victory is won in twelve periods of the upward journey, represented by the revolution of the twelve months [māt-bhiḥ] of the sacrificial year [śarat-bhiḥ], the periods corresponding to the successive dawns of a wider and wider truth, until the tenth [Dashagwas] secures the victory. [15/182]

Angirases kindle it [the Flame secret in the growths of the earthly existence found by the Bhrigus] 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]

vayunā means knowledge, and the two forms are divinised earth and heaven which [yā] Brahmanaspati [brahmaṇaḥ patiḥ] created [cakāra]. These are the four eternal worlds hidden in the *guhā*, the secret, unmanifest or superconscient parts of being which although in themselves eternally present states of existence (*sanā bhuvanā*) are for us non-existent and in the future; for us they have to be brought into being, *bhavītvā*, they are yet to be created. Therefore the Veda sometimes speaks of Swar being made visible, as here (*vyacakṣayat svah*), or discovered and taken possession of, *vidat, sanat*, sometimes of its being created or made (*bhū, kṛ*). These secret eternal worlds have been closed [varanta] to us, says the Rishi, by the movement of Time, by the months [māt-bhiḥ] and years [śarat-bhiḥ]; therefore naturally they have to be discovered, revealed, conquered, created [cakāra] in us by the movement of Time, yet in a sense against it. This development in an inner or psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, heaven-conquering thought which finally carries us beyond the harms of Vritra and the Panis. [15/179-80]

अभिनक्षंतो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितं ।

ते विद्वांसः प्रतिचक्ष्यान्ता पुनर्यत उ आयंतदुदीयुराविशं ॥ 02.024.06 ॥

अभिऽनक्षन्तः¹ । अभि² । ये³ । तम्⁴ । आनशुः⁵ । निऽधिम्⁶ । पणीनाम्⁷ । परमम्⁸ । गुहा⁹ । हितम्¹⁰ ।

ते¹¹ । विद्वांसः¹² । प्रतिऽचक्ष्य¹³ । अनृता¹⁴ । पुनः¹⁵ । यतः¹⁶ । ऊं¹⁷ । आयन्¹⁸ । तत्¹⁹ । उत्²⁰ । ईयुः²¹ । आऽविशम्²² ॥

abhi-nakṣantaḥ | abhi | ye | tam | ānaśuḥ | ni-dhim | paṇīnām | paramam | guhā | hitam |

te | vidvāṃsaḥ | prati-cakṣya | anṛtā | punaḥ | yataḥ | ūm iti | āyan | tat | ut | īyuh | ā-viśam ॥

³They who ¹journey ⁴to him, ^{2,5}enjoy ⁴the [that] ⁸supreme ⁶treasure ⁷of the Panis, the lords of active sense, ¹⁰which is hidden ⁹in the secret places of being, ¹¹they ¹²get the knowledge, ¹¹they ¹³distinguish by their gaze ¹⁴all untruths and ¹⁹to the place ¹⁶whence ¹⁸they came, ²¹they go ²⁰up ¹⁵again ²²till they enter in. [14/256]

³They ¹who travel towards the goal and ^{2,5}attain ⁴that ⁶treasure ⁷of the Panis, ⁸the supreme ⁶treasure ¹⁰hidden ⁹in the secret cave, ¹¹they, ¹²having the knowledge and ¹³perceiving ¹⁴the falsehoods, ^{20,21}rise up ¹⁵again ¹⁹thither ¹⁶whence ¹⁸they came and ²²enter into that world. [15/181]

[Notes]

In Gritsamada's hymn [2.24.6] as in Nodha's [1.62.8] the Angirases attain [ānaśuḥ] to Swar,—the Truth [tat] from which [yataḥ] they originally came [āyan], the “own home” of all divine Purushas,—by the attainment of the truth [vidvāṃsaḥ] and by the detection [prati-cakṣya] of the falsehood [anṛtā]. [15/181]

ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः ।

ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तं ॥ 02.024.07 ॥

ऋतऽवानः¹ । प्रतिऽचक्ष्य² । अनृता³ । पुनः⁴ । आ⁵ । अतः⁶ । आ⁷ । तस्थुः⁸ । कवयः⁹ । महः¹⁰ । पथः¹¹ ।
ते¹² । बाहुऽभ्याम्¹³ । धमितम्¹⁴ । अग्निम्¹⁵ । अश्मनि¹⁶ । नकिः¹⁷ । सः¹⁸ । अस्ति¹⁹ । अरणः²⁰ । जहुः²¹ । हि²² ।
तम्²³ ॥

ṛta-vānaḥ | prati-cakṣya | anṛtā | punaḥ | ā | ataḥ | ā | tasthuḥ | kavayaḥ | mahaḥ | pathaḥ |
te | bāhu-bhyām | dhamitam | agnim | aśmani | nakīḥ | saḥ | asti | araṇaḥ | jahuḥ | hi | tam ॥

¹They have the Truth and ²their gaze discerns ³the untruths of the world and ^{7,8}they depart ⁴back ⁶hence ⁹as seers ⁵to ¹¹the path ¹⁰of Mahas; ¹²they verily ¹³in their arms ²¹have cast ¹⁵Agni ¹⁴blown up to greatness ¹⁶in this hill; ²²for ¹⁹there is ¹⁷no other ²⁰labourer in this work, ¹⁸but only he. [14/256]

[Part] ¹Possessed of the truth, ²beholding ³the falsehoods ⁹they, seers, ^{7,8}rise up again ⁵into ¹⁰the great ¹¹path, the path ¹⁰of the Truth, or the great and wide realm, Mahas of the Upanishads. [15/181]

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।

तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥ 02.024.08 ॥

ऋतऽज्येन¹ । क्षिप्रेण² । ब्रह्मणः³ । पतिः⁴ । यत्र⁵ । वष्टि⁶ । प्र⁷ । तत्⁸ । अश्नोति⁹ । धन्वना¹⁰ ।
तस्य¹¹ । साध्वीः¹² । इषवः¹³ । याभिः¹⁴ । अस्यति¹⁵ । नृचक्षसः¹⁶ । दृशये¹⁷ । कर्णयोनयः¹⁸ ॥

ṛta-jyena | kṣipreṇa | brahmaṇaḥ | patiḥ | yatra | vaṣṭi | pra | tat | aśnoti | dhanvanā |
tasya | sādhwīḥ | iṣavaḥ | yābhiḥ | asyati | nṛ-cakṣasaḥ | dṛśaye | karṇa-yonayaḥ ॥

^{3,4}Brahmanaspati ²by his swift ¹⁰bow ¹of which the string [jyena] is the Truth [ṛta], ^{7,9}enjoys ⁸all whatsoever ⁵on which ⁶he placeth his desire; ¹²effective are ¹¹his arrows of impulsion ¹⁴with which ¹⁵he shoots, ¹⁶they are strong-of-eye ¹⁷for the divine vision, ¹⁸they are wombs [yonayaḥ] of the divine hearing [karṇa]. [14/ 256]

⁹lays hands on, possesses (1.94.2)

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।

चाक्षमो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥ 02.024.09 ॥

सः¹ । सम्जनयः² । सः³ । विजनयः⁴ । पुरःऽहितः⁵ । सः⁶ । सुऽस्तुतः⁷ । सः⁸ । युधि⁹ । ब्रह्मणः¹⁰ । पतिः¹¹ ।
चाक्ष्मः¹² । यत्¹³ । वाजम्¹⁴ । भरते¹⁵ । मती¹⁶ । धना¹⁷ । आत्¹⁸ । इत्¹⁹ । सूर्यः²⁰ । तपति²¹ । तप्यतुः²² । वृथा²³ ॥

saḥ | sam-nayaḥ | saḥ | vi-nayaḥ | puraḥ-hitah | saḥ | su-stutaḥ | saḥ | yudhil brahmaṇaḥ | patiḥ |
cākṣmaḥ | yat | vājam | bharate | matī | dhanā | āt | it | sūryaḥ | tapati | tapyatuḥ | vṛthā ॥

¹He ⁵placed [hitah] in front [puraḥ] ²bringeth [nayaḥ] together [sam], ³he ⁴leadeth [nayaḥ] to
their different places [vi], ⁶he ⁷is the perfectly [su] established [stutaḥ], ⁸it is he ⁹in the battle,
^{10,11}even Brahmanaspati; ¹²manifested in the vision ¹³when ¹⁶by the thought of the mind ¹⁵he
bringeth ¹⁴substance to us and ¹⁷possessings, ¹⁸then ¹⁹indeed ²⁰Surya ²¹burneth ²³supremely
²²with his heat and force. [14/256]

²³ with ease (6.12.5), pervadingly (1.140.5)

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।

इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥ 02.024.10 ॥

विऽभु¹ । प्रऽभु² । प्रथमम्³ । मेहनाऽवतः⁴ । बृहस्पतेः⁵ । सुऽविदत्राणि⁶ । राध्या⁷ ।

इमा⁸ । सातानि⁹ । वेन्यस्य¹⁰ । वाजिनः¹¹ । येन¹² । जनाः¹³ । उभये¹⁴ । भुञ्जते¹⁵ । विशः¹⁶ ॥

vi-bhu | pra-bhu | prathamam | mehanā-vataḥ | bṛhaspateḥ | su-vidatrāṇi | rādhyā |
imā | sātāni | venyasya | vājinaḥ | yena | janāḥ | ubhaye | bhun̄jate | viśaḥ ॥

¹Existent [bhu] widely [vi] in all and ²existent [bhu] in front [pra] of us ⁸these are ⁷the
delightful ⁶perfections [su] of knowledge [vidatrāṇi] ⁵of Brahmanaspati ³when first ⁴he
raineth his blessings, ⁸these are ⁹the winnings ¹⁰of this lord of joy and ¹¹[of this lord of]
substance, ¹²by whom ¹⁴both ¹⁶the peoples of earth and heaven ¹⁵enjoy ¹³the two Births.
[14/256]

योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।

स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥ 02.024.11 ॥

यः¹ । अवरे² । वृजने³ । विश्वऽथा⁴ । विऽभुः⁵ । महाम्⁶ । ऊं⁷ । रण्वः⁸ । शवसा⁹ । ववक्षिथ¹⁰ ।

सः¹¹ । देवः¹² । देवान्¹³ । प्रति¹⁴ । पप्रथे¹⁵ । पृथु¹⁶ । विश्वा¹⁷ । इत्¹⁸ । ऊं¹⁹ । ता²⁰ । परिऽभूः²¹ । ब्रह्मणः²² । पतिः²³ ॥

yaḥ | avare | vṛjane | viśva-thā | vi-bhuḥ | mahām | ūṃ | raṇvaḥ | śavasā | vavakṣitha |
saḥ | devaḥ | devān | prati | paprathe | pṛthu | viśvā | itl ūṃ | tāl pari-bhūḥ | brahmaṇaḥ | patiḥ ॥

¹Thou who ⁵becomest [bhuḥ] pervadingly [vi] and ⁴in all ways ²in the lower ³crookednesses,
art ⁷also ¹he who ¹⁰bearest up ⁸rapturously ⁶the Vast ⁹by his force. ¹¹So ^{22,23}Brahmanaspati
¹⁵extendeth himself ¹⁶vastly ^{12a}a god ¹⁴towards ¹³the gods and ^{21a}round about ¹⁷all ²⁰those
objects ^{21b}he encompasseth them with his being. [14/257]

³ struggle (2.2.9)

विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वां ।

अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातं ॥ 02.024.12 ॥

विश्वम्¹ । सत्यम्² । मघवाना³ । युवोः⁴ । इत्⁵ । आपः⁶ । चन⁷ । प्र⁸ । मिनन्ति⁹ । व्रतम्¹⁰ । वाम्¹¹ ।
अच्छ¹² । इन्द्राब्रह्मणस्पती¹³ इति । हविः¹⁴ । नः¹⁵ । अन्नम्¹⁶ । युजाऽइव¹⁷ । वाजिना¹⁸ । जिगातम्¹⁹ ॥

viśvam | satyam | magha-vānā | yuvoḥ | it | āpaḥ | cana | pra | minanti | vratam | vām |
accha | indrābrahmaṇaspatī iti | haviḥ | naḥ | annam | yujā-iva | vājina | jigātam ॥

¹All ²truth ⁴is yours ⁵indeed, ³O ye two full and mighty Ones, and ⁶the waters of being
⁷cannot ^{8,9}contain or measure ¹¹your ¹⁰action. ¹⁹Come ye, ¹³O Indra and Brihaspati, ^{17,18}like
[iva] two steeds [vājina] in one yoke [yujā], ¹²towards ¹⁶our material being ¹⁵that we ¹⁴make
into offering. [14/257]

⁶ āpaḥ - the waters are the outpouring of the luminous movement and impulse of the divine or supramental
existence. [15/439 fn 3]

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।

वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥ 02.024.13 ॥

उत¹ । आशिष्ठाः² । अनु³ । शृण्वन्ति⁴ । वह्नयः⁵ । सभेयः⁶ । विप्रः⁷ । भरते⁸ । मती⁹ । धना¹⁰ ।
वीळुद्वेषाः¹¹ । अनु¹² । वशा¹³ । ऋणम्¹⁴ । आऽददिः¹⁵ । सः¹⁶ । ह¹⁷ । वाजी¹⁸ । सम्ऽइथे¹⁹ । ब्रह्मणः²⁰ । पतिः²¹ ॥

uta | āśiṣṭhāḥ | anu | śṛṇvanti | vahnayaḥ | sabheyāḥ | vipraḥ | bharate | matī | dhanā |
vīlu-dveṣāḥ | anu | vaśā | ṛṇam | ā-dadiḥ | saḥ | ha | vājī | sam-ithe | brahmaṇaḥ | patiḥ ॥

²Swiftest ⁵bearers of our sacrifice ⁴have audience of knowledge ³according (to your law of
action), ¹and ⁷the illumined soul ⁶in its hall of wisdom ⁸gathereth him ¹⁰rich possessions ¹⁰by
thought of the mind; ¹¹a foe [dveṣāḥ] to strong fixities [vīlu] ¹⁵he taketh ¹²according to ¹⁴the
motion ¹³of his desire; ¹⁷verily, ¹⁶he is ¹⁸our steed ¹⁹in the shock, ^{20,21}even Brahmanaspati.
[14/257]

¹⁹ in our battles (1.73.5)

ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।

यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥ 02.024.14 ॥

ब्रह्मणः¹ । पतेः² । अभवत्³ । यथाऽवशम्⁴ । सत्यः⁵ । मन्युः⁶ । महि⁷ । कर्म⁸ । करिष्यतः⁹ ।
यः¹⁰ । गाः¹¹ । उत्¹² । आजत्¹² । सः¹³ । दिवे¹⁴ । वि¹⁵ । च¹⁶ । अभजत्¹⁷ । महीऽइव¹⁸ । रीतिः¹⁹ । शवसा²⁰ । असरत्²¹ ।
पृथक्²² ॥

brahmaṇaḥ | pateḥ | abhavat | yathā-vaśam | satyaḥ | manyuḥ | mahi | karma | kariṣyataḥ |
yaḥ | gāḥ | ut-ājat | saḥ | dive | vi | ca | abhajat | mahī-iva | rītiḥ | śavasā | asarat | pṛthak ॥

³All happeneth ⁴according [yathā] to the desire [vaśam] ^{1,2}of Brahmanaspati, ⁵true is ⁶his
heart's motion ⁹when he meaneth to do ⁷his mighty ⁸work, ¹³he ¹⁰who ¹²drove [ājat] upward
[ut] ¹¹the cows of Light ¹⁶and ^{15,17}divided them ¹⁴for the Heaven; ¹⁸ was as if [iva] a vast and

wide [mahī] ¹⁹stream ²¹flowed out ²⁰in its force ²²in separate currents. [14/257]

¹⁷ distributed them (10.11.8)

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्यो वयस्वतः ।

वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवँ ॥ 02.024.15 ॥

ब्रह्मणः¹ । पते² । सुयमस्य³ । विश्वहा⁴ । रायः⁵ । स्याम⁶ । रथ्यः⁷ । वयस्वतः⁸ ।

वीरेषु⁹ । वीरान्¹⁰ । उप¹¹ । पृङ्धि¹² । नः¹³ । त्वम्¹⁴ । यत्¹⁵ । ईशानः¹⁶ । ब्रह्मणा¹⁷ । वेषि¹⁸ । मे¹⁹ । हवम्²⁰ ॥

brahmaṇaḥ | pate | su-yamasya | viśvahā | rāyaḥ | syāma | rathyaḥ | vayasvataḥ |
vīreṣu | vīrān | upa | pṛṅdhi | naḥ | tvam | yat | īśānaḥ | brahmaṇā | veṣi | me | havam ॥

^{1,2}O Brahmanaspati, ⁶let us be ⁷charioted ⁴utterly ⁵in a felicity ³perfectly [su] controlled [yamasya] and ⁸having the wideness; ^{11,12}heap ¹³for us ¹⁰mights ⁹upon might ¹⁵when, ¹⁶lord ¹⁷by the soul, ¹⁸thou comest ^{20a}to ¹⁹my ^{20b}calling. [14/257]

[Alt.] ^{1,2}O Brahmanaspati, ⁶let us be ⁷the charioteers (8.19.35), ⁴always and for ever (6.1.3), ³of well-governed (5.28.3) ⁵felicity ⁸full of growth (1.66.2);

¹⁷ soul-movements or soul-states [16/726 - See Appendix]

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद्भद्रं यदवन्ति देवा बृहद्देम विदथे सुवीराः ॥ 02.024.16 ॥

ब्रह्मणः¹ । पते² । त्वम्³ । अस्य⁴ । यन्ता⁵ । सुउक्तस्य⁶ । बोधि⁷ । तनयम्⁸ । च⁹ । जिन्व¹⁰ ।

विश्वम्¹¹ । तत्¹² । भद्रम्¹³ । यत्¹⁴ । अवन्ति¹⁵ । देवाः¹⁶ । बृहत्¹⁷ । वदेम¹⁸ । विदथे¹⁹ । सुवीराः²⁰ ॥

brahmaṇaḥ | pate | tvam | asya | yantā | su-uktasya | bodhi | tanayam | ca | jinva |
viśvam | tat | bhadram | yat | avanti | devāḥ | bṛhat | vadema | vidathe | su-vīrāḥ ॥

^{1,2}O Brahmanaspati, ^{7a}do ³thou ^{7b}awaken ⁴to this ⁶perfect [su] expression [uktasya] of us ⁵as its controller ⁹and ¹⁰rejoice ⁸in our extension; ¹¹all ¹²that ¹³is blessed ¹⁴which ¹⁶the gods ¹⁵bring into being. ¹⁸May we express ¹⁷the vastness ^{20,19}becoming perfect-energied-in-knowledge. [14/257]

⁸ offspring of our body (1.64.14) or cration from our body (1.100.11)

¹⁰ animate (3.3.7) or gladden (1.64.8)

²⁰ perfect [su] energied [vīrāḥ] ¹⁹in knowledge

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इंधानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत् ।

जातेन जातमति स प्र सर्सृते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥ 02.025.01 ॥

इन्धानः¹ । अग्निम्² । वनवत्³ । वनुष्यतः⁴ । कृतऽब्रह्मा⁵ । शूशुवत्⁶ । रातऽहव्यः⁷ । इत्⁸ ।

जातेन⁹ । जातम्¹⁰ । अति¹¹ । सः¹² । प्र¹³ । सर्सृते¹⁴ । यम्ऽयम्¹⁵ । युजम्¹⁶ । कृणुते¹⁷ । ब्रह्मणः¹⁸ । पतिः¹⁹ ॥

indhānaḥ | agnim | vanavat | vanuṣyataḥ | kṛta-brahmā | śūśuvat | rāta-havyaḥ | it | jātena | jātam | ati | saḥ | pra | sarsṛte | yam-yam | yujam | kṛṇute | brahmaṇaḥ | patiḥ ॥

¹He kindles ²Agni and ³conquers ⁴those who would conquer him, ⁵he perfects [kṛta] his soul [brahmā] and ⁶puts forth his strength, ⁷making of delight [rāta] his offering [havyaḥ]; ⁹by birth ¹²he ^{13,14}passes ¹¹beyond ¹⁰birth, — ¹⁵he of whom [whomever] ^{18,19}Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], ¹⁷maketh ¹⁶his comrade. [14/257]

⁷who lavishes [rāta] the oblation [havyaḥ] (6.11.4)

वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्वोधति त्मना ।

तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥ 02.025.02 ॥

वीरेभिः¹ । वीरान्² । वनवत्³ । वनुष्यतः⁴ । गोभिः⁵ । रयिम्⁶ । पप्रथत्⁷ । बोधति⁸ । त्मना⁹ ।

तोकम्¹⁰ । च¹¹ । तस्य¹² । तनयम्¹³ । च¹⁴ । वर्धते¹⁵ । यम्ऽयम्¹⁶ । युजम्¹⁷ । कृणुते¹⁸ । ब्रह्मणः¹⁹ । पतिः²⁰ ॥

vīrebhiḥ | vīrān | vanavat | vanuṣyataḥ | gobhiḥ | rayim | paprathat | bodhati | tmanā | tokam | ca | tasya | tanayam | ca | vardhate | yam-yam | yujam | kṛṇute | brahmaṇaḥ | patiḥ ॥

¹By his own might ³he conquers ²the outer might ⁴that would conquer him, ⁵by the herds of light ⁷he makes wide ⁶his felicity and ⁸awakens ⁹by the self, ¹⁴and ¹⁵he increases ¹²his ¹⁰creation ¹¹and ¹²his ¹³extending, — ¹⁶he of whom [whomever] ^{19,20}Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], ¹⁸maketh ¹⁷his comrade. [14/258]

⁵Go 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. [14/366]

⁶rayi - Rayi 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]

That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being. [15/429 fn 6]

सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीरंभि वष्ट्योजसा ।

अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः ॥ 02.025.03 ॥

सिन्धुः¹ । न² । क्षोदः³ । शिमीऽवान्⁴ । ऋघायतः⁵ । वृषाऽइव⁶ । वध्रीन्⁷ । अभि⁸ । वष्टि⁹ । ओजसा¹⁰ ।

अग्नेऽइव¹¹ । प्रऽसितिः¹² । न¹³ । अह¹⁴ । वर्तवे¹⁵ । यम्ऽयम्¹⁶ । युजम्¹⁷ । कृणुते¹⁸ । ब्रह्मणः¹⁹ । पतिः²⁰ ॥

sindhuḥ | na | kṣodaḥ | śimī-vān | ṛghāyataḥ | vṛṣā-iva | vadhrīn | abhi | vaṣṭi | ojasā |
agneḥ-iva | pra-sitiḥ | na | aha | vartave | yam-yam | yujam | kṛṇute | brahmaṇaḥ | patiḥ ||

²As ¹the sea ³that breaks its banks, he [⁴the worker - 10.8.2] ^{8,9}overcomes ¹⁰by his might ⁵those
that come against him, ⁶as [iva] a bull [vṛṣā] ^{8,9}is master ⁷over the bullocks; ^{11a}like [iva] ¹²the
marching ^{11b}of Agni [agneḥ] ^{13,14}he cannot ¹⁵be stayed, — ¹⁶he of whom [whomever]
^{19,20}Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], ¹⁸maketh ¹⁷his comrade.
[14/258]

³fast running (1.65.3);

¹²pra-sitiḥ may mean a path, but literally it seems to mean an assault or a march [16/660]

¹⁵be turned away (10.156.3)

तस्मा अर्षति दिव्या असञ्चतः स सत्वभिः प्रथमो गोषु गच्छति ।

अनिभृष्टतविषिर्हृत्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥ 02.025.04 ॥

तस्मै¹ । अर्षन्ति² । दिव्याः³ । असञ्चतः⁴ । सः⁵ । सत्वभिः⁶ । प्रथमः⁷ । गोषु⁸ । गच्छति⁹ ।

अनिभृष्टतविषिः¹⁰ । हन्ति¹¹ । ओजसा¹² । यम्ययम्¹³ । युजम्¹⁴ । कृणुते¹⁵ । ब्रह्मणः¹⁶ । पतिः¹⁷ ॥

tasmai | arṣanti | divyāḥ | asaścataḥ | saḥ | satva-bhiḥ | prathamāḥ | goṣu | gacchati |
anibhrṣṭa-taviṣiḥ | hanti | ojasā | yam-yam | yujam | kṛṇute | brahmaṇaḥ | patiḥ ||

¹For him ³divine powers ⁴that have not attachment, ²perfect his knowledge; ⁵he ⁶by those
lords of pure being ⁹goes ⁷in front ⁸in the herds of light; ¹⁰undistressed [anibhrṣṭa] by his
force [taviṣiḥ] ¹¹he slays ¹²by his might, — ¹³he of whom [whomever] ^{16,17}Brahmanaspati,
Master [patiḥ] of the Soul [brahmaṇaḥ], ¹⁵maketh ¹⁴his comrade. [14/258]

²flow (1.105.12);

¹⁰one whose force [taviṣiḥ] is unafflicted [anibhrṣṭa] (5.7.7)

तस्मा इद्विश्वे धुनयंत सिंधवोऽच्छिद्रा शर्म दधिरे पुरूणि ।

देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥ 02.025.05 ॥

तस्मै¹ । इत्² । विश्वे³ । धुनयन्त⁴ । सिन्धवः⁵ । अच्छिद्रा⁶ । शर्म⁷ । दधिरे⁸ । पुरूणि⁹ ।

देवानाम्¹⁰ । सुम्ने¹¹ । सुभगः¹² । सः¹³ । एधते¹⁴ । यम्ययम्¹⁵ । युजम्¹⁶ । कृणुते¹⁷ । ब्रह्मणः¹⁸ । पतिः¹⁹ ॥

tasmai | it | viśve | dhunayanta | sindhavaḥ | acchidrā | śarma | dadhire | purūṇi |
devānām | sumne | su-bhagaḥ | saḥ | edhate | yam-yam | yujam | kṛṇute | brahmaṇaḥ | patiḥ ||

¹For him, ²verily, ³all ⁵the rivers of being ⁴stream swiftly and ^{7a}wide ⁹tracts ⁶of unbroken
^{7b}peace ⁸are established in his soul, ¹³he ¹⁴flourishes, ¹²perfectly [su] enjoying [bhagaḥ], ¹¹in
the bliss ¹⁰of the gods, — ¹⁵he of whom [whomever] ^{18,19}Brahmanaspati, Master [patiḥ] of
the Soul [brahmaṇaḥ], ¹⁷maketh ¹⁶his comrade. [14/258]

⁴धु = to rush, sweep, not tremble. धुनयः, धूतयः, sweepers on of things. [14/472]

⁵sindhavaḥ - 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]

SUKTA 26

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयंतमभ्यसत् ।

सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनं ॥ 02.026.01 ॥

ऋजुः¹ । इत्² । शंसः³ । वनवत्⁴ । वनुष्यतः⁵ । देवऽयन्⁶ । इत्⁷ । अदेवऽयन्तम्⁸ । अभि⁹ । असत्¹⁰ ।

सुप्रऽअवीः¹¹ । इत्¹² । वनवत्¹³ । पृत्ऽसु¹⁴ । दुस्तरम्¹⁵ । यज्वा¹⁶ । इत्¹⁷ । अयज्योः¹⁸ । वि¹⁹ । भजाति²⁰ । भोजनम्²¹ ॥

r̥juḥ | it | śamsaḥ | vanavat | vanuṣyataḥ | deva-yan | it | adeva-yantam | abhi | asat |
supra-aviḥ | it | vanavat | pṛt-su | dustaram | yajvā | it | ayajyoḥ | vi | bhajāti | bhojanam ॥

¹He that is straight ³in his self-expression (or is the expression of the straightness of the Truth) ⁴conquereth ⁵those who would conquer him, ⁶seeking the godhead in him ^{9,10}he overcometh ⁸him who seeketh not the divine; ¹¹well-protected ¹³he conquereth ¹⁴in his battles ¹⁵him who is hard to pierce, ¹⁶sacrificing ^{19,20}he taketh and divideth ²¹the enjoyment ¹⁸of him who sacrificeth not. [14/258]

यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।

हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे ॥ 02.026.02 ॥

यजस्व¹ । वीर² । प्र³ । विहि⁴ । मनायतः⁵ । भद्रम्⁶ । मनः⁷ । कृणुष्व⁸ । वृत्रऽतूर्ये⁹ ।

हविः¹⁰ । कृणुष्व¹¹ । सुभगः¹² । यथा¹³ । अससि¹⁴ । ब्रह्मणः¹⁵ । पतेः¹⁶ । अवः¹⁷ । आ¹⁸ । वृणीमहे¹⁹ ॥

yajasva | vīra | pra | vihi | manāyataḥ | bhadram | manaḥ | kṛṇuṣva | vṛtra-tūrye |
haviḥ | kṛṇuṣva | su-bhagaḥ | yathā | asasi | brahmaṇaḥ | pateḥ | avaḥ | ā | vṛṇīmahe ॥

¹Sacrifice, ²O mighty one, ^{3,4}manifest to him ⁵who seeketh himself in mind, ⁸make him ⁷a mind ⁶glad and bright ⁹in the slaying [tūrye] of the Coverer [vṛtra]. ¹¹Effect ¹⁰the offering ¹³so that ¹⁴thou mayst be seated in us ¹²perfectly [su] enjoying [bhagaḥ]; ¹⁷it is the manifest presence ^{15,16}of Brahmanaspati ^{18,19}that we choose. [14/258]

⁹in the piercing [tūrye] of the python adversary [vṛtra] (6.13.1); 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]

¹⁰haviḥ - oblation (2.3.2); 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]; 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]

¹⁷protection (3.17.3)

स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।

देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिं ॥ 02.026.03 ॥

सः¹ । इत्² । जनेन³ । सः⁴ । विशा⁵ । सः⁶ । जन्मना⁷ । सः⁸ । पुत्रैः⁹ । वाजम्¹⁰ । भरते¹¹ । धना¹² । नृऽभिः¹³ ।
देवानाम्¹⁴ । यः¹⁵ । पितरम्¹⁶ । आऽविवासति¹⁷ । श्रद्धाऽमनाः¹⁸ । हविषा¹⁹ । ब्रह्मणः²⁰ । पतिम्²¹ ॥

saḥ | it | janena | saḥ | viśā | saḥ | janmanā | saḥ | putraiḥ | vājam | bharate | dhanā | nṛ-bhiḥ |
devānām | yaḥ | pitaram | ā-vivāsati | śraddhā-manāḥ | haviṣā | brahmaṇaḥ | patim ॥

¹He ³by the creature, ⁴he ⁵by the race of creatures, ⁶he ⁷by the birth, ⁸he ⁹by the sons ¹⁰of his strength and ¹³by the Purushas (or by the strong ones) ¹¹gathereth him ¹²having and possessions, ¹⁸who with a mind [manāḥ] of faith [śraddhā] ¹⁷lodgeth in his being ¹⁹by the oblation ^{20,21}Brahmanaspati, ¹⁶the father ¹⁴of the Gods. [14/258-9]

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।

उरुष्यतीमंहसो रक्षती रिषोऽंहोश्चिदस्मा उरुचक्रिरद्भुतः ॥ 02.026.04 ॥

यः¹ । अस्मै² । हव्यैः³ । घृतवत्ऽभिः⁴ । अविधत्⁵ । प्र⁶ । तम्⁷ । प्राचा⁸ । नयति⁹ । ब्रह्मणः¹⁰ । पतिः¹¹ ।
उरुष्यति¹² । ईम्¹³ । अंहसः¹⁴ । रक्षति¹⁵ । रिषः¹⁶ । अंहोः¹⁷ । चित्¹⁸ । अस्मै¹⁹ । उरुचक्रिः²⁰ । अद्भुतः²¹ ॥

yaḥ | asmai | havyaiḥ | ghr̥tavat-bhiḥ | avidhat | pra | tam | prācā | nayati | brahmaṇaḥ | patiḥ |
uruṣyati | im | aṃhasaḥ | rakṣati | riṣaḥ | aṃhoḥ | cit | asmai | uru-cakriḥ | adbhutaḥ ॥

¹Whoso ⁵ordereth the sacrifice ²for him ³by offerings ⁴full of the rich brightness of the mind, ^{10,11}Brahmanaspati ^{6,9}leadeth ⁷him ⁸to the highest and ¹²keepeth ¹³him ¹⁴far from evil and ¹⁵guardeth ¹⁶from him who would do him hurt; ¹⁹for him ¹⁸even ¹⁷in the narrowness of mortal being ²⁰he maketh by his acts [cakriḥ] wideness [uru] and ²¹becometh wonderful and supreme. [14/259]

⁴ghṛtam - Clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [15/395 fn 6]

Ghr̥ta also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality. [15/193]

The clarity or brightness of the solar light in the human mentality [15/243]

¹²rescues (6.14.5)

¹⁷aṃhaḥ - the narrowness 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)

SUKTA 27

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।

शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥ 02.027.01 ॥

इमाः¹ । गिरः² । आदित्येभ्यः³ । घृतऽस्नूः⁴ । सनात्⁵ । राजऽभ्यः⁶ । जुह्वा⁷ । जुहोमि⁸ ।
शृणोतु⁹ । मित्रः¹⁰ । अर्यमा¹¹ । भगः¹² । नः¹³ । तुविऽजातः¹⁴ । वरुणः¹⁵ । दक्षः¹⁶ । अंशः¹⁷ ॥

imāḥ | girah | ādityebhyaḥ | ghr̥ta-snūḥ | sanāt | rāja-bhyaḥ | juhvā | juhomi |
śṛṇotu | mitraḥ | aryamā | bhagaḥ | naḥ | tuvi-jātaḥ | varuṇaḥ | dakṣaḥ | aṁśaḥ ॥

¹These ²words ⁷by the force oblatinal of Agni ⁸I offer ³to the sons of Aditi ⁵who are for ever
⁶the Kings, ²words ⁴dripping with the richness; ^{9a}may ¹⁰Mitra ^{9b}hear ¹³us and ¹¹Aryaman and
¹²Bhaga, ¹⁵Varuna ¹⁴born in strength and ¹⁶Daksha and ¹⁷Ansha. [14/259]

²The mantra expressing by speech the ukthyam, the thing desired & to be expressed, in the thinker's practical
experience is called *vachas* or *gir*. *vachas* is the expression of the god or his divine activities in the mortal
nature. [16/726]; Also see Appendix.

¹⁷name of fire (2.1.4)

[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; Bhaga in the all-
embracing joy of Ananda. [15/497]

इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषंत ।

आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥ 02.027.02 ॥

इमम्¹ । स्तोमम्² । सऽक्रतवः³ । मे⁴ । अद्य⁵ । मित्रः⁶ । अर्यमा⁷ । वरुणः⁸ । जुषन्त⁹ ।
आदित्यासः¹⁰ । शुचयः¹¹ । धारऽपूताः¹² । अवृजिनाः¹³ । अनवद्याः¹⁴ । अरिष्टाः¹⁵ ॥

imam | stomam | sa-kratavaḥ | me | adya | mitraḥ | aryamā | varuṇaḥ | juṣanta |
ādityāsaḥ | śucayaḥ | dhāra-pūtāḥ | avṛjināḥ | anavadyāḥ | ariṣṭāḥ ॥

^{9a}May ⁶Mitra and ⁷Aryaman and ⁸Varuna ³with power ⁵today ^{9b}cleave ¹to this ⁴my ²song of
confirmation, ¹⁰the sons of Aditi ¹¹pure, ¹²purified in the streams, ¹³who know not
crookedness, ¹⁴who are freed from sin-expression, ¹⁵who are beyond all harms. [14/259]

¹⁰They are the Sons of the Infinite, ³one in their will and work, ¹¹pure, ¹²purified [pūtāḥ] in
the streams [dhāra], ¹³free [a] from crookedness [vṛjināḥ], ¹⁴free [ana] from defect [avadyāḥ],
¹⁵unhurt in their being. [15/494]

[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 *gáyatra*, that which brings up and sets in motion or *sansa*, that which brings out into the field of expression. [14/374 - see Appendix]

त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।

अंतः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥ 02.027.03 ॥

ते¹ । आदित्यासः² । उरवः³ । गभीराः⁴ । अदब्धासः⁵ । दिप्सन्तः⁶ । भूरिऽअक्षाः⁷ ।

अन्तः⁸ । पश्यन्ति⁹ । वृजिना¹⁰ । उत¹¹ । साधु¹² । सर्वम्¹³ । राजभ्यः¹⁴ । परमा¹⁵ । चित्¹⁶ । अन्ति¹⁷ ॥

te | ādityāsaḥ | uravaḥ | gabhīrāḥ | adabdhāsaḥ | dipsantaḥ | bhūri-akṣāḥ |

antaḥ | paśyanti | vṛjinā | uta | sādhu | sarvam | rāja-bhyaḥ | paramā | cit | anti ॥

¹They, ²the sons of Infinity, ³wide and ⁴deep and ⁵unconquered, ⁶dividers of things, ⁷abundant [bhūri] in vision [akṣāḥ], ⁹see ⁸within ¹⁰the crooked things ¹¹and ¹²the perfect; ¹³all is ¹⁷near ¹⁴to the Kings, ¹⁶even ¹⁵the farthest and highest. [14/259]

³Wide, ⁴profound, ⁵unconquered, ⁶conquering, ⁷with many organs of vision, ⁹they behold ⁸within ¹⁰the crooked things ¹¹and ¹²the perfect; ¹³all is ¹⁷near ¹⁴to the Kings, ¹⁶even ¹⁵the things that are highest. [15/494]

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।

दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥ 02.027.04 ॥

धारयन्तः¹ । आदित्यासः² । जगत्³ । स्थाः⁴ । देवाः⁵ । विश्वस्य⁶ । भुवनस्य⁷ । गोपाः⁸ ।

दीर्घाधियः⁹ । रक्षमाणाः¹⁰ । असुर्यम्¹¹ । ऋतऽवानः¹² । चयमानाः¹³ । ऋणानि¹⁴ ॥

dhārayantaḥ | ādityāsaḥ | jagat | sthāḥ | devāḥ | viśvasya | bhuvanasya | gopāḥ |

dīrgha-dhiyaḥ | rakṣamāṇāḥ | asuryam | ṛta-vānaḥ | cayamānāḥ | ṛṇāni ॥

²Children of Infinity, ⁵gods, ⁴in their stability ¹they uphold ³that which moves and are ⁸the protectors ⁶of all ⁷the universe; ⁹long is the range [dīrgha] of their thoughts [dhiyaḥ], ¹⁰they guard ¹¹the Might, ¹²they hold the Truth, ¹³they accumulate ¹⁴its movements. [14/259]

²Sons of the Infinite, ⁴they dwell ³in the movement of the world and ¹uphold it; ⁵gods, ⁸they are the guardians ⁶of all ⁷that becomes as universe; ⁹far-thoughted, ¹²full of the Truth, ¹⁰they guard ¹¹the Might. [15/494]

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।

युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्यां ॥ 02.027.05 ॥

विद्याम्¹ । आदित्याः² । अवसः³ । वः⁴ । अस्य⁵ । यत्⁶ । अर्यमन्⁷ । भये⁸ । आ⁹ । चित्¹⁰ । मयःऽभु¹¹ ।
युष्माकम्¹² । मित्रावरुणा¹³ । प्रऽनीतौ¹⁴ । परि¹⁵ । श्वभ्राऽइव¹⁶ । दुःऽइतानि¹⁷ । वृज्याम्¹⁸ ॥

vidyām | ādityāḥ | avasaḥ | vaḥ | asya | yat | aryaman | bhaye | ā | cit | mayah-bhu |
yuṣmākam | mitrāvaruṇā | pra-nītau | pari | śvabhṛā-iva | duḥ-itāni | vṛjyām ॥

¹May we know, ²O ye sons of Aditi, ⁵this ⁴your ³manifestation ⁶which ¹⁰even ^{9,8}in the fear, ⁷O
Aryaman, ¹¹createth [bhu] the bliss [mayah]; ^{14a}in ¹²your ^{14b}leading, ¹³O Mitra and Varuna,
^{15,18}may I leave aside ¹⁷all stumblings ¹⁶even as a voyager avoideth pitfalls. [14/259]

⁶That ³increasing birth ⁴of you ¹we would know today, ²O Sons of the Infinite, ^{11a}which
creates, ⁷O Aryaman, ¹⁰even ^{9,8}in this world of fear ^{11b}the beatitude. ¹⁴In the leading ¹²of the
gods ^{15,18}he avoids ¹⁷all stumblings into evil ¹⁶like [iva] so many pitfalls [śvabhṛā]. [15/495]

¹May we find (4.1.3);

³safe guarding (2.4.8)

सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।

तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहंतु शर्म ॥ 02.027.06 ॥

सुऽगः¹ । हि² । वः³ । अर्यमन्⁴ । मित्र⁵ । पन्थाः⁶ । अनृक्षरः⁷ । वरुण⁸ । साधुः⁹ । अस्ति¹⁰ ।
तेन¹¹ । आदित्याः¹² । अधि¹³ । वोचत¹⁴ । नः¹⁵ । यच्छत¹⁶ । नः¹⁷ । दुःऽपरिहन्तु¹⁸ । शर्म¹⁹ ॥

su-gaḥ | hi | vaḥ | aryaman | mitra | panthāḥ | anṛkṣaraḥ | varuṇa | sādhuḥ | asti |
tena | ādityāḥ | adhi | vocata | naḥ | yacchata | naḥ | duḥ-parihantu | śarma ॥

²For ¹easy [su] of going [gaḥ] is ³your ⁶path, ⁴O Aryaman, ⁵O Mitra; ¹⁰it is ⁷thornless and
⁹perfect in effectivity; ¹¹on that path, ¹²O sons of Aditi, ^{13,14a}give ¹⁵us ^{14b}expression, ¹⁶work out
¹⁷for us ¹⁹a peace ¹⁸hard [duḥ] to assail [parihantu]. [14/259]

पिपर्तु नो अदिति राजपुत्राति द्वेषांस्यर्यमा सुगेभिः ।

बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥ 02.027.07 ॥

पिपर्तु¹ । नः² । अदितिः³ । राजऽपुत्रा⁴ । अति⁵ । द्वेषांसि⁶ । अर्यमा⁷ । सुऽगेभिः⁸ ।
बृहत्⁹ । मित्रस्य¹⁰ । वरुणस्य¹¹ । शर्म¹² । उप¹³ । स्याम¹⁴ । पुरुऽवीराः¹⁵ । अरिष्टाः¹⁶ ॥

pipartu | naḥ | aditiḥ | rāja-putrā | ati | dveṣāṃsi | aryamā | su-gebhiḥ |
bṛhat | mitrasya | varuṇasya | śarma | upa | syāma | puru-vīrāḥ | ariṣṭāḥ ॥

^{1a}May ³Aditi ⁴who has the Kings of Heaven for her children ^{1b}carry ²us ⁵over ⁶all hostile
powers, ³she and ⁷Aryaman ⁸by easy [su] paths [gebhiḥ]; ^{13,14}may we approach ⁹the vast
¹²peace ¹⁰of Mitra and ¹¹Varuna ¹⁵becoming wide-energied and ¹⁶untouched by all harms.
[14/260]

तिस्रो भूमिर्धारयन् त्रीरुत द्यूत्रीणि व्रता विदथे अंतरेषां ।

ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥ 02.027.08 ॥

तिस्रः¹ । भूमीः² । धारयन्³ । त्रीन्⁴ । उत⁵ । द्यून्⁶ । त्रीणि⁷ । व्रता⁸ । विदथे⁹ । अन्तः¹⁰ । एषाम्¹¹ ।
ऋतेन¹² । आदित्याः¹³ । महि¹⁴ । वः¹⁵ । महिऽत्वम्¹⁶ । तत्¹⁷ । अर्यमन्¹⁸ । वरुण¹⁹ । मित्र²⁰ । चारु²¹ ॥

tisrah | bhūmīḥ | dhārayan | trīn | uta | dyūn | trīṇi | vratā | vidathe | antaḥ | eṣām |
ṛtena | ādityāḥ | mahi | vaḥ | mahi-tvam | tat | aryaman | varuṇa | mitra | cāru ॥

¹Three are ²the earths ³that they uphold, ⁴three ⁶the heavens, ⁷three are ⁸the laws of action
¹⁰within ¹¹these ⁹in the knowledge; ¹²by the Truth, ¹³O Adityas, is ¹⁷that ¹⁴vast might ¹⁵of
yours, ¹⁸O Aryaman, ¹⁹Varuna and ²¹Mitra, ²¹a bright and beautiful ¹⁶wideness. [14/ 260]

¹Three ²earths ³they hold, ⁴three ⁶heavens, ⁷three ⁸workings ¹¹of these gods ⁹in the Knowledge
¹⁰within; ¹²by the Truth, ¹³O Sons of the Infinite, ¹⁴great is ¹⁷that ¹⁶vastness ¹⁵of yours, ¹⁸O
Aryaman, ²⁰O Mitra, ¹⁹O Varuna, ²¹great and beautiful. [15/496]

³They uphold ¹three ²earths ⁵and ⁴three ⁶heavens, and ¹⁰within ¹¹them are ⁸their ways of
action ⁹in the knowledge ⁷three. ¹²By the Truth ¹⁷that ¹⁶greatness is ¹⁴great and ²¹beautiful.
[14/343]

¹²Ritam is the law of the Truth, of vijnana. It is this ideal Truth, the Truth of being, by which everything animate
or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born.
This Law which belongs to Satyam, to the Mahas, is Ritam. [14/57]

[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 and effects the corresponding
formations in its realms, the Vedic *parthivani rajansi*, earthly realms of light. They are also
triple, *tisro p'rthivlh*, the three earths. [15/287]

The Godhead has built this universe in a complex system of worlds which we find both
within us and without, subjectively cognised and objectively sensed. The seers often image it
in a series of trios; there are three earths and three heavens. More, there is a triple world
below, Heaven, Earth and the intervening mid-region; a triple world between, the shining
heavens of the Sun; a triple world above, the supreme and rapturous abodes of the
Godhead. [15/370-1]

[I]n the Veda, the three highest worlds are classed together as the triple divine
Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their
foundation. They are supported by the vast regions of the Truth whence a divine Light
radiates out towards our mentality in the three heavenly luminous worlds of Swar, the
domain of Indra. Below is ranked the triple system in which we live.

We have the same cosmic gradations as in the Puranas but they are differently
grouped,—seven worlds in principle, five in practice, three in their general groupings:

1)	The Supreme Sat-Chit-Ananda	The triple divine worlds	
2)	The Link-World - Supermind	The Truth, Right, Vast, manifested in <i>Swar</i> , with its three luminous heavens	
3)	The triple lower world	Pure Mind — Heaven	<i>Dyaus</i> , the three heavens
		Life-force — The Mid-Region	Antariksha
		Matter — Earth	The three earths

[Prepared by Compiler based on 15/372-3]

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥ 02.027.09 ॥

त्री¹ । रोचना² । दिव्या³ । धारयन्त⁴ । हिरण्ययाः⁵ । शुचयः⁶ । धारऽपूताः⁷ ।
अस्वप्नऽजः⁸ । अनिमिषाः⁹ । अदब्धाः¹⁰ । उरुशंसाः¹¹ । ऋजवे¹² । मर्त्याय¹³ ॥

trī | rocanā | divyā | dhārayanta | hiraṇyayāḥ | śucayaḥ | dhāra-pūtāḥ |
asvapna-jāḥ | ani-miṣāḥ | adabdhāḥ | uru-śaṃsāḥ | ṛjave | martyāya ॥

¹Three ³heavenly ²worlds of light ⁴they uphold, ⁶pure they and ⁵golden bright and ⁷purified [pūtāḥ] in the streams [dhāra]; ⁸they sleep not ⁹neither close their lids and ¹⁰are unconquered and ¹¹hold a wide [uru] self-expression [śaṃsāḥ] ¹³for the mortal ¹²who is straight in his paths. [14/260]

¹Three ³divine ²worlds of light ⁴they uphold — ⁵golden and ⁶pure and ⁹sleepless and ¹⁰invincible ¹¹giving voice [śaṃsāḥ] to the wideness [uru] ¹³for the mortal ¹²who is upright. [14/343]

¹Three ³heavenly ²worlds of light ⁴they hold, the gods ⁵golden-shining ⁶who are pure and ⁷purified in the streams; ⁸sleepless, ¹⁰unconquerable ⁹they close not their lids, ¹¹they express the wideness ¹³to the mortal ¹²who is straight. [15/496]

⁵hiraṇya - the gold being always the symbol of the solar light of the Truth [15/209]

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूषि सुधितानि पूर्वा ॥ 02.027.10 ॥

त्वम्¹ । विश्वेषाम्² । वरुण³ । असि⁴ । राजा⁵ । ये⁶ । च⁷ । देवाः⁸ । असुर⁹ । ये¹⁰ । च¹¹ । मर्ताः¹² ।
शतम्¹³ । नः¹⁴ । रास्व¹⁵ । शरदः¹⁶ । विचक्षे¹⁷ । अश्याम¹⁸ । आयूषि¹⁹ । सुधितानि²⁰ । पूर्वा²¹ ॥

tvam | viśveṣām | varuṇa | asi | rājā | ye | ca | devāḥ | asura | ye | ca | martāḥ |
śatam | naḥ | rāsva | śaradaḥ | vi-cakṣe | aśyāma | āyūṣi | su-dhitāni | pūrvā ॥

²Over all beings ⁴art ¹thou ⁵the King, ³O Varuna, ^{6,7}whether they be ⁸gods, ⁹O mighty One, ^{10,11}or whether they be ¹²mortal; ¹⁵give ¹⁴us ¹³a hundred ¹⁶years ¹⁷for our perfect vision; ¹⁸may we enjoy ²⁰the firm-based ¹⁹lives ²¹that were before. [14/260]

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।

पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्यां ॥ 02.027.11 ॥

न¹ । दक्षिणा² । वि³ । चिकिते⁴ । न⁵ । सव्या⁶ । न⁷ । प्राचीनम्⁸ । आदित्याः⁹ । न¹⁰ । उत¹¹ । पश्चा¹² ।
पाक्या¹³ । चित्¹⁴ । वसवः¹⁵ । धीर्या¹⁶ । चित्¹⁷ । युष्माऽनीतः¹⁸ । अभयम्¹⁹ । ज्योतिः²⁰ । अश्याम्²¹ ॥

na | dakṣiṇā | vi | cikite | na | savyā | na | prācīnam | ādityāḥ | na | uta | paścā |
pākyā | cit | vasavaḥ | dhīryā | cit | yuṣmā-nītaḥ | abhayam | jyotiḥ | aśyām ॥

^{3,4}I can distinguish ¹not ²the right ⁵nor ⁶the left, ⁷nor ⁸the before, ⁹O sons of Aditi, ^{10,11}nor ¹²the after; ¹³both the things that have to be ripened, ¹⁵O lords of substance, and ¹⁶the things that have to be held in knowledge, — ¹⁸led [nītaḥ] by you [yuṣmā] ²¹may I enjoy ²⁰the Light ¹⁹where fear vanisheth. [14/260]

¹Without them the soul of man cannot ⁴distinguish ²its right ⁵nor ⁶its left, ⁸what is in front of it ^{10,11}nor ¹²what is behind, ¹³the things of foolishness ¹⁴or ¹⁶the things of wisdom; ¹⁸only if led by them ²¹can it reach and enjoy “¹⁹the fearless ²⁰Light”. [15/493]

^{19,20}The “fearless Light” where there is no peril of death, sin, suffering, ignorance, the light of the undivided, infinite, immortal, rapturous Soul of things. [15/495]

[Notes]

By the truth I seek continually the truth of the Cow of Light [Aditi], together the unripe [pākyā] fruits and that which is ripe & full of sweetness. [4.3.9 - 16/656]

The raw material is being progressively turned into ripe & utilisable forms. This is evident in the knowledge in which the most apparently false suggestions are being reduced to terms of the Truth even in the difficult processes of the trikaldrishti. [CWSA Vol.10, Record of Yoga 19 June 1914 - p. 502]

यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।

स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥ 02.027.12 ॥

यः¹ । राजभ्यः² । ऋतनिभ्यः³ । ददाश⁴ । यम्⁵ । वर्धयन्ति⁶ । पुष्टयः⁷ । च⁸ । नित्याः⁹ ।
सः¹⁰ । रेवान्¹¹ । याति¹² । प्रथमः¹³ । रथेन¹⁴ । वसुदावा¹⁵ । विदथेषु¹⁶ । प्रशस्तः¹⁷ ॥

yaḥ | rāja-bhyaḥ | ṛtani-bhyaḥ | dadāśa | yam | vardhayanti | puṣṭayaḥ | ca | nityāḥ |
saḥ | revān | yāti | prathamah | rathena | vasu-dāvā | vidatheṣu | pra-śastaḥ ॥

¹Who ⁴giveth ²to the Kings ³who act in the Truth, ⁵whomso ⁹their eternal ⁷nourishings ⁶increase, ¹⁰he ¹²goeth ¹¹rapturously ¹³in the front ¹⁴in the Chariot, ¹⁵a giver of his substance, ¹⁷clear-expressed ¹⁶in the things of knowledge. [14/260]

¹⁷proclaimed (7.1.5) as ¹⁵a giver [dāvā] of his substance [vasu]

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।

नकिष्टं घ्नन्त्यतितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥ 02.027.13 ॥

शुचिः¹ । अपः² । सुयवसाः³ । अदब्धः⁴ । उप⁵ । क्षेति⁶ । वृद्धवयाः⁷ । सुवीरः⁸ ।

नकिः⁹ । तम्¹⁰ । घ्नन्ति¹¹ । अन्तितः¹² । न¹³ । दूरात्¹⁴ । यः¹⁵ । आदित्यानाम्¹⁶ । भवति¹⁷ । प्रणीतौ¹⁸ ॥

śuciḥ | apaḥ | su-yavasāḥ | adabdhaḥ | upa | kseti | vṛddha-vayāḥ | su-vīraḥ |

nakiḥ | tam | ghnanti | antitaḥ | na | dūrāt | yaḥ | ādityānām | bhavati | pra-nītau ॥

¹Pure and ⁴unconquerable ^{5,6}he taketh up his abode ²in [beside] the waters ³of the perfect [su] pastures [yavasāḥ], ⁷increasing [vṛddha] in wideness [vayāḥ], ⁸perfect-energied; ⁹none ¹¹smiteth ¹⁰him ¹²from near ¹³or ¹⁴from far ¹⁵who ¹⁷becometh ¹⁸in the leading ¹⁶of the sons of Aditi. [14/260]

[Alt] ¹⁷comes to be ¹⁸under the leadership

अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।

उर्वश्यामभयं ज्योतिरिद्र मा नो दीर्घा अभि नशन्तमिस्राः ॥ 02.027.14 ॥

अदिते¹ । मित्र² । वरुण³ । उत⁴ । मृळ⁵ । यत्⁶ । वः⁷ । वयम्⁸ । चकृम⁹ । कत्¹⁰ । चित्¹¹ । आगः¹² ।

उरु¹³ । अश्याम्¹⁴ । अभयम्¹⁵ । ज्योतिः¹⁶ । इन्द्र¹⁷ । मा¹⁸ । नः¹⁹ । दीर्घाः²⁰ । अभि²¹ । नशन्²² । तमिस्राः²³ ॥

adite | mitra | varuṇa | uta | mṛḷa | yat | vaḥ | vayam | cakṛma | kat | cit | āgaḥ |

uru | aśyām | abhayam | jyotiḥ | indra | mā | naḥ | dīrghāḥ | abhi | naśan | tamisrāḥ ॥

¹O Aditi, ²Mitra ⁴and ³Varuna, ⁵be lenient ^{6,10,11}to whatever ¹²sin ⁸we have ⁹sinned ⁷against you; ¹⁴may we enjoy ¹³the wide ¹⁶Luminousness ¹⁵where fear is not, ¹⁷O Indra, ^{22a}let ¹⁸not ²⁰the long ²³darknesses ^{22b}come ²¹upon ¹⁹us. [14/260]

¹⁴May I attain to that ¹³wide and ¹⁵fearless ¹⁶Light, ^{22a}may ¹⁸not ²⁰the long ²³nights of darkness ^{22b}come ²¹upon ¹⁹us. [14/343]

¹Aditi, ²Mitra and ³Varuna ⁵forgive him ^{6,10,11}whatever ¹²sin ⁹he may have committed ⁷against their vast oneness, purity, harmony ¹⁴so that he can hope to enjoy ¹³the wide and ¹⁵fearless ¹⁶Light and ²⁰the long ²³nights ^{22a}shall ¹⁸not ^{22b}come ²¹upon ¹⁹him. [15/495]

^{21,22}befall (6.3.2), reach (5.4.11)

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।

उभा क्षयावाजयन्याति पृत्सूभावर्धो भवतः साधू अस्मै ॥ 02.027.15 ॥

उभे¹ इति । अस्मै² । पीपयतः² । समीची³ इति सम्ईची । दिवः⁴ । वृष्टिम्⁵ । सुभगः⁶ । नाम⁷ । पुष्यन्⁸ ।

उभा⁹ । क्षयौ¹⁰ । आऽजयन्¹¹ । याति¹² । पृत्सु¹³ । उभौ¹⁴ । अर्धौ¹⁵ । भवतः¹⁶ । साधू¹⁷ इति । अस्मै¹⁸ ॥

ubhe iti | asmai | pīpayataḥ | samīcī iti sam-īcī | divaḥ | vṛṣṭim | su-bhagaḥ | nāma | puṣyan |

ubhā | kṣayau | ā-jayan | yāti | pṛt-su | ubhau | ardhou | bhavataḥ | sādhou iti | asmai ॥

¹Both ²to him ³become equal and ²foster ²him, ⁸increasing ⁵the abundance ⁴of Heaven ⁷he

becometh truly [true to his name] ⁶perfect [su] in enjoyment [bhagaḥ]; ¹¹conquering ⁹both ¹⁰his worlds of habitation ¹²he moveth ¹³through his battles; ¹⁴both ¹⁵kingdoms ¹⁶become ¹⁸for him ¹⁷perfectly effected. [14/260-1]

या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।

अश्वीव ताँ अति येष रथेनारिष्ठा उरावा शर्मन्त्स्याम ॥ 02.027.16 ॥

याः¹ । वः² । मायाः³ । अभिद्रुहे⁴ । यजत्राः⁵ । पाशाः⁶ । आदित्याः⁷ । रिपवे⁸ । विचृत्ताः⁹ ।

अश्वीव¹⁰ । तान्¹¹ । अति¹² । येषम्¹³ । रथेन¹⁴ । अरिष्ठाः¹⁵ । उरौ¹⁶ । आ¹⁷ । शर्मन्¹⁸ । स्याम¹⁹ ॥

yāḥ | vaḥ | māyāḥ | abhi-druhe | yajatrāḥ | pāśāḥ | ādityāḥ | ripave | vi-çṛttāḥ |
aśvī-iva | tān | ati | yeṣam | rathena | ariṣṭāḥ | urau | ā | śarman | syāma ॥

³The illusions ¹that ²ye have ⁴for the harm-doer, ⁵O masters of sacrifice, ⁶your snares ⁹spread [çṛttāḥ] wide [vi] ⁸for the foe, ⁷O ye sons of Aditi, ¹³may I pass ¹²beyond [¹¹them] ¹⁰like [iva] one with horses [aśvī] ¹⁴in his chariot; ¹⁹may we dwell ^{17,18}in a vast ¹⁸peace and ¹⁵unhurt. [14/261]

[Notes]

For the enemy [ripave], the assailant, the doer of harm [abhi-druhe] their knowledge [māyāḥ] becomes as if snares [pāśāḥ] widespread [vi-çṛttāḥ], for to him light is a cause of blindness, the divine movement of good an occasion of evil and a stumbling-block; but the soul of the Aryan seer passes [yeṣam] beyond [ati] these dangers like [iva] a mare [aśvī] hastening with a chariot [rathena]. [15/494-5]

माहं मघोनो वरुण प्रियस्य भूरिदान् आ विदं शूनमापेः ।

मा रायो राजन्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥ 02.027.17 ॥

मा¹ । अहम्² । मघोनः³ । वरुण⁴ । प्रियस्य⁵ । भूरिदान्⁶ । आ⁷ । विदम्⁸ । शूनम्⁹ । आपेः¹⁰ ।

मा¹¹ । रायः¹² । राजन्¹³ । सुयमात्¹⁴ । अव¹⁵ । स्थाम्¹⁶ । बृहत्¹⁷ । वदेम¹⁸ । विदथे¹⁹ । सुवीराः²⁰ ॥

mā | aham | maghonaḥ | varuṇa | priyasya | bhūri-dāvnaḥ | ā | vidam | śūnam | āpeḥ |
mā | rāyaḥ | rājan | su-yamāt | ava | sthām | bṛhat | vadema | vidathe | su-vīrāḥ ॥

^{8a}May ²I ¹never, ⁴O Varuna, ^{7,8b}know ⁹the want ³of my mighty and ⁵beloved and ⁶richly-bounteous ¹⁰helper; ^{16a}may I ¹¹not ^{15,16}fall, ¹³O King, ¹²from bliss ¹⁴entirely [su] controlled [yamāt]; ¹⁸may we express ¹⁷the Vast, ²⁰becoming full-energied ¹⁹in the knowledge. [14/ 261]

³master of Plenty (5.16.3);

¹⁰of intimate friend (4.3.13)

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इदं कवेरादित्यस्य स्वराजो विश्वानि सांत्यभ्यस्तु मन्हा ।

अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥ 02.028.01 ॥

इदम्¹ । कवेः² । आदित्यस्य³ । स्वऽराजः⁴ । विश्वानि⁵ । सन्ति⁶ । अभि⁷ । अस्तु⁸ । मन्हा⁹ ।

अति¹⁰ । यः¹¹ । मन्द्रः¹² । यजथाय¹³ । देवः¹⁴ । सुऽकीर्तिम्¹⁵ । भिक्षे¹⁶ । वरुणस्य¹⁷ । भूरेः¹⁸ ॥

idam | kaveḥ | ādityasya | sva-rājaḥ | viśvāni | santi | abhi | astu | mahṇā |

ati | yaḥ | mandraḥ | yajathāya | devaḥ | su-kīrtim | bhikṣe | varuṇasya | bhūreḥ ॥

^{8a}May ¹this ²that is of the Seer, ³the son of Infinity ⁴who hath the empire of himself
^{7,8b}possess ⁵all things ⁶of being ⁹with its might, — ¹⁴the god ¹¹who ¹⁰beyond all ¹²has rapture
¹³for the sacrifice, ¹⁵his perfect [su] effectiveness [kīrtim] ¹⁶I ask for boon, — ¹⁷of Varuna ¹⁸in
the full riches of his being. [14/261]

^{8a}May ¹this state (that is manifest in me now) ²of the sage, ⁴the self-king, ³son of Aditi, ^{8b}be
⁷about ⁵all ⁶beings ⁹by the Greatness; ¹⁷Varuna ¹⁴the god ¹¹who has ¹⁰exceeding ¹²delight
¹³towards the sacrificial action, — ¹⁶I crave for myself ¹⁵the glory ¹⁷of Varuna ¹⁸in his
abundance. [14/412]

इदं this कवेर् of the sage आदित्यस्य the son of Aditi स्वराजो the self-ruling विश्वानि all सन्ति अभि about, or in
relation to अस्तु let it be मन्हा । अति यो who मन्द्रो यजथाय देवः the god सुकीर्तिं भिक्षे I pray for वरुणस्य of Varuna
भूरेः ॥ [14/408]

⁶existences; ⁹the principle of vijnana; ¹²full of delight, anandamaya, or else full of capacity, deep, vast, abundant
[14/411]

¹⁵glory (5.10.4)

तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।

उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥ 02.028.02 ॥

तव¹ । व्रते² । सुऽभगासः³ । स्याम⁴ । सुऽआध्यः⁵ । वरुण⁶ । तुष्टुऽवांसः⁷ ।

उपऽअयने⁸ । उषसाम्⁹ । गोऽमतीनाम्¹⁰ । अग्नयः¹¹ । न¹² । जरमाणाः¹³ । अनु¹⁴ । द्यून्¹⁵ ॥

tava | vrate | su-bhagāsaḥ | syāma | su-ādhyah | varuṇa | tustu-vāṃsaḥ |

upa-ayane | uṣasām | go-matīnām | agnayaḥ | na | jaramāṇāḥ | anu | dyūn ॥

^{2a}In the law of ¹thy ^{2b}action ⁴may we ³entirely [su] enjoy [bhagāsaḥ] and ⁵have perfect [su]
incidence of our thoughts [ādhyah], ⁶O Varuna, ⁷when thee we have confirmed in us by
praise, ¹²like ¹¹fires of might ¹³enjoying (or seeking thee) ^{14,15}from day to day ⁸in the coming
¹⁰of the luminous ⁹Dawns. [14/261]

^{4a}May we, ⁶O Varuna, ^{2a}in the law of ¹thy ^{2b}being ^{4b}be ³full of enjoyment and ⁵rich in matter
⁷when we have hymned thee, ¹²like ¹¹fires that ⁸in the approach ¹⁰to the radiant ⁹Dawns ¹³woo

them ^{14,15}from sky to sky. [14/412]

तव thine व्रते सुभगासः स्याम may we be स्वाध्यो वरुण O Varuna तुष्टुवांसः when we have praised or hymned thee. उपायन उषसां of the Dawns गोमतीनाम् luminous, radiant अमन्यो fires न like जरमाणा अनु over or among द्यून् ॥ [14/408]

⁵deeply meditating (6.16.7), deep-thinking (1.72.8), right-thinking (1.72.8); substantial being, substance, matter [14/411]

तव स्याम पुरुवीरस्य शर्मन्नुशंसस्य वरुण प्रणेतः ।

यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥ 02.028.03 ॥

तव¹ । स्याम² । पुरुवीरस्य³ । शर्मन्⁴ । उरुशंसस्य⁵ । वरुण⁶ । प्रऽनेतः⁷ ।

यूयम्⁸ । नः⁹ । पुत्राः¹⁰ । अदितेः¹¹ । अदब्धाः¹² । अभि¹³ । क्षमध्वम्¹⁴ । युज्याय¹⁵ । देवाः¹⁶ ॥

ava | syāma | puru-vīrasya | śarman | uru-śaṃsasya | varuṇa | pra-netah |
yūyam | nah | putrāḥ | aditeḥ | adabdhāḥ | abhi | kṣamadhvam | yujyāya | devāḥ ॥

²May we abide ⁴in the peace ¹of thee, ³the many-energied, ⁵the wide [uru] of self-expression [śaṃsasya], ⁶O Varuna, ⁷O leader forward on the path; ¹⁴ado ⁸you ⁹for us, ¹²O unconquered ¹⁰sons ¹¹of Aditi, ^{13,14b}put forth the powers ¹⁶of your divine being ¹⁵for comradeship with us in the fight. [14/261]

⁶O Varuna, ⁷our guide & leader, ²may we dwell ⁴in the peace ¹of thee, of thee ³in the fullness [puru] of thy force [vīrasya] & ⁵the wideness [uru] of thy aspiration [śaṃsasya]. ⁸You, ¹⁰O ye sons ¹¹of Aditi ¹²unvanquished, ^{13,14}have strength, ¹⁶O gods, ^{15a}to combat ⁹for us ^{15b}the foe. [14/412]

तव thy स्याम may we be पुरुवीरस्य शर्मन् in peace उरुशंसस्य वरुण O Varuna प्रणेतः । यूयं you नः of us or for us पुत्रा O Sons अदितेः of Aditi अदब्धा unvanquished अभि in relation to something क्षमध्वं are capable, able युज्याय for the enemy देवाः O Gods. [14/409]

प्र सीमादित्यो असृजद्विधर्ता ऋतं सिंधवो वरुणस्य यन्ति ।

न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तु रघुया परिज्मन् ॥ 02.028.04 ॥

प्र¹ । सीम्² । आदित्यः³ । असृजत्⁴ । विऽधर्ता⁵ । ऋतम्⁶ । सिन्धवः⁷ । वरुणस्य⁸ । यन्ति⁹ ।

न¹⁰ । श्राम्यन्ति¹¹ । न¹² । वि¹³ । मुचन्ति¹⁴ । एते¹⁵ । वयः¹⁶ । न¹⁷ । पप्तुः¹⁸ । रघुऽया¹⁹ । परिऽज्मन्²⁰ ॥

pra | sīm | ādityaḥ | asrjat | vi-dhartā | ṛtam | sindhavaḥ | varuṇasya | yanti |
na | śrāmyanti | na | vi | mucanti | ete | vayaḥ | na | paptuḥ | raghu-yā | pari-jman ॥

³It is the son of Aditi ⁴who has let ¹forth ²all things and ⁵holds all in its place; ⁷the streams of being ⁹travel ⁶towards the Truth ⁸of Varuna, ¹⁵they ¹¹tire ¹⁰not, ¹²neither ^{13,14}loose their hold, but ¹⁸fly ¹⁷like ¹⁶birds ¹⁹in their speed ²⁰through the all-encompassing. [14/261]

³The son of Aditi ⁴hath put ¹forth ²a bourne, ⁵even he that holdeth things apart in their places, and ⁷the waters ⁹follow ⁸Varuna's ⁶law; ¹¹they weary ¹⁰not, ¹²neither ^{13,14}do they leave

flowing (widening), ¹⁸they have fallen ¹⁷not (from their heaven) though ¹⁵they ¹⁹speed swiftly,
²⁰O Varuna of the wide spaces. [14/412]

प्र forward, in front सीम a bourne, limit; अदित्यो the son of Aditi विधर्ता who holds apart or
variously ऋतं law or truth सिन्धवो rivers or oceans वरुणस्य of [Varuna] यन्ति go. न not श्राम्यन्ति they
grow weary न not मुचन्ति leave एते they वयो manifestation or heaven रघुया by swiftmess पसू they fall न
not परिज्मन् ॥ [14/409]

वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।

मा तंतुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥ 02.028.05 ॥

वि¹ । मत्² । श्रथय³ । रशनाम्ऽइव⁴ । आगः⁵ । ऋध्याम⁶ । ते⁷ । वरुण⁸ । खाम्⁹ । ऋतस्य¹⁰ ।

मा¹¹ । तन्तुः¹² । छेदि¹³ । वयतः¹⁴ । धियम्¹⁵ । मे¹⁶ । मा¹⁷ । मात्रा¹⁸ । शारि¹⁹ । अपसः²⁰ । पुरा²¹ । ऋतोः²² ॥

vi | mat | śrathaya | raśanām-iva | āgaḥ | ṛdhyāma | te | varuṇa | khām | ṛtasya |
mā | tantuḥ | chedi | vayataḥ | dhiyam | me | mā | mātṛā | śāri | apasaḥ | purā | ṛtoḥ ॥

³Shear ¹away ⁵evil ²from me ⁴like [iva] a cord [raśanām]; ⁶may we increase ⁹the continent
^{10a}of ⁷thy ^{10b}Truth, ⁸O Varuna; ^{13a}let ¹¹not ¹⁶my ¹²thread ^{13b}be cut ¹⁴while I am widening out
¹⁵Thought in me, ¹⁷nor ^{19a}may ¹⁸the matter ²⁰of my work ^{19b}fail me ²²as it travels ²¹forward.
[14/261]

⁶May we advance, ⁸O Varuna, ²for my ⁵free movement ⁹the circuit ¹⁰of thy law ^{4b}as [iva] a
lover ^{1,3}widens ^{4a}the girdle [raśanām] of his beloved, ¹¹may not ¹⁶my ¹²thread ¹³be cut ¹⁴as I
expand ¹⁵my understanding ¹⁷nor ¹⁸matter ¹⁹fail ²⁰for my action ²²as it goes ²¹forward.
[14/412]

वि मत् my श्रथाय रशनाम् इव like आग come, or thou camest रध्याम may we flourish, be rich ते thy वरुण O
Varuna ख अमृतस्य in nectar or immortality. मा not तंतुः extension, continuity, thread छेदी may be
broken वयतो extending, manifesting, opening out धियं the understanding, buddhi मा not मात्रा
substance, material शारि be lost, fall away, fail अपसः of work or deed पुरः in front, before ऋतोः
true, right, satya. [14/409]

⁶let us enrich (10.110.2); ¹⁸the extent (10.70.5); ²¹before (1.71.10) ²²its true order and time (10.2.1)

अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।

दामेव वत्साद्वि मुमुग्ध्यहो नहि त्वदारे निमिषश्चनेशे ॥ 02.028.06 ॥

अपो¹ इति । सु² । म्यक्ष³ । वरुण⁴ । भियसम्⁵ । मत्⁶ । सम्ऽराट्⁷ । ऋतऽवः⁸ । अनु⁹ । मा¹⁰ । गृभाय¹¹ ।

दामऽइव¹² । वत्सात्¹³ । वि¹⁴ । मुमुग्धि¹⁵ । अंहः¹⁶ । नहि¹⁷ । त्वत्¹⁸ । आरे¹⁹ । निमिषः²⁰ । चन²¹ । ईशे²² ॥

apo iti | su | myakṣa | varuṇa | bhiyasam | mat | sam-rāt | ṛta-vaḥ | anu | mā | ṛbhāya |
dāma-iva | vatsāt | vi | mumugdhi | aṃhaḥ | nahi | tvat | āre | ni-miṣaḥ | cana | īśe ॥

⁴O Varuna, ^{1,3}separate fear ⁶from me ²utterly; ⁸Master of Truth ⁷who hast empire over the
world, ^{9,11}have kindly yearnings ¹⁰towards me (or, ⁹reach out and ^{11a}hold ¹⁰me ^{11b}in thy

embrace); ^{14,15}loose ¹⁶evil from me ^{12b}as [iva] ¹³a calf is freed from ^{12a}its tether [dāma]; ¹⁹apart ^{18f}from thee ^{22a}I have ¹⁷not ^{22b}control ²¹even ²⁰over my gazings. [14/261-2]

³Cleave ¹away ⁶from me ²utterly ⁵my fear, ⁴O Varuna; ¹¹be thy grace ⁹upon ¹⁰me, ⁷O high ruler, ⁸O protector of the Law; ^{14,15}loosen ¹⁶sin from me ^{12b}as [iva] a man ^{14,15}loosens ^{12a}the rope [dāma] ¹³from a calf; ¹⁹O noble Varuna, ¹⁷I have no ²²power ²⁰to meet thy gaze. [14/412]

अपो सु well म्यक्ष वरुण O Varuna भियसं मत् my सम्राट् O supreme ruler ऋतावो अनु मा गृभाय । दाम rope इव like वत्साद् from a calf वि मुमुग्धि loose अंहो sin नहि not त्वद् thy आरे O warrior निमिषः च न ईशो ॥ [14/409]

मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।

मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥ 02.028.07 ॥

मा¹ । नः² । वधैः³ । वरुण⁴ । ये⁵ । ते⁶ । इष्टौ⁷ । एनः⁸ । कृण्वन्तम्⁹ । असुर¹⁰ । भ्रीणन्ति¹¹ ।

मा¹² । ज्योतिषः¹³ । प्रवसथानि¹⁴ । गन्म¹⁵ । वि¹⁶ । सु¹⁷ । मृधः¹⁸ । शिश्रथः¹⁹ । जीवसे²⁰ । नः²¹ ॥

mā | naḥ | vadhaiḥ | varuṇa | ye | te | iṣṭau | enaḥ | kṛṇvantam | asura | bhrīṇanti |
mā | jyotiṣaḥ | pra-vasathāni | ganma | vi | su | mṛdhaḥ | śisrathaḥ | jīvase | naḥ ॥

^{3a}Smite ²us ¹not ^{3b}with thy blows, ⁴O Varuna, ⁵that ¹¹vibrate ⁹through him who doeth ⁸sin ^{7a}in ⁶thy ^{7b}sacrifice; ^{15a}let us ¹²not ^{15b}wander ¹⁴into exiles ¹³from the Light, ¹⁹cleave ¹⁷wholly ¹⁶away ²¹from us ¹⁸our besiegers ²⁰that we may live. [14/262]

^{3a}Let them ¹not ^{3b}slay ²us ⁵who ¹¹cast down, ¹⁰O mighty One, ^{9a}the man that ⁷in the sacrifice ⁶to thee ^{9b}doeth ⁸sinfulness; ^{15a}let us ¹²not ^{15b}wander ¹⁴into exile ¹³from the light, ^{16,19}but do thou slaughter ¹⁷utterly ²¹our ¹⁸opposers ²⁰that we may live. [14/412]

मा not नो us वधैः वरुण O Varuna ये they who त to thee इष्टाव् in the sacrifice एनः sin, deviation कृण्वन्तं doing असुर O mighty one भ्रीणन्ति । मा not ज्योतिषः from or of the light प्रवसथानि गन्म may we go वि on all sides षू well, entirely मृधः the enemies शिश्रथो mayst thou slaughter जीवसे for life नः our. [14/409-10]

¹⁸the energies that assault us (2.23.13)

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।

त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥ 02.028.08 ॥

नमः¹ । पुरा² । ते³ । वरुण⁴ । उत⁵ । नूनम्⁶ । उत⁷ । अपरम्⁸ । तुविज्जात⁹ । ब्रवाम¹⁰ ।

त्वे¹¹ इति । हि¹² । कम्¹³ । पर्वते¹⁴ । न¹⁵ । श्रितानि¹⁶ । अप्रच्युतानि¹⁷ । दुःऽदभ¹⁸ । व्रतानि¹⁹ ॥

namaḥ | purā | te | varuṇa | uta | nūnam | uta | aparam | tuvi-jāta | bravāma |
tve iti | hi | kam | parvate | na | śritāni | apra-cyutāni | duḥ-dabha | vratāni ॥

¹⁰May we utter ¹submission ³to thee, ⁴O Varuna, ²as before, ⁵so ⁶now ⁷and ⁸hereafter; ¹²for ¹¹in thee verily ¹⁵as ¹⁴on a mountain ¹⁶are founded, ¹⁸O invincible one, ¹⁹all the laws of action ¹⁷that stand uno'erthrown. [14/262]

¹⁰As we utter ¹our word of submission ³to thee ²in front of thee ⁶now, ⁸hereafter ⁷too ¹⁰may we utter it, ⁴O Varuna ⁹born [jāta] in the Strength [tuvi]; ¹²for because ¹⁶they rest ¹¹on thee, ¹⁸O thou who confirmest (or, masterest) the heavens, ¹⁹the laws of being ¹⁶abide ¹⁷unfailing ¹⁵like ¹³water ¹⁶resting ¹⁴on a mountain. [14/412-3]

नमः adoration, submission पुरा formerly, before ते to thee वरुण O Varuna उत नूनं (खलु same) उत अपरं another, again तुविजात O born in the Tapas ब्रवाम we say, declare. त्वे in thee हि for कं water पर्वते on the mountain न like श्रितानि repose अप्रच्युतानि steadfast, unfallen दूडभ व्रतानि the laws (धर्माः) ॥ [14/410]

⁹ *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. [15/77]

पर ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजं ।

अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥ 02.028.09 ॥

पर¹ । ऋणा² । सावीः³ । अध⁴ । मत्कृतानि⁵ । मा⁶ । अहम्⁷ । राजन्⁸ । अन्यकृतेन⁹ । भोजम्¹⁰ ।
अविउष्टाः¹¹ । इत्¹² । नु¹³ । भूयसीः¹⁴ । उषसः¹⁵ । आ¹⁶ । नः¹⁷ । जीवान्¹⁸ । वरुण¹⁹ । तासु²⁰ । शाधि²¹ ॥

parā | ṛṇā | sāviḥ | adha | mat-kṛtāni | mā | aham | rājan | anya-kṛtena | bhojam |
avi-uṣṭāḥ | it | nu | bhūyasīḥ | uśasaḥ | ā | naḥ | jivān | varuṇa | tāsu | śādhi ॥

³Bring out for me ⁴now ¹my past ²movements ⁵that I have done; ^{10a}may ⁷I ⁶not, ⁸O King, ^{10b}enjoy ⁹by the doings [kṛtena] of another [anya]. ¹⁴Many are ¹⁵our days ^{11a}that have ^{12,13}yet ^{11b}not dawned; ²⁰in them, ¹⁹O Varuna, ^{16,21}do thou govern ¹⁷our ¹⁸living spirits. [14/262]

¹Thou supreme and ³manifest in thy being, ¹⁹O Varuna, ²do thou give increase ⁵to my works, ^{10a}let ⁷me ⁶not, ⁸O King, ^{10b}taste the fruit ⁹of the works of another. ¹⁴Many more are ¹⁵the dawns ^{11a}that have ^{12,13}yet ^{11b}to dawn on me; ²⁰in them all, ¹⁹O Varuna, ^{16,21}do thou govern ¹⁷our souls (or, our lives). [14/413]

परः supreme ऋण come, go आ in this direction, to सावीर् manifest अध now मत्कृतानि my actions मा not अहं I राजन् O King अन्यकृतेन by another's deed भोजं may I enjoy, suffer. अव्युष्टा not yet dawned इत् verily नु now भूयसीः more, very many उषसः dawns आ with शाधि नो us or our जीवान् souls of living beings or life वरुण O Varuna तासु in them शाधि rule, control. [14/410]

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।

स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥ 02.028.10 ॥

यः¹ । मे² । राजन्³ । युज्यः⁴ । वा⁵ । सखा⁶ । वा⁷ । स्वप्ने⁸ । भयम्⁹ । भीरवे¹⁰ । मह्यम्¹¹ । आह¹² ।
स्तेनः¹³ । वा¹⁴ । यः¹⁵ । दिप्सति¹⁶ । नः¹⁷ । वृकः¹⁸ । वा¹⁹ । त्वम्²⁰ । तस्मात्²¹ । वरुण²² । पाहि²³ । अस्मान्²⁴ ॥

yaḥ | me | rājan | yujyaḥ | vā | sakḥā | vā | svapne | bhayam | bhīrave | mahyam | āha |
stenah | vā | yaḥ | dipsati | naḥ | vṛkaḥ | vā | tvam | tasmāt | varuṇa | pāhi | asmān ॥

¹Whatsoever ⁴comrade ⁵or ⁶friend, ³O King, ¹²hath spoken ¹¹to me ⁹of peril ⁸in a dream and

¹⁰made me to fear ¹⁴or ¹⁵whosoever, ¹³thief ¹⁹or ¹⁸wolf of the tearing, ¹⁶rendeth ¹⁷us, ^{23a}do ²⁰thou ²¹from that ^{23b}protect ²⁴us, ²²O Varuna. [14/262]

¹From whatsoever ⁹fear, ³O King, ⁴enemy ⁵or ⁶friend ¹²has spoken ¹¹to me ⁸in dream and ¹⁰I have been afraid, ¹⁵from whatsoever ¹³robber ¹⁴or ¹⁸render ¹⁶seeketh to do hurt, ²³protect ²⁴us ²¹from him, ²²O Varuna. [14/413]

यो whatever, if any मे of mine राजन् O King युज्यो enemy वा either, whether सखा friend वा or स्वप्ने in a dream or in the state of dream भयं fear भीरवे afraid मह्यं to me आह spoke, speaks. स्तेनो thief वा or यो who दिप्सति नो वृको wolf, destroyer वा or त्वम् thou अस्माद् from him पाहि protect अस्मान् us. [14/410]

¹¹to me - ^{10a}a coward (1.101.6)

माहं मघोनो वरुण प्रियस्य भूरिदान् आ विदं शूनमापेः ।

मा रायो राजन्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥ 02.028.11 ॥

मा¹ । अहम्² । मघोनः³ । वरुण⁴ । प्रियस्य⁵ । भूरिदान्⁶ । आ⁷ । विदम्⁸ । शूनम्⁹ । आपेः¹⁰ ।

मा¹¹ । रायः¹² । राजन्¹³ । सुयमात्¹⁴ । अव¹⁵ । स्थाम्¹⁶ । बृहत्¹⁷ । वदेम¹⁸ । विदथे¹⁹ । सुवीराः²⁰ ॥

mā | aham | maghonaḥ | varuṇa | priyasya | bhūri-dāvnaḥ | ā | vidam | śūnam | āpeḥ |
mā | rāyaḥ | rājan | su-yamāt | ava | sthām | bṛhat | vadema | vidathe | su-vīrāḥ ॥

^{8a}May ²I ¹never, ⁴O Varuna, ^{7,8b}know ⁹the want ³of my mighty and ⁵beloved and ⁶richly-bounteous ¹⁰helper (or friend); ^{16a}may I ¹¹not ^{15,16}fall, [¹³O King,] ¹²from bliss ¹⁴entirely [su] controlled [yamāt]; ¹⁸may we express ¹⁷the Vast, ²⁰becoming perfect-energied ¹⁹in the knowledge. [14/262]

^{8a}May ²I ¹never ^{7,8b}know, ⁴O Varuna, ⁹separation ⁵from that Lover & ¹⁰Beloved ³who is full of the greatness of Mahas and ⁶gives me of it bountifully; ^{16a}may I ¹¹not ^{15,16b}deviate ¹²from felicity or ¹⁴from right control; ^{18a}may we, ²⁰clear & open in being, ^{18b}speak ¹⁹in the knowledge ¹⁷of the Greatness. [14/413]

मा not अहं I मघोनो of Indra वरुण O Varuna प्रियस्य beloved भूरिदान् freely giving आविदं may I experience शूनम् आपेः । मा Not रायो in prosperity, bliss or delight राजन् O King सुयमाद् from right government or control अवस्थां descend बृहद् the large, true, vijñanamaya वदेम may we speak विदथे सुवीरा in good strength or with full knowledge. [14/410-11]

³master of Plenty (5.16.3);

¹⁰of intimate friend (4.3.13)

MANDALA THREE

SUKTA 54

इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।

शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥ 03.054.01 ॥

इमम्¹ । महे² । विदथ्याय³ । शूषम्⁴ । शश्वत्⁵ । कृत्वः⁶ । ईड्याय⁷ । प्र⁸ । जभ्रुः⁹ ।

शृणोतु¹⁰ । नः¹¹ । दम्येभिः¹² । अनीकैः¹³ । शृणोतु¹⁴ । अग्निः¹⁵ । दिव्यैः¹⁶ । अजस्रः¹⁷ ॥

imam | mahe | vidathyāya | śūṣam | śaśvat | kṛtvaḥ | īḍyāya | pra | jabhruḥ |
śṛṇotu | naḥ | damyebhiḥ | anīkaiḥ | śṛṇotu | agniḥ | divyaiḥ | ajasraḥ ॥

¹There is this ⁴conquering force in us and ⁶men when they have [it], make it ⁵perpetual, ⁹they bring it ⁸forward ²for the godhead which is vast, ⁷desirable, ³born of the Knowledge; ^{10a}may ¹⁵the Flame ¹⁷inviolable ^{10b}respond ¹¹to us ¹³with his powers ¹²that are of his supreme home, ¹⁴may he respond ¹³with his powers ¹⁶that are of his heavens. [14/263]

⁴paen (6.12.4), strength (3.7.6);

¹³flame powers (4.10.3);

¹⁷perpetual (10.6.2)

महि महे दिवे अर्चा पृथिव्यै कामो म इच्छं चरति प्रजानन् ।

ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥ 03.054.02 ॥

महि¹ । महे² । दिवे³ । अर्च⁴ । पृथिव्यै⁵ । कामः⁶ । मे⁷ । इच्छन्⁸ । चरति⁹ । प्रजानन्¹⁰ ।

ययोः¹¹ । ह¹² । स्तोमे¹³ । विदथेषु¹⁴ । देवाः¹⁵ । सपर्यवः¹⁶ । मादयन्ते¹⁷ । सचा¹⁸ । आयोः¹⁹ ॥

mahi | mahe | dive | arca | pṛthivyai | kāmāḥ | me | icchan | carati | pra-jānan |
yayoḥ | ha | stome | vidatheṣu | devāḥ | saparyavaḥ | mādayante | sacā | āyoḥ ॥

⁴Let the hymn light up ²for our vast ³heaven of Mind and ⁵our wide earth ¹that vastness of Matter; for in them [Heaven and Earth] ⁷my ⁶desire of it [the hymn?] ⁹ranges ⁸with wish of it in the heart and ¹⁰perception of it in the mind; and ^{13a}by ¹¹their ^{13b}firm affirmation and ¹⁴in the comings of the knowledge ¹⁹to men ¹⁵the gods ¹⁶serve the Will and ^{17a}are drunken ¹⁸together ^{17b}with its rapture. [14/263]

¹³by the firm affirmation ¹¹of whom (heaven and earth)

युवोर्कृतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतं ।

इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नं ॥ 03.054.03 ॥

युवोः¹ । ऋतम्² । रोदसी³ इति । सत्यम्⁴ । अस्तु⁵ । महे⁶ । सु⁷ । नः⁸ । सुविताय⁹ । प्र¹⁰ । भूतम्¹¹ ।
इदम्¹² । दिवे¹³ । नमः¹⁴ । अग्ने¹⁵ । पृथिव्यै¹⁶ । सपर्यामि¹⁷ । प्रयसा¹⁸ । यामि¹⁹ । रत्नम्²⁰ ॥

yuvoḥ | ṛtam | rodasī iti | satyam | astu | mahe | su | naḥ | suvitāya | pra | bhūtam |
idam | dive | namaḥ | agne | pṛthivyai | saparyāmi | prayasā | yāmi | ratnam ॥

¹In you [³O Earth and Heaven - 1.72.4] ⁵may there be ²the Law and ⁴the Truth; ^{10,11}may you
become ⁸to us ⁷a means ⁶for the great and ⁹happy attaining. ¹⁵O Will, ¹²this ¹⁴obesance ¹⁶to
Earth and ¹³Heaven; ¹⁷I serve them ¹⁸with the love and pleasure in me for their food and ¹⁹I
march ²⁰to the ecstasy. [14/263]

³We 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]

⁷entirely (1.9.6), wholly (1.10.11), perfectly (1.27.4)

⁹suvitam means happy going, felicity, the path of Ananda [15/304]

¹⁸with delight (1.71.3)

उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥ 03.054.04 ॥

उतो¹ इति । हि² । वाम्³ । पूर्व्याः⁴ । आऽविविद्रे⁵ । ऋतावरी⁶ । रोदसी⁷ इति । सत्यवाचः⁸ ।
नरः⁹ । चित्¹⁰ । वाम्¹¹ । सम्ऽइथे¹² । शूरसातौ¹³ । ववन्दिरे¹⁴ । पृथिवि¹⁵ । वेविदानाः¹⁶ ॥

uto iti | hi | vām | pūrvyāḥ | ā-vividre | ṛtavarī ityṛta-varī | rodasī iti | satya-vācaḥ |
naraḥ | cit | vām | sam-ithe | śūra-sātau | vavandire | pṛthivi | vevidānaḥ ॥

^{1,2}Yea, ⁷O ye our firmaments ⁶that keep the law of the Truth, ⁴the ancients ^{5a}found ³in you
^{5b}that knowledge of it, ⁸for their words gave expression [vācaḥ] to the Truth [satya]; and ¹¹in
your ¹²meeting and union ¹³that is the Hero's [śūra] conquest [sātau] of the Light, ⁹men, ¹⁵O
Earth, ¹⁶discovered the knowledge and ¹⁴adored you. [14/263]

⁶full of truth (3.6.10)

को अद्धा वेद क इह प्र वोचदेवाँ अच्छा पथ्या का समेति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥ 03.054.05 ॥

कः¹ । अद्धा² । वेद³ । कः⁴ । इह⁵ । प्र⁶ । वोचत्⁷ । देवान्⁸ । अच्छ⁹ । पथ्या¹⁰ । का¹¹ । सम्¹² । एति¹³ ।
ददृश्रे¹⁴ । एषाम्¹⁵ । अवमा¹⁶ । सदांसि¹⁷ । परेषु¹⁸ । या¹⁹ । गुह्येषु²⁰ । व्रतेषु²¹ ॥

kaḥ | addhā | veda | kaḥ | iha | pra | vocat | devān | accha | pathyā | kā | sam | eti |
dadṛśre | eṣām | avamā | sadāmsi | pareṣu | yā | guhyeṣu | vrateṣu ॥

¹Who ³knoweth it ²aright, ⁴who ⁵here ^{6,7}shall declare ¹¹what ¹⁰path ¹³leads ¹²utterly ⁹to ⁸the
gods, ¹⁴so that here are seen ¹⁵their ¹⁶lower ¹⁷sessions ¹⁹and there those [sessions] ¹⁸that are
founded in their supreme and ²⁰secret ²¹laws? [14/263]

²for sure (8.19.9)

कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदंती ।

नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥ 03.054.06 ॥

कविः¹ । नृचक्षाः² । अभि³ । सीम्⁴ । अचष्ट⁵ । ऋतस्य⁶ । योना⁷ । विघृते⁸ । मदन्ती⁹ इति ।
नाना¹⁰ । चक्राते¹¹ इति । सदनम्¹² । यथा¹³ । वेः¹⁴ । समानेन¹⁵ । क्रतुना¹⁶ । सम्विदाने¹⁷ ॥

kaviḥ | nṛ-caḥṣāḥ | abhi | sīm | acaṣṭa | ṛtasya | yonā | vi-ghṛte | madantī iti |
nānā | cakrāte iti | sadanam | yathā | veḥ | samānena | kratunā | sam-vidāne ॥

Because ¹the Seer ²who is the eye [caḥṣāḥ] of the Soul [nṛ], ⁵set vision ⁴everywhere ⁴upon them [Heaven and Earth], ⁷in the source ⁶of the Truth ⁸they had clarity, ⁹they had ecstasy, therefore ¹¹they fashioned ¹⁰variously ¹²the seat of this Session ¹⁵by a common ¹⁶will in their action and ¹⁷a common [sam] thought in their knowledge [vidāne]. [14/263]

²kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]

⁸ they had clarity [ghṛte] wholly [vi - 4.12.3];

¹³even as (8.39.4) ¹²nest ¹⁴of birds (6.3.5)

¹⁶kratunā क्रतुना - *Kratu* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will. [15/63]

समान्या वियुते दूरेअंते ध्रुवे पदे तस्थतुर्जागरूके ।

उत स्वसारा युवती भवंती आदु ब्रुवाते मिथुनानि नाम ॥ 03.054.07 ॥

समान्या¹ । विड्युते² । दूरेऽअन्ते³ । ध्रुवे⁴ । पदे⁵ । तस्थतुः⁶ । जागरूके⁷ इति ।

उत⁸ । स्वसारा⁹ । युवती¹⁰ इति । भवन्ती¹¹ इति¹² । आत्¹³ । ऊं¹⁴ इति । ब्रुवाते¹⁵ इति । मिथुनानि¹⁶ । नाम¹⁷ ॥

samānyā | vi-yute | dūre-ante | dhruve | pade | tasthatuḥ | jāgarūke iti |
uta | svasārā | yuvatī iti | bhavantī iti | āt | ūm iti | bruvāte iti | mithunāni | nāma ॥

¹With mutual heart ⁶they stood ⁷awake, ²in the wide-flung ⁴firm ⁵seat of things ³that lost its ends [ante] in the distance [dūre]; Heaven and Earth ¹¹have become ¹⁰as young maidens, ¹¹they have become ⁹two sisters and ¹⁵they declare ¹⁶twin ¹⁷names of all things. [14/264]

विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।

एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातं ॥ 03.054.08 ॥

विश्वा¹ । इत्² । एते³ इति । जनिमा⁴ । सम्⁵ । विविक्तः⁶ । महः⁷ । देवान्⁸ । बिभ्रती⁹ इति । न¹⁰ । व्यथेते¹¹ इति ।

एजत्¹² । ध्रुवम्¹³ । पत्यते¹⁴ । विश्वम्¹⁵ । एकम्¹⁶ । चरत्¹⁷ । पतत्रि¹⁸ । विषुणम्¹⁹ । वि²⁰ । जातम्²¹ ॥

viśvā | it | ete iti | janima | sam | viviktaḥ | mahāḥ | devān | bibhratī iti | na | vyathete iti |
ejat | dhruvam | patyate | viśvam | ekam | carat | patatri | viṣuṇam | vi | jātam ॥

³They [two - Heaven and Earth] ⁶distinguish ⁵all, ¹all ⁴the Births, ³they ⁹bear ⁷the vastnesses ⁸of the gods and ^{11a}faint [anguish - 4.4.3] ¹⁰not ^{11b}with that burden; for ¹⁶one ¹⁵that is all ¹⁷moves in them, is ¹³the stable and ¹²the mobile, and ¹⁴that which walks and ¹⁸that which is winged; ²¹one is born ²⁰everywhere ¹⁹but his form is divergent. [14/264]

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।

देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरंतः ॥ 03.054.09 ॥

सना¹ । पुराणम्² । अधि³ । एमि⁴ । आरात्⁵ । महः⁶ । पितुः⁷ । जनितुः⁸ । जामि⁹ । तत्¹⁰ । नः¹¹ ।
देवासः¹² । यत्र¹³ । पनितारः¹⁴ । एवैः¹⁵ । उरौ¹⁶ । पथि¹⁷ । विऽउते¹⁸ । तस्थुः¹⁹ । अन्तः²⁰ ॥

sanā | purāṇam | adhi | emi | ārāt | mahāḥ | pituḥ | janituḥ | jāmi | tat | naḥ |
devāsaḥ | yatra | panitārah | evaiḥ | urau | pathi | vi-ute | tasthuḥ | antaḥ ॥

¹Ever ^{3,4}I move in thought ²to that ancient [⁵distant - 5.2.3] Truth ⁶of the mighty ⁷Father
[Heaven] ⁸who begot us, ¹⁰for that is ⁹twin ¹¹with our being and ¹³there the gods ¹⁴who labour
¹⁹penetrate ¹⁴by their movements ¹⁶to the wide ¹⁷path ²⁰within ¹⁸the far-flung infinity. [14/264]

¹⁹set their steps on (1.72.9)

इमं स्तोमं रोदसी प्र ब्रवीम्युदूदराः शृणवन्नग्निजिह्वाः ।

मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥ 03.054.10 ॥

इमम्¹ । स्तोमम्² । रोदसी³ इति । प्र⁴ । ब्रवीमि⁵ । ऋदूदराः⁶ । शृणवन्⁷ । अग्निऽजिह्वाः⁸ ।
मित्रः⁹ । सम्राजः¹⁰ । वरुणः¹¹ । युवानः¹² । आदित्यासः¹³ । कवयः¹⁴ । पप्रथानाः¹⁵ ॥

imam | stomam | rodasī iti | pra | bravīmi | ṛdūdarāḥ | śṛṇavan | agni-jihvāḥ |
mitraḥ | sam-rājah | varuṇaḥ | yuvānaḥ | ādityāsaḥ | kavayaḥ | paprathānāḥ ॥

³O ye our firmaments, ^{4,5}I declare ¹this ²hymn of your affirmation; ⁷let them hear it ⁶who
contain truth [ṛd= ṛta] in their inward parts [ūdarāḥ] and ⁸with the tongue [jihvāḥ] of the
divine Will [agni] taste their enjoyments, ⁹the Lord of Love [Mitra] and ¹⁰the Kings of the
world and ¹¹the Lord of Purity [Varuna], ¹²the ever young ¹³children of the Infinite, ¹⁴Seers,
¹⁵who widen their being before us. [14/264]

¹⁵while growing wide (5.15.4)

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।

देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वताति ॥ 03.054.11 ॥

हिरण्यऽपाणिः¹ । सविता² । सुऽजिह्वः³ । त्रिः⁴ । आ⁵ । दिवः⁶ । विदथे⁷ । पत्यमानः⁸ ।
देवेषु⁹ । च¹⁰ । सवितः¹¹ । श्लोकम्¹² । अश्रेः¹³ । आत्¹⁴ । अस्मभ्यम्¹⁵ । आ¹⁶ । सुव¹⁷ । सर्वऽतातिम्¹⁸ ॥

hiraṇya-pāṇiḥ | savitā | su-jihvaḥ | triḥ | ā | divaḥ | vidathe | patyamānaḥ |
deveṣu | ca | savitaḥ | ślokaḥ | aśreḥ | āt | asmabhyam | ā | suva | sarva-tātim ॥

²The Creator ¹with his hands [pāṇiḥ] of golden Light [hiraṇya] and ³his tongue of
enjoyment ^{5,8}moves ⁶in Heaven's ⁴triple ⁷Knowledge ¹⁰and ⁹in the gods ¹³mayst thou attain
¹²to the creative rhythm ¹⁴and [then - 1.127.5] ^{16,17}loose forth ¹⁵in us, ¹¹O Projector of things,
¹⁸the all-formation. [14/264]

³high [su] tongue [jihvaḥ] (10.110.2); ¹²to the glory (1.51.12) or splendour (1.92.17) or call (10.12.5)

¹⁸the all [sarva] forming [tātim] labour (6.15.8)

सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।

पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट ॥ 03.054.12 ॥

सुकृत्¹ । सुपाणिः² । स्ववान्³ । ऋतवा⁴ । देवः⁵ । त्वष्टा⁶ । अवसे⁷ । तानि⁸ । नः⁹ । धात्¹⁰ ।

पूषण्वन्तः¹¹ । ऋभवः¹² । मादयध्वम्¹³ । ऊर्ध्वग्रावाणः¹⁴ । अध्वरम्¹⁵ । अतष्ट¹⁶ ॥

su-kṛt | su-pāṇiḥ | sva-vān | ṛta-vā | devaḥ | tvaṣṭā | avase | tāni | naḥ | dhāt |
pūṣaṇ-vantaḥ | ṛbhavaḥ | mādayadhvam | ūrdhva-grāvāṇaḥ | adhvaram | ataṣṭa ॥

^{10a}May ⁶the Frammer of things, ²with his perfect [su] hands [pāṇiḥ] ¹that work [kṛt] perfectly [su], ³for he has [vān] perfect light [sva] and ⁴possesses [vā] the Truth [ṛta], ^{10b}confirm ⁸these things ⁹in us ⁷for our increasing. ¹²O Artisans of Knowledge, ¹¹ye who have [vantaḥ] the fostering Sun [pūṣaṇ] with you, ¹⁴lift high [ūrdhva] the pressing stones [grāvāṇaḥ] and ¹³grow full of ecstasy, ¹⁶for ye have shaped ¹⁵the march of the sacrifice. [14/264]

⁶ Twashtri, Fashioner of things; The Divine as the Fashioner of things pervades all that He fashions 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]

¹² Indra's assistants, his artisans, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Ashwins, the weapons of the Gods, all the means of the journey and the battle. [16/27]

The names of the three Ribhus [ṛbhavaḥ] are, in the order of their birth, **Ribhu** or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or **Vibhu**, the Pervading, the self-diffusing, and **Vaja**, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. [15/338]

¹⁵ *Adhvāra* - 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]

[Incomplete]

MANDALA FOUR

SUKTA 18

अयं पंथा अनुवित्तः पुराणो यतो देवा उदजायंत विश्वे ।

अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ 04.018.01 ॥

अयम्¹ । पन्थाः² । अनुऽवित्तः³ । पुराणः⁴ । यतः⁵ । देवाः⁶ । उत्ऽअजायन्त⁷ । विश्वे⁸ ।

अतः⁹ । चित्¹⁰ । आ¹¹ । जनिषीष्ट¹² । प्रऽवृद्धः¹³ । मा¹⁴ । मातरम्¹⁵ । अमुया¹⁶ । पत्तवे¹⁷ । कः¹⁸ ॥

ayam | panthāḥ | anu-vittaḥ | purāṇaḥ | yataḥ | devāḥ | ut-ajāyanta | viśve |
ataḥ | cit | ā | janiṣiṣṭa | pra-vṛddhaḥ | mā | mātaram | amuyā | pattave | kaḥ ॥

Aditi to Indra

“¹This is ²the path ⁴of old ³discovered [vittaḥ] over again [anu] ⁵by which ⁸all ⁶the gods ⁷rose up [ut] and were born [ajāyanta]. ¹⁰Even ⁹by this path ^{11,12}must thou be born ¹³in thy increase; ¹⁴go not out ¹⁶by that ¹⁸to turn ¹⁵thy mother ¹⁷to her fall.” [14/265]

[Alt] ¹⁸to make (1.72.1) ¹⁵thy mother ¹⁷miscarry[?]

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।

बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥ 04.018.02 ॥

न¹ । अहम्² । अतः³ । निः⁴ । अय⁵ । दुःऽगहा⁶ । एतत्⁷ । तिरश्चता⁸ । पार्श्वान्⁹ । निः¹⁰ । गमानि¹¹ ।

बहूनि¹² । मे¹³ । अकृता¹⁴ । कर्त्वानि¹⁵ । युध्यै¹⁶ । त्वेन¹⁷ । सम्¹⁸ । त्वेन¹⁹ । पृच्छै²⁰ ॥

na | aham | ataḥ | niḥ | aya | duḥ-gahā | etat | tiraścatā | pārśvāt | niḥ | gamāni |
bahūni | me | akṛtā | kartvāni | yudhyai | tvena | sam | tvena | pṛcchai ॥

Indra to Aditi

“¹Not ³by this path ^{5a}must ^{2I} ^{5b}go ⁴out, ^{6a}for hard ^{7it} ^{6b}is to tread; ¹¹let me go ¹⁰out ⁸straight ⁹from thy side. ¹²Many ^{15a}are the things ^{13I} ^{15b}have to do ¹⁴that have not been done; ¹⁷by that way ¹⁶I would fight; ¹⁹by that way ^{18,20}I would question after Truth.” [14/265]

⁷it is ^{6a}a difficult [duḥ] passage [gahā] (5.4.9);

⁸horizontally (2.10.4, 10.70.4) [crossways]

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।

त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्बोः सुतस्य ॥ 04.018.03 ॥

पराऽयतीम्¹ । मातरम्² । अनु³ । अचष्ट⁴ । न⁵ । न⁶ । अनु⁷ । गानि⁸ । अनु⁹ । नु¹⁰ । गमानि¹¹ ।

त्वष्टुः¹² । गृहे¹³ । अपिबत्¹⁴ । सोमम्¹⁵ । इन्द्रः¹⁶ । शतऽधन्यम्¹⁷ । चम्बोः¹⁸ । सुतस्य¹⁹ ॥

parā-yatīm | mātaram | anu | acaṣṭa | na | na | anu | gāni | anu | nu | gamāni |
tvaṣṭuḥ | gr̥he | apibat | somam | indraḥ | śata-dhanyam | camvoḥ | sutasya ||

Indra to Aditi

²His mother ¹went before him and ⁴he looked ³after her. “^{5,6}Must I not refrain ^{7,8}from following her? Nay, ^{9,11a}I must ¹⁰indeed ^{11b}follow.” ¹³In the house ¹²of the Maker ¹⁶Indra ¹⁴drank ¹⁵the nectar-wine ¹⁷of a hundred [śata] riches [dhanyam] ¹⁹that was pressed ¹⁸from the stones. [14/265]

¹went [yatīm] away [parā - 10.87.14];

[Alt] ⁵I cannot ⁶not ^{7,8}follow her

[Alt] ¹⁴drank, ¹⁸from the two bowls (10.91.15), ¹⁵the nectar-wine

किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।

नही न्वस्य प्रतिमानमस्त्यंतर्जातेषूत ये जनित्वाः ॥ 04.018.04 ॥

किम्¹ । सः² । ऋधक्³ । कृणवत्⁴ । यम्⁵ । सहस्रम्⁶ । मासः⁷ । जभार⁸ । शरदः⁹ । च¹⁰ । पूर्वीः¹¹ ।

नहि¹² । नु¹³ । अस्य¹⁴ । प्रतिमानम्¹⁵ । अस्ति¹⁶ । अन्तः¹⁷ । जातेषु¹⁸ । उत¹⁹ । ये²⁰ । जनित्वाः²¹ ॥

kim | saḥ | ṛdhak | kṛṇavat | yam | sahasram | māsaḥ | jabhāra | śaradaḥ | ca | pūrvīḥ |
nahi | nu | asya | prati-mānam | asti | antaḥ | jāteṣu | uta | ye | jani-tvāḥ ||

The poet speaks

¹What ³perverse thing ^{4a}should ²he ^{4b}do, ⁸that his mother ⁸bore ⁵him ⁶for a thousand ⁷months, ¹¹for many ⁹autumns? Nay, ¹⁶there is ¹²none ¹⁴who is his ¹⁵counterpart and measure ¹⁷among ²⁰those who ¹⁸have been born ¹⁹or ²⁰who ²¹have yet to take birth. [14/265]

अवद्यमिव मन्यमाना गुहाकरिद्रं माता वीर्येणा न्यृष्टं ।

अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ 04.018.05 ॥

अवद्यम्डव¹ । मन्यमाना² । गुहा³ । अकः⁴ । इन्द्रम्⁵ । माता⁶ । वीर्येण⁷ । निऽऋष्टम्⁸ ।

अथ⁹ । उत्¹⁰ । अस्थात्¹¹ । स्वयम्¹² । अत्कम्¹³ । वसानः¹⁴ । आ¹⁵ । रोदसी¹⁶ इति । अपृणात्¹⁷ । जायमानः¹⁸ ॥

avadyam-iva | manyamānā | guhā | akaḥ | indram | mātā | vīryeṇa | ni-ṛṣṭam |
atha | ut | asthāt | svayam | atkam | vasānaḥ | ā | rodasī iti | aprṇāt | jāyamānaḥ ||

The poet speaks

⁶His mother ²deemed of it ¹as if [iva] a sin [avadyam] and ⁴she hid him ³in her secret being ⁸overflowing ⁷with might. ⁹Then ¹²himself ¹¹he rose ¹⁰up ^{14a}wearing ¹³light ^{14b}for a robe and ¹⁸in his birth ¹⁷he filled ^{15,16}earth and heaven. [14/265]

¹ that which should not be expressed [16/666]

एता अर्षत्यललाभवन्तीर्कृतावरीरिव संक्रोशमानाः ।

एता वि पृच्छ किमिदं भनन्ति कमापो अद्रि परिधिं रुजन्ति ॥ 04.018.06 ॥

एताः¹ । अर्षन्ति² । अललाऽभवन्तीः³ । ऋतवरीऽइव⁴ । सम्ऽक्रोशमानाः⁵ ।

एताः⁶ । वि⁷ । पृच्छ⁸ । किम्⁹ । इदम्¹⁰ । भनन्ति¹¹ । कम्¹² । आपः¹³ । अद्रिम्¹⁴ । परिऽधिम्¹⁵ । रुजन्ति¹⁶ ॥

etāḥ | arṣanti | alalā-bhavantīḥ | ṛtavarīḥ-iva | sam-krośamānāḥ |

etāḥ | vi | pṛccha | kim | idam | bhananti | kam | āpaḥ | adrim | pari-dhim | rujanti ॥

Aditi to the poet

¹Behold these ¹³waters ^{2a}go ³murmuring ^{2b}on their way; yea, ⁵they cry out [krośamānāḥ] together [sam] ^{4a}as [iva] those who have the truth [ṛtavarīḥ]. ^{7,8}Ask ⁶of them ⁹what is it ¹⁰that ¹¹they say, ¹²what ¹⁵encircling ¹⁴mountain ¹³the waters ¹⁶break? [14/266]

²flow (1.15.12)

किमु ष्विदस्मै निविदो भनन्तेंद्रस्यावद्यं दिधिषंत आपः ।

ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिंधून् ॥ 04.018.07 ॥

किम्¹ । ऊं² इति । स्वित्³ । अस्मै⁴ । निऽविदः⁵ । भनन्त⁶ । इन्द्रस्य⁷ । अवद्यम्⁸ । दिधिषन्ते⁹ । आपः¹⁰ ।

मम¹¹ । एतान्¹² । पुत्रः¹³ । महता¹⁴ । वधेन¹⁵ । वृत्रम्¹⁶ । जघन्वान्¹⁷ । असृजत्¹⁸ । वि¹⁹ । सिन्धून्²⁰ ॥

kim | ūm iti | svit | asmai | ni-vidah | bhananta | indrasya | avadyam | didhiṣante | āpaḥ |

mama | etān | putraḥ | mahatā | vadhena | vṛtram | jaghanvān | asṛjat | vi | sindhūn ॥

Aditi to the poet

^{1,3}What ^{6a}have ⁵their mysteries of knowledge ^{6b}spoken ⁴to him? ¹⁰The waters ⁹went musing ⁸on the sin ⁷of Indra. ¹¹It is my ¹³son ¹⁴who with his mighty ¹⁵weapon ¹⁷slew ¹⁶Vritra and ¹⁸loosed ¹²them ¹⁹forth. [14/266]

⁵their inmost [ni] knowledge of the being [vidah] (1.96.2);

¹²these ²⁰rivers (8.39.8)

[Notes]

Here in the lower being where she [Aditi] is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him by the feet, and makes his mother a widow. [15/474; See 4.18.12 below. This is the sin of Indra.]

ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।

ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिद्रः सहसोदतिष्ठत् ॥ 04.018.08 ॥

ममत्¹ । चन² । त्वा³ । युवतिः⁴ । पराऽआस⁵ । ममत्⁶ । चन⁷ । त्वा⁸ । कुषवा⁹ । जगार¹⁰ ।

ममत्¹¹ । चित्¹² । आपः¹³ । शिशवे¹⁴ । ममृड्युः¹⁵ । ममत्¹⁶ । चित्¹⁷ । इन्द्रः¹⁸ । सहसा¹⁹ । उत्²⁰ । अतिष्ठत्²¹ ॥

mamat | cana | tvā | yuvatīḥ | parā-āsa | mamat | cana | tvā | kuṣavā | jagāra |

mamat | cit | āpaḥ | śīśave | mamṛḍyuh | mamat | cit | indraḥ | sahasā | ut | atiṣṭhat ॥

The poet speaks

^{1,2}In the rapture of the nectar-wine, ⁴a young goddess, thy mother ^{5a}cast ³thee ^{5b}forth; ^{6,7}in the rapture ^{10a}she brought ⁸thee ^{10b}out ⁹with difficult [ku] labour [ṣavā]. ^{11,12}In the rapture ¹³the waters ¹⁵were kind ¹⁴to the Infant; ¹⁶in the rapture ¹⁸Indra ^{20,21}rose up and came forth ¹⁹in his might. [14/266]

[Alt] ^{1,2}At one time (MW), ^{6/16,11/17}at another time (MW)

ममच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान ।
अथा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन ॥ 04.018.09 ॥

ममत्¹ । चन² । ते³ । मघऽवन्⁴ । विऽअंसः⁵ । निऽविविध्वान्⁶ । अप⁷ । हनू⁸ इति । जघान⁹ ।
अध¹⁰ । निऽविद्धः¹¹ । उत्ऽतरः¹² । बभूवान्¹³ । शिरः¹⁴ । दासस्य¹⁵ । सम्¹⁶ । पिणक्¹⁷ । वधेन¹⁸ ॥

mamat | cana | te | magha-van | vi-aṃsaḥ | ni-vividhvān | apa | hanū iti | jaghāna |
adha | ni-viddhaḥ | ut-taraḥ | babhūvān | śiraḥ | dāsasya | sam | piṇak | vadhena ॥

The poet speaks

^{1,2}In the rapture, ⁴O Master of the Riches, ⁵the shoulderless demon ⁶wounded thee and ⁹smote ⁷away ⁸thy jaws. ¹¹When thou wert wounded, ¹⁰then ¹³thou rosest ¹²yet more high and ^{16,17}didst crush ¹⁴the head ¹⁵of the Destroyer ¹⁸with thy weapon. [14/266]

[Alt] ^{1,2}At one (or another) time (MW)

[Alt] ⁵the shoulderless demon (the Serpent) ⁶when wounding you, ⁹broke ⁷apart *his* ⁸jaws [may be when trying to swallow Indra; 10.152.3 talks about the jaws of Vritra being broken apart,]

गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिद्रं ।
अरीळहं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानं ॥ 04.018.10 ॥

गृष्टिः¹ । ससूव² । स्थविरम्³ । तवागाम्⁴ । अनाधृष्यम्⁵ । वृषभम्⁶ । तुम्रम्⁷ । इन्द्रम्⁸ ।
अरीळहम्⁹ । वत्सम्¹⁰ । चरथाय¹¹ । माता¹² । स्वयम्¹³ । गातुम्¹⁴ । तन्वे¹⁵ । इच्छमानम्¹⁶ ॥

gṛṣṭiḥ | sasūva | sthaviram | tavāgām | anādhr̥ṣyam | vṛṣabham | tumram | indram |
arīḷham | vatsam | carathāya | mātā | svayam | gātum | tanve | icchamānam ॥

The poet speaks

¹The Cow who bore once, ²bore ⁸Indra ³the firm, ⁴the forceful, ⁵the mighty ⁶Bull; ¹²the Mother ²sent forth ⁹her unhurt ¹⁰child ¹⁴to his journeying, ¹⁶since he desired ¹³himself ¹⁴a path ¹⁴for his body. [14/266]

उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिद्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥ 04.018.11 ॥

उत¹ । माता² । महिषम्³ । अनु⁴ । अवेनत्⁵ । अमी⁶ इति । त्वा⁷ । जहति⁸ । पुत्र⁹ । देवाः¹⁰ ।
अथ¹¹ । अब्रवीत्¹² । वृत्रम्¹³ । इन्द्रः¹⁴ । हनिष्यन्¹⁵ । सखे¹⁶ । विष्णो¹⁷ इति । विऽतरम्¹⁸ । वि¹⁹ । क्रमस्व²⁰ ॥

uta | mātā | mahiṣam | anu | avenat | amī iti | tvā | jahati | putra | devāḥ |
atha | abravīt | vṛtram | indraḥ | haniṣyan | sakhe | viṣṇo iti | vi-taram | vi | kramasva ॥

The poet speaks

¹Then ²the Mother ^{4,5}coaxed ³the Mighty One, “⁶Behold, ¹⁰the gods ⁸abandon ⁷thee, ⁹O my son.” ¹¹Then ¹²said ¹⁴Indra, ¹⁵for he meant to slay ¹³the Coverer, “¹⁷O Vishnu, ¹⁶O my Comrade, ^{19,20}pace ¹⁸all the width ^{20b}of thy steps.” [14/266]

⁴came (8.60.7) ⁵towards (8.11.8);

⁶these (1.24.6) ¹⁰gods

[Alt] ^{19,20}move (1.154.2) ¹⁸wider yet (6.1.11), more [taram] wide [vi]

[Notes]

The all-pervading Vishnu is in the cosmic creation one of the sons of Aditi and the younger brother of Indra [Upendra]. Vishnu is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance. [15/474]

कस्ते मातरं विधवामचक्रच्छयं कस्त्वामजिघांसच्चरंतं ।

कस्ते देवो अधि मर्दीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥ 04.018.12 ॥

कः¹ । ते² । मातरम्³ । विधवाम्⁴ । अचक्रत्⁵ । शयुम्⁶ । कः⁷ । त्वाम्⁸ । अजिघांसत्⁹ । चरन्तम्¹⁰ ।

कः¹¹ । ते¹² । देवः¹³ । अधि¹⁴ । मर्दीके¹⁵ । आसीत्¹⁶ । यत्¹⁷ । प्र¹⁸ । अक्षिणाः¹⁹ । पितरम्²⁰ । पादगृह्य²¹ ॥

kaḥ | te | mātaram | vidhavām | acakrat | śayum | kaḥ | tvām | ajighāmsat | carantam |
kaḥ | te | devaḥ | adhi | mārḍīke | āsīt | yat | pra | akṣiṇāḥ | pitaram | pāda-gr̥hya ॥

The poet speaks

¹Who ⁵made ²thy ³mother ⁴a widow? ⁷Who ⁹would have smitten ⁸thee ⁶in thy lying down and ¹⁰in thy moving or ¹¹what ¹³god ¹⁶was ¹⁴above ¹²thee ¹⁵in his grace, ¹⁷that ^{21a}thou hast dragged [gṛhya] ²⁰thy ^{20b}father ^{21b}by his feet [pāda] and ^{18,19}wasted him away? [14/266]

[Notes]

Here in the lower being where she [Aditi] is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him [gṛhya] by the feet [pāda], and makes [acakrat] his [te] mother [mātaram] a widow [vidhavām]. Aditi is the infinite consciousness in the cosmos espoused and held by the lower creative power which works through the limited mind and body, but delivered from this subjection by the force of the divine or illumined Mind born of her in the mentality of man. Vishnu [4.18.11] is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance. [15/474]

अवर्त्या शुन आंत्राणि पेचे न देवेषु विविदे मर्दितारं ।

अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥ 04.018.13 ॥

अवर्त्या¹ । शुनः² । आन्त्राणि³ । पेचे⁴ । न⁵ । देवेषु⁶ । विविदे⁷ । मर्दितारम्⁸ ।

अपश्यम्⁹ । जायाम्¹⁰ । अमहीयमानाम्¹¹ । अध¹² । मे¹³ । श्येनः¹⁴ । मधु¹⁵ । आ¹⁶ । जभार¹⁷ ॥

avartyā | śunaḥ | āntrāṇi | pece | na | deveṣu | vivide | marḍitāram |

apaśyam | jāyām | amahīyamānām | adha | me | śyenaḥ | madhu | ā | jabhāra ॥

Indra speaks to the poet

¹Nought had I to live on, ⁴I cooked ³the entrails ²of the dog, ⁷I found ⁵none ⁶among the gods ⁸who had grace on me and ⁹I saw ¹⁰my wife ¹¹not growing to her greatness. ¹²Then ¹⁴the Bird ¹⁷brought ¹³to me ¹⁵the honey wine. [14/266-7]

SUKTA 25

को अद्य नर्यो देवकाम उशन्निद्रस्य सख्यं जुजोष ।

को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईष्टे ॥ 04.025.01 ॥

कः¹ । अद्य² । नर्यः³ । देवऽकामः⁴ । उशन्⁵ । इन्द्रस्य⁶ । सख्यम्⁷ । जुजोष⁸ ।

कः⁹ । वा¹⁰ । महे¹¹ । अवसे¹² । पार्याय¹³ । सम्ऽइद्धे¹⁴ । अग्नौ¹⁵ । सुतऽसोमः¹⁶ । ईष्टे¹⁷ ॥

kaḥ | adya | naryaḥ | deva-kāmaḥ | uśan | indrasya | sakhyam | jujoṣa |

kaḥ | vā | mahe | avase | pāryāya | sam-iddhe | agnau | suta-somaḥ | iṣṭe ॥

¹Who ²today ³in his inner strength ⁴desires [kāmaḥ] the godhead [deva], ⁵who longs and ⁸cleaves in heart ⁷to the friendship ⁶of the Lord of Mind? ⁹Who ¹⁷seeks him with adoration ¹⁵casting in the Flame ¹⁴high-kindled ¹⁶the Soma-wine ¹¹for the great ¹²Presence ¹³that shall carry him over to that other shore? [14/267]

⁵The word is from the root ञ् and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin when existence reaches out after an effect or a fulfilment (*lipsa*); there is no corresponding word in English. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action. [16/590-1]

⁸takest pleasure in (4.2.10)

को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उम्नाः ।

क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥ 04.025.02 ॥

कः¹ । ननाम² । वचसा³ । सोम्याय⁴ । मनायुः⁵ । वा⁶ । भवति⁷ । वस्ते⁸ । उम्नाः⁹ ।

कः¹⁰ । इन्द्रस्य¹¹ । युज्यम्¹² । कः¹³ । सखिऽत्वम्¹⁴ । कः¹⁵ । भ्रात्रम्¹⁶ । वष्टि¹⁷ । कवये¹⁸ । कः¹⁹ । ऊती²⁰ ॥

kaḥ | nanāma | vacasā | somyāya | manāyuh | vā | bhavati | vaste | usrāḥ |

kaḥ | indrasya | yujyam | kaḥ | sakhi-tvam | kaḥ | bhrātram | vaṣṭi | kavaye | kaḥ | ūti ॥

¹Who ²bows down ³with the Word of submission ⁴to the delightful One? ^{1,6}Who ⁷becomes ⁵full in his mentality and ^{8a}wears ⁹the bright rays of the Light ^{8b}like a robe? ¹⁰Who ¹⁷desires ¹²the fellowship ¹¹with Indra? ¹³who ¹⁴his friendship? ¹⁵who ¹⁶his brotherhood ¹⁸for the wisdom? ¹⁹who ²⁰for his soul's growth? [14/267]

⁴to the one who is full of the wine of joy (4.25.5)

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीष्टे ।

कस्याश्चिनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनं ॥ 04.025.03 ॥

कः¹ । देवानाम्² । अवः³ । अद्य⁴ । वृणीते⁵ । कः⁶ । आदित्यान्⁷ । अदितिम्⁸ । ज्योतिः⁹ । ईष्टे¹⁰ ।

कस्य¹¹ । अश्विनौ¹² । इन्द्रः¹³ । अग्निः¹⁴ । सुतस्य¹⁵ । अंशोः¹⁶ । पिबन्ति¹⁷ । मनसा¹⁸ । अविऽवेनम्¹⁹ ॥

kaḥ | devānām | avaḥ | adya | vṛṇīte | kaḥ | ādityān | aditim | jyotiḥ | iṣṭe |

kasya | aśvinau | indraḥ | agniḥ | sutasya | aṁśoḥ | pibanti | manasā | avi-venam ॥

¹Who ⁵takes into himself ⁴today ³the presence ²of the gods? ⁶Who ¹⁰seeks ⁸Infinity and ⁷her Sons and ⁹the Light? ¹¹In whose ¹⁸mind ^{17a}do ¹²the Aswins and ¹³Indra and ¹⁴Agni ^{17b}drink ¹⁶the brightness of the Joy ¹⁵outpoured ¹⁹nor depart from their delight? [14/267]

तस्मा अग्निर्भारतः शर्म यंसज्ज्योक्पश्यात्सूर्यमुच्चरंतं ।

य इन्द्राय सुनवामेत्याह नरे नर्याय नृतमाय नृणां ॥ 04.025.04 ॥

तस्मै¹ । अग्निः² । भारतः³ । शर्म⁴ । यंसत्⁵ । ज्योक्⁶ । पश्यात्⁷ । सूर्यम्⁸ । उत्त्चरन्तम्⁹ ।
यः¹⁰ । इन्द्राय¹¹ । सुनवाम¹² । इति¹³ । आह¹⁴ । नरे¹⁵ । नर्याय¹⁶ । नृतमाय¹⁷ । नृणाम्¹⁸ ॥

tasmai | agniḥ | bhārataḥ | śarma | yaṃsat | jyok | paśyāt | sūryam | ut-carantam |
yaḥ | indrāya | sunavāma | iti | āha | nare | naryāya | nṛ-tamāya | nṛṇām ॥

¹For him ^{5a}may ²Agni ³of the Fullness ^{5b}work out ⁴peace, ^{7a}he may set his ⁶long-persisting ^{7b}gaze ⁸on the Lord of Illumination ⁹in his high ascent, ¹him ¹⁰who ¹⁴has said, “¹²Let us pour out the soul’s joy ¹¹to Indra, ¹⁵to the Purusha ¹⁶of the strength, ¹⁸of all the Purushas ¹⁷the strongest.” [14/267]

³the bringer (2.7.1)

⁴śarma - The peace, joy and full satisfaction in the mental, vital and physical being [15/407 fn 6].

śam and *śarma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, *śamī*, or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort. [15/420 fn 11]

¹⁵⁻¹⁸Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *puruṣās*, opposed to the female deities, *gnāh* who are their energies. [15/81]

न तं जिनन्ति बहवो न दध्ना उर्वस्मा अदितिः शर्म यंसत् ।

प्रियः सुकृत्प्रिय इद्रे मनायुः प्रियः सुप्रावीः प्रियो अस्य सोमी ॥ 04.025.05 ॥

न¹ । तम्² । जिनन्ति³ । बहवः⁴ । न⁵ । दध्नाः⁶ । उरु⁷ । अस्मै⁸ । अदितिः⁹ । शर्म¹⁰ । यंसत्¹¹ ।

प्रियः¹² । सुकृत्¹³ । प्रियः¹⁴ । इन्द्रे¹⁵ । मनायुः¹⁶ । प्रियः¹⁷ । सुप्रऽअवीः¹⁸ । प्रियः¹⁹ । अस्य²⁰ । सोमी²¹ ॥

na | tam | jinanti | bahavaḥ | na | dabhrāḥ | uru | asmai | aditiḥ | śarma | yaṃsat |
priyaḥ | su-kṛt | priyaḥ | indre | manāyuh | priyaḥ | supra-aviḥ | priyaḥ | asya | somī ॥

²Him ¹neither ⁴the many ⁵nor ⁶the few ³can overcome (or satisfy); ⁹the Mother Infinite ¹¹works ⁸for him ^{7a}a vast ¹⁰peace. ¹²Dear is he ¹⁵to Indra ¹³who perfects [su] his works [kṛt], ¹⁴dear ¹⁶who fulfils mind, ¹⁷dear ¹⁸who stands forward in his increasing soul, ¹⁹dear ²¹who is full of the wine of joy. [14/267]

¹⁸who goes forward [supra] increasing [aviḥ] (4.25.6), who makes good [su] advance [pra aviḥ] (1.60.1)

सुप्राव्यः प्राशुषाळेष् वीरः सुष्वेः पक्ति कृणुते केवलेंद्रः ।

नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहंतेदवाचः ॥ 04.025.06 ॥

सुप्रऽअव्यः¹ । प्राशुषाट्² । एषः³ । वीरः⁴ । सुस्वेः⁵ । पक्तिम्⁶ । कृणुते⁷ । केवला⁸ । इन्द्रः⁹ ।
न¹⁰ । असुस्वेः¹¹ । आपिः¹² । न¹³ । सखा¹⁴ । न¹⁵ । जामिः¹⁶ । दुःप्रऽअव्यः¹⁷ । अवऽहन्ता¹⁸ । इत्¹⁹ । अवाचः²⁰ ॥

supra-avyaḥ | prāśuṣāṭ | eṣaḥ | vīraḥ | susveḥ | paktim | kṛṇute | kevalā | indraḥ |
na | asusveḥ | āpiḥ | na | sakhā | na | jāmiḥ | duḥpra-avyaḥ | ava-hantā | it | avācaḥ ॥

¹For him who goes forward [supra] increasing [avyaḥ], ⁵who expresses the Soma-wine,
⁹Indra ⁴in his strength ⁷works ⁸absolute ⁶perfection. ¹¹But of him who offers it not ¹⁰he is
neither ¹²helper ¹³nor ¹⁴friend ¹⁵nor ¹⁶brother, ¹⁹rather ¹⁸he smites [hantā] down [ava] ¹⁷those
who increase not in soul ²⁰nor express it in the Word. [14/267]

[*Incomplete*]

SUKTA 39

आशुं दधिक्रां तमु नु ष्टवाम दिवस्पृथिव्या उत चर्किराम ।

उच्छन्तीर्माषसः सूदयन्त्वति विश्वानि दुरितानि पर्षन् ॥ 04.039.01 ॥

आशुम्¹ । दधिऽक्राम्² । तम्³ । ऊं⁴ इति । नु⁵ । स्तवाम⁶ । दिवः⁷ । पृथिव्याः⁸ । उत⁹ । चर्किराम¹⁰ ।

उच्छन्तीः¹¹ । माम्¹² । उषसः¹³ । सूदयन्तु¹⁴ । अति¹⁵ । विश्वानि¹⁶ । दुःऽइतानि¹⁷ । पर्षन्¹⁸ ॥

āśum | dadhi-krām | tam | ūṃ iti | nu | stavāma | divaḥ | pṛthivyāḥ | uta | carkirāma |
ucchantīḥ | mām | uṣasaḥ | sūdayantu | ati | viśvāni | duḥ-itāni | parṣan ॥

¹Swift is ²Dadhikra, ³him ^{6a}let us ⁵now ^{6b}affirm ⁹and ¹⁰let us do the work ⁷for the Heaven and
⁸the Earth. ^{14a}May ¹³the Dawns ¹¹arising ^{14b}speed ¹²me ^{14c}on, ¹⁸may they carry ¹²me ¹⁵beyond
¹⁶all ¹⁷stumblings. [14/268]

महश्चर्कर्म्यर्वतः क्रतुप्रा दधिक्राव्णः पुरुवारस्य वृष्णः ।

यं पूरुभ्यो दीदिवांसं नाग्निं ददथुर्मित्रावरुणा ततुरि ॥ 04.039.02 ॥

महः¹ । चर्कर्मि² । अर्वतः³ । क्रतुऽप्राः⁴ । दधिऽक्राव्णः⁵ । पुरुऽवारस्य⁶ । वृष्णः⁷ ।

यम्⁸ । पूरुऽभ्यः⁹ । दीदिवांसम्¹⁰ । न¹¹ । अग्निम्¹² । ददथुः¹³ । मित्रावरुणा¹⁴ । ततुरिम्¹⁵ ॥

mahaḥ | carkarmi | arvataḥ | kratu-prāḥ | dadhi-krāvṇaḥ | puru-vārasya | vṛṣṇaḥ |
yam | pūru-bhyaḥ | dīdi-vāṃsam | na | agnim | dadathuḥ | mitrāvaruṇā | taturim ॥

⁷For the mighty ³Horse of the.... [14/268]

[Incomplete]

SUKTA 40

दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयंतु ।

अपामग्नेरुषसः सूर्यस्य बृहस्पतेरागिरसस्य जिष्णोः ॥ 04.040.01 ॥

दधिऽक्राव्णः¹ । इत्² । ऊं³ इति । नु⁴ । चर्किराम⁵ । विश्वा⁶ । इत् । माम्⁷ । उषसः⁸ । सूदयन्तु⁹ ।

अपाम्¹⁰ । अग्नेः¹¹ । उषसः¹² । सूर्यस्य¹³ । बृहस्पतेः¹⁴ । आङ्गिरसस्य¹⁵ । जिष्णोः¹⁶ ॥

dadhi-krāvṇaḥ | it | ūṃ iti | nu | carkirāma | viśvā | it | mām | uṣasaḥ | sūdayantu |
apām | agneḥ | uṣasaḥ | sūryasya | bṛhaspateḥ | āṅgirasasya | jiṣṇoḥ ॥

¹Dadhikravan is he of whom ⁴now ⁵we must do the work; ^{9a}may ⁶all ⁸the Dawns ^{9b}speed ⁷me ^{9c}on the path! ¹⁰of the Waters and ¹²of the Dawn and ¹³the Sun and ¹⁴Brihaspati, ¹⁵he of the puissance, ¹⁶the Victor. [14/268]

[Notes]

When there is question of the divine action of the Life-forces in man, Agni in the form of the **Vedic Horse**, Ashwa, **Dadhikravan**, takes usually the place of Vayu.

The illumination of the lower being by the higher, the mortal by the divine, was their [Rishis'] principal concept. Light and Force, Go and Ashwa, the Cow and the Horse, were the object of the sacrifice. Force was the condition, Light the liberating agency; and Indra and Surya were the chief bringers of Light. Moreover the Force required was the divine Will taking possession of all the human energies and revealing itself in them; and of this Will, this force of conscious energy taking possession of the nervous vitality and revealing itself in it, Agni more than Vayu and especially **Agni Dadhikravan** was the symbol. [15/309]

सत्वा भरिषो गविषो दुवन्यसच्छ्रवस्यादिष उषसस्तुरण्यसत् ।

सत्यो द्रवो द्रवरः पतंगरो दधिक्रावेषमूर्जं स्वर्जनत् ॥ 04.040.02 ॥

सत्वा¹ । भरिषः² । गोऽइषः³ । दुवन्यऽसत्⁴ । श्रवस्यात्⁵ । इषः⁶ । उषसः⁷ । तुरण्यऽसत्⁸ ।

सत्यः⁹ । द्रवः¹⁰ । द्रवरः¹¹ । पतङ्गरः¹² । दधिऽक्रावा¹³ । इषम्¹⁴ । ऊर्जम्¹⁵ । स्वः¹⁶ । जनत्¹⁷ ॥

satvā | bhariṣaḥ | go-iṣaḥ | duvanya-sat | śravasyāt | iṣaḥ | uṣasaḥ | turanya-sat |
satyaḥ | dravaḥ | dravaraḥ | pataṅgaraḥ | dadhi-krāvā | iṣam | ūrjam | svaḥ | janat ॥

^{5a}May ¹this Power of being ²who seeks [iṣaḥ] the full-bringing [bhara] and ³seeks [iṣaḥ] the Light [go] and ⁴who abides [sat] in all activity [duvanya], ^{5b}turn into inspiration ⁶the impulsions ⁷of the Dawn, ⁸may he abide [sat] in their speed that carries us beyond [turanya]. ¹³Dadhikravan ⁹who is true ¹⁰in his running, — yea, ¹¹he gallops and ¹²he flies, — ¹⁷brings into being ¹⁴the impulsion, ¹⁵the abundant force, ¹⁶the heavenly light. [14/268]

¹⁴iṣam – The power that enables us to make the journey through the night of our being to the divine Light [15/413]

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः ।

श्येनस्येव ध्रजतो अंकसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥ 04.040.03 ॥

उत¹ । स्म² । अस्य³ । द्रवतः⁴ । तुरण्यतः⁵ । पर्णम्⁶ । न⁷ । वेः⁸ । अनु⁹ । वाति¹⁰ । प्रऽगर्धिनः¹¹ ।
श्येनस्यऽइव¹² । ध्रजतः¹³ । अङ्कसम्¹⁴ । परि¹⁵ । दधिऽक्राव्णः¹⁶ । सह¹⁷ । ऊर्जा¹⁸ । तरित्रतः¹⁹ ॥

uta | sma | asya | dravataḥ | turanyataḥ | parṇam | na | veḥ | anu | vāti | pra-gardhinaḥ |
śyenasya-iva | dhrajataḥ | aṅkasam | pari | dadhi-krāvṇaḥ | saha | ūrjā | taritratatḥ ॥

³When he ⁴runs, ³when he ⁵speeds in his passage, ⁷as ⁶the wing ⁸of the Bird is ¹⁰a wind that
blows ⁹about him ¹¹in his greed of the gallop, ^{12b}as [iva] ⁶the wing ¹⁵that beats about ¹⁴the
breast ^{12a}of the ¹³rushing ^{12b}Eagle [śyenasya]; ¹²so [iva] ¹⁵about ¹⁴the breast ¹⁶of Dadhikravan
^{19a}when ¹⁷with ¹⁸the Force ^{19b}he carries us beyond. [14/268]

¹⁴turnings (of the path) (4.40.4)

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि ।

क्रतुं दधिक्रा अनु संतवीत्वत्पथामंकांस्यन्वापनीफणत् ॥ 04.040.04 ॥

उत¹ । स्यः² । वाजी³ । क्षिपणिम्⁴ । तुरण्यति⁵ । ग्रीवायाम्⁶ । बद्धः⁷ । अपिऽकक्षे⁸ । आसनि⁹ ।
क्रतुम्¹⁰ । दधिऽक्राः¹¹ । अनु¹² । सम्ऽतवीत्वत्¹³ । पथाम्¹⁴ । अङ्कांसि¹⁵ । अनु¹⁶ । आऽपनीफणत्¹⁷ ॥

uta | syaḥ | vājī | kṣipanim | turanyati | grīvāyām | baddhaḥ | api-kakṣe | āsani |
kratum | dadhi-krāḥ | anu | sam-tavītvat | pathām | aṅkāṃsi | anu | ā-panīphaṇat ॥

³In the abundance of his strength ²he ^{5a}carries ⁴his impeller ^{5b}beyond; ⁷a rein binds ⁶his neck
and ⁷a rein holds him ⁸about the chest and ⁷a rein is ⁹in his mouth. ¹¹Dadhikravan ¹³puts
forth his energy ¹²according ¹⁰to the will in the mind and ¹⁷gallops ¹⁶along ¹⁵the turnings ¹⁴of
the path. [14/268]

हंसः शुचिषद्वसुरंतरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं ॥ 04.040.05 ॥

हंसः¹ । शुचिऽसत्² । वसुः³ । अन्तरिक्षऽसत्⁴ । होता⁵ । वेदिऽसत्⁶ । अतिथिः⁷ । दुरोणऽसत्⁸ ।
नृऽसत्⁹ । वरऽसत्¹⁰ । ऋतऽसत्¹¹ । व्योमऽसत्¹² । अप्ऽजाः¹³ । गोऽजाः¹⁴ । ऋतऽजाः¹⁵ । अद्रिऽजाः¹⁶ । ऋतम्¹⁷ ॥

haṃsaḥ | śuci-sat | vasuḥ | antarikṣa-sat | hotā | vedi-sat | atithiḥ | duroṇa-sat |
nṛ-sat | vara-sat | ṛta-sat | vyoma-sat | ap-jāḥ | go-jāḥ | ṛta-jāḥ | adri-jāḥ | ṛtam ॥

¹This is the swan ²that dwells [sat] in the purity [śuci], ³the lord of substance ⁴[who dwells -
sat] in the middle world [antarikṣa], ⁵the priest of the offering ⁶whose seat is [sat] upon the
altar [vedi], ⁷the guest ⁸[who dwells - sat] in the gated house [duroṇa]. ⁹He dwells [sat] in the
Man [nṛ], he dwells [sat] in the Truth [ṛta], he dwells [sat] in the wide Ether [vyoma]; he is
born [jāḥ] of the Waters [ap], he is born [jāḥ] of the Light [go], he is born [jāḥ] of the Law
[ṛta], he is born [jāḥ] of the Hill of Substance [adri], ¹⁷he is the law of the Truth. [14/268]

APPENDIX - MANTRA

Ukthyam

The thing desired & to be expressed



Movement from soul into mind

Brahma (or Angusham)



To bring out the **Ukthyam** out of the soul into the mind state, *mati*
so that the soul-movement or soul-state is expressed in the *heart* or *temperament*



Movement from mind into speech

Vachas or Gir



Vachas as *prayer*, is called **Uktha**

Vachas as *praise* has two functions

The expression in the *sádhaka* of the divine activity - **Shansa**

The confirmation or firm establishment of the activity once expressed - **Stoma**

[Prepared by Compiler based on CWSA Vol. 16/726-7]