

**Companion to**  
***Vedic and Philological Studies***

**Volume III**

*Word by word construing in Sanskrit and English*

*of*

*Selected Hymns from the Rig-veda*

*(Mandala 5)*

**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 *Vedic and Philological Studies* – Part II (Mandala 5)

Volume 14, *The Complete Works of Sri Aurobindo*

- ***Padpāṭha***

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 *Padpāṭha*

- **Explanatory Notes**

Alternative meaning(s) of a word as well as Notes explanatory of important points based on Sri Aurobindo's writings

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

**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](http://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 5 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. Relevant portions 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. Relevant portions 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 5). 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 (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by the published works on the Rig Veda by A.B. Purani (*Vedic Glossary*, theveda.org.in), R.L. Kashyap (Rig Veda Samhita, SAKSHI), Jamison and Brereton [JB] (The Rigveda, OUP) and Digital Corpus of Sanskrit (sanskrit-linguistic.org).

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# **Part Two**

## **Selected Vedic Hymns**

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# MANDALA FIVE

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## SUKTA 29

त्र्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।

अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥ 05.029.01 ॥

त्री<sup>1</sup> । अर्यमा<sup>2</sup> । मनुषः<sup>3</sup> । देवऽताता<sup>4</sup> । त्री<sup>5</sup> । रोचना<sup>6</sup> । दिव्या<sup>7</sup> । धारयन्त<sup>8</sup> ।

अर्चन्ति<sup>9</sup> । त्वा<sup>10</sup> । मरुतः<sup>11</sup> । पूतऽदक्षाः<sup>12</sup> । त्वम्<sup>13</sup> । एषाम्<sup>14</sup> । ऋषिः<sup>15</sup> । इन्द्र<sup>16</sup> । असि<sup>17</sup> । धीरः<sup>18</sup> ॥

trī | aryamā | manuṣaḥ | deva-tātā | trī | rocanā | divyā | dhārayanta |

arcenti | tvā | marutaḥ | pūta-dakṣāḥ | tvam | eṣām | ṛṣiḥ | indra | asi | dhīraḥ ॥

<sup>1</sup>Three <sup>2</sup>mights has the Fulfiller of aspiration <sup>3</sup>in man's <sup>4</sup>building [tātā] of the godheads [deva], <sup>5</sup>three <sup>6</sup>luminous strata <sup>7</sup>of the Heavens <sup>8</sup>these uphold, yea, <sup>9a</sup>the song <sup>11</sup>of the Thought-gods <sup>12</sup>when they are purified [pūta] in their discernment [dakṣāḥ] is <sup>10</sup>thy <sup>9b</sup>illumination, but <sup>13</sup>thou, <sup>16</sup>O God-in-Mind, <sup>17</sup>art <sup>18</sup>the thinker and <sup>14</sup>their <sup>15</sup>Seer of the Truth. [14/269]

<sup>9a</sup> make <sup>10</sup>you <sup>9b</sup>to shine (4.4.8)

### [Notes]

Aryaman is the godhead in whose divine power this Aryahood is rooted; he is this Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscurity to its luminous and happy goal. [15/514]

Thus Aryaman sums up in himself the whole aspiration and movement of man in a continual self-enlargement and self-transcendence to his divine perfection. [15/516]

Knowledge, Force and Delight are the three [trī] powers [aryamā] of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level [deva-tātā]. [15/279]

[T]he upholders [dhārayanta] of the worlds or planes of being, especially the three [trī] luminous worlds [rocanā] in which the triple mental, the triple vital, the triple physical find the light of their truth and the divine law of their powers. The strength of the Aryan warrior [aryamā] is increased by them and guarded in that imperishable law. [15/538]

अनु यदीं मरुतो मंदसानमार्चन्निन्द्रं पपिवांसं सुतस्य ।

आदत्त वज्रमभि यदहिं हन्नपो यद्हीरसृजत्सर्तवा उ ॥ 05.029.02 ॥

अनु<sup>1</sup> । यत्<sup>2</sup> । ईम्<sup>3</sup> । मरुतः<sup>4</sup> । मन्दसानम्<sup>5</sup> । आर्चन्<sup>6</sup> । इन्द्रम्<sup>7</sup> । पपिऽवांसम्<sup>8</sup> । सुतस्य<sup>9</sup> ।

आ<sup>10</sup> । अदत्त<sup>11</sup> । वज्रम्<sup>12</sup> । अभि<sup>13</sup> । यत्<sup>14</sup> । अहिम्<sup>15</sup> । हन्<sup>16</sup> । अपः<sup>17</sup> । यद्वा<sup>18</sup> । असृजत्<sup>19</sup> । सर्तवै<sup>20</sup> । ऊं<sup>21</sup> इति ॥

anu | yat | īm | marutaḥ | mandasānam | ārcan | indram | papi-vāmsam | sutasya |  
ā | adatta | vajram | abhi | yat | ahim | han | apaḥ | yahvīḥ | asrjat | sartavai | ūm iti ॥

<sup>2</sup>When <sup>4</sup>the Thought-gods <sup>6</sup>sang the hymn of his illumination and <sup>1</sup>its strains pursued <sup>5</sup>the movement of his ecstasies, <sup>8</sup>for he had drunk <sup>9</sup>of the wine of our delight, <sup>13,10,11</sup>then he took up <sup>12</sup>his lightning, <sup>16</sup>then he slew <sup>15</sup>the Python, <sup>19</sup>then he released <sup>18</sup>the mighty <sup>17</sup>Waters <sup>20</sup>to their flowing. [14/269]

<sup>5</sup>him who is steadfast [sānaḥ] in delight [manda] (1.10.11)

### [Notes]

These Waters [apaḥ] are the seven rivers of the luminous world that descend from heaven when Indra, the God-Mind, has slain [han] the enveloping Python [ahim]; they descend [asrjat] full of the light and the heavenly abundance [yahvīḥ], instinct with the clarity and the sweetness, the sweet milk and the butter and the honey. [15/391]

By the sacrifice the rain of the abundance of heaven is poured out for us and the sevenfold waters [apaḥ] of the higher existence descend [asrjat] impetuously [yahvīḥ] upon our earth because the coils of the obscuring Python [ahim], the all enfolding and all withholding Vritra, have been cloven asunder [han] by the God-Mind's flashing lightnings [vajram]. [15/376-77]

O Hero, thou hast smitten [han] in thy prowess the Python [ahim] who was firm in our secret being, secret, concealed in the waters of existence & covered over, & there he dwelt creating forms of illusion and held imprisoned the movement of the waters & the shining of our heavens. [2.11.5 - 14/397]

उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।

तद्धि हव्यं मनुषे गा अविन्ददहन्नहि पपिवाँ इन्द्रो अस्य ॥ 05.029.03 ॥

उत<sup>1</sup> । ब्रह्माणः<sup>2</sup> । मरुतः<sup>3</sup> । मे<sup>4</sup> । अस्य<sup>5</sup> । इन्द्रः<sup>6</sup> । सोमस्य<sup>7</sup> । सुऽसुतस्य<sup>8</sup> । पेयाः<sup>9</sup> ।

तत्<sup>10</sup> । हि<sup>11</sup> । हव्यम्<sup>12</sup> । मनुषे<sup>13</sup> । गाः<sup>14</sup> । अविन्दत्<sup>15</sup> । अहन्<sup>16</sup> । अहिम्<sup>17</sup> । पपिवान्<sup>18</sup> । इन्द्रः<sup>19</sup> । अस्य<sup>20</sup> ॥

uta | brahmāṇaḥ | marutaḥ | me | asya | indraḥ | somasya | su-sutasya | peyāḥ |  
tat | hi | havyam | manuṣe | gāḥ | avindat | ahan | ahim | papi-vān | indraḥ | asya ॥

<sup>3</sup>O ye Strong Movers, <sup>2</sup>O singers of my soul-thought, <sup>9a</sup>let <sup>6</sup>the Puissant One <sup>9b</sup>drink <sup>5</sup>of this <sup>4</sup>my <sup>8</sup>wine that I have pressed out [sutasya] perfectly [su]; <sup>11</sup>for <sup>10a</sup>this is <sup>12</sup>the food of the offering <sup>10b</sup>that <sup>15</sup>finds <sup>13</sup>for man <sup>14</sup>the radiances; <sup>20</sup>of that <sup>18</sup>when he had drunk, <sup>19</sup>God-in-Mind <sup>16</sup>slew <sup>17</sup>the Python. [14/269]

<sup>12</sup>Soma manifests here as the offering, the divine food, the wine of delight and immortality, *haviḥ* [9.83.5 - 15/359]

## [Notes]

Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature, and among these growths the mystic Soma-plant symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled [su-suta] and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftiness, full of energy, *gomat*, *āśu*, *yuvāku*. It becomes the chief food [havyam] of the gods who, called to the Soma-oblation, take their share of the enjoyment [papi-vān] and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. [15/260-1]

आद्रोदसी वितरं विष्कभायत्संविष्यानश्चिद्भियसे मृगं कः ।

जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन् ॥ 05.029.04 ॥

आत्<sup>1</sup> । रोदसी<sup>2</sup> इति । वि<sup>3</sup>तरम्<sup>3</sup> । वि<sup>4</sup> । स्कभायत्<sup>5</sup> । सम्<sup>6</sup>विष्यानः<sup>6</sup> । चित्<sup>7</sup> । भियसे<sup>8</sup> । मृगम्<sup>9</sup> । कः<sup>10</sup> ।

जिगर्तिम्<sup>11</sup> । इन्द्रः<sup>12</sup> । अपजर्गुराणः<sup>13</sup> । प्रति<sup>14</sup> । श्वसन्तम्<sup>15</sup> । अव<sup>16</sup> । दानवम्<sup>17</sup> । हन्<sup>18</sup> ॥

āt | rodasī iti | vi-taram | vi | skabhāyat | sam-vivyānaḥ | cit | bhiyase | mṛgam | kaḥ |  
jigartim | indraḥ | apa-jargurāṇaḥ | prati | śvasantam | ava | dānavam | han ॥

<sup>3</sup>More [taram] vastly [vi] <sup>4,5</sup>he supported <sup>2</sup>heaven of mind and earth of body and <sup>6</sup>his wide-yawning extension <sup>10</sup>became <sup>8</sup>a terror <sup>9</sup>to the Beast; <sup>13</sup>he forced him to draw in [apa] the expression [jargurāṇaḥ] of <sup>11</sup>his sinuosities and <sup>18</sup>smote <sup>16</sup>down <sup>17</sup>the Son of Division <sup>15</sup>as he hissed <sup>14</sup>against him. [14/269]

<sup>1</sup>Then (1.127.5); <sup>3</sup>wider (6.1.11); <sup>11</sup>swallower (Monier-Williams); <sup>13</sup>'expression' - from √gr- [Alt] <sup>13</sup>forced him to uncoil (see 5.32.6) <sup>11</sup>his 'gulper' (see jalguls - 1.28.1) [JB]

<sup>17</sup>Diti, called also Danu, means division and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas [15/207]

अध क्रत्वा मघवंतुभ्यं देवा अनु विश्वे अददुः सोमपेयं ।

यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः ॥ 05.029.05 ॥

अध<sup>1</sup> । क्रत्वा<sup>2</sup> । मघवन्<sup>3</sup> । तुभ्यम्<sup>4</sup> । देवाः<sup>5</sup> । अनु<sup>6</sup> । विश्वे<sup>7</sup> । अददुः<sup>8</sup> । सोमपेयम्<sup>9</sup> ।

यत्<sup>10</sup> । सूर्यस्य<sup>11</sup> । हरितः<sup>12</sup> । पतन्तीः<sup>13</sup> । पुरः<sup>14</sup> । सतीः<sup>15</sup> । उपराः<sup>16</sup> । एतशे<sup>17</sup> । कः<sup>18</sup> ॥

adha | kratvā | magha-van | tubhyam | devāḥ | anu | viśve | adaduḥ | soma-peyam |  
yat | sūryasya | haritaḥ | patantīḥ | puraḥ | satīḥ | uparāḥ | etaśe | kaḥ ॥

<sup>1</sup>Then <sup>7</sup>all <sup>5</sup>the gods <sup>8</sup>gave <sup>4</sup>to thee <sup>6,2</sup>by their will-in-works, <sup>3</sup>O lord of the plenitudes, <sup>9</sup>their draught [peyam] of the wine of ecstasy [soma]; <sup>12</sup>the brilliant-hued horses <sup>11</sup>of the Sun of Truth <sup>13</sup>as they galloped <sup>14</sup>in front <sup>17</sup>for the white-shining <sup>15</sup>soul <sup>18</sup>thou madest <sup>16</sup>to mount upon the higher levels. [14/269]

<sup>15</sup>being (4.3.9)

### [Notes]

See - "Indra carried forward on the way the White One [etaśam] giver of the Wine [susvim] when he strove in rivalry with the Sun, Surya of the team of swift horses [sauvaśvye]." [1.61.5 - 14/220]

नव यदस्य नवतिं च भोगान्त्साकं वज्रेण मघवा विवृश्चत् ।

अर्चन्ति<sup>11</sup> इन्द्रम्<sup>12</sup> । मरुतः<sup>13</sup> । सधस्थे<sup>14</sup> । त्रैष्टुभेन<sup>15</sup> । वचसा<sup>16</sup> । बाधत<sup>17</sup> । द्याम्<sup>18</sup> ॥ 05.029.06 ॥

नव<sup>1</sup> । यत्<sup>2</sup> । अस्य<sup>3</sup> । नवतिम्<sup>4</sup> । च<sup>5</sup> । भोगान्<sup>6</sup> । साकम्<sup>7</sup> । वज्रेण<sup>8</sup> । मघवा<sup>9</sup> । विवृश्चत्<sup>10</sup> ।

अर्चन्ति<sup>11</sup> । इन्द्रम्<sup>12</sup> । मरुतः<sup>13</sup> । सधस्थे<sup>14</sup> । त्रैष्टुभेन<sup>15</sup> । वचसा<sup>16</sup> । बाधत<sup>17</sup> । द्याम्<sup>18</sup> ॥

nava | yat | asya | navatim | ca | bhogān | sākam | vajreṇa | magha-vā | vi-vṛścat |  
arcanti | indram | marutaḥ | sadha-sthe | traistubhena | vacasā | bādhata | dyām ॥

<sup>2a</sup>When <sup>9</sup>the Lord of our plenitudes <sup>10</sup>severs <sup>7</sup>at one blow <sup>8</sup>with his thunderbolt <sup>4</sup>all the ninety and <sup>1</sup>nine <sup>6</sup>coils of the Serpent, <sup>2b</sup>then <sup>13</sup>the Thought-powers <sup>11a</sup>sing <sup>12</sup>to him <sup>11b</sup>a song of illumination <sup>14</sup>in the seat of our session and <sup>16</sup>with the Word <sup>15</sup>of the triple rhythm <sup>17</sup>they press <sup>18</sup>against our heavenly barrier. [14/269]

### [Notes]

The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us **ninety-nine** [nava navatim], the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred. [15/313]

Brihaspati gives [and the Maruts, in the verse, recite] the Word of knowledge [vacasā], the rhythm of expression of the superconscient, to the gods and especially to Indra [indram], the lord of Mind, when they work in man as “Aryan“ powers for the great consummation. [15/318]

Brihaspati is he who has established firmly the limits and definitions of the Earth, that is to say of the material consciousness [that press against the heavenly barrier]. The existence out of which all formations are made is an obscure, fluid and indeterminate movement, — *salilam*, Water. The first necessity is to create a sufficiently stable formation out of this flux

and running so as to form a basis for the life of the conscient. This Brihaspati does in the formation of the physical consciousness and its world, *sahasā*, by force, by a sort of mighty constraint upon the resistance of the subconscious. This great creation he effects by establishing the triple principle of mind, life and body [traistubhena], always present together and involved in each other or evolved out of each other in the world of the cosmic labour and fulfilment. The three together form the triple seat [sadha-sthe] of Agni and there he works out the gradual work of accomplishment or perfection which is the object of the sacrifice. Brihaspati forms by sound [stubhena, vacasā], by his cry, *raveṇa*, for the Word is the cry of the soul as it awakens to ever-new perceptions and formations. "He who established firmly by force the ends of the earth [that press against the heavenly barrier], Brihaspati in the triple seat of the fulfilment [sadha-sthe], by his cry [vacasā] ". [4.50.1-15/319]

सखा सख्ये अपचतूयमग्निरस्य क्रत्वा महिषा त्री शतानि ।

त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद्वृत्रहत्याय सोमं ॥ 05.029.07 ॥

सखा<sup>1</sup> । सख्ये<sup>2</sup> । अपचत्<sup>3</sup> । तूयम्<sup>4</sup> । अग्निः<sup>5</sup> । अस्य<sup>6</sup> । क्रत्वा<sup>7</sup> । महिषा<sup>8</sup> । त्री<sup>9</sup> । शतानि<sup>10</sup> ।  
त्री<sup>11</sup> । साकम्<sup>12</sup> । इन्द्रः<sup>13</sup> । मनुषः<sup>14</sup> । सरांसि<sup>15</sup> । सुतम्<sup>16</sup> । पिबत्<sup>17</sup> । वृत्रहत्याय<sup>18</sup> । सोमम्<sup>19</sup> ॥

sakhā | sakhye | apacat | tūyam | agniḥ | asya | kratvā | mahiṣā | trī | śatāni |  
trī | sākam | indraḥ | manuṣaḥ | sarāṃsi | sutam | pibat | vṛtra-hatyāya | somam ॥

<sup>5</sup>God-in-Will, <sup>1a</sup>a friendly <sup>5</sup>Flame, <sup>3</sup>made ready [<sup>7</sup>by the work of the will - 6.5.3] <sup>2a</sup>for <sup>6</sup>his <sup>2b</sup>friend [Indra] <sup>9</sup>three <sup>10</sup>hundred <sup>4</sup>mighty <sup>8</sup>bulls of the vastness; <sup>13</sup>God-in-mind <sup>17</sup>drank <sup>11</sup>from the three <sup>15</sup>lakes <sup>14</sup>of man <sup>12</sup>all together <sup>19</sup>the Wine <sup>16</sup>pressed out by him, <sup>18</sup>that he might slay [hatyāya] the Enfolder [vṛtra]. [14/270]

<sup>3</sup> All things [even three hundred mighty bulls] are his [Agni's] food which he assimilates [apacat] and turns into material of new birth and formation. [CWSA Vol.18 - Kena and Other Upanishads - p. 82]

<sup>15</sup> The lake is the being in its individual consciousness, the sea is the same being with a universalised consciousness which can hold the universe and its cosmic forces in itself. [CWSA Vol. 30 - Letters on Yoga - III p.151]

त्री यच्छता महिषाणामघो मास्त्री सरांसि मघवा सोम्यापाः ।

कारं न विश्वे अहंत देवा भरमिन्द्राय यदहि जघान ॥ 05.029.08 ॥

त्री<sup>1</sup> । यत्<sup>2</sup> । शता<sup>3</sup> । महिषाणाम्<sup>4</sup> । अघः<sup>5</sup> । माः<sup>6</sup> । त्री<sup>7</sup> । सरांसि<sup>8</sup> । मघवा<sup>9</sup> । सोम्या<sup>10</sup> । अपाः<sup>11</sup> ।  
कारम्<sup>12</sup> । न<sup>13</sup> । विश्वे<sup>14</sup> । अहन्त<sup>15</sup> । देवाः<sup>16</sup> । भरम्<sup>17</sup> । इन्द्राय<sup>18</sup> । यत्<sup>19</sup> । अहिम्<sup>20</sup> । जघान<sup>21</sup> ॥

trī | yat | śatā | mahiṣāṇām | aghaḥ | māḥ | trī | sarāṃsi | magha-vā | somyā | apāḥ |  
kāram | na | viśve | ahvanta | devāḥ | bharam | indrāya | yat | ahim | jaghāna ॥

<sup>2</sup>When <sup>9</sup>the Lord of the plenitude <sup>5</sup>had devoured <sup>6</sup>the flesh <sup>4a</sup>of <sup>1</sup>the three <sup>3</sup>hundred <sup>4b</sup>[bulls of] vastnesses, <sup>2</sup>when <sup>11</sup>he had drunk up <sup>7</sup>the three <sup>8</sup>lakes <sup>10</sup>of the immortalising wine, then <sup>14</sup>all <sup>16</sup>the gods <sup>15</sup>called <sup>12</sup>to the Doer of works, <sup>17</sup>the Bringer of substance <sup>18</sup>for

the God-in-mind <sup>19</sup>so that <sup>21</sup>he slew <sup>20</sup>the Python. [14/270]

उशाना यत्सहस्यैरयातं गृहमिन्द्र जूजुवानेभिरश्वैः ।

वन्वानो अत्र सरथं ययाथ कुत्सेन देवैरवनोर्ह शुष्णं ॥ 05.029.09 ॥

उशाना<sup>1</sup> । यत्<sup>2</sup> । सहस्यैः<sup>3</sup> । अयातम्<sup>4</sup> । गृहम्<sup>5</sup> । इन्द्र<sup>6</sup> । जूजुवानेभिः<sup>7</sup> । अश्वैः<sup>8</sup> ।

वन्वानः<sup>9</sup> । अत्र<sup>10</sup> । सरथम्<sup>11</sup> । ययाथ<sup>12</sup> । कुत्सेन<sup>13</sup> । देवैः<sup>14</sup> । अवनोः<sup>15</sup> । ह<sup>16</sup> । शुष्णम्<sup>17</sup> ॥

uśanā | yat | sahasyaiḥ | ayātam | gr̥ham | indra | jūjuvānebhiḥ | aśvaiḥ |

vanvānaḥ | atra | sa-ratham | yayātha | kutsena | devaiḥ | avanoh | ha | śuṣṇam ॥

<sup>2</sup>When <sup>1</sup>Ushana, soul of desire and <sup>4</sup>thou together sped <sup>5</sup>to thy home, <sup>6</sup>O God-in-Mind, <sup>3</sup>borne by forceful and <sup>7</sup>speeding <sup>8</sup>swiftnesses, <sup>9</sup>conquering <sup>10</sup>here <sup>12</sup>thou didst go <sup>11</sup>in one chariot <sup>13</sup>with Kutsa, the embracer of knowledge and <sup>14</sup>with the gods; <sup>15,16</sup>thou didst conquer <sup>17</sup>Strength that destroys. [14/270]

### [Notes]

In the Veda also we have this image of the human soul and the divine riding in one chariot [sa-ratham] through a great battle to the goal of a high-aspiring [uśanā] effort. But there it is a pure figure and symbol. The Divine is there Indra, the Master of the World of Light and Immortality, the power of divine knowledge which descends to the aid of the human seeker battling with the sons of falsehood, darkness, limitation, mortality; the battle is with spiritual enemies who bar the way to the higher world of our being; and the goal is that plane of vast being resplendent with the light of the supreme Truth and uplifted to the conscious immortality of the perfected soul, of which Indra is the master. The human soul is Kutsa, he who constantly seeks the seer-knowledge, as his name implies, and he is the son of Arjuna or Arjuni, the White One, child of Switra the White Mother; he is, that is to say, the sattwic or purified and light-filled soul which is open to the unbroken glories of the divine knowledge. And when the chariot reaches the end of its journey, the own home [gr̥ham] of Indra, the human Kutsa has grown into such an exact likeness of his divine companion that he can only be distinguished by Sachi, the wife of Indra, because she is “truth-conscious”. The parable is evidently of the inner life of man; it is a figure of the human growing into the likeness of the eternal divine by the increasing illumination of Knowledge. [CWSA Vol. 19 - Essays on the Gita - p. 21-2]

प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः ।

अनासो दस्यूरमृणो वधेन नि दुर्योणे आवृणङ्मृधवाचः ॥ 05.029.10 ॥

प्र<sup>1</sup> । अन्यत्<sup>2</sup> । चक्रम<sup>3</sup> । अवृहः<sup>4</sup> । सूर्यस्य<sup>5</sup> । कुत्साय<sup>6</sup> । अन्यत्<sup>7</sup> । वरिवः<sup>8</sup> । यातवे<sup>9</sup> । अकः<sup>10</sup> ।

अनासः<sup>11</sup> । दस्यून<sup>12</sup> । अमृणः<sup>13</sup> । वधेन<sup>14</sup> । नि<sup>15</sup> । दुर्योणे<sup>16</sup> । आवृणक्<sup>17</sup> । मृधवाचः<sup>18</sup> ॥

pra | anyat | cakram | avṛhaḥ | sūryasya | kutsāya | anyat | varivaḥ | yātave | akaḥ |

anāsaḥ | dasyūn | amṛṇaḥ | vadhena | ni | duryoṇe | avṛṇak | mṛdhra-vācaḥ ॥



<sup>2</sup>One <sup>3</sup>wheel <sup>5</sup>of the illumining Sun <sup>4</sup>thou hadst smitten away <sup>6</sup>for the embracer of knowledge, <sup>7</sup>the other <sup>10</sup>thou madest <sup>9</sup>to move <sup>1</sup>forward <sup>8</sup>towards the supreme good. <sup>13</sup>Thou hast crushed <sup>14</sup>with thy stroke <sup>11</sup>the mouthless <sup>12</sup>Dividers <sup>18</sup>who mar [mr̥dhra] our self-expression [vācaḥ], <sup>17</sup>thou hast cloven them asunder <sup>16</sup>in the gated city. [14/270]

<sup>11</sup> They [Dasyus] have no force of the divine breath or no mouth to speak it, they are *anāsah*. [15/234]

स्तोमासस्त्वा गौरिवीतेरवर्धन्नरंधयो वैदथिनाय पिप्रु ।

आ त्वामृजिश्वा सख्याय चक्रे पचन्पक्तीरपिबः सोममस्य ॥ 05.029.11 ॥

स्तोमासः<sup>1</sup> । त्वा<sup>2</sup> । गौरिवीतेः<sup>3</sup> । अवर्धन्<sup>4</sup> । अरन्धयः<sup>5</sup> । वैदथिनाय<sup>6</sup> । पिप्रुम्<sup>7</sup> ।

आ<sup>8</sup> । त्वाम्<sup>9</sup> । ऋजिश्वा<sup>10</sup> । सख्याय<sup>11</sup> । चक्रे<sup>12</sup> । पचन्<sup>13</sup> । पक्तीः<sup>14</sup> । अपिबः<sup>15</sup> । सोमम्<sup>16</sup> । अस्य<sup>17</sup> ॥

stomāsaḥ | tvā | gauri-vīteḥ | avardhan | arandhayaḥ | vaidathināya | piprum | ā | tvām | ṛjiśvā | sakhyāya | cakre | pacan | paktiḥ | apibaḥ | somam | asya ॥

<sup>1</sup>The affirmations <sup>3</sup>of the Manifester [vīteḥ] of Light [gauri] <sup>4</sup>increased <sup>2</sup>thee and <sup>5</sup>thou madest subject <sup>6</sup>to the Son of Knowledge <sup>7</sup>the demon of the evil satisfactions; <sup>10</sup>the Extender in the straightness <sup>8,12</sup>made <sup>9</sup>thee <sup>11</sup>his comrade, — <sup>13</sup>thou didst perfect <sup>14</sup>his ripenesses and <sup>15</sup>thou drankest <sup>17</sup>of his <sup>16</sup>delight. [14/270]

<sup>3</sup> Gaurivītiḥ - Name of Rishi of this Hymn; <sup>6</sup> Vaidathin - son of Vidathi; <sup>10</sup> Rjiśvā - Name of Rishi/King

नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चत्यर्कैः ।

गव्यं चिदूर्वमपिधानवंतं तं चिन्नरः शशमाना अप ब्रन् ॥ 05.029.12 ॥

नवग्वासः<sup>1</sup> । सुतसोमासः<sup>2</sup> । इन्द्रम्<sup>3</sup> । दशग्वासः<sup>4</sup> । अभि<sup>5</sup> । अर्चन्ति<sup>6</sup> । अर्कैः<sup>7</sup> ।

गव्यम्<sup>8</sup> । चित्<sup>9</sup> । ऊर्वम्<sup>10</sup> । अपिधानस्वन्तम्<sup>11</sup> । तम्<sup>12</sup> । चित्<sup>13</sup> । नरः<sup>14</sup> । शशमानाः<sup>15</sup> । अप<sup>16</sup> । ब्रन्<sup>17</sup> ॥

nava-gvāsaḥ | suta-somāsaḥ | indram | daśa-gvāsaḥ | abhi | arcanti | arkaiḥ | gavyam | cit | ūrvam | apidhāna-vantam | tam | cit | naraḥ | śaśamānāḥ | apa | vran ॥

<sup>1</sup>They of the nine [nava] radiances [gvāsaḥ] <sup>2</sup>when they have pressed out [suta] the Wine [somāsaḥ] and <sup>4</sup>they of the ten <sup>5,6</sup>illumine in them <sup>3</sup>God-in-mind <sup>7</sup>by their hymnings; <sup>15</sup>they accomplish the work, <sup>16,17</sup>they uncover <sup>13</sup>even <sup>12</sup>that <sup>10</sup>vastness <sup>8</sup>of the Light <sup>11</sup>over which there is a lid. [14/270]

### [Notes]

[T]he Angirases kindle it [the flame] 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]

In other words, it is when the nine-months' sacrifice is prolonged through the tenth, it is

when the Navagwas become the ten Dashagwas by the seven-headed thought of Ayasya, the tenth Rishi, that the Sun is found and the luminous world of Swar in which we possess the truth of the one universal Deva, is disclosed and conquered. [15/177]

The Panis also 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*, or sometimes in a significant phrase, *gavyam ūrvam*, literally the cowness or in the other sense of *go* “the luminous wideness”, the vast wealth of the shining herds. [15/140-1]

The Veda speaks of the Truth hidden [apidhāna-vantam] by a Truth where the Sun looses his horses from his car and there all the myriad rays [gavyam] are drawn together into One and that was considered the goal. The Isha Upanishad also speaks of the golden lid hiding [apidhāna-vantam] the face of the Truth by removing [apa vran] which the Law of the Truth is seen and the highest knowledge in which the One Purusha is known (*so’ham asmi*) is described as the *kalyāṇatama* form of the Sun. All this seems to refer to the supramental states of which the Sun is the symbol. [CWSA-Letters on Yoga-II, 29/423-4]

कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ ।

या चो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥ 05.029.13 ॥

कथो<sup>1</sup> इति । नु<sup>2</sup> । ते<sup>3</sup> । परि<sup>4</sup> । चराणि<sup>5</sup> । विद्वान्<sup>6</sup> । वीर्या<sup>7</sup> । मघवन्<sup>8</sup> । या<sup>9</sup> । चकर्थ<sup>10</sup> ।

या<sup>11</sup> । चो<sup>12</sup> इति । नु<sup>13</sup> । नव्या<sup>14</sup> । कृणवः<sup>15</sup> । शविष्ठ<sup>16</sup> । प्र<sup>17</sup> । इत्<sup>18</sup> । ऊं<sup>19</sup> इति । ता<sup>20</sup> । ते<sup>21</sup> । विदथेषु<sup>22</sup> । ब्रवाम<sup>23</sup> ॥

katho iti | nu | te | pari | carāṇi | vidvān | vīryā | magha-van | yā | cakartha |

yā | co iti | nu | navyā | kṛṇavaḥ | śaviṣṭha | pra | it | ūṃ iti | tā | te | vidatheṣu | bravāma ॥

<sup>1</sup>How <sup>5a</sup>shall I <sup>6</sup>with knowledge <sup>4,5b</sup>serve <sup>7</sup>the mightinesses <sup>9</sup>that <sup>10</sup>thou hast done, <sup>8</sup>O Lord of plenitude? yea, <sup>12</sup>and <sup>11</sup>these <sup>14</sup>new <sup>15</sup>works also that thou wouldst do, <sup>16</sup>O brilliant Strength, <sup>17,23</sup>we would bring out by speech <sup>22</sup>the comings to us of the knowledge. [14/270]

एता विश्वा चकृवाँ इंद्र भूर्यपरीतो जनुषा वीर्येण ।

या चिन्नु वज्रिन्कृणवो दधृष्वान ते वर्ता तविष्या अस्ति तस्याः ॥ 05.029.14 ॥

एता<sup>1</sup> । विश्वा<sup>2</sup> । चकृव्वा<sup>3</sup> । इंद्र<sup>4</sup> । भूरि<sup>5</sup> । अपरिऽइतः<sup>6</sup> । जनुषा<sup>7</sup> । वीर्येण<sup>8</sup> ।

या<sup>9</sup> । चित्<sup>10</sup> । नु<sup>11</sup> । वज्रिन्<sup>12</sup> । कृणवः<sup>13</sup> । दधृष्वान्<sup>14</sup> । न<sup>15</sup> । ते<sup>16</sup> । वर्ता<sup>17</sup> । तविष्याः<sup>18</sup> । अस्ति<sup>19</sup> । तस्याः<sup>20</sup> ॥

etā | viśvā | cakṛ-vān | indra | bhūri | apari-itaḥ | januṣā | vīryeṇa |

yā | cit | nu | vajrin | kṛṇavaḥ | dadhrṣvān | na | te | vartā | taviṣyāḥ | asti | tasyāḥ ॥

<sup>2</sup>All <sup>1</sup>these <sup>5</sup>many things <sup>3</sup>thou hast done, <sup>4</sup>O Lord-in-Mind, and <sup>7</sup>even in thy birth <sup>6</sup>wast unassailable <sup>8</sup>in thy puissance; and <sup>11</sup>now <sup>13</sup>the deeds thou wouldst do <sup>14</sup>in thy violence, <sup>12</sup>O hurler of the thunder-flash, <sup>19</sup>there is <sup>15</sup>none <sup>17</sup>that shall prevent, <sup>15</sup>nor <sup>17</sup>any hedger-in <sup>20</sup>of that <sup>18</sup>energy. [14/270]

इंद्रं ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म ।

वस्त्रेव भद्रा सुकृता वसू रथं न धीरः स्वपा अतक्षं ॥ 05.029.15 ॥

इन्द्र<sup>1</sup> । ब्रह्म<sup>2</sup> । क्रियमाणा<sup>3</sup> । जुषस्व<sup>4</sup> । या<sup>5</sup> । ते<sup>6</sup> । शविष्ठ<sup>7</sup> । नव्याः<sup>8</sup> । अकर्म<sup>9</sup> ।

वस्त्राऽइव<sup>10</sup> । भद्रा<sup>11</sup> । सुकृता<sup>12</sup> । वसुऽयुः<sup>13</sup> । रथम्<sup>14</sup> । न<sup>15</sup> । धीरः<sup>16</sup> । सुऽअपाः<sup>17</sup> । अतक्षम्<sup>18</sup> ॥

indra । brahma । kriyamāṇā । juṣasva । yā । te । śaviṣṭha । navyāḥ । akarma ।  
vastrā-iva । bhadra । su-kṛtā । vasu-yuḥ । ratham । na । dhīraḥ । su-apāḥ । atakṣam ॥

<sup>1</sup>O Power-in-Mind, <sup>4</sup>cleave <sup>2</sup>to these thoughts of my soul <sup>3</sup>even while I shape them into form,  
<sup>8</sup>they are the new thoughts <sup>5</sup>that <sup>9</sup>we have shaped <sup>6</sup>for thee, <sup>7</sup>O thou flashing Force. <sup>13</sup>I,  
desiring [yuḥ] substance [vasu], <sup>16</sup>accomplished in thought, <sup>17</sup>perfected [su] in works [apāḥ],  
<sup>18</sup>have fashioned them <sup>6</sup>for thee <sup>10b</sup>as [iva] <sup>11</sup>happy <sup>10a</sup>robes [vastrā] <sup>17</sup>well [su] made [kṛtā] and  
<sup>15</sup>as <sup>14</sup>a chariot. [14/271]

## SUKTA 30

क्व स्य वीरः को अपश्यदिद्रं सुखरथमीयमानं हरिभ्यां ।

यो राया वज्री सुतसोममिच्छंतदोको गन्ता पुरुहूत ऊती ॥ 05.030.01 ॥

क्व<sup>1</sup> । स्यः<sup>2</sup> । वीरः<sup>3</sup> । कः<sup>4</sup> । अपश्यत्<sup>5</sup> । इन्द्रम्<sup>6</sup> । सुखरथम्<sup>7</sup> । ईयमानम्<sup>8</sup> । हरिभ्याम्<sup>9</sup> ।

यः<sup>10</sup> । राया<sup>11</sup> । वज्री<sup>12</sup> । सुतसोमम्<sup>13</sup> । इच्छन्<sup>14</sup> । तत्<sup>15</sup> । ओकः<sup>16</sup> । गन्ता<sup>17</sup> । पुरुहूतः<sup>18</sup> । ऊती<sup>19</sup> ॥

kva | syaḥ | vīraḥ | kaḥ | apaśyat | indram | sukha-ratham | īyamānam | hari-bhyām |  
yaḥ | rāyā | vajrī | suta-somam | icchan | tat | okaḥ | gantā | puru-hūtaḥ | ūtī ॥

<sup>1</sup>Where is <sup>2</sup>that <sup>3</sup>hero-strength? <sup>4</sup>Who <sup>5</sup>has seen <sup>6</sup>God-in-mind <sup>8</sup>moving <sup>9</sup>with his bright pair  
<sup>7</sup>in his happy chariot? <sup>10</sup>for he <sup>14</sup>desires <sup>13</sup>the soul that has pressed out [suta] the wine of  
delight [somam] and to him <sup>12</sup>the lord of lightnings, <sup>18</sup>to whom rises the manifold [puru] call  
[hūtaḥ], <sup>17</sup>comes <sup>19</sup>with increase <sup>16</sup>to his dwelling-place. [14/271]

अवाचचक्षं पदमस्य सस्वरुग्रं निधातुस्त्वायमिच्छन् ।

अपृच्छमन्याँ उत ते म आहुरिद्रं नरो बुबुधाना अशेम ॥ 05.030.02 ॥

अव<sup>1</sup> । अचचक्षम्<sup>2</sup> । पदम्<sup>3</sup> । अस्य<sup>4</sup> । सस्वः<sup>5</sup> । उग्रम्<sup>6</sup> । निधातुः<sup>7</sup> । अनु<sup>8</sup> । आयम्<sup>9</sup> । इच्छन्<sup>10</sup> ।

अपृच्छम्<sup>11</sup> । अन्यान्<sup>12</sup> । उत<sup>13</sup> । ते<sup>14</sup> । मे<sup>15</sup> । आहुः<sup>16</sup> । इन्द्रम्<sup>17</sup> । नरः<sup>18</sup> । बुबुधानाः<sup>19</sup> । अशेम<sup>20</sup> ॥

ava | acacakṣam | padam | asya | sasvaḥ | ugram | ni-dhātuḥ | anu | āyam | icchan |  
apṛccam | anyān | uta | te | me | āhuḥ | indram | naraḥ | bubudhānāḥ | aśema ॥

<sup>1,2</sup>I saw far-off <sup>4</sup>his <sup>5</sup>world which keeps the solar light, <sup>6</sup>even the intensity <sup>3</sup>of his seat <sup>7</sup>who is  
the Establisher of things; <sup>8</sup>then <sup>10</sup>I desired and <sup>9</sup>went forth to seek. <sup>11</sup>I asked <sup>12</sup>of others <sup>13</sup>and  
<sup>14</sup>they <sup>16</sup>said <sup>15</sup>to me: “<sup>19a</sup>When <sup>18</sup>we souls of men <sup>19b</sup>awake, <sup>20</sup>then may we possess <sup>17</sup>God-in-  
mind.” [14/271]

<sup>3</sup> abode (8.102.14) or plane (4.5.5)

<sup>6</sup> fierce (6.16.39) or forceful (3.26.5)

प्र नु वयं सुते या ते कृतानीद्रं ब्रवाम यानि नो जुजोषः ।

वेददविद्वांष्टृणवच्च विद्वान्वहतेऽयं मघवा सर्वसेनः ॥ 05.030.03 ॥

प्र<sup>1</sup> । नु<sup>2</sup> । वयम्<sup>3</sup> । सुते<sup>4</sup> । या<sup>5</sup> । ते<sup>6</sup> । कृतानि<sup>7</sup> । इन्द्र<sup>8</sup> । ब्रवाम<sup>9</sup> । यानि<sup>10</sup> । नः<sup>11</sup> । जुजोषः<sup>12</sup> ।

वेदत्<sup>13</sup> । अविद्वान्<sup>14</sup> । शृणवत्<sup>15</sup> । च<sup>16</sup> । विद्वान्<sup>17</sup> । वहते<sup>18</sup> । अयम्<sup>19</sup> । मघवा<sup>20</sup> । सर्वसेनः<sup>21</sup> ॥

pra | nu | vayam | sute | yā | te | kṛtāni | indra | bravāma | yāni | naḥ | jujoṣaḥ |  
vedat | avidvān | śṛṇavat | ca | vidvān | vahate | ayam | magha-vā | sarva-senaḥ ॥

Nay, <sup>3,1,9</sup>let us declare <sup>2</sup>now <sup>4</sup>in this pressing-out of the Wine, <sup>5</sup>all the things that <sup>6</sup>thou <sup>7</sup>hast  
done, <sup>10</sup>even all that <sup>12</sup>thou cleavest to <sup>11</sup>in us; <sup>13a</sup>let <sup>14</sup>him that knoweth not, <sup>13b</sup>come by the  
knowledge <sup>16</sup>and <sup>15a</sup>let <sup>17</sup>him that knows <sup>15b</sup>hear it in his soul. <sup>19a</sup>Lo, <sup>20</sup>the lord of the  
plenitudes <sup>19b</sup>who <sup>18</sup>comes driving <sup>21</sup>with all his armies! [14/271]

स्थिरं मनश्चकृषे जात इन्द्र वेणीदेको युधये भूयसश्चित् ।

अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्त्रियाणां ॥ 05.030.04 ॥

स्थिरम्<sup>1</sup> । मनः<sup>2</sup> । चकृषे<sup>3</sup> । जातः<sup>4</sup> । इन्द्र<sup>5</sup> । वेणि<sup>6</sup> । इत्<sup>7</sup> । एकः<sup>8</sup> । युधये<sup>9</sup> । भूयसः<sup>10</sup> । चित्<sup>11</sup> ।  
अश्मानम्<sup>12</sup> । चित्<sup>13</sup> । शवसा<sup>14</sup> । दिद्युतः<sup>15</sup> । वि<sup>16</sup> । विदः<sup>17</sup> । गवाम्<sup>18</sup> । ऊर्वम्<sup>19</sup> । उस्त्रियाणाम्<sup>20</sup> ॥

sthiram | manah | cakrṣe | jātaḥ | indra | veṣi | it | ekaḥ | yudhaye | bhūyasaḥ | cit |  
aśmānam | cit | śavasā | didyutaḥ | vi | vidaḥ | gavām | ūrvam | usriyāṇām ॥

<sup>4</sup>In thy birth, <sup>5</sup>O Indra, <sup>3</sup>thou makest <sup>1</sup>firm <sup>2</sup>the mind and <sup>6</sup>goest forth <sup>9</sup>to war <sup>8</sup>one <sup>10</sup>against many; and <sup>16,15a</sup>thou hast opened <sup>13</sup>the very <sup>12</sup>Rock <sup>15b</sup>to light <sup>14</sup>by thy flashing strength and <sup>17</sup>thou hast found <sup>19</sup>the wideness <sup>18</sup>of the radiances, <sup>20</sup>the shining herds. [14/271]

परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।

अतश्चिदिद्रादभयंत देवा विश्वा अपो अजयद्दासपत्नीः ॥ 05.030.05 ॥

परः<sup>1</sup> । यत्<sup>2</sup> । त्वम्<sup>3</sup> । परमः<sup>4</sup> । आऽजनिष्ठाः<sup>5</sup> । पराऽवति<sup>6</sup> । श्रुत्यम्<sup>7</sup> । नाम<sup>8</sup> । बिभ्रत्<sup>9</sup> ।  
अतः<sup>10</sup> । चित्<sup>11</sup> । इन्द्रात्<sup>12</sup> । अभयन्त<sup>13</sup> । देवाः<sup>14</sup> । विश्वाः<sup>15</sup> । अपः<sup>16</sup> । अजयत्<sup>17</sup> । दासऽपत्नीः<sup>18</sup> ॥

paraḥ | yat | tvam | paramaḥ | ā-janiṣṭhāḥ | parā-vati | śrutyam | nāma | bibhrat |  
ataḥ | cit | indrāt | abhayanta | devāḥ | viśvāḥ | apaḥ | ajayat | dāsa-patnīḥ ॥

<sup>2</sup>When <sup>1</sup>beyond <sup>6</sup>in the highest <sup>4</sup>supreme <sup>5</sup>thou tookst thy birth <sup>9</sup>bearing <sup>8</sup>thy Name <sup>7</sup>of inspiration, <sup>10,11</sup>from that moment <sup>14</sup>the gods <sup>13</sup>had awe <sup>12</sup>of the Puissant One; <sup>17</sup>he conquered <sup>15</sup>all these <sup>16</sup>waters <sup>18</sup>that had the Divider for their lord. [14/271]

<sup>18</sup>The Rivers and Dawns when in the possession of Vritra or Vala are described as dāsapatnīḥ; by the action of the gods they become aryapatnīḥ, they become the helpmates of the Aryan. [15/240]

तुभ्येदेते मरुतः सुशेवा अर्चत्यर्कं सुन्वत्यंधः ।

अहिमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिद्रः ॥ 05.030.06 ॥

तुभ्य<sup>1</sup> । इत्<sup>2</sup> । एते<sup>3</sup> । मरुतः<sup>4</sup> । सुऽशेवाः<sup>5</sup> । अर्चन्ति<sup>6</sup> । अर्कम्<sup>7</sup> । सुन्वन्ति<sup>8</sup> । अन्धः<sup>9</sup> ।  
अहिम्<sup>10</sup> । ओहानम्<sup>11</sup> । अपः<sup>12</sup> । आऽशयानम्<sup>13</sup> । प्र<sup>14</sup> । मायाभिः<sup>15</sup> । मायिनम्<sup>16</sup> । सक्षत्<sup>17</sup> । इन्द्रः<sup>18</sup> ॥

tubhya | it | ete | marutaḥ | su-śevāḥ | arcanti | arkam | sunvanti | andhaḥ |  
ahim | ohānam | apaḥ | ā-śayānam | pra | māyābhiḥ | māyīnam | sakṣat | indraḥ ॥

<sup>1</sup>For thee [<sup>2</sup>alone - 5.12.2] <sup>3</sup>these <sup>4</sup>Thought-Powers <sup>6</sup>chant <sup>7</sup>their hymn of illumination and <sup>8</sup>they press out <sup>9</sup>the food <sup>5</sup>of delight. <sup>18</sup>God-in-Mind <sup>17</sup>prevailed against <sup>10</sup>the Serpent <sup>13</sup>that lies <sup>11</sup>coiling <sup>12</sup>against the waters; <sup>15</sup>by his own creations of knowledge <sup>14,17</sup>he overcame <sup>16</sup>the weaver of illusions. [14/271]

वि षू मृधो जनुषा दानमिन्वन्नहन्गवा मघवन्त्संचकानः ।

अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥ 05.030.07 ॥

वि<sup>1</sup> । सु<sup>2</sup> । मृधः<sup>3</sup> । जनुषा<sup>4</sup> । दानम्<sup>5</sup> । इन्वन्<sup>6</sup> । अहन्<sup>7</sup> । गवा<sup>8</sup> । मघऽवन्<sup>9</sup> । सम्ऽचकानः<sup>10</sup> ।  
अत्र<sup>11</sup> । दासस्य<sup>12</sup> । नमुचेः<sup>13</sup> । शिरः<sup>14</sup> । यत्<sup>15</sup> । अवर्तयः<sup>16</sup> । मनवे<sup>17</sup> । गातुम्<sup>18</sup> । इच्छन्<sup>19</sup> ॥

vi | su | mṛdhaḥ | januṣā | dānam | invan | ahan | gavā | magha-van | sam-cakānaḥ |  
atra | dāsasya | namuceḥ | śiraḥ | yat | avartayaḥ | manave | gātum | icchan ॥

<sup>4</sup>At thy birth <sup>1,7</sup>thou didst scatter <sup>2</sup>utterly <sup>3</sup>the hurters, <sup>5</sup>the divider,—<sup>10</sup>in thy high desire <sup>7</sup>thou  
slewest him <sup>8</sup>with light, <sup>9</sup>O lord of the plenitudes, <sup>15</sup>when <sup>11</sup>here <sup>16</sup>thou sentest rolling <sup>14</sup>the  
head <sup>13</sup>of Namuchi <sup>12</sup>the destroyer, <sup>19</sup>desiring <sup>18</sup>a path <sup>17</sup>for man's journey. [14/272]

युजं हि मामकृथा आदिदिद्र शिरो दासस्य नमुचेर्मथायन् ।

अश्मानं चित्स्वर्यं वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥ 05.030.08 ॥

युजम्<sup>1</sup> । हि<sup>2</sup> । माम्<sup>3</sup> । अकृथाः<sup>4</sup> । आत्<sup>5</sup> । इत्<sup>6</sup> । इन्द्र<sup>7</sup> । शिरः<sup>8</sup> । दासस्य<sup>9</sup> । नमुचेः<sup>10</sup> । मथायन्<sup>11</sup> ।  
अश्मानम्<sup>12</sup> । चित्<sup>13</sup> । स्वर्यम्<sup>14</sup> । वर्तमानम्<sup>15</sup> । प्र<sup>16</sup> । चक्रियाऽइव<sup>17</sup> । रोदसी<sup>18</sup> इति । मरुत्<sup>19</sup>भ्यः<sup>19</sup> ॥

yujam | hi | mām | akṛthāḥ | āt | it | indra | śiraḥ | dāsasya | namuceḥ | mathāyan |  
aśmānam | cit | svaryam | vartamānam | pra | cakriyā-iva | rodasī iti | marut-bhyaḥ ॥

<sup>5</sup>Then <sup>6</sup>indeed <sup>4</sup>thou madest <sup>3</sup>me <sup>1</sup>the comrade of thy battle, <sup>11</sup>when thou didst crush <sup>8</sup>the  
head <sup>10</sup>of Namuchi <sup>9</sup>the destroyer and <sup>16,15</sup>thou setst in action <sup>12</sup>thy thunderstone <sup>14</sup>that comes  
to us from thy luminous world and <sup>4</sup>madest <sup>18</sup>heaven and earth <sup>17</sup>like [iva] two wheels (or  
wheelpaths) [cakriyā] <sup>19</sup>for the thought-gods. [14/272]

<sup>14</sup>that is of the sun-world (1.61.6); The thunderbolt of Indra is called the heavenly stone, svaryam aśmānam;  
its light, that is to say, is the light from this world of the solar splendours. [15/149]

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।

अंतर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिद्रः ॥ 05.030.09 ॥

स्त्रियः<sup>1</sup> । हि<sup>2</sup> । दासः<sup>3</sup> । आयुधानि<sup>4</sup> । चक्रे<sup>5</sup> । किम्<sup>6</sup> । मा<sup>7</sup> । करन्<sup>8</sup> । अबलाः<sup>9</sup> । अस्य<sup>10</sup> । सेनाः<sup>11</sup> ।  
अन्तः<sup>12</sup> । हि<sup>13</sup> । अख्यत्<sup>14</sup> । उभे<sup>15</sup> । अस्य<sup>16</sup> । धेने<sup>17</sup> । अथ<sup>18</sup> । उप<sup>19</sup> । प्र<sup>20</sup> । ऐत्<sup>21</sup> । युधये<sup>22</sup> । दस्युम्<sup>23</sup> । इन्द्रः<sup>24</sup> ॥

striyaḥ | hi | dāsaḥ | āyudhāni | cakre | kim | mā | karan | abalāḥ | asya | senāḥ |  
antaḥ | hi | akhyat | ubhe | asya | dhene | atha | upa | pra | ait | yudhaye | dasyum | indraḥ ॥

<sup>3</sup>The Destroyer <sup>5</sup>made <sup>1</sup>of women <sup>4</sup>the weapons of his warfare and <sup>6</sup>what <sup>8a</sup>shall <sup>10</sup>his  
<sup>9</sup>strengthless <sup>11</sup>armies <sup>8b</sup>do <sup>7</sup>to me? <sup>12</sup>Between <sup>15</sup>both <sup>17</sup>the two streams [heaven and earth of  
the preceding verse?] <sup>16</sup>of this being <sup>24</sup>God-in-mind <sup>14</sup>was manifested; <sup>18</sup>then <sup>19,21</sup>he moved  
<sup>20</sup>forth <sup>22</sup>to battle <sup>23</sup>with the Destroyer. [14/272]

समत्र गावोऽभितोऽनवन्तेहेह वत्सैर्वियुता यदासन् ।

सं ता इन्द्रो असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥ 05.030.10 ॥

सम्<sup>1</sup> । अत्र<sup>2</sup> । गावः<sup>3</sup> । अभितः<sup>4</sup> । अनवन्त<sup>5</sup> । इहऽइह<sup>6</sup> । वत्सैः<sup>7</sup> । विऽयुताः<sup>8</sup> । यत्<sup>9</sup> । आसन्<sup>10</sup> ।  
सम्<sup>11</sup> । ताः<sup>12</sup> । इन्द्रः<sup>13</sup> । असृजत्<sup>14</sup> । अस्य<sup>15</sup> । शाकैः<sup>16</sup> । यत्<sup>17</sup> । ईम्<sup>18</sup> । सोमासः<sup>19</sup> । सुऽसुताः<sup>20</sup> । अमन्दन्<sup>21</sup> ॥

sam | atra | gāvaḥ | abhitaḥ | anavanta | iha-ihā | vatsaiḥ | vi-yutāḥ | yat | āsan |  
sam | tāḥ | indraḥ | asṛjat | asya | śākaiḥ | yat | īm | somāsaḥ | su-sutāḥ | amandan ॥

<sup>2</sup>Here <sup>3</sup>the luminous mothers <sup>1,5</sup>moved and came together, <sup>9</sup>for <sup>10</sup>they were <sup>4</sup>roaming <sup>6</sup>hither and thither [<sup>4</sup>all around (4.1.14), on every side (4.50.3)] <sup>8</sup>divorced <sup>7</sup>from their offspring;  
<sup>13</sup>God-in-mind <sup>15</sup>by his <sup>16</sup>acts of puissance <sup>14a</sup>made <sup>12</sup>them <sup>11,14b</sup>firmly to cohere <sup>17</sup>when  
<sup>20</sup>perfect outpourings <sup>19</sup>of the wine of delight <sup>21a</sup>had filled <sup>18</sup>him <sup>21b</sup>with their ecstasy. [14/272]

### [Notes]

See - "He is the shining calf [vatsaḥ] who wanders [abhitaḥ, iha-ihā] and finds none to bind him [vi-yutāḥ] here, to one who lauds him he manifests the mother." [8.72.5 - 16/370]

The Cow usually means the Higher Consciousness. Perhaps the calf indicates the truth of the higher consciousness in the physical. [CWSA Vol. 30 - Letters of Yoga-III, p. 165]

यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीवृषभः सादनेषु ।

पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्त्रियाणां ॥ 05.030.11 ॥

यत्<sup>1</sup> । ईम्<sup>2</sup> । सोमाः<sup>3</sup> । बभ्रुधूताः<sup>4</sup> । अमन्दन्<sup>5</sup> । अरोरवीत्<sup>6</sup> । वृषभः<sup>7</sup> । सादनेषु<sup>8</sup> ।  
पुरम्दरः<sup>9</sup> । पपिस्वान्<sup>10</sup> । इन्द्रः<sup>11</sup> । अस्य<sup>12</sup> । पुनः<sup>13</sup> । गवाम्<sup>14</sup> । अददात्<sup>15</sup> । उस्त्रियाणाम्<sup>16</sup> ॥

yat | īm | somāḥ | babhru-dhūtāḥ | amandan | aroravīt | vṛṣabhaḥ | sadaneṣu |  
puram-daraḥ | papi-vān | indraḥ | asya | punaḥ | gavām | adadāt | usriyāṇām ॥

<sup>1</sup>When <sup>3</sup>the wine-pourings <sup>4</sup>set streaming [dhūtāḥ] by the Tawny One [babhru] <sup>5a</sup>had made  
<sup>2</sup>him <sup>5b</sup>drunken with their ecstasy, <sup>7</sup>the Bull <sup>6</sup>roared aloud <sup>8</sup>in his dwelling-places; <sup>11</sup>God-in-Mind, <sup>9</sup>the render-open [daraḥ] of our cities [puram], <sup>10</sup>drank <sup>12</sup>of this and <sup>15</sup>gave <sup>13</sup>back <sup>16</sup>the shining cows, <sup>14</sup>the radiant herds. [14/272]

भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा ।

ऋणञ्चयस्य प्रयता मघानि प्रत्यग्रभीष्म नृत्तमस्य नृणां ॥ 05.030.12 ॥

भद्रम्<sup>1</sup> । इदम्<sup>2</sup> । रुशमाः<sup>3</sup> । अग्ने<sup>4</sup> । अक्रन्<sup>5</sup> । गवाम्<sup>6</sup> । चत्वारि<sup>7</sup> । ददतः<sup>8</sup> । सहस्रा<sup>9</sup> ।  
ऋणम्चयस्य<sup>10</sup> । प्रयता<sup>11</sup> । मघानि<sup>12</sup> । प्रति<sup>13</sup> । अग्रभीष्म<sup>14</sup> । नृत्तमस्य<sup>15</sup> । नृणाम्<sup>16</sup> ॥

bhadram | idam | ruśamāḥ | agne | akran | gavām | catvāri | dadataḥ | sahasrā |  
ṛṇam-cayasya | pra-yatā | maghāni | prati | agrabhīṣma | nṛ-tamasya | nṛṇām ॥

<sup>4</sup>O God-Will, <sup>1a</sup>a happy <sup>5a</sup>work <sup>2</sup>was this that <sup>3</sup>thy ruddy powers <sup>5b</sup>did <sup>8</sup>who gave unto us <sup>7</sup>the four <sup>9</sup>thousands <sup>6</sup>of the shining kine, and <sup>13,14</sup>we took from the hands <sup>15</sup>of the strongest <sup>16</sup>of Active Souls <sup>10</sup>from [Indra] the Discerner [cayasya] of the Movement [ṛṇam] <sup>12</sup>the fullnesses <sup>11</sup>that he extended unto us. [14/272]

सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने ।

तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः ॥ 05.030.13 ॥



सुपेशसम्<sup>1</sup> । मा<sup>2</sup> । अव<sup>3</sup> । सृजन्ति<sup>4</sup> । अस्तम्<sup>5</sup> । गवाम्<sup>6</sup> । सहस्रैः<sup>7</sup> । रुशमासः<sup>8</sup> । अग्ने<sup>9</sup> ।  
तीव्राः<sup>10</sup> । इन्द्रम्<sup>11</sup> । अममन्दुः<sup>12</sup> । सुतासः<sup>13</sup> । अक्तोः<sup>14</sup> । विडउष्टौ<sup>15</sup> । परिडतकम्यायाः<sup>16</sup> ॥

su-peśasam | mā | ava | sṛjanti | astam | gavām | sahasraiḥ | ruśamāsaḥ | agne |  
tīvraḥ | indram | amamanduḥ | sutāsaḥ | aktoḥ | vi-uṣṭau | pari-takmyāyāḥ ॥

<sup>9</sup>O God-Will, <sup>8</sup>thy ruddy powers <sup>1</sup>gave me perfect form and <sup>3,4</sup>released <sup>2</sup>me <sup>5</sup>to my Home  
<sup>7</sup>with the thousands <sup>6</sup>of thy cattle; <sup>10</sup>for the intense <sup>13</sup>juices of the wine <sup>12</sup>had intoxicated <sup>11</sup>the  
God-Mind <sup>15</sup>in the dawning <sup>14</sup>of the Night <sup>16</sup>that circumscribes. [14/272]

औच्छत्सा रात्री परितकम्या याँ ऋणंचये राजनि रुशमानां ।

अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥ 05.030.14 ॥

औच्छत्<sup>1</sup> । सा<sup>2</sup> । रात्री<sup>3</sup> । परिडतकम्या<sup>4</sup> । या<sup>5</sup> । ऋणम्<sup>6</sup>चये<sup>7</sup> । राजनि<sup>8</sup> । रुशमानाम्<sup>9</sup> ।  
अत्यः<sup>9</sup> । न<sup>10</sup> । वाजी<sup>11</sup> । रघुः<sup>12</sup> । अज्यमानः<sup>13</sup> । बभ्रुः<sup>14</sup> । चत्वारि<sup>15</sup> । असनत्<sup>16</sup> । सहस्रा<sup>17</sup> ॥

aucchat | sā | rātrī | pari-takmyā | yā | ṛṇam-caye | rājani | ruśamānām |  
atyah | na | vājī | raghuḥ | ajyamānaḥ | babhruḥ | catvāri | asanat | sahasrā ॥

<sup>1</sup>Out broke into dawn <sup>3</sup>the Night <sup>5</sup>that <sup>4</sup>circumscribes, <sup>6</sup>because of the Discerner [caye] of the  
Movement [ṛṇam], <sup>7</sup>the King <sup>8</sup>of his ruddy powers. <sup>10</sup>Like <sup>11</sup>a horse <sup>13</sup>driven <sup>12</sup>swiftly <sup>9</sup>in its  
gallop, <sup>14</sup>the Ruddy One <sup>16</sup>conquered <sup>15</sup>his fourfold <sup>17</sup>thousands. [14/272]

### [Notes]

It was the conquest [asanat] of the powers of the circumscribing Night *rātrī*  
*paritakmyā* (V.30.14), Vritras, Sambaras and Valas, the Titans, Giants, Pythons, subconscious  
Powers who hold the light and the force in themselves, in their cities of darkness and  
illusion, but can neither use it aright nor will give it up to man, the mental being. Their  
ignorance, evil and limitation have not merely to be cut away from us, but broken up and  
into [aucchat] and made to yield up the secret of light and good and infinity. [15/190]

चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वाग्ने ।

घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः ॥ 05.030.15 ॥

चतुःसहस्रम्<sup>1</sup> । गव्यस्य<sup>2</sup> । पश्वः<sup>3</sup> । प्रति<sup>4</sup> । अग्रभीष्म<sup>5</sup> । रुशमेषु<sup>6</sup> । अग्ने<sup>7</sup> ।  
घर्मः<sup>8</sup> । चित्<sup>9</sup> । तप्तः<sup>10</sup> । प्रवृजे<sup>11</sup> । यः<sup>12</sup> । आसीत्<sup>13</sup> । अयस्मयः<sup>14</sup> । तम्<sup>15</sup> । ऊं<sup>16</sup> इति । आदाम<sup>17</sup> । विप्राः<sup>18</sup> ॥

catuḥ-sahasram | gavyasya | paśvaḥ | prati | agrabhiṣma | ruśameṣu | agne |  
gharmaḥ | cit | taptaḥ | pra-vṛje | yaḥ | āsīt | ayasmayaḥ | tam | ūm iti | ādāma | viprāḥ ॥

<sup>1</sup>Four times [catuḥ] a thousand [sahasram] <sup>2</sup>of the luminous <sup>3</sup>cattle <sup>4,5</sup>we have taken <sup>6</sup>from  
thy ruddy powers, <sup>7</sup>O God-Will; and <sup>10</sup>this heated <sup>8</sup>clarity <sup>12</sup>that <sup>13</sup>was <sup>11</sup>for the intensifying of  
our strength,—<sup>14</sup>of the thunderstone [metallic - MW] is its heat,—<sup>15</sup>that <sup>16</sup>too <sup>17</sup>let us take,  
<sup>18</sup>O minds illumined. [14/273]



## SUKTA 31

इंद्रो रथाय प्रवतं कृणोति यमध्यस्थान्मघवा वाजयंतं ।

यूथेव पश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषासन् ॥ 05.031.01 ॥

इन्द्रः<sup>1</sup> । रथाय<sup>2</sup> । प्रवतम्<sup>3</sup> । कृणोति<sup>4</sup> । यम्<sup>5</sup> । अधिऽअस्थात्<sup>6</sup> । मघऽवा<sup>7</sup> । वाजऽयन्तम्<sup>8</sup> ।  
यूथाऽइव<sup>9</sup> । पश्वः<sup>10</sup> । वि<sup>11</sup> । उनोति<sup>12</sup> । गोपाः<sup>13</sup> । अरिष्टः<sup>14</sup> । याति<sup>15</sup> । प्रथमः<sup>16</sup> । सिषासन्<sup>17</sup> ॥

indrah | rathāya | pra-vatam | kṛṇoti | yam | adhi-asthāt | magha-vā | vāja-yantam |  
yūthā-iva | paśvaḥ | vi | unoti | gopāḥ | ariṣṭaḥ | yāti | prathamah | sisāsan ॥

<sup>1</sup>God-in-Mind <sup>4</sup>maketh him <sup>3</sup>a steep descent <sup>2</sup>for the chariot of his action <sup>6</sup>when he stands  
[asthāt] upon [adhi] <sup>5</sup>it, <sup>7</sup>lord of the plenitudes, <sup>8</sup>in its movement towards fullness; <sup>9b</sup>as [iva]  
<sup>13</sup>a keeper of the kine <sup>9a</sup>with the troops [yūthā] <sup>10</sup>of his cattle, <sup>9b</sup>so [iva] <sup>12</sup>he extends <sup>11</sup>wide  
<sup>9a</sup>his herds [yūthā] <sup>10</sup>of vision; <sup>14</sup>unhurt, <sup>16</sup>supreme, <sup>15</sup>he moves <sup>17</sup>towards his victory. [14/273]

<sup>8</sup> increasing thy plenitudes (5.4.1)

आ प्र द्रव हरिवो मा वि वेनः पिशंगराते अभि नः सचस्व ।

नहि त्वदिद्र वस्यो अन्यदस्त्यमेनांश्चिज्जनिवतश्चकर्थ ॥ 05.031.02 ॥

आ<sup>1</sup> । प्र<sup>2</sup> । द्रव<sup>3</sup> । हरिऽवः<sup>4</sup> । मा<sup>5</sup> । वि<sup>6</sup> । वेनः<sup>7</sup> । पिशङ्गऽराते<sup>8</sup> । अभि<sup>9</sup> । नः<sup>10</sup> । सचस्व<sup>11</sup> ।  
नहि<sup>12</sup> । त्वत्<sup>13</sup> । इन्द्र<sup>14</sup> । वस्यः<sup>15</sup> । अन्यत्<sup>16</sup> । अस्ति<sup>17</sup> । अमेनान्<sup>18</sup> । चित्<sup>19</sup> । जनिऽवतः<sup>20</sup> । चकर्थ<sup>21</sup> ॥

ā | pra | drava | hari-vaḥ | mā | vi | venah | piśaṅga-rāte | abhi | naḥ | sacasva |  
nahi | tvat | indra | vasyah | anyat | asti | amenān | cit | jani-vataḥ | cakartha ॥

<sup>2</sup>Forward <sup>1,3</sup>race, <sup>4</sup>O master of thy shining steeds! <sup>6a</sup>let <sup>5</sup>not <sup>7</sup>thy delight <sup>6b</sup>turn away from us,  
<sup>8</sup>O thou of the golden [piśaṅga] prosperity [rāte]; <sup>11</sup>cleave <sup>9</sup>unto <sup>10</sup>us! <sup>17</sup>There is <sup>12</sup>nought <sup>16</sup>in  
the world [any other] <sup>15</sup>more rich in substance <sup>13</sup>than thou, <sup>14</sup>O God-in-Mind; <sup>19</sup>even <sup>18</sup>to our  
lifepowers, steeds that have no mate, <sup>21</sup>thou givest <sup>20</sup>a mother for their offspring. [14/273]

<sup>8</sup> rāti - bounty (10.140.5), gift (4.5.2)

उद्यत्सहः सहस आजनिष्ट देदिष्ट इंद्र इंद्रियाणि विश्वा ।

प्राचोदयत्सुदुघा वव्रे अंतर्वि ज्योतिषा संववृत्वत्तमोऽवः ॥ 05.031.03 ॥

उत्<sup>1</sup> । यत्<sup>2</sup> । सहः<sup>3</sup> । सहसः<sup>4</sup> । आ<sup>5</sup> । अजनिष्ट<sup>6</sup> । देदिष्टे<sup>7</sup> । इन्द्रः<sup>8</sup> । इंद्रियाणि<sup>9</sup> । विश्वा<sup>10</sup> ।  
प्र<sup>11</sup> । अचोदयत्<sup>12</sup> । सुऽदुघाः<sup>13</sup> । वव्रे<sup>14</sup> । अन्तः<sup>15</sup> । वि<sup>16</sup> । ज्योतिषा<sup>17</sup> । सम्ऽववृत्वत्<sup>18</sup> । तमः<sup>19</sup> । अवः<sup>20</sup> ॥

ut | yat | sahaḥ | sahasaḥ | ā | ajaniṣṭa | dediṣṭe | indrah | indriyāṇi | viśvā |  
pra | acodayat | su-dughāḥ | vavre | antaḥ | vi | jyotiṣā | sam-vavṛtvat | tamaḥ | avah ॥

<sup>2</sup>When <sup>4</sup>by force <sup>1</sup>he arose and <sup>5,6</sup>was born <sup>3</sup>as force, <sup>8</sup>God-in-Mind <sup>7</sup>gave his direction <sup>10</sup>to all  
<sup>9</sup>his powers; <sup>13</sup>the good [su] milkers [dughāḥ] <sup>15</sup>that were shut up <sup>14</sup>in their prison <sup>12</sup>he goaded  
<sup>11</sup>forth and <sup>20</sup>he opened <sup>16</sup>out <sup>17</sup>by the Light <sup>18</sup>the enveloping <sup>19</sup>darkness. [14/273]

[Part] <sup>12</sup>He impelled <sup>11</sup>forward <sup>13</sup>the good milkers <sup>15</sup>within <sup>14</sup>the concealing pen, <sup>20</sup>he opened <sup>16</sup>up <sup>17</sup>by the Light <sup>18</sup>the all-concealing <sup>19</sup>darkness. [15/155]

<sup>13-15</sup> The good milkers whose pen was the rock, the shining ones in their concealing prison (4.1.3 - 15/156)

अनवस्ते रथमश्वाय तक्षंत्वष्टा वज्रं पुरुहूत द्युमंतं ।

ब्रह्माण इन्द्रं महयंतो अर्कैरवर्धयन् हये हंतवा उ ॥ 05.031.04 ॥

अनवः<sup>1</sup> । ते<sup>2</sup> । रथम्<sup>3</sup> । अश्वाय<sup>4</sup> । तक्षन्<sup>5</sup> । त्वष्टा<sup>6</sup> । वज्रम्<sup>7</sup> । पुरुहूत<sup>8</sup> । द्युमन्तम्<sup>9</sup> ।

ब्रह्माणः<sup>10</sup> । इन्द्रम्<sup>11</sup> । महयन्तः<sup>12</sup> । अर्कैः<sup>13</sup> । अवर्धयन्<sup>14</sup> । अहये<sup>15</sup> । हन्तवै<sup>16</sup> । ऊं<sup>17</sup> इति ॥

anavaḥ । te । ratham । aśvāya । takṣan । tvaṣṭā । vajram । puru-hūta । dyu-mantam ।  
brahmāṇaḥ । indram । mahayantaḥ । arkaiḥ । avardhayan । ahaye । hantavai । ūm iti ॥

<sup>1</sup>Subtle souls of men <sup>5</sup>fashioned <sup>3</sup>a chariot <sup>4a</sup>for <sup>2</sup>thy <sup>4b</sup>steed, <sup>6</sup>the Framer of things <sup>5</sup>shaped <sup>9</sup>thy shining <sup>7</sup>thunderbolt, <sup>8</sup>O thou of the manifold [puru] calling [hūta]; <sup>10</sup>the chanters of the soul-thought <sup>12</sup>greatening <sup>11</sup>the God-Mind <sup>13</sup>by their hymns of illumination <sup>14</sup>increased him <sup>16</sup>that he might slay <sup>15</sup>the Python. [14/273]

वृष्णे यत्ते वृषणो अर्कमर्चानिद्रा ग्रावाणो अदितिः सज्जोषाः ।

अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥ 05.031.05 ॥

वृष्णे<sup>1</sup> । यत्<sup>2</sup> । ते<sup>3</sup> । वृषणः<sup>4</sup> । अर्कम्<sup>5</sup> । अर्चान्<sup>6</sup> । इन्द्र<sup>7</sup> । ग्रावाणः<sup>8</sup> । अदितिः<sup>9</sup> । सज्जोषाः<sup>10</sup> ।

अनश्वासः<sup>11</sup> । ये<sup>12</sup> । पवयः<sup>13</sup> । अरथाः<sup>14</sup> । इन्द्रऽइषिताः<sup>15</sup> । अभि<sup>16</sup> । अवर्तन्त<sup>17</sup> । दस्यून्<sup>18</sup> ॥

vṛṣṇe । yat । te । vṛṣaṇaḥ । arkam । arcān । indra । grāvāṇaḥ । aditiḥ । sa-joṣāḥ ।  
anaśvāsaḥ । ye । pavayaḥ । arathāḥ । indra-iṣitāḥ । abhi । avartanta । dasyūn ॥

<sup>2</sup>When <sup>3</sup>to thee, <sup>1</sup>the Bull of the diffusion, <sup>4</sup>the Lords of the diffusion <sup>6</sup>sang <sup>5</sup>the illumining hymn and <sup>8</sup>the pressing stones <sup>6</sup>chanted it and <sup>9</sup>the Mother Infinite, <sup>10</sup>of one mind with these, then <sup>13</sup>the wheels <sup>12</sup>that <sup>14</sup>bear no chariot and <sup>11</sup>no horses draw them <sup>15</sup>but God-in-Mind [indra] drives [iṣitāḥ], <sup>17</sup>came rolling <sup>16</sup>against <sup>18</sup>the Destroyers. [14/273]

<sup>13</sup> see 5.30.8 - madest heaven and earth like two wheels.

प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।

शक्तीवो यद्विभरा रोदसी उभे जयन्पपो मनवे दानुचित्राः ॥ 05.031.06 ॥

प्र<sup>1</sup> । ते<sup>2</sup> । पूर्वाणि<sup>3</sup> । करणानि<sup>4</sup> । वोचम्<sup>5</sup> । प्र<sup>6</sup> । नूतना<sup>7</sup> । मघवन्<sup>8</sup> । या<sup>9</sup> । चकर्थ<sup>10</sup> ।

शक्तिवः<sup>11</sup> । यत्<sup>12</sup> । विभराः<sup>13</sup> । रोदसी<sup>14</sup> इति । उभे<sup>15</sup> इति । जयन्<sup>16</sup> । अपः<sup>17</sup> । मनवे<sup>18</sup> । दानुचित्राः<sup>19</sup> ॥

pra । te । pūrvāṇi । karaṇāni । vocam । pra । nūtanā । magha-van । yā । cakartha ।  
śakti-vaḥ । yat । vi-bharāḥ । rodasī iti । ubhe iti । jayan । apaḥ । manave । dānu-citrāḥ ॥

<sup>2</sup>Thy <sup>3</sup>former <sup>4</sup>deeds <sup>5</sup>I will speak <sup>1</sup>forth and <sup>7</sup>the new ones <sup>9</sup>that <sup>10</sup>thou hast done, <sup>8</sup>O Lord of the plenitudes, <sup>12</sup>in that <sup>11</sup>thou, O holder of the Force, <sup>13</sup>bearest [bharāḥ] in their wide extension [vi] <sup>14</sup>our earth and heavens, <sup>16</sup>conquering <sup>18</sup>for man <sup>17</sup>the waters <sup>19</sup>bright [citrāḥ] with the rich distribution of our being [dānu]. [14/273-4]

[Alt] <sup>13</sup> uphold [bharāḥ] separately [vi] (10.80.4)

<sup>19</sup> dānu - activity (4.4.7 - 16/662)

### [Notes]

The first line [अनश्वासो ये पवयोऽरथा इंद्रेषिता अभ्यवर्तत दस्यून् - 05.031.05] refers to the recent passive activity of the Aishwarya from which the nervous force & anandamaya movement (aswa and ratha) have been excluded in order that they may be replaced now by the right aswa & ratha. This is the new [nūtanā] action [karaṇāni] for Indra who with the Shakti in him [śakti-vaḥ] is to conquer [jayan] the opposition & bring in the varied bright [citrāḥ] activity [dānu] of the *swarvatir apah*. [CWSA Vol. 11 - Record of Yoga-II, p. 825]

तदिन्नु ते करणं दस्म विप्राहिं यद्घ्नन्नोजो अत्रामिमीथाः ।

शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूरसेधः ॥ 05.031.07 ॥

तत्<sup>1</sup> । इत्<sup>2</sup> । नु<sup>3</sup> । ते<sup>4</sup> । करणम्<sup>5</sup> । दस्म<sup>6</sup> । विप्र<sup>7</sup> । अहिम्<sup>8</sup> । यत्<sup>9</sup> । घ्नन्<sup>10</sup> । ओजः<sup>11</sup> । अत्र<sup>12</sup> । अमिमीथाः<sup>13</sup> ।  
शुष्णस्य<sup>14</sup> । चित्<sup>15</sup> । परि<sup>16</sup> । मायाः<sup>17</sup> । अगृभ्णाः<sup>18</sup> । प्रपित्वम्<sup>19</sup> । यन्<sup>20</sup> । अप<sup>21</sup> । दस्यून्<sup>22</sup> । असेधः<sup>23</sup> ॥

tat | it | nu | te | karaṇam | dasma | vipra | ahim | yat | ghnān | ojaḥ | atra | amimīthāḥ |  
śuṣṇasya | cit | pari | māyāḥ | agṛbhṇāḥ | pra-pitvam | yan | apa | dasyūn | asedhaḥ ॥

<sup>1</sup>And that <sup>2</sup>too <sup>3</sup>now is <sup>4</sup>thy <sup>5</sup>doing, <sup>6</sup>O achiever of works, <sup>7</sup>O illumined thinker, <sup>9</sup>that <sup>13a</sup>thou, <sup>10</sup>slaying <sup>8</sup>the Serpent, <sup>13b</sup>containest <sup>12</sup>here <sup>11</sup>the energy; and <sup>16,18</sup>thou hast seized on all <sup>17</sup>the knowings <sup>14</sup>of the evil Strength and <sup>23</sup>hast cloven <sup>21</sup>away <sup>22</sup>the destroyers <sup>19</sup>in thy forward <sup>20</sup>movement. [14/274]

<sup>13</sup> measured into form (6.7.7), measured into shape (6.8.2)

त्वमपो यदवे तुर्वशायाः अरमयः सुदुघाः पार इन्द्र ।

उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारंत देवाः ॥ 05.031.08 ॥

त्वम्<sup>1</sup> । अपः<sup>2</sup> । यदवे<sup>3</sup> । तुर्वशाय<sup>4</sup> । अरमयः<sup>5</sup> । सुदुघाः<sup>6</sup> । पारः<sup>7</sup> । इन्द्र<sup>8</sup> ।  
उग्रम्<sup>9</sup> । अयातम्<sup>10</sup> । अवहः<sup>11</sup> । ह<sup>12</sup> । कुत्सम्<sup>13</sup> । सम्<sup>14</sup> । ह<sup>15</sup> । यत्<sup>16</sup> । वाम्<sup>17</sup> । उशना<sup>18</sup> । अरन्त<sup>19</sup> । देवाः<sup>20</sup> ॥

tvam | apaḥ | yadave | turvaśāya | aramayāḥ | su-dughāḥ | pāraḥ | indra |  
ugram | ayātam | avahaḥ | ha | kutsam | sam | ha | yat | vām | uśanā | aranta | devāḥ ॥

<sup>1</sup>Thou <sup>5a</sup>madest <sup>2</sup>the waters <sup>5b</sup>to play <sup>3</sup>for Yadu and <sup>4</sup>for Turvasu, —<sup>6</sup>kine of a good milking, — <sup>7</sup>and didst bear them to their other shore. <sup>11</sup>Thou borest on <sup>13</sup>Kutsa, embracer of knowledge, <sup>10a</sup>in his <sup>9</sup>fierce <sup>10b</sup>driving against the foe <sup>16</sup>when <sup>17</sup>in ye two <sup>18</sup>Ushana and <sup>20</sup>the gods <sup>19</sup>rejoiced <sup>14</sup>together. [14/274]

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहंतु ।

निः षीमद्भ्यो धमथो निः षधस्थान्मघोनो हृदो वरथस्तमांसि ॥ 05.031.09 ॥

इन्द्राकुत्सा<sup>1</sup> । वहमाना<sup>2</sup> । रथेन<sup>3</sup> । आ<sup>4</sup> । वाम्<sup>5</sup> । अत्याः<sup>6</sup> । अपि<sup>7</sup> । कर्णे<sup>8</sup> । वहन्तु<sup>9</sup> ।  
निः<sup>10</sup> । सीम्<sup>11</sup> । अत्<sup>12</sup> । धमथः<sup>13</sup> । निः<sup>14</sup> । सध<sup>15</sup> । मघोनः<sup>16</sup> । हृदः<sup>17</sup> । वरथः<sup>18</sup> । तमांसि<sup>19</sup> ॥

indrākutsā | vahamānā | rathena | ā | vām | atyāḥ | api | karṇe | vahantu |  
niḥ | sīm | at-bhyaḥ | dhamathaḥ | niḥ | sadha-sthāt | maghonaḥ | hr̥daḥ | varathaḥ | tamāṃsill

<sup>1</sup>O God-in-Mind [indrā] and O embracer of knowledge [kutsā], <sup>2</sup>borne <sup>4</sup>on <sup>3</sup>in your car <sup>9a</sup>may  
<sup>6</sup>the powers of your movement <sup>9b</sup>bring <sup>5</sup>you <sup>8</sup>to our ear of inspiration; <sup>10,13</sup>do ye dispel <sup>19</sup>Night  
<sup>12</sup>from the waters and <sup>15</sup>from the seat of the soul's session and <sup>18</sup>remove <sup>19</sup>her darknesses  
<sup>17</sup>from the heart of man <sup>16</sup>so that he shall enjoy his plenitudes. [14/274]

<sup>13</sup>blow (5.9.4);

<sup>10/14</sup>utterly (4.4.4);

<sup>16</sup>Lord of Plenitude (5.27.1)

### [Notes]

The Pure Mind [indrā] & the Sense-Pleasure [kutsā] borne up [vahamānā] together by the Ananda [rathena] are to be full of the sense-delight & so carried [vahantu] & wedded to the Inspired Thought [karṇe] in the Vijnana, ie known & taken cognizance of by it. In the streams of conscious being [at-bhyaḥ] they are to form in an universal fashion [sīm] the planes of activity of the siddhi [sadha-sthāt] & to remove [varathaḥ] from the “heart” [hr̥daḥ] of the vijnanamaya being [maghonaḥ] the obscurations [tamāṃsi] that still remain. [CWSA Vol. 10 Record of Yoga-I, p. 484]

वातस्य युक्तान्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।

विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥ 05.031.10 ॥

वातस्य<sup>1</sup> । युक्तान्<sup>2</sup> । सुयुजः<sup>3</sup> । चित्<sup>4</sup> । अश्वान्<sup>5</sup> । कविः<sup>6</sup> । चित्<sup>7</sup> । एषः<sup>8</sup> । अजगन्<sup>9</sup> । अवस्युः<sup>10</sup> ।  
विश्वे<sup>11</sup> । ते<sup>12</sup> । अत्र<sup>13</sup> । मरुतः<sup>14</sup> । सखायः<sup>15</sup> । इन्द्र<sup>16</sup> । ब्रह्माणि<sup>17</sup> । तविषीम्<sup>18</sup> । अवर्धन्<sup>19</sup> ॥

vātasya | yuktān | su-yujaḥ | cit | aśvān | kaviḥ | cit | eṣaḥ | ajagan | avasyuḥ |  
viśve | te | atra | marutaḥ | sakhāyaḥ | indra | brahmāṇi | taviṣīm | avardhan ॥

<sup>5</sup>The horses that <sup>1</sup>the Breath of Life <sup>2</sup>has yoked <sup>3</sup>are yoked [yujaḥ] well [su], <sup>8</sup>this <sup>6</sup>Seer <sup>7</sup>too,  
<sup>10</sup>desiring [yuh] his increase [avas], <sup>9</sup>is in motion upon the path, <sup>13</sup>here <sup>11</sup>all <sup>14</sup>the Thought-  
gods are <sup>12</sup>thy <sup>15</sup>companions, and <sup>17</sup>our soul-thoughts, <sup>16</sup>O God, <sup>19</sup>increase <sup>12</sup>thy <sup>18</sup>energy.  
[14/274]

### [Notes]

Vata or Vayu, the nervous activity, is only a first condition of the emergent Mind. And for man it is the meeting of Life with Mind and the support given by the former to the evolution of the latter which is the important aspect of Vayu. Therefore we find Indra, Master of Mind, and Vayu, Master of Life, coupled together and the latter always somewhat dependent on the former. [15/309-10]

Vayu's [horses] are *niyut*, steeds [aśvān] of the yoking [yuktān], for they represent those dynamic movements which yoke the energy to its action. But although they are the horses of Vayu, they have to be driven by Indra, the movements of the Master of nervous and vital energy guided by the Master of mind [su-yujaḥ]. [15/312]

Indra in becoming the Angiras, becomes Marutwan, possessed of or companioned [sakhāyah] by the Maruts, and these Maruts, luminous and violent gods of the storm and the lightning, uniting in themselves [yuktān, su-yujah] the vehement power [aśvān] of Vayu, the Wind, the Breath, the Lord of Life and the force of Agni, the Seer-Will, are therefore seers who do the work by the knowledge, kavayo vidmanā apasaḥ, as well as battling forces who by the power of the heavenly Breath and the heavenly lightning overthrow the established things, the artificial obstructions, kṛtrimāṇi rodhāṁsi, in which the sons of Darkness have entrenched themselves, and aid Indra to overcome Vritra and the Dasyus. They seem to be in the esoteric Veda the Life-Powers that support by their nervous or vital energies the action of the thought [brahmāṇi] in the attempt of the mortal consciousness to grow or expand itself [avardhan] into the immortality of the Truth and Bliss. [15/170]

सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसं ।

भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥ 05.031.11 ॥

सूरः<sup>1</sup> । चित्<sup>2</sup> । रथम्<sup>3</sup> । परिऽतक्म्यायाम्<sup>4</sup> । पूर्वम्<sup>5</sup> । करत्<sup>6</sup> । उपरम्<sup>7</sup> । जूजुवांसम्<sup>8</sup> ।

भरत्<sup>9</sup> । चक्रम्<sup>10</sup> । एतशः<sup>11</sup> । सम्<sup>12</sup> । रिणाति<sup>13</sup> । पुरः<sup>14</sup> । दधत्<sup>15</sup> । सनिष्यति<sup>16</sup> । क्रतुम्<sup>17</sup> । नः<sup>18</sup> ॥

sūrah | cit | ratham | pari-takmyāyām | pūrvam | karat | uparam | jūju-vāṁsam |  
bharat | cakram | etaśaḥ | sam | riṇāti | puraḥ | dadhat | saniṣyati | kratum | naḥ ॥

And <sup>6a</sup>may <sup>3</sup>the car <sup>2</sup>too <sup>1</sup>of the illumining Sun <sup>4</sup>in the circumscribing Night <sup>6b</sup>rise <sup>5</sup>supreme and <sup>8</sup>gallop <sup>7</sup>upon the upper levels; <sup>9a</sup>for <sup>11</sup>his white-shining Steed <sup>9b</sup>brings <sup>11</sup>the wheel of his action and <sup>13a</sup>sets it to its <sup>12</sup>complete <sup>13b</sup>movement; <sup>15</sup>placing it <sup>14</sup>in front <sup>16</sup>he shall win <sup>18</sup>for us <sup>17</sup>the whole Will to the work. [14/274]

आयं जना अभिचक्षे जगामेंद्रः सखायं सुतसोममिच्छन् ।

वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरति ॥ 05.031.12 ॥

आ<sup>1</sup> । अयम्<sup>2</sup> । जनाः<sup>3</sup> । अभिऽचक्षे<sup>4</sup> । जगाम<sup>5</sup> । इन्द्रः<sup>6</sup> । सखायम्<sup>7</sup> । सुतऽसोमम्<sup>8</sup> । इच्छन्<sup>9</sup> ।

वदन्<sup>10</sup> । ग्रावा<sup>11</sup> । अव<sup>12</sup> । वेदिम्<sup>13</sup> । भ्रियाते<sup>14</sup> । यस्य<sup>15</sup> । जीरम्<sup>16</sup> । अध्वर्यवः<sup>17</sup> । चरन्ति<sup>18</sup> ॥

ā | ayam | janāḥ | abhi-cakṣe | jagāma | indrah | sakhāyam | suta-somam | icchan |  
vadan | grāvā | ava | vedim | bhriyāte | yasya | jīram | adhvaryavaḥ | caranti ॥

<sup>2</sup>Lo, <sup>3</sup>O ye peoples, <sup>6</sup>God-in-mind <sup>1,5</sup>has come to us <sup>4</sup>for the vision and <sup>9</sup>desires <sup>7</sup>for his comrade <sup>8</sup>the man who has pressed out [suta] the wine of the ecstasy [somam]; <sup>11</sup>the pressing stone <sup>10</sup>lifts up its voice and <sup>14</sup>is brought <sup>12</sup>towards <sup>13</sup>the altar and <sup>17</sup>there are priests of the journeying sacrifice <sup>18a</sup>who keep <sup>15</sup>its <sup>16</sup>swiftness <sup>18b</sup>in action. [14/274]

ये चाकनंत चाकनंत नू ते मर्ता अमृत मो ते अंह आरन् ।

वावंधि यज्यूरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥ 05.031.13 ॥

ये<sup>1</sup> । चाकनन्त<sup>2</sup> । चाकनन्त<sup>3</sup> । नु<sup>4</sup> । ते<sup>5</sup> । मर्ताः<sup>6</sup> । अमृत<sup>7</sup> । मो<sup>8</sup> इति । ते<sup>9</sup> । अंहः<sup>10</sup> । आ<sup>11</sup> । अरन्<sup>12</sup> ।  
ववन्धि<sup>13</sup> । यज्यून्<sup>14</sup> । उत<sup>15</sup> । तेषु<sup>16</sup> । धेहि<sup>17</sup> । ओजः<sup>18</sup> । जनेषु<sup>19</sup> । येषु<sup>20</sup> । ते<sup>21</sup> । स्याम<sup>22</sup> ॥

ye | cākananta | cākananta | nu | te | martāḥ | amṛta | mo iti | te | aṃhaḥ | ā | aran |  
vavandhi | yajyūn | uta | teṣu | dhehi | ojaḥ | janeṣu | yeṣu | te | syāma ॥

<sup>1</sup>They who <sup>2</sup>would desire, <sup>4</sup>now <sup>3</sup>let them desire; <sup>5</sup>but they are <sup>6</sup>mortals, <sup>7</sup>O Immortal! <sup>8</sup>let not  
<sup>9</sup>their <sup>12</sup>march and labour <sup>11</sup>lead them <sup>10</sup>into evil. <sup>13</sup>Take thy delight <sup>14</sup>in the doers of the  
sacrifice <sup>15</sup>and <sup>17</sup>confirm <sup>18</sup>thy energy <sup>16</sup>in them, <sup>19</sup>the people <sup>20</sup>among whom <sup>22</sup>may we be  
counted. [14/274]

## SUKTA 32

अदरुत्समसृजो वि खानि त्वमर्णवान्बद्धधानाँ अरम्णाः ।

महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥ 05.032.01 ॥

अदरु<sup>1</sup> । उत्सम<sup>2</sup> । असृजः<sup>3</sup> । वि<sup>4</sup> । खानि<sup>5</sup> । त्वम<sup>6</sup> । अर्णवान्<sup>7</sup> । बद्धधानान्<sup>8</sup> । अरम्णाः<sup>9</sup> ।

महान्तम्<sup>10</sup> । इन्द्र<sup>11</sup> । पर्वतम्<sup>12</sup> । वि<sup>13</sup> । यत्<sup>14</sup> । वः<sup>15</sup> । सृजः<sup>16</sup> । वि<sup>17</sup> । धाराः<sup>18</sup> । अव<sup>19</sup> । दानवम्<sup>20</sup> । हन्<sup>21</sup> ॥

adardah | utsam | asrjah | vi | khāni | tvam | arṇavān | badbadhānān | aramṇāḥ |  
mahāntam | indra | parvatam | vi | yat | vaḥ | sṛjah | vi | dhārāḥ | ava | dānavam | han ॥

<sup>1</sup>Thou hast rent <sup>4</sup>open <sup>2</sup>the fountain, <sup>3</sup>thou hast released <sup>5</sup>the doors that were sealed; <sup>6</sup>thou, <sup>9</sup>thou hast set to their play <sup>7</sup>the floods <sup>8</sup>that were in bondage; <sup>11</sup>O God-in-mind, <sup>14</sup>when <sup>13,15</sup>thou openedst <sup>10</sup>the vast <sup>12</sup>hill, <sup>16</sup>thou hast loosed <sup>17</sup>wide <sup>18</sup>the streams, <sup>21</sup>thou hast hurled <sup>19</sup>down <sup>20</sup>the Titan destroyer. [14/275]

### [Notes]

For in the hill of the physical being [parvatam] there are dug [adardah] for the soul those abounding wells of sweetness [utsam] which draw out of its hard rigidity the concealed Ananda; at the touch of the Truth the rivers [dhārāḥ] of honey, the quick pourings of the wine of Immortality trickle and stream and break out [aramṇāḥ] into a flood of abundance [arṇavān] over the whole extent of the human consciousness. [4.50.3 - 15/321]

Also see - "The first result is the breaking open by force [adardah] of the well [utsam] which has the rock for its face and whose streams [dhārāḥ] are of the honey, *madhu*, the Soma sweetness, *aśmāsyam avatam madhudhāram*. This well of honey covered by the rock must be the Ananda or divine beatitude." [2.24.4 - 15/178; 14/256]

त्वमुत्साँ ऋतुभिर्बद्धधानाँ अरंह ऊधः पर्वतस्य वज्रिन् ।

अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ 05.032.02 ॥

त्वम्<sup>1</sup> । उत्सान्<sup>2</sup> । ऋतुभिः<sup>3</sup> । बद्धधानान्<sup>4</sup> । अरंहः<sup>5</sup> । ऊधः<sup>6</sup> । पर्वतस्य<sup>7</sup> । वज्रिन्<sup>8</sup> ।

अहिम्<sup>9</sup> । चित्<sup>10</sup> । उग्र<sup>11</sup> । प्रयुतम्<sup>12</sup> । शयानम्<sup>13</sup> । जघन्वान्<sup>14</sup> । इन्द्र<sup>15</sup> । तविषीम्<sup>16</sup> । अधत्थाः<sup>17</sup> ॥

tvam | utsān | ṛtu-bhiḥ | badbadhānān | aramhaḥ | ūdhaḥ | parvatasya | vajrin |  
ahim | cit | ugra | pra-yutam | śayānam | jaghanvān | indra | taviṣīm | adhatthāḥ ॥

<sup>2</sup>The fountains <sup>4</sup>that were kept sealed, <sup>3</sup>by the successions of the Truth <sup>1</sup>thou <sup>5</sup>hast made a rushing speed, <sup>5</sup>thou hast milked <sup>6</sup>the teat <sup>7</sup>of the Hill, <sup>8</sup>O hurler of the thunder-flash! <sup>11</sup>O fierce and strong! <sup>15</sup>O Power-in-Mind! <sup>10</sup>and <sup>14</sup>thou hast smitten <sup>9</sup>the Python <sup>13</sup>that lay coiled <sup>12</sup>in front [pra] against them [yutam] and <sup>17</sup>established <sup>16</sup>thy strength in us. [14/275]

<sup>6</sup>ऊधः means teat, udder. It means obviously anything raised or swollen or holding in itself swelling contents,—so the continent, womb, teats, breasts, bosom—& into the latter senses it has crystallised. [16/622]



त्यस्य चिन्महतो निर्मृगस्य वधर्जघान तविषीभिर्द्रिः ।

य एक इदप्रतिर्मन्यमान आदस्मादन्यो अजनिष्ट तव्यान् ॥ 05.032.03 ॥

त्यस्य<sup>1</sup> । चित्<sup>2</sup> । महत्<sup>3</sup> । निः<sup>4</sup> । मृगस्य<sup>5</sup> । वधः<sup>6</sup> । जघान<sup>7</sup> । तविषीभिः<sup>8</sup> । इन्द्रः<sup>9</sup> ।

यः<sup>10</sup> । एकः<sup>11</sup> । इत्<sup>12</sup> । अप्रतिः<sup>13</sup> । मन्यमानः<sup>14</sup> । आत्<sup>15</sup> । अस्मात्<sup>16</sup> । अन्यः<sup>17</sup> । अजनिष्ट<sup>18</sup> । तव्यान्<sup>19</sup> ॥

tyasya | cit | mahataḥ | niḥ | mṛgasya | vadhaḥ | jaghāna | taviṣībhiḥ | indraḥ |  
yaḥ | ekaḥ | it | apratiḥ | manyamānaḥ | āt | asmāt | anyaḥ | ajaniṣṭa | tavyān ॥

<sup>1</sup>Against that other <sup>3</sup>mighty <sup>5</sup>Beast [Śuṣṇa] <sup>2</sup>also <sup>7</sup>thou hast hurled forth <sup>6</sup>thy stroke <sup>4</sup>in all <sup>8</sup>thy strengths, <sup>9</sup>O God-in-Mind; <sup>14</sup>for when thou deemedst thyself <sup>11</sup>alone and <sup>13</sup>without any opposer, <sup>16</sup>lo, from him that was slain [Vritra/Ahi] <sup>17</sup>another [Śuṣṇa] <sup>18</sup>was born <sup>19</sup>mightier than he! [14/275]

त्यं चिदेषां स्वधया मदंतं मिहो नपातं सुवृधं तमोगां ।

वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णं ॥ 05.032.04 ॥

त्यम्<sup>1</sup> । चित्<sup>2</sup> । एषाम्<sup>3</sup> । स्वधया<sup>4</sup> । मदन्तम्<sup>5</sup> । मिहः<sup>6</sup> । नपातम्<sup>7</sup> । सुवृधम्<sup>8</sup> । तमः<sup>9</sup> ।

वृषप्रभर्मा<sup>10</sup> । दानवस्य<sup>11</sup> । भामम्<sup>12</sup> । वज्रेण<sup>13</sup> । वज्री<sup>14</sup> । नि<sup>15</sup> । जघान<sup>16</sup> । शुष्णम्<sup>17</sup> ॥

tyam | cit | eṣām | svadhayā | madantam | mihah | napātam | su-vṛdham | tamaḥ-gām |  
vṛṣa-prabharmā | dānavasya | bhāmam | vajreṇa | vajrī | ni | jaghāna | śuṣṇam ॥

<sup>1</sup>Him <sup>2</sup>too, <sup>5</sup>as he drew intoxication <sup>4</sup>from the self-nature <sup>3</sup>of these peoples, <sup>7</sup>a Son <sup>6</sup>of the Mist, <sup>8</sup>who increases [vṛdham] mightily [su] <sup>9</sup>in his march [gām] towards the Night [tamaḥ], <sup>17</sup>Sushna's <sup>12</sup>evil strength that is the flame and light <sup>11</sup>of the Titan Divider, — <sup>1</sup>him <sup>2</sup>too <sup>10</sup>the Bringer forth [prabharmā] of the abundance [vṛṣa], <sup>14</sup>the hurler of the thunders, <sup>15,16</sup>smote <sup>13</sup>with his thunderbolt. [14/275]

त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म ।

यदीं सुक्षत्र प्रभृता मदस्य युयुत्संतं तमसि हर्म्ये धाः ॥ 05.032.05 ॥

त्यम्<sup>1</sup> । चित्<sup>2</sup> । अस्य<sup>3</sup> । क्रतुभिः<sup>4</sup> । निःसत्तम्<sup>5</sup> । अमर्मणः<sup>6</sup> । विदत्<sup>7</sup> । इत्<sup>8</sup> । अस्य<sup>9</sup> । मर्म<sup>10</sup> ।

यत्<sup>11</sup> । ईम्<sup>12</sup> । सुक्षत्र<sup>13</sup> । प्रभृता<sup>14</sup> । मदस्य<sup>15</sup> । युयुत्सन्तम्<sup>16</sup> । तमसि<sup>17</sup> । हर्म्ये<sup>18</sup> । धाः<sup>19</sup> ॥

tyam | cit | asya | kratu-bhiḥ | ni-sattam | amarmaṇaḥ | vidat | it | asya | marma |  
yat | īm | su-kṣatra | pra-bhṛtā | madasya | yuyutsantam | tamasi | harmye | dhāḥ ॥

<sup>1</sup>He <sup>2</sup>too <sup>5</sup>was settled deep within <sup>4</sup>in the workings of the will <sup>3</sup>of this mortal; <sup>6</sup>but though he showed no vital part, <sup>8</sup>yet <sup>7</sup>this god found out <sup>9</sup>his <sup>10</sup>mortal centre; therefore, <sup>13</sup>O warrior strength, <sup>11</sup>when <sup>16</sup>he warred against thee <sup>14</sup>in the bringing [bhṛtā] forward [pra] <sup>15</sup>of the rapture, <sup>12</sup>him <sup>19</sup>thou didst cast <sup>18</sup>into the house <sup>17</sup>of darkness. [14/275]

त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानं ।

तं चिन्मंदानो वृषभः सुतस्योच्चैरिद्रो अपगूर्या जघान ॥ 05.032.06 ॥



त्यम्<sup>1</sup> । चित्<sup>2</sup> । इत्था<sup>3</sup> । कत्पयम्<sup>4</sup> । शयानम्<sup>5</sup> । असूर्ये<sup>6</sup> । तमसि<sup>7</sup> । ववृधानम्<sup>8</sup> ।  
तम्<sup>9</sup> । चित्<sup>10</sup> । मन्दानः<sup>11</sup> । वृषभः<sup>12</sup> । सुतस्य<sup>13</sup> । उच्चैः<sup>14</sup> । इन्द्रः<sup>15</sup> । अपऽगूर्य<sup>16</sup> । जघान<sup>17</sup> ॥

tyam | cit | itthā | katpayam | śayānam | asūrye | tamasi | vavṛdhānam |  
tam | cit | mandānaḥ | vṛṣabhaḥ | sutasya | uccaiḥ | indraḥ | apa-gūrya | jaghāna ||

<sup>1</sup>Him <sup>5</sup>as he lay <sup>3</sup>thus <sup>4</sup>coiled in a knot against thee and <sup>8</sup>increasing <sup>6</sup>in the sunless <sup>7</sup>darkness,  
<sup>9</sup>him <sup>10</sup>too <sup>12</sup>the Bull, <sup>15</sup>the Power-in-Mind, <sup>11</sup>intoxicated <sup>13</sup>with the distillings of the wine,  
<sup>16</sup>forced to uncoil himself and <sup>17</sup>slew him [<sup>14</sup>with the raised (Vajra)]. [14/275]

उद्यदिद्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतं ।

यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जंतोरधमं चकार ॥ 05.032.07 ॥

उत्<sup>1</sup> । यत्<sup>2</sup> । इन्द्रः<sup>3</sup> । महते<sup>4</sup> । दानवाय<sup>5</sup> । वधः<sup>6</sup> । यमिष्ट<sup>7</sup> । सहः<sup>8</sup> । अप्रतिऽइतम्<sup>9</sup> ।  
यत्<sup>10</sup> । ईम्<sup>11</sup> । वज्रस्य<sup>12</sup> । प्रऽभृतौ<sup>13</sup> । ददाभ<sup>14</sup> । विश्वस्य<sup>15</sup> । जन्तोः<sup>16</sup> । अधमम्<sup>17</sup> । चकार<sup>18</sup> ॥

ut | yat | indraḥ | mahate | dānavāya | vadhaḥ | yamiṣṭa | sahaḥ | aprati-itam |  
yat | īm | vajrasya | pra-bhṛtau | dadābha | viśvasya | jantoḥ | adhamam | cakāra ||

<sup>2</sup>When <sup>3</sup>God-in-Mind <sup>7</sup>lifted <sup>1</sup>up <sup>6</sup>his stroke, <sup>8</sup>force <sup>9</sup>irresistible, <sup>4</sup>against the mighty <sup>5</sup>Titan,  
<sup>10</sup>when <sup>14</sup>he crushed <sup>11</sup>him <sup>13</sup>in his advancing <sup>12</sup>of the thunderbolt <sup>18</sup>he made <sup>11</sup>him <sup>17</sup>the  
lowest thing <sup>15</sup>of every <sup>16</sup>creature born. [14/275]

त्यं चिदर्णं मधुपं शयानमसिन्वं वरं मह्यादुग्रः ।

अपादमत्रं महता वधेन नि दुर्योण आवृणङ्मृध्रवाचं ॥ 05.032.08 ॥

त्यम्<sup>1</sup> । चित्<sup>2</sup> । अर्णम्<sup>3</sup> । मधुऽपम्<sup>4</sup> । शयानम्<sup>5</sup> । असिन्वम्<sup>6</sup> । वरम्<sup>7</sup> । महि<sup>8</sup> । आदत्<sup>9</sup> । उग्रः<sup>10</sup> ।  
अपादम्<sup>11</sup> । अत्रम्<sup>12</sup> । महता<sup>13</sup> । वधेन<sup>14</sup> । नि<sup>15</sup> । दुर्योणे<sup>16</sup> । अवृणक्<sup>17</sup> । मृध्रऽवाचम्<sup>18</sup> ॥

tyam | cit | arṇam | madhu-pam | śayānam | asinvam | vavram | mahi | ādat | ugraḥ |  
apādam | atram | mahatā | vadhena | ni | duryoṇe | avṛṇak | mṛdhra-vācam ||

<sup>1</sup>From him <sup>2</sup>too <sup>5</sup>as he lay <sup>3</sup>against the nether ocean <sup>4</sup>drinking up [pam] the wine of  
sweetness [madhu], <sup>6</sup>a denial of force, <sup>8</sup>a mighty <sup>7</sup>dungeon, <sup>10</sup>God-in-mind <sup>9</sup>wrested his  
gains; <sup>15,17</sup>he cleft asunder <sup>13</sup>with his mighty <sup>14</sup>stroke <sup>11</sup>the footless <sup>12</sup>eater <sup>16</sup>in our gated  
dwelling, <sup>18</sup>the spoiler [mṛdhra] of our self-expression [vācam]. [14/275-6]

<sup>3</sup>the inconscient ocean, apraketam salilam (10.129.3); The Veda speaks of two oceans, the upper and the  
lower waters. These are the oceans of the subconscious, dark and inexpressive, and the ocean of the  
superconscious, luminous and eternal expression but beyond the human mind. [15/102]

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।

इमे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥ 05.032.09 ॥

कः<sup>1</sup> । अस्य<sup>2</sup> । शुष्मम्<sup>3</sup> । तविषीम्<sup>4</sup> । वराते<sup>5</sup> । एकः<sup>6</sup> । धना<sup>7</sup> । भरते<sup>8</sup> । अप्रतिऽइतः<sup>9</sup> ।  
इमे<sup>10</sup> । चित्<sup>11</sup> । अस्य<sup>12</sup> । ज्रयसः<sup>13</sup> । नु<sup>14</sup> । देवी<sup>15</sup> इति । इन्द्रस्य<sup>16</sup> । ओजसः<sup>17</sup> । भियसा<sup>18</sup> । जिहाते<sup>19</sup> इति ॥

kaḥ | asya | śuṣmam | taviṣīm | varāte | ekaḥ | dhanā | bharate | aprati-itah |  
ime | cit | asya | jrayasaḥ | nu | devī iti | indrasya | ojasah | bhiyasā | jihāte iti ॥

<sup>1</sup>Who <sup>5</sup>shall hedge in <sup>2</sup>his <sup>3</sup>force and <sup>2</sup>his <sup>4</sup>heroic strength? <sup>6</sup>Alone, <sup>9</sup>irresistible <sup>8</sup>he brings to us  
<sup>7</sup>our possessions; <sup>11</sup>yea, and even <sup>10</sup>these <sup>15</sup>two Goddesses <sup>19a</sup>hasten forward <sup>14</sup>now <sup>18</sup>in fear  
<sup>19b</sup>pursued <sup>13</sup>by this rapidity <sup>16</sup>of the God-mind and <sup>12</sup>his <sup>17</sup>mightiness. [14/276]

<sup>15</sup> the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the  
mental and physical consciousness. [15/312]

न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।

सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमंत ॥ 05.032.10 ॥

नि<sup>1</sup> । अस्मै<sup>2</sup> । देवी<sup>3</sup> । स्वधितिः<sup>4</sup> । जिहीते<sup>5</sup> । इन्द्राय<sup>6</sup> । गातुः<sup>7</sup> । उशतीऽइव<sup>8</sup> । येमे<sup>9</sup> ।

सम्<sup>10</sup> । यत्<sup>11</sup> । ओजः<sup>12</sup> । युवते<sup>13</sup> । विश्वम्<sup>14</sup> । आभिः<sup>15</sup> । अनु<sup>16</sup> । स्वधाऽव्ने<sup>17</sup> । क्षितयः<sup>18</sup> । नमन्त<sup>19</sup> ॥

ni | asmai | devī | sva-dhitiḥ | jihīte | indrāya | gātuḥ | uśatī-iva | yeme |

sam | yat | ojaḥ | yuvate | viśvam | ābhiḥ | anu | svadhā-vne | kṣitayaḥ | namanta ॥

And <sup>2</sup>for him <sup>3</sup>the goddess, <sup>4</sup>self-disposing Nature, <sup>1,5</sup>hastens forward and <sup>7</sup>she is a path <sup>6</sup>for  
the God-mind and <sup>8</sup>like [iva] a woman that desires [uśatī] <sup>16</sup>she obeys him <sup>9</sup>in her labour;  
and <sup>11</sup>when <sup>15</sup>by these goddesses <sup>10,13a</sup>he joins <sup>14</sup>all <sup>12</sup>his energy <sup>13b</sup>to the working, <sup>18</sup>the worlds  
that are our dwelling-place <sup>19</sup>bow down and <sup>16</sup>obey <sup>17</sup>his self-ordering puissance. [14/276]

[Alt] <sup>7</sup>Gātu Ātreya - the poet of this hymn <sup>9</sup>laboured (10.5.5) <sup>8</sup>like a woman that desires

एकं नु त्वा सत्पतिं पांचजन्यं जातं शृणोमि यशसं जनेषु ।

तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रं ॥ 05.032.11 ॥

एकम्<sup>1</sup> । नु<sup>2</sup> । त्वा<sup>3</sup> । सत्पतिम्<sup>4</sup> । पाञ्चजन्यम्<sup>5</sup> । जातम्<sup>6</sup> । शृणोमि<sup>7</sup> । यशसम्<sup>8</sup> । जनेषु<sup>9</sup> ।

तम्<sup>10</sup> । मे<sup>11</sup> । जगृभ्रे<sup>12</sup> । आशसः<sup>13</sup> । नविष्ठम्<sup>14</sup> । दोषा<sup>15</sup> । वस्तोः<sup>16</sup> । हवमानासः<sup>17</sup> । इन्द्रम्<sup>18</sup> ॥

ekam | nu | tvā | sat-patim | pāñca-janyam | jātam | śṛṇomi | yaśasam | janeṣu |

tam | me | jagṛbhre | āśasaḥ | naviṣṭham | doṣā | vastoh | havamānāsaḥ | indram ॥

<sup>3</sup>Of thee <sup>7</sup>my soul learns in its inspiration <sup>4</sup>that thou art the lord [patim] of existence [sat].  
<sup>1</sup>One, <sup>5</sup>thou art five [pāñca] in thy worlds of birth [janyam] and <sup>6</sup>thou art born <sup>8</sup>in a  
victorious movement <sup>9</sup>in their creatures. <sup>13</sup>All the voices of my aspiration <sup>12</sup>lay hands <sup>14</sup>upon  
their strong impeller, <sup>16</sup>day and <sup>15</sup>night <sup>17</sup>they call <sup>18</sup>upon the Puissant. [14/276]

<sup>5</sup> the five worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, called  
respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284]

<sup>14</sup> new given (5.27.3) <sup>13</sup> declarations (4.5.11)

एवा हि त्वामृतुथा यातयंतं मघा विप्रेभ्यो ददतं शृणोमि ।

किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥ 05.032.12 ॥

एव<sup>1</sup> । हि<sup>2</sup> । त्वाम्<sup>3</sup> । ऋतुऽथा<sup>4</sup> । यातयन्तम्<sup>5</sup> । मघा<sup>6</sup> । विप्रेभ्यः<sup>7</sup> । ददतम्<sup>8</sup> । शृणोमि<sup>9</sup> ।  
किम्<sup>10</sup> । ते<sup>11</sup> । ब्रह्माणः<sup>12</sup> । गृहते<sup>13</sup> । सखायः<sup>14</sup> । ये<sup>15</sup> । त्वाऽया<sup>16</sup> । निऽदधुः<sup>17</sup> । कामम्<sup>18</sup> । इन्द्र<sup>19</sup> ॥

eva | hi | tvām | ṛtu-thā | yātayantam | maghā | viprebhyaḥ | dadatam | śṛṇomi |  
kim | te | brahmāṇaḥ | gr̥hate | sakhāyaḥ | ye | tvā-yā | ni-dadhuḥ | kāmam | indra ॥

<sup>1</sup>As such <sup>2</sup>verily <sup>9</sup>do I learn <sup>3</sup>of thee <sup>5</sup>that it is thou movest us <sup>4</sup>according to the order of the truth and <sup>8</sup>givest <sup>6</sup>thy plenitudes <sup>7</sup>to thy sages. <sup>10</sup>What <sup>13a</sup>can <sup>12</sup>the gods of our soul-thoughts, <sup>14</sup>thy companions, <sup>13b</sup>seize <sup>11</sup>of thee <sup>15</sup>who <sup>16</sup>by thee (or towards thee), <sup>19</sup>O Power-in-mind, <sup>17</sup>set in us <sup>18</sup>their desire? [14/276]

<sup>12</sup> The Brahmanaspatīs as priests of the inner sacrifice. [14/432]

## SUKTA 33

महि महे तवसे दीध्ये नृनिद्रायेत्था तवसे अतव्यान् ।

यो अस्मै सुमतिं वाजसातौ स्तुतो जने समर्यश्चिकेत ॥ 05.033.01 ॥

महि<sup>1</sup> । महे<sup>2</sup> । तवसे<sup>3</sup> । दीध्ये<sup>4</sup> । नृन्<sup>5</sup> । इन्द्राय<sup>6</sup> । इत्था<sup>7</sup> । तवसे<sup>8</sup> । अतव्यान्<sup>9</sup> ।

यः<sup>10</sup> । अस्मै<sup>11</sup> । सुमतिम्<sup>12</sup> । वाजसातौ<sup>13</sup> । स्तुतः<sup>14</sup> । जने<sup>15</sup> । समर्यः<sup>16</sup> । चिकेत<sup>17</sup> ॥

mahi | mahe | tavase | dīdhye | nṛn | indrāya | itthā | tavase | atavyān |  
yaḥ | asmai | su-matim | vāja-sātau | stutaḥ | jane | sa-maryaḥ | ciketa ॥

<sup>9</sup>Limited in my strength, <sup>4a</sup>I seek to hold <sup>2</sup>vastly <sup>4b</sup>in my thought <sup>5</sup>the gods <sup>1</sup>for that other vast and <sup>7</sup>true <sup>3/8</sup>strength <sup>6</sup>which is the God-Mind; <sup>10</sup>for he is <sup>16</sup>the warrior in this struggle and <sup>14</sup>affirmed <sup>17</sup>awakes in knowledge <sup>15</sup>in the creature <sup>12</sup>to right [su] mentality [matim] <sup>11</sup>for this human being <sup>13</sup>so that man wins [sātau] the plenitudes [vāja]. [14/276]

स त्वं न इन्द्र धियसानो अर्कैर्हरीणां वृषन्योक्त्रमश्रेः ।

या इत्था मघवन्ननु जोषं वक्षो अभि प्रार्यः सक्षि जनान् ॥ 05.033.02 ॥

सः<sup>1</sup> । त्वम्<sup>2</sup> । नः<sup>3</sup> । इन्द्र<sup>4</sup> । धियसानः<sup>5</sup> । अर्कैः<sup>6</sup> । हरीणाम्<sup>7</sup> । वृषन्<sup>8</sup> । योक्त्रम्<sup>9</sup> । अश्रेः<sup>10</sup> ।

याः<sup>11</sup> । इत्था<sup>12</sup> । मघवन्<sup>13</sup> । अनु<sup>14</sup> । जोषम्<sup>15</sup> । वक्षः<sup>16</sup> । अभि<sup>17</sup> । प्र<sup>18</sup> । अर्यः<sup>19</sup> । सक्षि<sup>20</sup> । जनान्<sup>21</sup> ॥

saḥ | tvam | naḥ | indra | dhiyasānaḥ | arkaiḥ | harīṇām | vṛṣan | yoktram | aśreḥ |  
yāḥ | itthā | magha-van | anu | joṣam | vakṣaḥ | abhi | pra | aaryaḥ | sakṣi | janān ॥

Therefore <sup>10a</sup>do [<sup>1</sup>that] <sup>2</sup>thou, <sup>4</sup>O God-Mind, <sup>8</sup>O Bull of the herds, <sup>5</sup>by constant thought <sup>6</sup>with the words of illumination <sup>10b</sup>attain <sup>9</sup>to the yoking <sup>7</sup>of thy brilliant swiftnesses; <sup>17,16</sup>for thou upholdest, <sup>13</sup>O lord of plenitudes, <sup>11</sup>the thoughts that <sup>14a</sup>follow thee <sup>12</sup>aright <sup>14b</sup>according to <sup>15</sup>thy pleasure in them and <sup>18,20</sup>thou cleavest faithfully <sup>21</sup>to men <sup>19</sup>who wage the noble war. [14/276-7]

### [Notes]

Whoever thus aspires, labours, battles, travels, ascends the hill of being is the Aryan (*ārya*, *arya*, *ari* with the various senses, to toil, to fight, to climb or rise, to travel, to prepare the sacrifice); for the work of the Aryan is a sacrifice which is at once a battle and an ascent and a journey, a battle against the powers of darkness, an ascent to the highest peaks of the mountain beyond earth and heaven into Swar, a journey to the other shore of the rivers and the ocean into the farthest Infinity of things. [15/233]

न ते त इन्द्राभ्यस्मदृष्वायुक्तासो अब्रह्मता यदसन् ।

तिष्ठा रथमधि तं वज्रहस्ता रश्मिं देव यमसे स्वश्चः ॥ 05.033.03 ॥

न<sup>1</sup> । ते<sup>2</sup> । ते<sup>3</sup> । इन्द्र<sup>4</sup> । अभि<sup>5</sup> । अस्मत्<sup>6</sup> । ऋष्व<sup>7</sup> । आयुक्तासः<sup>8</sup> । अब्रह्मता<sup>9</sup> । यत्<sup>10</sup> । असन्<sup>11</sup> ।

तिष्ठ<sup>12</sup> । रथम्<sup>13</sup> । अधि<sup>14</sup> । तम्<sup>15</sup> । वज्रहस्त<sup>16</sup> । आ<sup>17</sup> । रश्मिम्<sup>18</sup> । देव<sup>19</sup> । यमसे<sup>20</sup> । सुऽअश्चः<sup>21</sup> ॥

na | te | te | indra | abhi | asmat | ṛṣva | ayuktāsaḥ | abrahmatā | yat | asan |  
tiṣṭha | ratham | adhi | tam | vajra-hasta | ā | raśmim | deva | yamase | su-aśvaḥ ||

<sup>1</sup>No longer, <sup>4</sup>O God-Mind, <sup>7</sup>thou who movest to the knowledge, <sup>11</sup>are there <sup>5,6</sup>in us <sup>2</sup>those powers <sup>3</sup>of thine <sup>8</sup>that remained unyoked to thy car <sup>10</sup>because <sup>9</sup>we found not the inspired word; <sup>12</sup>now mount <sup>14</sup>upon <sup>13</sup>thy chariot, <sup>16</sup>now hold the lightning [vajra] in thy hands [hasta], <sup>21</sup>for now thou hast perfect [su] steeds [aśvaḥ], <sup>20</sup>for now thou governest, <sup>19</sup>O divine, <sup>18</sup>thy reins of light. [14/277]

पुरु यत्त इन्द्र संत्युक्था गवे चकर्थोर्वरासु युध्यन् ।

ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥ 05.033.04 ॥

पुरु<sup>1</sup> । यत्<sup>2</sup> । ते<sup>3</sup> । इन्द्र<sup>4</sup> । सन्ति<sup>5</sup> । उक्था<sup>6</sup> । गवे<sup>7</sup> । चकर्थ<sup>8</sup> । उर्वरासु<sup>9</sup> । युध्यन्<sup>10</sup> ।

ततक्षे<sup>11</sup> । सूर्याय<sup>12</sup> । चित्<sup>13</sup> । ओकसि<sup>14</sup> । स्वे<sup>15</sup> । वृषा<sup>16</sup> । समत्सु<sup>17</sup> । दासस्य<sup>18</sup> । नाम<sup>19</sup> । चित्<sup>20</sup> ॥

puru | yat | te | indra | santi | ukthā | gave | cakārtha | urvarāsu | yudhyan |  
tatakṣe | sūryāya | cit | okasi | sve | vṛṣā | samat-su | dāsasya | nāma | cit ||

<sup>1</sup>When, <sup>4</sup>O God-Mind, <sup>3</sup>thou <sup>5</sup>hast <sup>1</sup>a multitude <sup>6</sup>of thy words of self-expression, <sup>10</sup>then warring <sup>8</sup>thou createst from them <sup>7</sup>the mother of Light <sup>9</sup>in her abundant pastures; yea, <sup>16</sup>the Bull of the herds <sup>11</sup>has cloven <sup>17</sup>in his battles <sup>20</sup>the very <sup>19</sup>Name <sup>18</sup>of the destroyer <sup>12</sup>for the Sun of the illumined truth <sup>15</sup>that he may mount his own <sup>14</sup>dwelling- place. [14/277]

<sup>11,18-20</sup> see 10.23.2 - अव । क्षणौमि । दासस्य । नाम । चित् (I whet down even the name of the destroyer).

वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः ।

आस्मांजगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥ 05.033.05 ॥

वयम्<sup>1</sup> । ते<sup>2</sup> । ते<sup>3</sup> । इन्द्र<sup>4</sup> । ये<sup>5</sup> । च<sup>6</sup> । नरः<sup>7</sup> । शर्धः<sup>8</sup> । जज्ञानाः<sup>9</sup> । याताः<sup>10</sup> । च<sup>11</sup> । रथाः<sup>12</sup> ।

आ<sup>13</sup> । अस्मान्<sup>14</sup> । जगम्यात्<sup>15</sup> । अहिऽशुष्म<sup>16</sup> । सत्वा<sup>17</sup> । भगः<sup>18</sup> । न<sup>19</sup> । हव्यः<sup>20</sup> । प्रऽभृथेषु<sup>21</sup> । चारुः<sup>22</sup> ॥

vayam | te | te | indra | ye | ca | naraḥ | śardhaḥ | jajñānāḥ | yātāḥ | ca | rathāḥ |  
ā | asmān | jagamyāt | ahi-śuṣma | satvā | bhagaḥ | na | havyaḥ | pra-bhṛtheṣu | cāruḥ ||

<sup>1</sup>We are <sup>2</sup>they, <sup>4</sup>O God-Mind, <sup>5</sup>who are <sup>7</sup>the souls <sup>9</sup>that generate <sup>8</sup>thy force <sup>11</sup>and <sup>1</sup>we <sup>3</sup>thy <sup>12</sup>chariot-warriors <sup>10</sup>driving to thy onset; <sup>13,15</sup>may there come <sup>14</sup>to us, <sup>16</sup>O Strength [śuṣma] of the Dragon [ahi], [<sup>19</sup>like] <sup>17</sup>the Fighter and <sup>22</sup>delightful <sup>18</sup>Enjoyer <sup>20</sup>to whom we call <sup>21</sup>in the bringings of our oblation. [14/277]

[Alt] <sup>9</sup>being born (1.12.3) <sup>8</sup>as your army (1.127.6) or host (2.1.5)

पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः ।

स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानं ॥ 05.033.06 ॥

पपृक्षेण्यम्<sup>1</sup> । इन्द्र<sup>2</sup> । त्वे<sup>3</sup> इति । हि<sup>4</sup> । ओजः<sup>5</sup> । नृम्णानि<sup>6</sup> । च<sup>7</sup> । नृतमानः<sup>8</sup> । अमर्तः<sup>9</sup> ।

सः<sup>10</sup> । नः<sup>11</sup> । एनीम्<sup>12</sup> । वसवानः<sup>13</sup> । रयिम्<sup>14</sup> । दाः<sup>15</sup> । प्र<sup>16</sup> । अर्यः<sup>17</sup> । स्तुषे<sup>18</sup> । तुविमघस्य<sup>19</sup> । दानम्<sup>20</sup> ॥

papr̥kṣeṇyam | indra | tve iti | hi | ojaḥ | nṛmṇāni | ca | nṛtamānaḥ | amartaḥ |  
saḥ | naḥ | enīm | vasavānaḥ | rayim | dāḥ | pra | ayaḥ | stuṣe | tuvi-maghasya | dānam ||

<sup>4</sup>For <sup>5</sup>the energy <sup>3</sup>in thee, <sup>2</sup>O God-Mind, <sup>1</sup>desires satisfaction of delight and, <sup>9</sup>immortal, <sup>8</sup>as in a dance thou fulfillest <sup>6</sup>thy divine strengths. <sup>10</sup>So do [such] thou become <sup>11</sup>in us <sup>13</sup>wealth of thy substance and <sup>15</sup>give <sup>12</sup>a pervading <sup>14</sup>felicity; <sup>18</sup>I would affirm <sup>20</sup>the gift <sup>19</sup>of the conqueror of many [tuvi] riches [maghasya], <sup>16,17</sup>the noble fighter. [14/277]

<sup>12</sup>brilliant (10.87.7);

<sup>13</sup>conqueror of riches (7.1.23)

[Alt] <sup>8</sup>strongest of the godheads (nṛ-tamā-naḥ) [Lowe - *Participles in Rigvedic Sanskrit*, 250-1]

एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून् ।

उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥ 05.033.07 ॥

एव<sup>1</sup> । नः<sup>2</sup> । इन्द्र<sup>3</sup> । ऊतिऽभिः<sup>4</sup> । अव<sup>5</sup> । पाहि<sup>6</sup> । गृणतः<sup>7</sup> । शूर<sup>8</sup> । कारून्<sup>9</sup> ।

उत<sup>10</sup> । त्वचम्<sup>11</sup> । ददतः<sup>12</sup> । वाजऽसातौ<sup>13</sup> । पिप्रीहि<sup>14</sup> । मध्वः<sup>15</sup> । सुऽसुतस्य<sup>16</sup> । चारोः<sup>17</sup> ॥

eva | naḥ | indra | ūti-bhiḥ | ava | pāhi | gr̥ṇataḥ | śūra | kārūn |  
uta | tvacam | dadataḥ | vāja-sātau | piprihi | madhvaḥ | su-sutasya | cāroḥ ||

<sup>1</sup>Thus, <sup>3</sup>O god-mind, <sup>5,6</sup>protect <sup>2</sup>us <sup>4</sup>by thy increasings; <sup>5,6</sup>protect <sup>9</sup>the doers of the works, <sup>7</sup>the speakers of the word, <sup>8</sup>O Hero in the battle; <sup>14</sup>fill thyself <sup>17</sup>with a delightful <sup>15</sup>wine of sweetness <sup>16</sup>well-pressed out <sup>12</sup>that shall give us <sup>11</sup>the very touch of the skin <sup>13</sup>in thy conquest [sātau] of the plenitudes [vāja]. [14/277]

<sup>11</sup>see - नि धेहि गोः अधि त्वचि, fill us with light to the very skin [1.28.9 -14/213]; skin is the veil of Nature's outward movement and action [15/340]

उत त्ये मा पौरुकुत्स्यस्य सूरेख्सदस्योर्हिरणिनो रराणाः ।

वहंतु मा दश श्येतासो अस्य गैरिक्षितस्य क्रतुभिर्नु सश्चे ॥ 05.033.08 ॥

उत<sup>1</sup> । त्ये<sup>2</sup> । मा<sup>3</sup> । पौरुकुत्स्यस्य<sup>4</sup> । सूरेः<sup>5</sup> । त्रसदस्योः<sup>6</sup> । हिरणिनः<sup>7</sup> । रराणाः<sup>8</sup> ।

वहन्तु<sup>9</sup> । मा<sup>10</sup> । दश<sup>11</sup> । श्येतासः<sup>12</sup> । अस्य<sup>13</sup> । गैरिऽक्षितस्य<sup>14</sup> । क्रतुभिः<sup>15</sup> । नु<sup>16</sup> । सश्चे<sup>17</sup> ॥

uta | tye | mā | pauru-kutsyasya | sūreḥ | trasadasyoḥ | hiraṇinaḥ | rarāṇaḥ |  
vahanstu | mā | daśa | śyetāsaḥ | asya | gairi-kṣitasya | kratu-bhiḥ | nu | saśce ||

<sup>1</sup>And <sup>9a</sup>may <sup>2</sup>the[se] <sup>11</sup>ten <sup>12</sup>white swiftresses <sup>7</sup>of the golden-hued <sup>5</sup>seer, <sup>4</sup>the son of the many-seeing, <sup>6</sup>the scatterer [trasa] of the dividers [dasyoḥ], <sup>9b</sup>bear <sup>10</sup>me <sup>8</sup>with delight; <sup>17</sup>may I abide <sup>15</sup>by the workings of will <sup>14</sup>of the Son of the dweller on the Mountain. [14/277]

<sup>6</sup>Trasadasyu, <sup>4</sup>the son of Purukutsa - Puru [many] kutsa [seeing]

<sup>7</sup>This golden or shining light is the hue, varṇa, of the truth [hiraṇinaḥ]; it is also the hue of the thoughts full of that illumination won by the Aryan, the cows who are bright in colour, śukra, śveta, the colour of Light [<sup>12</sup>śyetāsaḥ] [15/225]

<sup>14</sup>son (power) of Girikshita (Indra); Indra is the dweller [kṣita] on the mountain of being [Giri] [1.11.5 - 14/108]; Trasadasyu is the half-god, man turned into the Indra type [15/467 fn 2]; in all things he reproduces the characteristics of Indra [hence, son of Indra] [15/467 fn 6]

उत त्वे मा मारुताश्चस्य शोणाः क्रत्वामघासो विदथस्य रातौ ।

सहस्रा मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत् ॥ 05.033.09 ॥

उत<sup>1</sup> । त्वे<sup>2</sup> । मा<sup>3</sup> । मारुतऽअश्वस्य<sup>4</sup> । शोणाः<sup>5</sup> । क्रत्वाऽमघासः<sup>6</sup> । विदथस्य<sup>7</sup> । रातौ<sup>8</sup> ।

सहस्रा<sup>9</sup> । मे<sup>10</sup> । च्यवतानः<sup>11</sup> । ददानः<sup>12</sup> । आनूकम्<sup>13</sup> । अर्यः<sup>14</sup> । वपुषे<sup>15</sup> । न<sup>16</sup> । आर्चत्<sup>17</sup> ॥

uta | tye | mā | māruta-aśvasya | śoṇāḥ | kratvā-maghāsaḥ | vidathasya | rātau |  
sahasrā | me | cyavatānaḥ | dadānaḥ | ānūkam | aaryaḥ | vapuṣe | na | ārcat ॥

<sup>1</sup>And may <sup>2</sup>those <sup>5</sup>red ones <sup>4</sup>of the Son of him whose steeds [aśvasya] are the powers of life [māruta] bear <sup>3</sup>me also, <sup>2</sup>they <sup>6</sup>that have the fullnesses [maghāsaḥ] of the will-force [kratvā] <sup>8</sup>in the lavishing <sup>7</sup>of the knowledge. <sup>11</sup>The Mover of things [Indra] <sup>12</sup>gives <sup>10</sup>me <sup>9</sup>his thousands; <sup>17</sup>he illumines <sup>13</sup>the force <sup>14</sup>of the fighter <sup>16</sup>as if <sup>15</sup>for increasing the fullness of his body. [14/277]

<sup>7</sup>Vidatha, <sup>4</sup>the Son of Mārutaśva

उत त्वे मा ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः ।

मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥ 05.033.10 ॥

उत<sup>1</sup> । त्वे<sup>2</sup> । मा<sup>3</sup> । ध्वन्यस्य<sup>4</sup> । जुष्टाः<sup>5</sup> । लक्ष्मण्यस्य<sup>6</sup> । सुऽरुचः<sup>7</sup> । यतानाः<sup>8</sup> ।

मह्ना<sup>9</sup> । रायः<sup>10</sup> । सम्ऽवरणस्य<sup>11</sup> । ऋषेः<sup>12</sup> । व्रजम्<sup>13</sup> । न<sup>14</sup> । गावः<sup>15</sup> । प्रऽयताः<sup>16</sup> । अपि<sup>17</sup> । ग्मन्<sup>18</sup> ॥

uta | tye | mā | dhvanyasya | juṣṭāḥ | lakṣmaṇyasya | su-rucaḥ | yatānāḥ |  
mahnā | rāyaḥ | sam-varaṇasya | ṛṣeḥ | vrajam | na | gāvaḥ | pra-yatāḥ | api | gman ॥

<sup>1</sup>And <sup>3a</sup>may <sup>2</sup>those <sup>5</sup>well-loved steeds, <sup>7</sup>shining and <sup>8</sup>straining forward, <sup>4</sup>of the King of Sound, <sup>6</sup>the son of the Lord of Feature [Lakṣmaṇa] <sup>3b</sup>come to me <sup>9</sup>in the greatness <sup>10</sup>of bliss <sup>11</sup>of the all-embracing <sup>12</sup>seer <sup>14</sup>even as <sup>15</sup>the shining herds <sup>16</sup>that I have gained <sup>17,18</sup>crowd <sup>13</sup>to their pen. [14/278]

<sup>4</sup>Dhvanya, <sup>6</sup>the son of Lakṣmaṇa;

<sup>11,12</sup>of the seer, Saṃvaraṇa - composer of the Hymn



## SUKTA 34

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते ।

सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥ 05.034.01 ॥

अजातऽशत्रुम्<sup>1</sup> । अजरा<sup>2</sup> । स्वऽवती<sup>3</sup> । अनु<sup>4</sup> । स्वधा<sup>5</sup> । अमिता<sup>6</sup> । दस्मम्<sup>7</sup> । ईयते<sup>8</sup> ।

सुनोतन<sup>9</sup> । पचत<sup>10</sup> । ब्रह्मऽवाहसे<sup>11</sup> । पुरुऽस्तुताय<sup>12</sup> । प्रऽतरम्<sup>13</sup> । दधातन<sup>14</sup> ॥

ajāta-śatrum | ajarā | svaḥ-vatī | anu | svadhā | amitā | dasmam | īyate |

sunotana | pacata | brahma-vāhase | puru-stutāya | pra-taram | dadhātana ॥

<sup>6</sup>Infinite, <sup>2</sup>indestructible is <sup>5</sup>the Nature <sup>3</sup>that belongeth [vatī] to the world of Light [svaḥ] and <sup>7</sup>to the Achiever of works <sup>4,8</sup>it comes, <sup>1</sup>to him whom none was ever born [ajāta] to smite [śatrum]. <sup>9</sup>For him press the wine, <sup>10</sup>for him prepare the food, <sup>14</sup>set <sup>13</sup>expandingly your abundance <sup>12</sup>before him who manifoldly [puru] affirmed [stutāya] is <sup>11</sup>the upholder of the inspired word. [14/278]

<sup>3</sup> that carry the light of the luminous heaven (or the sun-world) (5.2.11);

<sup>5</sup> thy self-nature (6.2.8)

<sup>11</sup> the bringer [vāhase - 3.11.7] of the inspired word [brahma];

<sup>13</sup> farther beyond (10.79.3)

आ यः सोमेन जठरमपिप्रतामंदत मघवा मध्वो अंधसः ।

यदीं मृगाय हंतवे महावधः सहस्रभृष्टिमुशना वधं यमत् ॥ 05.034.02 ॥

आ<sup>1</sup> । यः<sup>2</sup> । सोमेन<sup>3</sup> । जठरम्<sup>4</sup> । अपिप्रत<sup>5</sup> । अमन्दत<sup>6</sup> । मघऽवा<sup>7</sup> । मध्वः<sup>8</sup> । अन्धसः<sup>9</sup> ।

यत्<sup>10</sup> । ईम्<sup>11</sup> । मृगाय<sup>12</sup> । हन्तवे<sup>13</sup> । महाऽवधः<sup>14</sup> । सहस्रभृष्टिम्<sup>15</sup> । उशना<sup>16</sup> । वधम्<sup>17</sup> । यमत्<sup>18</sup> ॥

ā | yaḥ | somena | jaṭharam | apiprata | amandata | magha-vā | madhvaḥ | andhasaḥ |

yat | īm | mṛgāya | hantave | mahā-vadhaḥ | sahasra-bhr̥ṣṭim | uśanā | vadham | yamat ॥

<sup>2</sup>He <sup>1,5</sup>has filled <sup>4</sup>his belly <sup>3</sup>with the wine of your delight, <sup>7</sup>the lord of plenitudes <sup>6</sup>has become drunk with the rapture <sup>8</sup>of that honeyed <sup>9</sup>food; <sup>10</sup>as <sup>16</sup>the soul of desire <sup>14</sup>he of the mighty [mahā] stroke [vadhaḥ] <sup>18</sup>wields <sup>17</sup>his weapon <sup>15</sup>of the thousand [sahasra] flaming points [bhr̥ṣṭim] <sup>13</sup>to slay <sup>12</sup>the Beast. [14/278]

<sup>10</sup> when (1.65.4);

<sup>16</sup> joyfully, willingly [16/641]

यो अस्मै घ्नस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।

अपाप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥ 05.034.03 ॥

यः<sup>1</sup> । अस्मै<sup>2</sup> । घ्नसे<sup>3</sup> । उत<sup>4</sup> । वा<sup>5</sup> । यः<sup>6</sup> । ऊधनि<sup>7</sup> । सोमम्<sup>8</sup> । सुनोति<sup>9</sup> । भवति<sup>10</sup> । द्युऽमान्<sup>11</sup> । अह<sup>12</sup> ।

अपऽअप<sup>13</sup> । शक्रः<sup>14</sup> । ततनुष्टिम्<sup>15</sup> । ऊहति<sup>16</sup> । तनूऽशुभ्रम्<sup>17</sup> । मघऽवा<sup>18</sup> । यः<sup>19</sup> । कवऽसखः<sup>20</sup> ॥

yaḥ | asmai | ghraṁse | uta | vā | yaḥ | ūdhani | somam | sunoti | bhavati | dyu-mān | aha |

apa-apa | śakraḥ | tatanuṣṭim | ūhati | tanū-śubhram | magha-vā | yaḥ | kava-sakhaḥ ॥

<sup>1</sup>For whosoever <sup>9</sup>presses out <sup>2</sup>for him <sup>8</sup>the wine <sup>3</sup>in the clear heat of the light <sup>5</sup>or <sup>7</sup>in the heat [teat?] of the abundance, <sup>12</sup>he, oh he, <sup>10</sup>becomes <sup>11</sup>a soul of light; <sup>13</sup>farther and farther <sup>14</sup>the



Puissant <sup>16</sup>bears <sup>15</sup>the extending limits of his being and <sup>17</sup>makes it luminous [śubhram] in its formation [tanū]; <sup>19a</sup>for this is <sup>18</sup>the lord of plenitudes <sup>19b</sup>who is <sup>20</sup>the comrade [sakhah] of the seer [kava]. [14/278]

यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते ।

वेतीद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः ॥ 05.034.04 ॥

यस्य<sup>1</sup> । अवधीत्<sup>2</sup> । पितरम्<sup>3</sup> । यस्य<sup>4</sup> । मातरम्<sup>5</sup> । यस्य<sup>6</sup> । शक्रः<sup>7</sup> । भ्रातरम्<sup>8</sup> । न<sup>9</sup> । अतः<sup>10</sup> । ईषते<sup>11</sup> ।  
वेति<sup>12</sup> । इत्<sup>13</sup> । ऊं<sup>14</sup> । अस्य<sup>15</sup> । प्रयता<sup>16</sup> । यतम्<sup>17</sup> । न<sup>18</sup> । किल्बिषात्<sup>19</sup> । ईषते<sup>20</sup> । वस्वः<sup>21</sup> । आकरः<sup>22</sup> ॥

yasya | avadhīt | pitaram | yasya | mātaram | yasya | śakraḥ | bhrātaram | na | ataḥ | īṣate |  
veti | it | ūm | asya | pra-yatā | yatam-karaḥ | na | kilbiṣāt | īṣate | vasvaḥ | ā-karaḥ ॥

<sup>2</sup>When he [Indra] has slain <sup>3</sup>the father <sup>1</sup>of a man or <sup>4</sup>his <sup>5</sup>mother or <sup>6</sup>his <sup>8</sup>brother, <sup>7</sup>he [Indra, the Puissant] <sup>11</sup>flees <sup>9</sup>not <sup>10</sup>from him, no, <sup>12</sup>he [Indra, <sup>13</sup>even - 5.2.4] comes <sup>16</sup>to all that that man has laboured out and <sup>17</sup>he [Indra] is the doer in him of his labour; <sup>22</sup>it is he [Indra] that creates in him <sup>21</sup>his substance and <sup>20a</sup>he [Indra] flees <sup>18</sup>not <sup>20b</sup>away <sup>19</sup>from the sin. [14/278]

न पंचभिर्दशभिर्विष्टारभं नासुन्वता सचते पुष्यता चन ।

जिनाति वेदमुया हंति वा धुनिरा देवयुं भजति गोमति व्रजे ॥ 05.034.05 ॥

न<sup>1</sup> । पञ्चभिः<sup>2</sup> । दशभिः<sup>3</sup> । विष्टि<sup>4</sup> । आऽरभम्<sup>5</sup> । न<sup>6</sup> । असुन्वता<sup>7</sup> । सचते<sup>8</sup> । पुष्यता<sup>9</sup> । चन<sup>10</sup> ।  
जिनाति<sup>11</sup> । वा<sup>12</sup> । इत्<sup>13</sup> । अमुया<sup>14</sup> । हन्ति<sup>15</sup> । वा<sup>16</sup> । धुनिः<sup>17</sup> । आ<sup>18</sup> । देवयुम्<sup>19</sup> । भजति<sup>20</sup> । गोमति<sup>21</sup> । व्रजे<sup>22</sup> ॥

na | pañca-bhiḥ | daśa-bhiḥ | vaṣṭi | ā-rabham | na | asunvatā | sacate | puṣyatā | cana |  
jināti | vā | it | amuyā | hanti | vā | dhuniḥ | ā | deva-yum | bhajati | go-mati | vraje ॥

<sup>1</sup>Not <sup>2</sup>with the five <sup>1</sup>nor <sup>3</sup>with the ten <sup>4</sup>does he [Indra] desire <sup>5</sup>to ascend, <sup>6</sup>nor <sup>8</sup>does he cleave <sup>7</sup>to the evil one who gives not the wine, <sup>10</sup>even though <sup>9</sup>he flourish and increase; <sup>11</sup>he [Indra] conquers <sup>14</sup>him <sup>12</sup>or <sup>15</sup>he slays <sup>17</sup>in his impetuous movement and <sup>18</sup>he gives <sup>19</sup>to the seeker [yum] of the godheads [deva] <sup>20</sup>for his portion <sup>22</sup>the pen <sup>21</sup>full [mati] of the luminous herds [go]. [14/278]

<sup>4</sup>He (Indra) desires <sup>1</sup>not <sup>5</sup>to ascend <sup>2</sup>by the five and <sup>3</sup>by the ten; <sup>8</sup>he cleaves <sup>6</sup>not <sup>7</sup>to him who gives not the Soma <sup>10</sup>even though <sup>9</sup>he grow and increase; <sup>11</sup>he overcomes <sup>14</sup>him <sup>12</sup>or else <sup>15</sup>he slays <sup>17</sup>in his impetuous movement; <sup>18</sup>he gives <sup>19</sup>to the god-seeker <sup>20</sup>for his enjoyment <sup>22</sup>the pen <sup>21</sup>full of the Cows. [15/226]

### [Notes]

Indra, the Divine Mind-Power takes their secret wealth from the powers of the Ignorance with whom he refuses to ally himself [na sacate] even when they are rich and prosper [puṣyatā cana]; he gives the imprisoned herds of the illumined Dawn [ā bhajati go-mati vraje] to the man of the sacrifice who desires the godheads [deva-yum]. [15/226-7]

वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।

इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥ 05.034.06 ॥

विऽत्वक्षणः<sup>1</sup> । समृऽकृतौ<sup>2</sup> । चक्रम्ऽआसजः<sup>3</sup> । असुन्वतः<sup>4</sup> । विषुणः<sup>5</sup> । सुन्वतः<sup>6</sup> । वृधः<sup>7</sup> ।

इन्द्रः<sup>8</sup> । विश्वस्य<sup>9</sup> । दमिता<sup>10</sup> । विऽभीषणः<sup>11</sup> । यथाऽवशम्<sup>12</sup> । नयति<sup>13</sup> । दासम्<sup>14</sup> । आर्यः<sup>15</sup> ॥

vi-tvakṣaṇaḥ | sam-ṛtau | cakram-āsajaḥ | asunvataḥ | viṣuṇaḥ | sunvataḥ | vṛdhaḥ |  
indraḥ | viśvasya | damitā | vi-bhīṣaṇaḥ | yathā-vaśam | nayati | dāsam | āryaḥ ॥

<sup>3</sup>Grasping firmly [āsajaḥ] his discus [cakram] <sup>1</sup>he hews asunder our foe <sup>2</sup>in the shock of the battle, <sup>5</sup>he turns <sup>4</sup>from him who gives not the wine, <sup>6</sup>but its giver <sup>7</sup>he increases; <sup>8</sup>the God-mind is <sup>11</sup>terrible, <sup>10</sup>he is the tamer <sup>9</sup>of every opponent, <sup>15</sup>he is the Aryan fighter and <sup>13</sup>brings <sup>12</sup>into subjection <sup>14</sup>the Destroyer. [14/278-9]

<sup>1</sup>Cleaver (of the foe) <sup>2</sup>in the battle-shock, <sup>3</sup>firm holder of the discus (or the wheel), <sup>5</sup>averse <sup>4</sup>from him who gives not the Soma but <sup>7</sup>increaser <sup>6</sup>of the Soma-giver, <sup>11</sup>terrible is <sup>8</sup>Indra and <sup>10</sup>the tamer <sup>9</sup>of all; <sup>15</sup>Aryan, <sup>13</sup>he brings <sup>12</sup>into utter subjection <sup>14</sup>the Dasa. [15/226]

<sup>13</sup>leads (3.61.1) <sup>4</sup>according [yathā] to his desire [vaśam] (2.24.14)

#### [Notes]

He [Indra] is himself the Aryan [āryaḥ] who brings [nayati] the life of the ignorance [dāsam] into complete subjection [yathā-vaśam] to the higher life so that it yields up to it all the wealth it holds. The use of the words ārya and arya to signify the gods, not only in this but in other passages, tends to show in itself that the opposition of Arya and Dasyu is not at all a national or tribal or merely human distinction, but has a deeper significance. [15/227]

समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।

दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥ 05.034.07 ॥

सम्<sup>1</sup> । ईम्<sup>2</sup> । पणेः<sup>3</sup> । अजति<sup>4</sup> । भोजनम्<sup>5</sup> । मुषे<sup>6</sup> । वि<sup>7</sup> । दाशुषे<sup>8</sup> । भजति<sup>9</sup> । सूनरम्<sup>10</sup> । वसु<sup>11</sup> ।

दुऽगे<sup>12</sup> । चन<sup>13</sup> । ध्रियते<sup>14</sup> । विश्वः<sup>15</sup> । आ<sup>16</sup> । पुरु<sup>17</sup> । जनः<sup>18</sup> । यः<sup>19</sup> । अस्य<sup>20</sup> । तविषीम्<sup>21</sup> । अचुक्रुधत्<sup>22</sup> ॥

sam | īm | paṇeḥ | ajati | bhojanam | muṣe | vi | dāśuṣe | bhajati | sūnaram | vasu |  
duḥ-ge | cana | dhriyate | viśvaḥ | ā | puru | janah | yaḥ | asya | taviṣīm | acukrudhat ॥

<sup>1,4</sup>Yea, he drives away <sup>2</sup>the [this] <sup>5</sup>enjoyment <sup>3</sup>of that miser Trafficker, <sup>6</sup>he robs him of it and <sup>7,9</sup>apportions <sup>8</sup>to the giver of sacrifice <sup>11</sup>that wealth <sup>10</sup>full of powers. <sup>15</sup>Every <sup>18</sup>creature <sup>19</sup>who <sup>22</sup>angers <sup>21</sup>the strength <sup>20</sup>of the Puissant <sup>16,14</sup>is held back <sup>17</sup>by manifold obstacles and <sup>12</sup>his path is painful and rugged. [14/279]

<sup>1,4</sup>He comes driving <sup>2</sup>this <sup>5</sup>enjoyment <sup>3</sup>of the Pani, <sup>6</sup>robbing him of it, and <sup>9</sup>he apportions <sup>7</sup>entirely <sup>8</sup>to the giver for his enjoyment <sup>11</sup>the wealth <sup>10</sup>rich in hero-powers (lit. in men, sūnaram vasu, vīra and nṛ being often used synonymously); <sup>19a</sup>that <sup>18</sup>man <sup>19b</sup>who <sup>22</sup>makes wroth <sup>21</sup>the strength <sup>20</sup>of Indra <sup>16,14</sup>is held back <sup>17</sup>manifoldly <sup>12</sup>in a difficult journeying, (durge cana dhriyate ā puru). [15/226]

सं यज्जनौ सुधनौ विश्वशर्धसावेदिद्रो मघवा गोषु शुभ्रिषु ।

युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः ॥ 05.034.08 ॥

सम्<sup>1</sup> । यत्<sup>2</sup> । जनौ<sup>3</sup> । सुधनौ<sup>4</sup> । विश्वशर्धसौ<sup>5</sup> । अवेत्<sup>6</sup> । इन्द्रः<sup>7</sup> । मघवा<sup>8</sup> । गोषु<sup>9</sup> । शुभ्रिषु<sup>10</sup> ।

युजम्<sup>11</sup> । हि<sup>12</sup> । अन्यम्<sup>13</sup> । अकृत<sup>14</sup> । प्रवेपनी<sup>15</sup> । उत्<sup>16</sup> । ईम्<sup>17</sup> । गव्यम्<sup>18</sup> । सृजते<sup>19</sup> । सत्वभिः<sup>20</sup> । धुनिः<sup>21</sup> ॥

sam | yat | janau | su-dhanau | viśva-śardhasau | avet | indrah | magha-vā | goṣu | śubhriṣu |  
yujam | hi | anyam | akṛta | pra-vepanī | ut | īm | gavyam | sṛjate | satva-bhiḥ | dhuniḥ ॥

<sup>2</sup>When <sup>3</sup>Two <sup>4</sup>perfected [su] in wealth [dhanau] and <sup>5</sup>universal [viśva] in force [śardhasau] <sup>1,6</sup>are found <sup>7</sup>by God-Mind, <sup>8</sup>the master of plenitude <sup>10</sup>in the fullness <sup>9</sup>of the luminous herds, <sup>15</sup>creating light <sup>14</sup>he makes <sup>13</sup>a third <sup>11</sup>his helper and <sup>21</sup>his impetuous movement <sup>20</sup>with his fighters <sup>19</sup>releases <sup>16</sup>upward <sup>17</sup>the <sup>18</sup>luminous multitude. [14/279]

<sup>2</sup>When <sup>8</sup>Maghavan <sup>1,6</sup>has known <sup>10</sup>in the shining <sup>9</sup>cows <sup>3</sup>the Two <sup>4</sup>who are rich in wealth and <sup>5</sup>have all forces, <sup>15</sup>he growing in knowledge <sup>14</sup>makes <sup>13</sup>a third <sup>11</sup>his helper and <sup>21</sup>rushing impetuously <sup>19</sup>looses <sup>16</sup>upward <sup>18</sup>the multitude of the cows (gavyam) <sup>20</sup>by the help of his fighters. [15/226]

<sup>15</sup> illumination of wisdom (10.46.8)

<sup>20</sup>fighters (seven Angirases) + <sup>3</sup>Two = 9 (Navagwas) + <sup>13</sup>a third (Ayasya) = 10 (Dashagwas).

### [Notes]

The fighters [satva] are certainly the seven Angirases; for they and not the Maruts, which is Sayana's interpretation of satvabhiḥ, are Indra's helpers in the release of the Cows. But the three persons whom Indra finds or comes to know [avet] by entering among the bright [śubhriṣu] cows [goṣu], by possessing the trooping illuminations of the Thought, are more difficult to fix. In all probability it is these three by whom the seven rays of the Angiras-knowledge are raised to ten [Dashagwas] so that they pass successfully through the ten months and release the sun and the cows; for it is after finding or knowing the two [these two + seven Angirases = Navagwas] and getting help of the third [Ayasya; Navagwas + Ayasya = Dashagwas] that Indra releases the cows of the Panis. [15/227]

The Angiras Rishis are ordinarily described as seven in number: they are *sapta viprāḥ*, the seven sages who have come down to us in the Puranic tradition and are enthroned by Indian astronomy in the constellation of the Great Bear. But they are also described as Navagwas and Dashagwas, and if in VI.22 we are told of the ancient fathers, the seven seers who were Navagwas, *pūrve pitaro navagvāḥ sapta viprāso*, yet in III.39.5 we have mention of two different classes, Navagwas, and Dashagwas, the latter ten in number, the former presumably, though it is not expressly stated, nine. *Sakhā ha yatra sakhibhir navagvair, abhijñvā satvabhir gā anugman; satyaṁ tad indro daśabhir daśagvaiḥ, sūryaṁ viveda tamasi kṣiyantam*; "where, a friend with his friends the Navagwas, following the cows Indra with the ten Dashagwas found that truth, even the Sun dwelling in the darkness." On the other hand we have in IV.51 a collective description of the Angiras seven-

faced or seven-mouthed, nine rayed, ten-rayed, *navagve aṅgire daśagve saptāsyē*. In X.108.8 we have another Rishi Ayasya associated with the Navagwa Angirases. In X.67 this Ayasya is described as our father who found the vast seven-headed Thought that was born out of the Truth and as singing the hymn to Indra. According as the Navagwas are seven or nine, Ayasya will be the eighth or the tenth Rishi. [15/174]

They of the nine radiances [nava gvāsaḥ] when they have pressed out [suta] the Wine [somāsaḥ] and they of the ten [dash gvāsaḥ] illumine in them God-in-mind by their hymnings; they accomplish the work, they uncover even that vastness of the Light over which there is a lid. [see 5.29.12 and Notes, above]

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः ।

तस्मा आपः संयतः पीपयंत तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥ 05.034.09 ॥

सहस्रसाम्<sup>1</sup> । आग्निवेशिम्<sup>2</sup> । गृणीषे<sup>3</sup> । शत्रिम्<sup>4</sup> । अग्ने<sup>5</sup> । उपसाम्<sup>6</sup> । केतुम्<sup>7</sup> । अर्यः<sup>8</sup> ।

तस्मै<sup>9</sup> । आपः<sup>10</sup> । सम्यतः<sup>11</sup> । पीपयन्त<sup>12</sup> । तस्मिन्<sup>13</sup> । क्षत्रम्<sup>14</sup> । अमवत्<sup>15</sup> । त्वेषम्<sup>16</sup> । अस्तु<sup>17</sup> ॥

sahasra-sām | āgni-veśim | grṇīṣe | śatrim | agne | upa-mām | ketum | aryaḥ |  
tasmai | āpaḥ | sam-yataḥ | pīpayanta | tasmin | kṣatram | ama-vat | tveṣam | astu ॥

<sup>5</sup>O God-Will, <sup>3</sup>I praise <sup>4</sup>the Slayer of the foe, <sup>1</sup>the winner of the thousandfold riches, <sup>2</sup>the son of the Dweller [veśim] in the flame [āgni], <sup>8</sup>let that Aryan fighter obtain <sup>6</sup>the highest <sup>7</sup>vision of the light; <sup>9</sup>for him <sup>11a/12a</sup>let <sup>10</sup>the heavenly waters <sup>11b</sup>come together and <sup>12b</sup>nourish, <sup>13</sup>in him <sup>17</sup>let there dwell <sup>15</sup>a forceful and <sup>16</sup>blazing <sup>14</sup>warrior strength. [14/279]

...And the last Rik of the Sukta speaks of <sup>8</sup>the Aryan (god or man) arriving at <sup>6</sup>the highest <sup>7</sup>knowledge-vision, <sup>10</sup>the waters <sup>13</sup>in their <sup>11</sup>meeting <sup>12</sup>nourishing <sup>9</sup>him and his housing <sup>15</sup>a strong and <sup>16</sup>brilliant <sup>15</sup>force of battle, kṣatram amavat tveṣam. [15/226]

<sup>4</sup>Shatri, <sup>2</sup>son of Agniveshi - names of seers

## SUKTA 35

यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर ।

अस्मभ्यं चर्षणीसहं सस्मिं वाजेषु दुष्टरं ॥ 05.035.01 ॥

यः<sup>1</sup> । ते<sup>2</sup> । साधिष्ठः<sup>3</sup> । अवसे<sup>4</sup> । इन्द्र<sup>5</sup> । क्रतुः<sup>6</sup> । तम्<sup>7</sup> । आ<sup>8</sup> । भर<sup>9</sup> ।

अस्मभ्यम्<sup>10</sup> । चर्षणिऽसहम्<sup>11</sup> । सस्मिन्<sup>12</sup> । वाजेषु<sup>13</sup> । दुस्तरम्<sup>14</sup> ॥

yaḥ | te | sādhiṣṭhaḥ | avase | indra | kratuḥ | tam | ā | bhara |  
asmabhyam | carṣaṇi-saham | sasnim | vājeṣu | dustaram ॥

<sup>8,9</sup>Bring <sup>10</sup>us, <sup>5</sup>O God-Mind, <sup>7</sup>that <sup>6</sup>will in works <sup>1</sup>which is <sup>3</sup>most effective <sup>4</sup>for our increase,  
<sup>11</sup>for it prevails [saham] in the fields of our labour [carṣaṇi], and <sup>12</sup>conquers <sup>13</sup>in their  
plenitudes and <sup>15</sup>the foe cannot pierce it. [14/279]

<sup>11</sup> having power over [saham] seeing-men [carṣaṇi] (8.19.35)

यदिद्र ते चतस्रो यच्छूर संति तिस्रः ।

यद्वा पंच क्षितीनामवस्तत्सु न आ भर ॥ 05.035.02 ॥

यत्<sup>1</sup> । इन्द्र<sup>2</sup> । ते<sup>3</sup> । चतस्रः<sup>4</sup> । यत्<sup>5</sup> । शूर<sup>6</sup> । सन्ति<sup>7</sup> । तिस्रः<sup>8</sup> ।

यत्<sup>9</sup> । वा<sup>10</sup> । पञ्च<sup>11</sup> । क्षितीनाम्<sup>12</sup> । अवः<sup>13</sup> । तत्<sup>14</sup> । सु<sup>15</sup> । नः<sup>16</sup> । आ<sup>17</sup> । भर<sup>18</sup> ॥

yat | indra | te | catasraḥ | yat | śūra | santi | tisraḥ |  
yat | vā | pañca | kṣitīnām | avaḥ | tat | su | naḥ | ā | bhara ॥

<sup>13</sup>The increasing birth of thee <sup>17,18</sup>bring <sup>16</sup>to us <sup>15</sup>perfectly <sup>1</sup>which <sup>3</sup>thy <sup>4</sup>four <sup>12</sup>nations <sup>7</sup>are, and  
<sup>14</sup>that <sup>5</sup>which <sup>7</sup>are <sup>3</sup>thy <sup>8</sup>three, <sup>6</sup>O Hero in the battle, <sup>10</sup>and <sup>14</sup>that <sup>9</sup>which is <sup>11</sup>of all the five.  
[14/279]

<sup>13</sup> the increasing manifestation (4.1.20 - 15/206)

### [Notes]

क्षिति means sometimes an earth or world inhabited or the people dwelling in it or those possessing it. [16/561]

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

According to the Vedānta, man has five [pañca] koshas or sheaths of existence [kṣitīnām], the material (Annamaya), vital (Pranamaya), mental (Manomaya) which together [tisraḥ] make up the aparardha or lower half of our conscious being; the ideal (vijñanamaya) which links the lower to the parardha or higher half [catasraḥ]; the divine or Anandamaya [pañca] in which the divine existence (Amṛita) is concentrated for communion with our lower human being. The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle

thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five [pañca] Aryan types, each of them a great people occupying its own province or state [kṣiti] of the total human nature. [15/376]

आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे ।

वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥ 05.035.03 ॥

आ<sup>1</sup> । ते<sup>2</sup> । अवः<sup>3</sup> । वरेण्यम्<sup>4</sup> । वृषन्तमस्य<sup>5</sup> । हूमहे<sup>6</sup> ।  
वृषजूतिः<sup>7</sup> । हि<sup>8</sup> । जज्ञिषे<sup>9</sup> । आभूभिः<sup>10</sup> । इन्द्र<sup>11</sup> । तुर्वणिः<sup>12</sup> ॥

ā | te | avaḥ | vareṇyam | vṛṣan-tamasya | hūmahe |  
vṛṣa-jūtiḥ | hi | jajñiṣe | ā-bhūbhiḥ | indra | turvaṇiḥ ॥

<sup>6</sup>Yea, we call <sup>1</sup>to us <sup>4</sup>the supremely desirable <sup>3</sup>birth <sup>2</sup>of thee <sup>5</sup>in thy utter strength of plenty;  
<sup>8</sup>for <sup>10</sup>the gods of the Life [Maruts] are created in us and by them <sup>9</sup>thou art born <sup>7</sup>as the  
rushing speed [jūtiḥ] of the Bull of the abundance [vṛṣa] and <sup>12</sup>breakest through thy  
opponent. [14/279]

<sup>10</sup>by those who grow to him (1.51.9, 14/216)

वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।

स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यं ॥ 05.035.04 ॥

वृषा<sup>1</sup> । हि<sup>2</sup> । असि<sup>3</sup> । राधसे<sup>4</sup> । जज्ञिषे<sup>5</sup> । वृष्णि<sup>6</sup> । ते<sup>7</sup> । शवः<sup>8</sup> ।  
स्वक्षत्रम्<sup>9</sup> । ते<sup>10</sup> । धृषत्<sup>11</sup> । मनः<sup>12</sup> । सत्राहम्<sup>13</sup> । इन्द्र<sup>14</sup> । पौंस्यम्<sup>15</sup> ॥

vṛṣā | hi | asi | rādhase | jajñiṣe | vṛṣṇi | te | śavaḥ |  
sva-kṣatram | te | dhr̥ṣat | manaḥ | satrā-ham | indra | paum̐syam ॥

<sup>3</sup>Thou art <sup>1</sup>the Bull of plenty and <sup>5</sup>thou art born <sup>4</sup>to give us the joy of our riches, <sup>2</sup>for <sup>7</sup>thy  
<sup>8</sup>force <sup>6</sup>rains abundance; <sup>11</sup>violent is <sup>10</sup>thy <sup>12</sup>mind and <sup>9</sup>a self-might of battle and <sup>15</sup>thy prowess  
<sup>13</sup>strikes out continually, <sup>14</sup>O Puissant. [14/279]

त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।

सर्वरथा शतक्रतो नि याहि शवसस्पते ॥ 05.035.05 ॥

त्वम्<sup>1</sup> । तम्<sup>2</sup> । इन्द्र<sup>3</sup> । मर्त्यम्<sup>4</sup> । अमित्रयन्तम्<sup>5</sup> । अद्रिवः<sup>6</sup> ।  
सर्वरथा<sup>7</sup> । शतक्रतो इति शतक्रतो<sup>8</sup> । नि<sup>9</sup> । याहि<sup>10</sup> । शवसः<sup>11</sup> । पते<sup>12</sup> ॥

tvam | tam | indra | martyam | amitra-yantam | adri-vaḥ |  
sarva-rathā | śatakrato iti śata-krato | ni | yāhi | śavaṣaḥ | pate ॥

<sup>3</sup>God-Mind, <sup>6</sup>wielder of the thunderbolt, <sup>8</sup>will of a hundred works, <sup>12</sup>lord <sup>11</sup>of luminous  
force, <sup>9,10</sup>rush <sup>7</sup>with all [sarva] thy chariots [rathā] <sup>4</sup>upon the mortal <sup>2</sup>who <sup>5</sup>makes himself  
[yantam] our enemy [amitra]. [14/280]

त्वामिद्वृत्रहंतम जनासो वृक्तबर्हिषः ।

उग्रं पूर्वीषु पूर्य हवन्ते वाजसातये ॥ 05.035.06 ॥

त्वाम्<sup>1</sup> । इत्<sup>2</sup> । वृत्रहन्ऽतम<sup>3</sup> । जनासः<sup>4</sup> । वृक्तऽबर्हिषः<sup>5</sup> ।

उग्रम्<sup>6</sup> । पूर्वीषु<sup>7</sup> । पूर्यम्<sup>8</sup> । हवन्ते<sup>9</sup> । वाजऽसातये<sup>10</sup> ॥

tvām । it । vṛtrahan-tama । janāsaḥ । vṛkta-barhiṣaḥ ।  
ugram । pūrvīṣu । pūrvyam । havante । vāja-sātaye ॥

<sup>1</sup>Thee [<sup>2</sup>alone = 5.12.2] <sup>4</sup>the peoples <sup>5</sup>who have made clear [vṛkta] the seat of sacrifice [barhiṣaḥ] <sup>9</sup>call <sup>10</sup>for the winning [sātaye] of the plenitude [vāja], <sup>7</sup>because utter is thy abundance, <sup>6</sup>fierce thy energy, and <sup>8</sup>first and supreme art thou <sup>7</sup>in the multitude of thy thinkings. [14/280]

<sup>3</sup>O most strong [tama] to slay [han] the encircling adversary [vṛtra] (6.16.48)

अस्माकमिन्द्र दुष्टं पुरोयावानमाजिषु ।

सयावानं धनेधने वाजयन्तमवा रथं ॥ 05.035.07 ॥

अस्माकम्<sup>1</sup> । इन्द्र<sup>2</sup> । दुस्तरम्<sup>3</sup> । पुरःऽयावानम्<sup>4</sup> । आजिषु<sup>5</sup> ।

सऽयावानम्<sup>6</sup> । धनेऽधने<sup>7</sup> । वाजऽयन्तम्<sup>8</sup> । अव<sup>9</sup> । रथम्<sup>10</sup> ॥

asmākam । indra । dustaram । puraḥ-yāvānam । ājiṣu ।  
sa-yāvānam । dhane-dhane । vāja-yantam । ava । ratham ॥

<sup>9</sup>Advance, <sup>2</sup>O Puissant, <sup>10</sup>the chariot <sup>3</sup>invulnerable <sup>4a</sup>that goes [yāvānam] <sup>1</sup>in our <sup>4b</sup>front [puraḥ] and <sup>6a</sup>goes [yāvānam] <sup>1</sup>at our <sup>6b</sup>side [sa] <sup>5</sup>in our battles <sup>8</sup>conquering for us plenitude <sup>7</sup>of possession after possession. [14/280]

<sup>9</sup>protect (10.80.7);

<sup>8</sup>growing in plenitude (5.1.3)

अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।

वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥ 05.035.08 ॥

अस्माकम्<sup>1</sup> । इन्द्र<sup>2</sup> । आ<sup>3</sup> । इहि<sup>4</sup> । नः<sup>5</sup> । रथम्<sup>6</sup> । अव<sup>7</sup> । पुरम्<sup>8</sup> ।

वयम्<sup>9</sup> । शविष्ठ<sup>10</sup> । वार्यम्<sup>11</sup> । दिवि<sup>12</sup> । श्रवः<sup>13</sup> । दधीमहि<sup>14</sup> । दिवि<sup>15</sup> । स्तोमम्<sup>16</sup> । मनामहे<sup>17</sup> ॥

asmākam । indra । ā । ihi । naḥ । ratham । ava । puram-dhyā ।  
vayam । śaviṣṭha । vāryam । divi । śravaḥ । dadhīmahi । divi । stomam । manāmahe ॥

<sup>3,4</sup>Come <sup>1</sup>to us in our battle, <sup>2</sup>O God-Mind, <sup>7</sup>advance <sup>5</sup>our <sup>6</sup>chariot <sup>8</sup>by the power of thy many-thoughted goddess; <sup>14a</sup>may <sup>9</sup>we <sup>14b</sup>hold in thought <sup>12</sup>in our heavens, <sup>10</sup>O lord of luminous strength, <sup>13</sup>the inspired knowledge <sup>11</sup>that is the supreme good, <sup>17</sup>may our mind realise <sup>15</sup>in its heavens <sup>16</sup>the word of divine affirmation. [14/280]



## SUKTA 36

स आ गमदिद्रो यो वसूनां चिकेतदातुं दामनो रयीणां ।

धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुं ॥ 05.036.01 ॥

सः<sup>1</sup> । आ<sup>2</sup> । गमत्<sup>3</sup> । इन्द्रः<sup>4</sup> । यः<sup>5</sup> । वसूनाम्<sup>6</sup> । चिकेतत्<sup>7</sup> । दातुम्<sup>8</sup> । दामनः<sup>9</sup> । रयीणाम्<sup>10</sup> ।

धन्वऽचरः<sup>11</sup> । न<sup>12</sup> । वंसगः<sup>13</sup> । तृषाणः<sup>14</sup> । चकमानः<sup>15</sup> । पिबतु<sup>16</sup> । दुग्धम्<sup>17</sup> । अंशुम्<sup>18</sup> ॥

saḥ | ā | gamat | indraḥ | yaḥ | vasūnām | ciketat | dātum | dāmanah | rayīṇām |  
dhanva-carah | na | vamsagah | tṛṣaṇah | cakamānah | pibatu | dugdham | aṁśum ॥

<sup>3a</sup>May <sup>4</sup>the God-Mind <sup>3b</sup>come <sup>2</sup>to us, <sup>1</sup>he <sup>5</sup>who <sup>7</sup>awakes in us to knowledge <sup>6</sup>of our treasures  
<sup>8</sup>to give <sup>9</sup>of the giving <sup>10</sup>of his felicities; <sup>12</sup>like <sup>13</sup>a bull that seeks its delight <sup>11</sup>but has wandered  
[carah] in the desert [dhanva] <sup>14</sup>thirsting and <sup>15</sup>desiring, <sup>16</sup>so let him drink <sup>18</sup>of the wine of  
delight <sup>17</sup>that we have pressed [milked] out for him. [14/280]

आ ते हनू हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे ।

अनु त्वा राजन्नर्वतो न हिन्वन् गीर्भिर्मदेम पुरुहूत विश्वे ॥ 05.036.02 ॥

आ<sup>1</sup> । ते<sup>2</sup> । हनू<sup>3</sup> इति । हरिऽवः<sup>4</sup> । शूर<sup>5</sup> । शिप्रे<sup>6</sup> इति । रुहत्<sup>7</sup> । सोमः<sup>8</sup> । न<sup>9</sup> । पर्वतस्य<sup>10</sup> । पृष्ठे<sup>11</sup> ।

अनु<sup>12</sup> । त्वा<sup>13</sup> । राजन्<sup>14</sup> । अर्वतः<sup>15</sup> । न<sup>16</sup> । हिन्वन्<sup>17</sup> । गीऽभिः<sup>18</sup> । मदेम<sup>19</sup> । पुरुहूत<sup>20</sup> । विश्वे<sup>21</sup> ॥

ā | te | hanū iti | hari-vaḥ | śūra | śipre iti | ruhat | somah | na | parvatasya | pṛṣṭhe |  
anu | tvā | rājan | arvataḥ | na | hinvan | gīḥ-bhiḥ | madema | puru-hūta | viśve ॥

<sup>5</sup>O hero of the battles, <sup>4</sup>O driver of thy luminous coursers, <sup>7a</sup>let <sup>8</sup>the Wine of our delight  
<sup>1,7b</sup>mount <sup>2</sup>thy <sup>3,6</sup>devouring jaws <sup>9</sup>as if <sup>11</sup>on to the high level <sup>10</sup>of the mountain; <sup>12</sup>to <sup>13</sup>thee [<sup>14</sup>O  
King] <sup>17a</sup>let <sup>15</sup>the horses of our life <sup>17b</sup>gallop, <sup>19a</sup>may we <sup>21</sup>all <sup>19b</sup>have intoxication <sup>18</sup>in our  
words, <sup>20</sup>O thou of the manifold [puru] calling [hūta]. [14/280]

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।

रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरुवसुः ॥ 05.036.03 ॥

चक्रम्<sup>1</sup> । न<sup>2</sup> । वृत्तम्<sup>3</sup> । पुरुहूत<sup>4</sup> । वेपते<sup>5</sup> । मनः<sup>6</sup> । भिया<sup>7</sup> । मे<sup>8</sup> । अमतेः<sup>9</sup> । इत्<sup>10</sup> । अद्रिऽवः<sup>11</sup> ।

रथात्<sup>12</sup> । अधि<sup>13</sup> । त्वा<sup>14</sup> । जरिता<sup>15</sup> । सदावृध<sup>16</sup> । कुवित्<sup>17</sup> । नु<sup>18</sup> । स्तोषन्<sup>19</sup> । मघऽवन्<sup>20</sup> । पुरुऽवसुः<sup>21</sup> ॥

cakram | na | vṛttam | puru-hūta | vepate | manah | bhiyā | me | amateḥ | it | adri-vaḥ |  
rathāt | adhi | tvā | jaritā | sadā-vṛdha | kuvit | nu | stoṣam | magha-van | puru-vasuḥ ॥

<sup>4</sup>O thou called manifoldly by men, <sup>8</sup>my <sup>6</sup>mind is <sup>2</sup>like <sup>1</sup>a wheel <sup>3</sup>that travels on the paths, <sup>5</sup>but  
shakes and trembles <sup>7</sup>in my fear <sup>9</sup>that I may not have power to mentalise thee, <sup>11</sup>O wielder of  
the lightnings; <sup>10</sup>therefore <sup>17</sup>utterly <sup>19a</sup>may thy <sup>15</sup>adorer <sup>21</sup>enriched with thy many [puru] riches  
[vasuḥ] <sup>19b</sup>affirm <sup>14</sup>thee <sup>13</sup>in <sup>12</sup>his chariot, <sup>16</sup>O thou who ever [sadā] increasest [vṛdha],  
<sup>20</sup>master of plenitudes. [14/280]

<sup>17</sup>repeatedly (7.15.4);

<sup>12,13</sup>in the chariot of Śrutaratha the sacrificer (Yajamana) - see 5.36.6



एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः ।

प्र सव्येन मघवन्यसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥ 05.036.04 ॥

एषः<sup>1</sup> । ग्रावाऽइव<sup>2</sup> । जरिता<sup>3</sup> । ते<sup>4</sup> । इन्द्र<sup>5</sup> । इयर्ति<sup>6</sup> । वाचम्<sup>7</sup> । बृहत्<sup>8</sup> । आशुषाणः<sup>9</sup> ।

प्र<sup>10</sup> । सव्येन<sup>11</sup> । मघऽवन्<sup>12</sup> । यंसि<sup>13</sup> । रायः<sup>14</sup> । प्र<sup>15</sup> । दक्षिणि<sup>16</sup> । हरिऽवः<sup>17</sup> । मा<sup>18</sup> । वि<sup>19</sup> । वेनः<sup>20</sup> ॥

eṣaḥ | grāvā-iva | jaritā | te | indra | iyarti | vācam | bṛhat | āśuṣāṇaḥ |

pra | savyena | magha-van | yaṃsi | rāyaḥ | pra | dakṣiṇit | hari-vaḥ | mā | vi | venah ॥

<sup>5</sup>O God-Mind, <sup>1</sup>[this] <sup>3</sup>thy adorer is <sup>2</sup>[like- iva] a pressing stone of the wine [grāvā] <sup>6</sup>that lifts up <sup>7</sup>its voice <sup>4</sup>to thee <sup>9</sup>seeking possession <sup>8</sup>of thy Vast; <sup>10,13</sup>extend <sup>11</sup>with thy left hand <sup>14</sup>thy felicities, <sup>16</sup>with thy right hand <sup>15,13</sup>extend them, <sup>17</sup>driver of bright coursers, <sup>12</sup>lord of plenitudes, <sup>18</sup>let not <sup>20</sup>thy delight in us <sup>19</sup>pass away from thee. [14/280-1]

वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्यां ।

स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥ 05.036.05 ॥

वृषा<sup>1</sup> । त्वा<sup>2</sup> । वृषणम्<sup>3</sup> । वर्धतु<sup>4</sup> । द्यौः<sup>5</sup> । वृषा<sup>6</sup> । वृषभ्याम्<sup>7</sup> । वहसे<sup>8</sup> । हरिभ्याम्<sup>9</sup> ।

सः<sup>10</sup> । नः<sup>11</sup> । वृषा<sup>12</sup> । वृषरथः<sup>13</sup> । सुशिप्र<sup>14</sup> । वृषक्रतो<sup>15</sup> । वृषा<sup>16</sup> । वज्रिन्<sup>17</sup> । भरे<sup>18</sup> । धाः<sup>19</sup> ॥

vṛṣā | tvā | vṛṣaṇam | vardhatu | dyauḥ | vṛṣā | vṛṣa-bhyām | vahase | hari-bhyām |

saḥ | naḥ | vṛṣā | vṛṣa-rathaḥ | su-śipra | vṛṣa-krato | vṛṣā | vajrin | bhare | dhāḥ ॥

<sup>1a</sup>Let <sup>5</sup>Heaven <sup>1b</sup>rain its abundance <sup>4</sup>to increase <sup>2</sup>thee, <sup>3</sup>the lord of abundance; <sup>6</sup>diffuser of the rain <sup>5</sup>of heaven art thou and <sup>9</sup>the horses also <sup>8</sup>that bear thee; <sup>10</sup>as <sup>12</sup>the bull of that plenty <sup>13</sup>come in thy chariot [rathaḥ] of the abundance [vṛṣa], <sup>14</sup>O strong-jawed drinker; <sup>15</sup>thy will is for the works [krato] of abundance [vṛṣa], <sup>16</sup>thou art lord of these rains, <sup>17</sup>O hurler of the thunderflash, <sup>19</sup>confirm us <sup>18</sup>in the bringing of the plenty. [14/281]

[Alt] <sup>4a</sup>Let <sup>1</sup>mighty <sup>5</sup>Heaven <sup>4</sup>increase <sup>2</sup>thee, <sup>3</sup>the mighty; <sup>6</sup>mighty art thou and <sup>8</sup>are borne <sup>7</sup>by two mighty <sup>9</sup>horses; <sup>10</sup>as <sup>12</sup>the mighty one <sup>13</sup>come in thy mighty [vṛṣa] chariot [rathaḥ], <sup>14</sup>O strong-jawed drinker; <sup>15</sup>thy will is for the mighty [vṛṣa] works [krato], <sup>16</sup>thou art mighty, <sup>17</sup>O hurler of the thunderflash, <sup>19</sup>confirm us <sup>18</sup>in the bringing of the plenty.

If वृष्य means strength, force, वृषा must mean the strong one [Alt translation]; if वृषा means Rainer, वृष्य must mean abundance [original translation]. [14/464]

<sup>14</sup>well [su] turbaned [śipra] (5.54.11)

यो रोहितौ वाजिनौ वाजिनीवांत्रिभिः शतैः सचमानावदिष्ट ।

यूने समस्मै क्षितयो नमंतां श्रुतरथाय मरुतो दुवोया ॥ 05.036.06 ॥

यः<sup>1</sup> । रोहितौ<sup>2</sup> । वाजिनौ<sup>3</sup> । वाजिनीऽवान्<sup>4</sup> । त्रिभिः<sup>5</sup> । शतैः<sup>6</sup> । सचमानौ<sup>7</sup> । अदिष्ट<sup>8</sup> ।

यूने<sup>9</sup> । सम्<sup>10</sup> । अस्मै<sup>11</sup> । क्षितयः<sup>12</sup> । नमन्ताम्<sup>13</sup> । श्रुतरथाय<sup>14</sup> । मरुतः<sup>15</sup> । दुवः<sup>16</sup> ॥

yaḥ | rohitaḥ | vājināu | vājinī-vān | tri-bhiḥ | śataiḥ | sacamānau | adiṣṭa |

yūne | sam | asmai | kṣitayaḥ | namantām | śruta-rathāya | marutaḥ | duvaḥ-yā ॥

<sup>2</sup>The red coursers <sup>3</sup>of his plenitude <sup>1</sup>he <sup>4</sup>of the plenitude <sup>8</sup>directs and <sup>7</sup>they cleave <sup>6</sup>to the hundredfold riches <sup>5</sup>of the triple state; <sup>9</sup>to the Youth <sup>14</sup>whose chariot [rathāya] is the voice of the knowledge [śruta] <sup>13a</sup>may <sup>12</sup>the worlds and their people <sup>13b</sup>bow down and <sup>15</sup>the gods of the Life <sup>16</sup>obey him to do his works. [14/281]

<sup>14</sup> Śrutaratha is the young [yūne] sacrificer (Yajamana)

**[Notes]**

The three [tri-bhiḥ] hundreds [śataiḥ] of the mind, prana & body, the two powers of Tapas [rohitau vājinau]. It is the Balaka [yūne] Krishna who manifests in them [asmai] in the car of the Inspiration [śruta-rathāya]; all the nervous thought-powers [marutaḥ] are to submit to him & do him service [duvaḥ-yā]. [CWSA Vol. 10, Record of Yoga-I, p. 581]

## SUKTA 37

सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वंचाः ।

तस्मा अमृध्रा उषसो व्युच्छान्य इंद्राय सुनवामेत्याह ॥ 05.037.01 ॥

सम्<sup>1</sup> । भानुना<sup>2</sup> । यतते<sup>3</sup> । सूर्यस्य<sup>4</sup> । आऽजुह्वानः<sup>5</sup> । घृतऽपृष्ठः<sup>6</sup> । सुऽअञ्चाः<sup>7</sup> ।

तस्मै<sup>8</sup> । अमृध्राः<sup>9</sup> । उषसः<sup>10</sup> । वि<sup>11</sup> । उच्छान्<sup>12</sup> । यः<sup>13</sup> । इंद्राय<sup>14</sup> । सुनवाम<sup>15</sup> । इति<sup>16</sup> । आह<sup>17</sup> ॥

sam | bhānunā | yatate | sūryasya | ā-juhvānaḥ | ghr̥ta-pr̥ṣṭhaḥ | su-añcāḥ |  
tasmai | amṛdhrāḥ | uṣasaḥ | vi | ucchān | yaḥ | indrāya | sunavāma | iti | āha ॥

<sup>1,3</sup>He [Agni] labours <sup>2</sup>by the light <sup>4</sup>of the Sun of Truth, <sup>5</sup>casting the oblation, <sup>6</sup>bright with the surface of the clarities, <sup>7</sup>moving [añcāḥ] perfectly [su]; <sup>9</sup>inviolable <sup>10</sup>the dawns <sup>12</sup>break <sup>11</sup>forth <sup>8</sup>for him <sup>13</sup>who has <sup>17</sup>said, “<sup>15</sup>Let us press out the wine of immortality <sup>14</sup>for the Puissant.” [14/281]

<sup>5</sup> in whom are cast the oblations (7.16.3);

<sup>6</sup>with the back of light (5.14.5)

<sup>8,13</sup> The sacrificer (Yajamana) in this entire Sukta is Śrutaratha mentioned in 5.36.6.

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।

ग्रावाणो यस्येषिं वदंत्ययदध्वर्युर्हविषाव सिंधुं ॥ 05.037.02 ॥

समिद्धऽअग्निः<sup>1</sup> । वनवत्<sup>2</sup> । स्तीर्णऽबर्हिः<sup>3</sup> । युक्तऽग्रावा<sup>4</sup> । सुतऽसोमः<sup>5</sup> । जराते<sup>6</sup> ।

ग्रावाणः<sup>7</sup> । यस्य<sup>8</sup> । इषिरम्<sup>9</sup> । वदन्ति<sup>10</sup> । अयत्<sup>11</sup> । अध्वर्युः<sup>12</sup> । हविषा<sup>13</sup> । अव<sup>14</sup> । सिन्धुम्<sup>15</sup> ॥

samiddha-agniḥ | vanavat | stīrṇa-barhiḥ | yukta-grāvā | suta-somaḥ | jarāte |  
grāvāṇaḥ | yasya | iṣiram | vadanti | ayat | adhvaryuḥ | haviṣā | ava | sindhum ॥

<sup>1</sup>He has kindled [samiddha] the Flame [agniḥ] and <sup>2</sup>he conquers, <sup>3</sup>he has extended wide [stīrṇa] the seat of his sacrifice [barhiḥ], <sup>4</sup>he has set the pressing stone to its labour and <sup>5</sup>has pressed out [suta] the wine [somaḥ] and <sup>6</sup>he adores. <sup>8</sup>When his <sup>7</sup>pressing stones <sup>10</sup>cry aloud <sup>9</sup>with the voice of their swift impulsion, <sup>13</sup>then by his oblation <sup>12</sup>the priest of pilgrim sacrifice <sup>14,11</sup>travels <sup>15</sup>to that ocean. [14/281]

<sup>1</sup> He = The sacrificer (Yajamana), Śrutaratha.

वधूरियं पतिमिच्छंत्येति य ईं वहाते महिषीमिषिरां ।

आस्य श्रवस्याद्रथ आ च घोषात्पुरु सहस्रा परि वर्तयाते ॥ 05.037.03 ॥

वधूः<sup>1</sup> । इयम्<sup>2</sup> । पतिम्<sup>3</sup> । इच्छन्ती<sup>4</sup> । एति<sup>5</sup> । यः<sup>6</sup> । ईम्<sup>7</sup> । वहाते<sup>8</sup> । महिषीम्<sup>9</sup> । इषिराम्<sup>10</sup> ।

आ<sup>11</sup> । आस्य<sup>12</sup> । श्रवस्यात्<sup>13</sup> । रथः<sup>14</sup> । आ<sup>15</sup> । च<sup>16</sup> । घोषात्<sup>17</sup> । पुरु<sup>18</sup> । सहस्रा<sup>19</sup> । परि<sup>20</sup> । वर्तयाते<sup>21</sup> ॥

vadhūḥ | iyam | patim | icchantī | eti | yaḥ | īm | vahāte | mahiṣīm | iṣirām |  
ā | asya | śravasyāt | rathaḥ | ā | ca | ghoṣāt | puru | sahasrā | pari | vartayāte ॥

<sup>2a</sup>Lo <sup>1</sup>the Bride, <sup>6</sup>who <sup>5</sup>comes <sup>2b</sup>to him <sup>4</sup>desiring <sup>3</sup>her lord, <sup>6</sup>he [who] <sup>8</sup>weds <sup>7</sup>her, <sup>9</sup>a vast queen <sup>10</sup>of swift impulsions; <sup>12</sup>his <sup>14</sup>chariot <sup>11,13</sup>becomes a voice of knowledge <sup>16</sup>and <sup>15,17</sup>a thunder of

proclamation and <sup>21</sup>it sets moving <sup>20</sup>around it <sup>18</sup>the many <sup>19</sup>thousands of the plenitude.  
[14/281]

<sup>13,14</sup>alludes to the sacrificer (Yajamana), Śrutaratha.

न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायं ।

आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥ 05.037.04 ॥

न<sup>1</sup> । सः<sup>2</sup> । राजा<sup>3</sup> । व्यथते<sup>4</sup> । यस्मिन्<sup>5</sup> । इन्द्रः<sup>6</sup> । तीव्रम्<sup>7</sup> । सोमम्<sup>8</sup> । पिबति<sup>9</sup> । गोऽसखायम्<sup>10</sup> ।

आ<sup>11</sup> । सत्वनैः<sup>12</sup> । अजति<sup>13</sup> । हन्ति<sup>14</sup> । वृत्रम्<sup>15</sup> । क्षेति<sup>16</sup> । क्षितीः<sup>17</sup> । सुऽभगः<sup>18</sup> । नाम<sup>19</sup> । पुष्यन्<sup>20</sup> ॥

na | saḥ | rājā | vyathate | yasmin | indraḥ | tīvram | somam | pibati | go-sakhāyam |  
ā | satvanaiḥ | ajati | hanti | vṛtram | kṣeti | kṣitīḥ | su-bhagaḥ | nāma | puṣyan ॥

<sup>2</sup>He is <sup>3</sup>a king and <sup>1,4</sup>untroubled <sup>5</sup>in whom <sup>6</sup>the God-mind <sup>9</sup>drinks <sup>7</sup>an intense <sup>8</sup>Wine <sup>10</sup>with  
the light [go] for its companion [sakhāyam]; and <sup>11,13</sup>he charges <sup>12</sup>with his fighters and <sup>14</sup>slays  
<sup>15</sup>the powers that conceal [Vṛitra] and <sup>16</sup>possesses <sup>17</sup>the worlds for his habitation, <sup>18</sup>full [su] of  
felicity [bhagaḥ], <sup>20</sup>increasing <sup>19</sup>the Name. [14/281]

पुष्यात्क्षेमे अभि योगे भवात्युभे वृत्तौ संयती सं जयाति ।

प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥ 05.037.05 ॥

पुष्यात्<sup>1</sup> । क्षेमे<sup>2</sup> । अभि<sup>3</sup> । योगे<sup>4</sup> । भवाति<sup>5</sup> । उभे<sup>6</sup> इति । वृत्तौ<sup>7</sup> । सम्ऽयती<sup>8</sup> । सम्<sup>9</sup> । जयाति<sup>10</sup> ।

प्रियः<sup>11</sup> । सूर्ये<sup>12</sup> । प्रियः<sup>13</sup> । अग्ना<sup>14</sup> । भवाति<sup>15</sup> । यः<sup>16</sup> । इन्द्राय<sup>17</sup> । सुतऽसोमः<sup>18</sup> । ददाशत्<sup>19</sup> ॥

puṣyāt | kṣeme | abhi | yoge | bhavāti | ubhe iti | vṛtau | sam-yatī | sam | jayāti |  
priyaḥ | sūrye | priyaḥ | agnā | bhavāti | yaḥ | indrāya | suta-somaḥ | dadāśat ॥

<sup>1</sup>He increases <sup>2</sup>in his secure having and <sup>3,5</sup>he conquers <sup>4</sup>in his getting, <sup>7</sup>for him the human  
path and the divine <sup>8</sup>meet in one and <sup>6</sup>both <sup>9,10</sup>are conquered. <sup>15</sup>He becomes <sup>11</sup>dear <sup>12</sup>to the  
Lord of the Light, <sup>13</sup>dear <sup>14</sup>to the Lord of the Flame <sup>16</sup>who <sup>18</sup>presses out [suta] the Wine  
[somaḥ] and <sup>19</sup>gives it <sup>17</sup>to the Puissant. [14/282]

## SUKTA 38

उरोष्ट इन्द्र राधसो विश्वी रातिः शतक्रतो ।

अथा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥ 05.038.01 ॥

उरोः<sup>1</sup> । ते<sup>2</sup> । इन्द्र<sup>3</sup> । राधसः<sup>4</sup> । विश्वी<sup>5</sup> । रातिः<sup>6</sup> । शतऽक्रतो<sup>7</sup> ।

अध<sup>8</sup> । नः<sup>9</sup> । विश्वऽचर्षणे<sup>10</sup> । द्युम्ना<sup>11</sup> । सुऽक्षत्र<sup>12</sup> । मंहय<sup>13</sup> ॥

uroḥ | te | indra | rādhasaḥ | vi-bhvi | rātiḥ | śata-krato |

adha | naḥ | viśva-carṣaṇe | dyumnā | su-kṣatra | maṁhaya ॥

<sup>3</sup>O Puissant, <sup>7</sup>O lord of thy hundred [śata] workings [krato], <sup>1</sup>vast is <sup>2</sup>thy <sup>4</sup>felicity, <sup>5</sup>wide-diffused are <sup>6</sup>its riches; <sup>10</sup>O universal [viśva] doer of works [carṣaṇe] <sup>12</sup>perfect [su] in warrior-force [kṣatra], <sup>13</sup>make large <sup>8</sup>now <sup>9</sup>our <sup>11</sup>luminousnesses. [14/282]

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।

पप्रथे दीर्घश्रुतमं हिरण्यवर्णं दुष्टरं ॥ 05.038.02 ॥

यत्<sup>1</sup> । ईम्<sup>2</sup> । इन्द्र<sup>3</sup> । श्रवाय्यम्<sup>4</sup> । इषम्<sup>5</sup> । शविष्ठ<sup>6</sup> । दधिषे<sup>7</sup> ।

पप्रथे<sup>8</sup> । दीर्घश्रुत्तमम्<sup>9</sup> । हिरण्यऽवर्ण<sup>10</sup> । दुस्तरम्<sup>11</sup> ॥

yat | īm | indra | śravāyyam | iṣam | śaviṣṭha | dadhiṣe |

paprathe | dīrghaśrut-tamam | hiraṇya-varṇa | dustaram ॥

<sup>3</sup>O God-in-Mind, <sup>6</sup>O shining Strength, <sup>1</sup>when <sup>7a</sup>thou holdest <sup>2</sup>that in thee <sup>5</sup>as an impulsion, <sup>4</sup>a thing of inspiration, <sup>8</sup>far it extends itself, <sup>10</sup>O hue of gold, <sup>9</sup>far is the range of its inspired hearing and <sup>11</sup>falsehood cannot pierce it. [14/282]

<sup>5</sup>an impulsion <sup>4</sup>full of inspiration (5.20.1)

शुष्मासो ये ते अद्रिवो मेहना केतसापः ।

उभा देवावभिष्टये दिवश्च गमश्च राजथः ॥ 05.038.03 ॥

शुष्मासः<sup>1</sup> । ये<sup>2</sup> । ते<sup>3</sup> । अद्रिऽवः<sup>4</sup> । मेहना<sup>5</sup> । केतऽसापः<sup>6</sup> ।

उभा<sup>7</sup> । देवौ<sup>8</sup> । अभिष्टये<sup>9</sup> । दिवः<sup>10</sup> । च<sup>11</sup> । गमः<sup>12</sup> । च<sup>13</sup> । राजथः<sup>14</sup> ॥

śuṣmāsaḥ | ye | te | adri-vaḥ | mehanā | keta-sāpaḥ |

ubhā | devau | abhiṣṭaye | divaḥ | ca | gmaḥ | ca | rājathaḥ ॥

Lo <sup>3</sup>thy <sup>1</sup>aggressive strengths, <sup>4</sup>O thou of the thunderbolt, <sup>2</sup>that <sup>6</sup>attain to perceptive vision and <sup>5</sup>are themselves the rain of thy bounty, <sup>7</sup>both thou and they <sup>8</sup>are godheads <sup>9</sup>who enter into possession of our being; <sup>14</sup>ye rule <sup>10</sup>our heavens and <sup>14</sup>ye rule <sup>12</sup>this material movement. [14/282]

उतो नो अस्य कस्य चिदक्षस्य तव वृत्रहन् ।

अस्मभ्यं नृम्णमा भरास्मभ्यं नृमणस्यसे ॥ 05.038.04 ॥

उतो<sup>1</sup> इति । नः<sup>2</sup> । अस्य<sup>3</sup> । कस्य<sup>4</sup> । चित्<sup>5</sup> । दक्षस्य<sup>6</sup> । तव<sup>7</sup> । वृत्रऽहन्<sup>8</sup> ।  
अस्मभ्यम्<sup>9</sup> । नृम्णम्<sup>10</sup> । आ<sup>11</sup> । भर<sup>12</sup> । अस्मभ्यम्<sup>13</sup> । नृऽमनस्यसे<sup>14</sup> ॥

uto iti | naḥ | asya | kasya | cit | dakṣasya | tava | vṛtra-han |  
asmabhyam | nṛmṇam | ā | bhara | asmabhyam | nṛ-manasyase ॥

<sup>1</sup>Yea and this also ye rule [rājathah - from the preceding verse] <sup>4,5</sup>that is some other  
<sup>6</sup>discerning force <sup>7</sup>of thine, <sup>8</sup>O slayer [han] of the Coverer [vṛtra]. <sup>11,12</sup>To us bring <sup>10</sup>that divine  
power of man that <sup>9</sup>for us <sup>14</sup>thou shalt become the mind [manasyase] of the godhead [nṛ].  
[14/282]

नू त आभिरभिष्टिभिस्तव शर्मच्छतक्रतो ।  
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥ 05.038.05 ॥

नु<sup>1</sup> । ते<sup>2</sup> । आभिः<sup>3</sup> । अभिष्टिभिः<sup>4</sup> । तव<sup>5</sup> । शर्मन्<sup>6</sup> । शतऽक्रतो<sup>7</sup> ।  
इन्द्र<sup>8</sup> । स्याम<sup>9</sup> । सुगोपाः<sup>10</sup> । शूर<sup>11</sup> । स्याम<sup>12</sup> । सुगोपाः<sup>13</sup> ॥

nu | te | ābhiḥ | abhiṣṭi-bhiḥ | tava | śarman | śata-krato |  
indra | syāma | su-gopāḥ | śūra | syāma | su-gopāḥ ॥

<sup>1</sup>Now <sup>3</sup>by these <sup>2</sup>thy <sup>4</sup>enterings in, <sup>8</sup>O God-in-Mind, <sup>7</sup>lord of the hundred [śata] powers of  
will [krato], <sup>9</sup>may we abide <sup>5</sup>in thy <sup>6</sup>peace and bliss <sup>10</sup>perfectly [su] guarded [gopāḥ]; <sup>12</sup>may we  
abide, <sup>11</sup>O Warrior, <sup>13</sup>with thee for our strong [su] protector [gopāḥ]. [14/282]

<sup>4</sup>approaches (4.11.4)

## SUKTA 39

यदिद्र चित्र मेहनास्ति त्वादातमद्रिवः ।

राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥ 05.039.01 ॥

यत्<sup>1</sup> । इन्द्र<sup>2</sup> । चित्र<sup>3</sup> । मेहना<sup>4</sup> । अस्ति<sup>5</sup> । त्वाऽदातम्<sup>6</sup> । अद्रिऽवः<sup>7</sup> ।  
राधः<sup>8</sup> । तत्<sup>9</sup> । नः<sup>10</sup> । विदत्<sup>11</sup> । उभयाहस्ति<sup>12</sup> । आ<sup>13</sup> । भर<sup>14</sup> ॥

yat | indra | citra | mehanā | asti | tvā-dātam | adri-vaḥ |  
rādhaḥ | tat | naḥ | vidat-vaso | ubhayāhasti | ā | bhara ॥

<sup>2</sup>O God-Mind, <sup>3</sup>thou of the rich lights, <sup>7</sup>thou of the thunderbolt, <sup>9</sup>that <sup>1</sup>which <sup>5</sup>is <sup>4</sup>thy rain of bounty and <sup>8</sup>the felicity <sup>6</sup>of thy [tvā] giving [dātam] <sup>13,14</sup>bring <sup>10</sup>to us <sup>12</sup>with both hands full, <sup>11</sup>O finder [vidat] of our substance [vaso]. [14/282]

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर ।

विद्याम तस्य ते वयमकूपारस्य दावने ॥ 05.039.02 ॥

यत्<sup>1</sup> । मन्यसे<sup>2</sup> । वरेण्यम्<sup>3</sup> । इन्द्र<sup>4</sup> । द्युक्षम्<sup>5</sup> । तत्<sup>6</sup> । आ<sup>7</sup> । भर<sup>8</sup> ।  
विद्याम<sup>9</sup> । तस्य<sup>10</sup> । ते<sup>11</sup> । वयम्<sup>12</sup> । अकूपारस्य<sup>13</sup> । दावने<sup>14</sup> ॥

yat | manyase | vareṇyam | indra | dyukṣam | tat | ā | bhara |  
vidyāma | tasya | te | vayam | akūpārasya | dāvane ॥

<sup>4</sup>O God-Mind, <sup>7,8</sup>bring to us <sup>6</sup>the [that] <sup>3</sup>supremely desirable thing <sup>1</sup>which <sup>2</sup>thou dost mentalise, <sup>6</sup>that <sup>1</sup>which <sup>5</sup>dwells in the light of heaven; <sup>9a</sup>so may <sup>12</sup>we <sup>9b</sup>have knowledge <sup>11</sup>of thee <sup>14</sup>that thou mayst give to us, <sup>13</sup>nor stint the satisfaction of our longing. [14/282-3]

[Alt] <sup>13</sup>as the [unbounded - akūpāra] sea (MW) <sup>14</sup>for the gift of the treasure (2.1.10)

यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।

तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥ 05.039.03 ॥

यत्<sup>1</sup> । ते<sup>2</sup> । दित्सु<sup>3</sup> । प्रराध्यम्<sup>4</sup> । मनः<sup>5</sup> । अस्ति<sup>6</sup> । श्रुतम्<sup>7</sup> । बृहत्<sup>8</sup> ।  
तेन<sup>9</sup> । दृळ्हा<sup>10</sup> । चित्<sup>11</sup> । अद्रिऽवः<sup>12</sup> । आ<sup>13</sup> । वाजम्<sup>14</sup> । दर्षि<sup>15</sup> । सातये<sup>16</sup> ॥

yat | te | ditsu | pra-rādhyam | manaḥ | asti | śrutam | bṛhat |  
tena | dṛḷhā | cit | adri-vaḥ | ā | vājam | darṣi | sātaye ॥

<sup>5</sup>By mentality <sup>2</sup>of thee <sup>1</sup>which <sup>3</sup>lavishes, <sup>1</sup>which <sup>4</sup>increases wealth of thy felicity, <sup>1</sup>which <sup>6</sup>is <sup>8</sup>large, <sup>1</sup>which <sup>6</sup>is <sup>7</sup>inspired in knowledge, <sup>9</sup>by that <sup>13,15</sup>thou rendest out <sup>11</sup>even <sup>10</sup>from fortified enclosures <sup>14</sup>the plenitude <sup>16</sup>for our possessing. [14/283]

मंहिष्ठं वो मघोनां राजानं चर्षणीनां ।

इंद्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥ 05.039.04 ॥

मंहिष्ठम्<sup>1</sup> । वः<sup>2</sup> । मघोनाम्<sup>3</sup> । राजानम्<sup>4</sup> । चर्षणीनाम्<sup>5</sup> ।  
इन्द्रम्<sup>6</sup> । उप<sup>7</sup> । प्रऽशस्तये<sup>8</sup> । पूर्वीभिः<sup>9</sup> । जुजुषे<sup>10</sup> । गिरः<sup>11</sup> ॥

maṁhiṣṭham | vaḥ | maghonām | rājānam | carṣaṇīnām |  
indram | upa | pra-śastaye | pūrvībhiḥ | jujuṣe | giraḥ ||

<sup>1</sup>To him who is richest <sup>3</sup>of all the lords of riches and <sup>4</sup>king <sup>5</sup>over all who labour at the Work,  
<sup>10</sup>I direct my love <sup>11</sup>in the words <sup>6</sup>to the Puissant, <sup>7,8</sup>that I may express him <sup>9</sup>by his many  
energies. [14/283]

<sup>10</sup> cleave (8.23.9)

अस्मा इत्काव्यं वच उक्थमिन्द्राय शंस्यं ।

तस्मा उ ब्रह्मवाहसे गिरो वर्धत्यत्रयो गिरः शुभंत्यत्रयः ॥ 05.039.05 ॥

अस्मै<sup>1</sup> । इत्<sup>2</sup> । काव्यम्<sup>3</sup> । वचः<sup>4</sup> । उक्थम्<sup>5</sup> । इन्द्राय<sup>6</sup> । शंस्यम्<sup>7</sup> ।  
तस्मै<sup>8</sup> । ऊं<sup>9</sup> इति । ब्रह्मवाहसे<sup>10</sup> । गिरः<sup>11</sup> । वर्धन्ति<sup>12</sup> । अत्रयः<sup>13</sup> । गिरः<sup>14</sup> । शुम्भन्ति<sup>15</sup> । अत्रयः<sup>16</sup> ॥

asmai | it | kāvyam | vacaḥ | uktham | indrāya | śaṁsyam |  
tasmai | ūṁ iti | brahma-vāhase | giraḥ | vardhanti | atrayaḥ | giraḥ | śumbhanti | atrayaḥ ||

<sup>1</sup>For him [<sup>11</sup>alone - 5.12.2], <sup>4</sup>the word <sup>3</sup>of revealed wisdom, <sup>6</sup>for the God-mind <sup>5</sup>the speech of  
our utterance, <sup>7</sup>the speech of our self-expression; <sup>8</sup>for him <sup>10</sup>who bears [vāhase] the thought  
of our soul [brahma] <sup>13</sup>the Eaters of things [Atris] <sup>12</sup>increase <sup>14</sup>their Words, <sup>9</sup>yea, <sup>16</sup>they  
[Atris] <sup>15</sup>make them [their words] a bright gladness. [14/283]

<sup>7</sup> that which has to be expressed (8.60.11)



## SUKTA 40

आ याह्यद्रिभिः सुतं सोमं सोमपते पिब ।

वृषन्निद्र वृषभिर्वृत्रहंतम ॥ 05.040.01 ॥

आ<sup>1</sup> । याहि<sup>2</sup> । अद्रिऽभिः<sup>3</sup> । सुतम्<sup>4</sup> । सोमम्<sup>5</sup> । सोमऽपते<sup>6</sup> । पिब<sup>7</sup> ।

वृषन्<sup>8</sup> । इन्द्र<sup>9</sup> । वृषऽभिः<sup>10</sup> । वृत्रहन्ऽतम<sup>11</sup> ॥

ā | yāhi | adri-bhiḥ | sutam | somam | soma-pate | piba |  
vṛṣan | indra | vṛṣa-bhiḥ | vṛtrahan-tama ॥

<sup>1,2</sup>Come to us, <sup>6</sup>lord of the Wine, <sup>9</sup>God-Mind, <sup>11</sup>most powerful to slay [han-tama] the Coverer [vṛtra]; <sup>7</sup>drink, <sup>8</sup>O diffuser of bounty <sup>10</sup>with thy powers of the diffusion <sup>5</sup>the wine <sup>3</sup>that the stones <sup>4</sup>have pressed for thee. [14/283]

<sup>10</sup>with Maruts (Sayana)

वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः ।

वृषन्निद्र वृषभिर्वृत्रहंतम ॥ 05.040.02 ॥

वृषा<sup>1</sup> । ग्रावा<sup>2</sup> । वृषा<sup>3</sup> । मदः<sup>4</sup> । वृषा<sup>5</sup> । सोमः<sup>6</sup> । अयम्<sup>7</sup> । सुतः<sup>8</sup> ।

वृषन्<sup>9</sup> । इन्द्र<sup>10</sup> । वृषऽभिः<sup>11</sup> । वृत्रहन्ऽतम<sup>12</sup> ॥

vṛṣā | grāvā | vṛṣā | madaḥ | vṛṣā | somah | ayam | sutaḥ |  
vṛṣan | indra | vṛṣa-bhiḥ | vṛtrahan-tama ॥

<sup>1</sup>Strong towards bounty is <sup>2</sup>the stone of the pressing, <sup>5</sup>strong in bounteousness <sup>7</sup>this <sup>6</sup>wine <sup>8</sup>that we have pressed, <sup>3</sup>strong in bounteousness is <sup>4</sup>its rapture; <sup>10</sup>O God-Mind, <sup>12</sup>most powerful to slay the Coverer, <sup>11</sup>drink with thy powers of the diffusion, <sup>9</sup>O diffuser of bounty. [14/283]

वृषा त्वा वृषणं हुवे वज्रिंचित्राभिरूतिभिः ।

वृषन्निद्र वृषभिर्वृत्रहंतम ॥ 05.040.03 ॥

वृषा<sup>1</sup> । त्वा<sup>2</sup> । वृषणम्<sup>3</sup> । हुवे<sup>4</sup> । वज्रिन्<sup>5</sup> । चित्राभिः<sup>6</sup> । ऊतिऽभिः<sup>7</sup> ।

वृषन्<sup>8</sup> । इन्द्र<sup>9</sup> । वृषऽभिः<sup>10</sup> । वृत्रहन्ऽतम<sup>11</sup> ॥

vṛṣā | tvā | vṛṣaṇam | huve | vajrin | citrābhiḥ | ūti-bhiḥ |  
vṛṣan | indra | vṛṣa-bhiḥ | vṛtrahan-tama ॥

<sup>1</sup>Rich in thy bounty <sup>4</sup>I call <sup>2</sup>thee to me <sup>3</sup>with all the abundance <sup>6</sup>of thy varied <sup>7</sup>expandings; <sup>9</sup>O God-Mind etc. [14/283]

[Alt] <sup>2</sup>thee <sup>3</sup>who has all the abundance

<sup>11</sup>most powerful to slay the Coverer, <sup>10</sup>drink with thy powers of the diffusion, <sup>8</sup>O diffuser of bounty. (5.40.2)

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।

युक्त्वा हरिभ्यामुप यासदर्वाङ्गाध्यंदिने सवने मत्सदिद्रः ॥05.040.04

ऋजीषी<sup>1</sup> । वज्री<sup>2</sup> । वृषभः<sup>3</sup> । तुराषाट्<sup>4</sup> । शुष्मी<sup>5</sup> । राजा<sup>6</sup> । वृत्रहा<sup>7</sup> । सोमपावा<sup>8</sup> ।

युक्त्वा<sup>9</sup> । हरिभ्याम्<sup>10</sup> । उप<sup>11</sup> । यासत्<sup>12</sup> । अर्वाङ्<sup>13</sup> । माध्यन्दिने<sup>14</sup> । सवने<sup>15</sup> । मत्सत्<sup>16</sup> । इन्द्रः<sup>17</sup> ॥

ṛjīṣī | vajrī | vṛṣabhaḥ | turāṣāt | śuṣmī | rājā | vṛtra-hā | soma-pāvā |

yuktvā | hari-bhyām | upa | yāsat | arvāṅ | mādhyandine | savane | matsat | indrah ॥

<sup>2</sup>Thunderer <sup>1</sup>of the straight movements, <sup>3</sup>Bull <sup>5</sup>of the puissance <sup>4</sup>who conquers in the battle, <sup>6</sup>the King, <sup>8</sup>the Wine-drinker <sup>7</sup>who slays [hā] the Coverer [vṛtra], <sup>12a</sup>may <sup>17</sup>the God-Mind <sup>11,12b</sup>come <sup>13</sup>forcefully to us <sup>9</sup>yoking <sup>10</sup>his bright coursers and <sup>16</sup>grow drunken <sup>15a</sup>with the wine <sup>14</sup>of the midday <sup>15b</sup>offering. [14/283]

<sup>4</sup> swift [turā - 4.3.8] conquerer [ṣāt];

<sup>13</sup> close, near, in front (4.4.8)

यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।

अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥ 05.040.05 ॥

यत्<sup>1</sup> । त्वा<sup>2</sup> । सूर्य<sup>3</sup> । स्वःभानुः<sup>4</sup> । तमसा<sup>5</sup> । अविध्यत्<sup>6</sup> । आसुरः<sup>7</sup> ।

अक्षेत्रविद्यत्<sup>8</sup> । यथा<sup>9</sup> । मुग्धः<sup>10</sup> । भुवनानि<sup>11</sup> । अदीधयुः<sup>12</sup> ॥

yat | tvā | sūrya | svaḥ-bhānuḥ | tamasā | avidhyat | āsurah |

akṣetra-vit | yathā | mugdhaḥ | bhuvanāni | adīdhyat ॥

<sup>3</sup>O Sun of Truth, <sup>1</sup>when <sup>4</sup>the Light [bhānuḥ] of thy world [svaḥ] <sup>7</sup>has become the undivine and <sup>6</sup>pierced <sup>2</sup>thee <sup>5</sup>with the darkness, then <sup>11</sup>the worlds and their peoples <sup>12</sup>think <sup>9</sup>like <sup>10</sup>a man bewildered and deluded <sup>8</sup>who finds [vit] not the Field which he is seeking [akṣetra] (or knows [vit] not the field of his movement [akṣetra]. [14/283-4]

<sup>4</sup> the Titan Light (5.40.6); *According to the compiler*, Light of Swar [svaḥ-bhānuḥ] becoming undivine [āsurah - Titan] may indicate Vala - see Notes below.

<sup>6</sup> smitten (5.40.9)

### [Notes]

[He is] Vala of the radiances, valaṁ gomantam, whose body is made of the light, govapuṣaṁ valaṁ [15/191]. Vala is not himself dark or inconscient, but a cause of darkness [tamasā avidhyat]. Rather his substance is of the light [svaḥ-bhānuḥ] valaṁ gomantam, valaṁgovapuṣam, but he holds the light in himself and denies its conscious manifestation [akṣetra-vit]. [15/322]

स्वर्भानोरध यदिद्र माया अवो दिवो वर्तमाना अवाहन् ।

गूळहं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविंददत्रिः ॥ 05.040.06 ॥

स्वःभानोः<sup>1</sup> । अध<sup>2</sup> । यत्<sup>3</sup> । इन्द्र<sup>4</sup> । माया<sup>5</sup> । अवः<sup>6</sup> । दिवः<sup>7</sup> । वर्तमानाः<sup>8</sup> । अवऽअहन्<sup>9</sup> ।

गूळहम्<sup>10</sup> । सूर्यम्<sup>11</sup> । तमसा<sup>12</sup> । अपऽव्रतेन<sup>13</sup> । तुरीयेण<sup>14</sup> । ब्रह्मणा<sup>15</sup> । अविन्दत्<sup>16</sup> । अत्रिः<sup>17</sup> ॥

svaḥ-bhānoḥ | adha | yat | indra | mājā | avaḥ | divaḥ | vartamānāḥ | ava-ahan |  
gūlham | sūryam | tamasā | apa-vratena | turīyeṇa | brahmaṇā | avindat | atriḥ ||

<sup>4</sup>O God-Mind, <sup>2</sup>thereafter <sup>3</sup>when <sup>9</sup>thou didst hurl [ahan] down [ava] from it <sup>6,8</sup>as they moved  
over <sup>7</sup>the mental heaven <sup>5</sup>the formations of knowledge (illusions) <sup>1</sup>of that Titan Light, <sup>17</sup>the  
Eater of things <sup>16</sup>found <sup>14</sup>by the fourth <sup>15</sup>Word <sup>11</sup>the Sun of Truth <sup>10</sup>that had been hidden <sup>12</sup>in  
a darkness <sup>13</sup>given up to a false [apa] working [vratena]. [14/284]

### [Notes]

Mind, life and body, these are three; turīya, the fourth [turīyeṇa] plane of our  
consciousness, is the superconscient, the Truth-consciousness. [15/330]

It is the complete thought of the Truth [brahmaṇā], the seven-headed, which wins  
the fourth [turīyeṇa] or divine world for man. [15/243]

मा मामिमं तव संतमत्र इस्स्या द्रुग्धो भियसा नि गारीत् ।

त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥ 05.040.07 ॥

मा<sup>1</sup> । माम्<sup>2</sup> । इमम्<sup>3</sup> । तव<sup>4</sup> । सन्तम्<sup>5</sup> । अत्रे<sup>6</sup> । इस्स्या<sup>7</sup> । द्रुग्धः<sup>8</sup> । भियसा<sup>9</sup> । नि<sup>10</sup> । गारीत्<sup>11</sup> ।  
त्वम्<sup>12</sup> । मित्रः<sup>13</sup> । असि<sup>14</sup> । सत्यराधाः<sup>15</sup> । तौ<sup>16</sup> । मा<sup>17</sup> । इह<sup>18</sup> । अवतम्<sup>19</sup> । वरुणः<sup>20</sup> । च<sup>21</sup> । राजा<sup>22</sup> ॥

mā | mām | imam | tava | santam | atre | irasyā | drugdhaḥ | bhiyasā | ni | gārīt |  
tvam | mitraḥ | asi | satya-rādhāḥ | tau | mā | iha | avatam | varuṇaḥ | ca | rājā ||

Lo, <sup>6</sup>here <sup>4</sup>am I thine and <sup>3</sup>in him <sup>5</sup>I dwell; <sup>8</sup>violated by me <sup>9</sup>through fear <sup>7</sup>or passion <sup>1</sup>let him  
not <sup>10,11a</sup>cast <sup>2</sup>me <sup>11b</sup>out from him! <sup>12</sup>Thou <sup>14</sup>art <sup>13</sup>the Lord of Love [Mitra] <sup>15</sup>who gives us the  
felicity [rādhāḥ] of the Truth [satya]; <sup>21</sup>he and <sup>22</sup>the King of Wideness [Varuna], <sup>19a</sup>let <sup>16</sup>these  
two <sup>18</sup>here <sup>19b</sup>foster <sup>17</sup>me. [14/284]

ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्मसोपशिक्षन् ।

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥ 05.040.08 ॥

ग्राव्णः<sup>1</sup> । ब्रह्मा<sup>2</sup> । युयुजानः<sup>3</sup> । सपर्यन्<sup>4</sup> । कीरिणा<sup>5</sup> । देवान्<sup>6</sup> । नमसा<sup>7</sup> । उपशिक्षन्<sup>8</sup> ।  
अत्रिः<sup>9</sup> । सूर्यस्य<sup>10</sup> । दिवि<sup>11</sup> । चक्षुः<sup>12</sup> । आ<sup>13</sup> । अधात्<sup>14</sup> । स्वः<sup>15</sup> । भानोः<sup>16</sup> । अप<sup>17</sup> । मायाः<sup>18</sup> । अघुक्षत्<sup>19</sup> ॥

grāvṇaḥ | brahmā | yuyujānaḥ | saparyan | kīriṇā | devān | namasā | upa-śikṣan |  
atriḥ | sūryasya | divi | cakṣuḥ | ā | adhāt | svaḥ-bhānoḥ | apa | mājāḥ | aghukṣat ||

<sup>2</sup>Priest of the Word, <sup>3a</sup>setting <sup>1</sup>the stones <sup>3b</sup>to their work, <sup>4</sup>serving <sup>6</sup>the gods <sup>5</sup>with active  
<sup>7</sup>obedience, <sup>8</sup>learning from them, <sup>9</sup>the Eater of things [Atri] <sup>13,14</sup>has set <sup>12</sup>the eye <sup>10</sup>of the Sun  
of Truth <sup>11</sup>in his heavens and <sup>18</sup>hid <sup>16</sup>away <sup>17</sup>the illusions <sup>15</sup>of the Titan Light. [14/284]

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।

अत्रयस्तमन्वविदन्नह्यन्ये अशक्नुवन् ॥ 05.040.09 ॥

यम्<sup>1</sup> । वै<sup>2</sup> । सूर्यम्<sup>3</sup> । स्वःऽभानुः<sup>4</sup> । तमसा<sup>5</sup> । अविध्यत्<sup>6</sup> । आसुरः<sup>7</sup> ।  
अत्रयः<sup>8</sup> । तम्<sup>9</sup> । अनु<sup>10</sup> । अविन्दन्<sup>11</sup> । नहि<sup>12</sup> । अन्ये<sup>13</sup> । अशक्नुवन्<sup>14</sup> ॥

yam | vai | sūryam | svah-bhānuḥ | tamasā | avidhyat | āsurah |  
atrayah | tam | anu | avindan | nahi | anye | aśaknuvan ॥

<sup>3</sup>The Sun <sup>1</sup>that <sup>6</sup>was smitten <sup>5</sup>with darkness <sup>4</sup>by the Light [bhānuḥ] of his own world [svah]  
<sup>7</sup>became undivine, <sup>8</sup>the Eaters of things [Atris] <sup>10,11</sup>have sought out and discovered; <sup>13</sup>others  
<sup>12,14</sup>could not find him. [14/284]

## SUKTA 42

प्र शंतमा वरुणं दीधिति गीर्मित्रं भगमदिति नूनमश्याः ।

पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥ 05.042.01 ॥

प्र<sup>1</sup> । शम्<sup>2</sup>तमा<sup>2</sup> । वरुणम्<sup>3</sup> । दीधिति<sup>4</sup> । गीः<sup>5</sup> । मित्रम्<sup>6</sup> । भगम्<sup>7</sup> । अदितिम्<sup>8</sup> । नूनम्<sup>9</sup> । अश्याः<sup>10</sup> ।

पृषत्<sup>11</sup>योनिः<sup>11</sup> । पञ्च<sup>12</sup>होता<sup>12</sup> । शृणोतु<sup>13</sup> । अतूर्त<sup>14</sup>पन्थाः<sup>14</sup> । असुरः<sup>15</sup> । मयः<sup>16</sup>भुः<sup>16</sup> ॥

pra | śam-tamā | varuṇam | dīdhitī | gīḥ | mitram | bhagam | aditim | nūnam | aśyāḥ |  
prṣat-yoniḥ | pañca-hotā | śṛṇotu | atūrta-panthāḥ | asuraḥ | mayah-bhuḥ ॥

<sup>10a</sup>Let <sup>5</sup>the Word <sup>4</sup>of my thought <sup>2</sup>be full [tamā] of the peace [śam] <sup>1,10b</sup>that it may embrace the godhead <sup>3</sup>as Wideness [Varuna] and <sup>6</sup>as the Harmonies [Mitra] and <sup>7</sup>as the Enjoyment [Bhaga] and <sup>8</sup>as the Infinities of being [Aditi]. <sup>9</sup>Yea, <sup>13a</sup>let <sup>15</sup>the Master of all Might <sup>13b</sup>hear it <sup>11</sup>who is the multicoloured [prṣat] birth of things [yoniḥ], <sup>12</sup>the sacrificer [hotā] on the five planes [pañca], <sup>14</sup>whose path [panthāḥ] none can cleave across [atūrta], <sup>16</sup>the creator [bhuḥ] of the Bliss [mayah]. [14/284]

<sup>12</sup>the five worlds - the worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively *Bhur, Bhuvar, Swar, Mahas* and *Jana* or *Mayas*. [15/284]

प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवं ।

ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभुः ॥ 05.042.02 ॥

प्रति<sup>1</sup> । मे<sup>2</sup> । स्तोमम्<sup>3</sup> । अदितिः<sup>4</sup> । जगृभ्यात्<sup>5</sup> । सूनुम्<sup>6</sup> । न<sup>7</sup> । माता<sup>8</sup> । हृद्यम्<sup>9</sup> । सुशेवम्<sup>10</sup> ।

ब्रह्म<sup>11</sup> । प्रियम्<sup>12</sup> । देव<sup>13</sup>हितम्<sup>13</sup> । यत्<sup>14</sup> । अस्ति<sup>15</sup> । अहम्<sup>16</sup> । मित्रे<sup>17</sup> । वरुणे<sup>18</sup> । यत्<sup>19</sup> । मयः<sup>20</sup>भुः<sup>20</sup> ॥

prati | me | stomam | aditiḥ | jagṛbhyāt | sūnum | na | mātā | hr̥dyam | su-śevam |  
brahma | priyam | deva-hitam | yat | asti | aham | mitre | varuṇe | yat | mayah-bhuḥ ॥

<sup>5a</sup>Let <sup>4</sup>the infinite Consciousness [Aditi] <sup>1,5b</sup>clutch <sup>2</sup>my <sup>3</sup>affirmation <sup>9</sup>to her bosom, <sup>7</sup>as <sup>8</sup>the Mother <sup>6</sup>her child <sup>9</sup>attractive to her heart <sup>10</sup>in the fullness [su] of her bliss [śevam]; <sup>11</sup>the soul state <sup>12</sup>of love and joy <sup>14a</sup>which <sup>15</sup>has <sup>13</sup>its foundation [hitam] in the Divine [deva] <sup>14b</sup>that <sup>16</sup>I gain <sup>18</sup>in the godhead of wideness [Varuna] and <sup>17</sup>the godhead of harmony [Mitra], <sup>19</sup>even that <sup>20</sup>which creates [bhuḥ] the Bliss [mayah]. [14/284]

उदीरय कवितमं कवीनामुनत्तैनमभि मध्वा घृतेन ।

स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥ 05.042.03 ॥

उत्<sup>1</sup> । ईरय<sup>2</sup> । कवि<sup>3</sup>तमम्<sup>3</sup> । कवीनाम्<sup>4</sup> । उनत्त<sup>5</sup> । एनम्<sup>6</sup> । अभि<sup>7</sup> । मध्वा<sup>8</sup> । घृतेन<sup>9</sup> ।

सः<sup>10</sup> । नः<sup>11</sup> । वसूनि<sup>12</sup> । प्रयता<sup>13</sup> । हितानि<sup>14</sup> । चन्द्राणि<sup>15</sup> । देवः<sup>16</sup> । सविता<sup>17</sup> । सुवाति<sup>18</sup> ॥

ut | īraya | kavi-tamam | kavīnām | unatta | enam | abhi | madhvā | ghr̥tena |  
saḥ | naḥ | vasūni | pra-yatā | hitāni | candrāṇi | devaḥ | savitā | suvāti ॥

<sup>2</sup>Make to rise <sup>1</sup>up in you <sup>6</sup>that <sup>3</sup>highest [tamam] Seer [kavi] <sup>4</sup>of all seers, <sup>5a</sup>send <sup>7</sup>over <sup>6</sup>him <sup>5b</sup>in

a surge <sup>8</sup>the sweetness and <sup>9</sup>the clarity; <sup>10</sup>he is <sup>16</sup>the godhead <sup>17</sup>creative <sup>18</sup>who brings forth into being <sup>11</sup>for us <sup>15</sup>the delightful <sup>12</sup>treasures of our substance and <sup>13</sup>they are brought forward by his working and <sup>14</sup>are firmly established. [14/284-5]

<sup>5</sup> pour forth (5.85.4);

<sup>13</sup> extended (8.60.1); offered or granted (4.15.8)

समिद्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।

सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानां ॥ 05.042.04 ॥

सम्<sup>1</sup> । इन्द्र<sup>2</sup> । नः<sup>3</sup> । मनसा<sup>4</sup> । नेषि<sup>5</sup> । गोभिः<sup>6</sup> । सम्<sup>7</sup> । सूरिभिः<sup>8</sup> । हरिवः<sup>9</sup> । सम्<sup>10</sup> । स्वस्ति<sup>11</sup> ।

सम्<sup>12</sup> । ब्रह्मणा<sup>13</sup> । देवहितम्<sup>14</sup> । यत्<sup>15</sup> । अस्ति<sup>16</sup> । सम्<sup>17</sup> । देवानाम्<sup>18</sup> । सुमत्या<sup>19</sup> । यज्ञियानाम्<sup>20</sup> ॥

sam | indra | naḥ | manasā | neṣi | gobhiḥ | sam | sūri-bhiḥ | hari-vaḥ | sam | svasti |  
sam | brahmaṇā | deva-hitam | yat | asti | sam | devānām | su-matyā | yajñiyānām ॥

<sup>9</sup>And thou [of the bright horses - 8.40.9], <sup>2</sup>O divine Mind, <sup>4</sup>by the mind <sup>1,5</sup>lead us and <sup>6</sup>by the radiances and <sup>8</sup>by the illumined gods in us <sup>11</sup>to that blissful state and <sup>13</sup>by the soul <sup>15</sup>that <sup>16</sup>is <sup>14</sup>founded [hitam] in the divine [deva] and <sup>19</sup>by the right [su] mind [matyā] <sup>18</sup>of the godheads <sup>20</sup>that preside in our sacrifice. [14/285]

देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानां ।

ऋभुक्षा वाज उत वा पुरंधिरवंतु नो अमृतासस्तुरासः ॥ 05.042.05 ॥

देवः<sup>1</sup> । भगः<sup>2</sup> । सविता<sup>3</sup> । रायः<sup>4</sup> । अंशः<sup>5</sup> । इन्द्रः<sup>6</sup> । वृत्रस्य<sup>7</sup> । सम्जितः<sup>8</sup> । धनानाम्<sup>9</sup> ।

ऋभुक्षाः<sup>10</sup> । वाजः<sup>11</sup> । उत<sup>12</sup> । वा<sup>13</sup> । पुरम्धिः<sup>14</sup> । अवन्तु<sup>15</sup> । नः<sup>16</sup> । अमृतासः<sup>17</sup> । तुरासः<sup>18</sup> ॥

devaḥ | bhagaḥ | savitā | rāyaḥ | aṁśaḥ | indraḥ | vṛtrasya | sam-jitaḥ | dhanānām |  
ṛbhukṣāḥ | vājaḥ | uta | vā | puram-dhiḥ | avantu | naḥ | amṛtāsaḥ | turāsaḥ ॥

<sup>1</sup>The divine <sup>2</sup>who enjoys in us [Bhaga] and <sup>3</sup>is the creator <sup>4</sup>of bliss and <sup>5</sup>the master of nectar and <sup>6</sup>the divine Mind [Indra] <sup>8</sup>that conquers [jitaḥ] all [sam] <sup>9</sup>the wealth <sup>7</sup>which the Coverer keeps from us and <sup>10</sup>the Shaper in Knowledge and <sup>11</sup>the Artisan of plenty <sup>12,13</sup>and <sup>14</sup>the many-thoughted Inhabitant, <sup>15</sup>let all these foster <sup>16</sup>us, <sup>17</sup>immortals <sup>18</sup>who break through for us to our goal. [14/285]

[Incomplete]

## SUKTA 52

प्र श्यावाश्च धृष्णुयार्चा मरुद्भिर्ऋक्वभिः ।

ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥ 05.052.01 ॥

प्र<sup>1</sup> । श्यावऽअश्च<sup>2</sup> । धृष्णुऽया<sup>3</sup> । अर्च<sup>4</sup> । मरुत्भिः<sup>5</sup> । ऋक्वभिः<sup>6</sup> ।

ये<sup>7</sup> । अद्रोघम्<sup>8</sup> । अनुऽस्वधम्<sup>9</sup> । श्रवः<sup>10</sup> । मदन्ति<sup>11</sup> । यज्ञियाः<sup>12</sup> ॥

pra | śyāva-aśva | dhr̥ṣṇu-yā | arca | marut-bhiḥ | ṛkva-bhiḥ |  
ye | adrogham | anu-svadhām | śravaḥ | madanti | yajñiyāḥ ॥

<sup>1</sup>Forward! <sup>2</sup>Shyavasva, <sup>3</sup>violently <sup>6</sup>on with thy illumined thought <sup>5</sup>by the Thought-powers (Maruts) <sup>4</sup>that sing to thee their sentences of light, <sup>12</sup>gods of the sacrifice <sup>7</sup>who <sup>11</sup>have rapture <sup>10</sup>of an inspiration <sup>8</sup>that betrays them not, <sup>9</sup>for it follows Nature's self-forming force. [14/285]

[Alt] <sup>2</sup>O Shyavasva (Seer-Composer of this Hymn), <sup>4</sup>sing (<sup>1</sup>forth) the word of illumination (3.13.1)  
<sup>3</sup>impetuously <sup>5</sup>with the Maruts <sup>6</sup>who have the illumined word (7.10.4)

### [Notes]

The shining host has arisen in my soul, the host of the Thought-gods [Marut] and, they sing a hymn [arca] as they march upward [pra], a hymn of the heart's illumination [ṛkva]. March thou on [pra], O my soul [Shyavashva], impetuously [dhr̥ṣṇu-yā] to their violent and mighty music. For they [ye] are drunken with the joy [madanti] of an inspiration [śravaḥ] that betrays not to falsehood [adrogham], because the truth of eternal Nature [svadhām] is its guide [anu]. [15/562]

ते हि स्थिरस्य शवसः सखायः संति धृष्णुया ।

ते यामन्ना धृषत्विनस्मना पांति शश्वतः ॥ 05.052.02 ॥

ते<sup>1</sup> । हि<sup>2</sup> । स्थिरस्य<sup>3</sup> । शवसः<sup>4</sup> । सखायः<sup>5</sup> । सन्ति<sup>6</sup> । धृष्णुया<sup>7</sup> ।

ते<sup>8</sup> । यामन्<sup>9</sup> । आ<sup>10</sup> । धृषत्विनः<sup>11</sup> । त्मना<sup>12</sup> । पांति<sup>13</sup> । शश्वतः<sup>14</sup> ॥

te | hi | sthirasya | śavasah | sakhāyaḥ | santi | dhr̥ṣṇu-yā |  
te | yāman | ā | dhr̥ṣat-vinaḥ | tmanā | pānti | śāśvataḥ ॥

<sup>7</sup>Violent <sup>6</sup>are <sup>1</sup>they, <sup>2</sup>yet <sup>5</sup>comrades <sup>3</sup>of a firm <sup>4</sup>gleaming Strength; <sup>11</sup>full of boldness <sup>10,9</sup>in their driving, <sup>14</sup>but linked each to each <sup>13</sup>they protect <sup>12</sup>by their self-truth <sup>8</sup>thy <sup>9</sup>march. [14/285]

### [Notes]

They [te] are [santi] the comrades [sakhāyaḥ] of a firm [sthirasya] and blazing Light [śavasah] and in the force of the Light they work out their lofty aggressions [dhr̥ṣṇu-yā]; conquerors, violently [dhr̥ṣat-vinaḥ] they march on their path [ā yāman], self-protecting they guard [pānti] of themselves [tmanā] the soul against falsehood; for they are many and march without a gap in their brilliant ranks [śāśvataḥ]. (15/562)

ते स्यद्रासो नोक्षणोऽति ष्कंदन्ति शर्वरीः ।

मरुतामधा महो दिवि क्षमा च मन्महे ॥ 05.052.03 ॥

ते<sup>1</sup> । स्यन्द्रासः<sup>2</sup> । न<sup>3</sup> । उक्षणः<sup>4</sup> । अति<sup>5</sup> । स्कन्दन्ति<sup>6</sup> । शर्वरीः<sup>7</sup> ।

मरुताम्<sup>8</sup> । अध<sup>9</sup> । महः<sup>10</sup> । दिवि<sup>11</sup> । क्षमा<sup>12</sup> । च<sup>13</sup> । मन्महे<sup>14</sup> ॥

te | syandrāsaḥ | na | ukṣaṇaḥ | ati | skandanti | śarvarīḥ |  
marutām | adha | mahāḥ | divi | kṣamā | ca | manmahe ॥

<sup>2</sup>Swift-charging <sup>4</sup>bulls of the diffusion, <sup>1</sup>they <sup>6</sup>leap <sup>5</sup>beyond <sup>7</sup>our Nights; <sup>9</sup>then <sup>11</sup>in their  
heaven <sup>13</sup>as <sup>12</sup>on our containing earth <sup>14</sup>we mentalise <sup>10</sup>the vast expansion <sup>8</sup>of the Thought-  
gods. [14/285]

[Alt] <sup>14</sup>meditate on (1.24.1) <sup>10</sup>the greatness (4.4.11)

### [Notes]

Violent [from preceding verse] are they [te] as [na] a herd of rushing [syandrāsaḥ] bulls  
[ukṣaṇaḥ]; the nights come against them, but they overleap [ati skandanti] the nights  
[śarvarīḥ]; they possess the earth [kṣamā] in our thoughts [manmahe] and [ca] they rise with  
them [our thoughts] to the heavens [divi]. [15/562]

मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।

विश्वे ये मानुषा युगा पांति मर्त्यं रिषः ॥ 05.052.04 ॥

मरुत्सु<sup>1</sup> । वः<sup>2</sup> । दधीमहि<sup>3</sup> । स्तोमम्<sup>4</sup> । यज्ञम्<sup>5</sup> । च<sup>6</sup> । धृष्णुया<sup>7</sup> ।

विश्वे<sup>8</sup> । ये<sup>9</sup> । मानुषा<sup>10</sup> । युगा<sup>11</sup> । पांति<sup>12</sup> । मर्त्यम्<sup>13</sup> । रिषः<sup>14</sup> ॥

marut-su | vaḥ | dadhīmahi | stomam | yajñam | ca | dhṛṣṇu-yā |  
viśve | ye | mānuṣā | yugā | pānti | martyam | riṣaḥ ॥

<sup>1</sup>In the Thought-gods <sup>3</sup>we establish <sup>7</sup>by their bold violence <sup>4</sup>affirmation <sup>6</sup>and <sup>5</sup>sacrifice and  
<sup>9</sup>they <sup>12</sup>protect <sup>8</sup>throughout <sup>10</sup>our human <sup>11</sup>epochs <sup>13</sup>our mortality <sup>14</sup>from the Enemy's harms.  
[14/285]

अर्हन्तो ये सुदानवो नरो असामिश्रवसः ।

प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥ 05.052.05 ॥

अर्हन्तः<sup>1</sup> । ये<sup>2</sup> । सुदानवः<sup>3</sup> । नरः<sup>4</sup> । असामिश्रवसः<sup>5</sup> ।

प्र<sup>6</sup> । यज्ञम्<sup>7</sup> । यज्ञियेभ्यः<sup>8</sup> । दिवः<sup>9</sup> । अर्च<sup>10</sup> । मरुद्भ्यः<sup>11</sup> ॥

arhantaḥ | ye | su-dānavaḥ | naraḥ | asāmi-śavasah |  
pra | yajñam | yajñiyebhyaḥ | divaḥ | arca | marut-bhyaḥ ॥

<sup>2</sup>They are <sup>4</sup>soul-strengths <sup>1</sup>that become adept in us for the conquest, <sup>3</sup>perfect [su] in force of  
achievement [dānavaḥ], <sup>5</sup>no half-strengths of the light; <sup>6</sup>forward <sup>9</sup>through heaven <sup>10a</sup>illumine  
<sup>7</sup>the sacrifice <sup>10b</sup>with thy verse <sup>11</sup>for the Thought-powers, <sup>8</sup>gods of the sacrifice. [14/285]

[Part] <sup>5</sup>No half-lights, <sup>4</sup>no impotent things <sup>2</sup>are they, but <sup>3</sup>mighty in aggression and <sup>1</sup>puissant



to attain..... [15/562]

<sup>1</sup> who have the power (5.7.2)

<sup>3</sup> great [su] givers [dānavah] (3.26.5); who perfectly [su] effect their aims [dānave] (1.92.3)

<sup>5</sup> unequalled [asāmi] light [śavasah]

आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।

अन्वेनाँ अह विद्युतो मरुतो जङ्गतीरिव भानुरर्त त्मना दिवः ॥ 05.052.06 ॥

आ<sup>1</sup> । रुक्मैः<sup>2</sup> । आ<sup>3</sup> । युधा<sup>4</sup> । नरः<sup>5</sup> । ऋष्वाः<sup>6</sup> । ऋष्टीः<sup>7</sup> । असृक्षत<sup>8</sup> ।

अनु<sup>9</sup> । एनान्<sup>10</sup> । अह<sup>11</sup> । विद्युतः<sup>12</sup> । मरुतः<sup>13</sup> । जङ्गतीः<sup>14</sup> । भानुः<sup>15</sup> । अर्त<sup>16</sup> । त्मना<sup>17</sup> । दिवः<sup>18</sup> ॥

ā | rukmaiḥ | ā | yudhā | naraḥ | ṛṣvāḥ | ṛṣṭīḥ | asṛkṣata |

anu | enān | aha | vi-dyutaḥ | marutaḥ | jajhjatīḥ-iva | bhānuḥ | arta | tmanā | divaḥ ॥

<sup>2</sup>By their golden gleamings, <sup>4</sup>by their battling <sup>5</sup>these soul-strengths <sup>1,3</sup>move towards <sup>6</sup>knowledge and <sup>8</sup>cast out <sup>7</sup>their searching spears; <sup>11</sup>yea, <sup>12</sup>the lightnings <sup>9</sup>leap at the will <sup>10</sup>of the(se) <sup>13</sup>Thought-gods, then <sup>17</sup>of itself <sup>15</sup>the Light of the Sun <sup>16</sup>arises <sup>18</sup>in our heaven. [14/285-6]

<sup>6</sup> finders of knowledge; rushing seekers of the Truth - see 5.52.13 below.

<sup>14</sup> as if [iva] laughing [jajhjatīḥ] (1.33.7)

#### [Notes]

Spears of light [ṛṣṭīḥ] they hold and they loose them from their hands [asṛkṣata] at the children of Darkness; the flashing [jajhjatīḥ] lightnings [vi-dyutaḥ] of the Thought-gods [marutaḥ] search the night and the light [bhānuḥ] of heaven [divaḥ] rises [arta] of itself [tmanā] on our souls at their battle-call. [15/562]

ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।

वृजने वा नदीनां सधस्थे वा महो दिवः ॥ 05.052.07 ॥

ये<sup>1</sup> । ववृधन्त<sup>2</sup> । पार्थिवाः<sup>3</sup> । ये<sup>4</sup> । उरौ<sup>5</sup> । अन्तरिक्षे<sup>6</sup> । आ<sup>7</sup> ।

वृजने<sup>8</sup> । वा<sup>9</sup> । नदीनाम्<sup>10</sup> । सधस्थे<sup>11</sup> । वा<sup>12</sup> । महः<sup>13</sup> । दिवः<sup>14</sup> ॥

ye | vavṛdhanta | pāṛthivāḥ | ye | urau | antarikṣe | ā |

vṛjane | vā | nadīnām | sadha-sthe | vā | mahaḥ | divaḥ ॥

<sup>1</sup>They [Maruts] <sup>2</sup>increase <sup>3</sup>the mights of our clay <sup>5</sup>in the wide <sup>6</sup>intervening spaces <sup>9</sup>and <sup>8</sup>in the energy <sup>10</sup>of the rivers of Truth <sup>12</sup>and <sup>11</sup>in their place <sup>13</sup>in the vast <sup>14</sup>heaven. [14/286]

<sup>8</sup> in the strength (1.51.15);

<sup>11</sup> in their session (3.20.2)

शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसं ।

उत स्म ते शुभे नरः प्र स्यद्रा युजत त्मना ॥ 05.052.08 ॥

शर्धः<sup>1</sup> । मारुतम्<sup>2</sup> । उत्<sup>3</sup> । शंस<sup>4</sup> । सत्यशवसम्<sup>5</sup> । ऋभ्वसम्<sup>6</sup> ।

उत<sup>7</sup> स्म<sup>8</sup> ते<sup>9</sup> शुभे<sup>10</sup> नरः<sup>11</sup> प्र<sup>12</sup> स्यन्द्राः<sup>13</sup> युजत<sup>14</sup> त्मना<sup>15</sup> ॥

śardhaḥ | mārutam | ut | śaṃsa | satya-śavasam | ṛbhvasam |  
uta | sma | te | śubhe | naraḥ | pra | syandrāḥ | yujata | tmanā ॥

<sup>4</sup>Express <sup>3</sup>upward <sup>1</sup>the force <sup>2</sup>of the thought-gods <sup>5</sup>who have the luminous power [śavasam] of the truth [satya] and <sup>6</sup>skill to shape it; <sup>7</sup>then <sup>15</sup>of themselves <sup>9</sup>these <sup>11</sup>strengths of the soul <sup>14</sup>are self-yoked and <sup>12,13</sup>they charge in our forward march <sup>10</sup>towards the light and bliss. [14/286]

### [Notes]

Truth [satya] is their shining strength [śavasam]; the hosts [śardhaḥ] of the Thought-gods [mārutam] are the artificers of the soul [ṛbhvasam] and they fashion [ut śaṃsa] its immortality; themselves [tmanā] they yoke [yujata] their coursers to the chariot of our life and [uta] they drive galloping [pra syandrāḥ] to the joy [śubhe] that is its goal. [15/562]

उत स्म ते परुष्यामूर्णा वसत शुध्यवः ।

उत पव्या रथानामद्रि भिन्दत्योजसा ॥ 05.052.09 ॥

उत<sup>1</sup> स्म<sup>2</sup> ते<sup>3</sup> परुष्याम्<sup>4</sup> ऊर्णाः<sup>5</sup> वसत<sup>6</sup> शुध्यवः<sup>7</sup> ।

उत<sup>8</sup> पव्या<sup>9</sup> रथानाम्<sup>10</sup> अद्रिम्<sup>11</sup> भिन्दन्ति<sup>12</sup> ओजसा<sup>13</sup> ॥

uta | sma | te | paruṣṇyām | ūrṇāḥ | vasata | śundhyavaḥ |  
uta | pavyā | rathānām | adrim | bhindanti | ojasā ॥

Both <sup>4</sup>in the streams of its wide-flowing flood <sup>7</sup>they purify themselves <sup>1</sup>and <sup>6</sup>garb themselves <sup>5</sup>with its densities <sup>8</sup>and here <sup>9</sup>with the wheel <sup>10</sup>of their chariots [<sup>13</sup>and their might] <sup>12</sup>they break open <sup>11</sup>the material hill. [14/286]

<sup>7</sup>They have bathed their limbs <sup>4</sup>in the waters of Parushni, in the stream that has a multitude of currents, <sup>6</sup>they have put on <sup>5</sup>their divine raiment <sup>8</sup>and now <sup>9</sup>with the wheels <sup>10</sup>of their chariots <sup>12</sup>they break open <sup>11</sup>all Nature's secret caves. [15/562]

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।

एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥ 05.052.10 ॥

आपथयः<sup>1</sup> । विपथयः<sup>2</sup> । अन्तःपथाः<sup>3</sup> । अनुपथाः<sup>4</sup> ।

एतेभिः<sup>5</sup> । मह्यम्<sup>6</sup> । नामभिः<sup>7</sup> । यज्ञम्<sup>8</sup> । विस्तारः<sup>9</sup> । ओहते<sup>10</sup> ॥

āpathayaḥ | vi-pathayaḥ | antaḥ-pathāḥ | anu-pathāḥ |  
etebhiḥ | mahyam | nāma-bhiḥ | yajñam | vi-stāraḥ | ohate ॥

<sup>1</sup>With paths [pathayaḥ] that come home to us [ā] and <sup>2</sup>paths [pathayaḥ] that radiate out wide from us [vi] and <sup>3</sup>paths [pathāḥ] within us [antaḥ] and <sup>4</sup>paths [pathāḥ] that follow our movement [anu], and <sup>5</sup>by all these <sup>7</sup>their Names <sup>9</sup>extended, <sup>10</sup>they come galloping <sup>6</sup>to my <sup>8</sup>sacrifice. [14/286]

<sup>2</sup>Sometimes they march on a thousand branching paths, <sup>1</sup>sometimes they rush direct at their goal; <sup>3</sup>sometimes their paths are within, <sup>4</sup>sometimes they follow outward Nature's thousand ways; <sup>8</sup>the world-sacrifice fulfils itself <sup>7</sup>by the many names of their godhead and <sup>9</sup>by their ever-widening <sup>10</sup>march. [15/562]

<sup>7</sup>Traditionally, Āpathayaḥ, Vipathayaḥ, Antaḥpathāḥ, and Anupathāḥ are treated as names of Maruts.

[Alt] <sup>10</sup>they carry (7.16.11) <sup>9</sup>the straws of the Barhis (Cappeller) <sup>8</sup>to the sacrifice;

Barhis is the seat of the gods in their sacrificial activity [14/70], it means fundamentally fullness, splendour, expansion [vi-stāraḥ] or strength & power [14/144]

अथा नरो न्योहतेऽथा नियुत ओहते ।

अथा पारावता इति चित्रा रूपाणि दृश्या ॥ 05.052.11 ॥

अध<sup>1</sup> । नरः<sup>2</sup> । नि<sup>3</sup> । ओहते<sup>4</sup> । अध<sup>5</sup> । निऽयुतः<sup>6</sup> । ओहते<sup>7</sup> ।

अध<sup>8</sup> । पारावताः<sup>9</sup> । इति<sup>10</sup> । चित्रा<sup>11</sup> । रूपाणि<sup>12</sup> । दृश्या<sup>13</sup> ॥

adha । naraḥ । ni । ohate । adha । ni-yutaḥ । ohate ।

adha । pārāvataḥ । iti । citrā । rūpāṇi । darśyā ॥

<sup>1</sup>Now <sup>2</sup>as human things <sup>3,4</sup>they gallop in and <sup>5</sup>now (<sup>7</sup>gallop) <sup>6</sup>as yoke-steeds of the nervous Life [Vayu] and <sup>8</sup>now <sup>9</sup>they are thoughts from the supreme and wear <sup>11</sup>richly-shining <sup>12</sup>forms <sup>13</sup>of vision. [14/286]

<sup>5</sup>Now <sup>7</sup>they make [carry - 7.16.11] themselves as galloping <sup>6</sup>forces of our life, <sup>1</sup>now they are [they <sup>3,4</sup>carry themselves as] <sup>2</sup>gods and powers of the soul; <sup>10</sup>at last <sup>12</sup>they put on forms <sup>9</sup>of a supreme world, <sup>12</sup>forms <sup>13</sup>of vision, <sup>12</sup>forms <sup>11</sup>of light. [15/563]

छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।

ते मे के चिन् तायव ऊमा आसंदृशि त्विषे ॥ 05.052.12 ॥

छन्दःऽस्तुभः<sup>1</sup> । कुभन्यवः<sup>2</sup> । उत्सम्<sup>3</sup> । आ<sup>4</sup> । कीरिणः<sup>5</sup> । नृतुः<sup>6</sup> ।

ते<sup>7</sup> । मे<sup>8</sup> । के<sup>9</sup> । चित्<sup>10</sup> । न<sup>11</sup> । तायवः<sup>12</sup> । ऊमाः<sup>13</sup> । आसन्<sup>14</sup> । दृशि<sup>15</sup> । त्विषे<sup>16</sup> ॥

chandaḥ-stubhaḥ । kubhanyavaḥ । utsam । ā । kīriṇaḥ । nṛtuḥ ।

te । me । ke । cit । na । tāyavaḥ । ūmāḥ । āsan । dṛśi । tviṣe ॥

<sup>1</sup>They maintain [stubhaḥ] the rhythms [chandaḥ], <sup>2</sup>they thirst for the waters and, <sup>5</sup>victorious in the work, <sup>6</sup>they dance <sup>4</sup>about <sup>3</sup>the source. <sup>9,10,7</sup>They are <sup>12</sup>unseen (stealthy) <sup>13</sup>extenders <sup>8</sup>of my being, <sup>8</sup>my <sup>13</sup>increasers (helpers) <sup>14</sup>who were <sup>8</sup>with me <sup>16</sup>for a blazing force <sup>15</sup>in the vision. [14/286]

<sup>5a</sup>They have attained to the goal, <sup>1</sup>they support [stubhaḥ] the rhythms [chandaḥ] of the world, <sup>5b</sup>chanting <sup>6</sup>they weave their glorious dance <sup>4</sup>round <sup>3</sup>the very fountain of things; <sup>9,10,7</sup>they are <sup>12</sup>creators of supreme forms, <sup>9,10,7</sup>they <sup>13</sup>expand the soul <sup>15</sup>in vision and <sup>15,16</sup>make it a divine blaze of light. [15/563]

[Alt] <sup>5</sup>active (5.40.8, above) <sup>2</sup>seekers of water or (the river) Kubhā mentioned in 5.53.9

य ऋष्वः ऋष्टिविद्युतः कवयः संति वेधसः ।

तमृषे मारुतं गणं नमस्या रमया गिरा ॥ 05.052.13 ॥

यः<sup>1</sup> । ऋष्वः<sup>2</sup> । ऋष्टिविद्युतः<sup>3</sup> । कवयः<sup>4</sup> । सन्ति<sup>5</sup> । वेधसः<sup>6</sup> ।

तम्<sup>7</sup> । ऋषे<sup>8</sup> । मारुतम्<sup>9</sup> । गणम्<sup>10</sup> । नमस्य<sup>11</sup> । रमय<sup>12</sup> । गिरा<sup>13</sup> ॥

yaḥ । ṛṣvāḥ । ṛṣṭi-vidyutaḥ । kavayaḥ । santi । vedhasaḥ ।

tam । ṛṣe । mārutam । gaṇam । namasya । ramaya । girā ॥

<sup>1</sup>They <sup>5</sup>are <sup>2</sup>finders of knowledge and <sup>3</sup>their lightnings [vidyutaḥ] are as spears that search [ṛṣṭi]; <sup>1</sup>they <sup>5</sup>are <sup>4</sup>seers, <sup>1</sup>they <sup>5</sup>are <sup>6</sup>creators of harmony; <sup>8</sup>O sage, <sup>11</sup>bow down <sup>7</sup>to the (those) <sup>10</sup>banded <sup>9</sup>Thought-gods (Maruts) and <sup>12</sup>give them delight <sup>13</sup>by thy speech. [14/286]

[Part] For <sup>1</sup>these <sup>5</sup>are <sup>2</sup>rushing seekers of the Truth; <sup>3</sup>for the Truth their lightnings stab and search; <sup>1</sup>they <sup>5</sup>are <sup>4</sup>seers, <sup>1</sup>they <sup>5</sup>are <sup>6</sup>creators and ordainers;... [15/563]

अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।

दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥ 05.052.14 ॥

अच्छ<sup>1</sup> । ऋषे<sup>2</sup> । मारुतम्<sup>3</sup> । गणम्<sup>4</sup> । दाना<sup>5</sup> । मित्रम्<sup>6</sup> । न<sup>7</sup> । योषणा<sup>8</sup> ।

दिवः<sup>9</sup> । वा<sup>10</sup> । धृष्णवः<sup>11</sup> । ओजसा<sup>12</sup> । स्तुताः<sup>13</sup> । धीभिः<sup>14</sup> । इषण्यत<sup>15</sup> ॥

accha । ṛṣe । mārutam । gaṇam । dānā । mitram । na । yoṣaṇā ।

divaḥ । vā । dhṛṣṇavaḥ । ojasā । stutāḥ । dhībhiḥ । iṣaṇyata ॥

<sup>2</sup>O sage, <sup>1</sup>approach <sup>4</sup>the banded <sup>3</sup>Thought-gods (Maruts) <sup>7</sup>as <sup>6</sup>one comes to a friend <sup>5</sup>with the goddess (Dana) who discerns and disparts <sup>7</sup>as <sup>8</sup>with the bride of thy love; <sup>10</sup>then <sup>15a</sup>shall they <sup>9</sup>in thy heavens, <sup>13</sup>affirmed, <sup>11</sup>aggressive <sup>12</sup>in their energy <sup>15b</sup>rush forward <sup>14</sup>with thy thoughts. [14/286]

[Part]...<sup>11</sup>their aggressions <sup>12</sup>are inspired by the might and force <sup>9</sup>of heaven, therefore <sup>13</sup>affirmed <sup>14</sup>in our thoughts <sup>15</sup>they speed carrying us confidently on their way. [15/563]

नू मन्वान एषां देवाँ अच्छा न वक्षणा ।

दाना सचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः ॥ 05.052.15 ॥

नु<sup>1</sup> । मन्वानः<sup>2</sup> । एषाम्<sup>3</sup> । देवान्<sup>4</sup> । अच्छ<sup>5</sup> । न<sup>6</sup> । वक्षणा<sup>7</sup> ।

दाना<sup>8</sup> । सचेत<sup>9</sup> । सूरिभिः<sup>10</sup> । यामश्रुतेभिः<sup>11</sup> । अञ्जिभिः<sup>12</sup> ॥

nu । manvānaḥ । eṣām । devān । accha । na । vakṣaṇā ।

dānā । saceta । sūri-bhiḥ । yāma-śrutebhiḥ । añji-bhiḥ ॥

<sup>1</sup>If <sup>2a</sup>a man mentalises <sup>3</sup>these, <sup>5</sup>towards <sup>4</sup>the godheads <sup>2b</sup>by the thought <sup>7</sup>that bears, then <sup>8</sup>by the thought that discerns and disparts <sup>9</sup>he shall be joined to them <sup>10</sup>in the light of knowledge, <sup>11</sup>in their inspiration [śrutebhiḥ] of movement [yāma], <sup>12</sup>in their gleamings out. [14/286-7]

<sup>1</sup>When <sup>2</sup>the mind is full <sup>3</sup>of them, <sup>7</sup>it is borne on <sup>5</sup>towards <sup>4</sup>godhead, for they have <sup>12</sup>the radiant <sup>11</sup>inspiration of the path. [15/563]

प्र ये मे बंध्वेषे गां वोचंत सूरयः पृश्निं वोचंत मातरं ।

अथा पितरमिष्मिणं रुद्रं वोचंत शिक्वसः ॥ 05.052.16 ॥

प्र<sup>1</sup> । ये<sup>2</sup> । मे<sup>3</sup> । बन्धुऽएषे<sup>4</sup> । गाम्<sup>5</sup> । वोचन्त<sup>6</sup> । सूरयः<sup>7</sup> । पृश्निम्<sup>8</sup> । वोचन्त<sup>9</sup> । मातरम्<sup>10</sup> ।

अध<sup>11</sup> । पितरम्<sup>12</sup> । इष्मिणम्<sup>13</sup> । रुद्रम्<sup>14</sup> । वोचन्त<sup>15</sup> । शिक्वसः<sup>16</sup> ॥

pra | ye | me | bandhu-eṣe | gām | vocanta | sūrayaḥ | pṛśnim | vocanta | mātaram |  
adha | pitaram | iṣmiṇam | rudram | vocanta | śikvasaḥ ॥

<sup>4</sup>That I might seek [eṣe] the divine Friend [bandhu], <sup>2</sup>they [Maruts] <sup>7</sup>illuminated, <sup>6</sup>declared <sup>3</sup>to me <sup>1</sup>first <sup>8</sup>their many-hued Mother (mental Nature), yea, <sup>2</sup>they <sup>1,9</sup>declared <sup>10</sup>the bright Mother <sup>5</sup>of the herds; <sup>11</sup>then <sup>12</sup>their Father <sup>13</sup>who gives us the impulsions <sup>16</sup>they [mighty ones - 5.54.4 below] <sup>1,15</sup>declared, <sup>14</sup>the Terrible One (Rudra). [14/287]

<sup>10</sup>A Mother bore them <sup>8</sup>many-hued in her soul and of her <sup>1,9</sup>they tell him; <sup>14</sup>a Violent One <sup>12</sup>was their Father <sup>13</sup>whose impulse drives all beings that are born, and him <sup>1,15</sup>they reveal. [15/563]

सप्त मे सप्त शाकिन एकमेका शता ददुः ।

यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥ 05.052.17 ॥

सप्त<sup>1</sup> । मे<sup>2</sup> । सप्त<sup>3</sup> । शाकिनः<sup>4</sup> । एकम्<sup>5</sup>एका<sup>6</sup> । शता<sup>7</sup> । ददुः<sup>8</sup> ।

यमुनायाम्<sup>9</sup> । अधि<sup>10</sup> । श्रुतम्<sup>11</sup> । उत्<sup>12</sup> । राधः<sup>13</sup> । गव्यम्<sup>14</sup> । मृजे<sup>15</sup> । नि<sup>16</sup> । राधः<sup>17</sup> । अश्व्यम्<sup>18</sup> । मृजे<sup>19</sup> ॥

sapta | me | sapta | śākinaḥ | ekam-ekā | śatā | daduḥ |  
yamunāyām | adhi | śrutam | ut | rādhaḥ | gavyam | mṛje | ni | rādhaḥ | aśvyam | mṛje ॥

<sup>1</sup>Seven <sup>3</sup>by seven <sup>4</sup>in their power, <sup>5</sup>each seven <sup>6</sup>his complete hundred <sup>7</sup>gave to me; <sup>9,8</sup>in the waters of Yamuna <sup>11,14</sup>I cleanse <sup>12</sup>my wealth and <sup>10</sup>inspiration <sup>13</sup>of her shining herds, <sup>15,18</sup>I purify <sup>16</sup>my glad wealth <sup>17</sup>of his steeds. [14/287]

<sup>1</sup>Seven <sup>3</sup>and seven the Thought-gods <sup>2</sup>came to me and <sup>5</sup>seven times <sup>7</sup>they gave <sup>6</sup>a hundred-fold; <sup>8</sup>in Yamuna <sup>11,14</sup>I will bathe <sup>13</sup>the shining herds <sup>10</sup>of my thoughts <sup>7</sup>which they have given, <sup>15,18</sup>I will purify my <sup>17</sup>swiftnesses <sup>9,8</sup>in the river of my soul. (15/563)

<sup>16</sup> achievement (7.5.8)

### [Notes]

The constantly recurring numbers ninety-nine, a hundred [śatā] and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven [sapta] by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally,

contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred [śatā].  
[15/313]

## SUKTA 54

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।

घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥ 05.054.01 ॥

प्र<sup>1</sup> । शर्धाय<sup>2</sup> । मारुताय<sup>3</sup> । स्वभानवः<sup>4</sup> । इमाम्<sup>5</sup> । वाचम्<sup>6</sup> । अनज<sup>7</sup> । पर्वतच्युते<sup>8</sup> ।

घर्मस्तुभे<sup>9</sup> । दिवः<sup>10</sup> । आ<sup>11</sup> । पृष्ठयज्वने<sup>12</sup> । द्युम्नश्रवसे<sup>13</sup> । महि<sup>14</sup> । नृम्णम्<sup>15</sup> । अर्चत<sup>16</sup> ॥

pra | śardhāya | mārutāya | sva-bhānavaḥ | imām | vācam | anaja | parvata-cyute |  
gharma-stubhe | divaḥ | ā | prṣṭha-yajvane | dyumna-śravase | mahi | nṛmṇam | arcata ॥

<sup>1,7</sup>Raise thou up <sup>5</sup>this <sup>6</sup>voice of the word <sup>4</sup>to the self-lustrous <sup>2</sup>army <sup>3</sup>of the Thought-powers, <sup>8</sup>they who move [cyute] the fixed hills [parvata]; <sup>9</sup>they who support [stubhe] the burning light [gharma] and <sup>11,12</sup>sacrifice [yajvane] on [ā] the back [prṣṭha] <sup>10</sup>of heaven and <sup>13</sup>have the luminous [dyumna] inspiration [śravase], <sup>3</sup>to them [Maruts] <sup>16a</sup>sing <sup>1</sup>out <sup>16b</sup>by the word <sup>14a</sup>great <sup>15</sup>mightiness of the soul. [14/287]

<sup>11,12</sup>sacrifice [yajvane] on [ā] the height [prṣṭha - 4.3.9] <sup>10</sup>of heaven

प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।

सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥ 05.054.02 ॥

प्र<sup>1</sup> । वः<sup>2</sup> । मरुतः<sup>3</sup> । तविषाः<sup>4</sup> । उदन्यवः<sup>5</sup> । वयःवृधः<sup>6</sup> । अश्वयुजः<sup>7</sup> । परिज्रयः<sup>8</sup> ।

सम्<sup>9</sup> । विद्युता<sup>10</sup> । दधति<sup>11</sup> । वाशति<sup>12</sup> । त्रितः<sup>13</sup> । स्वरन्ति<sup>14</sup> । आपः<sup>15</sup> । अवना<sup>16</sup> । परिज्रयः<sup>17</sup> ॥

pra | vaḥ | marutaḥ | taviṣāḥ | udanyavaḥ | vayaḥ-vṛdhaḥ | aśva-yujaḥ | pari-jrayaḥ |  
sam | vi-dyutā | dadhati | vāśati | tritaḥ | svaranti | āpaḥ | avanā | pari-jrayaḥ ॥

<sup>3</sup>These are the powers of the Life <sup>4</sup>that are mighty and <sup>5</sup>desire the waters of heaven and <sup>5</sup>they increase [vṛdhaḥ] our wide being [vayaḥ]; <sup>7</sup>yoking [yujaḥ] their swiftesses [aśva] <sup>8</sup>they speed [jrayaḥ] everywhere [pari]; <sup>9,11</sup>they join themselves <sup>10</sup>to the lightning, <sup>13</sup>the Third Soul <sup>12</sup>cries aloud to them, <sup>15</sup>the waters <sup>14</sup>raise their voice and <sup>17</sup>rush [jrayaḥ] over all [pari] <sup>16</sup>the earth. [14/287]

### [Notes]

In the tradition he [tritaḥ] is a Rishi [Trita Aptya] and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. [15/425 fn 3]

Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire [udanyavaḥ], free range of the vital powers [taviṣāḥ] which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the “far-extending existence” [vayaḥ-vṛdhaḥ], which are screened off from our ordinary physical



consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. [15/447 fn 2]

विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।

अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥ 05.054.03 ॥

विद्युत्<sup>1</sup>महसः<sup>2</sup> । नरः<sup>3</sup> । अश्मदिद्यवः<sup>4</sup> । वातत्विषः<sup>5</sup> । मरुतः<sup>6</sup> । पर्वतच्युतः<sup>7</sup> ।

अब्दया<sup>8</sup> । चित्<sup>9</sup> । मुहुः<sup>10</sup> । आ<sup>11</sup> । ह्रादुनीवृतः<sup>12</sup> । स्तनयत्<sup>13</sup>अमाः<sup>14</sup> । रभसाः<sup>15</sup> । उत्<sup>16</sup>ओजसः<sup>17</sup> ॥

vidyut-mahasah | narah | asma-didyavaḥ | vāta-tviṣah | marutaḥ | parvata-cyutaḥ |  
abda-yā | cit | muhuḥ | ā | hrāduni-vṛtaḥ | stanayat-amāḥ | rabhasāḥ | ut-ojasaḥ ॥

<sup>2</sup>These gods <sup>1</sup>have the flashing powers [mahasaḥ] of the lightning [vidyut], <sup>3</sup>they are the outflaming [didyavaḥ] of the thunderstone [asma], <sup>4</sup>the fire and light [tviṣah] of the storm-wind [vāta] of Life, <sup>5</sup>Powers of battle [Maruts] <sup>6</sup>that move [cyutaḥ] the hills [parvata]; <sup>10</sup>they follow <sup>11</sup>their clamorous [hrāduni] path [vṛtaḥ] <sup>9,8</sup>again and again <sup>7</sup>with giving of the waters, <sup>12</sup>shouting [stanayat] in their strength [amāḥ], uplifting [ut] their energy [ojasaḥ] <sup>13</sup>with a passionate delight in their force. [14/287]

व्यक्तून्नुद्रा व्यहानि शिक्वसो व्यंतरिक्षं वि रजांसि धूतयः ।

वि यदज्राँ अजथ नाव ई यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥ 05.054.04 ॥

वि<sup>1</sup> । अक्तून्<sup>2</sup> । रुद्राः<sup>3</sup> । वि<sup>4</sup> । अहानि<sup>5</sup> । शिक्वसः<sup>6</sup> । वि<sup>7</sup> । अन्तरिक्षम्<sup>8</sup> । वि<sup>9</sup> । रजांसि<sup>10</sup> । धूतयः<sup>11</sup> ।

वि<sup>12</sup> । यत्<sup>13</sup> । अज्रान्<sup>14</sup> । अजथ<sup>15</sup> । नावः<sup>16</sup> । ईम्<sup>17</sup> । यथा<sup>18</sup> । वि<sup>19</sup> । दुःगानि<sup>20</sup> । मरुतः<sup>21</sup> । न<sup>22</sup> । अह<sup>23</sup> । रिष्यथ<sup>24</sup> ॥

vi | aktūn | rudrāḥ | vi | ahāni | śikvasaḥ | vi | antarikṣam | vi | rajāṃsi | dhūtayaḥ |  
vi | yat | ajrān | ajatha | nāvaḥ | īm | yathā | vi | duḥ-gāni | marutaḥ | na | aha | riṣyatha ॥

<sup>3</sup>O violent ones, <sup>11</sup>rushing <sup>4</sup>you pervade <sup>6</sup>in your strength <sup>2</sup>the nights and <sup>5</sup>the days and <sup>8</sup>the mid-world and <sup>10</sup>its kingdoms; <sup>13</sup>when <sup>15</sup>you drive <sup>18</sup>like <sup>16</sup>ships <sup>12</sup>over <sup>14</sup>open ranges <sup>18</sup>or <sup>20</sup>when you possess with your motion [gāni] the difficult paths [duḥ], <sup>23</sup>O even then, <sup>21</sup>you Life-gods, <sup>24a</sup>you come <sup>22</sup>not <sup>24b</sup>by any hurt. [14/287-8]

[Alt] <sup>19</sup>through <sup>20</sup>difficult passages or calamities (5.4.9)

तद्वीर्यं वो मरुतो महित्वनं दीर्घं ततान सूर्यो न योजनं ।

एता न यामे अगृभीतशोचिषोऽनश्चदां यन्न्ययातना गिरि ॥ 05.054.05 ॥

तत्<sup>1</sup> । वीर्यम्<sup>2</sup> । वः<sup>3</sup> । मरुतः<sup>4</sup> । महित्वनम्<sup>5</sup> । दीर्घम्<sup>6</sup> । ततान<sup>7</sup> । सूर्यः<sup>8</sup> । न<sup>9</sup> । योजनम्<sup>10</sup> ।

एताः<sup>11</sup> । न<sup>12</sup> । यामे<sup>13</sup> । अगृभीतशोचिषः<sup>14</sup> । अनश्चदाम्<sup>15</sup> । यत्<sup>16</sup> । नि<sup>17</sup> । अयातन<sup>18</sup> । गिरिम्<sup>19</sup> ॥

tat | vīryam | vaḥ | marutaḥ | mahi-tvanam | dīrgham | tatāna | sūryaḥ | na | yojanam |  
etāḥ | na | yāme | agrbhīta-śociṣaḥ | anaśva-dām | yat | ni | ayātana | girim ॥

<sup>1</sup>That <sup>2</sup>force <sup>3</sup>of yours, <sup>4</sup>O ye Life-gods, <sup>7</sup>has extended <sup>6</sup>its far reaching <sup>5</sup>vastness <sup>9</sup>as <sup>8</sup>the Sun of Truth <sup>7</sup>extends <sup>6</sup>wide <sup>10</sup>its working; <sup>12</sup>ye are even as <sup>11</sup>his [Sun's] white steeds <sup>14a</sup>whose pure light [śociṣaḥ] <sup>13</sup>in their journeying <sup>14b</sup>none can seize and restrain [agrbhīta], <sup>16</sup>when <sup>18</sup>you



make to break <sup>17</sup>apart <sup>19</sup>the hill of being <sup>15</sup>because it gives [dām] not [an] up to you life's  
prisoned swiftesses [aśva]. [14/288]

अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।

अध स्मा नो अरमति सजोषसश्चक्षुरिव यंतमनु नेषथा सुगं ॥ 05.054.06 ॥

अभ्राजि<sup>1</sup> । शर्धः<sup>2</sup> । मरुतः<sup>3</sup> । यत्<sup>4</sup> । अर्णसम्<sup>5</sup> । मोषथ<sup>6</sup> । वृक्षम्<sup>7</sup> । कपनाऽइव<sup>8</sup> । वेधसः<sup>9</sup> ।

अध<sup>10</sup> । स्म<sup>11</sup> । नः<sup>12</sup> । अरमतिम्<sup>13</sup> । सऽजोषसः<sup>14</sup> । चक्षुःऽइव<sup>15</sup> । यन्तम्<sup>16</sup> । अनु<sup>17</sup> । नेषथ<sup>18</sup> । सुऽगम्<sup>19</sup> ॥

abhrāji | śardhaḥ | marutaḥ | yat | arṇasam | moṣatha | vṛkṣam | kapanā-iva | vedhasaḥ |  
adha | sma | naḥ | aramatim | sa-joṣasaḥ | cakṣuḥ-iva | yantam | anu | neṣatha | su-gam ॥

<sup>3</sup>O Life-gods, <sup>9</sup>O ordainers of things, <sup>2</sup>your army <sup>1</sup>blazes with light <sup>4</sup>when <sup>6</sup>you wrest out <sup>5</sup>the  
flood <sup>8</sup>like [iva] a woodcutter [kapanā] <sup>7</sup>cleaving a tree. <sup>10</sup>Now therefore <sup>18a</sup>shall you, <sup>14</sup>setting  
all your heart on one object, <sup>17,18b</sup>lead <sup>12</sup>our <sup>13</sup>effort and struggle <sup>19</sup>by an easy way <sup>15</sup>even as  
[iva] his eye [cakṣuḥ] <sup>17,18</sup>guides <sup>16</sup>the wayfarer. [14/288]

<sup>13</sup> dynamic thought (7.1.6); Rather = अरति activity (7.42.3 - 14/433)

न स जीयते मरुतो न हन्यते न स्नेधति न व्यथते न रिष्यति ।

नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ ॥ 05.054.07 ॥

न<sup>1</sup> । सः<sup>2</sup> । जीयते<sup>3</sup> । मरुतः<sup>4</sup> । न<sup>5</sup> । हन्यते<sup>6</sup> । न<sup>7</sup> । स्नेधति<sup>8</sup> । न<sup>9</sup> । व्यथते<sup>10</sup> । न<sup>11</sup> । रिष्यति<sup>12</sup> ।

न<sup>13</sup> । अस्य<sup>14</sup> । रायः<sup>15</sup> । उप<sup>16</sup> । दस्यन्ति<sup>17</sup> । न<sup>18</sup> । ऊतयः<sup>19</sup> । ऋषिम्<sup>20</sup> । वा<sup>21</sup> । यम्<sup>22</sup> । राजानम्<sup>23</sup> । वा<sup>24</sup> । सुषूदथ<sup>25</sup> ॥

na | saḥ | jīyate | marutaḥ | na | hanyate | na | sredhati | na | vyathate | na | riṣyati |  
na | asya | rāyaḥ | upa | dasyanti | na | ūtayaḥ | ṛṣim | vā | yam | rājānam | vā | susūdatha ॥

<sup>4</sup>O Life-gods (Maruts), <sup>2</sup>he is <sup>1</sup>not <sup>3</sup>conquered, <sup>2</sup>he is <sup>5</sup>not <sup>6</sup>slain, <sup>8</sup>he stumbles <sup>7</sup>not, <sup>9</sup>nor <sup>12</sup>is  
hurt <sup>9</sup>nor <sup>10</sup>suffers anguish, <sup>14</sup>his <sup>15</sup>felicities and <sup>14</sup>his <sup>19</sup>increasings <sup>13,16,17</sup>are not harried nor  
made havoc of <sup>22</sup>whom <sup>25</sup>you speed on his way <sup>20</sup>a seer <sup>21</sup>or <sup>23</sup>a king. [14/288]

<sup>4</sup>They (Maruts) <sup>25</sup>lead us on a happy path [su-gam - from the preceding verse] and <sup>2</sup>he who  
follows them shall <sup>7</sup>not <sup>8</sup>stumble, <sup>9</sup>nor <sup>10</sup>have pain <sup>11</sup>nor <sup>12</sup>hurt, <sup>1</sup>nor <sup>3</sup>decay <sup>5</sup>nor <sup>6</sup>die; <sup>14</sup>their  
<sup>15</sup>plenitudes <sup>13</sup>are not <sup>16,17</sup>destroyed <sup>18</sup>nor <sup>19</sup>their felicities <sup>16,17</sup>diminished; <sup>22</sup>they make of man  
<sup>20</sup>a seer <sup>21</sup>and <sup>23</sup>a king. [15/563-4]

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।

पिन्वत्युत्सं यदिनासो अस्वरन्व्युदन्ति पृथिवीं मध्वो अंधसा ॥ 05.054.08 ॥

नियुत्वन्तः<sup>1</sup> । ग्रामजितः<sup>2</sup> । यथा<sup>3</sup> । नरः<sup>4</sup> । अर्यमणः<sup>5</sup> । न<sup>6</sup> । मरुतः<sup>7</sup> । कबन्धिनः<sup>8</sup> ।

पिन्वन्ति<sup>9</sup> । उत्सम्<sup>10</sup> । यत्<sup>11</sup> । इनासः<sup>12</sup> । अस्वरन्<sup>13</sup> । वि<sup>14</sup> । उन्दन्ति<sup>15</sup> । पृथिवीम्<sup>16</sup> । मध्वः<sup>17</sup> । अन्धसा<sup>18</sup> ॥

niyutvantaḥ | grāma-jitaḥ | yathā | naraḥ | aryamaṇaḥ | na | marutaḥ | kabandhinaḥ |  
pinvanti | utsam | yat | ināsaḥ | asvaran | vi | undanti | pṛthivīm | madhvaḥ | andhasā ॥

<sup>7</sup>These Life-gods, <sup>1</sup>they yoke the horses of the Life-power [Vayu], <sup>3</sup>they are like <sup>4</sup>men <sup>2</sup>that

conquer [jitah] groups and companies [grāma], <sup>6</sup>they are as if <sup>5</sup>lords of strength and <sup>8</sup>[lords of] aspiration; <sup>11</sup>when <sup>12</sup>these kings <sup>13</sup>have upraised their voice, <sup>9</sup>they feed (drink) <sup>10</sup>the fountain of the waters and <sup>14,15</sup>flood <sup>16</sup>earth <sup>18</sup>with the strong essence <sup>17</sup>of the sweetness. [14/288]

<sup>1</sup> they yoke the horses of the Life-power [Vayu] [in their teams - 10.3.6]

<sup>2</sup> who conquer with their hosts (grāmebhiḥ sanitā - 1.100.10, 14/236)

प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः ।

प्रवत्वतीः पथ्या अंतरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥ 05.054.09 ॥

प्रवत्वती<sup>1</sup> । इयम्<sup>2</sup> । पृथिवी<sup>3</sup> । मरुद्भ्यः<sup>4</sup> । प्रवत्वती<sup>5</sup> । द्यौः<sup>6</sup> । भवति<sup>7</sup> । प्रयद्भ्यः<sup>8</sup> ।

प्रवत्वतीः<sup>9</sup> । पथ्याः<sup>10</sup> । अन्तरिक्ष्याः<sup>11</sup> । प्रवत्वन्तः<sup>12</sup> । पर्वताः<sup>13</sup> । जीरदानवः<sup>14</sup> ॥

pravatvatī | iyam | pṛthivī | marut-bhyaḥ | pravatvatī | dyauḥ | bhavati | prayat-bhyaḥ |  
pravatvatīḥ | pathyāḥ | antarikṣyāḥ | pravatvantaḥ | parvatāḥ | jīra-dānavaḥ ॥

<sup>2</sup>This <sup>3</sup>wide earth <sup>7</sup>becomes <sup>1</sup>prone <sup>8</sup>to the advancing movement <sup>4</sup>of the Life-gods [\*], <sup>5</sup>prone <sup>6</sup>the heaven and <sup>9</sup>prone <sup>10</sup>paths <sup>11</sup>of the mid-air and <sup>12</sup>prone <sup>13</sup>the mountains. [14/288]

\* <sup>14</sup> the swift [jīra] in strength [dānavaḥ] (5.62.3)

यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।

न वोऽश्वाः श्रथयन्ताह सिंस्रतः सद्यो अस्याध्वनः पारमश्रुथ ॥ 05.054.10 ॥

यत्<sup>1</sup> । मरुतः<sup>2</sup> । सभरसः<sup>3</sup> । स्वःनरः<sup>4</sup> । सूर्ये<sup>5</sup> । उत्ऽइते<sup>6</sup> । मदथ<sup>7</sup> । दिवः<sup>8</sup> । नरः<sup>9</sup> ।

न<sup>10</sup> । वः<sup>11</sup> । अश्वाः<sup>12</sup> । श्रथयन्त<sup>13</sup> । अह<sup>14</sup> । सिंस्रतः<sup>15</sup> । सद्यः<sup>16</sup> । अस्य<sup>17</sup> । अध्वनः<sup>18</sup> । पारम्<sup>19</sup> । अश्रुथ<sup>20</sup> ॥

yat | marutaḥ | sa-bharasaḥ | svaḥ-naraḥ | sūrye | ut-ite | madatha | divaḥ | naraḥ |  
na | vaḥ | āsvāḥ | śrathayanta | aha | sisrataḥ | sadyaḥ | asya | adhvanaḥ | pāram | āśnutha ॥

<sup>1</sup>When, <sup>2</sup>O Life-powers, <sup>4</sup>O souls [naraḥ] of heaven [svaḥ], <sup>3</sup>with [sa] your rich bringings [bharasaḥ] <sup>7</sup>you rejoice <sup>6</sup>in the rising <sup>5</sup>of its Sun of illumination, <sup>9</sup>souls <sup>8</sup>of the world of Light, <sup>14</sup>ah, <sup>11</sup>your <sup>12</sup>horses <sup>13</sup>fall <sup>10</sup>not <sup>15</sup>in their galloping, <sup>16</sup>at once <sup>20</sup>you attain <sup>19</sup>the end <sup>18</sup>of this path. [14/288]

<sup>13</sup> slacken [JB]

अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।

अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥ 05.054.11 ॥

अंसेषु<sup>1</sup> । वः<sup>2</sup> । ऋष्टयः<sup>3</sup> । पत्सु<sup>4</sup> । खादयः<sup>5</sup> । वक्षःसु<sup>6</sup> । रुक्माः<sup>7</sup> । मरुतः<sup>8</sup> । रथे<sup>9</sup> । शुभः<sup>10</sup> ।

अग्निभ्राजसः<sup>11</sup> । विद्युतः<sup>12</sup> । गभस्त्योः<sup>13</sup> । शिप्राः<sup>14</sup> । शीर्षसु<sup>15</sup> । वितताः<sup>16</sup> । हिरण्ययीः<sup>17</sup> ॥

aṁseṣu | vaḥ | ṛṣṭayaḥ | pat-su | khādayaḥ | vakṣaḥ-su | rukmāḥ | marutaḥ | rathe | śubhaḥ |  
agni-bhrājasaḥ | vi-dyutaḥ | gabhastyoḥ | śiprāḥ | śīrṣa-su | vi-tatāḥ | hiraṇyayīḥ ॥

<sup>3</sup>Lances are <sup>1a</sup>on <sup>2</sup>your <sup>1b</sup>shoulders, <sup>4</sup>on your feet are <sup>5</sup>sharp anklets, <sup>6</sup>on your bosoms <sup>7</sup>golden

adornments, <sup>8</sup>O Life-Powers <sup>10</sup>happy <sup>9</sup>in your cars; <sup>12</sup>lightnings <sup>11</sup>that are flamings [bhrājasah] of the flame of Will [agni] <sup>13</sup>are in your luminous arms, <sup>15</sup>on your heads are <sup>16</sup>wide extended <sup>14</sup>turbans <sup>17</sup>of golden light. [14/288]

<sup>10</sup>auspicious charms [JB];

<sup>16</sup>stretched out visors <sup>14</sup>of head-gear [JB]

तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।

समच्यंत वृजनातित्विषंत यत्स्वरंति घोषं विततमृतायवः ॥ 05.054.12 ॥

तम्<sup>1</sup> । नाकम्<sup>2</sup> । अर्यः<sup>3</sup> । अगृभीतऽशोचिषम्<sup>4</sup> । रुशत्<sup>5</sup> । पिप्पलम्<sup>6</sup> । मरुतः<sup>7</sup> । वि<sup>8</sup> । धूनुथ<sup>9</sup> ।

सम्<sup>10</sup> । अच्यन्त<sup>11</sup> । वृजना<sup>12</sup> । अतित्विषन्त<sup>13</sup> । यत्<sup>14</sup> । स्वरन्ति<sup>15</sup> । घोषम्<sup>16</sup> । विस्ततम्<sup>17</sup> । ऋतयवः<sup>18</sup> ॥

tam | nākam | ariyaḥ | agr̥bhīta-śociṣam | ruśat | pippalam | marutaḥ | vi | dhūnutha |  
sam | acyanta | vṛjanā | atitviṣanta | yat | svaranti | ghoṣam | vi-tatam | ṛta-yavaḥ ॥

<sup>3</sup>Strivers and fighters, <sup>7</sup>O Life-powers, <sup>9</sup>ye rush <sup>8</sup>over <sup>1</sup>that <sup>2a</sup>high heaven <sup>4</sup>whose pure light [śociṣam] cannot be seized [agr̥bhīta] <sup>2b</sup>where is <sup>5</sup>the shining <sup>6</sup>Tree; <sup>14</sup>when <sup>12</sup>their purifying strengths <sup>11</sup>have come <sup>10</sup>together and <sup>13</sup>have become a blaze of light, <sup>18</sup>desiring [yavaḥ] the Truth [ṛta] <sup>15</sup>they raise <sup>16a</sup>voice of <sup>17</sup>far extended <sup>16b</sup>proclamation. [14/288-9]

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो वयस्वतः ।

न यो युच्छति तिष्यो यथा दिवोऽस्मे रारंत मरुतः सहस्रिणं ॥ 05.054.13 ॥

युष्मादत्तस्य<sup>1</sup> । मरुतः<sup>2</sup> । विचेतसः<sup>3</sup> । रायः<sup>4</sup> । स्याम<sup>5</sup> । रथ्यः<sup>6</sup> । वयस्वतः<sup>7</sup> ।

न<sup>8</sup> । यः<sup>9</sup> । युच्छति<sup>10</sup> । तिष्यः<sup>11</sup> । यथा<sup>12</sup> । दिवः<sup>13</sup> । अस्मे<sup>14</sup> इति । ररन्त<sup>15</sup> । मरुतः<sup>16</sup> । सहस्रिणम्<sup>17</sup> ॥

yuṣmā-dattasya | marutaḥ | vi-cetasah | rāyaḥ | syāma | rathyaḥ | vayasvataḥ |  
na | yaḥ | yucchatī | tiṣyaḥ | yathā | divaḥ | asme iti | raranta | marutaḥ | sahasriṇam ॥

<sup>2</sup>O ye Life-Powers <sup>3</sup>that attain to absolute knowledge, <sup>5</sup>may we be <sup>7</sup>wide in our being, <sup>6</sup>charioteers <sup>4</sup>of the felicity <sup>1</sup>you [yuṣmā] give [dattasya] <sup>9</sup>which <sup>8</sup>never <sup>10</sup>departs from us <sup>12</sup>even as <sup>11</sup>the star Tishya <sup>13</sup>from heaven; <sup>15a</sup>let <sup>16</sup>the Life-powers <sup>14</sup>in us <sup>15b</sup>delight <sup>17</sup>in a thousandfold riches. [14/289]

यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रं ।

यूयमर्वंतं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमंतं ॥ 05.054.14 ॥

यूयम्<sup>1</sup> । रयिम्<sup>2</sup> । मरुतः<sup>3</sup> । स्पार्हवीरम्<sup>4</sup> । यूयम्<sup>5</sup> । ऋषिम्<sup>6</sup> । अवथ<sup>7</sup> । सामविप्रम्<sup>8</sup> ।

यूयम्<sup>9</sup> । अर्वन्तम्<sup>10</sup> । भरताय<sup>11</sup> । वाजम्<sup>12</sup> । यूयम्<sup>13</sup> । धत्थ<sup>14</sup> । राजानम्<sup>15</sup> । श्रुष्टिमन्तम्<sup>16</sup> ॥

yūyam | rayim | marutaḥ | spārha-vīram | yūyam | ṛṣim | avatha | sāma-vipram |  
yūyam | arvantam | bharatāya | vājam | yūyam | dhattha | rājānam | śruṣṭi-mantam ॥

<sup>3</sup>O Life-gods, <sup>1</sup>you <sup>7</sup>foster <sup>2a</sup>a felicity <sup>4</sup>full of desirable [spārha] energies [vīram], <sup>5</sup>you <sup>7</sup>foster <sup>6</sup>the finder of knowledge <sup>8</sup>who has illumined possession [vipram] of equality [sāma], <sup>9</sup>you <sup>11</sup>for the bringer of the riches <sup>14</sup>establish here <sup>10</sup>his war steed <sup>12</sup>of the plenitude, <sup>13</sup>you <sup>15</sup>his King <sup>16</sup>of the inspired knowledge. [14/289]

तद्वो यामि द्रविणं सद्यऊतयो येना स्वर्णं ततनाम नृरभि ।

इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥ 05.054.15 ॥

तत्<sup>1</sup> । वः<sup>2</sup> । यामि<sup>3</sup> । द्रविणम्<sup>4</sup> । सद्यःऊतयः<sup>5</sup> । येन<sup>6</sup> । स्वः<sup>7</sup> । न<sup>8</sup> । ततनाम<sup>9</sup> । नृन्<sup>10</sup> । अभि<sup>11</sup> ।  
इदम्<sup>12</sup> । सु<sup>13</sup> । मे<sup>14</sup> । मरुतः<sup>15</sup> । हर्यत<sup>16</sup> । वचः<sup>17</sup> । यस्य<sup>18</sup> । तरेम<sup>19</sup> । तरसा<sup>20</sup> । शतम्<sup>21</sup> । हिमाः<sup>22</sup> ॥

tat | vaḥ | yāmi | draviṇam | sadyaḥ-ūtayaḥ | yena | svaḥ | na | tatanāma | nṛn | abhi |  
idam | su | me | marutaḥ | haryata | vacaḥ | yasya | tarema | tarasā | śatam | himāḥ ॥

<sup>5</sup>O you who at once [sadyaḥ] increase [ūtayaḥ] our being, <sup>3</sup>I seek <sup>2</sup>from you <sup>1</sup>that <sup>4</sup>substance  
<sup>6</sup>by which <sup>11,9</sup>we shall build <sup>8</sup>as if <sup>7</sup>the world of light <sup>10</sup>in the godheads. <sup>15</sup>Life-Powers, <sup>16</sup>take  
joy <sup>12</sup>in this <sup>14</sup>my <sup>13,17</sup>self-expression <sup>19a</sup>so that <sup>20</sup>by its speed for our journey <sup>19b</sup>we may pass  
through safe <sup>21</sup>to the goal of our hundred <sup>22</sup>winters. [14/289]

## SUKTA 55

प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः ।

ईयन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथा अवृत्सत ॥ 05.055.01 ॥

प्रयज्यवः<sup>1</sup> । मरुतः<sup>2</sup> । भ्राजत्<sup>3</sup> । दृष्टयः<sup>3</sup> । बृहत्<sup>4</sup> । वयः<sup>5</sup> । दधिरे<sup>6</sup> । रुक्मवक्षसः<sup>7</sup> ।

ईयन्ते<sup>8</sup> । अश्वैः<sup>9</sup> । सुयमेभिः<sup>10</sup> । आशुभिः<sup>11</sup> । शुभम्<sup>12</sup> । याताम्<sup>13</sup> । अनु<sup>14</sup> । रथाः<sup>15</sup> । अवृत्सत<sup>16</sup> ॥

pra-yajyavaḥ | marutaḥ | bhrājat-rṣṭayaḥ | br̥hat | vayaḥ | dadhire | rukma-vakṣasaḥ |  
īyante | āsvaiḥ | su-yamebhiḥ | āśu-bhiḥ | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Strong for the sacrifice <sup>2</sup>the Thought-Powers <sup>3</sup>with their shining [bhrājat] spears [rṣṭayaḥ] and <sup>7</sup>the golden light [rukma] of their bosoms [vakṣasaḥ] <sup>6</sup>hold <sup>4</sup>a vast <sup>5</sup>manifestation of our being; <sup>8</sup>they journey <sup>11</sup>with swift horses <sup>10</sup>perfectly [su] controlled [yamebhiḥ]; <sup>15</sup>their chariots <sup>16</sup>roll <sup>14</sup>one after the other <sup>13</sup>as they journey <sup>12</sup>to Bliss. [14/289]

<sup>1</sup> Carrying on the sacrifice (3.17.5);

<sup>5</sup> expansion (3.18.5), growth (1.66.2)

स्वयं दधिध्वे तविषीं यथा विद बृहन्महांत उर्विया वि राजथ ।

उतांतरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥ 05.055.02 ॥

स्वयम्<sup>1</sup> । दधिध्वे<sup>2</sup> । तविषीम्<sup>3</sup> । यथा<sup>4</sup> । विद<sup>5</sup> । बृहत्<sup>6</sup> । महान्तः<sup>7</sup> । उर्विया<sup>8</sup> । वि<sup>9</sup> । राजथ<sup>10</sup> ।

उत<sup>11</sup> । अन्तरिक्षम्<sup>12</sup> । ममिरे<sup>13</sup> । वि<sup>14</sup> । ओजसा<sup>15</sup> । शुभम्<sup>16</sup> । याताम्<sup>17</sup> । अनु<sup>18</sup> । रथाः<sup>19</sup> । अवृत्सत<sup>20</sup> ॥

svayam | dadhidhve | taviṣīm | yathā | vīda | br̥hat | mahāntaḥ | urviyā | vi | rājatha |  
uta | antarīkṣam | mamire | vi | ojasā | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Of yourselves <sup>2</sup>you hold in thought <sup>3</sup>an energy <sup>4</sup>according to <sup>5</sup>your knowledge; <sup>7</sup>great are you and <sup>8</sup>widely <sup>9,10</sup>illumine [rule over - 5.63.2] <sup>6</sup>a vastness; <sup>11</sup>yea and <sup>15</sup>with your force <sup>13</sup>you have measured <sup>14</sup>out <sup>12</sup>the mid-world. <sup>18</sup>One after the other <sup>19</sup>their chariots <sup>20</sup>roll [<sup>17</sup>as they journey <sup>16</sup>to Bliss.] [14/289]

साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।

विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥ 05.055.03 ॥

साकम्<sup>1</sup> । जाताः<sup>2</sup> । सुभ्वः<sup>3</sup> । साकम्<sup>4</sup> । उक्षिताः<sup>5</sup> । श्रिये<sup>6</sup> । चित्<sup>7</sup> । आ<sup>8</sup> । प्रतरम्<sup>9</sup> । वावृधुः<sup>10</sup> । नरः<sup>11</sup> ।

विरोकिणः<sup>12</sup> । सूर्यस्येव<sup>13</sup> । रश्मयः<sup>14</sup> । शुभम्<sup>15</sup> । याताम्<sup>16</sup> । अनु<sup>17</sup> । रथाः<sup>18</sup> । अवृत्सत<sup>19</sup> ॥

sākam | jātāḥ | su-bhvaḥ | sākam | ukṣitāḥ | śriye | cit | ā | pra-taram | vavṛdhuḥ | naraḥ |  
vi-rokiṇaḥ | sūryasya-iva | raśmayāḥ | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Together <sup>2</sup>they were born, <sup>3</sup>perfect [su] in their becoming [bhvaḥ], <sup>4</sup>together <sup>5</sup>they are diffused [pouring on the world - 2.3.6] and <sup>10a</sup>ever <sup>11</sup>the godheads <sup>8,10b</sup>increase <sup>6</sup>for the glory <sup>9</sup>advancing [pra] more and more [taram]; <sup>12</sup>wide [vi] are their splendours [rokiṇaḥ] <sup>13a</sup>like [iva] <sup>14</sup>the rays <sup>13b</sup>of the Sun of Truth [sūryasya]. <sup>17</sup>One after the [other <sup>18</sup>their chariots <sup>19</sup>roll <sup>16</sup>as they journey <sup>15</sup>to Bliss.] [14/289]

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणं ।

उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥ 05.055.04 ॥

आऽभूषेण्यम्<sup>1</sup> । वः<sup>2</sup> । मरुतः<sup>3</sup> । महिऽत्वनम्<sup>4</sup> । दिदृक्षेण्यम्<sup>5</sup> । सूर्यस्यऽइव<sup>6</sup> । चक्षणम्<sup>7</sup> ।

उतो<sup>8</sup> । इति । अस्मान्<sup>9</sup> । अमृतत्वे<sup>10</sup> । दधातन<sup>11</sup> । शुभम्<sup>12</sup> । याताम्<sup>13</sup> । अनु<sup>14</sup> । रथाः<sup>15</sup> । अवृत्सत<sup>16</sup> ॥

ā-bhūṣeṇyam । vaḥ । marutaḥ । mahi-tvanam । didṛkṣeṇyam । sūryasya-iva । cakṣaṇam ।  
uto iti । asmān । amṛta-tve । dadhātana । śubham । yātām । anu । rathāḥ । avṛtsata ॥

<sup>3</sup>O ye thought-powers, <sup>2</sup>your <sup>4</sup>greatness <sup>1</sup>can enter into our being and <sup>5</sup>carry with it a power of vision <sup>6</sup>like [iva] <sup>7</sup>the seeing <sup>6a</sup>of the bright Lord of Truth [sūryasya]; <sup>8</sup>and <sup>11</sup>ye shall found <sup>9</sup>us <sup>10</sup>in the immortality. <sup>14</sup>One after the other [<sup>15</sup>their chariots <sup>16</sup>roll <sup>13</sup>as they journey <sup>12</sup>to Bliss.] [14/290]

<sup>4</sup>Their vastness is <sup>5</sup>the blazing <sup>6a</sup>of a divine Sun; <sup>11</sup>they shall place <sup>9</sup>us <sup>10</sup>in the seats of Immortality. [15/564]

<sup>1</sup> seeking to possess (10.11.7)

उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।

न वो दस्त्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥ 05.055.05 ॥

उत्<sup>1</sup> । ईरयथ<sup>2</sup> । मरुतः<sup>3</sup> । समुद्रतः<sup>4</sup> । यूयम्<sup>5</sup> । वृष्टिम्<sup>6</sup> । वर्षयथ<sup>7</sup> । पुरीषिणः<sup>8</sup> ।

न<sup>9</sup> । वः<sup>10</sup> । दस्त्राः<sup>11</sup> । उप<sup>12</sup> । दस्यन्ति<sup>13</sup> । धेनवः<sup>14</sup> । शुभम्<sup>15</sup> । याताम्<sup>16</sup> । अनु<sup>17</sup> । रथाः<sup>18</sup> । अवृत्सत<sup>19</sup> ॥

ut । īrayatha । marutaḥ । samudrataḥ । yūyam । vṛṣṭim । varṣayatha । purīṣiṇaḥ ।  
na । vaḥ । dasrāḥ । upa । dasyanti । dhenavaḥ । śubham । yātām । anu । rathāḥ । avṛtsata ॥

<sup>3</sup>O Thought-powers, <sup>4</sup>from that ocean <sup>8</sup>of the Waters <sup>2</sup>you raise <sup>1</sup>up and <sup>7</sup>shower down <sup>6</sup>the rain of your plenty; and <sup>10</sup>your <sup>14</sup>herds that foster <sup>9</sup>are not <sup>12,13</sup>harried by the foe, <sup>11</sup>O ye achievers of the work. <sup>17</sup>One after the [other <sup>18</sup>their chariots <sup>19</sup>roll <sup>16</sup>as they journey <sup>15</sup>to Bliss.] [14/290]

यदश्वांधूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वं ।

विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥ 05.055.06 ॥

यत्<sup>1</sup> । अश्वान्<sup>2</sup> । धूऽसु<sup>3</sup> । पृषतीः<sup>4</sup> । अयुग्ध्वम्<sup>5</sup> । हिरण्ययान्<sup>6</sup> । प्रति<sup>7</sup> । अत्कान्<sup>8</sup> । अमुग्ध्वम्<sup>9</sup> ।

विश्वाः<sup>10</sup> । इत्<sup>11</sup> । स्पृधः<sup>12</sup> । मरुतः<sup>13</sup> । वि<sup>14</sup> । अस्यथ<sup>15</sup> । शुभम्<sup>16</sup> । याताम्<sup>17</sup> । अनु<sup>18</sup> । रथाः<sup>19</sup> । अवृत्सत<sup>20</sup> ॥

yat । aśvān । dhūḥ-su । pṛṣatīḥ । ayugdhvam । hiraṇyayān । prati । atkān । amugdhvam ।  
viśvāḥ । it । spr̥dhaḥ । marutaḥ । vi । asyatha । śubham । yātām । anu । rathāḥ । avṛtsata ॥

<sup>1</sup>When <sup>2</sup>for horses of swiftmess <sup>5</sup>you have put <sup>4</sup>your dappled deer <sup>3</sup>in your yokes and <sup>9</sup>have drawn <sup>7</sup>about you <sup>8</sup>your vestments <sup>6</sup>of golden light, <sup>14,15</sup>you scatter and sunder <sup>10</sup>all <sup>12</sup>that strives against you, <sup>13</sup>O Thought-Powers of the Life. <sup>18</sup>One after the other <sup>19</sup>their chariots <sup>20</sup>roll [<sup>17</sup>as they journey <sup>16</sup>to Bliss.] [14/290]

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।

उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥ 05.055.07 ॥

न<sup>1</sup> । पर्वताः<sup>2</sup> । न<sup>3</sup> । नद्यः<sup>4</sup> । वरन्त<sup>5</sup> । वः<sup>6</sup> । यत्र<sup>7</sup> । अचिध्वम्<sup>8</sup> । मरुतः<sup>9</sup> । गच्छथ<sup>10</sup> । इत्<sup>11</sup> । ऊं<sup>12</sup> । तत्<sup>13</sup> ।

उत<sup>14</sup> । द्यावापृथिवी<sup>15</sup> इति । याथन<sup>16</sup> । परि<sup>17</sup> । शुभम्<sup>18</sup> । याताम्<sup>19</sup> । अनु<sup>20</sup> । रथाः<sup>21</sup> । अवृत्सत<sup>22</sup> ॥

na | parvatāḥ | na | nadyaḥ | varanta | vaḥ | yatra | acidhvam | marutaḥ | gacchatha | itl ūm | tat |  
uta | dyāvāpṛthivī iti | yāthana | pari | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Not <sup>2</sup>the mountains of being <sup>3</sup>nor <sup>4</sup>its rivers <sup>5a</sup>can hedge <sup>6</sup>you <sup>5b</sup>in, but <sup>7</sup>where <sup>8</sup>you discern  
your way, <sup>9</sup>O Thought-powers, [<sup>11</sup>verily - 1.1.4] <sup>13</sup>to that <sup>10</sup>you go. <sup>16</sup>Your movement is <sup>17</sup>over  
<sup>15</sup>all the earth [pṛthivī] and all the heavens [dyāvā]. <sup>20</sup>One after another [<sup>21</sup>their chariots <sup>22</sup>roll  
<sup>19</sup>as they journey <sup>18</sup>to Bliss.] [14/290]

यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।

विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥ 05.055.08 ॥

यत्<sup>1</sup> । पूर्व्यम्<sup>2</sup> । मरुतः<sup>3</sup> । यत्<sup>4</sup> । च<sup>5</sup> । नूतनम्<sup>6</sup> । यत्<sup>7</sup> । उद्यते<sup>8</sup> । वसवः<sup>9</sup> । यत्<sup>10</sup> । च<sup>11</sup> । शस्यते<sup>12</sup> ।

विश्वस्य<sup>13</sup> । तस्य<sup>14</sup> । भवथा<sup>15</sup> । नवेदसः<sup>16</sup> । शुभम्<sup>17</sup> । याताम्<sup>18</sup> । अनु<sup>19</sup> । रथाः<sup>20</sup> । अवृत्सत<sup>21</sup> ॥

yat | pūrvyam | marutaḥ | yat | ca | nūtanam | yat | udyate | vasavaḥ | yat | ca | śasyate |  
viśvasya | tasya | bhavatha | navedasaḥ | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Whatsoever <sup>2</sup>is of old <sup>5</sup>and <sup>4</sup>whatsoever <sup>6</sup>is new, <sup>7</sup>that <sup>8</sup>which rises in us, <sup>9</sup>O Dwellers in  
substance (Vasus), <sup>11</sup>and <sup>10</sup>that <sup>12</sup>which is expressed, <sup>13</sup>of all <sup>14</sup>this <sup>15</sup>you become <sup>16</sup>the  
knowers. <sup>19</sup>One after another (<sup>20</sup>their chariots <sup>21</sup>roll <sup>18</sup>as they journey <sup>17</sup>to Bliss.) [14/290]

<sup>13,14</sup>Of all <sup>1</sup>that <sup>2</sup>was of old <sup>5</sup>and <sup>13,14</sup>of all <sup>4</sup>that <sup>6</sup>is new, <sup>13,14</sup>of all <sup>7</sup>that <sup>8</sup>rises from the soul  
<sup>11</sup>and <sup>13,14</sup>all <sup>10</sup>that <sup>12</sup>seeks expression <sup>3</sup>they (Maruts) <sup>15</sup>are <sup>16</sup>the impellers. [15/564]

<sup>9</sup>O Shining ones (7.1.2)

मृळत नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन ।

अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥ 05.055.09 ॥

मृळत<sup>1</sup> । नः<sup>2</sup> । मरुतः<sup>3</sup> । मा<sup>4</sup> । वधिष्टन<sup>5</sup> । अस्मभ्यम्<sup>6</sup> । शर्म<sup>7</sup> । बहुलम्<sup>8</sup> । वि<sup>9</sup> । यन्तन<sup>10</sup> ।

अधि<sup>11</sup> । स्तोत्रस्य<sup>12</sup> । सख्यस्य<sup>13</sup> । गातन<sup>14</sup> । शुभम्<sup>15</sup> । याताम्<sup>16</sup> । अनु<sup>17</sup> । रथाः<sup>18</sup> । अवृत्सत<sup>19</sup> ॥

mṛṣata | naḥ | marutaḥ | mā | vadhiṣṭana | asmabhyam | śarma | bahulam | vi | yantana |  
adhi | stotrasya | sakhyasya | gātana | śubham | yātām | anu | rathāḥ | avṛtsata ॥

<sup>1</sup>Be a gladness <sup>2</sup>in us, <sup>3</sup>O Thought-powers, <sup>5a</sup>hurt us <sup>4</sup>not <sup>5b</sup>with your blows; <sup>10</sup>work out  
<sup>9</sup>widely <sup>6</sup>for us <sup>8</sup>your much <sup>7</sup>bliss; <sup>11,14</sup>enter into <sup>12</sup>our affirmation and <sup>13</sup>our companionship.  
<sup>17</sup>One after the [other <sup>18</sup>their chariots <sup>19</sup>roll <sup>16</sup>as they journey <sup>15</sup>to Bliss.] [14/290]

<sup>1</sup>Be gracious (4.9.1) <sup>2</sup>to us;

<sup>8</sup>abundance of (3.1.19)

यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः ।

जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणां ॥ 05.055.10 ॥

यूयम्<sup>1</sup> । अस्मान्<sup>2</sup> । नयत<sup>3</sup> । वस्यः<sup>4</sup> । अच्छ<sup>5</sup> । निः<sup>6</sup> । अंहतिभ्यः<sup>7</sup> । मरुतः<sup>8</sup> । गृणानाः<sup>9</sup> ।

जुषध्वम्<sup>10</sup> । नः<sup>11</sup> । हव्यदातिम्<sup>12</sup> । यजत्राः<sup>13</sup> । वयम्<sup>14</sup> । स्याम<sup>15</sup> । पतयः<sup>16</sup> । रयीणाम्<sup>17</sup> ॥

yūyam | asmān | nayata | vasyaḥ | accha | niḥ | aṃhati-bhyaḥ | marutaḥ | grṇānāḥ |  
juṣadhvam | naḥ | havya-dātim | yajatrāḥ | vayam | syāma | patayaḥ | rayīṇām ॥

<sup>3</sup>Lead <sup>2</sup>us, <sup>1</sup>you, <sup>8</sup>O Thought-powers <sup>9</sup>hymned by us, <sup>6</sup>from this <sup>5</sup>to <sup>4</sup>a richer existence <sup>7</sup>out of  
the sin and evil. <sup>10</sup>Accept <sup>11</sup>our <sup>12</sup>giving [dātim] and oblation [havya], <sup>13</sup>O lords of sacrifice;  
<sup>15a</sup>let <sup>14</sup>us <sup>15b</sup>become <sup>16</sup>masters <sup>17</sup>of your riches. [14/290]

<sup>4</sup> greater riches (8.71.6), opulent state (10.45.9)

<sup>7</sup> aṃhaḥ - 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 56

अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।

विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥ 05.056.01 ॥

अग्ने<sup>1</sup> । शर्धन्तम्<sup>2</sup> । आ<sup>3</sup> । गणम्<sup>4</sup> । पिष्टम्<sup>5</sup> । रुक्मेभिः<sup>6</sup> । अञ्जिभिः<sup>7</sup> ।  
विशः<sup>8</sup> । अद्य<sup>9</sup> । मरुताम्<sup>10</sup> । अव<sup>11</sup> । ह्वये<sup>12</sup> । दिवः<sup>13</sup> । चित्<sup>14</sup> । रोचनात्<sup>15</sup> । अधि<sup>16</sup> ॥

agne | śardhantam | ā | gaṇam | piṣṭam | rukmebhiḥ | añji-bhiḥ |  
viśaḥ | adya | marutām | ava | hvaye | divaḥ | cit | rocanāt | adhi ॥

<sup>1</sup>O Flame of will, <sup>9</sup>today <sup>3,12</sup>I call <sup>11</sup>down <sup>14</sup>even <sup>16,15</sup>from the luminous world <sup>13</sup>of heaven <sup>8</sup>the  
nations <sup>10</sup>of the Thought-powers, <sup>4</sup>the host <sup>2</sup>that puts out its force, <sup>5</sup>shaped <sup>7</sup>with shining  
<sup>6</sup>ornaments of golden light. [14/290-1]

<sup>8</sup>beings (4.4.3)

यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।

ये ते नेदिष्ठं हवनान्यागमंतान्वर्धं भीमसन्दृशः ॥ 05.056.02 ॥

यथा<sup>1</sup> । चित्<sup>2</sup> । मन्यसे<sup>3</sup> । हृदा<sup>4</sup> । तत्<sup>5</sup> । इत्<sup>6</sup> । मे<sup>7</sup> । जग्मुः<sup>8</sup> । आऽशसः<sup>9</sup> ।  
ये<sup>10</sup> । ते<sup>11</sup> । नेदिष्ठम्<sup>12</sup> । हवनानि<sup>13</sup> । आऽगमन्<sup>14</sup> । तान्<sup>15</sup> । वर्ध<sup>16</sup> । भीमऽसन्दृशः<sup>17</sup> ॥

yathā | cit | manyase | hr̥dā | tat | it | me | jagmuḥ | ā-śasaḥ |  
ye | te | nediṣṭham | havanāni | ā-gaman | tān | vardha | bhīma-sandr̥śaḥ ॥

<sup>1</sup>Even as <sup>3</sup>thou conceivest <sup>2</sup>ought <sup>4</sup>in the heart, <sup>5</sup>that <sup>9</sup>so they express and <sup>5,6</sup>to that <sup>8</sup>they  
move; <sup>10</sup>they who <sup>14</sup>come <sup>12</sup>nearest <sup>13a</sup>to <sup>11</sup>thy <sup>13b</sup>callings <sup>16</sup>increase [<sup>15</sup>them] <sup>17</sup>into a terrible  
[bhīma] beauty [sandr̥śaḥ]. [14/291]

[Alt] <sup>1</sup>Even as <sup>3</sup>thou [Agni] conceivest <sup>2</sup>anything <sup>4</sup>in the heart, <sup>5</sup>that <sup>6</sup>indeed [is how] <sup>7</sup>my <sup>9</sup>declarations (4.5.11)  
[are conceived in the heart]; [to them] <sup>8</sup>they [Maruts] move [JB]

मीळहुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।

ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥ 05.056.03 ॥

मीळहुष्मतीऽइव<sup>1</sup> । पृथिवी<sup>2</sup> । पराऽहता<sup>3</sup> । मदन्ती<sup>4</sup> । एति<sup>5</sup> । अस्मत्<sup>6</sup> । आ<sup>7</sup> ।  
ऋक्षः<sup>8</sup> । न<sup>9</sup> । वः<sup>10</sup> । मरुतः<sup>11</sup> । शिमीऽवान्<sup>12</sup> । अमः<sup>13</sup> । दुध्रः<sup>14</sup> । गौःऽइव<sup>15</sup> । भीमऽयुः<sup>16</sup> ॥

mīḷhuṣmatī-iva | pr̥thivī | parā-hatā | madantī | eti | asmat | ā |  
ṛkṣaḥ | na | vaḥ | marutaḥ | śīmī-vān | amah | dudhraḥ | gauḥ-iva | bhīma-yuḥ ॥

<sup>2</sup>Our earth <sup>1a</sup>full of their bounty [mīḷhuṣmatī] <sup>7,5</sup>moves [<sup>6</sup>from us <sup>1b</sup>as if - iva] <sup>4</sup>rejoicing <sup>3</sup>in  
the impulse of their blows. <sup>11</sup>O Thought-powers, <sup>10</sup>your <sup>13</sup>force <sup>12</sup>tears and cleaves asunder  
and <sup>14</sup>it is hard to restrain <sup>9</sup>like <sup>15</sup>a luminous bull <sup>16</sup>seeking [yuḥ] the Terrible [bhīma].  
[14/291]

[Alt] <sup>12</sup>rends (1.100.13) <sup>9</sup>like <sup>8</sup>a bear (MW)

नि ये रिणंत्योजसा वृथा गावो न दुर्धुरः ।

अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥ 05.056.04 ॥

नि<sup>1</sup> । ये<sup>2</sup> । रिणन्ति<sup>3</sup> । ओजसा<sup>4</sup> । वृथा<sup>5</sup> । गावः<sup>6</sup> । न<sup>7</sup> । दुःधुरः<sup>8</sup> ।

अश्मानम्<sup>9</sup> । चित्<sup>10</sup> । स्वर्यम्<sup>11</sup> । पर्वतम्<sup>12</sup> । गिरिम्<sup>13</sup> । प्र<sup>14</sup> । च्यावयन्ति<sup>15</sup> । यामभिः<sup>16</sup> ॥

ni | ye | riṇanti | ojasā | vṛthā | gāvaḥ | na | duḥ-dhuraḥ |

aśmānam | cit | svaryam | parvatam | girim | pra | cyavayanti | yāma-bhiḥ ॥

<sup>2</sup>They <sup>1,3</sup>move <sup>4</sup>in their energy <sup>5</sup>easily <sup>7</sup>like <sup>6</sup>shining herds <sup>8</sup>that cannot [duḥ] be restrained [dhuraḥ]; <sup>15</sup>they impel <sup>14</sup>forward <sup>16</sup>by their journeyings <sup>10</sup>even <sup>9</sup>the stone <sup>11</sup>of the heavens of light and <sup>12a</sup>the hill of being <sup>13</sup>expressed <sup>12b</sup>with all its members. [14/291]

[Alt] <sup>3</sup>pour (1.30.2) <sup>1</sup>utterly (4.4.4)

उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानां ।

मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये ॥ 05.056.05 ॥

उत्<sup>1</sup> । तिष्ठ<sup>2</sup> । नूनम्<sup>3</sup> । एषाम्<sup>4</sup> । स्तोमैः<sup>5</sup> । सम्उक्षितानाम्<sup>6</sup> ।

मरुताम्<sup>7</sup> । पुरुतमम्<sup>8</sup> । अपूर्व्यम्<sup>9</sup> । गवाम्<sup>10</sup> । सर्गम्इव<sup>11</sup> । ह्वये<sup>12</sup> ॥

ut | tiṣṭha | nūnam | eṣām | stomaiḥ | sam-ukṣitānām |

marutām | puru-tamam | apūrvyam | gavām | sargam-iva | hvaye ॥

<sup>1,2</sup>Arise, <sup>3</sup>now <sup>12</sup>I call <sup>5</sup>by my affirmings <sup>8</sup>the multitudinous army <sup>4</sup>of these <sup>7</sup>Thought-powers <sup>6</sup>increased and diffused, <sup>9</sup>a supreme host, <sup>11</sup>as if [iva] a herd released [sargam] <sup>10</sup>of the shining ones. [14/291]

<sup>6</sup>fed to their fill, to their full might (5.8.7); increased in being (1.36.19)

<sup>9</sup>incomparable (3.13.5)

युग्ध्वं ह्यरुषी रथे युग्ध्वं रथेषु रोहितः ।

युग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥ 05.056.06 ॥

युग्ध्वम्<sup>1</sup> । हि<sup>2</sup> । अरुषीः<sup>3</sup> । रथे<sup>4</sup> । युग्ध्वम्<sup>5</sup> । रथेषु<sup>6</sup> । रोहितः<sup>7</sup> ।

युग्ध्वम्<sup>8</sup> । हरी<sup>9</sup> इति । अजिरा<sup>10</sup> । धुरि<sup>11</sup> । वोळ्हवे<sup>12</sup> । वहिष्ठा<sup>13</sup> । धुरि<sup>14</sup> । वोळ्हवे<sup>15</sup> ॥

yuṅgdhvam | hi | aruṣīḥ | rathe | yuṅgdhvam | ratheṣu | rohitah |

yuṅgdhvam | harī iti | ajirā | dhuri | voḷhave | vahiṣṭhā | dhuri | voḷhave ॥

<sup>1</sup>Yoke <sup>4</sup>to your car <sup>3</sup>your steeds of rosy light, <sup>5</sup>yoke <sup>7</sup>blood-red swiftresses <sup>6</sup>to your chariots, <sup>8</sup>yoke <sup>10</sup>those two swift <sup>9</sup>brilliant coursers <sup>13</sup>who are strongest <sup>12</sup>to bear you <sup>11</sup>in the yoke, <sup>13</sup>your strongest bearers <sup>14</sup>in the yoke. [14/291]

<sup>3,7</sup>The rose-red [aruṣīḥ-rohitah] horses of Agni are physically the red flames, psychically the movements of love. [16/599]

<sup>9</sup>The two shining horses of Indra are the two vision-powers of the supramental Truth-Consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. [15/467 fn 5]

उत स्य वाज्यरुषस्तुविष्वणिह स्म धायि दर्शतः ।

मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥ 05.056.07 ॥

उत<sup>1</sup> । स्यः<sup>2</sup> । वाजी<sup>3</sup> । अरुषः<sup>4</sup> । तुविऽस्वनिः<sup>5</sup> । इह<sup>6</sup> । स्म<sup>7</sup> । धायि<sup>8</sup> । दर्शतः<sup>9</sup> ।

मा<sup>10</sup> । वः<sup>11</sup> । यामेषु<sup>12</sup> । मरुतः<sup>13</sup> । चिरम्<sup>14</sup> । करत्<sup>15</sup> । प्र<sup>16</sup> । तम्<sup>17</sup> । रथेषु<sup>18</sup> । चोदत<sup>19</sup> ॥

uta | syaḥ | vājī | aruṣaḥ | tuvi-svaniḥ | iha | sma | dhāyi | darśataḥ |

mā | vaḥ | yāmeṣu | marutaḥ | ciram | karat | pra | tam | ratheṣu | codata ॥

<sup>1</sup>Yea and <sup>2</sup>that one <sup>4</sup>shining <sup>5</sup>many-voiced <sup>9</sup>visioned <sup>3</sup>stead of the plenitude <sup>7</sup>hath <sup>6</sup>here <sup>8</sup>been placed; <sup>13</sup>O Thought-powers, <sup>10,14,15</sup>let him not delay long <sup>12a</sup>in <sup>11</sup>your <sup>12b</sup>journeyings; <sup>19</sup>urge <sup>17</sup>him <sup>16</sup>forward <sup>18</sup>in your chariots. [14/291]

<sup>5</sup>forcefully-voiced ; तुविः, तवस्, तविषी etc have all one meaning, strength, force [16/667]; voicing the steadfast force - see 1.9.6 तुविद्युम्न - brilliant [dyumna] in steadfast force [tuvi].

रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।

आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥ 05.056.08 ॥

रथम्<sup>1</sup> । नु<sup>2</sup> । मारुतम्<sup>3</sup> । वयम्<sup>4</sup> । श्रवस्युम्<sup>5</sup> । आ<sup>6</sup> । हुवामहे<sup>7</sup> ।

आ<sup>8</sup> । यस्मिन्<sup>9</sup> । तस्थौ<sup>10</sup> । सुरणानि<sup>11</sup> । बिभ्रती<sup>12</sup> । सचा<sup>13</sup> । मरुत्सु<sup>14</sup> । रोदसी<sup>15</sup> ॥

ratham | nu | mārutam | vayam | śravasyum | ā | huvāmahe |

ā | yasmin | tasthau | suraṇāni | bibhratī | sacā | marut-su | rodasī ॥

<sup>2</sup>Now <sup>6,7</sup>we call <sup>1</sup>the chariot <sup>3</sup>of the Thought-powers <sup>5</sup>that seeks the inspired knowledge, and <sup>9</sup>there <sup>10</sup>stands <sup>15</sup>the Queen of the two firmaments <sup>13</sup>with <sup>14</sup>the Thought-powers and <sup>12</sup>brings <sup>8</sup>to us <sup>11</sup>all delightful things. [14/291]

तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे ।

यस्मिन्तुजाता सुभगा महीयते सचा मरुत्सु मीळहुषी ॥ 05.056.09 ॥

तम्<sup>1</sup> । वः<sup>2</sup> । शर्धम्<sup>3</sup> । रथेशुभम्<sup>4</sup> । त्वेषम्<sup>5</sup> । पनस्युम्<sup>6</sup> । आ<sup>7</sup> । हुवे<sup>8</sup> ।

यस्मिन्<sup>9</sup> । सुजाता<sup>10</sup> । सुभगा<sup>11</sup> । महीयते<sup>12</sup> । सचा<sup>13</sup> । मरुत्सु<sup>14</sup> । मीळहुषी<sup>15</sup> ॥

tam | vaḥ | śardham | rathe-śubham | tveṣam | panasyum | ā | huve |

yasmin | su-jātā | su-bhagā | mahīyate | sacā | marut-su | mīḷhuṣī ॥

<sup>7,8</sup>I call <sup>1</sup>that <sup>5</sup>keen-shining <sup>6</sup>labouring <sup>3</sup>host <sup>2</sup>of you <sup>4</sup>brilliant (happy) [śubham] in the chariot [rathe], <sup>9</sup>for there <sup>12</sup>she greatens <sup>13</sup>with <sup>14</sup>the Thought-powers <sup>10</sup>perfect [su] in her being [jātā], <sup>11</sup>perfect [su] in her felicity [bhagā]. [14/291]

<sup>15</sup>bountiful, lavish (4.15.5) [Rodasi - from the preceding verse]

## SUKTA 57

आ रुद्रास इन्द्रवंतः सजोषसो हिरण्यरथाः सुविताय गन्तन ।

इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥ 05.057.01 ॥

आ<sup>1</sup> । रुद्रासः<sup>2</sup> । इन्द्रऽवन्तः<sup>3</sup> । सऽजोषसः<sup>4</sup> । हिरण्यऽरथाः<sup>5</sup> । सुविताय<sup>6</sup> । गन्तन<sup>7</sup> ।

इयम्<sup>8</sup> । वः<sup>9</sup> । अस्मत्<sup>10</sup> । प्रति<sup>11</sup> । हर्यते<sup>12</sup> । मतिः<sup>13</sup> । तृष्णऽजे<sup>14</sup> । न<sup>15</sup> । दिवः<sup>16</sup> । उत्साः<sup>17</sup> । उदन्यवे<sup>18</sup> ॥

ā | rudrāsaḥ | indra-vantaḥ | sa-joṣasaḥ | hiraṇya-rathāḥ | suvitāya | gantana |

iyam | vaḥ | asmat | prati | haryate | matiḥ | tṛṣṇa-je | na | divaḥ | utsāḥ | udanyave ॥

<sup>2</sup>O violent ones <sup>4</sup>who have one heart, <sup>1,7</sup>travel <sup>3</sup>with the God mind <sup>5</sup>in your chariots [rathāḥ] of golden light [hiraṇya] <sup>6</sup>on a happy journey to the bliss. <sup>8</sup>Lo, this <sup>13</sup>thought <sup>10</sup>in us <sup>11</sup>in which <sup>9</sup>ye <sup>12</sup>shall take joy! <sup>1,7</sup>Come <sup>15</sup>as <sup>17</sup>the [fountain of - 3.26.9] waters <sup>16</sup>of heaven <sup>14</sup>to the thirsting soul <sup>18</sup>that desires its streams. [14/291-2]

वाशीमंत ऋष्टिमंतो मनीषिणः सुधन्वान इषुमंतो निषङ्गिणः ।

स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभं ॥ 05.057.02 ॥

वाशीऽमन्तः<sup>1</sup> । ऋष्टिऽमन्तः<sup>2</sup> । मनीषिणः<sup>3</sup> । सुऽधन्वानः<sup>4</sup> । इषुऽमन्तः<sup>5</sup> । निषङ्गिणः<sup>6</sup> ।

सुऽअश्वाः<sup>7</sup> । स्थ<sup>8</sup> । सुरथाः<sup>9</sup> । पृश्निऽमातरः<sup>10</sup> । सुऽआयुधाः<sup>11</sup> । मरुतः<sup>12</sup> । याथन<sup>13</sup> । शुभम्<sup>14</sup> ॥

vāśī-mantaḥ | ṛṣṭi-mantaḥ | manīṣiṇaḥ | su-dhanvānaḥ | iṣu-mantaḥ | niṣaṅgiṇaḥ |

su-aśvāḥ | stha | su-rathāḥ | pṛśni-mātarāḥ | su-āyudhāḥ | marutaḥ | yāthana | śubham ॥

<sup>3</sup>Thinkers <sup>1</sup>with your weapons of sound and <sup>2</sup>your lances that seek, <sup>4</sup>bows of firmness, <sup>5</sup>arrows of impulsion, <sup>6</sup>quivers of persistence, <sup>7a</sup>perfect [su] <sup>8</sup>are <sup>7b</sup>your horses [aśvāḥ], <sup>9</sup>perfect [su] your chariots [rathāḥ], <sup>11</sup>perfect your weapons. <sup>12</sup>O Thought-powers, <sup>10</sup>sons of the many-hued [pṛśni] Mother [mātarāḥ], <sup>13</sup>so you journey <sup>14</sup>to the Bliss. [14/292]

धूनुथ द्यां पर्वतांदाशुषे वसु नि वो वना जिहते यामनो भिया ।

कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वं ॥ 05.057.03 ॥

धूनुथ<sup>1</sup> । द्याम्<sup>2</sup> । पर्वतान्<sup>3</sup> । दाशुषे<sup>4</sup> । वसु<sup>5</sup> । नि<sup>6</sup> । वः<sup>7</sup> । वना<sup>8</sup> । जिहते<sup>9</sup> । यामनः<sup>10</sup> । भिया<sup>11</sup> ।

कोपयथ<sup>12</sup> । पृथिवीम्<sup>13</sup> । पृश्निऽमातरः<sup>14</sup> । शुभे<sup>15</sup> । यत्<sup>16</sup> । उग्राः<sup>17</sup> । पृषतीः<sup>18</sup> । अयुग्ध्वम्<sup>19</sup> ॥

dhūnutha | dyām | parvatān | dāśuṣe | vasu | ni | vaḥ | vanā | jihate | yāmanaḥ | bhiyā |

kopayatha | pṛthivīm | pṛśni-mātarāḥ | śubhe | yat | ugrāḥ | pṛṣatīḥ | ayugdhvam ॥

<sup>1</sup>You pour out <sup>3</sup>earth and <sup>2</sup>heaven <sup>5</sup>as his wealth <sup>4</sup>on the giver of the sacrifice, <sup>11</sup>in fear <sup>7</sup>of your <sup>10</sup>movement <sup>8</sup>earth's forests of pleasure <sup>6,9</sup>start away from their roots. <sup>14</sup>Sons of the many-hued [pṛśni] Mother [mātarāḥ], <sup>12</sup>you hew <sup>13</sup>at the wide earth <sup>15</sup>in your search for the bliss <sup>16</sup>when <sup>17</sup>fierce in strength <sup>19</sup>you have yoked <sup>18</sup>your dappled ones. [14/292]

<sup>1</sup> धू (धव) means any violent & impetuous movement; shaking, pouring, streaming, running.

<sup>3</sup> the hill of [material] being with all its members (Parvāṇi) - see 5.56.4.

वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।

पिशंगाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥ 05.057.04 ॥

वातऽत्विषः<sup>1</sup> । मरुतः<sup>2</sup> । वर्षऽनिर्णिजः<sup>3</sup> । यमाऽइव<sup>4</sup> । सुऽसदृशः<sup>5</sup> । सुऽपेशसः<sup>6</sup> ।

पिशङ्गऽअश्वाः<sup>7</sup> । अरुणऽअश्वाः<sup>8</sup> । अरेपसः<sup>9</sup> । प्रऽत्वक्षसः<sup>10</sup> । महिना<sup>11</sup> । द्यौऽइव<sup>12</sup> । उरवः<sup>13</sup> ॥

vāta-tviṣaḥ | marutaḥ | varṣa-nirnijaḥ | yamāḥ-iva | su-sadṛśaḥ | su-peśasaḥ |  
piśaṅga-aśvāḥ | aruṇa-aśvāḥ | arepasah | pra-tvakṣasaḥ | mahinā | dyauḥ-iva | uravaḥ ॥

<sup>2</sup>O Thought-powers, <sup>1</sup>ye are the flamings [tviṣaḥ] of the Life-god [vāta], <sup>3</sup>the rain of heaven [varṣa] is your robe [nirnijaḥ], <sup>6</sup>you are perfect [su] in form [peśasaḥ] and <sup>4</sup>alike even as [iva] twin-born things [yamāḥ]; <sup>7,8</sup>gold [piśaṅga] and rose [aruṇa] are your swiftnesses [aśvāḥ]; <sup>10</sup>cleaving all things <sup>9</sup>you are without hurt; <sup>11</sup>you are great and <sup>13</sup>vast <sup>12</sup>like [iva] heaven [dyauḥ]. [14/292]

<sup>1</sup>ye are the fury (5.8.5) of the Life-god, <sup>3</sup>clothed as if in raiment of rain (3.26.5);

<sup>4</sup>twin children of Surya - Yama and his sister Yami - the twins in whom Indra places the word of the expression - 1.83.3 (15/192).

पुरुद्रप्सा अंजिमंतः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।

सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥ 05.057.05 ॥

पुरुऽद्रप्साः<sup>1</sup> । अंजिऽमन्तः<sup>2</sup> । सुऽदानवः<sup>3</sup> । त्वेषऽसन्दृशः<sup>4</sup> । अनवभ्रराधसः<sup>5</sup> ।

सुजातासः<sup>6</sup> । जनुषा<sup>7</sup> । रुक्मऽवक्षसः<sup>8</sup> । दिवः<sup>9</sup> । अर्काः<sup>10</sup> । अमृतम्<sup>11</sup> । नाम<sup>12</sup> । भेजिरे<sup>13</sup> ॥

puru-drapsāḥ | añji-mantaḥ | su-dānavaḥ | tveṣa-sandṛśaḥ | anavabhra-rādhasaḥ |  
su-jātāsaḥ | januṣā | rukma-vakṣasaḥ | divaḥ | arkāḥ | amṛtam | nāma | bhejire ॥

<sup>1</sup>Many-streaming, <sup>2</sup>luminously adorned, <sup>3</sup>very forceful, <sup>4</sup>a vision [sandṛśaḥ] of flaming lights [tveṣa], <sup>5</sup>a rich felicity [rādhasaḥ] that falls not away from them [anavabhra], <sup>6</sup>perfect in being <sup>7</sup>from their birth, <sup>8</sup>golden [rukma] bosomed [vakṣasaḥ], <sup>10</sup>the illumined singers <sup>9</sup>of heaven <sup>13</sup>enjoy <sup>11</sup>the Immortal <sup>12</sup>Name. [14/292]

ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितं ।

नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥ 05.057.06 ॥

ऋष्टयः<sup>1</sup> । वः<sup>2</sup> । मरुतः<sup>3</sup> । अंसयोः<sup>4</sup> । अधि<sup>5</sup> । सहः<sup>6</sup> । ओजः<sup>7</sup> । बाह्वोः<sup>8</sup> । वः<sup>9</sup> । बलम्<sup>10</sup> । हितम्<sup>11</sup> ।

नृम्णा<sup>12</sup> । शीर्षऽसु<sup>13</sup> । आयुधा<sup>14</sup> । रथेषु<sup>15</sup> । वः<sup>16</sup> । विश्वा<sup>17</sup> । वः<sup>18</sup> । श्रीः<sup>19</sup> । अधि<sup>20</sup> । तनूषु<sup>21</sup> । पिपिशे<sup>22</sup> ॥

rṣṭayaḥ | vaḥ | marutaḥ | aṁsayoḥ | adhi | sahaḥ | ojaḥ | bāhvoḥ | vaḥ | balam | hitam |  
nṛmṇā | śīrṣa-su | āyudhā | ratheṣu | vaḥ | viśvā | vaḥ | śrīḥ | adhi | tanūṣu | pipiśe ॥

<sup>3</sup>O Thought-powers, <sup>1</sup>spears of light are <sup>4a</sup>on <sup>2</sup>your <sup>4b</sup>shoulders, <sup>6</sup>force and <sup>7</sup>energy and <sup>10</sup>strength <sup>11</sup>are placed <sup>5</sup>in <sup>9</sup>your <sup>8</sup>arms, <sup>13</sup>on your heads are <sup>12</sup>the mightinesses of the soul, <sup>14</sup>weapons of war are <sup>15a</sup>in <sup>16</sup>your <sup>15b</sup>chariots; <sup>17</sup>all <sup>19</sup>glories <sup>20,22</sup>have taken form <sup>21a</sup>in <sup>18</sup>your <sup>21b</sup>bodies. [14/292]

गोमदश्चावद्रथवत्सुवीरं चंद्रवद्राधो मरुतो ददा नः ।

प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥ 05.057.07 ॥

गोऽमत्<sup>1</sup> । अश्वऽवत्<sup>2</sup> । रथऽवत्<sup>3</sup> । सुऽवीरम्<sup>4</sup> । चन्द्रऽवत्<sup>5</sup> । राधः<sup>6</sup> । मरुतः<sup>7</sup> । दद<sup>8</sup> । नः<sup>9</sup> ।

प्रशस्तिम्<sup>10</sup> । नः<sup>11</sup> । कृणुत<sup>12</sup> । रुद्रियासः<sup>13</sup> । भक्षीय<sup>14</sup> । वः<sup>15</sup> । अवसः<sup>16</sup> । दैव्यस्य<sup>17</sup> ॥

go-mat | aśva-vat | ratha-vat | su-vīram | candra-vat | rādhaḥ | marutaḥ | dada | naḥ |  
pra-śastim | naḥ | kṛṇuta | rudriyāsaḥ | bhakṣīya | vaḥ | avasaḥ | daivyasya ॥

<sup>8</sup>Give <sup>9</sup>unto us, <sup>7</sup>O Thought-Powers, <sup>6</sup>a rich felicity of <sup>1</sup>the herds of the light and <sup>2</sup>the horses of swiftness and <sup>3</sup>chariots for our movement and <sup>4</sup>great hero-energies and <sup>5</sup>delight and joy. <sup>13</sup>Sons of the Violent, <sup>12</sup>create in us <sup>11</sup>our <sup>10</sup>self-expression; <sup>14</sup>let me have enjoyment <sup>15</sup>of your <sup>17</sup>divine <sup>16</sup>increasing. [14/292]

हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।

सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥ 05.057.08 ॥

हये<sup>1</sup> । नरः<sup>2</sup> । मरुतः<sup>3</sup> । मृळत<sup>4</sup> । नः<sup>5</sup> । तुविऽमघासः<sup>6</sup> । अमृताः<sup>7</sup> । ऋतज्ञाः<sup>8</sup> ।

सत्यऽश्रुतः<sup>9</sup> । कवयः<sup>10</sup> । युवानः<sup>11</sup> । बृहत्<sup>12</sup> । गिरयः<sup>13</sup> । बृहत्<sup>14</sup> । उक्षमाणाः<sup>15</sup> ॥

haye | naraḥ | marutaḥ | mṛṭata | naḥ | tuvi-maghāsaḥ | amṛtāḥ | ṛta-jñāḥ |  
satya-śrutaḥ | kavayaḥ | yuvānaḥ | bṛhat-girayaḥ | bṛhat | ukṣamāṇāḥ ॥

<sup>1</sup>Ho! ye <sup>2</sup>divine souls, <sup>3</sup>Thought-powers <sup>6</sup>of the many [tuvi] plenitudes [maghāsaḥ], <sup>4a</sup>give <sup>5</sup>us <sup>4b</sup>bliss, <sup>7</sup>Immortals and <sup>8</sup>Knowers [jñāḥ] of the Truth and Right [ṛta], <sup>10</sup>Seers <sup>11</sup>ever young <sup>9</sup>whose inspired hearing listens [śrutaḥ] to the Truth [satya]; and <sup>12</sup>your words express [girayaḥ] its Vastness [bṛhat] and <sup>13</sup>that Vastness <sup>14</sup>is the rain of your diffusion. [14/292]

## SUKTA 58

तमु नूनं तविषीमंतमेषां स्तुषे गणं मारुतं नव्यसीनां ।

य आश्वश्चा अमवद्वहंत उतेशिरे अमृतस्य स्वराजः ॥ 05.058.01 ॥

तम्<sup>1</sup> । ऊं<sup>2</sup> इति । नूनम्<sup>3</sup> । तविषीऽमन्तम्<sup>4</sup> । एषाम्<sup>5</sup> । स्तुषे<sup>6</sup> । गणम्<sup>7</sup> । मारुतम्<sup>8</sup> । नव्यसीनाम्<sup>9</sup> ।

ये<sup>10</sup> । आशुऽअश्वाः<sup>11</sup> । अमऽवत्<sup>12</sup> । वहन्ते<sup>13</sup> । उत<sup>14</sup> । ईशिरे<sup>15</sup> । अमृतस्य<sup>16</sup> । स्वऽराजः<sup>17</sup> ॥

tam | ūṃ iti | nūnam | taviṣī-mantam | eṣām | stuṣe | gaṇam | mārutam | navyasīnām |  
ye | āśu-aśvāḥ | ama-vat | vahante | uta | īśire | amṛtasya | sva-rājaḥ ॥

<sup>3</sup>Now <sup>6</sup>will I affirm <sup>1</sup>that <sup>4</sup>puissant <sup>7</sup>host <sup>5</sup>of these <sup>8</sup>Thought-gods <sup>9</sup>full of newborn expression,  
<sup>10,11</sup>whose horses [aśvāḥ] are swift [āśu] <sup>14</sup>and <sup>13a</sup>they carry <sup>12</sup>strength <sup>13b</sup>in their chariots;  
<sup>17</sup>they have self-rule, <sup>15</sup>they have mastered <sup>16</sup>Immortality. [14/293]

त्वेषं गणं तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारं ।

मयोभुवो ये अमिता महित्वा वंदस्व विप्र तुविराधसो नृन् ॥ 05.058.02 ॥

त्वेषम्<sup>1</sup> । गणम्<sup>2</sup> । तवसम्<sup>3</sup> । खादिऽहस्तम्<sup>4</sup> । धुनिऽव्रतम्<sup>5</sup> । मायिनम्<sup>6</sup> । दातिऽवारम्<sup>7</sup> ।

मयःऽभुवः<sup>8</sup> । ये<sup>9</sup> । अमिताः<sup>10</sup> । महिऽत्वा<sup>11</sup> । वन्दस्व<sup>12</sup> । विप्र<sup>13</sup> । तुविऽराधसः<sup>14</sup> । नृन्<sup>15</sup> ॥

tveṣam | gaṇam | tavaṣam | khādi-hastam | dhuni-vratam | māyinaṃ | dāti-vāram |  
mayāḥ-bhuvaḥ | ye | amitāḥ | mahi-tvā | vandasva | vipra | tuvi-rādhasaḥ | nṛṇ ॥

<sup>9</sup>They are <sup>3a</sup>a strong <sup>2</sup>host <sup>1</sup>blazing with light, <sup>4</sup>who wear sharp bracelets [khādi] on their  
hands [hastam] and <sup>5</sup>all whose actions [vratam] are a rushing speed [dhuni] and <sup>6</sup>they have  
creative knowledge and <sup>7</sup>are givers [dāti] of desirable boons [vāram], <sup>9</sup>for they are  
<sup>10</sup>immeasurable <sup>11</sup>in their vastness and <sup>8</sup>creators [bhuvaḥ] of beatitude [mayāḥ]; <sup>13</sup>O mind  
illuminated, <sup>12</sup>adore <sup>15</sup>these divine powers <sup>14</sup>who have many [tuvi] riches [rādhasaḥ] for thee.  
[14/293]

आ वो यंतूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।

अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥ 05.058.03 ॥

आ<sup>1</sup> । वः<sup>2</sup> । यन्तु<sup>3</sup> । उदऽवाहासः<sup>4</sup> । अद्य<sup>5</sup> । वृष्टिम्<sup>6</sup> । ये<sup>7</sup> । विश्वे<sup>8</sup> । मरुतः<sup>9</sup> । जुनन्ति<sup>10</sup> ।

अयम्<sup>11</sup> । यः<sup>12</sup> । अग्निः<sup>13</sup> । मरुतः<sup>14</sup> । सम्ऽइद्धः<sup>15</sup> । एतम्<sup>16</sup> । जुषध्वम्<sup>17</sup> । कवयः<sup>18</sup> । युवानः<sup>19</sup> ॥

ā | vaḥ | yantu | uda-vāhāsaḥ | adya | vṛṣṭim | ye | viśve | marutaḥ | junanti |  
ayam | yaḥ | agniḥ | marutaḥ | sam-iddhaḥ | etam | juṣadhvam | kavayaḥ | yuvānaḥ ॥

<sup>1,3</sup>Let them come <sup>2</sup>to you <sup>5</sup>today <sup>4</sup>bearing [vāhāsaḥ] heaven's waters [uda], <sup>8</sup>all <sup>7</sup>these  
<sup>9</sup>Thought-powers <sup>10</sup>that speed <sup>6</sup>the rain of its abundance. <sup>14</sup>O Thought-powers, <sup>11</sup>behold here  
<sup>13</sup>the flaming god <sup>15</sup>high-kindled, <sup>17</sup>cleave <sup>16</sup>to him, <sup>18</sup>O seers <sup>19</sup>who are young for ever.  
[14/293]



यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।

युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्चो मरुतः सुवीरः ॥ 05.058.04 ॥

यूयम्<sup>1</sup> । राजानम्<sup>2</sup> । इर्यम्<sup>3</sup> । जनाय<sup>4</sup> । विभ्वतष्टम्<sup>5</sup> । जनयथ<sup>6</sup> । यजत्राः<sup>7</sup> ।

युष्मत्<sup>8</sup> । एति<sup>9</sup> । मुष्टिहा<sup>10</sup> । बाहुजूतः<sup>11</sup> । युष्मत्<sup>12</sup> । सत्सु<sup>13</sup> । मरुतः<sup>14</sup> । सुवीरः<sup>15</sup> ॥

yūyam | rājānam | iryam | janāya | vibhva-taṣṭam | janayatha | yajatrāḥ |  
yuṣmat | eti | muṣṭi-hā | bāhu-jūtaḥ | yuṣmat | sat-aśvaḥ | marutaḥ | su-vīraḥ ॥

<sup>1</sup>It is you, <sup>7</sup>O powers of the sacrifice, <sup>6</sup>that bring to birth <sup>4</sup>for man <sup>2</sup>the King <sup>5</sup>of the great  
<sup>3</sup>impulsions; <sup>8</sup>yours <sup>9</sup>comes <sup>11</sup>this Fighter who speeds forth [jūtaḥ] his arms [bāhu] and  
<sup>10</sup>smites [hā] with his clenched hands [muṣṭi], <sup>12</sup>yours, <sup>14</sup>O Thought-powers, <sup>15</sup>this master [su]  
of hero-powers [vīraḥ] and <sup>13</sup>excellent [sat] swiftesses [aśvaḥ]. [14/293]

[Alt] <sup>3</sup>impulsions <sup>5</sup>shaped (taṣṭam - 6.16.47) by Vibhu [vibhva]; विभ्वतष्टं - विभुना ब्रह्मणा स्थापितं (3.49.1 - 14/488)

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।

पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥ 05.058.05 ॥

अराऽइव<sup>1</sup> । इत्<sup>2</sup> । अचरमाः<sup>3</sup> । अहाऽइव<sup>4</sup> । प्रप्र<sup>5</sup> । जायन्ते<sup>6</sup> । अकवाः<sup>7</sup> । महऽभिः<sup>8</sup> ।

पृश्नेः<sup>9</sup> । पुत्राः<sup>10</sup> । उपमासः<sup>11</sup> । रभिष्ठाः<sup>12</sup> । स्वया<sup>13</sup> । मत्या<sup>14</sup> । मरुतः<sup>15</sup> । सम्<sup>16</sup> । मिमिक्षुः<sup>17</sup> ॥

arāḥ-iva | it | acaramāḥ | ahā-iva | pra-pra | jāyante | akavāḥ | mahaḥ-bhiḥ |  
prśneḥ | putrāḥ | upa-māsaḥ | rabhiṣṭhāḥ | svayā | matyā | marutaḥ | sam | mimikṣuḥ ॥

<sup>3</sup>Those who moved not <sup>1</sup>become like [iva] whirling spokes [arāḥ], <sup>7</sup>those who were limited in  
knowledge <sup>6</sup>are born <sup>4</sup>like [iva] the days [ahā] <sup>8a</sup>into <sup>5</sup>ever greater <sup>8b</sup>vastnesses; for <sup>15</sup>the  
Thought-powers, <sup>11</sup>highest and <sup>12</sup>most rapturous <sup>10</sup>sons <sup>9</sup>of the many-hued mother, <sup>14a</sup>by the  
force of <sup>13</sup>their own <sup>14b</sup>thinking <sup>17</sup>have rained down their bounty. [14/293]

यत्प्रायासिष्ट पृषतीभिरश्चैर्वीळुपविभिर्मरुतो रथेभिः ।

क्षोदन्त आपो रिणते वनान्यवोस्त्रियो वृषभः क्रन्दतु द्यौः ॥ 05.058.06 ॥

यत्<sup>1</sup> । प्र<sup>2</sup> । अयासिष्ट<sup>3</sup> । पृषतीभिः<sup>4</sup> । अश्चैः<sup>5</sup> । वीळुपविभिः<sup>6</sup> । मरुतः<sup>7</sup> । रथेभिः<sup>8</sup> ।

क्षोदन्ते<sup>9</sup> । आपः<sup>10</sup> । रिणते<sup>11</sup> । वनानि<sup>12</sup> । अव<sup>13</sup> । उस्त्रियः<sup>14</sup> । वृषभः<sup>15</sup> । क्रन्दतु<sup>16</sup> । द्यौः<sup>17</sup> ॥

yat | pra | ayāsiṣṭa | prṣatībhiḥ | aśvaiḥ | vīḷupavi-bhiḥ | marutaḥ | rathebbhiḥ |  
kṣodante | āpaḥ | riṇate | vanāni | ava | usriyaḥ | vṛṣabhaḥ | krandatu | dyauḥ ॥

<sup>1</sup>When <sup>3</sup>ye have gone forcefully <sup>2</sup>forward, <sup>7</sup>O Thought-powers, <sup>4</sup>with your dappled deer <sup>5</sup>for  
coursers and <sup>6</sup>the strong [vīḷu] galloping [pavi-bhiḥ] <sup>8</sup>of your chariots, <sup>10</sup>the floods of heaven  
<sup>9</sup>shall flow in their channels, <sup>12</sup>earth's pleasant growths <sup>11</sup>shall be set in movement, and <sup>16a</sup>let  
<sup>17</sup>Heaven too <sup>14</sup>like a shining <sup>15</sup>Bull (<sup>15</sup>rainer <sup>14</sup>luminous) <sup>13,14b</sup>thunder out its cry upon us.  
[14/293]

<sup>6</sup>the strong [vīḷu] wheels [pavi-bhiḥ - 1.64.11]



प्रथिष्ठ यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः ।

वातान्वाध्याधुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥ 05.058.07 ॥

प्रथिष्ठ<sup>1</sup> । यामन्<sup>2</sup> । पृथिवी<sup>3</sup> । चित्<sup>4</sup> । एषाम्<sup>5</sup> । भर्ताऽइव<sup>6</sup> । गर्भम्<sup>7</sup> । स्वम्<sup>8</sup> । इत्<sup>9</sup> । शवः<sup>10</sup> । धुः<sup>11</sup> ।  
वातान्<sup>12</sup> । हि<sup>13</sup> । अश्वान्<sup>14</sup> । धुरि<sup>15</sup> । आऽयुयुज्रे<sup>16</sup> । वर्षम्<sup>17</sup> । स्वेदम्<sup>18</sup> । चक्रिरे<sup>19</sup> । रुद्रियासः<sup>20</sup> ॥

prathiṣṭa | yāman | pṛthivī | cit | eṣām | bhartā-iva | garbham | svam | it | śavaḥ | dhuḥ |  
vātān | hi | āśvān | dhuri | ā-yuyujre | varṣam | svedam | cakrire | rudriyāsaḥ ॥

<sup>2a</sup>In <sup>5</sup>their <sup>2b</sup>passage <sup>3</sup>our wide earth <sup>1</sup>becomes more vast to us, and <sup>5</sup>their <sup>9,10</sup>desire [icchavo]  
<sup>6</sup>like [iva] a husband [bhartā] <sup>11</sup>places in her <sup>8</sup>its own <sup>7</sup>child; <sup>12</sup>our life-currents <sup>16</sup>they join <sup>15</sup>to  
the yoke <sup>14</sup>for their horses; <sup>19</sup>they have made <sup>17</sup>their rain <sup>18</sup>as if the sweat of their toil, <sup>20</sup>these  
sons of the Violent One. [14/293]

[Alt] <sup>9,10</sup> might (śavaḥ - 8.75.13, or seed), splitting the 'icchhavo' in the text as 'it + shava'

हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।

सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥ 05.058.08 ॥

हये<sup>1</sup> । नरः<sup>2</sup> । मरुतः<sup>3</sup> । मृळत<sup>4</sup> । नः<sup>5</sup> । तुविऽमघासः<sup>6</sup> । अमृताः<sup>7</sup> । ऋतऽज्ञाः<sup>8</sup> ।  
सत्यश्रुतः<sup>9</sup> । कवयः<sup>10</sup> । युवानः<sup>11</sup> । बृहत्ऽगिरयः<sup>12</sup> । बृहत्<sup>13</sup> । उक्षमाणाः<sup>14</sup> ॥

haye | naraḥ | marutaḥ | mṛṣṭa | naḥ | tuvi-maghāsaḥ | amṛtāḥ | ṛta-jñāḥ |  
satya-śrutaḥ | kavayaḥ | yuvānaḥ | bṛhat-girayaḥ | bṛhat | ukṣamāṇāḥ ॥

<sup>1</sup>Ho! ye <sup>2</sup>divine souls, <sup>3</sup>Thought-powers <sup>6</sup>of the many [tuvi] plenitudes [maghāsaḥ], <sup>4a</sup>give <sup>5</sup>us  
<sup>4b</sup>bliss, <sup>7</sup>Immortals and <sup>8</sup>Knowers [jñāḥ] of the Truth and Right [ṛta], <sup>10</sup>Seers <sup>11</sup>ever young  
<sup>9</sup>whose inspired hearing listens [śrutaḥ] to the Truth [satya]; and <sup>12</sup>your words express  
[girayaḥ] its Vastness [bṛhat] and <sup>13</sup>that Vastness <sup>14</sup>is the rain of your diffusion. [14/294]  
[same as 5.57.8]

## SUKTA 59

प्र वः स्पळक्रन्त्सुविताय दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे ।

उक्षते अश्वांतरुषंत आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥ 05.059.01 ॥

प्र<sup>1</sup> । वः<sup>2</sup> । स्पट्<sup>3</sup> । अक्रन्<sup>4</sup> । सुविताय<sup>5</sup> । दावने<sup>6</sup> । अर्च<sup>7</sup> । दिवे<sup>8</sup> । प्र<sup>9</sup> । पृथिव्यै<sup>10</sup> । ऋतम्<sup>11</sup> । भरे<sup>12</sup> ।  
उक्षन्ते<sup>13</sup> । अश्वान्<sup>14</sup> । तरुषन्ते<sup>15</sup> । आ<sup>16</sup> । रजः<sup>17</sup> । अनु<sup>18</sup> । स्वम्<sup>19</sup> । भानुम्<sup>20</sup> । श्रथयन्ते<sup>21</sup> । अर्णवैः<sup>22</sup> ॥

pra | vaḥ | spaṭ | akran | suvitāya | dāvane | arca | dive | pra | prthivyai | ṛtam | bhare |  
ukṣante | aśvān | taruṣante | ā | rajaḥ | anu | svam | bhānum | śrathayante | arṇavaiḥ ॥

Lo they are in clear <sup>1,4</sup>movement <sup>6</sup>for the giving <sup>5</sup>of the bliss! <sup>7</sup>Sing the word of light <sup>8</sup>unto  
Heaven; <sup>9,12</sup>I will offer <sup>11</sup>the Truth to it <sup>10</sup>from our earth. <sup>13</sup>They are spreading abroad <sup>14</sup>their  
swiftresses, <sup>16,15</sup>they are crossing through <sup>17</sup>the mid-world; <sup>18,21</sup>they are casting down upon us  
<sup>19</sup>their own <sup>20</sup>light <sup>22</sup>in seas. [14/294]

[Alt] <sup>2</sup>Your (1.66.5) <sup>3</sup>scout (4.4.3) <sup>4</sup>has moved (akraman - 1.154.1) <sup>1</sup>forth

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती ।

दूरेऽदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥ 05.059.02 ॥

अमात्<sup>1</sup> । एषाम्<sup>2</sup> । भियसा<sup>3</sup> । भूमिः<sup>4</sup> । एजति<sup>5</sup> । नौः<sup>6</sup> । न<sup>7</sup> । पूर्णा<sup>8</sup> । क्षरति<sup>9</sup> । व्यथिः<sup>10</sup> । यती<sup>11</sup> ।  
दूरेऽदृशः<sup>12</sup> । ये<sup>13</sup> । चितयन्ते<sup>14</sup> । एमऽभिः<sup>15</sup> । अन्तः<sup>16</sup> । महे<sup>17</sup> । विदथे<sup>18</sup> । येतिरे<sup>19</sup> । नरः<sup>20</sup> ॥

amāt | eṣām | bhiyasā | bhūmiḥ | ejati | nauḥ | na | pūrṇā | kṣarati | vyathiḥ | yati |  
dūre-dṛśaḥ | ye | citayante | ema-bhiḥ | antaḥ | mahe | vidathe | yetire | naraḥ ॥

<sup>3</sup>In fear <sup>2</sup>of their <sup>1</sup>force <sup>4</sup>our earth <sup>5</sup>trembles into vibration, <sup>7</sup>like <sup>6</sup>a ship <sup>8</sup>that is full <sup>9</sup>it moves  
from its place and <sup>11</sup>voyages, <sup>10</sup>agonised; <sup>13</sup>for these are <sup>12</sup>they of the far vision <sup>14</sup>who awaken  
us to knowledge <sup>15</sup>by their goings, <sup>16</sup>within us <sup>20</sup>these godheads <sup>19</sup>strive on <sup>18</sup>in knowledge  
<sup>17</sup>towards the vastness. [14/294]

<sup>5</sup> quivers (1.63.1);

<sup>9</sup> streams (5.66.5)

गवामिव श्रियसे शृंगमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।

अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥ 05.059.03 ॥

गवाम्ऽइव<sup>1</sup> । श्रियसे<sup>2</sup> । शृङ्गम्<sup>3</sup> । उत्तमम्<sup>4</sup> । सूर्यः<sup>5</sup> । न<sup>6</sup> । चक्षुः<sup>7</sup> । रजसः<sup>8</sup> । विऽसर्जने<sup>9</sup> ।  
अत्याऽइव<sup>10</sup> । सुऽभ्वः<sup>11</sup> । चारवः<sup>12</sup> । स्थन<sup>13</sup> । मर्याऽइव<sup>14</sup> । श्रियसे<sup>15</sup> । चेतथ<sup>16</sup> । नरः<sup>17</sup> ॥

gavām-iva | śriyase | śṛṅgam | ut-tamam | sūryaḥ | na | cakṣuḥ | rajasah | vi-sarjane |  
atyāḥ-iva | su-bhvaḥ | cāraḥ | sthana | maryāḥ-iva | śriyase | cetatha | naraḥ ॥

<sup>4</sup>Uplifted unto the highest is <sup>3</sup>their horn <sup>1</sup>as of [iva] shining herds [gavām] <sup>2</sup>for the glory;  
<sup>7</sup>their vision is <sup>6</sup>as <sup>5</sup>that of the sun of the truth <sup>9</sup>in the wide-outpouring <sup>8</sup>of the light. <sup>13</sup>You  
are <sup>12</sup>beautiful <sup>10</sup>like [iva] swift horses [atyāḥ] and <sup>11</sup>born perfect, — <sup>14</sup>like [iva] strong men  
[maryāḥ] <sup>16</sup>you awake in your knowledge <sup>15</sup>to the glory [<sup>17</sup>O Gods]. [14/294]

को वो महान्ति महतामुदश्रवत्कस्काव्या मरुतः को ह पौंस्या ।

यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुविताय दावने ॥ 05.059.04 ॥

कः<sup>1</sup> । वः<sup>2</sup> । महान्ति<sup>3</sup> । महताम्<sup>4</sup> । उत्<sup>5</sup> । अश्रवत्<sup>6</sup> । कः<sup>7</sup> । काव्या<sup>8</sup> । मरुतः<sup>9</sup> । कः<sup>10</sup> । ह<sup>11</sup> । पौंस्या<sup>12</sup> ।  
यूयम्<sup>13</sup> । ह<sup>14</sup> । भूमिम्<sup>15</sup> । किरणम्<sup>16</sup> । न<sup>17</sup> । रेजथ<sup>18</sup> । प्र<sup>19</sup> । यत्<sup>20</sup> । भरध्वे<sup>21</sup> । सुविताय<sup>22</sup> । दावने<sup>23</sup> ॥

kaḥ । vaḥ । mahānti । mahatām । ut । aśnavat । kaḥ । kāvyā । marutaḥ । kaḥ । ha । paum̐syā ।  
yūyam । ha । bhūmim । kiraṇam । na । rejatha । pra । yat । bharadhve । suvitāya । dāvane ॥

<sup>1</sup>Who <sup>6</sup>has tasted <sup>3</sup>all the great things <sup>2</sup>of your <sup>4</sup>greatness, <sup>7</sup>who <sup>2</sup>your <sup>8</sup>revelations of wisdom,  
<sup>9</sup>O Thought-powers? <sup>10</sup>who <sup>12</sup>the virilities of your strength? <sup>13</sup>You <sup>18a</sup>make <sup>15</sup>our earth <sup>18b</sup>to  
vibrate <sup>17</sup>like <sup>16</sup>a ray of the Light <sup>20</sup>when <sup>21</sup>you bear her <sup>19</sup>forward, <sup>23</sup>for the giving <sup>22</sup>of the  
bliss. [14/294]

<sup>6</sup> has reached (2.27.11) <sup>5</sup> upto;

<sup>18</sup> make to quiver (10.6.5) or tremble (1.80.4)

अश्वा इवेदरुषासः संबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।

मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥ 05.059.05 ॥

अश्वाःऽइव<sup>1</sup> । इत्<sup>2</sup> । अरुषासः<sup>3</sup> । सऽबन्धवः<sup>4</sup> । शूराःऽइव<sup>5</sup> । प्रऽयुधः<sup>6</sup> । प्र<sup>7</sup> । उत्<sup>8</sup> । युयुधुः<sup>9</sup> ।  
मर्याःऽइव<sup>10</sup> । सुऽवृधः<sup>11</sup> । ववृधुः<sup>12</sup> । नरः<sup>13</sup> । सूर्यस्य<sup>14</sup> । चक्षुः<sup>15</sup> । प्र<sup>16</sup> । मिनन्ति<sup>17</sup> । वृष्टिभिः<sup>18</sup> ॥

aśvāḥ-iva । it । aruṣāsaḥ । sa-bandhavaḥ । śūrāḥ-iva । pra-yudhaḥ । pra । uta । yuyudhuḥ ।  
maryāḥ-iva । su-vṛdhaḥ । vavṛdhuḥ । naraḥ । sūryasya । cakṣuḥ । pra । minanti । vṛṣṭi-bhiḥ ॥

<sup>1a</sup>They are as if [iva] <sup>3</sup>shining <sup>1b</sup>horses of swiftresses [aśvāḥ], <sup>4</sup>brothers each unto the other,  
<sup>5</sup>they are like [iva] heroes [śūrāḥ] <sup>6</sup>that fight [yudhaḥ] in the forefront [pra] <sup>8</sup>and <sup>9</sup>they war <sup>7</sup>in  
our vanguard; <sup>12</sup>they grow <sup>10</sup>like [iva] strong men [maryāḥ] <sup>11</sup>in their utter [su] increase  
[vṛdhaḥ], <sup>17</sup>they limit and measure <sup>16</sup>out <sup>15</sup>the vision <sup>14</sup>of the Sun of Truth <sup>18</sup>by their  
diffusions. [14/294]

ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः ।

सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥ 05.059.06 ॥

ते<sup>1</sup> । अज्येष्ठाः<sup>2</sup> । अकनिष्ठासः<sup>3</sup> । उत्<sup>4</sup> । अमध्यमासः<sup>5</sup> । महसा<sup>6</sup> । वि<sup>7</sup> । ववृधुः<sup>8</sup> ।  
सुऽजातासः<sup>9</sup> । जनुषा<sup>10</sup> । पृश्निमातरः<sup>11</sup> । दिवः<sup>12</sup> । मर्याः<sup>13</sup> । आ<sup>14</sup> । नः<sup>15</sup> । अच्छ<sup>16</sup> । जिगातन<sup>17</sup> ॥

te । ajyeṣṭhāḥ । akaniṣṭhāsaḥ । ut-bhidaḥ । amadhyamāsaḥ । mahasā । vi । vavṛdhuḥ ।  
su-jātāsaḥ । januṣā । pṛṣṇi-mātarāḥ । divaḥ । maryāḥ । ā । naḥ । accha । jigātana ॥

<sup>2</sup>None of them is greatest or <sup>3</sup>[none] least or <sup>5</sup>[none] middle, <sup>4</sup>they have broken out into birth  
and <sup>7,8</sup>grown <sup>6</sup>by their own vastness; <sup>10</sup>from their birth <sup>9</sup>they are perfect in their being; <sup>14,17</sup>as

such come <sup>16</sup>to <sup>15</sup>us, <sup>11</sup>O ye sons of the many-hued [pr̥śni] mother [mātarah], <sup>13</sup>O ye strong ones <sup>12</sup>of heaven. [14/295]

वयो न ये श्रेणीः पप्त्रोजसांतां दिवो बृहतः सानुनस्परि ।

अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूरचुच्यवुः ॥ 05.059.07 ॥

वयः<sup>1</sup> । न<sup>2</sup> । ये<sup>3</sup> । श्रेणीः<sup>4</sup> । पप्त्रुः<sup>5</sup> । ओजसा<sup>6</sup> । अन्तान्<sup>7</sup> । दिवः<sup>8</sup> । बृहतः<sup>9</sup> । सानुनः<sup>10</sup> । परि<sup>11</sup> ।

अश्वासः<sup>12</sup> । एषाम्<sup>13</sup> । उभये<sup>14</sup> । यथा<sup>15</sup> । विदुः<sup>16</sup> । प्र<sup>17</sup> । पर्वतस्य<sup>18</sup> । नभनून्<sup>19</sup> । अचुच्यवुः<sup>20</sup> ॥

vayah | na | ye | śreṇīḥ | paptuḥ | ojasā | antān | divaḥ | br̥hataḥ | sānunaḥ | pari |  
aśvāsaḥ | eṣām | ubhaye | yathā | viduḥ | pra | parvatasya | nabhanūn | acucyavuḥ ॥

<sup>2</sup>Like <sup>1</sup>birds <sup>4</sup>in their series <sup>3</sup>they <sup>5</sup>go flying <sup>6</sup>in their strength <sup>7</sup>to the ends <sup>8</sup>of heaven and <sup>11</sup>over all <sup>10</sup>the high level <sup>9</sup>of the Vastness; <sup>13</sup>their <sup>12</sup>galloping swiftesses <sup>17,20</sup>move away <sup>19</sup>the clouds that envelop <sup>18</sup>the hill <sup>15</sup>wherever and however <sup>14</sup>gods and men <sup>16</sup>agree in their knowledge. [14/295]

<sup>20</sup>disperse <sup>19</sup>the mist (1.71.10)

मिमातु द्यौरदितिर्वीतये नः सं दानुचित्रा उषसो यतन्तां ।

आचुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गृणानाः ॥ 05.059.08 ॥

मिमातु<sup>1</sup> । द्यौः<sup>2</sup> । अदितिः<sup>3</sup> । वीतये<sup>4</sup> । नः<sup>5</sup> । सम्<sup>6</sup> । दानुचित्राः<sup>7</sup> । उषसः<sup>8</sup> । यतन्ताम्<sup>9</sup> ।

आ<sup>10</sup> । अचुच्यवुः<sup>11</sup> । दिव्यम्<sup>12</sup> । कोशम्<sup>13</sup> । एते<sup>14</sup> । ऋषे<sup>15</sup> । रुद्रस्य<sup>16</sup> । मरुतः<sup>17</sup> । गृणानाः<sup>18</sup> ॥

mimātu | dyauḥ | aditiḥ | vītaye | naḥ | sam | dānu-citrāḥ | uṣasaḥ | yatantām |  
ā | acucyavuḥ | divyam | kośam | ete | ṛṣe | rudrasya | marutaḥ | gr̥ṇānāḥ ॥

<sup>1a</sup>Let <sup>2</sup>the heaven <sup>3</sup>of the undivided Infinite <sup>1b</sup>shape <sup>5</sup>our <sup>4</sup>birth and <sup>8</sup>the Dawns <sup>7</sup>richly various [citrāḥ] with the divided life [dānu] <sup>6,9</sup>labour over it; <sup>18</sup>for to the word that declared them <sup>14</sup>these <sup>17</sup>Thought-powers <sup>16</sup>of the Violent One <sup>11</sup>have poured out <sup>13</sup>the treasury <sup>12</sup>of heaven <sup>10</sup>on <sup>15</sup>the finder of knowledge. [14/295]

## SUKTA 60

ईळे अग्निं स्ववसं नमोभिरिह प्रसक्तो वि चयत्कृतं नः ।

रथैरिव प्र भरे वाजयद्धिः प्रदक्षिणिन्मरुतां स्तोममृध्यां ॥ 05.060.01 ॥

ईळे<sup>1</sup> । अग्निम्<sup>2</sup> । सुऽअवसम्<sup>3</sup> । नमःऽभिः<sup>4</sup> । इह<sup>5</sup> । प्रऽसक्तः<sup>6</sup> । वि<sup>7</sup> । चयत्<sup>8</sup> । कृतम्<sup>9</sup> । नः<sup>10</sup> ।  
रथैःऽइव<sup>11</sup> । प्र<sup>12</sup> । भरे<sup>13</sup> । वाजयत्ऽभिः<sup>14</sup> । प्रऽदक्षिणित्<sup>15</sup> । मरुताम्<sup>16</sup> । स्तोमम्<sup>17</sup> । ऋध्याम्<sup>18</sup> ॥

īle | agnim | su-avasam | namaḥ-bhiḥ | iha | pra-sattaḥ | vi | cayat | kṛtam | naḥ |  
rathaiḥ-iva | pra | bhare | vājayat-bhiḥ | pra-dakṣiṇit | marutām | stomam | ṛdhyām ॥

<sup>1</sup>I adore <sup>4</sup>with obeisance of submission <sup>2</sup>the Flame <sup>3</sup>that shall perfectly foster us; <sup>5</sup>here <sup>6</sup>let him advance and <sup>7,8</sup>be the discerning judge <sup>10</sup>of our <sup>9</sup>action; <sup>12,13</sup>I bring it to him <sup>11</sup>as if with chariots <sup>14</sup>speeding towards the plenitude and <sup>15</sup>from the right hand of knowledge <sup>18</sup>I would enrich <sup>17</sup>my affirmation <sup>16</sup>of the Thought-gods. [14/295]

<sup>6</sup> seated [sattaḥ - 6.9.4] in front [pra - 5.10.1];

<sup>14</sup> seeking plenitude (2.8.1, 5.10.5)

<sup>15</sup> turning round it (3.19.2, 4.6.3), respectfully circumambulating [JB]

आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।

वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥ 05.060.02 ॥

आ<sup>1</sup> । ये<sup>2</sup> । तस्थुः<sup>3</sup> । पृषतीषु<sup>4</sup> । श्रुतासु<sup>5</sup> । सुखेषु<sup>6</sup> । रुद्राः<sup>7</sup> । मरुतः<sup>8</sup> । रथेषु<sup>9</sup> ।  
वना<sup>10</sup> । चित्<sup>11</sup> । उग्राः<sup>12</sup> । जिहते<sup>13</sup> । नि<sup>14</sup> । वः<sup>15</sup> । भिया<sup>16</sup> । पृथिवी<sup>17</sup> । चित्<sup>18</sup> । रेजते<sup>19</sup> । पर्वतः<sup>20</sup> । चित्<sup>21</sup> ॥

ā | ye | tasthuḥ | pṛṣṭāṣu | śrutāsu | su-kheṣu | rudrāḥ | marutaḥ | ratheṣu |  
vanā | cit | ugrāḥ | jihate | ni | vaḥ | bhiyā | pṛthivī | cit | rejate | parvataḥ | cit ॥

<sup>2</sup>Ye who <sup>1,3</sup>ascend, <sup>8</sup>O Thought-powers, <sup>7</sup>O violent ones, <sup>9</sup>your chariots <sup>6</sup>of ease and <sup>4</sup>your dappled deer <sup>5</sup>to whose footsteps we listen, <sup>16</sup>in fear <sup>15</sup>of you, <sup>12</sup>O fierce strengths, <sup>10</sup>our earth's pleasant growths <sup>14,13</sup>start away from their roots, <sup>17</sup>our earth <sup>18</sup>herself <sup>19</sup>trembles and vibrates and <sup>21</sup>even <sup>20</sup>her mountain. [14/295]

पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः ।

यत्क्रीळथ मरुत ऋष्टिमंत आप इव सध्र्यञ्चो धवध्वे ॥ 05.060.03 ॥

पर्वतः<sup>1</sup> । चित्<sup>2</sup> । महि<sup>3</sup> । वृद्धः<sup>4</sup> । बिभाय<sup>5</sup> । दिवः<sup>6</sup> । चित्<sup>7</sup> । सानु<sup>8</sup> । रेजत<sup>9</sup> । स्वने<sup>10</sup> । वः<sup>11</sup> ।  
यत्<sup>12</sup> । क्रीळथ<sup>13</sup> । मरुतः<sup>14</sup> । ऋष्टिऽमन्तः<sup>15</sup> । आपःऽइव<sup>16</sup> । सध्र्यञ्चः<sup>17</sup> । धवध्वे<sup>18</sup> ॥

parvataḥ | cit | mahi | vṛddhaḥ | bibhāya | divaḥ | cit | sānu | rejata | svane | vaḥ |  
yat | krīḷatha | marutaḥ | ṛṣṭi-mantaḥ | āpaḥ-iva | sadhryañcaḥ | dhavadhve ॥

<sup>2</sup>The very <sup>1</sup>hill <sup>4</sup>that had grown <sup>3</sup>into largeness <sup>5</sup>was alarmed and <sup>8</sup>its high level <sup>6</sup>of heaven <sup>9</sup>shook <sup>10a</sup>at <sup>11</sup>your <sup>10b</sup>cry. <sup>12</sup>When <sup>13</sup>you play, <sup>14</sup>O Thought-powers, <sup>15</sup>with your searching lances, <sup>16a</sup>like [iva] <sup>17</sup>uninterrupted <sup>16b</sup>waters [āpaḥ] <sup>18</sup>you come running. [14/295]

<sup>17</sup> linked (joined) together (4.4.12)

वरा इवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।

श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥ 05.060.04 ॥

वराः<sup>1</sup> । इत्<sup>2</sup> । रैवतासः<sup>3</sup> । हिरण्यैः<sup>4</sup> । अभि<sup>5</sup> । स्वधाभिः<sup>6</sup> । तन्वः<sup>7</sup> । पिपिश्रे<sup>8</sup> ।

श्रिये<sup>9</sup> । श्रेयांसः<sup>10</sup> । तवसः<sup>11</sup> । रथेषु<sup>12</sup> । सत्रा<sup>13</sup> । महांसि<sup>14</sup> । चक्रिरे<sup>15</sup> । तनूषु<sup>16</sup> ॥

varāḥ-iva | it | raivatāsaḥ | hiraṇyaiḥ | abhi | svadhābhiḥ | tanvaḥ | pipiśre | śriye | śreyāṃsaḥ | tavaṣaḥ | ratheṣu | satrā | mahāṃsi | cakrire | tanūṣu ॥

<sup>1a</sup>Like [iva] <sup>3</sup>rich <sup>1b</sup>bridegrooms [varāḥ] <sup>5,8a</sup>they have tricked out <sup>7</sup>their bodies <sup>8b</sup>with shapes <sup>4</sup>of golden light, <sup>6</sup>even with forms of their natural being; <sup>10</sup>glorious <sup>9</sup>they seek glory, <sup>11</sup>they are strong <sup>12</sup>in their chariots, <sup>13</sup>always <sup>15</sup>they create <sup>14</sup>greatnesses <sup>16</sup>in their members. [14/295]

[Alt] <sup>8a</sup>have formed (1.68.5) <sup>5</sup>upon (4.4.9) <sup>7</sup>their bodies, <sup>6</sup>by self-laws (3.26.8), <sup>8b</sup>shapes <sup>4</sup>of golden light;

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।

युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥ 05.060.05 ॥

अज्येष्ठासः<sup>1</sup> । अकनिष्ठासः<sup>2</sup> । एते<sup>3</sup> । सम्<sup>4</sup> । भ्रातरः<sup>5</sup> । वावृधुः<sup>6</sup> । सौभगाय<sup>7</sup> ।

युवा<sup>8</sup> । पिता<sup>9</sup> । सुऽअपाः<sup>10</sup> । रुद्रः<sup>11</sup> । एषाम्<sup>12</sup> । सुऽदुघा<sup>13</sup> । पृश्निः<sup>14</sup> । सुऽदिना<sup>15</sup> । मरुद्भ्यः<sup>16</sup> ॥

ajyeṣṭhāsaḥ | akaniṣṭhāsaḥ | ete | sam | bhrātaraḥ | vavṛdhuḥ | saubhagāya | yuvā | pitā | su-apāḥ | rudraḥ | eṣām | su-dughā | pṛśniḥ | su-dinā | marut-bhyaḥ ॥

<sup>2</sup>None of these is least <sup>1</sup>or [none] greatest, <sup>5</sup>brothers <sup>3</sup>they <sup>6</sup>have grown <sup>4</sup>together <sup>7</sup>towards a blissful opulence; <sup>8</sup>a youth and <sup>10</sup>a good [su] worker [apāḥ] <sup>11</sup>is the Violent One <sup>12</sup>their <sup>9</sup>father; <sup>13</sup>their mother is as a cow that is a good [su] milker [dughā] and <sup>14</sup>she is many-hued and <sup>15</sup>bright in her days. [14/295-6]

[Alt] <sup>15</sup>bright [su] are the days [dinā] <sup>16</sup>for Maruts.

यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।

अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥ 05.060.06 ॥

यत्<sup>1</sup> । उत्तमे<sup>2</sup> । मरुतः<sup>3</sup> । मध्यमे<sup>4</sup> । वा<sup>5</sup> । यत्<sup>6</sup> । वा<sup>7</sup> । अवमे<sup>8</sup> । सुभगासः<sup>9</sup> । दिवि<sup>10</sup> । स्थ<sup>11</sup> ।

अतः<sup>12</sup> । नः<sup>13</sup> । रुद्राः<sup>14</sup> । उत<sup>15</sup> । वा<sup>16</sup> । नु<sup>17</sup> । अस्य<sup>18</sup> । अग्ने<sup>19</sup> । वित्तात्<sup>20</sup> । हविषः<sup>21</sup> । यत्<sup>22</sup> । यजाम<sup>23</sup> ॥

yat | ut-tame | marutaḥ | madhyame | vā | yat | vā | avame | su-bhagāsaḥ | divi | stha | ataḥ | naḥ | rudrāḥ | uta | vā | nu | asya | agne | vittāt | haviṣaḥ | yat | yajāma ॥

<sup>1</sup>Whether, <sup>3</sup>O Thought-powers, <sup>11</sup>you stand <sup>9</sup>fulfilled in joy <sup>2</sup>in the highest <sup>5</sup>or <sup>4</sup>in the middle <sup>7</sup>or <sup>8</sup>in the lowest <sup>10</sup>heaven, <sup>12</sup>thence <sup>13</sup>to us, <sup>14</sup>O violent ones. <sup>15</sup>And thou too [<sup>17</sup>now - 2.4.8], <sup>19</sup>O Flame of Will, <sup>18</sup>with these <sup>20</sup>take knowledge <sup>21</sup>of the oblation <sup>22</sup>that <sup>23</sup>we give to you as your sacrifice. [14/296]

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि णुभिः ।

ते मंदसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥ 05.060.07 ॥

अग्निः<sup>1</sup> । च<sup>2</sup> । यत्<sup>3</sup> । मरुतः<sup>4</sup> । विश्वऽवेदसः<sup>5</sup> । दिवः<sup>6</sup> । वहध्वे<sup>7</sup> । उत्तरात्<sup>8</sup> । अधि<sup>9</sup> । स्नुऽभिः<sup>10</sup> ।  
ते<sup>11</sup> । मन्दसानाः<sup>12</sup> । धुनयः<sup>13</sup> । रिशादसः<sup>14</sup> । वामम्<sup>15</sup> । धत्त<sup>16</sup> । यजमानाय<sup>17</sup> । सुन्वते<sup>18</sup> ॥

agniḥ | ca | yat | marutaḥ | viśva-vedasaḥ | divaḥ | vahadhve | ut-tarāt | adhi | snu-bhiḥ |  
te | mandasānāḥ | dhunayaḥ | riśādasah | vāmam | dhatta | yajamānāya | sunvate ॥

<sup>3</sup>When <sup>1</sup>the Will <sup>2</sup>and <sup>4</sup>you, O Thought-powers <sup>5</sup>omniscient, <sup>7</sup>you come driving <sup>8</sup>from the  
higher <sup>6</sup>heaven <sup>9</sup>over <sup>10</sup>the levels of the hill of our being, <sup>13</sup>then in your rushing motion  
<sup>12</sup>drunken with rapture <sup>14</sup>destroying the powers that do us hurt <sup>16</sup>establish <sup>15</sup>desirable bliss  
<sup>17</sup>for the sacrificer <sup>18</sup>who presses the wine. [14/296]

अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मंदसानो गणश्रिभिः ।

पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥ 05.060.08 ॥

अग्ने<sup>1</sup> । मरुत्भिः<sup>2</sup> । शुभयत्भिः<sup>3</sup> । ऋक्वभिः<sup>4</sup> । सोमम्<sup>5</sup> । पिब<sup>6</sup> । मन्दसानः<sup>7</sup> । गणश्रिभिः<sup>8</sup> ।  
पावकेभिः<sup>9</sup> । विश्वम्इन्वेभिः<sup>10</sup> । आयुभिः<sup>11</sup> । वैश्वानर<sup>12</sup> । प्रदिवा<sup>13</sup> । केतुना<sup>14</sup> । सजूः<sup>15</sup> ॥

agne | marut-bhiḥ | śubhayat-bhiḥ | ṛkva-bhiḥ | somam | piba | mandasānāḥ | gaṇaśri-bhiḥ |  
pāvakebhiḥ | viśvam-invebhiḥ | āyu-bhiḥ | vaiśvānara | pra-divā | ketunā | sa-jūḥ ॥

<sup>1</sup>O Will, <sup>6</sup>drink <sup>5</sup>of the wine of delight and <sup>7</sup>grow exultant; <sup>2</sup>with the Thought-Powers  
<sup>8</sup>glorious in their hosts <sup>4</sup>that speak the word of light and <sup>3</sup>give the touch of bliss, <sup>11</sup>beings  
<sup>10</sup>all-pervading <sup>9</sup>who purify us, <sup>6</sup>drink, <sup>12</sup>O universal Force of all, <sup>15</sup>one with them [sa] in  
impulsion of speed [jūḥ] <sup>14a</sup>by thy <sup>13</sup>heavenly-shining <sup>14b</sup>vision. [14/296]

[Alt] <sup>14</sup>with the light of intuition (5.7.4) <sup>13</sup>from the higher heaven or from the old or the ancient (5.8.7)

<sup>15</sup>one with them [sa] in an hastening impulsion [jūḥ - 1.140.4]

## SUKTA 61

के ष्ठा नरः श्रेष्ठतमा य एकएक आयय ।

परमस्याः परावतः ॥ 05.061.01 ॥

के<sup>1</sup> । स्थ<sup>2</sup> । नरः<sup>3</sup> । श्रेष्ठतमाः<sup>4</sup> । ये<sup>5</sup> । एकःऽएकः<sup>6</sup> । आऽयय<sup>7</sup> ।

परमस्याः<sup>8</sup> । पराऽवतः<sup>9</sup> ॥

ke | stha | naraḥ | śreṣṭha-tamāḥ | ye | ekaḥ-ekaḥ | ā-yaya |  
paramasyāḥ | parā-vataḥ ॥

<sup>1</sup>Who <sup>2</sup>are ye, <sup>3</sup>O Powers <sup>4</sup>supreme in your glory, <sup>5</sup>you who <sup>7</sup>come to us <sup>6</sup>one by one <sup>8</sup>from  
the highest <sup>9</sup>supreme? [14/296]

क्व वोऽश्वाः क्वाभीशवः कथं शेक कथा यय ।

पृष्ठे सदो नसोर्यमः ॥ 05.061.02 ॥

क्व<sup>1</sup> । वः<sup>2</sup> । अश्वाः<sup>3</sup> । क्व<sup>4</sup> । अभीशवः<sup>5</sup> । कथम्<sup>6</sup> । शेक<sup>7</sup> । कथा<sup>8</sup> । यय<sup>9</sup> ।

पृष्ठे<sup>10</sup> । सदः<sup>11</sup> । नसोः<sup>12</sup> । यमः<sup>13</sup> ॥

kva | vaḥ | aśvāḥ | kva | abhīśavaḥ | katham | śeka | kathā | yaya |  
pṛṣṭhe | sadaḥ | nasoḥ | yamaḥ ॥

<sup>1</sup>Whence had you <sup>2</sup>your <sup>3</sup>horses? <sup>4</sup>whence <sup>2</sup>your <sup>5</sup>reins? <sup>6</sup>how had you <sup>2</sup>your <sup>7</sup>puissance? <sup>8</sup>what  
is the manner of <sup>2</sup>your <sup>9</sup>movement? <sup>11</sup>Their seat is <sup>10</sup>on the back of Life, <sup>13</sup>their rein of control  
is <sup>12</sup>in its nostrils. [14/296]

जघने चोद एषां वि सक्थानि नरो यमुः ।

पुत्रकृथे न जनयः ॥ 05.061.03 ॥

जघने<sup>1</sup> । चोदः<sup>2</sup> । एषाम्<sup>3</sup> । वि<sup>4</sup> । सक्थानि<sup>5</sup> । नरः<sup>6</sup> । यमुः<sup>7</sup> ।

पुत्रकृथे<sup>8</sup> । न<sup>9</sup> । जनयः<sup>10</sup> ॥

jaghane | codaḥ | eṣām | vi | sakthāni | naraḥ | yamuḥ |  
putra-kṛthe | na | janayaḥ ॥

<sup>2</sup>The whip of their urging <sup>1</sup>falls on its loins; <sup>6</sup>these powers <sup>4,7</sup>labour it <sup>5</sup>with their thighs  
<sup>9</sup>as if <sup>10</sup>women <sup>8</sup>in the creation [kṛthe] of a child [putra]. [14/296]

<sup>4,7</sup>control (8.11.7) <sup>3</sup>these (horses)

परा वीरास एतन मर्यासो भद्रजानयः ।

अग्नितपो यथासथ ॥ 05.061.04 ॥

परा<sup>1</sup> । वीरासः<sup>2</sup> । इतन<sup>3</sup> । मर्यासः<sup>4</sup> । भद्रजानयः<sup>5</sup> ।

अग्निऽतपः<sup>6</sup> । यथा<sup>7</sup> । असथ<sup>8</sup> ॥



parā | vīrāsaḥ | itana | maryāsaḥ | bhadra-jānayaḥ |  
agni-tapaḥ | yathā | asatha ||

<sup>3</sup>So come <sup>1</sup>over to me, <sup>2</sup>O ye strong <sup>4</sup>Males <sup>5</sup>with your happy [bhadra] consort [jānayaḥ],  
<sup>7</sup>that <sup>8</sup>ye may dwell <sup>6</sup>full of the heat [tapaḥ] of the Flame [agni]. [14/296]

सनत्साश्व्यं पशुमुत गव्यं शतावयं ।

श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥ 05.061.05 ॥

सनत्<sup>1</sup> । सा<sup>2</sup> । अश्व्यम्<sup>3</sup> । पशुम्<sup>4</sup> । उत<sup>5</sup> । गव्यम्<sup>6</sup> । शतऽअवयम्<sup>7</sup> ।

श्यावाश्वस्तुताय<sup>8</sup> । या<sup>9</sup> । दोः<sup>10</sup> । वीराय<sup>11</sup> । उपऽबर्बृहत्<sup>12</sup> ॥

sanat | sā | aśvyam | paśum | uta | gavyam | śata-avayam |  
śyāvāśva-stutāya | yā | doḥ | vīrāya | upa-barbṛhat ||

<sup>9</sup>She who <sup>12</sup>extends <sup>10</sup>her arms <sup>11</sup>to the hero <sup>8</sup>when affirmed [stutāya] by the seer of the  
ruddy-dark life-powers [śyāvāśva], <sup>1a</sup>let <sup>2</sup>her <sup>1b</sup>conquer for me <sup>3</sup>the herd of the horses of  
swiftness <sup>5</sup>and <sup>6</sup>the herd of the shining cows and <sup>7</sup>the flock of a hundred. [14/296]

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी ।

अदेवत्रादराधसः ॥ 05.061.06 ॥

उत<sup>1</sup> । त्वा<sup>2</sup> । स्त्री<sup>3</sup> । शशीयसी<sup>4</sup> । पुंसः<sup>5</sup> । भवति<sup>6</sup> । वस्यसी<sup>7</sup> ।

अदेवऽत्रात्<sup>8</sup> । अराधसः<sup>9</sup> ॥

uta | tvā | strī | śaśīyasī | puṁsaḥ | bhavati | vasyasī |  
adeva-trāt | arādhasaḥ ||

<sup>3</sup>Woman <sup>6</sup>is she, <sup>4</sup>greater in bliss and <sup>7</sup>[greater in] substance than <sup>5</sup>the male <sup>8</sup>who dwells not  
in the gods and <sup>9</sup>has not the riches. [14/297]

वि या जानाति जसुरि वि तृष्यन्तं वि कामिनं ।

देवत्रा कृणुते मनः ॥ 05.061.07 ॥

वि<sup>1</sup> या<sup>2</sup> जानाति<sup>3</sup> जसुरिम्<sup>4</sup> वि<sup>5</sup> तृष्यन्तम्<sup>6</sup> वि<sup>7</sup> कामिनम्<sup>8</sup> ।

देवऽत्रा<sup>9</sup> कृणुते<sup>10</sup> मनः<sup>11</sup> ॥

vi | yā | jānāti | jasurim | vi | tṛṣyantam | vi | kāmīnam |  
deva-trā | kṛṇute | manah ||

<sup>2</sup>She <sup>1,3</sup>knows <sup>4</sup>the sufferer and <sup>6</sup>the thirsty and <sup>8</sup>the soul afflicted with its desire and <sup>10</sup>she  
forms <sup>11</sup>the mind <sup>9</sup>in the godhead. [14/297]

<sup>2</sup>The Woman, the Divine is with them <sup>1</sup>who shall put away from us <sup>4</sup>hurt and <sup>6</sup>thirst and  
<sup>8</sup>desire and <sup>10</sup>refashion <sup>11</sup>man's mind <sup>9</sup>in the form of the godhead. [15/564]

उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः ।

स वैरदेय इत्समः ॥ 05.061.08 ॥

उत<sup>1</sup> । घ<sup>2</sup> । नेमः<sup>3</sup> । अस्तुतः<sup>4</sup> । पुमान्<sup>5</sup> । इति<sup>6</sup> । ब्रुवे<sup>7</sup> । पणिः<sup>8</sup> ।

सः<sup>9</sup> । वैरदेये<sup>10</sup> । इत्<sup>11</sup> । समः<sup>12</sup> ॥

uta | gha | nemah | astutah | pumān | iti | bruve | paṇih |  
sah | vaira-deye | it | samah ॥

<sup>1,2</sup>Because that <sup>5</sup>Male is but <sup>3</sup>half in his being and <sup>4</sup>unaffirmed by the word, <sup>7</sup>therefore he is called <sup>8</sup>the Miser of life; <sup>11</sup>only <sup>10</sup>by the giving [deye] of her energy [vaira] <sup>9</sup>shall he become <sup>12</sup>whole. [14/297]

#### [Notes]

Finally we come to know what ‘She’ means here in his hymn. She is the Consciousness in the form of the Word, which is creating out of the unilluminated half-developed being, the miser and the selfish man the whole being.

She is the Consciousness, Cit, and He is the Being, Sat, fallen into inconscient state, which means without Cit. Now She comes to redeem His unconscious life here into His Whole Being, to make Him conscious of Himself.

The lack of Consciousness or light of Knowledge makes Him a miser, living only for his own survival. But with the light of Consciousness He can again see Himself in All and All in Himself (IśUp). But for this he has to give her energy and not to keep it for himself. Giving as such implies the higher vision of things, for if the energy is consciously made to flow and there is an enjoyment in this movement, it automatically activates the holistic consciousness of things (see RV 5.61.11). This is the meaning of the sacrifice as dāna, expanding through the energy of Nature.

[<http://universityofhumanunity.org/biblios/v.61.pdf>]

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनि ।

वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ॥ 05.061.09 ॥

उत<sup>1</sup> । मे<sup>2</sup> । अरपत्<sup>3</sup> । युवतिः<sup>4</sup> । ममन्दुषी<sup>5</sup> । प्रति<sup>6</sup> । श्यावाय<sup>7</sup> । वर्तनिम्<sup>8</sup> ।

वि<sup>9</sup> । रोहिता<sup>10</sup> । पुरुमीळ्हाय<sup>11</sup> । येमतुः<sup>12</sup> । विप्राय<sup>13</sup> । दीर्घयशसे<sup>14</sup> ॥

uta | me | arapat | yuvatih | mamanduṣī | prati | śyāvāya | vartanim |  
vi | rohitā | puru-mīḷhāya | yematuḥ | viprāya | dīrgha-yaśase ॥

<sup>4</sup>Young <sup>1</sup>and <sup>5</sup>full of rapture <sup>3</sup>she shall cry aloud <sup>8</sup>his path <sup>6,7</sup>to the dusky soul; <sup>13</sup>for the illumined <sup>11</sup>who has attained to much riches and <sup>14</sup>to a far flung [dīrgha] splendour [yaśase] <sup>10</sup>two ruddy steeds <sup>9,12</sup>labour on the path. [14/297]

<sup>9,12</sup> control (8.11.7)

यो मे धेनूनां शतं वैददश्चिर्यथा ददत् ।

तरन्त इव मंहना ॥ 05.061.10 ॥

यः<sup>1</sup> । मे<sup>2</sup> । धेनूनाम्<sup>3</sup> । शतम्<sup>4</sup> । वैदत्<sup>5</sup>अश्विः<sup>5</sup> । यथा<sup>6</sup> । ददत्<sup>7</sup> ।

तरन्तः<sup>8</sup>इव<sup>8</sup> । मंहना<sup>9</sup> ॥

yaḥ | me | dhenūnām | śatam | vaidat-aśviḥ | yathā | dadat |

tarantaḥ-iva | maṁhanā ॥

And <sup>1</sup>he <sup>7</sup>shall give <sup>2</sup>me <sup>4</sup>a hundred <sup>3</sup>of the fostering herd, <sup>6</sup>even as <sup>5</sup>the son of him who finds [vaidat] the steed [aśviḥ], <sup>9</sup>yea he shall be in his largeness of bounty <sup>8</sup>even as [iva] this host of the Life-powers that travel to their goal [tarantaḥ]. [14/297]

<sup>5</sup> son of Vidashva, Purumilha

य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु ।

अत्र श्रवांसि दधिरे ॥ 05.061.11 ॥

ये<sup>1</sup> । ईम्<sup>2</sup> । वहन्ते<sup>3</sup> । आशुभिः<sup>4</sup> । पिबन्तः<sup>5</sup> । मदिरम्<sup>6</sup> मधु<sup>7</sup> ।

अत्र<sup>8</sup> । श्रवांसि<sup>9</sup> । दधिरे<sup>10</sup> ॥

ye | īm | vahante | āśu-bhiḥ | pibantaḥ | madiram | madhu |

atra | śravāṁsi | dadhire ॥

<sup>5</sup>For drinking <sup>6</sup>an intoxicating <sup>7</sup>sweetness <sup>1</sup>they <sup>3</sup>are borne on <sup>4</sup>by swift steeds and <sup>10</sup>they hold <sup>8</sup>here <sup>9</sup>the inspirations of knowledge. [14/297]

[Part]... <sup>5</sup>they shall drink <sup>7</sup>the sweet <sup>6</sup>wine of delight and <sup>10</sup>give us <sup>9</sup>the supreme inspirations. [15/564]

येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्व ।

दिवि रुक्म इवोपरि ॥ 05.061.12 ॥

येषाम्<sup>1</sup> । श्रिया<sup>2</sup> । अधि<sup>3</sup> । रोदसी<sup>4</sup> इति । विभ्राजन्ते<sup>5</sup> । रथेषु<sup>6</sup> । आ<sup>7</sup> ।

दिवि<sup>8</sup> । रुक्मः<sup>9</sup>इव<sup>9</sup> । उपरि<sup>10</sup> ॥

yeṣām | śriyā | adhi | rodasī iti | vi-bhrājante | ratheṣu | ā |

divi | rukmaḥ-iva | upari ॥

<sup>2a</sup>By <sup>1</sup>their <sup>2b</sup>glory <sup>5</sup>they blaze with light [<sup>7</sup>on <sup>6</sup>their chariots] <sup>3</sup>in <sup>4</sup>the two firmaments of our being and <sup>9</sup>they are as if a golden light <sup>10</sup>above <sup>8</sup>in our heavens. [14/297]

युवा स मारुतो गणस्त्वेषरथो अनेद्यः ।

शुभंयावाप्रतिष्कृतः ॥ 05.061.13 ॥

युवा<sup>1</sup> । सः<sup>2</sup> । मारुतः<sup>3</sup> । गणः<sup>4</sup> । त्वेषरथः<sup>5</sup> । अनेद्यः<sup>6</sup> ।

शुभम्<sup>7</sup>यावा<sup>7</sup> । अप्रतिष्कृतः<sup>8</sup> ॥

yuvā | saḥ | mārutaḥ | gaṇaḥ | tveṣa-rathaḥ | anedyah |  
śubham-yāvā | aprati-skutaḥ ॥

<sup>1</sup>Young is <sup>2</sup>that <sup>4</sup>host <sup>3</sup>of the Life-gods and <sup>5</sup>a blaze of light [tveṣa] are their chariots [rathaḥ];  
<sup>6</sup>they cannot be confined, <sup>8</sup>unwithheld <sup>7</sup>they travel [yāvā] to the bliss [śubham]. [14/297]

को वेद नूनमेषां यत्रा मदन्ति धूतयः ।

ऋतजाता अरेपसः ॥ 05.061.14 ॥

कः<sup>1</sup> । वेद<sup>2</sup> । नूनम्<sup>3</sup> । एषाम्<sup>4</sup> । यत्र<sup>5</sup> । मदन्ति<sup>6</sup> । धूतयः<sup>7</sup> ।

ऋतऽजाताः<sup>8</sup> । अरेपसः<sup>9</sup> ॥

kaḥ | veda | nūnam | eṣām | yatra | madanti | dhūtayaḥ |  
ṛta-jātāḥ | arepaśaḥ ॥

<sup>1</sup>Who <sup>2</sup>knoweth <sup>4</sup>of them <sup>5</sup>where <sup>3</sup>now <sup>7</sup>they speed and <sup>6</sup>rejoice <sup>8</sup>born [jātāḥ] in the Truth  
[ṛta], <sup>9</sup>free from all hurt of sin? [14/297]

यूयं मर्तं विपन्यवः प्रणेतार इत्था धिया ।

श्रोतारो यामहूतिषु ॥ 05.061.15 ॥

यूयम्<sup>1</sup> । मर्तम्<sup>2</sup> । विपन्यवः<sup>3</sup> । प्रऽनेतारः<sup>4</sup> । इत्था<sup>5</sup> । धिया<sup>6</sup> ।

श्रोतारः<sup>7</sup> । यामऽहूतिषु<sup>8</sup> ॥

yūyam | martam | vipanyavaḥ | pra-netāraḥ | itthā | dhiyā |  
śrotāraḥ | yāma-hūtiṣu ॥

<sup>1</sup>You, <sup>3</sup>O illumined powers, are <sup>4</sup>leaders <sup>2</sup>of the mortal <sup>5</sup>by right <sup>6</sup>thought and <sup>7</sup>you hear <sup>8</sup>him  
when he calls you [hūtiṣu] to the journey [yāma]. [14/297]

ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः ।

आ यज्ञियासो ववृत्तन ॥ 05.061.16 ॥

ते<sup>1</sup> । नः<sup>2</sup> । वसूनि<sup>3</sup> । काम्या<sup>4</sup> । पुरुऽचन्द्राः<sup>5</sup> । रिशादसः<sup>6</sup> ।

आ<sup>7</sup> । यज्ञियासः<sup>8</sup> । ववृत्तन<sup>9</sup> ॥

te | naḥ | vasūni | kām्यā | puru-candrāḥ | riśādasah |  
ā | yajñiyāśaḥ | vavṛttana ॥

<sup>1</sup>You, <sup>5</sup>with your many [puru] delights [candrāḥ], <sup>6</sup>destroy our hurters and <sup>9</sup>you turn  
<sup>7</sup>towards us, <sup>8</sup>O lords of sacrifice, <sup>4</sup>desirable <sup>3</sup>treasures. [14/297]

एतं मे स्तोममूर्त्ये दाभ्याय परा वह ।

गिरो देवि रथीरिव ॥ 05.061.17 ॥

एतम्<sup>1</sup> । मे<sup>2</sup> । स्तोमम्<sup>3</sup> । ऊर्म्ये<sup>4</sup> । दाभ्याय<sup>5</sup> । परा<sup>6</sup> । वह<sup>7</sup> ।

गिरः<sup>8</sup> । देवि<sup>9</sup> । रथीऽइव<sup>10</sup> ॥

etam | me | stomam | ūrmye | dārbhyāya | parā | vaha |  
giraḥ | devi | rathīḥ-iva ||

<sup>9</sup>O goddess, <sup>4</sup>wide-billowing Night, <sup>7</sup>bear <sup>2</sup>my <sup>3</sup>affirmation <sup>6</sup>over <sup>5</sup>to the son of the Render,  
<sup>7</sup>carry <sup>2</sup>my <sup>8</sup>words to him <sup>10</sup>like a charioteer. [14/297]

उत मे वोचतादिति सुतसोमे रथवीतौ ।  
न कामो अप वेति मे ॥ 05.061.18 ॥

उत<sup>1</sup> । मे<sup>2</sup> । वोचतात्<sup>3</sup> । इति<sup>4</sup> । सुतऽसोमे<sup>5</sup> । रथऽवीतौ<sup>6</sup> ।  
न<sup>7</sup> । कामः<sup>8</sup> । अप<sup>9</sup> । वेति<sup>10</sup> । मे<sup>11</sup> ॥

uta | me | vocatāt | iti | suta-some | ratha-vītau |  
na | kāmāḥ | apa | veti | me ||

<sup>1</sup>And <sup>3</sup>thou shalt say this <sup>2</sup>for me <sup>6</sup>to the Journeyer [vītau] in the Chariot [ratha] <sup>5</sup>who has  
pressed out [suta] the wine [some], <sup>4</sup>that <sup>11</sup>my <sup>8</sup>desire <sup>10</sup>passes <sup>7</sup>not <sup>9</sup>away from me. [14/297]

<sup>6</sup>Rathavīti [Name of Sacrificer]

एष क्षेति रथवीतिर्मघवा गोमतीरनु ।  
पर्वतेष्वपश्रितः ॥ 05.061.19 ॥

एषः<sup>1</sup> । क्षेति<sup>2</sup> । रथऽवीतिः<sup>3</sup> । मघऽवा<sup>4</sup> । गोऽमतीः<sup>5</sup> । अनु<sup>6</sup> ।  
पर्वतेषु<sup>7</sup> । अपऽश्रितः<sup>8</sup> ॥

eṣaḥ | kṣeti | ratha-vītiḥ | magha-vā | go-matīḥ | anu |  
parvateṣu | apa-śritaḥ ||

<sup>1</sup>Lo, the [this] <sup>3</sup>Journeyer in the Chariot <sup>4</sup>is a lord of the plenitudes, <sup>2</sup>he dwells <sup>6</sup>in the  
countries <sup>5</sup>where are the radiant herds; <sup>8</sup>his lodging is <sup>7</sup>upon the mountains. [14/298]

## SUKTA 73

यदद्य स्थः परावति यदर्वावत्यश्विना ।

यद्वा पुरु पुरुभुजा यदंतरिक्ष आ गतं ॥ 05.073.01 ॥

यत्<sup>1</sup> । अद्य<sup>2</sup> । स्थः<sup>3</sup> । पराऽवति<sup>4</sup> । यत्<sup>5</sup> । अर्वाऽवति<sup>6</sup> । अश्विना<sup>7</sup> ।

यत्<sup>8</sup> । वा<sup>9</sup> । पुरु<sup>10</sup> । पुरुभुजा<sup>11</sup> । यत्<sup>12</sup> । अन्तरिक्षे<sup>13</sup> । आ<sup>14</sup> । गतम्<sup>15</sup> ॥

yat | adya | sthaḥ | parā-vati | yat | arvā-vati | aśvinā |  
yat | vā | puru | puru-bhujā | yat | antarikṣe | ā | gatam ॥

<sup>1</sup>Whether [<sup>2</sup>today] <sup>3</sup>your station be <sup>4</sup>in the supreme world <sup>5</sup>or <sup>6</sup>in this of the descent,  
<sup>8,9</sup>whether <sup>10</sup>you range multitudinously <sup>11</sup>enjoying [bhujā] the world of the Multitude [puru]  
<sup>12</sup>or <sup>13</sup>in the mid-habitation,—<sup>14,15</sup>come to me, <sup>7</sup>O Riders on the Steed of Life. [14/298]

इह त्या पुरुभूतमा पुरु दंसांसि बिभ्रता ।

वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥ 05.073.02 ॥

इह<sup>1</sup> । त्या<sup>2</sup> । पुरुभूतमा<sup>3</sup> । पुरु<sup>4</sup> । दंसांसि<sup>5</sup> । बिभ्रता<sup>6</sup> ।

वरस्या<sup>7</sup> । यामि<sup>8</sup> । अध्रिगू<sup>9</sup> । हुवे<sup>10</sup> । तुविःऽतमा<sup>11</sup> । भुजे<sup>12</sup> ॥

iha | tyā | puru-bhūtamā | puru | daṁsāṁsi | bibhratā |  
varasyā | yāmi | adhri-gū | huve | tuviḥ-tamā | bhuje ॥

<sup>8</sup>I approach <sup>2</sup>the twins [Ashwins], <sup>7</sup>children of the highest <sup>9</sup>who are its rays [gū] in this hill of  
Matter [adhri = adri], and <sup>3</sup>they become in the multiplicity of its forms <sup>1</sup>here upon earth and  
<sup>6</sup>bear up <sup>4</sup>the manifoldness <sup>5</sup>of its works. <sup>10</sup>I call them to me <sup>12</sup>for world-enjoying <sup>11</sup>in their  
utter [tamā] multiplicity [tuviḥ]. [14/298]

<sup>9</sup>with the unseizable or uncontrollable [a-dhri] Rays [gū] (8.60.17, 3.21.4, 5.10.1)

ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः ।

पर्यन्या नाहुषा युगा म्हा रजांसि दीयथः ॥ 05.073.03 ॥

ईर्मा<sup>1</sup> । अन्यत्<sup>2</sup> । वपुषे<sup>3</sup> । वपुः<sup>4</sup> । चक्रम्<sup>5</sup> । रथस्य<sup>6</sup> । येमथुः<sup>7</sup> ।

परि<sup>8</sup> । अन्या<sup>9</sup> । नाहुषा<sup>10</sup> । युगा<sup>11</sup> । म्हा<sup>12</sup> । रजांसि<sup>13</sup> । दीयथः<sup>14</sup> ॥

īrmā | anyat | vapuṣe | vapuḥ | cakram | rathasya | yemathuḥ |  
pari | anyā | nāhuṣā | yugā | mahnā | rajāṁsi | dīyathaḥ ॥

<sup>2</sup>One <sup>1</sup>moving <sup>5</sup>wheel <sup>6</sup>of your chariot <sup>7</sup>ye keep in governed labour, <sup>4</sup>form <sup>3</sup>for that which  
takes form; <sup>9</sup>two others <sup>14</sup>ye set shining (or moving) <sup>12</sup>by your might <sup>8</sup>throughout <sup>13</sup>these  
kingdoms and <sup>11a</sup>these periods of <sup>10</sup>man's <sup>11b</sup>pilgrimage. [14/298]

[Alt] <sup>2</sup>One <sup>1</sup>moving <sup>5</sup>wheel <sup>6</sup>of your chariot <sup>7</sup>you have kept down by force (4.1.15), <sup>3</sup>to make  
for yourselves (1.64.4) <sup>4</sup>a body; <sup>9</sup>two others <sup>14</sup>ye rush onward (6.4.6) <sup>12</sup>by your might  
<sup>8</sup>throughout <sup>13</sup>these kingdoms and <sup>11</sup>throughout generations (10.140.6) <sup>10</sup>of men (7.6.5).

तदू षु वामेना कृतं विश्वा यद्वामनु ष्टवे ।

नाना जातावरेपसा समस्मे बंधुमेयथुः ॥ 05.073.04 ॥

तत्<sup>1</sup> । ऊं<sup>2</sup> इति । सु<sup>3</sup> । वाम्<sup>4</sup> । एना<sup>5</sup> । कृतम्<sup>6</sup> । विश्वा<sup>7</sup> । यत्<sup>8</sup> । वाम्<sup>9</sup> । अनु<sup>10</sup> । स्तवे<sup>11</sup> ।  
नाना<sup>12</sup> । जातौ<sup>13</sup> । अरेपसा<sup>14</sup> । सम्<sup>15</sup> । अस्मे<sup>16</sup> इति । बन्धुम्<sup>17</sup> । आ<sup>18</sup> । ईयथुः<sup>19</sup> ॥

tat | ūṃ iti | su | vām | enā | kṛtam | viśvā | yat | vām | anu | stave |  
nānā | jātau | arepasā | sam | asme iti | bandhum | ā | īyathuḥ ॥

<sup>3</sup>Well <sup>5</sup>by this that is here <sup>6a</sup>has <sup>1</sup>that <sup>6b</sup>been worked out <sup>4</sup>by you, <sup>7</sup>O ye universal Twain, and  
<sup>11</sup>I affirm it in me <sup>10</sup>according to <sup>9</sup>your making of it; <sup>13</sup>born <sup>12</sup>separately <sup>16</sup>in us, <sup>18,19</sup>you come  
<sup>15</sup>wholly <sup>17</sup>into union and brotherhood <sup>14</sup>without any hurt. [14/298]

[Alt] <sup>3</sup>Well <sup>5</sup>by this [wheel - preceding verse] that is here [in period of man's pilgrimage] <sup>6a</sup>has  
<sup>1</sup>that [form] <sup>6b</sup>been worked out [formed] <sup>4</sup>by you, <sup>7</sup>O ye universal Twain, and <sup>11</sup>I affirm it  
[that form] in me <sup>10</sup>according <sup>9</sup>to your making [formation] of it; <sup>13</sup>born <sup>12</sup>separately <sup>16</sup>in us [as  
twins], <sup>18,19</sup>you come <sup>15</sup>wholly <sup>17</sup>into union and brotherhood <sup>14</sup>without any hurt.

आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा ।

परि वामरुषा वयो घृणा वरन्त आतपः ॥ 05.073.05 ॥

आ<sup>1</sup> । यत्<sup>2</sup> । वाम्<sup>3</sup> । सूर्या<sup>4</sup> । रथम्<sup>5</sup> । तिष्ठत्<sup>6</sup> । रघुऽस्यदम्<sup>7</sup> । सदा<sup>8</sup> ।  
परि<sup>9</sup> । वाम्<sup>10</sup> । अरुषाः<sup>11</sup> । वयः<sup>12</sup> । घृणा<sup>13</sup> । वरन्ते<sup>14</sup> । आऽतपः<sup>15</sup> ॥

ā | yat | vām | sūryā | ratham | tiṣṭhat | raghu-syadam | sadā |  
pari | vām | aruṣāḥ | vayah | ghrṇā | varante | ā-tapaḥ ॥

<sup>2a</sup>For <sup>4</sup>the daughter of the Sun of Truth <sup>8</sup>ever <sup>1,6</sup>ascends <sup>3</sup>your <sup>7</sup>swift-running <sup>5</sup>car, <sup>2b</sup>therefore  
<sup>11</sup>red of action and <sup>15</sup>full of the heat of her force are <sup>12</sup>the winged powers <sup>10</sup>that draw [belong  
to] you and <sup>14</sup>they guard us from attack <sup>9</sup>on every side <sup>13</sup>by their burning clarity. [14/298]

युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा ।

घर्म यद्वामरेपसं नासत्यास्ना भुरण्यति ॥ 05.073.06 ॥

युवोः<sup>1</sup> । अत्रिः<sup>2</sup> । चिकेतति<sup>3</sup> । नरा<sup>4</sup> । सुम्नेन<sup>5</sup> । चेतसा<sup>6</sup> ।  
घर्मम्<sup>7</sup> । यत्<sup>8</sup> । वाम्<sup>9</sup> । अरेपसम्<sup>10</sup> । नासत्या<sup>11</sup> । आस्ना<sup>12</sup> । भुरण्यति<sup>13</sup> ॥

yuvoh | atriḥ | ciketati | narā | sumnena | cetasā |  
gharmam | yat | vām | arepasam | nāsatyā | āsnā | bhuraṇyati ॥

<sup>4</sup>O twin divine Souls, <sup>1</sup>by your <sup>5</sup>bliss <sup>2</sup>the Enjoyer of things <sup>3</sup>awakens to knowledge <sup>6</sup>in his  
conscious mind <sup>8</sup>when <sup>13</sup>he bears <sup>12</sup>in his mouth of enjoyment <sup>9</sup>your <sup>7</sup>burning clarity <sup>10</sup>that  
yet hurts not, <sup>11</sup>O ye leaders of man's pilgrimage. [14/298]

उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।

यद्वां दंसोभिरश्विनान्त्रिर्नराववर्तति ॥ 05.073.07 ॥

उग्रः<sup>1</sup> । वाम्<sup>2</sup> । ककुहः<sup>3</sup> । ययिः<sup>4</sup> । शृण्वे<sup>5</sup> । यामेषु<sup>6</sup> । सम्ऽतनिः<sup>7</sup> ।  
यत्<sup>8</sup> । वाम्<sup>9</sup> । दंसऽभिः<sup>10</sup> । अश्विना<sup>11</sup> । अत्रिः<sup>12</sup> । नरा<sup>13</sup> । आऽववर्तति<sup>14</sup> ॥

ugraḥ | vām | kakuhaḥ | yayiḥ | śṛṇve | yāmeṣu | sam-taniḥ |  
yat | vām | daṁsaḥ-bhiḥ | aśvinā | atriḥ | narā | ā-vavartati ॥

<sup>5</sup>Heard <sup>6</sup>in man's voyagings is <sup>3</sup>the clanging <sup>7</sup>voice <sup>4a</sup>of the Bird <sup>1</sup>of strength <sup>4b</sup>that leads <sup>2</sup>your <sup>4c</sup>movement <sup>8</sup>when <sup>12</sup>the Enjoyer of things <sup>14</sup>sets you moving towards his paths <sup>10</sup>by his works, <sup>13</sup>O strong Souls, <sup>11</sup>O Riders of Life. [14/298]

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।

यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वां ॥ 05.073.08 ॥

मध्वः<sup>1</sup> । ऊं<sup>2</sup> इति । सु<sup>3</sup> । मधुऽयुवा<sup>4</sup> । रुद्रा<sup>5</sup> । सिषक्ति<sup>6</sup> । पिप्युषी<sup>7</sup> ।  
यत्<sup>8</sup> । समुद्रा<sup>9</sup> । अति<sup>10</sup> । पर्षथः<sup>11</sup> । पक्वाः<sup>12</sup> । पृक्षः<sup>13</sup> । भरन्त<sup>14</sup> । वाम्<sup>15</sup> ॥

madhvaḥ | ūṁ iti | su | madhu-yuvā | rudrā | sisakti | pipyuṣī |  
yat | samudrā | ati | parṣathaḥ | pakvāḥ | pṛkṣaḥ | bharanta | vām ॥

<sup>5</sup>O violent enjoyers <sup>4</sup>who seek [yuvā] the sweetness [madhu], <sup>7</sup>she fed <sup>3</sup>full <sup>1</sup>of the sweetness <sup>6</sup>cleaves to you; <sup>8</sup>when <sup>11</sup>you cross <sup>10</sup>over <sup>9</sup>the two oceans, <sup>12</sup>ripe are <sup>15</sup>your <sup>13</sup>satisfactions <sup>14</sup>that you bring. [14/298-9]

सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा ।

ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥ 05.073.09 ॥

सत्यम्<sup>1</sup> । इत्<sup>2</sup> । वै<sup>3</sup> । ऊं<sup>4</sup> इति । अश्विना<sup>5</sup> । युवाम्<sup>6</sup> । आहुः<sup>7</sup> । मयऽभुवा<sup>8</sup> ।  
ता<sup>9</sup> । यामन्<sup>10</sup> । यामऽहूतमा<sup>11</sup> । यामन्<sup>12</sup> । आ<sup>13</sup> । मृळयत्<sup>14</sup> । तमा<sup>15</sup> ॥

satyam | it | vai | ūṁ iti | aśvinā | yuvām | āhuḥ | bhuvā -bhuvā |  
tā | yāman | yāma-hūtamā | yāman | ā | mṛḥayat-tamā ॥

<sup>1</sup>Truth <sup>7</sup>have they spoken, <sup>5</sup>O Riders upon Life, <sup>7</sup>when they called <sup>6</sup>you <sup>8</sup>creators [bhuvā] of the Beatitude [bhuvā]. <sup>10</sup>Therefore in our journey <sup>11</sup>most ready are you for the call [hūtamā] to the journeying [yāma], <sup>13,12</sup>therefore in our journey <sup>14</sup>you give us wholly bliss. [14/299]

<sup>2,3,4</sup>indeed = इत् (5.2.11), वै (5.17.3), ऊं (7.4.9);

<sup>7</sup>they speak (10.20.7), they call (5.11.6)

इमा ब्रह्माणि वर्धनाश्विभ्यां संतु शंतमा ।

या तक्षाम रथाँ इवावोचाम बृहन्नमः ॥ 05.073.10 ॥

इमा<sup>1</sup> । ब्रह्माणि<sup>2</sup> । वर्धना<sup>3</sup> । अश्विभ्याम्<sup>4</sup> । सन्तु<sup>5</sup> । शम्ऽतमा<sup>6</sup> ।  
या<sup>7</sup> । तक्षाम<sup>8</sup> । रथान्ऽइव<sup>9</sup> । अवोचाम<sup>10</sup> । बृहत्<sup>11</sup> । नमः<sup>12</sup> ॥

imā | brahmāṇi | vardhanā | aśvi-bhyām | santu | śam-tamā |  
yā | takṣāma | rathān-iva | avocāma | bṛhat | namaḥ ॥



<sup>5a</sup>May <sup>1</sup>these <sup>2</sup>soul-thoughts <sup>3</sup>that increase these gods in us <sup>5b</sup>be <sup>6</sup>full [tamā] of the bliss [śam]  
<sup>4</sup>for the twin Riders on the Life,—<sup>7</sup>the thoughts <sup>8</sup>that we fashion <sup>9</sup>like chariots for their  
movement, and <sup>10</sup>we express in ourselves <sup>11</sup>the limitless <sup>12</sup>surrender. [14/299]

## SUKTA 74

कूष्ठो देवावश्चिनाद्या दिवो मनावसू ।

तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥ 05.074.01 ॥

कूऽस्थः<sup>1</sup> । देवौ<sup>2</sup> । अश्विना<sup>3</sup> । अद्य<sup>4</sup> । दिवः<sup>5</sup> । मनावसू<sup>6</sup> इति ।

तत्<sup>7</sup> । श्रवथः<sup>8</sup> । वृषण्वसू<sup>9</sup> । अत्रिः<sup>10</sup> । वाम्<sup>11</sup> । आ<sup>12</sup> । विवासति<sup>13</sup> ॥

kū- sthaḥ । devau । aśvinā । adya । divaḥ । manāvasū iti ।

tat । śravathaḥ । vṛṣaṇ-vasū । atriḥ । vām । ā । vivāsatī ॥

<sup>1</sup>Where [kū] are ye [sthaḥ] <sup>4</sup>today, <sup>3</sup>O Riders on the steed of living, <sup>2</sup>O divine Twins <sup>6</sup>rich in mental power, <sup>5</sup>in the divine world of mind and <sup>7</sup>of That <sup>8</sup>ye have the inspiration [may you two hear - 8.43.24], <sup>9</sup>O abundant rainers [vṛṣaṇ] of substance [vasū]; <sup>10</sup>the Enjoyer of things <sup>13</sup>labours to establish <sup>11</sup>you <sup>12</sup>in all his dwelling. [14/299]

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।

कस्मिन्ना यतथो जने को वां नदीनां सचा ॥ 05.074.02 ॥

कुह<sup>1</sup> । त्या<sup>2</sup> । कुह<sup>3</sup> । नु<sup>4</sup> । श्रुता<sup>5</sup> । दिवि<sup>6</sup> । देवा<sup>7</sup> । नासत्या<sup>8</sup> ।

कस्मिन्<sup>9</sup> । आ<sup>10</sup> । यतथः<sup>11</sup> । जने<sup>12</sup> । कः<sup>13</sup> । वाम्<sup>14</sup> । नदीनाम्<sup>15</sup> । सचा<sup>16</sup> ॥

kuha । tyā । kuha । nu । śrutā । divi । devā । nāsatyā ।

kasmin । ā । yatathaḥ । jane । kaḥ । vām । nadīnām । sacā ॥

<sup>1</sup>Where are <sup>2</sup>they? <sup>3</sup>where <sup>4</sup>now is <sup>5</sup>your word audible <sup>6</sup>in heaven, <sup>7</sup>O gods <sup>8</sup>who lead our pilgrimage? <sup>9</sup>In what <sup>12</sup>creature born <sup>10,11</sup>are ye labouring? <sup>13</sup>who is <sup>14</sup>your <sup>16</sup>companion <sup>15</sup>by the rivers of being? [14/299]

कं याथः कं ह गच्छथः कमच्छा युंजाथे रथं ।

कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये ॥ 05.074.03 ॥

कम्<sup>1</sup> । याथः<sup>2</sup> । कम्<sup>3</sup> । ह<sup>4</sup> । गच्छथः<sup>5</sup> । कम्<sup>6</sup> । अच्छ<sup>7</sup> । युञ्जाथे<sup>8</sup> इति । रथम्<sup>9</sup> ।

कस्य<sup>10</sup> । ब्रह्माणि<sup>11</sup> । रण्यथः<sup>12</sup> । वयम्<sup>13</sup> । वाम्<sup>14</sup> । उश्मसि<sup>15</sup> । इष्टये<sup>16</sup> ॥

kam । yāthaḥ । kam । ha । gacchathaḥ । kam । accha । yuñjāthe iti । ratham ।

kasya । brahmāṇi । raṇyathaḥ । vayam । vām । uśmasi । iṣṭaye ॥

<sup>1</sup>To whom <sup>2</sup>come ye or <sup>3</sup>to whom <sup>5</sup>do ye go, <sup>7</sup>towards <sup>6</sup>whose dwelling <sup>8</sup>do ye yoke <sup>9</sup>your car? <sup>11a</sup>In <sup>10</sup>whose <sup>11b</sup>soul-thoughts <sup>12</sup>are ye taking your delight? <sup>13</sup>We <sup>16</sup>for the sacrifice <sup>15</sup>desire <sup>14</sup>you. [14/299]

पौरं चिद्ध्युदप्रुतं पौर पौराय जिन्वथः ।

यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥ 05.074.04 ॥

पौरम्<sup>1</sup> । चित्<sup>2</sup> । हि<sup>3</sup> । उदऽप्रुतम्<sup>4</sup> । पौर<sup>5</sup> । पौराय<sup>6</sup> । जिन्वथः<sup>7</sup> ।

यत्<sup>8</sup> । ईम्<sup>9</sup> । गृभीतऽतातये<sup>10</sup> । सिंहम्ऽइव<sup>11</sup> । द्रुहः<sup>12</sup> । पदे<sup>13</sup> ॥

pauram | cit | hi | uda-prutam | paura | paurāya | jinvathaḥ |  
yat | īm | gr̥bhīta-tātaye | siṃham-iva | druhaḥ | pade ॥

<sup>5</sup>O twin power of the multiplicity, <sup>7</sup>ye have joy <sup>6</sup>for man born in the multiplicity <sup>4</sup>in the pouring out [prutam] of the waters [uda] <sup>1</sup>of its multitude, <sup>8</sup>when <sup>10</sup>for man seized fast and bound [gr̥bhīta] in his self-extension [tātaye] <sup>9</sup>ye come to him <sup>11</sup>as to [iva] a lion [siṃham] <sup>10</sup>snared [gr̥bhīta] <sup>13</sup>in this world <sup>12</sup>of harms. [14/299]

[Alt] <sup>5</sup>O twin power of the multiplicity, <sup>7</sup>you two restore to life [animate - 3.3.7] <sup>2</sup>even <sup>1</sup>Paura [Paur Atreya, the seer-composer of this hymn], <sup>4</sup>who was swimming [prutam] in the waters [uda], <sup>6</sup>when he was seeking abundance (of the waters) - <sup>9</sup>him [<sup>7</sup>you restore to life] <sup>8</sup>when <sup>10</sup>snared <sup>11</sup>as [iva] a lion [siṃham]

प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः ।

युवा यदी कृथः पुनरा काममृण्वे वध्वः ॥ 05.074.05 ॥

प्र<sup>1</sup> । च्यवानात्<sup>2</sup> । जुजुरुषः<sup>3</sup> । वव्रिम्<sup>4</sup> । अत्कम्<sup>5</sup> । न<sup>6</sup> । मुञ्चथः<sup>7</sup> ।

युवा<sup>8</sup> । यदि<sup>9</sup> । कृथः<sup>10</sup> । पुनः<sup>11</sup> । आ<sup>12</sup> । कामम्<sup>13</sup> । ऋण्वे<sup>14</sup> । वध्वः<sup>15</sup> ॥

pra | cyavānāt | jujuruṣaḥ | vavrim | atkam | na | muñcathaḥ |  
yuvā | yadi | kṛthaḥ | punaḥ | ā | kāmam | ṛṇve | vadhvaḥ ॥

<sup>2</sup>From the mover in things [Chyavana] <sup>3</sup>when he has grown old <sup>1,7</sup>ye loose <sup>4</sup>his faded covering [skin] <sup>6</sup>like <sup>5</sup>a worn raiment; <sup>8</sup>young he grows <sup>11</sup>again <sup>9</sup>when <sup>10</sup>you form him <sup>11</sup>afresh and <sup>12,14</sup>he meets <sup>13</sup>the desire <sup>15</sup>of the Bride. [14/299]

[Alt] <sup>8</sup>young <sup>9b</sup>since [hi] <sup>10</sup>you two made him <sup>9a</sup>so [yat] <sup>12</sup>again [JB];

<sup>14</sup>stir [JB]

अस्ति हि वामिह स्तोता स्मसि वां संदृशि श्रिये ।

नू श्रुतं म आ गतमवोभिर्वाजिनीवसू ॥ 05.074.06 ॥

अस्ति<sup>1</sup> । हि<sup>2</sup> । वाम्<sup>3</sup> । इह<sup>4</sup> । स्तोता<sup>5</sup> । स्मसि<sup>6</sup> । वाम्<sup>7</sup> । सम्ऽदृशि<sup>8</sup> । श्रिये<sup>9</sup> ।

नु<sup>10</sup> । श्रुतम्<sup>11</sup> । मे<sup>12</sup> । आ<sup>13</sup> । गतम्<sup>14</sup> । अवऽभिः<sup>15</sup> । वाजिनीऽवसू<sup>16</sup> ॥

asti | hi | vām | iha | stotā | smasi | vām | sam-dr̥śi | śriye |  
nu | śrutam | me | ā | gatam | avaḥ-bhiḥ | vājini-vasū ॥

<sup>2</sup>Verily, <sup>1</sup>there is one <sup>4</sup>here <sup>5</sup>who would affirm <sup>3</sup>you and <sup>8</sup>in the vision <sup>7</sup>of you <sup>6</sup>we abide <sup>9</sup>for the glory. <sup>10</sup>Now <sup>11</sup>hear [<sup>12</sup>me], <sup>10</sup>now <sup>14</sup>come <sup>13</sup>to us <sup>15</sup>with your fosterings, <sup>16</sup>O gods who are rich [vasū] in the force of the plenitude [vājini]. [14/299]

को वामद्य पुरूणामा वव्ने मर्त्यानां ।

को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू ॥ 05.074.07 ॥

कः<sup>1</sup> । वाम्<sup>2</sup> । अद्य<sup>3</sup> । पुरूणाम्<sup>4</sup> । आ<sup>5</sup> । वव्ने<sup>6</sup> । मर्त्यानाम्<sup>7</sup> ।

कः<sup>8</sup> । विप्रः<sup>9</sup> । विप्रऽवाहसा<sup>10</sup> । कः<sup>11</sup> । यज्ञैः<sup>12</sup> । वाजिनीऽवसू<sup>13</sup> ॥

kaḥ | vām | adya | purūṇām | ā | vavne | martyānām |  
kaḥ | vipraḥ | vipra-vāhasā | kaḥ | yajñaiḥ | vājinī-vasū ||

<sup>1</sup>Who <sup>3</sup>today <sup>5,6</sup>takes delight <sup>2</sup>of you <sup>7</sup>among mortals <sup>4</sup>that have realised their multiplicity?  
<sup>8</sup>What <sup>9</sup>illuminated soul, <sup>10</sup>O you who bear up [vāhasā] the illuminated [vipra] in his voyage?  
<sup>11</sup>who <sup>5,6</sup>wins <sup>2</sup>you <sup>12</sup>by his sacrifices, <sup>13</sup>O gods who are rich [vasū] in the force of the  
plenitude [vājinī]? [14/299-300]

आ वां रथो रथानां येष्ठो यात्वश्विना ।

पुरू चिदस्मयुस्तिर आंगूषो मर्त्येषु ॥ 05.074.08 ॥

आ<sup>1</sup> । वाम्<sup>2</sup> । रथः<sup>3</sup> । रथानाम्<sup>4</sup> । येष्ठः<sup>5</sup> । यातु<sup>6</sup> । अश्विना<sup>7</sup> ।  
पुरु<sup>8</sup> । चित्<sup>9</sup> । अस्मयुः<sup>10</sup> । तिरः<sup>11</sup> । आङ्गूषः<sup>12</sup> । मर्त्येषु<sup>13</sup> । आ<sup>14</sup> ॥

ā | vām | rathah | rathānām | yeṣṭhaḥ | yātu | aśvinā |  
puru | cit | asma-yuḥ | tiraḥ | āṅgūṣaḥ | martyeṣu | ā ||

<sup>5</sup>Most mobile for our paths <sup>4</sup>of all divine chariots <sup>3a</sup>is the chariot of <sup>2</sup>your <sup>3b</sup>movement, <sup>7</sup>O  
Riders on the Life, <sup>6</sup>let it come <sup>1</sup>to us, <sup>10</sup>seeking [yuḥ] us [asma], <sup>11</sup>breaking through <sup>8</sup>that  
world of the multitude and <sup>14</sup>becoming <sup>12</sup>a movement of power <sup>13</sup>in mortals. [14/300]

शमू षु वां मधूयुवास्माकमस्तु चर्कृतिः ।

अर्वाचीना विचेतसा विभिः श्येनेव दीयतं ॥ 05.074.09 ॥

शम्<sup>1</sup> । ऊं<sup>2</sup> इति । सु<sup>3</sup> । वाम्<sup>4</sup> । मधुयुवा<sup>5</sup> । अस्माकम्<sup>6</sup> । अस्तु<sup>7</sup> । चर्कृतिः<sup>8</sup> ।  
अर्वाचीना<sup>9</sup> । विचेतसा<sup>10</sup> । विभिः<sup>11</sup> । श्येनाऽइव<sup>12</sup> । दीयतम्<sup>13</sup> ॥

śam | ūm iti | su | vām | madhu-yuvā | asmākam | astu | carkṛtiḥ |  
arvācīnā | vi-cetasā | vi-bhiḥ | śyenā-iva | dīyatam ||

<sup>5</sup>O seekers [yuvā] of honey [yuvā], <sup>7a</sup>let <sup>6</sup>our <sup>8</sup>constant action <sup>7b</sup>be <sup>3</sup>wholly <sup>1</sup>full of bliss [<sup>4</sup>of  
yours]; <sup>9</sup>downward <sup>10</sup>yet keeping the wide and complete [vi] consciousness [cetasā], <sup>13</sup>come  
flashing (or cleave) <sup>12</sup>swift as [iva] eagles [śyenā] <sup>11</sup>drawn by your winged powers. [14/300]

अश्विना यद्ध कर्हि चिच्छुश्रूयातमिमं हवं ।

वस्वीरू षु वां भुजः पृचन्ति सु वां पृचः ॥ 05.074.10 ॥

अश्विना<sup>1</sup> । यत्<sup>2</sup> । ह<sup>3</sup> । कर्हि<sup>4</sup> । चित्<sup>5</sup> । शुश्रूयातम्<sup>6</sup> । इमम्<sup>7</sup> । हवम्<sup>8</sup> ।  
वस्वीः<sup>9</sup> । ऊं<sup>10</sup> इति । सु<sup>11</sup> । वाम्<sup>12</sup> । भुजः<sup>13</sup> । पृचन्ति<sup>14</sup> । सु<sup>15</sup> । वाम्<sup>16</sup> । पृचः<sup>17</sup> ॥

aśvinā | yat | ha | karhi | cit | śuśruyātam | imam | havam |  
vasvīḥ | ūm iti | su | vām | bhujah | pṛcanti | su | vām | pṛcaḥ ||

<sup>1</sup>O Riders on the Life, <sup>2,3,4</sup>whensoever <sup>6</sup>ye are ready to hear <sup>7</sup>this <sup>8</sup>call of man, <sup>11</sup>utterly <sup>9</sup>full of  
a rich substance are <sup>12</sup>your <sup>13</sup>enjoyings, <sup>16</sup>your <sup>17</sup>satisfactions <sup>14</sup>fill our cup <sup>15</sup>to the brim.  
[14/300]

## SUKTA 75

प्रति प्रियतमं रथं वृषणं वसुवाहनं ।

स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवं ॥ 05.075.01 ॥

प्रति<sup>1</sup> । प्रियतमम्<sup>2</sup> । रथम्<sup>3</sup> । वृषणम्<sup>4</sup> । वसुवाहनम्<sup>5</sup> ।

स्तोता<sup>6</sup> । वाम्<sup>7</sup> । अश्विनौ<sup>8</sup> । ऋषिः<sup>9</sup> । स्तोमेन<sup>10</sup> । प्रति<sup>11</sup> । भूषति<sup>12</sup> । माध्वी<sup>13</sup> इति । मम<sup>14</sup> । श्रुतम्<sup>15</sup> । हवम्<sup>16</sup> ॥

prati | priya-tamam | ratham | vṛṣaṇam | vasu-vāhanam |

stotā | vām | āśvinau | ṛṣiḥ | stomena | prati | bhūṣati | mādhvī iti | mama | śrutam | havam ॥

<sup>1</sup>Towards <sup>4</sup>the abundant movement <sup>2</sup>of your utter [tamam] delight [priya], <sup>3</sup>your car <sup>5</sup>that bears [vāhanam] our rich substance [vasu], <sup>8</sup>O Riders on the Life, <sup>9</sup>the seer <sup>6</sup>who affirms <sup>7</sup>you <sup>12a</sup>grows <sup>10</sup>by his affirmation <sup>11</sup>to that <sup>12b</sup>in his being. <sup>13</sup>O sons of the sweetness, <sup>15</sup>hear <sup>14</sup>my <sup>16</sup>call. [14/300]

अत्यायातमश्विना तिरो विश्वा अहं सना ।

दस्रा हिरण्यवर्तनी सुषुम्ना सिंधुवाहसा माध्वी मम श्रुतं हवं ॥ 05.075.02 ॥

अतिऽआयातम्<sup>1</sup> । अश्विना<sup>2</sup> । तिरः<sup>3</sup> । विश्वाः<sup>4</sup> । अहम्<sup>5</sup> । सना<sup>6</sup> ।

दस्रा<sup>7</sup> । हिरण्यवर्तनी<sup>8</sup> । सुऽसुम्ना<sup>9</sup> । सिन्धुवाहसा<sup>10</sup> । माध्वी<sup>11</sup> इति । मम<sup>12</sup> । श्रुतम्<sup>13</sup> । हवम्<sup>14</sup> ॥

ati-āyātam | āśvinā | tiraḥ | viśvāḥ | aham | sanā |

dasrā | hiraṇya-vartanī | su-sumnā | sindhu-vāhasā | mādhvī iti | mama | śrutam | havam ॥

<sup>1a</sup>Come <sup>3</sup>breaking through <sup>1b</sup>beyond to me; <sup>5</sup>I call to you, <sup>4</sup>O ye universal, <sup>6</sup>O ye eternal Twain, <sup>7</sup>O fulfillers of the Work, <sup>8</sup>O treaders of the path of gold, <sup>9</sup>O keepers of the perfect peace, <sup>10</sup>O voyagers on the upper Waters, <sup>11</sup>sons of the sweetness, <sup>13</sup>hear <sup>12</sup>my <sup>14</sup>call. [14/300]

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवं ।

रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवं ॥ 05.075.03 ॥

आ<sup>1</sup> । नः<sup>2</sup> । रत्नानि<sup>3</sup> । बिभ्रतौ<sup>4</sup> । अश्विना<sup>5</sup> । गच्छतम्<sup>6</sup> । युवम्<sup>7</sup> ।

रुद्रा<sup>8</sup> । हिरण्यवर्तनी<sup>9</sup> । जुषाणा<sup>10</sup> । वाजिनीवसू<sup>11</sup> । माध्वी<sup>12</sup> इति । मम<sup>13</sup> । श्रुतम्<sup>14</sup> । हवम्<sup>15</sup> ॥

ā | naḥ | ratnāni | bibhratau | āśvinā | gacchatam | yuvam |

rudrā | hiraṇya-vartanī | juṣāṇā | vājini-vasū | mādhvī iti | mama | śrutam | havam ॥

<sup>4</sup>Bearing <sup>2</sup>to us <sup>3</sup>the Delights, <sup>5</sup>O Riders on the Life, <sup>1,6</sup>come, <sup>7</sup>ye twain; <sup>8</sup>O violent ones <sup>9</sup>who tread the ways of golden light, <sup>10</sup>choosing and cleaving to us, <sup>11</sup>gods rich [vasū] in the force of plenitude [vājini], <sup>12</sup>sons of the sweetness, <sup>14</sup>hear <sup>13</sup>my <sup>15</sup>call. [14/300]

### [Notes]

The Ashwins are both *hiraṇyavartanī* and *rudravartanī*, because they are both powers of Light and of nervous force; in the former aspect they have a bright gold movement, in the latter they are violent in their movement. In one hymn (V.75.3) we have the combination

*rudrā hiraṇyavartanī*, violent and moving in the paths of light; we can hardly with any respect for coherence of sense understand it to mean that the stars are red but their movement or their path is golden. [15/82]

सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता ।

उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवं ॥ 05.075.04 ॥

सुऽस्तुभः<sup>1</sup> । वाम्<sup>2</sup> । वृषण्वसू<sup>3</sup> । रथे<sup>4</sup> । वाणीची<sup>5</sup> । आऽहिता<sup>6</sup> ।

उत<sup>7</sup> । वाम्<sup>8</sup> । ककुहः<sup>9</sup> । मृगः<sup>10</sup> । पृक्षः<sup>11</sup> । कृणोति<sup>12</sup> । वापुषः<sup>13</sup> । माध्वी<sup>14</sup> । मम<sup>15</sup> । श्रुतम्<sup>16</sup> । हवम्<sup>17</sup> ॥

su-stubhaḥ | vām | vṛṣaṇ-vasū | rathe | vāṇīcī | ā-hitā |

uta | vām | kakuhaḥ | mṛgaḥ | pṛkṣaḥ | kṛṇoti | vāpuṣaḥ | mādhvī | mama | śrutam | havam ॥

<sup>5</sup>She who is as the speech <sup>1</sup>of the perfect [su] Affirmer of things [stubhaḥ], <sup>6</sup>ye have taken her and set by you <sup>4a</sup>in <sup>2</sup>your <sup>4b</sup>car, <sup>3</sup>O ye abundant rainers [vṛṣaṇ] of our substance [vasū]; <sup>7</sup>so indeed <sup>9</sup>your clanging <sup>10</sup>swan of the paths <sup>12</sup>creates for you <sup>8</sup>your <sup>13</sup>rich-bodied <sup>11</sup>satisfactions. <sup>14</sup>O sons of the sweetness, <sup>16</sup>hear <sup>15</sup>my <sup>17</sup>call. [14/300]

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।

विभिश्च्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवं ॥ 05.075.05 ॥

बोधिन्मनसा<sup>1</sup> । रथ्या<sup>2</sup> । इषिरा<sup>3</sup> । हवनऽश्रुता<sup>4</sup> ।

विऽभिः<sup>5</sup> । च्यवानम्<sup>6</sup> । अश्विना<sup>7</sup> । नि<sup>8</sup> । याथः<sup>9</sup> । अद्वयाविनम्<sup>10</sup> । माध्वी<sup>11</sup> । मम<sup>12</sup> । श्रुतम्<sup>13</sup> । हवम्<sup>14</sup> ॥

bodhit-manasā | rathyā | iṣirā | havana-śrutā |

vi-bhiḥ | cyavānam | āśvinā | ni | yāthaḥ | advayāvinam | mādhvī | mama | śrutam | havam ॥

<sup>1</sup>Ye who have the mind [manasā] that wakes to knowledge [bodhit], <sup>2</sup>drivers of your chariot, <sup>3</sup>man's impetuous impellers, <sup>4</sup>hearers [śrutā] of his cry [havana], <sup>5</sup>drawn by your winged energies <sup>9</sup>you come [<sup>8</sup>down], <sup>7</sup>O Riders on the Life, <sup>6</sup>to the mover in things [Chyavāna] <sup>10</sup>when he has freed himself from the duality. <sup>11</sup>O sons of the sweetness, <sup>13</sup>hear <sup>12</sup>my <sup>14</sup>call. [14/300-1]

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।

वयो वहंतु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवं ॥ 05.075.06 ॥

आ<sup>1</sup> । वाम्<sup>2</sup> । नरा<sup>3</sup> । मनःऽयुजः<sup>4</sup> । अश्वासः<sup>5</sup> । प्रुषितप्सवः<sup>6</sup> ।

वयः<sup>7</sup> । वहन्तु<sup>8</sup> । पीतये<sup>9</sup> । सह<sup>10</sup> । सुम्नेभिः<sup>11</sup> । अश्विना<sup>12</sup> । माध्वी<sup>13</sup> इति । मम<sup>14</sup> । श्रुतम्<sup>15</sup> । हवम्<sup>16</sup> ॥

ā | vām | narā | manah-yujaḥ | āśvāsaḥ | prūṣita-psavaḥ |

vayaḥ | vahantu | pītaye | saha | sumnebhiḥ | āśvinā | mādhvī iti | mama | śrutam | havam ॥

<sup>3</sup>O divine Souls, <sup>8a</sup>let <sup>2</sup>your <sup>5</sup>chariot-horses <sup>4</sup>that are yoked [yujah] by the mind [manah], <sup>6</sup>that eat of the streaming honey, <sup>8a</sup>let <sup>7</sup>your winged powers <sup>1,8b</sup>bear you <sup>9</sup>to the drinking of the wine <sup>10</sup>with <sup>11</sup>all kinds of bliss in your car, <sup>12</sup>O Riders on the Steed of Life. <sup>13</sup>Sons of the sweetness, <sup>15</sup>hear <sup>14</sup>my <sup>16</sup>call. [14/301]

अश्विनावेह गच्छतं नासत्या मा वि वेनतं ।

तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवं ॥ 05.075.07 ॥

अश्विनौ<sup>1</sup> । आ<sup>2</sup> । इह<sup>3</sup> । गच्छतम्<sup>4</sup> । नासत्या<sup>5</sup> । मा<sup>6</sup> । वि<sup>7</sup> । वेनतम्<sup>8</sup> ।

तिरः<sup>9</sup> । चित्<sup>10</sup> । अर्यऽया<sup>11</sup> । परि<sup>12</sup> । वर्तिः<sup>13</sup> । यातम्<sup>14</sup> । अदाभ्या<sup>15</sup> । माध्वी<sup>16</sup> इति । मम<sup>17</sup> । श्रुतम्<sup>18</sup> । हवम्<sup>19</sup> ॥

aśvinau । ā । iha । gacchatam । nāsatyā । mā । vi । venatam ।

tiraḥ । cit । a-rya-yā । pari । vartih । yātam । adābhyā । mādhvī iti । mama । śrutam । havam ॥

<sup>1</sup>O Riders on the Life, <sup>2,4</sup>come <sup>3</sup>hither, <sup>8a</sup>let <sup>6</sup>not <sup>7,8b</sup>your delight ever turn away from us, <sup>5</sup>O aspirers in our pilgrimage, and <sup>13a</sup>let <sup>14</sup>your movement <sup>12,13b</sup>pervade our path and speed <sup>9</sup>beyond, <sup>15</sup>O invincible! <sup>16</sup>Sons of the sweetness, <sup>18</sup>hear <sup>17</sup>my <sup>19</sup>call. [14/301]

[Alt] <sup>9</sup>beyond <sup>11</sup>the foes - 8.60.12; or <sup>9</sup>beyond, <sup>11</sup>with the great warriros (7.60.11)

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।

अवस्युमश्विना युवं गृणंतमुप भूषथो माध्वी मम श्रुतं हवं ॥ 05.075.08 ॥

अस्मिन्<sup>1</sup> । यज्ञे<sup>2</sup> । अदाभ्या<sup>3</sup> । जरितारम्<sup>4</sup> । शुभः<sup>5</sup> । पती<sup>6</sup> इति ।

अवस्युम्<sup>7</sup> । अश्विना<sup>8</sup> । युवम्<sup>9</sup> । गृणन्तम्<sup>10</sup> । उप<sup>11</sup> । भूषथः<sup>12</sup> । माध्वी<sup>13</sup> । मम<sup>14</sup> । श्रुतम्<sup>15</sup> । हवम्<sup>16</sup> ॥

asmin । yajñe । adābhyā । jaritāram । śubhaḥ । patī iti ।

avasyum । aśvinā । yuvam । grṇantam । upa । bhūṣathaḥ । mādhvī । mama । śrutam । havam ॥

<sup>3</sup>O invincible, <sup>6</sup>O Lords <sup>5</sup>of Bliss, ye <sup>1</sup>in this <sup>2</sup>sacrifice <sup>11,12</sup>grow in your being <sup>4</sup>upon your adorer <sup>7</sup>who in his desire of increase, <sup>10</sup>expresses by the word [<sup>9</sup>you two,] <sup>8</sup>the Riders on the Steed of Life. <sup>13</sup>Sons of the sweetness, <sup>15</sup>hear <sup>14</sup>my <sup>16</sup>call. [14/301]

अभूदुषा रुशत्पशुराग्निरधायृत्वियः ।

अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवं ॥ 05.075.09 ॥

अभूत्<sup>1</sup> । उषाः<sup>2</sup> । रुशत्पशुः<sup>3</sup> । आ<sup>4</sup> । अग्निः<sup>5</sup> । अधायि<sup>6</sup> । ऋत्वियः<sup>7</sup> ।

अयोजि<sup>8</sup> । वाम्<sup>9</sup> । वृषण्वसू<sup>10</sup> । रथः<sup>11</sup> । दस्रौ<sup>12</sup> । अमर्त्यः<sup>13</sup> । माध्वी<sup>14</sup> इति । मम<sup>15</sup> । श्रुतम्<sup>16</sup> । हवम्<sup>17</sup> ॥

abhūt । uṣāḥ । ruśat-paśuḥ । ā । agniḥ । adhāyi । ṛtviyaḥ ।

ayoji । vām । vṛṣaṇ-vasū । rathaḥ । dasrau । amartyaḥ । mādhvī iti । mama । śrutam । havam ॥

<sup>2</sup>Dawn <sup>1</sup>has been born <sup>3</sup>with her shining [ruśat] herds [paśuḥ], <sup>5</sup>the fire of the Will <sup>4,6</sup>has been established and <sup>7</sup>it observes the order of the Truth, <sup>8</sup>yoked is <sup>9</sup>your <sup>13</sup>immortal <sup>11</sup>car, <sup>10</sup>O abundant rainers [vṛṣaṇ] of our substance [vasū], <sup>12</sup>O achievers of the Works. <sup>14</sup>Sons of the sweetness, <sup>16</sup>hear <sup>15</sup>my <sup>17</sup>call. [14/301]

## SUKTA 76

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।

अर्वाचा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥ 05.076.01 ॥

आ<sup>1</sup> । भाति<sup>2</sup> । अग्निः<sup>3</sup> । उषसाम्<sup>4</sup> । अनीकम्<sup>5</sup> । उत्<sup>6</sup> । विप्राणाम्<sup>7</sup> । देवऽयाः<sup>8</sup> । वाचः<sup>9</sup> । अस्थुः<sup>10</sup> ।  
अर्वाञ्चा<sup>11</sup> । नूनम्<sup>12</sup> । रथ्या<sup>13</sup> । इह<sup>14</sup> । यातम्<sup>15</sup> । पीपिवांसम्<sup>16</sup> । अश्विना<sup>17</sup> । घर्मम्<sup>18</sup> । अच्छ<sup>19</sup> ॥

ā | bhāti | agniḥ | uṣasām | anīkam | ut | viprāṇām | deva-yāḥ | vācaḥ | asthuḥ |  
arvāñcā | nūnam | rathyā | iha | yātam | pīpi-vāṃsam | āśvinā | gharmam | accha ॥

<sup>3</sup>Strength <sup>2</sup>shines <sup>1</sup>out <sup>5</sup>as the might <sup>4</sup>of the dawns, <sup>6</sup>upward <sup>10</sup>rise <sup>9</sup>the Words <sup>7</sup>of the  
illuminated minds, <sup>9</sup>words <sup>8</sup>that travel [yāḥ] towards the godheads [deva]. <sup>11</sup>Downward <sup>12</sup>now  
<sup>15</sup>come to us <sup>14</sup>hither, <sup>13</sup>O Drivers of the Chariot, <sup>17</sup>O Riders on the Life, <sup>19</sup>to <sup>16</sup>the swelling  
<sup>18</sup>clarity. [14/301]

न संस्कृतं प्र मिमीतो गमिष्ठांति नूनमश्विनोपस्तुतेह ।

दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्ति दाशुषे शंभविष्ठा ॥ 05.076.02 ॥

न<sup>1</sup> । संस्कृतम्<sup>2</sup> । प्र<sup>3</sup> । मिमीतः<sup>4</sup> । गमिष्ठा<sup>5</sup> । अन्ति<sup>6</sup> । नूनम्<sup>7</sup> । अश्विना<sup>8</sup> । उपऽस्तुता<sup>9</sup> । इह<sup>10</sup> ।  
दिवा<sup>11</sup> । अभिऽपित्वे<sup>12</sup> । अवसा<sup>13</sup> । आऽगमिष्ठा<sup>14</sup> । प्रति<sup>15</sup> । अवर्तिम्<sup>16</sup> । दाशुषे<sup>17</sup> । शम्भविष्ठा<sup>18</sup> ॥

na | saṃskṛtam | pra | mimītaḥ | gamiṣṭhā | anti | nūnam | āśvinā | upa-stutā | iha |  
divā | abhi-pitve | avasā | ā-gamiṣṭhā | prati | avartim | dāśuṣe | śam-bhaviṣṭhā ॥

<sup>2</sup>When it is perfected <sup>3,4</sup>ye diminish it <sup>1</sup>not, <sup>5</sup>O swift voyagers, <sup>8</sup>O Riders on the Life, <sup>7</sup>now  
<sup>10</sup>here <sup>9</sup>affirmed <sup>6</sup>within us; <sup>14</sup>swift are ye in your coming <sup>13</sup>with increase <sup>12</sup>for the Caller  
drinking <sup>11</sup>in the soul's daytime and <sup>15,16</sup>when he rests from the journey <sup>18</sup>ye create the utter  
peace <sup>17</sup>for the giver. [14/301]

उता यातं संगवे प्रातरह्णो मध्यंदिन उदिता सूर्यस्य ।

दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥ 05.076.03 ॥

उत<sup>1</sup> । आ<sup>2</sup> । यातम्<sup>3</sup> । सम्ऽगवे<sup>4</sup> । प्रातः<sup>5</sup> । अह्नः<sup>6</sup> । मध्यन्दिने<sup>7</sup> । उत्ऽइता<sup>8</sup> । सूर्यस्य<sup>9</sup> ।  
दिवा<sup>10</sup> । नक्तम्<sup>11</sup> । अवसा<sup>12</sup> । शम्भमेन<sup>13</sup> । न<sup>14</sup> । इदानीम्<sup>15</sup> । पीतिः<sup>16</sup> । अश्विना<sup>17</sup> । आ<sup>18</sup> । ततान<sup>19</sup> ॥

uta | ā | yātam | sam-gave | prātaḥ | ahnaḥ | madhyandine | ut-itā | sūryasya |  
divā | naktam | avasā | śam-tamena | na | idānīm | pītiḥ | āśvinā | ā | tatāna ॥

<sup>1</sup>Yea, <sup>2,3</sup>come <sup>4</sup>when the rays of the Truth [gave] gather together [sam] in its evenings and <sup>5</sup>in  
the dawn <sup>6</sup>of its day; <sup>7</sup>in its midday <sup>2,3</sup>come and <sup>9</sup>when the sun of Truth <sup>8</sup>is rising, <sup>10</sup>by day  
and <sup>11</sup>by night <sup>13</sup>with your blissful <sup>12</sup>increasing. <sup>14</sup>Not <sup>15</sup>now first, <sup>17</sup>O Riders on the Life, <sup>18,19</sup>is  
lengthened out <sup>16</sup>the drinking of the honey. [14/301-2]

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणं ।

आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहंता ॥ 05.076.04 ॥



इदम्<sup>1</sup> । हि<sup>2</sup> । वाम्<sup>3</sup> । प्रऽदिवि<sup>4</sup> । स्थानम्<sup>5</sup> । ओकः<sup>6</sup> । इमे<sup>7</sup> । गृहाः<sup>8</sup> । अश्विना<sup>9</sup> । इदम्<sup>10</sup> । दुरोणम्<sup>11</sup> ।  
आ<sup>12</sup> । नः<sup>13</sup> । दिवः<sup>14</sup> । बृहतः<sup>15</sup> । पर्वतात्<sup>16</sup> । आ<sup>17</sup> । अत्<sup>18</sup> । याम्<sup>19</sup> । इषम्<sup>20</sup> । ऊर्जम्<sup>21</sup> । वहन्ता<sup>22</sup> ॥

idam | hi | vām | pra-divi | sthānam | okaḥ | ime | grhāḥ | aśvinā | idam | duroṇam |  
ā | naḥ | divaḥ | br̥hataḥ | parvatāt | ā | at-bhyaḥ | yātam | iṣam | ūrjam | vahantā ॥

<sup>1</sup>This is <sup>3</sup>your <sup>5</sup>station <sup>4</sup>in the front [pra] of heaven [divi] and <sup>6</sup>your dwelling place; <sup>7</sup>these are  
<sup>8</sup>your houses, <sup>9</sup>O Riders on the Life, and <sup>10</sup>this <sup>11</sup>your gated mansion. <sup>12,13</sup>Come <sup>13</sup>to us <sup>16</sup>from  
the mountain <sup>15</sup>of the vaster <sup>14</sup>Heaven and <sup>17,18</sup>from the waters of that Ocean <sup>22</sup>bearing to us  
<sup>20</sup>the impulsion, <sup>22</sup>carrying to us <sup>21</sup>the energy. [14/302]

<sup>4</sup> ancient (5.8.7)

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।

आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥ 05.076.05 ॥

सम्<sup>1</sup> । अश्विनोः<sup>2</sup> । अवसा<sup>3</sup> । नूतनेन<sup>4</sup> । मयः<sup>5</sup> । सुप्रणीती<sup>6</sup> । गमेम<sup>7</sup> ।  
आ<sup>8</sup> । नः<sup>9</sup> । रयिम्<sup>10</sup> । वहतम्<sup>11</sup> । आ<sup>12</sup> । उत<sup>13</sup> । वीरान्<sup>14</sup> । आ<sup>15</sup> । विश्वानि<sup>16</sup> । अमृता<sup>17</sup> । सौभगानि<sup>18</sup> ॥

sam | aśvinoḥ | avasā | nūtanena | mayāḥ-bhuvā | su-pranītī | gamema |  
ā | naḥ | rayim | vahatam | ā | uta | vīrān | ā | viśvāni | amṛtā | saubhagāni ॥

<sup>1,7</sup>May we attain <sup>6</sup>by their perfect leading, <sup>4</sup>by this new <sup>3</sup>manifestation <sup>2</sup>of the Ashwins <sup>5</sup>that  
creates [bhuvā] the Beatitude [mayāḥ]. <sup>8,11</sup>Bring <sup>9</sup>to us <sup>10</sup>felicity, <sup>12,11</sup>bring <sup>9</sup>to us <sup>14</sup>hero-  
strengths, <sup>16</sup>all <sup>17</sup>immortal <sup>18</sup>enjoyings. [14/302] [14/302]

## SUKTA 77

प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।

प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥ 05.077.01 ॥

प्रातः<sup>1</sup>ऽयावाना<sup>1</sup> । प्रथमा<sup>2</sup> । यजध्वम्<sup>3</sup> । पुरा<sup>4</sup> । गृध्रात्<sup>5</sup> । अररुषः<sup>6</sup> । पिबातः<sup>7</sup> ।

प्रातः<sup>8</sup> । हि<sup>9</sup> । यज्ञम्<sup>10</sup> । अश्विना<sup>11</sup> । दधाते<sup>12</sup> इति । प्र<sup>13</sup> । शंसन्ति<sup>14</sup> । कवयः<sup>15</sup> । पूर्वभाजः<sup>16</sup> ॥

prātaḥ-yāvānā | prathamā | yajadhvam | purā | ṛḍhrāt | araruṣaḥ | pibātaḥ |  
prātaḥ | hi | yajñam | aśvinā | dadhāte iti | pra | śamsanti | kavayaḥ | pūrva-bhājaḥ ॥

<sup>3</sup>Sacrifice <sup>2</sup>to the Twins supreme <sup>1</sup>who come [yāvānā] with the Dawn [prātaḥ],—<sup>7</sup>they shall drink <sup>4</sup>before <sup>5</sup>the greed of the Devourer <sup>6</sup>makes war upon us,—<sup>8</sup>in the dawn <sup>11</sup>the Riders on the Life <sup>12</sup>uphold <sup>10</sup>the sacrifice and <sup>15</sup>the Seers of the Truth <sup>13,14</sup>express the Word <sup>16</sup>when they enjoy [bhājaḥ] the first pourings [pūrva]. [14/302]

प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टं ।

उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान् ॥ 05.077.02 ॥

प्रातः<sup>1</sup> । यजध्वम्<sup>2</sup> । अश्विना<sup>3</sup> । हिनोत<sup>4</sup> । न<sup>5</sup> । सायम्<sup>6</sup> । अस्ति<sup>7</sup> । देवयाः<sup>8</sup> । अजुष्टम्<sup>9</sup> ।

उत<sup>10</sup> । अन्यः<sup>11</sup> । अस्मत्<sup>12</sup> । यजते<sup>13</sup> । वि<sup>14</sup> । च<sup>15</sup> । आवः<sup>16</sup> । पूर्वःपूर्वः<sup>17</sup> । यजमानः<sup>18</sup> । वनीयान्<sup>19</sup> ॥

prātaḥ | yajadhvam | aśvinā | hinota | na | sāyam | asti | deva-yāḥ | ajuṣṭam |  
uta | anyaḥ | asmat | yajate | vi | ca | āvaḥ | pūrvaḥ-pūrvaḥ | yajamānaḥ | vanīyān ॥

<sup>1</sup>In the dawn <sup>2</sup>sacrifice <sup>3</sup>to the Riders on the Life and <sup>4</sup>set them galloping on their paths; <sup>5</sup>not <sup>6</sup>at the falling of the night <sup>8</sup>does the sacrifice journey [yāḥ] to the gods [deva] <sup>9</sup>nor is it accepted by them; <sup>10</sup>yea, and [otherwise] <sup>11</sup>another <sup>12</sup>than ourselves <sup>13</sup>sacrifices <sup>15</sup>and <sup>14</sup>discovers <sup>16</sup>his increase; <sup>18</sup>he who sacrifices <sup>17</sup>first <sup>19</sup>is stronger for the conquest. [14/302]

हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वां ।

मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥ 05.077.03 ॥

हिरण्यत्वक्<sup>1</sup> । मधुवर्णः<sup>2</sup> । घृतस्नुः<sup>3</sup> । पृक्षः<sup>4</sup> । वहन्<sup>5</sup> । आ<sup>6</sup> । रथः<sup>7</sup> । वर्तते<sup>8</sup> । वाम्<sup>9</sup> ।

मनःजवाः<sup>10</sup> । अश्विना<sup>11</sup> । वातरंहाः<sup>12</sup> । येन<sup>13</sup> । अतिऽयाथः<sup>14</sup> । दुःइतानि<sup>15</sup> । विश्वा<sup>16</sup> ॥

hiranya-tvak | madhu-varṇaḥ | ghr̥ta-snuḥ | pr̥kṣaḥ | vahan | ā | rathaḥ | vartate | vām |  
manaḥ-javāḥ | aśvinā | vāta-ramhāḥ | yena | ati-yāthaḥ | duḥ-itāni | viśvā ॥

<sup>9</sup>Your <sup>7</sup>chariot <sup>6,8</sup>comes to you <sup>5</sup>with the burden <sup>4</sup>of your satisfying pleasures, <sup>1</sup>its surface [tvak] is that golden light [hiranya], <sup>2</sup>its hue [varṇaḥ] is the honey of sweetness [madhu], <sup>3</sup>it rains down [snuḥ] clarities [ghr̥ta], <sup>10</sup>it has the swiftness [javāḥ] of the mind [manaḥ], <sup>12</sup>it has the rush [ramhāḥ] of the life [vāta], <sup>13</sup>your chariot in which <sup>14</sup>you pass [yāthaḥ] beyond [ati] <sup>16</sup>all <sup>15</sup>evil [duḥ] stumblings [itāni]. [14/302]

<sup>12</sup>swiftness (ramhāḥ - 4.1.3) of the wind [vāta - 4.7.10]

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।

स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥ 05.077.04 ॥

यः<sup>1</sup> । भूयिष्ठम्<sup>2</sup> । नासत्याभ्याम्<sup>3</sup> । विवेष<sup>4</sup> । चनिष्ठम्<sup>5</sup> । पित्वः<sup>6</sup> । ररते<sup>7</sup> । विऽभागे<sup>8</sup> ।

सः<sup>9</sup> । तोकम्<sup>10</sup> । अस्य<sup>11</sup> । पीपरत्<sup>12</sup> । शमीभिः<sup>13</sup> । अनूर्ध्वऽभासः<sup>14</sup> । सदम्<sup>15</sup> । इत्<sup>16</sup> । तुतुर्यात्<sup>17</sup> ॥

yaḥ | bhūyiṣṭham | nāsatyābhyām | viveṣa | caniṣṭham | pitvaḥ | rarate | vi-bhāge |  
saḥ | tokam | asya | pīparat | śamībhiḥ | anūrdhva-bhāsaḥ | sadam | it | tuturyāt ॥

<sup>1</sup>He who <sup>4</sup>has entered <sup>2</sup>into the largest kingdom <sup>3</sup>by the strength of the lords of the voyage  
and <sup>7</sup>enjoys <sup>5</sup>that delightfulest <sup>6</sup>essence of the food of the gods <sup>8</sup>in their apportioning,  
<sup>12a</sup>carries <sup>10</sup>his creation <sup>12b</sup>to its goal <sup>13</sup>by the achieving of his works and <sup>15,16</sup>ever <sup>17</sup>he breaks  
through beyond <sup>14</sup>all the lights [bhāsaḥ] that aspire not to the highest [anūrdhva]. [14/302]

समश्चिनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।

आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥ 05.077.05 ॥

सम्<sup>1</sup> । अश्विनोः<sup>2</sup> । अवसा<sup>3</sup> । नूतनेन<sup>4</sup> । मयःऽभुवा<sup>5</sup> । सुऽप्रणीती<sup>6</sup> । गमेम<sup>7</sup> ।

आ<sup>8</sup> । नः<sup>9</sup> । रयिम्<sup>10</sup> । वहतम्<sup>11</sup> । आ<sup>12</sup> । उत<sup>13</sup> । वीरान्<sup>14</sup> । आ<sup>15</sup> । विश्वानि<sup>16</sup> । अमृता<sup>17</sup> । सौभगानि<sup>18</sup> ॥

sam | aśvinoḥ | avasā | nūtanena | mayāḥ-bhuvā | su-pranīti | gamema |  
ā | naḥ | rayim | vahatam | ā | uta | vīrān | ā | viśvāni | amṛtā | saubhagāni ॥

<sup>1,7</sup>May we attain <sup>6</sup>by their perfect leading, <sup>4</sup>by this new <sup>3</sup>manifestation <sup>2</sup>of the Ashwins <sup>5</sup>that  
creates [bhuvā] the Beatitude [mayāḥ]. <sup>8,11</sup>Bring <sup>9</sup>to us <sup>10</sup>felicity, <sup>12,11</sup>bring <sup>9</sup>to us <sup>14</sup>hero-  
strengths, <sup>16</sup>all <sup>17</sup>immortal <sup>18</sup>enjoyings. [14/302]

## SUKTA 78

अश्विनावेह गच्छतं नासत्या मा वि वेनतं ।

हंसाविव पततमा सुताँ उप ॥ 05.078.01 ॥

अश्विनौ<sup>1</sup> । आ<sup>2</sup> । इह<sup>3</sup> । गच्छतम्<sup>4</sup> । नासत्या<sup>5</sup> । मा<sup>6</sup> । वि<sup>7</sup> । वेनतम्<sup>8</sup> ।

हंसौऽइव<sup>9</sup> । पततम्<sup>10</sup> । आ<sup>11</sup> । सुतान्<sup>12</sup> । उप<sup>13</sup> ॥

aśvināu । ā । iha । gacchatam । nāsatyā । mā । vi । venatam ।

haṁsau-iva । patatam । ā । sutān । upa ॥

<sup>3</sup>Hither <sup>2,4</sup>arrive, <sup>1</sup>O Riders on the Life, <sup>5</sup>O Leaders of our voyage, <sup>8a</sup>let <sup>6</sup>not <sup>8b</sup>our delight <sup>7</sup>turn away from us; <sup>9</sup>like twin swans <sup>11,10</sup>come flying <sup>13,12</sup>to the outpourings of the wine. [14/303]

अश्विना हरिणाविव गौराविवानु यवसं ।

हंसाविव पततमा सुताँ उप ॥ 05.078.02 ॥

अश्विना<sup>1</sup> । हरिणौऽइव<sup>2</sup> । गौरौऽइव<sup>3</sup> । अनु<sup>4</sup> । यवसम्<sup>5</sup> ।

हंसौऽइव<sup>6</sup> । पततम्<sup>7</sup> । आ<sup>8</sup> । सुतान्<sup>9</sup> । उप<sup>10</sup> ॥

aśvinā । harīṇau-iva । gaurau-iva । anu । yavasam ।

haṁsau-iva । patatam । ā । sutān । upa ॥

<sup>1</sup>O Riders on the Life, <sup>2</sup>like twin stags, <sup>3</sup>like two bulls <sup>4,5</sup>that hasten to the pastures, <sup>6</sup>like twin swans etc. [14/303]

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये ।

हंसाविव पततमा सुताँ उप ॥ 05.078.03 ॥

अश्विना<sup>1</sup> । वाजिनीऽवसू<sup>2</sup> । जुषेथाम्<sup>3</sup> । यज्ञम्<sup>4</sup> । इष्टये<sup>5</sup> ।

हंसौऽइव<sup>6</sup> । पततम् । आ । सुतान् । उप ॥

aśvinā । vājīnī-vasū । juṣethām । yajñam । iṣṭaye ।

haṁsau-iva । patatam । ā । sutān । upa ॥

<sup>1</sup>O Riders on the Life, <sup>2</sup>gods rich in force of the plenitude, <sup>3</sup>cleave <sup>4</sup>to the sacrifice <sup>5</sup>for the offering of our desire; <sup>6</sup>like twin swans etc. [14/303]

अत्रिर्यद्वामवरोहन्ऋबीसमजोहवीन्नाधमानेव योषा ।

श्येनस्य चिज्जवसा नूतनेनागच्छतमश्विना शंतमेन ॥ 05.078.04 ॥

अत्रिः<sup>1</sup> । यत्<sup>2</sup> । वाम्<sup>3</sup> । अवऽरोहन्<sup>4</sup> । ऋबीसम्<sup>5</sup> । अजोहवीत्<sup>6</sup> । नाधमानाऽइव<sup>7</sup> । योषा<sup>8</sup> ।

श्येनस्य<sup>9</sup> । चित्<sup>10</sup> । जवसा<sup>11</sup> । नूतनेन<sup>12</sup> । आ<sup>13</sup> । अगच्छतम्<sup>14</sup> । अश्विना<sup>15</sup> । शम्ऽतमेन<sup>16</sup> ॥

atriḥ । yat । vām । ava-rohan । ṛbīsam । ajohavīt । nādhamānā-iva । yoṣā ।

śyenasya । cit । javasā । nūtanena । ā । agacchatam । aśvinā । śam-tamena ॥

<sup>2</sup>When <sup>1</sup>the eater of things <sup>4</sup>descended down <sup>5</sup>into Hell, <sup>6</sup>then he called <sup>3</sup>to you <sup>7a</sup>like [iva] <sup>8a</sup>a woman <sup>7b</sup>that woos her paramour [nādhāmānā] and <sup>12</sup>new <sup>11</sup>was your speed <sup>10,9</sup>as of the eagle with which <sup>13,14</sup>you came to him and <sup>16</sup>it [your coming] was full of the purest bliss. [14/303]

<sup>5</sup> an abyss, chasm (in the earth, from which hot vapours arise) [MW]

वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।

श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतं ॥ 05.078.05 ॥

वि<sup>1</sup> । जिहीष्व<sup>2</sup> । वनस्पते<sup>3</sup> । योनिः<sup>4</sup> । सूष्यन्त्याःऽइव<sup>5</sup> ।

श्रुतम्<sup>6</sup> । मे<sup>7</sup> । अश्विना<sup>8</sup> । हवम्<sup>9</sup> । सप्तऽवध्रिम्<sup>10</sup> । च<sup>11</sup> । मुञ्चतम्<sup>12</sup> ॥

vi । jīhīṣva । vanaspate । yoniḥ । sūṣyantyāḥ-iva ।

śrutam । me । aśvinā । havam । sapta-vadhrim । ca । muñcatam ॥

<sup>3</sup>O Tree that keepest the Delight, <sup>2</sup>start <sup>1</sup>apart <sup>5a</sup>like [iva] <sup>4</sup>the womb <sup>5b</sup>of a mother giving birth [sūṣyantyāḥ]; <sup>6</sup>hear <sup>7</sup>my <sup>9</sup>cry, <sup>8</sup>O Riders on the Life, <sup>11</sup>and <sup>12</sup>deliver <sup>10</sup>me who am smitten with the seven pains. [14/303]

भीताय नाधमानाय ऋषये सप्तवध्रये ।

मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥ 05.078.06 ॥

भीताय<sup>1</sup> । नाधमानाय<sup>2</sup> । ऋषये<sup>3</sup> । सप्तवध्रये<sup>4</sup> ।

मायाभिः<sup>5</sup> । अश्विना<sup>6</sup> । युवम्<sup>7</sup> । वृक्षम्<sup>8</sup> । सम्<sup>9</sup> । च<sup>10</sup> । वि<sup>11</sup> । च<sup>12</sup> । अचथः<sup>13</sup> ॥

bhītāya । nādhāmānāya । ṛṣaye । sapta-vadhraye ।

māyābhiḥ । aśvinā । yuvam । vṛkṣam । sam । ca । vi । ca । acathaḥ ॥

<sup>3</sup>For the seer <sup>4</sup>smitten with the seven pains <sup>1</sup>in his fear and <sup>2</sup>in his crying joy, <sup>6</sup>O Riders on the Life, <sup>5</sup>by the powers of your knowledge, <sup>9,13</sup>bring together over him <sup>8</sup>the Tree <sup>12</sup>and tear it apart. [14/303]

यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।

एवा ते गर्भ एजतु निरैतु दशमास्यः ॥ 05.078.07 ॥

यथा<sup>1</sup> । वातः<sup>2</sup> । पुष्करिणीम्<sup>3</sup> । सम्ऽइङ्गयति<sup>4</sup> । सर्वतः<sup>5</sup> ।

एव<sup>6</sup> । ते<sup>7</sup> । गर्भः<sup>8</sup> । एजतु<sup>9</sup> । निःऽऐतु<sup>10</sup> । दशमास्यः<sup>11</sup> ॥

yathā । vātaḥ । puṣkariṇīm । sam-iṅgayati । sarvataḥ ।

eva । te । garbhaḥ । ejatu । niḥ-aitu । daśa-māsyah ॥

<sup>1</sup>As <sup>2a</sup>a wind <sup>4a</sup>sets <sup>3</sup>the pool <sup>4b</sup>rippling <sup>5</sup>from bank to bank, <sup>6</sup>so <sup>9a</sup>let <sup>7</sup>thy <sup>8</sup>[unborn] child <sup>9b</sup>move in thee, O Tree, and <sup>11</sup>in the tenth month <sup>10</sup>come forth. [14/303]

यथा वातो यथा वनं यथा समुद्र एजति ।

एवा त्वं दशमास्य सहावेहि जरायुणा ॥ 05.078.08 ॥

यथा<sup>1</sup> । वातः<sup>2</sup> । यथा<sup>3</sup> । वनम्<sup>4</sup> । यथा<sup>5</sup> । समुद्रः<sup>6</sup> । एजति<sup>7</sup> ।  
एव<sup>8</sup> । त्वम्<sup>9</sup> । दशऽमास्य<sup>10</sup> । सह<sup>11</sup> । अव<sup>12</sup> । इहि<sup>13</sup> । जरायुणा<sup>14</sup> ॥

yathā | vātaḥ | yathā | vanam | yathā | samudraḥ | ejati |  
eva | tvam | daśa-māsyā | saha | ava | ihi | jarāyuṇā ॥

<sup>1</sup>As <sup>2</sup>the wind <sup>7</sup>moves and <sup>3</sup>as <sup>4</sup>the wood and <sup>5</sup>as <sup>6</sup>the sea, <sup>8</sup>so, <sup>10</sup>O ten months' child, do <sup>9</sup>thou  
<sup>12,13</sup>descend <sup>11</sup>with <sup>14</sup>the [ ] in which thou art wrapped. [14/303]

<sup>14</sup> [outer skin of the embryo after-birth (MW), the placenta (Keith), uterine membrane (JB)]

दश मासांछशयानः कुमारो अधि मातरि ।

निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥ 05.078.09 ॥

दश<sup>1</sup> । मासान्<sup>2</sup> । शशयानः<sup>3</sup> । कुमारः<sup>4</sup> । अधि<sup>5</sup> । मातरि<sup>6</sup> ।  
निःऽऐतु<sup>7</sup> । जीवः<sup>8</sup> । अक्षतः<sup>9</sup> । जीवः<sup>10</sup> । जीवन्त्याः<sup>11</sup> । अधि<sup>12</sup> ॥

daśa | māsān | śaśayānaḥ | kumāraḥ | adhi | mātari |  
niḥ-aitu | jīvaḥ | akṣataḥ | jīvaḥ | jīvantyāḥ | adhi ॥

<sup>1</sup>Ten <sup>2</sup>months <sup>3a</sup>let <sup>4</sup>the Boy <sup>5,3b</sup>lie <sup>6</sup>in his mother and then <sup>7</sup>come forth <sup>8</sup>living and <sup>9</sup>unhurt,  
<sup>10</sup>living <sup>12,11</sup>in her alive. [14/303]

## SUKTA 79

महे नो अद्य बोधयोषो राये दिवित्मती ।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ 05.079.01 ॥

महे<sup>1</sup> । नः<sup>2</sup> । अद्य<sup>3</sup> । बोधय<sup>4</sup> । उषः<sup>5</sup> । राये<sup>6</sup> । दिवित्मती<sup>7</sup> ।

यथा<sup>8</sup> । चित्<sup>9</sup> । नः<sup>10</sup> । अबोधयः<sup>11</sup> । सत्यश्रवसि<sup>12</sup> । वाय्ये<sup>13</sup> । सुजाते<sup>14</sup> । अश्वसूनृते<sup>14</sup> ॥

mahe | naḥ | adya | bodhaya | uṣaḥ | rāye | divitmatī |

yathā | cit | naḥ | abodhayaḥ | satya-śravasi | vāyye | su-jāte | aśva-sūnṛte ||

<sup>4</sup>Awaken <sup>2</sup>us <sup>3</sup>today, <sup>5</sup>O dawn, <sup>1</sup>to thy vast <sup>6</sup>bliss <sup>7</sup>bearing in thee the light of heaven, <sup>9</sup>even <sup>8</sup>as then <sup>11</sup>didst thou awaken <sup>10</sup>us <sup>12</sup>when the inspiration [śravasi] of the Truth [satya] <sup>13</sup>opened wide upon us, <sup>14</sup>O thou whose perfect [su] birth [jāte] is <sup>14</sup>a truth and gladness [sūnṛte] of the life's movement [aśva]. [14/303]

<sup>5</sup>O Dawn, <sup>7</sup>come with all thy splendours of heaven, <sup>4</sup>awaken <sup>2</sup>us <sup>3</sup>today <sup>1</sup>to the great <sup>6</sup>felicity, <sup>9</sup>even <sup>8</sup>as once <sup>11</sup>thou awakenedst <sup>10</sup>us, — <sup>13</sup>in the sonhood of the birth of knowledge, <sup>12</sup>in the inspired hearing [śravasi] of the Truth [satya] [lit. at the sacrifice of Satyaśravas]. <sup>14</sup>O, thy birth [jāte] is complete [su]! <sup>15</sup>O, truth is [su] in the tramp of thy steeds [aśva]! [15/549]

<sup>12</sup> The name of the Rishi [Satyaśravas] is here a covert figure for the characteristics of the Sun-birth in man. [15/549 fn 1]

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।

सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ 05.079.02 ॥

या<sup>1</sup> । सुनीथे<sup>2</sup> । शौचद्रथे<sup>3</sup> । वि<sup>4</sup> । औच्छः<sup>5</sup> । दुहितः<sup>6</sup> । दिवः<sup>7</sup> ।

सा<sup>8</sup> । वि<sup>9</sup> । उच्छ<sup>10</sup> । सहीयसि<sup>11</sup> । सत्यश्रवसि<sup>12</sup> । वाय्ये<sup>13</sup> । सुजाते<sup>14</sup> । अश्वसूनृते<sup>15</sup> ॥

yā | su-nīthe | śaucat-rathe | vi | aucchaḥ | duhitaḥ | divaḥ |

sā | vi | uccha | sahīyasi | satya-śravasi | vāyye | su-jāte | aśva-sūnṛte ||

<sup>1</sup>As thou <sup>4,5</sup>dawnedst once, <sup>6</sup>O daughter <sup>7</sup>of heaven, <sup>2</sup>perfect guide, <sup>3</sup>pure and shining [śaucat] movement [rathe], <sup>8</sup>so now <sup>9,10</sup>dawn, <sup>11</sup>O victorious force, <sup>12</sup>O true [satya] inspiration [śravasi], <sup>13</sup>O wide expanding, <sup>14,15</sup>O thou whose perfect [su] birth [jāte] is a truth and gladness [sūnṛte] of the life's coursing [aśva]. [14/304]

<sup>1</sup>Thou who <sup>4,5</sup>breakest forth into dawning, <sup>6</sup>O daughter <sup>7</sup>of heaven, <sup>2</sup>in him who has the perfect leading <sup>3</sup>of the flaming chariot of light, so <sup>9,10</sup>break forth today, — <sup>11</sup>O greater still in thy force, <sup>13</sup>in the sonhood of the birth of knowledge, <sup>12</sup>in the inspired hearing of the Truth. <sup>14</sup>O, thy birth is complete! <sup>15</sup>O, truth is in the tramp of thy steeds! [15/549-50]

<sup>2,3</sup> The same figure, with another name [Sunītha Śaucatratha]; it gives the result of the Sun-birth. [15/549 fn 2]

[Alt] Lit. <sup>1</sup>As thou <sup>4,5</sup>dawnedst once, <sup>6</sup>O daughter <sup>7</sup>of heaven, <sup>2,3</sup>at [the sacrifice of] Sunītha Śaucatratha, <sup>8</sup>so now <sup>9,10</sup>dawn, — <sup>11</sup>O greater still in thy force, <sup>13</sup>at [the sacrifice of] Satyaśravas,

सा नो अद्याभरद्वसुर्व्यच्छा दुहितर्दिवः ।

यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ 05.079.03 ॥

सा<sup>1</sup> । नः<sup>2</sup> । अद्य<sup>3</sup> । आभरत्स्वसुः<sup>4</sup> । वि<sup>5</sup> । उच्छ<sup>6</sup> । दुहितः<sup>7</sup> । दिवः<sup>8</sup> ।

यो<sup>9</sup> । वि<sup>10</sup> । औच्छः<sup>11</sup> । सहीयसि<sup>12</sup> । सत्यश्रवसि<sup>13</sup> । वाय्ये<sup>14</sup> । सुजाते<sup>15</sup> । अश्वसूनृते<sup>16</sup> ॥

sā । naḥ । adya । ābharat-vasuḥ । vi । uccha । duhitaḥ । divaḥ ।

yo iti । vi । aucchaḥ । sahīyasi । satya-śravasi । vāyye । su-jāte । aśva-sūnṛte ॥

<sup>1</sup>So <sup>3</sup>today <sup>5,6</sup>dawn <sup>2</sup>on us, <sup>7</sup>O daughter <sup>8</sup>of heaven, <sup>4</sup>bearer [ābharat] of substance [vasuḥ] <sup>9</sup>as <sup>10,11</sup>then thou didst dawn, <sup>12</sup>victorious force, <sup>13</sup>true [satya] inspiration [śravasi], <sup>14</sup>wide expanding <sup>15,16</sup>whose perfect [su] birth [jāte] is a truth and gladness [sūnṛte] of the life's coursing [aśva]. [14/304]

<sup>5,6</sup>Break forth into light <sup>4</sup>a bearer of treasures, <sup>7</sup>O daughter <sup>8</sup>of heaven, as <sup>10,11</sup>once thou brokest forth, — <sup>12</sup>O greater still in thy force, <sup>14</sup>in the sonhood of the birth of knowledge, <sup>13</sup>in the inspired hearing of the Truth. <sup>15</sup>O, thy birth is complete! <sup>16</sup>O, truth is in the tramp of thy steeds! [15/550]

<sup>13</sup>at [the sacrifice of] Satyaśravas

अभि ये त्वा विभावरी स्तोमैर्गृणन्ति वह्नयः ।

मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते ॥ 05.079.04 ॥

अभि<sup>1</sup> । ये<sup>2</sup> । त्वा<sup>3</sup> । विभावरी<sup>4</sup> । स्तोमैः<sup>5</sup> । गृणन्ति<sup>6</sup> । वह्नयः<sup>7</sup> ।

मघैः<sup>8</sup> । मघोनि<sup>9</sup> । सुश्रियः<sup>10</sup> । दामन्वन्तः<sup>11</sup> । सुरातयः<sup>12</sup> । सुजाते<sup>13</sup> । अश्वसूनृते<sup>14</sup> ॥

abhi । ye । tvā । vibhā-vari । stomaiḥ । grṇanti । vahnayaḥ ।

maghaiḥ । maghoni । su-śriyaḥ । dāman-vantaḥ । su-rātayaḥ । su-jāte । aśva-sūnṛte ॥

<sup>2</sup>They who <sup>7a</sup>uphold <sup>3</sup>thee <sup>7b</sup>in the sacrifice and <sup>1,6</sup>express <sup>3</sup>thee <sup>5</sup>by their affirmations, <sup>4</sup>O wide-shining Dawn, <sup>10</sup>they have the utter [su] glory [śriyaḥ] <sup>8</sup>of thy plenitudes, <sup>9</sup>O queen of plenitudes; <sup>11</sup>they hold the gift and <sup>12</sup>hold the delight, <sup>13,14</sup>O whose perfect [su] birth [jāte] is a truth and gladness [sūnṛte] of the life's coursing [aśva]. [14/304]

<sup>7</sup>There are bearers of the sacrifice <sup>2</sup>who <sup>6a</sup>bring <sup>3</sup>thee <sup>1,6b</sup>out in their speech, <sup>5</sup>by their hymns <sup>6</sup>they manifest <sup>3</sup>thee, <sup>4</sup>O wide and lustrous Dawn; <sup>10</sup>they are glorious <sup>8</sup>with thy plenty, <sup>9</sup>O queen (of plenty), <sup>11</sup>their gifts are lavish, <sup>12</sup>their boons are full. <sup>13</sup>O, thy birth is complete! <sup>14</sup>O, truth is in the tramp of thy steeds! [15/550]

<sup>7</sup>Not human priests, but divine powers, the hosts or companies of the Dawn, "gaṇaḥ", at once priests, seers and patrons of the inner sacrifice, winners and givers of the celestial wealth. [15/550 fn 3]

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये ।

परि चिद्वष्टयो दधुर्ददतो राधो अह्यं सुजाते अश्वसूनृते ॥ 05.079.05 ॥



यत्<sup>1</sup> । चित्<sup>2</sup> । हि<sup>3</sup> । ते<sup>4</sup> । गणाः<sup>5</sup> । इमे<sup>6</sup> । छदयन्ति<sup>7</sup> । मघत्तये<sup>8</sup> ।

परि<sup>9</sup> । चित्<sup>10</sup> । वष्टयः<sup>11</sup> । दधुः<sup>12</sup> । ददतः<sup>13</sup> । राधः<sup>14</sup> । अहयम्<sup>15</sup> । सुज्जाते<sup>16</sup> । अश्वसूनृते<sup>17</sup> ॥

yat | cit | hi | te | gaṇāḥ | ime | chadayanti | maghattaye |

pari | cit | vaṣṭayaḥ | dadhuḥ | dadataḥ | rādhaḥ | ahrayam | su-jāte | aśva-sūnrte ||

<sup>1,2,3</sup>Whatsoever <sup>6</sup>these <sup>5</sup>hosts <sup>4</sup>of thine <sup>7</sup>take pleasure in <sup>8</sup>for the building of the fullness, <sup>12</sup>they set <sup>9</sup>round <sup>10</sup>as <sup>11</sup>their objects of desire, <sup>13</sup>giving us <sup>14</sup>a wealth <sup>15</sup>from which there is no deviation into suffering, <sup>16,17</sup>O thou whose etc. [14/304]

<sup>1,2,3</sup>When <sup>6</sup>these <sup>5</sup>companies <sup>4</sup>of thy godheads <sup>7</sup>seek to pleasure thee <sup>8</sup>in hope of thy plenitudes, <sup>12</sup>they set <sup>11</sup>their desires <sup>9</sup>all around, <sup>13</sup>they lavish <sup>15</sup>thy undeviating <sup>14</sup>felicity. <sup>16</sup>O, thy birth is complete! <sup>17</sup>O, truth is in the tramp of thy steeds. [15/550]

<sup>5</sup>vahnayaḥ - from the preceding verse?

ऐषु धा वीरवद्यश उषो मघोनि सूरिषु ।

ये नो राधांस्यहया मघवानो अरासत सुजाते अश्वसूनृते ॥ 05.079.06 ॥

आ<sup>1</sup> । एषु<sup>2</sup> । धाः<sup>3</sup> । वीरवत्<sup>4</sup> । यशः<sup>5</sup> । उषः<sup>6</sup> । मघोनि<sup>7</sup> । सूरिषु<sup>8</sup> ।

ये<sup>9</sup> । नः<sup>10</sup> । राधांसि<sup>11</sup> । अहया<sup>12</sup> । मघवानः<sup>13</sup> । अरासत<sup>14</sup> । सुज्जाते<sup>15</sup> । अश्वसूनृते<sup>16</sup> ॥

ā | eṣu | dhāḥ | vīra-vat | yaśaḥ | uṣaḥ | maghoni | sūriṣu |

ye | naḥ | rādhāṃsi | ahrayā | magha-vānaḥ | arāsata | su-jāte | aśva-sūnrte ||

<sup>1,3</sup>Confirm, <sup>6</sup>O dawn, <sup>4</sup>forceful <sup>5</sup>victory and <sup>7</sup>all plenitudes <sup>2</sup>in the [these] <sup>8</sup>masters of light, <sup>9</sup>who <sup>13</sup>from their plenitudes <sup>14</sup>have heaped <sup>10</sup>on us <sup>12</sup>undeviating <sup>11</sup>felicities, <sup>15</sup>O thou whose perfect birth etc. [14/304]

<sup>8</sup>These are thy seers; <sup>6</sup>O Dawn, <sup>7</sup>queen of plenty, <sup>1,3</sup>set <sup>2</sup>in them <sup>5</sup>the splendour <sup>4</sup>of thy heroic powers; <sup>13</sup>lords of thy plenty, <sup>9</sup>they <sup>14</sup>shall lavish <sup>10</sup>on us thy <sup>12</sup>undeviating <sup>11</sup>riches. <sup>15</sup>O, thy birth is complete! <sup>16</sup>O, truth is in the tramp of thy steeds! [15/551]

तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह ।

ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनृते ॥ 05.079.07 ॥

तेभ्यः<sup>1</sup> । द्युम्नम्<sup>2</sup> । बृहत्<sup>3</sup> । यशः<sup>4</sup> । उषः<sup>5</sup> । मघोनि<sup>6</sup> । आ<sup>7</sup> । वह<sup>8</sup> ।

ये<sup>9</sup> । नः<sup>10</sup> । राधांसि<sup>11</sup> । अश्व्या<sup>12</sup> । गव्या<sup>13</sup> । भजन्त<sup>14</sup> । सूरयः<sup>15</sup> । सुज्जाते<sup>16</sup> । अश्वसूनृते<sup>17</sup> ॥

tebhyaḥ | dyumnam | bṛhat | yaśaḥ | uṣaḥ | maghoni | ā | vaha |

ye | naḥ | rādhāṃsi | aśvyā | gavyā | bhajanta | sūrayaḥ | su-jāte | aśva-sūnrte ||

[Not Translated in VPS]

<sup>5</sup>O Dawn, <sup>6</sup>our lady of plenty, <sup>7,8</sup>bring <sup>1</sup>to them (<sup>15</sup>the seers) thy <sup>2</sup>illumination, a <sup>3</sup>vast <sup>4</sup>glory; <sup>9</sup>they (<sup>15</sup>the seers) <sup>14a</sup>shall give <sup>10</sup>us <sup>14b</sup>enjoyment <sup>11</sup>of the felicity <sup>12</sup>of thy steeds and <sup>11</sup>the felicity <sup>13</sup>of thy herds. <sup>16</sup>O, thy birth is complete! <sup>17</sup>O, truth is in the tramp of thy steeds! [15/551]

उत नो गोमतीरिष आ वहा दुहितर्दिवः ।

साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते ॥ 05.079.08 ॥

उत<sup>1</sup> । नः<sup>2</sup> । गोऽमतीः<sup>3</sup> । इषः<sup>4</sup> । आ<sup>5</sup> । वह<sup>6</sup> । दुहितः<sup>7</sup> । दिवः<sup>8</sup> ।

साकम्<sup>9</sup> । सूर्यस्य<sup>10</sup> । रश्मिभिः<sup>11</sup> । शुक्रैः<sup>12</sup> । शोचत्<sup>13</sup> । अर्चिभिः<sup>14</sup> । सुजाते<sup>15</sup> । अश्वसूनृते<sup>16</sup> ॥

uta । naḥ । go-matīḥ । iṣaḥ । ā । vaha । duhitāḥ । divaḥ ।

sākam । sūryasya । raśmi-bhiḥ । śukraiḥ । śocat-bhiḥ । arci-bhiḥ । su-jāte । aśva-sūnrte ॥

<sup>1</sup>Yea, and <sup>5,6</sup>bring <sup>2</sup>to us <sup>3</sup>luminous <sup>4</sup>impulsions, <sup>7</sup>O daughter <sup>8</sup>of heaven, <sup>9</sup>with <sup>11</sup>the rays <sup>10</sup>of <sup>11</sup>the Sun of Truth <sup>12</sup>that are bright and <sup>13</sup>shine in purity and <sup>14</sup>realise illumination, <sup>15</sup>O thou whose perfect birth etc. [14/304]

<sup>5,6</sup>Bring <sup>2</sup>to us <sup>1</sup>too, <sup>7</sup>O daughter <sup>8</sup>of heaven, <sup>4</sup>powers of impulse <sup>3</sup>full of the troopings of thy light; <sup>9</sup>let them come companioned with <sup>11</sup>the rays <sup>10</sup>of thy Sun, <sup>9</sup>linked with the purity of his <sup>12</sup>bright and <sup>13</sup>burning <sup>14</sup>light-givings. <sup>15</sup>O, thy birth is complete! <sup>16</sup>O, truth is in the tramp of thy steeds! [15/551]

<sup>5,6</sup>Bring <sup>2</sup>to us, <sup>7</sup>O daughter <sup>8</sup>of Heaven, <sup>3</sup>luminous <sup>4</sup>impulsions <sup>9</sup>along with <sup>11</sup>the rays <sup>10</sup>of the Sun... [15/127]

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।

नेत् त्वा स्तेनं यथा रिपुं तपाति सूरौ अर्चिषा सुजाते अश्वसूनृते ॥ 05.079.09 ॥

वि<sup>1</sup> । उच्छ<sup>2</sup> । दुहितः<sup>3</sup> । दिवः<sup>4</sup> । मा<sup>5</sup> । चिरम्<sup>6</sup> । तनुथाः<sup>7</sup> । अपः<sup>8</sup> ।

न<sup>9</sup> । इत्<sup>10</sup> । त्वा<sup>11</sup> । स्तेनम्<sup>12</sup> । यथा<sup>13</sup> । रिपुम्<sup>14</sup> । तपाति<sup>15</sup> । सूरः<sup>16</sup> । अर्चिषा<sup>17</sup> । सुजाते<sup>18</sup> । अश्वसूनृते<sup>19</sup> ॥

vi । uccha । duhitāḥ । divaḥ । mā । ciram । tanuthāḥ । apaḥ ।

na । it । tvā । stenam । yathā । ripum । tapāti । sūraḥ । arciṣā । su-jāte । aśva-sūnrte ॥

<sup>1,2</sup>Dawn on us, <sup>3</sup>O daughter <sup>4</sup>of heaven, <sup>7</sup>prolong <sup>5</sup>not <sup>6</sup>for ever <sup>8</sup>our labour; <sup>11</sup>thou <sup>9</sup>art not <sup>15</sup>afflicted <sup>17</sup>by the light <sup>16</sup>of the Sun of Truth <sup>13</sup>as is <sup>12</sup>the thief of our radiances, <sup>13</sup>as is <sup>14</sup>the enemy of our being, <sup>18</sup>O thou whose perfect birth etc. [14/304]

<sup>1,2</sup>Break forth into light, <sup>3</sup>O daughter <sup>4</sup>of heaven! And <sup>7a</sup>spin <sup>5</sup>not <sup>7b</sup>out <sup>6</sup>too long <sup>8</sup>the work. <sup>10</sup>For <sup>11</sup>thee <sup>16</sup>thy sun <sup>15</sup>afflicts <sup>9</sup>not <sup>17</sup>with his burning ray <sup>13</sup>as <sup>15</sup>he afflicts <sup>14</sup>the foe and <sup>12</sup>the thief. <sup>18</sup>O, thy birth is complete! <sup>19</sup>O, truth is in the tramp of thy steeds! [15/551-2]

<sup>14,12</sup>The labour [apaḥ] towards the being of the Truth is long [ciram] and tedious, because the powers of darkness and division [ripum], the lower powers of our being, seize on and appropriate [stenam], keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice [vahnayaḥ - 5.79.5], but its spoilers; they are hurt [tapāti] by the full ray of the sun [arciṣā]. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion [mā ciram tanuthāḥ] the great work [apaḥ]. [15/552 fn 4]

एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।

या स्तोतृभ्यो विभावयुच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥ 05.079.10 ॥

एतावत्<sup>1</sup> । वा<sup>2</sup> । इत्<sup>3</sup> । उषः<sup>4</sup> । त्वम्<sup>5</sup> । भूयः<sup>6</sup> । वा<sup>7</sup> । दातुम्<sup>8</sup> । अर्हसि<sup>9</sup> ।

या<sup>10</sup> । स्तोतृभ्यः<sup>11</sup> । विभाऽवरि<sup>12</sup> । उच्छन्ती<sup>13</sup> । न<sup>14</sup> । प्रऽमीयसे<sup>15</sup> । सुऽजाते<sup>16</sup> । अश्वऽसूनुते<sup>17</sup> ॥

etāvat | vā | it | uṣaḥ | tvam | bhūyaḥ | vā | dātum | arhasi |

yā | stotr-bhyaḥ | vibhā-vari | ucchantī | na | pra-mīyase | su-jāte | aśva-sūnrte ||

<sup>1,3</sup>Even so much <sup>2</sup>and <sup>6</sup>more <sup>9</sup>shouldst <sup>5</sup>thou <sup>8</sup>give to the seeker of knowledge, <sup>10</sup>thou who <sup>13</sup>dawning <sup>12</sup>with thy spacious light <sup>11</sup>on him who affirms thee <sup>14</sup>art not <sup>15</sup>diminished in thy spaces, <sup>16</sup>O thou whose perfect birth etc. [14/304]

<sup>1,3</sup>So much <sup>5</sup>thou <sup>9</sup>shouldst <sup>8</sup>give <sup>2</sup>or <sup>6</sup>more than this; <sup>10</sup>for <sup>11</sup>to thy adorers <sup>13</sup>thou breakest forth <sup>12</sup>into the full wideness of thy glories and <sup>14</sup>thou art not <sup>15</sup>limited <sup>13</sup>in thy dawning. <sup>16</sup>O, thy birth is complete! <sup>17</sup>O, truth is in the tramp of thy steeds! [15/552]

### [Notes - Hymn]

The Rishi prays for the full epiphany [vāyye] of the Dawn of the light of Truth in all its lavish splendour [divitmatī], with all the bountiful [magha-vānaḥ] companies of its gods and seers [gaṇāḥ, sūriṣu], the shining herds of its thought [gavyā], the rushing steeds of its force [aśvyā], the luminous impulses [go-matīḥ iṣaḥ] with which it comes — companioned [sākam], as they are, by the burning rays of the Sun of gnosis [sūryasya raśmi-bhiḥ]. Let the Dawn arrive [vi uccha] and the work will no longer be long and tardy [mā ciram tanuthāḥ apah]. [15/549]

## SUKTA 80

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।

देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥ 05.080.01 ॥

द्युतत्स्यामानम्<sup>1</sup> । बृहतीम्<sup>2</sup> । ऋतेन<sup>3</sup> । ऋतऽवरीम्<sup>4</sup> । अरुणऽप्सुम्<sup>5</sup> । विऽभातीम्<sup>6</sup> ।

देवीम्<sup>7</sup> । उषसम्<sup>8</sup> । स्वः<sup>9</sup> । आऽवहन्तीम्<sup>10</sup> । प्रति<sup>11</sup> । विप्रासः<sup>12</sup> । मतिऽभिः<sup>13</sup> । जरन्ते<sup>14</sup> ॥

dyutat-yāmānam । bṛhatīm । ṛtena । ṛta-varīm । aruṇa-psum । vi-bhātīm ।  
devīm । uṣasam । svaḥ । ā-vahantīm । prati । viprāsaḥ । mati-bhiḥ । jarante ॥

<sup>1</sup>She follows the shining path of light and <sup>3</sup>by the Truth <sup>2</sup>is vast, <sup>4</sup>for she has supreme hold of the Truth; <sup>6</sup>wide [vi] is the splendour [bhātīm] <sup>5</sup>of her ruddy [aruṇa] form [psum]. <sup>11</sup>Towards <sup>8</sup>Dawns <sup>7</sup>divine <sup>10</sup>as she comes to them [ā] bearing in her [vahantīm] <sup>9</sup>that luminous world, <sup>12</sup>souls of the knowledge <sup>14</sup>raise the adoration <sup>13</sup>of their thoughts. [14/305]

<sup>8</sup>Dawn <sup>1</sup>of the luminous [dyutat] journey [yāmānam], <sup>8</sup>Dawn <sup>4</sup>queen of truth, <sup>2</sup>large <sup>3</sup>with the Truth, <sup>6</sup>how wide [vi] is the gleam [bhātīm] <sup>5</sup>from her rosy [aruṇa] limbs [psum], — <sup>8</sup>Dawn <sup>7</sup>divine <sup>10</sup>who brings with her <sup>9</sup>the heaven of light! Her <sup>12</sup>the seers <sup>11,14</sup>adore <sup>13</sup>with their thoughts. [15/553]

### [Notes]

Dawn adheres to the path of the Truth and because she has this knowledge or perception she does not limit the infinity, the *bṛhat*, of which she is the illumination. That this is the true sense of the verse is proved beyond dispute, expressly, unmistakably, by a Rik of the fifth Mandala (V.80.1) which describes Usha *dyutad-yāmānam bṛhatīm ṛtena ṛtāvarīm svar āvahantīm*, “of a luminous movement, vast with the Truth, supreme in (or possessed of) the Truth, bringing with her Swar“. We have the idea of the Vast, the idea of the Truth, the idea of the solar light of the world of Swar; and certainly all these notions are thus intimately and insistently associated with no mere physical Dawn! [15/132]

एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।

बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥ 05.080.02 ॥

एषा<sup>1</sup> । जनम्<sup>2</sup> । दर्शता<sup>3</sup> । बोधयन्ती<sup>4</sup> । सुगान्<sup>5</sup> । पथः<sup>6</sup> । कृण्वती<sup>7</sup> । याति<sup>8</sup> । अग्रे<sup>9</sup> ।

बृहत्<sup>10</sup> । बृहती<sup>11</sup> । विश्वम्<sup>12</sup> । उषाः<sup>13</sup> । ज्योतिः<sup>14</sup> । यच्छति<sup>15</sup> । अग्रे<sup>16</sup> । अह्नाम्<sup>17</sup> ॥

eṣā । janam । darśatā । bodhayantī । su-gān । pathaḥ । kṛṇvatī । yāti । agre ।  
bṛhat-rathā । bṛhatī । viśvam-invā । uṣāḥ । jyotiḥ । yacchati । agre । ahnām ॥

<sup>1</sup>Lo where she comes <sup>3</sup>with the vision <sup>4</sup>awakening <sup>2</sup>the creature and <sup>8</sup>she goes <sup>9</sup>in front <sup>7</sup>making <sup>6</sup>his paths <sup>5</sup>easy for his feet; <sup>11</sup>vast is she and <sup>12</sup>all-pervading, <sup>10</sup>vast [bṛhat] is her movement [rathā] and <sup>13</sup>she [Dawn] <sup>15</sup>labours <sup>14</sup>at the Light <sup>16</sup>in the front <sup>17</sup>of the days. [14/305]

<sup>1</sup>This is she who <sup>3</sup>has the vision and <sup>4</sup>she awakens <sup>2</sup>man and <sup>7</sup>makes <sup>6</sup>his paths <sup>5</sup>easy [su] to travel [gān] and <sup>8</sup>walks <sup>9</sup>in his front. <sup>10</sup>How large [br̥hat] is her chariot [rathā], <sup>11</sup>how vast and <sup>12</sup>all-pervading <sup>13</sup>the goddess (Dawn), <sup>15</sup>how she brings <sup>14</sup>Light <sup>16</sup>in the front <sup>17</sup>of the days! [15/553]

<sup>15</sup> extends (7.16.8), gives (4.12.5)

एषा गोभिररुणेभिर्युजानाऽस्त्रेधन्ती रयिमप्रायु चक्रे ।

पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥ 05.080.03 ॥

एषा<sup>1</sup> । गोभिः<sup>2</sup> । अरुणेभिः<sup>3</sup> । युजाना<sup>4</sup> । अस्त्रेधन्ती<sup>5</sup> । रयिम्<sup>6</sup> । अप्रऽआयु<sup>7</sup> । चक्रे<sup>8</sup> ।

पथः<sup>9</sup> । रदन्ती<sup>10</sup> । सुविताय<sup>11</sup> । देवी<sup>12</sup> । पुरुऽस्तुता<sup>13</sup> । विश्वऽवारा<sup>14</sup> । वि<sup>15</sup> । भाति<sup>16</sup> ॥

eṣā | gobhiḥ | aruṇebhiḥ | yujānā | asredhantī | rayim | apra-āyu | cakre |  
pathaḥ | radantī | suvitāya | devī | puru-stutā | viśva-vārā | vi | bhāti ॥

<sup>3</sup>Ruddy for the work are <sup>2</sup>the radiances <sup>4</sup>that she yokes to her chariot and <sup>5</sup>unstumbling <sup>8</sup>she makes for us <sup>6</sup>a felicity <sup>7</sup>that shall not pass away from us; <sup>12</sup>divine is she and <sup>10</sup>she hews out <sup>9</sup>our paths <sup>11</sup>for the happy journey,—<sup>13</sup>multiply [puru] affirmed [stutā] <sup>15,16</sup>she gleams <sup>14</sup>laden with all [viśva] desirable things [vārā]. [14/305]

<sup>1</sup>This is she <sup>4</sup>who yokes <sup>2</sup>her cows <sup>3</sup>of rosy light; <sup>5</sup>her journey does not fail and such is <sup>6</sup>the treasure <sup>8</sup>she makes <sup>7</sup>that it passes not away. <sup>10</sup>She hews out <sup>9</sup>our paths <sup>11</sup>to happiness; <sup>12</sup>divine is she, <sup>15,16</sup>far-shining her glory, <sup>13</sup>many the hymns that rise to her, <sup>14</sup>she brings with her every boon. [15/553]

<sup>5</sup> unerring (3.29.9), unfailing (10.8.2);

<sup>7</sup> undeparting [a-pra] life [āyu] (1.127.5)

एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।

ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥ 05.080.04 ॥

एषा<sup>1</sup> । विऽएनी<sup>2</sup> । भवति<sup>3</sup> । द्विऽबर्हाः<sup>4</sup> । आविऽकृण्वाना<sup>5</sup> । तन्वम्<sup>6</sup> । पुरस्तात्<sup>7</sup> ।

ऋतस्य<sup>8</sup> । पन्थाम्<sup>9</sup> । अनु<sup>10</sup> । एति<sup>11</sup> । साधु<sup>12</sup> । प्रजानतीऽइव<sup>13</sup> । न<sup>14</sup> । दिशः<sup>15</sup> । मिनाति<sup>16</sup> ॥

eṣā | vi-enī | bhavati | dvi-barhāḥ | āviḥ-kr̥ṇvānā | tanvam | purastāt |  
ṛtasya | panthām | anu | eti | sādhu | prajānatī-iva | na | diśaḥ | mināti ॥

<sup>2</sup>All a whiteness <sup>1</sup>she <sup>3</sup>becomes <sup>4</sup>in the two [dvi] powers of her greatness [barhāḥ] <sup>5</sup>as she unveils <sup>6</sup>her body <sup>7</sup>before our eyes; <sup>10,11</sup>she follows <sup>9</sup>the path <sup>8</sup>of the Truth <sup>12</sup>towards our self-perfection and <sup>13</sup>knows <sup>15</sup>all the regions of our travel and <sup>16</sup>circumscribes them <sup>14</sup>not. [14/305]

<sup>1</sup>Behold her <sup>4</sup>in her biune energy of earth and heaven, <sup>3</sup>how she comes into being <sup>2</sup>in her whiteness and <sup>5</sup>discloses <sup>6</sup>her body <sup>7</sup>in our front. <sup>10,11</sup>She follows <sup>12</sup>perfectly <sup>9</sup>the paths <sup>8</sup>of Truth, <sup>13</sup>as [iva] one who is wise and knows [prajānatī], and <sup>16</sup>she hedges <sup>14</sup>not <sup>15</sup>in our regions. [15/554]

एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।

अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥ 05.080.05 ॥

एषा<sup>1</sup> । शुभ्रा<sup>2</sup> । न<sup>3</sup> । तन्वः<sup>4</sup> । विदाना<sup>5</sup> । ऊर्ध्वाऽइव<sup>6</sup> । स्नाती<sup>7</sup> । दृशये<sup>8</sup> । नः<sup>9</sup> । अस्थात्<sup>10</sup> ।

अप<sup>11</sup> । द्वेषः<sup>12</sup> । बाधमाना<sup>13</sup> । तमांसि<sup>14</sup> । उषाः<sup>15</sup> । दिवः<sup>16</sup> । दुहिता<sup>17</sup> । ज्योतिषा<sup>18</sup> । आ<sup>19</sup> । अगात्<sup>20</sup> ॥

eṣā | śubhrā | na | tanvaḥ | vidānā | ūrdhvā-iva | snāti | dṛśaye | naḥ | asthāt |  
apa | dveṣaḥ | bādhamānā | tamāmsi | uṣāḥ | divaḥ | duhitā | jyotiṣā | ā | agāt ॥

<sup>1</sup>Lo, <sup>5</sup>she manifests knowledge and <sup>10</sup>stands <sup>6</sup>up on the heights <sup>8</sup>for vision <sup>7</sup>bathing <sup>2</sup>her white  
<sup>4</sup>limbs in lustre. <sup>11,13</sup>Repelling <sup>12</sup>all discords and <sup>14</sup>all darknesses <sup>15</sup>Dawn <sup>17</sup>the daughter <sup>16</sup>of  
heaven <sup>19,20</sup>has come to us <sup>18</sup>with the Light. [14/305]

<sup>1</sup>Lo, how <sup>2</sup>brilliant is <sup>4</sup>her body <sup>5</sup>when she is found and known! How <sup>10</sup>she stands <sup>6</sup>on high <sup>3</sup>as  
if <sup>7</sup>bathing in light that <sup>9</sup>we <sup>8</sup>may have vision! <sup>11,13</sup>Driving away <sup>12</sup>all enemies and <sup>14</sup>all  
darknesses <sup>15</sup>Dawn, <sup>17</sup>the daughter <sup>16</sup>of Heaven, <sup>19,20</sup>has come <sup>18</sup>with the Light. [15/554]

[Alt] She, <sup>3</sup>like <sup>2</sup>a bright one (5.5.4) <sup>5</sup>who knows (10.21.5) <sup>4</sup>her body, <sup>10</sup>has stood up (5.1.2) <sup>6</sup>erect [ūrdhvā] like  
[iva] <sup>7</sup>a bather <sup>8a</sup>for <sup>9</sup>us <sup>8b</sup>to see.

एषा प्रतीची दुहिता दिवो नृत्योषेव भद्रा नि रिणीते अप्सः ।

व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥ 05.080.06 ॥

एषा<sup>1</sup> । प्रतीची<sup>2</sup> । दुहिता<sup>3</sup> । दिवः<sup>4</sup> । नृन्<sup>5</sup> । योषाऽइव<sup>6</sup> । भद्रा<sup>7</sup> । नि<sup>8</sup> । रिणीते<sup>9</sup> । अप्सः<sup>10</sup> ।

विऽऊर्ण्वती<sup>11</sup> । दाशुषे<sup>12</sup> । वार्याणि<sup>13</sup> । पुनः<sup>14</sup> । ज्योतिः<sup>15</sup> । युवतिः<sup>16</sup> । पूर्वथा<sup>17</sup> । अकः<sup>18</sup> ॥

eṣā | pratīcī | duhitā | divaḥ | nṛṇ | yoṣā-iva | bhadra | ni | riṇīte | apsaḥ |  
vi-ūrṇvatī | dāśuṣe | vāryāṇi | punaḥ | jyotiḥ | yuvatiḥ | pūrva-thā | akarityakaḥ ॥

<sup>1</sup>Lo, <sup>3</sup>the daughter <sup>4</sup>of heaven <sup>2</sup>fronts <sup>5</sup>men's souls, <sup>7</sup>a happy Dawn and <sup>8,9a</sup>sets <sup>10</sup>their work  
<sup>9b</sup>in movement; and <sup>11</sup>she floods <sup>13</sup>with her desirable things <sup>12</sup>the giver; <sup>16</sup>still is she young  
<sup>18</sup>who has made <sup>15</sup>the Light <sup>14</sup>again for us <sup>17</sup>even as in the ancient days. [14/305]

<sup>1</sup>Lo, <sup>3</sup>the daughter <sup>4</sup>of Heaven <sup>6</sup>like a woman <sup>7</sup>full of happiness <sup>2</sup>moves to meet <sup>5</sup>the gods and  
<sup>10</sup>her form <sup>8,9</sup>travels ever nearer to them. <sup>11</sup>Unveiling <sup>13</sup>all blessings <sup>12</sup>for the giver of sacrifice  
<sup>16</sup>the goddess young for ever <sup>18</sup>has created <sup>15</sup>the Light <sup>14</sup>once more <sup>17</sup>even as in the beginning.  
[15/554]

### [Notes - Hymn]

The Rishi hymns the divine [devīm] Dawn [uṣasam], daughter [duhitā] of Heaven  
[divaḥ], as the bringer [ā-vahantīm] of the Truth, the bliss [rayim], the heavens of light  
[svaḥ], creator of the Light, giver of vision [darśatā], maker [kṛṇvatī], follower [anu], leader  
[agre] of the paths [panthām] of Truth [ṛtasya], remover [apa bādhamānā] of the darkness  
[tamāmsi], the eternal and ever youthful [yuvatiḥ] goddess of our godward journeying.  
[15/553]

## SUKTA 81

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ 05.081.01 ॥

युञ्जते<sup>1</sup> । मनः<sup>2</sup> । उत<sup>3</sup> । युञ्जते<sup>4</sup> । धियः<sup>5</sup> । विप्राः<sup>6</sup> । विप्रस्य<sup>7</sup> । बृहतः<sup>8</sup> । विपः<sup>9</sup>चितः<sup>9</sup> ।

वि<sup>10</sup> । होत्राः<sup>11</sup> । दधे<sup>12</sup> । वयुनऽवित्<sup>13</sup> । एकः<sup>14</sup> । इत्<sup>15</sup> । मही<sup>16</sup> । देवस्य<sup>17</sup> । सवितुः<sup>18</sup> । परिऽस्तुतिः<sup>19</sup> ॥

yuñjate | manah | uta | yuñjate | dhiyah | viprah | viprasya | brhatah | vipah-citah |  
vi | hotrah | dadhe | vayuna-vit | ekah | it | mahi | devasya | savituh | pari-stutih ॥

<sup>1</sup>They yoke <sup>2</sup>the mind, <sup>4</sup>they yoke <sup>5</sup>the thoughts, <sup>6</sup>illuminates <sup>7</sup>to the Illuminate, <sup>8</sup>to the vast godhead, <sup>9</sup>to the enlightened [vipah] Consciousness [citah]. <sup>14,15</sup>He is One and <sup>13</sup>knows [vit] all things that come into being [vayuna] and <sup>10,12</sup>sets each in her place <sup>11</sup>all the queens of the sacrifice. <sup>16</sup>Vast is <sup>19</sup>the affirmation <sup>17</sup>of the divine <sup>18</sup>Creator. [14/305]

<sup>6</sup>The illumined <sup>1</sup>yoke <sup>2</sup>their mind <sup>3</sup>and <sup>4</sup>they yoke <sup>5</sup>their thoughts <sup>7</sup>to the illumined godhead, <sup>8</sup>to the vast, <sup>9</sup>to the luminous in consciousness; <sup>14</sup>the one <sup>13</sup>knower of all manifestation of knowledge, <sup>14,15</sup>he alone <sup>10,12</sup>orders <sup>11</sup>the Energies of the sacrifice. <sup>16</sup>Great <sup>19</sup>is the praise <sup>18</sup>of Savitri, <sup>17</sup>the creating godhead. [15/555]

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे ।

वि नाकमख्यत् सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥ 05.081.02 ॥

विश्वा<sup>1</sup> । रूपाणि<sup>2</sup> । प्रति<sup>3</sup> । मुञ्चते<sup>4</sup> । कविः<sup>5</sup> । प्र<sup>6</sup> । असावीत्<sup>7</sup> । भद्रम्<sup>8</sup> । द्विपदे<sup>9</sup> चतुऽपदे<sup>10</sup> ।

वि<sup>11</sup> । नाकम्<sup>12</sup> । अख्यत्<sup>13</sup> । सविता<sup>14</sup> । वरेण्यः<sup>15</sup> । अनु<sup>16</sup> । प्रऽयानम्<sup>17</sup> । उषसः<sup>18</sup> । वि<sup>19</sup> । राजति<sup>20</sup> ॥

viśvā | rūpāṇi | prati | muñcate | kaviḥ | pra | asāvīt | bhadram | dvi-pade | catuḥ-pade |  
vi | nākam | akhyat | savitā | vareṇyaḥ | anu | pra-yānam | uṣasaḥ | vi | rājati ॥

<sup>5</sup>He is the seer and <sup>3,4</sup>assumes <sup>1</sup>all <sup>2</sup>forms and <sup>6,7</sup>he brings into being <sup>8</sup>their happy state <sup>9</sup>for the twofold world and <sup>10</sup>the fourfold. <sup>11,13</sup>Yea, he manifests all <sup>12</sup>Heaven and <sup>19,20</sup>in his outshining <sup>16</sup>follows <sup>17</sup>the march <sup>18</sup>of the Dawn. [14/305-6]

<sup>1</sup>All <sup>2</sup>forms are <sup>3,4a</sup>robes <sup>5</sup>the Seer <sup>3,4b</sup>puts on <sup>6,7</sup>that he may create <sup>8</sup>the good and bliss <sup>9</sup>for the double and <sup>10</sup>the quadruple creature. <sup>14</sup>Savitri <sup>11,13</sup>describes by his light <sup>12</sup>our heavenly world; <sup>15</sup>supreme is he and desirable, <sup>19,20</sup>wide is the light of his shining <sup>17</sup>in the march <sup>18</sup>of the Dawn. [15/556]

<sup>9,10</sup> Literally, two-footed and four-footed, but *pad* also means the step, the principle on which the soul founds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world, and two-principled, those who dwell in the double principle of the divine and the human. [15/556 fn 1]



यस्य प्रयाणमन्वन्य इद् ययुर्देवा देवस्य महिमानमोजसा ।

यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥ 05.081.03 ॥

यस्य<sup>1</sup> । प्रऽयानम्<sup>2</sup> । अनु<sup>3</sup> । अन्ये<sup>4</sup> । इत्<sup>5</sup> । ययुः<sup>6</sup> । देवाः<sup>7</sup> । देवस्य<sup>8</sup> । महिमानम्<sup>9</sup> । ओजसा<sup>10</sup> ।

यः<sup>11</sup> । पार्थिवानि<sup>12</sup> । विऽममे<sup>13</sup> । सः<sup>14</sup> । एतशः<sup>15</sup> । रजांसि<sup>16</sup> । देवः<sup>17</sup> । सविता<sup>18</sup> । महित्वना<sup>19</sup> ॥

yasya | pra-yānam | anu | anye | it | yayuḥ | devāḥ | devasya | mahimānam | ojasā |  
yaḥ | pārthivāni | vi-mame | saḥ | etaśaḥ | rajāṃsi | devaḥ | savitā | mahi-tvanā ॥

<sup>4,5</sup>The other <sup>7</sup>gods <sup>3,6</sup>follow <sup>1</sup>his <sup>2</sup>march and <sup>10</sup>by the force of his energy <sup>9</sup>they attain to the vastness <sup>8</sup>of the God, <sup>17</sup>the lord <sup>15</sup>of varied lustres <sup>11</sup>who <sup>13</sup>has measured out <sup>12</sup>the earthly <sup>16</sup>worlds <sup>19</sup>by his large might, <sup>17</sup>the godhead <sup>18</sup>creative. [14/306]

And <sup>1</sup>in that [in whose] <sup>2</sup>march <sup>4,5</sup>all the other <sup>7</sup>gods <sup>10</sup>in their might <sup>3,6</sup>follow after <sup>9</sup>the greatness <sup>8</sup>of this godhead. <sup>14</sup>This is that <sup>15</sup>bright <sup>17</sup>god <sup>18</sup>Savitri <sup>11</sup>who <sup>19</sup>by his power and greatness <sup>13</sup>has measured out <sup>12</sup>our earthly <sup>16</sup>worlds of light. [15/556]

<sup>15</sup> shining Horse (of the Sun) (6.15.5)

उत यासि सवितस्त्रीणि रोचनोत् सूर्यस्य रश्मिभिः समुच्यसि ।

उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥ 05.081.04 ॥

उत<sup>1</sup> । यासि<sup>2</sup> । सवितः<sup>3</sup> । त्रीणि<sup>4</sup> । रोचना<sup>5</sup> । उत<sup>6</sup> । सूर्यस्य<sup>7</sup> । रश्मिभिः<sup>8</sup> । सम्<sup>9</sup> । उच्यसि<sup>10</sup> ।

उत<sup>11</sup> । रात्रीम्<sup>12</sup> । उभयतः<sup>13</sup> । परि<sup>14</sup> । ईयसे<sup>15</sup> । उत<sup>16</sup> । मित्रः<sup>17</sup> । भवसि<sup>18</sup> । देव<sup>19</sup> । धर्मभिः<sup>20</sup> ॥

uta | yāsi | savitariti | trīṇi | rocanā | uta | sūryasya | raśmi-bhiḥ | sam | ucyasi |  
uta | rātrīm | ubhayataḥ | pari | īyase | uta | mitraḥ | bhavasi | deva | dharmabhiḥ ॥

<sup>1</sup>And <sup>2</sup>thou travellest, <sup>3</sup>O Manifester of things, <sup>4</sup>to the triple <sup>5</sup>luminousnesses; <sup>6</sup>and <sup>10</sup>thou art expressed <sup>9</sup>wholly <sup>8</sup>by the rays <sup>7</sup>of the Sun of Truth; <sup>11</sup>and <sup>14,15</sup>thou besiegest <sup>12</sup>the Night <sup>13</sup>from either side; <sup>16</sup>and <sup>18</sup>thou becomest <sup>17</sup>Love the Harmoniser, <sup>19</sup>O Godhead, <sup>20</sup>by thy laws. [14/306]

<sup>1</sup>But also <sup>2</sup>thou goest, <sup>3</sup>O Savitri, <sup>4</sup>to the three <sup>5</sup>shining worlds of heaven <sup>6</sup>and <sup>9,10</sup>thou art made manifest <sup>8</sup>by the rays <sup>7</sup>of the Sun, <sup>11</sup>and <sup>14,15</sup>thou encirclest <sup>13</sup>on both sides <sup>12</sup>the Night, <sup>16</sup>and <sup>18</sup>thou becomest <sup>17</sup>Mitra, <sup>19</sup>O god, <sup>20</sup>with his settled laws of Truth. [15/556]

### [Notes]

Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, *mitrasya dhāmabhiḥ* [here, *dharmabhiḥ*]. [15/302]

उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।

उतेदं विश्वं भुवनं वि राजसि श्यावाश्चस्ते सवितः स्तोममानशे ॥ 05.081.05 ॥

उत<sup>1</sup> । ईशिषे<sup>2</sup> । प्रऽसवस्य<sup>3</sup> । त्वम्<sup>4</sup> । एकः<sup>5</sup> । इत्<sup>6</sup> । उत<sup>7</sup> । पूषा<sup>8</sup> । भवसि<sup>9</sup> । देव<sup>10</sup> । यामभिः<sup>11</sup> ।

उत<sup>12</sup> । इदम्<sup>13</sup> । विश्वम्<sup>14</sup> । भुवनम्<sup>15</sup> । वि<sup>16</sup> । राजसि<sup>17</sup> । श्यावाश्चस्ते<sup>18</sup> । ते<sup>19</sup> । सवितः<sup>20</sup> । स्तोमम्<sup>21</sup> । आनशे<sup>22</sup> ॥



uta | īśiṣe | pra-savasya | tvam | ekaḥ | it | uta | pūṣā | bhavasi | deva | yāma-bhiḥ |  
uta | idam | viśvam | bhuvanam | vi | rājasi | śyāva-aśvaḥ | te | savitariti | stomam | ānaśe ||

<sup>1</sup>And <sup>4</sup>thou art <sup>5,6</sup>the One <sup>2</sup>who has power <sup>3</sup>to bring forth the world <sup>7</sup>and <sup>9</sup>thou becomest <sup>8</sup>the  
Increaser, <sup>10</sup>O God, <sup>11</sup>by thy progressions; <sup>12</sup>and <sup>17</sup>thou illuminest <sup>16</sup>wholly <sup>14</sup>all <sup>13</sup>this <sup>15</sup>world.  
<sup>18</sup>Shyavashwa <sup>22</sup>has attained <sup>21</sup>to the affirmation <sup>19</sup>of thee, <sup>20</sup>O creator of things. [14/306]

<sup>1</sup>And <sup>4</sup>thou <sup>5,6</sup>alone <sup>2</sup>hast power <sup>3</sup>for the creation <sup>7</sup>and <sup>9</sup>thou becomest <sup>8</sup>the Increaser  
(Pushan), <sup>10</sup>O god, <sup>11</sup>by thy marchings in thy path, <sup>12</sup>and <sup>16,17</sup>thou illuminest <sup>14</sup>all <sup>13</sup>this <sup>15</sup>world  
of the becoming. <sup>18</sup>Shyawashwa, <sup>20</sup>O Savitri, <sup>22</sup>has found <sup>21</sup>the affirmation <sup>19</sup>of thy godhead.  
[15/556]

<sup>18</sup>Shyavashwa Ātreya, the Seer-Composer of this Hymn.

### [Notes]

[1] The Rishi hymns the Sun-God as the source of divine knowledge and the creator of the inner worlds. To him, the Seer [viprāḥ], the seekers of light [viprāḥ] yoke [yuñjate] their mind [manaḥ] and [uta] thoughts [dhiyaḥ]; he, the one [ekaḥ] knower of all forms of knowledge [vayuna-vit], is the one supreme ordainer [vi dadhe] of the sacrifice [hotrāḥ].

[2] He assumes [prati muñcate] all [viśvā] forms [rūpāṇi] as the robes of his being and his creative sight and creates [pra asāvīt] the supreme good and happiness [bhadram] for the two forms of life in the worlds [dvi-pade catuḥ-pade].

[2-3] He manifests [vi akhyat] the heavenly world [nākam], shining [vi rājati] in the path [pra-yānam] of the dawn [uṣasaḥ] of divine knowledge; in that path [yasya pra-yānam] the other [anye] godheads [devāḥ] follow him [anu yayuḥ] and it is his [devasya] greatness of light [mahimānam] that they make the goal of all their energies [ojasā].

[3-4] He has measured out [vi-mame] for us our earthly [pārthivāni] worlds [rajāṃsi] by his power and greatness [mahi-tvanā]: but it is in the three worlds of light [trīṇi rocanā] that he attains to his real greatness of manifestation [sam ucyasi] in the rays of the divine sun [sūryasya raśmi-bhiḥ]; then he encompasses [pari iyase] the night of our darkness [rātrīm] with his being and his light and becomes [bhavasi] Mitra who by his laws [dharma-bhiḥ] produces the luminous harmony of our higher and lower worlds.

[5] Of all our creation [pra-savasya] he is the one author [ekaḥ īśiṣe], and by his forward marches [yāma-bhiḥ] he is its increaser [pūṣā] until the whole world of our becoming [idam viśvam bhuvanam] grows full of his illumination [vi rājasi].

[15/555]

## SUKTA 82

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।

श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥ 05.082.01 ॥

तत्<sup>1</sup> । सवितुः<sup>2</sup> । वृणीमहे<sup>3</sup> । वयम्<sup>4</sup> । देवस्य<sup>5</sup> । भोजनम्<sup>6</sup> ।

श्रेष्ठम्<sup>7</sup> । सर्वधातमम्<sup>8</sup> । तुरम्<sup>9</sup> । भगस्य<sup>10</sup> । धीमहि<sup>11</sup> ॥

tat | savituḥ | vṛṇīmahe | vayam | devasya | bhojanam |  
śreṣṭham | sarva-dhātamam | turam | bhagasya | dhīmahi ॥

<sup>1</sup>It is that, <sup>6</sup>the food <sup>5</sup>of the divine <sup>2</sup>Creator <sup>1</sup>that <sup>4</sup>we <sup>3</sup>accept into us, <sup>7</sup>even that best enjoyment <sup>10</sup>of the Enjoyer <sup>11</sup>we meditate <sup>8</sup>which most establishes [dhātamam] the all [sarva] in us and <sup>9</sup>brings us to our goal. [14/306]

<sup>2</sup>Of Savitri <sup>5</sup>divine <sup>4</sup>we <sup>3</sup>embrace <sup>1</sup>that <sup>6</sup>enjoying, <sup>7</sup>that which is the best, <sup>8</sup>rightly disposes [dhātamam] all [sarva], <sup>9</sup>reaches the goal, <sup>10</sup>even Bhaga's, <sup>11</sup>we hold by the thought. [15/299]

### [Notes]

In this hymn [5.82] of Shyavashwa to Savitri we see both the functions of Bhaga and his oneness with Surya Savitri; for it is to the creative Lord of Truth that the hymn is addressed, to Surya, but to Surya specifically in his form as Bhaga, as the Lord of Enjoyment. The word *bhaga* means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasised by the use of *bhojanam*, *bhāga*, *saubhagam* in the verses of the hymn. Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest. Throughout the hymn there is a constant dwelling upon this root-sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for *bhojanam* means both enjoyment and food and it is intended to be conveyed that the “enjoyment of Savitri” is Soma, from the same root *su*, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.

It is this Ananda which is that enjoyment [bhojanam] of the divine [devasya] Producer, of Surya Savitri, the supreme result of the Truth; for Truth is followed as the path to the divine beatitude. This Ananda is the highest [śreṣṭham], the best enjoyment. It disposes all aright [sarva-dhātamam]; for once the Ananda, the divine delight in all things is attained, it sets right all the distortions, all the evil of the world. It carries man through to the goal [turam]. If by the truth and right of things we arrive at the Ananda, by the Ananda also we can arrive at the right and truth of things. It is to the divine Creator in the name and form of Bhaga that this human capacity for the divine and right enjoyment of all things belongs. When he is embraced [vṛṇīmahe] by the human mind and heart and vital forces and

physical being, when this divine form is received into himself [vṛṇīmahe] by man, then the Ananda of the world manifests itself. [15/302-3]

अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियं ।

न मिनन्ति स्वराज्यम् ॥ 05.082.02 ॥

अस्य<sup>1</sup> । हि<sup>2</sup> । स्वयशः<sup>3</sup> । सवितुः<sup>4</sup> । कत्<sup>5</sup> । चन<sup>6</sup> । प्रियम्<sup>7</sup> ।

न<sup>8</sup> । मिनन्ति<sup>9</sup> । स्वराज्यम्<sup>10</sup> ॥

asya | hi | svayaśaḥ-taram | savituḥ | kat | cana | priyam |  
na | minanti | sva-rājyam ॥

<sup>2</sup>For <sup>5,7</sup>whatsoever <sup>7</sup>delight there is <sup>1</sup>of this <sup>4</sup>Forth-bringer of things <sup>8</sup>they cannot <sup>9</sup>diminish it, <sup>2</sup>for <sup>3</sup>it is too [taram] self-victorious [svayaśaḥ], <sup>8</sup>nor [<sup>9</sup>diminish] <sup>10</sup>his self-empire. [14/306]

<sup>2</sup>For <sup>1</sup>of him (<sup>4</sup>of Savitri) <sup>8</sup>no <sup>7</sup>pleasure <sup>5,6</sup>in things <sup>9</sup>can they diminish, <sup>2</sup>for <sup>3</sup>too self-victorious is it, <sup>8</sup>nor [<sup>9</sup>diminish] <sup>10</sup>the self-empire of this Enjoyer. [15/299]

#### [Notes]

Nothing can limit, nothing can diminish [na minanti], neither god nor demon, friend nor enemy, event nor sensation, whatever [kat cana] pleasure [priyam] this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt [na minanti] his luminous self-empire, *svarājyam*, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth. [15/303]

स हि रत्नानि दाशुषे सुवाति सविता भगः ।

तं भागं चित्रमीमहे ॥ 05.082.03 ॥

सः<sup>1</sup> । हि<sup>2</sup> । रत्नानि<sup>3</sup> । दाशुषे<sup>4</sup> । सुवाति<sup>5</sup> । सविता<sup>6</sup> । भगः<sup>7</sup> ।

तम्<sup>8</sup> । भागम्<sup>9</sup> । चित्रम्<sup>10</sup> । ईमहे<sup>11</sup> ॥

saḥ | hi | ratnāni | dāśuṣe | suvāti | savitā | bhagaḥ |  
tam | bhāgam | citram | īmahe ॥

<sup>1</sup>He is <sup>6</sup>the Forth-bringer and <sup>7</sup>Enjoyer and <sup>3</sup>it is the delights <sup>5</sup>that he brings forth <sup>4</sup>for whosoever gives to him; <sup>8</sup>that <sup>10</sup>varied <sup>9</sup>glory of his enjoyment <sup>11</sup>we desire. [14/306]

<sup>2</sup>'Tis <sup>1</sup>he [<sup>7</sup>Bhaga] <sup>5</sup>that sends forth <sup>3</sup>the delights <sup>4</sup>on the giver, <sup>6</sup>the god who is the bringer forth of things (Savita); <sup>8</sup>that <sup>10</sup>varied richness <sup>9</sup>of his enjoyment <sup>11</sup>we seek. [15/299]

#### [Notes]

Therefore it is he [saḥ hi] that brings the seven delights, *sapta ratnā*, to the giver of the sacrifice [dāśuṣe]. He looses them forth on us [suvāti]; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied [citram] amplitude of this sevenfold delight, perfect on

all the planes of our being, is the *bhāga*, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that [tam] varied [citram] wealth [bhāgam] which the Rishi seeks [īmahe] for himself and his fellows in the sacrifice by the acceptance [vṛṇīmahe - 5.82.1] of the divine Enjoyer. [15/303]

अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।

परा दुःस्वप्न्यं सुव ॥ 05.082.04 ॥

अद्य<sup>1</sup> । नः<sup>2</sup> । देव<sup>3</sup> । सवितः<sup>4</sup> । प्रजावत्<sup>5</sup> । सावीः<sup>6</sup> । सौभगम्<sup>7</sup> ।

परा<sup>8</sup> । दुःस्वप्न्यम्<sup>9</sup> । सुव<sup>10</sup> ॥

adya । naḥ । deva । savitariti । prajā-vat । sāvīḥ । saubhagam ।  
parā । duḥ-svapnyam । suva ॥

<sup>1</sup>Today, <sup>3</sup>O divine <sup>4</sup>Bringer-forth of things, <sup>6</sup>loose forth <sup>2</sup>in us <sup>5</sup>thy fruitful <sup>7</sup>felicity; <sup>10</sup>loose <sup>8</sup>away <sup>9</sup>from us all that is of the evil [duḥ] dream [svapnyam]. [14/306]

<sup>1</sup>Today, <sup>3</sup>O divine <sup>4</sup>Producer, <sup>6</sup>send forth <sup>2</sup>on us <sup>5</sup>fruitful <sup>7</sup>felicity, <sup>8,10</sup>dismiss <sup>9</sup>what belongs to the evil dream. [15/299]

#### [Notes]

Shyavashwa then calls on Bhaga Savitri to vouchsafe [sāvīḥ] to him even today [adya] a felicity not barren, but full of the fruits of activity, rich in the offspring of the soul, *prajāvat saubhagam*. Ananda is creative, it is *jana*, the delight that gives birth to life and world; only let the things loosed forth on us [sāvīḥ] be of the creation conceived in the terms of the truth [prajā-vat] and let all that belongs to the falsehood, to the evil dream created by the ignorance of the divine Truth, *duḥsvapnyam*, be dismissed, dispelled away [parā suva] from our conscious being. [15/303-4]

विश्वानि देव सवितर्दुरितानि परा सुव ।

यद् भद्रं तन्न आ सुव ॥ 05.082.05 ॥

विश्वानि<sup>1</sup> । देव<sup>2</sup> । सवितः<sup>3</sup> । दुःइतानि<sup>4</sup> । परा<sup>5</sup> । सुव<sup>6</sup> ।

यत्<sup>7</sup> । भद्रम्<sup>8</sup> । तत्<sup>9</sup> । नः<sup>10</sup> । आ<sup>11</sup> । सुव<sup>12</sup> ॥

viśvāni । deva । savitaḥ । duḥ-itāni । parā । suva ।  
yat । bhadram । tat । naḥ । ā । suva ॥

<sup>1</sup>All <sup>4</sup>evils and stumblings <sup>6</sup>loose <sup>5</sup>away from us, <sup>2</sup>O divine <sup>3</sup>Creator; <sup>9</sup>that <sup>12</sup>loose forth <sup>11</sup>upon <sup>10</sup>us <sup>7</sup>which is <sup>8</sup>the good and the happiness. [14/306]

<sup>1</sup>All <sup>4</sup>evils, <sup>2</sup>O divine <sup>3</sup>Producer, <sup>5,6</sup>dismiss; <sup>7</sup>what is <sup>8</sup>good, <sup>9</sup>that <sup>12</sup>send forth <sup>11</sup>on <sup>10</sup>us. [15/300]

#### [Notes]

In the next verse he makes clearer the sense of *duḥsvapnyam*. What he desires to be

dispelled is all evil, *viśvāni dūritāni*. *Suvitam* and *dūritam* in the Veda mean literally right going and wrong going. *Suvitam* is truth of thought and action, *dūritam* error or stumbling, sin and perversion. *Suvitam* is happy going, felicity, the path of Ananda; *dūritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni dūritāni*, belongs to the evil dream [*duḥṣvapnyam*] that has to be turned away from us [*parā suva*]. Bhaga sends to us instead all that is good,—*bhadram*, good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of the right activity, the right creation. [15/304]

*Bhadram* means anything good, auspicious, happy and by itself need not carry any deep significance. But we find it in the Veda used, like *ṛtam*, in a special sense. It is described in one of the hymns (V.82.4,5) as the opposite of the evil dream (*duḥṣvapnyam*), the false consciousness of that which is not the *ṛtam*, and of *dūritam*, false going, which means all evil and suffering. *Bhadram* is therefore equivalent to *suvitam*, right going, which means all good and felicity belonging to the state of the Truth, the *ṛtam*. It is *mayas*, the felicity, and the gods who represent the Truth-Consciousness are described as *mayobhuvah*, those who bring or carry in their being the felicity. [15/67]

अनागसो अदितये देवस्य सवितुः सवे ।

विश्वा वामानि धीमहि ॥ 05.082.06 ॥

अनागसः<sup>1</sup> । अदितये<sup>2</sup> । देवस्य<sup>3</sup> । सवितुः<sup>4</sup> । सवे<sup>5</sup> ।

विश्वा<sup>6</sup> । वामानि<sup>7</sup> । धीमहि<sup>8</sup> ॥

anāgasah | aditaye | devasya | savituh | save |  
viśvā | vāmāni | dhīmahi ||

<sup>1</sup>Blameless <sup>2</sup>for infinite being <sup>3</sup>in this new creation <sup>4</sup>of the divine <sup>5</sup>Creator, <sup>6</sup>we seize with the thought <sup>7</sup>all <sup>8</sup>desirable things. [14/306-7]

<sup>1</sup>Blameless <sup>2</sup>for infinite being <sup>3</sup>in the outpouring <sup>4</sup>of the divine <sup>5</sup>Producer, <sup>6</sup>we hold by the thought <sup>7</sup>all <sup>8</sup>things of delight. [15/300]

### [Notes]

For, in the creation of Bhaga Savitri, in his perfect and faultless sacrifice,—there is a double sense in the word *sava*, “loosing forth”, used of the creation, and the sacrifice, the libation of the Soma,—men stand absolved from sin and blame by the Ananda, *anāgaso*, blameless in the sight of Aditi, fit for the undivided and infinite consciousness of the liberated soul [*aditaye*]. The Ananda owing to that freedom is capable of being in them universal. They are able to hold by their thought all things of the delight, *viśvā vāmāni*; for in the *dhī*, the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfilment, the divine and blissful intention in all things. [15/304]

आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे ।

सत्यसवं सवितारम् ॥ 05.082.07 ॥

आ<sup>1</sup> । विश्वऽदेवम्<sup>2</sup> । सत्पतिम्<sup>3</sup> । सुऽउक्तैः<sup>4</sup> । अद्य<sup>5</sup> । वृणीमहे<sup>6</sup> ।

सत्यऽसवम्<sup>7</sup> । सवितारम्<sup>8</sup> ॥

ā | viśva-devam | sat-patim | su-uktaiḥ | adya | vṛṇīmahe |

satya-savam | savitāram ॥

<sup>5</sup>Today <sup>6</sup>we accept <sup>1</sup>into us <sup>4</sup>by the perfect [su] forms of our thought [uktaiḥ] <sup>2</sup>the universal [viśva] godhead [devam], <sup>3</sup>the master [patim] of being [sat], <sup>8</sup>the creator <sup>7</sup>creating [savam] the Truth of things [satya],— [14/307]

<sup>2</sup>The universal godhead and <sup>3</sup>master of being <sup>6</sup>we accept <sup>1</sup>into ourselves <sup>4</sup>by perfect words <sup>5</sup>today, <sup>8</sup>the Producer <sup>7</sup>whose production is of the truth — [15/300]

#### [Notes]

It is the universal Divine [viśva-devam], the master of the Sat [sat-patim], from whom all things are created [savam] in the terms of the truth, *satyam*, that the sacrificers today [adya] by means of the sacred *mantras* [su-uktaiḥ] seek to accept into themselves [vṛṇīmahe] under the name of Bhaga Savitri. It is the creator [savitāram] whose creation is the Truth [satya-savam], whose sacrifice is the outpouring of the truth through the outpouring of his own Ananda, his divine and unerring joy of being, into the human soul. [15/304]

य इमे उभे अहनी पुर एत्यप्रयुच्छन् ।

स्वाधीर्देवः सविता ॥ 05.082.08 ॥

यः<sup>1</sup> । इमे<sup>2</sup> । उभे<sup>3</sup> । अहनी<sup>4</sup> । पुरः<sup>5</sup> । एति<sup>6</sup> । अप्रयुच्छन्<sup>7</sup> ।

सुऽआधीः<sup>8</sup> । देवः<sup>9</sup> । सविता<sup>10</sup> ॥

yaḥ | ime iti | ubhe iti | ahanī iti | puraḥ | eti | apra-yucchan |

su-ādhiḥ | devaḥ | savitā ॥

<sup>1</sup>even he who <sup>6</sup>goes <sup>5</sup>in front <sup>3</sup>of both <sup>2</sup>this <sup>4</sup>day and night <sup>7</sup>with no heedless mind, <sup>8</sup>placing perfectly [su] his creative Thought [ādhiḥ], <sup>10</sup>the Forth-bringer, [14/307]

<sup>1</sup>He who <sup>6</sup>goes <sup>5</sup>in front <sup>3</sup>of both <sup>2</sup>this <sup>4</sup>day and night <sup>7</sup>never faltering, <sup>8</sup>placing rightly his thought, <sup>9</sup>the divine <sup>10</sup>Producer — [15/300]

#### [Notes]

He as Surya Savitri, master of the Truth, goes [eti] in front [puraḥ] of both [ubhe] this Night and this Dawn [ime ahanī], of the manifest consciousness and the unmanifest, the waking being and the subconscious and superconscious whose interaction creates all our experiences; and in his motion he neglects nothing, is never unheeding, never falters [apra-yucchan]. He goes in front of both bringing out of the night of the subconscious the divine Light, turning into the beams of that Light the uncertain or distorted reflections of the

conscient, and always the thought is rightly placed [su-ādhīh]. The source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth [sat-patim - 5.82.7] there is no such error, no such stumbling, no such wrong placing [apra-yucchan]. [15/304-5]

य इमा विश्वा जातान्याश्रावयति श्लोकेन ।

प्र च सुवाति सविता ॥ 05.082.09 ॥

यः<sup>1</sup> । इमा<sup>2</sup> । विश्वा<sup>3</sup> । जातानि<sup>4</sup> । आऽश्रावयति<sup>5</sup> । श्लोकेन<sup>6</sup> ।

प्र<sup>7</sup> । च<sup>8</sup> । सुवाति<sup>9</sup> । सविता<sup>10</sup> ॥

yaḥ । imā । viśvā । jātāni । ā-śrāvayati । ślokena ।  
pra । ca । suvāti । savitā ॥

<sup>1</sup>he who <sup>5</sup>makes heard <sup>6</sup>in the rhythm of Truth <sup>3</sup>all <sup>2</sup>these <sup>4</sup>births of the universe <sup>8</sup>and <sup>7,9</sup>so produces them, <sup>10</sup>the Forth-bringer. [14/307]

<sup>1</sup>He who <sup>6</sup>by the rhythm <sup>5</sup>makes heard of the knowledge <sup>3</sup>all (<sup>2</sup>these) <sup>4</sup>births <sup>9</sup>and <sup>7,9</sup>produces them, <sup>10</sup>the divine Producer. [15/300]

#### [Notes]

Surya Savitri, who is Bhaga, stands between the Infinite and the created worlds within us and without. All things that have to be born [viśvā jātāni] in the creative consciousness he receives into the Vijnana; there he puts it into its right place in the divine rhythm [ślokena] by the knowledge that listens and receives the Word as it descends [ā-śrāvayati] and so he looses it forth [pra ca suvāti] into the movement of things, *āśrāvayati ślokena pra ca suvāti*. When in us each creation of the active Ananda, the *prajāvat saubhagam* [5.82.4], comes thus out of the unmanifest, received and heard rightly of the knowledge [ā-śrāvayati] in the faultless rhythm of things [ślokena], then is our creation that of Bhaga Savitri, and all the births of that creation, our children, our offspring, *prajā, apatyam*, are things of the delight, *viśvā vāmāni* [5.82.6]. This is the accomplishment of Bhaga in man, his full portion of the world-sacrifice. [15/305]



## SUKTA 83

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।

कनिक्रददृषभो जीरदानू रेतो दधात्योषधीषु गर्भं ॥ 05.083.01 ॥

अच्छ<sup>1</sup> । वद<sup>2</sup> । तवसम्<sup>3</sup> । गीःभिः<sup>4</sup> । आभिः<sup>5</sup> । स्तुहि<sup>6</sup> । पर्जन्यम्<sup>7</sup> । नमसा<sup>8</sup> । आ<sup>9</sup> । विवास<sup>10</sup> ।

कनिक्रदत्<sup>11</sup> । वृषभः<sup>12</sup> । जीरदानुः<sup>13</sup> । रेतः<sup>14</sup> । दधाति<sup>15</sup> । ओषधीषु<sup>16</sup> । गर्भम्<sup>17</sup> ॥

accha | vada | tavaśam | gīḥ-bhiḥ | ābhiḥ | stuhi | parjanyaṃ | namaśā | ā | vivāśa |  
kanikradat | vṛṣabhaḥ | jīra-dānuḥ | retaḥ | dadhāti | oṣadhīṣu | garbham ॥

<sup>2</sup>Let thy speech <sup>1a</sup>turn <sup>5</sup>in these <sup>4</sup>Words <sup>1b</sup>towards <sup>3</sup>the mighty One, <sup>6</sup>affirm <sup>7</sup>the Master of the Storm and <sup>8</sup>by submission <sup>9,10</sup>lodge him in all thy being. <sup>11</sup>Shouting aloud <sup>12</sup>the Bull <sup>13</sup>swiftly [jīra] achieving [dānuḥ] <sup>15</sup>sets <sup>14</sup>his seed, <sup>17</sup>his child <sup>16</sup>in earth's growths that bear her heats. [14/307]

वि वृक्षान् हंत्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।

उतानागा ईषते वृषण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ 05.083.02 ॥

वि<sup>1</sup> । वृक्षान्<sup>2</sup> । हन्ति<sup>3</sup> । उत<sup>4</sup> । हन्ति<sup>5</sup> । रक्षसः<sup>6</sup> । विश्वम्<sup>7</sup> । बिभाय<sup>8</sup> । भुवनम्<sup>9</sup> । महाऽवधात्<sup>10</sup> ।

उत<sup>11</sup> । अनागाः<sup>12</sup> । ईषते<sup>13</sup> । वृषण्यऽवतः<sup>14</sup> । यत्<sup>15</sup> । पर्जन्यः<sup>16</sup> । स्तनयन्<sup>17</sup> । हन्ति<sup>18</sup> । दुःकृतः<sup>19</sup> ॥

vi | vṛkṣān | hanti | uta | hanti | rakṣasaḥ | viśvam | bibhāya | bhuvanam | mahā-vadhāt |  
uta | anāgāḥ | īṣate | vṛṣṇya-vataḥ | yat | parjanyaḥ | stanayan | hanti | duḥ-kṛtaḥ ॥

<sup>1,3</sup>He smites down <sup>2</sup>her trees; <sup>1,5</sup>he smites down <sup>4</sup>also <sup>6</sup>the giants of evil; <sup>7</sup>the whole <sup>9</sup>world <sup>8</sup>is in fear <sup>10</sup>of his mighty [mahā] blow [vadhāt]. <sup>11</sup>Even <sup>12</sup>he that is blameless <sup>13</sup>is seized and driven by him <sup>14</sup>in his abundant might, <sup>15</sup>when <sup>16</sup>as the lord of the storm <sup>17</sup>roaring <sup>18</sup>he slays <sup>19</sup>the doers [kṛtaḥ] of evil [duḥ]. [14/307]

रथीव कशयाश्वाँ अभिक्षिपन्नाविदूतान्कृणुते वर्ष्याँ अह ।

दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं नभः ॥ 05.083.03 ॥

रथीऽइव<sup>1</sup> । कशया<sup>2</sup> । अश्वान्<sup>3</sup> । अभिक्षिपन्<sup>4</sup> । आविः<sup>5</sup> । दूतान्<sup>6</sup> । कृणुते<sup>7</sup> । वर्ष्यान्<sup>8</sup> । अह<sup>9</sup> ।

दूरात्<sup>10</sup> । सिंहस्य<sup>11</sup> । स्तनथाः<sup>12</sup> । उत्<sup>13</sup> । ईरते<sup>14</sup> । यत्<sup>15</sup> । पर्जन्यः<sup>16</sup> । कृणुते<sup>17</sup> । वर्ष्यम्<sup>18</sup> । नभः<sup>19</sup> ॥

rathī-iva | kaśayā | aśvān | abhi-kṣipan | āviḥ | dūtān | kṛṇute | varṣyān | aha |  
dūrāt | siṃhasya | stanathāḥ | ut | īrate | yat | parjanyaḥ | kṛṇute | varṣyam | nabhaḥ ॥

<sup>1</sup>Like [iva] a charioteer [rathī] <sup>2</sup>with his lash <sup>4</sup>he drives on <sup>3</sup>the steeds,—<sup>9</sup>oh, <sup>7</sup>he makes <sup>5</sup>manifest <sup>6</sup>his messengers <sup>8</sup>of the rain. <sup>10</sup>From afar <sup>13,14</sup>arise <sup>12</sup>his roarings <sup>11</sup>of the lion <sup>15</sup>when <sup>16</sup>the lord of the storm <sup>17</sup>makes <sup>19</sup>his heavens <sup>18</sup>full of the rain. [14/307]

प्र वाता वांति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।

इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥ 05.083.04 ॥



प्र<sup>1</sup> । वाताः<sup>2</sup> । वान्ति<sup>3</sup> । पतयन्ति<sup>4</sup> । विद्युतः<sup>5</sup> । उत्<sup>6</sup> । ओषधीः<sup>7</sup> । जिहते<sup>8</sup> । पिन्वते<sup>9</sup> । स्वः<sup>10</sup> ।  
इरा<sup>11</sup> । विश्वस्मै<sup>12</sup> । भुवनाय<sup>13</sup> । जायते<sup>14</sup> । यत्<sup>15</sup> । पर्जन्यः<sup>16</sup> । पृथिवीम्<sup>17</sup> । रेतसा<sup>18</sup> । अवति<sup>19</sup> ॥

pra | vātāḥ | vānti | patayanti | vi-dyutaḥ | ut | oṣadhīḥ | jīhate | pinvate | svaḥ |  
irā | viśvasmai | bhuvanāya | jāyate | yat | parjanyaḥ | pṛthivīm | retasā | avati ॥

<sup>2</sup>The winds of life <sup>3</sup>blow [<sup>1</sup>forth], <sup>5</sup>the lightnings <sup>4</sup>leap from our heaven, <sup>6</sup>upward <sup>8</sup>are tossed  
<sup>7</sup>the growths of earth, <sup>9</sup>nourished is <sup>10</sup>the light of the luminous svar; <sup>12</sup>for the whole <sup>13</sup>world  
<sup>11</sup>impulse of movement <sup>14</sup>is born <sup>15</sup>when <sup>16</sup>the lord of the storm <sup>19</sup>fosters <sup>17</sup>our earth <sup>18</sup>with his  
seed. [14/307]

यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जर्भुरीति ।

यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥ 05.083.05 ॥

यस्य<sup>1</sup> । व्रते<sup>2</sup> । पृथिवी<sup>3</sup> । नन्नमीति<sup>4</sup> । यस्य<sup>5</sup> । व्रते<sup>6</sup> । शफवत्<sup>7</sup> । जर्भुरीति<sup>8</sup> ।

यस्य<sup>9</sup> । व्रते<sup>10</sup> । ओषधीः<sup>11</sup> । विश्वरूपाः<sup>12</sup> । सः<sup>13</sup> । नः<sup>14</sup> । पर्जन्य<sup>15</sup> । महि<sup>16</sup> । शर्म<sup>17</sup> । यच्छ<sup>18</sup> ॥

yasya | vrata | pṛthivī | namnamīti | yasya | vrata | śapha-vat | jarbhurīti |  
yasya | vrata | oṣadhīḥ | viśva-rūpāḥ | saḥ | naḥ | parjanya | mahi | śarma | yaccha ॥

<sup>1</sup>To his <sup>2</sup>law <sup>3</sup>our earth <sup>4</sup>bows down, <sup>5</sup>by his <sup>6</sup>law <sup>7a</sup>she bears <sup>8</sup>the galloping <sup>7b</sup>hooves of the  
life-powers; <sup>10a</sup>by <sup>9</sup>his <sup>10b</sup>law <sup>11</sup>the growths of earth's warmth <sup>12</sup>assume all forms; <sup>15</sup>O Master  
of the storm, <sup>18</sup>achieve <sup>14</sup>for us <sup>16</sup>a vast <sup>17</sup>peace. [14/307]

<sup>8</sup>playing (2.10.5, 2.2.5)

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।

अर्वाङ्तेन स्तनयित्नुनेह्यपो निषिचन्नसुरः पिता नः ॥ 05.083.06 ॥

दिवः<sup>1</sup> । नः<sup>2</sup> । वृष्टिम्<sup>3</sup> । मरुतः<sup>4</sup> । ररीध्वम्<sup>5</sup> । प्र<sup>6</sup> । पिन्वत<sup>7</sup> । वृष्णः<sup>8</sup> । अश्वस्य<sup>9</sup> । धाराः<sup>10</sup> ।

अर्वाङ्<sup>11</sup> । एतेन<sup>12</sup> । स्तनयित्नुना<sup>13</sup> । आ<sup>14</sup> । इहि<sup>15</sup> । अपः<sup>16</sup> । निऽसिञ्चन्<sup>17</sup> । असुरः<sup>18</sup> । पिता<sup>19</sup> । नः<sup>20</sup> ॥

divaḥ | naḥ | vṛṣṭim | marutaḥ | rarīdhvam | pra | pinvata | vṛṣṇaḥ | aśvasya | dhārāḥ |  
arvāṅ | etena | stanayitnuna | ā | ihi | apaḥ | ni-siñcan | asuraḥ | pitā | naḥ ॥

<sup>4</sup>Oh ye Thought-forces, <sup>5</sup>set flowing <sup>2</sup>for us <sup>3</sup>your rain <sup>1</sup>of heaven; <sup>6,7</sup>nourish us, <sup>10</sup>O ye  
streams <sup>9</sup>of the Horse of Life, <sup>8</sup>the Male of the worlds; <sup>11</sup>downwards <sup>12</sup>in this <sup>13</sup>form of thy  
thunders <sup>14,15</sup>come <sup>17</sup>pouring out <sup>16</sup>the Waters; <sup>14,15</sup>come <sup>18</sup>as the Master of Might and <sup>20</sup>our  
<sup>19</sup>Father. [14/307-8]

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।

दृति सु कर्ष विषितं न्यचं समा भवन्तूदृतो निपादाः ॥ 05.083.07 ॥

अभि<sup>1</sup> । क्रन्द<sup>2</sup> । स्तनय<sup>3</sup> । गर्भम्<sup>4</sup> । आ<sup>5</sup> । धाः<sup>6</sup> । उदन्वता<sup>7</sup> । परि<sup>8</sup> । दीय<sup>9</sup> । रथेन<sup>10</sup> ।

दृतिम्<sup>11</sup> । सु<sup>12</sup> । कर्ष<sup>13</sup> । विऽसितम्<sup>14</sup> । न्यञ्चम्<sup>15</sup> । समाः<sup>16</sup> । भवन्तु<sup>17</sup> । उत्स्वतः<sup>18</sup> । निऽपादाः<sup>19</sup> ॥

abhi | kranda | stanaya | garbham | ā | dhāḥ | udan-vatā | pari | dīya | rathena |

dr̥tim | su | karṣa | vi-sitam | nyañcam | samāḥ | bhavantu | ut-vataḥ | ni-pādāḥ ||

<sup>1,2</sup>Shout, <sup>3</sup>roar aloud, <sup>5,6</sup>plant <sup>4</sup>thy offspring here; <sup>9</sup>storm <sup>8</sup>about <sup>10</sup>with thy car <sup>7</sup>full of the Waters; <sup>13</sup>drag to thee <sup>12</sup>entirely <sup>11</sup>the skin <sup>14</sup>opened wide and <sup>15</sup>turned downward; <sup>17a</sup>let <sup>18</sup>the high places and <sup>19</sup>the low <sup>17b,16</sup>be equalled with each other. [14/308]

महांतं कोशमुदचा नि षिंच स्यंदतां कुल्या विषिताः पुरस्तात् ।

घृतेन द्यावापृथिवी व्युधि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ 05.083.08 ॥

महान्तम्<sup>1</sup> । कोशम्<sup>2</sup> । उत्<sup>3</sup> । अच<sup>4</sup> । नि<sup>5</sup> । सिञ्च<sup>6</sup> । स्यन्दन्ताम्<sup>7</sup> । कुल्याः<sup>8</sup> । विऽसिताः<sup>9</sup> । पुरस्तात्<sup>10</sup> ।  
घृतेन<sup>11</sup> । द्यावापृथिवी<sup>12</sup> इति । वि<sup>13</sup> । उन्धि<sup>14</sup> । सुऽप्रपाणम्<sup>15</sup> । भवतु<sup>16</sup> । अघ्न्याभ्यः<sup>17</sup> ॥

mahāntam | kośam | ut | aca | ni | siñca | syandantām | kulyāḥ | vi-sitāḥ | purastāt |  
ghṛtena | dyāvāpṛthivī iti | vi | undhi | su-prapāṇam | bhavatu | aghnyābhyaḥ ||

<sup>4</sup>Raise <sup>3</sup>up <sup>1</sup>thy vast <sup>2</sup>sack of the waters, <sup>6</sup>pour <sup>5</sup>out, <sup>7a</sup>let <sup>8</sup>the rivers <sup>7b</sup>flow <sup>9</sup>wide-streaming <sup>10</sup>in front of us; <sup>13,14</sup>flood <sup>12</sup>our earth and heaven <sup>11</sup>with the clarity, <sup>16</sup>let there be <sup>15</sup>free drinking of it <sup>17c</sup>for the herds unslayable. [14/308]

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।

प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥ 05.083.09 ॥

यत्<sup>1</sup> । पर्जन्य<sup>2</sup> । कनिक्रदत्<sup>3</sup> । स्तनयन्<sup>4</sup> । हंसि<sup>5</sup> । दुःकृतः<sup>6</sup> ।  
प्रति<sup>7</sup> । इदम्<sup>8</sup> । विश्वम्<sup>9</sup> । मोदते<sup>10</sup> । यत्<sup>11</sup> । किम्<sup>12</sup> । च<sup>13</sup> । पृथिव्याम्<sup>14</sup> । अधि<sup>15</sup> ॥

yat | parjanya | kanikradat | stanayan | haṁsi | duḥ-kṛtaḥ |  
prati | idam | viśvam | modate | yat | kim | ca | pṛthivyām | adhi ||

<sup>1</sup>When, <sup>2</sup>O Master of Storm, <sup>3</sup>thou shoutest aloud and <sup>4</sup>roaring <sup>5</sup>smitest <sup>6</sup>the doers [kṛtaḥ] of evil [duḥ], <sup>9</sup>all the world <sup>10</sup>rejoices [<sup>7</sup>in reponse] and <sup>11,12,13</sup>whatsoever is <sup>15</sup>upon <sup>14</sup>the earth. [14/308]

अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ ।

अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषां ॥ 05.083.10 ॥

अवर्षीः<sup>1</sup> । वर्षम्<sup>2</sup> । उत्<sup>3</sup> । ऊं<sup>4</sup> इति । सु<sup>5</sup> । गृभाय<sup>6</sup> । अकः<sup>7</sup> । धन्वानि<sup>8</sup> । अतिऽएतवै<sup>9</sup> । ऊं<sup>10</sup> इति ।  
अजीजनः<sup>11</sup> । ओषधीः<sup>12</sup> । भोजनाय<sup>13</sup> । कम्<sup>14</sup> । उत<sup>15</sup> । प्रजाभ्यः<sup>16</sup> । अविदः<sup>17</sup> । मनीषाम्<sup>18</sup> ॥

avarṣiḥ | varṣam | ut | ūṁ iti | su | gr̥bhāya | akaḥ | dhanvāni | ati-etavai | ūṁ iti |  
ajījanah | oṣadhīḥ | bhojanāya | kam | uta | pra-jābhyaḥ | avidaḥ | manīṣām ||

<sup>1</sup>Thou hast rained <sup>2</sup>thy rains, <sup>5,6</sup>now catch them <sup>3</sup>upward; <sup>7</sup>thou hast made <sup>8</sup>the desert places <sup>9</sup>easy to be crossed, <sup>11</sup>thou hast produced <sup>12</sup>the growths of earth's heats <sup>13</sup>for our enjoying,—  
<sup>15</sup>yea, <sup>17</sup>thou hast found <sup>18</sup>the thought-mind <sup>16</sup>for thy creatures. [14/308]

## SUKTA 84

बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवि ।

प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि ॥ 05.084.01 ॥

बट्<sup>1</sup> । इत्था<sup>2</sup> । पर्वतानाम्<sup>3</sup> । खिद्रम्<sup>4</sup> । बिभर्षि<sup>5</sup> । पृथिवि<sup>6</sup> ।

प्र<sup>7</sup> । या<sup>8</sup> । भूमिम्<sup>9</sup> । प्रवत्वति<sup>10</sup> । मह्ना<sup>11</sup> । जिनोषि<sup>12</sup> । महिनि<sup>13</sup> ॥

baṭ | itthā | parvatānām | khidram | bibharṣi | pṛthivi |

pra | yā | bhūmim | pravatvati | mahnā | jinoṣi | mahini ॥

<sup>1,2</sup>Truly, <sup>6</sup>O Earth, <sup>5</sup>thou bearest here <sup>4</sup>the oppressive weight <sup>3</sup>of thy mountains and <sup>7,12</sup>thou rejoicest <sup>9</sup>in thy wide soul <sup>10</sup>leaning down <sup>8</sup>from them <sup>11</sup>in thy vastness, <sup>13</sup>O vast and mighty one. [14/308]

<sup>7,12</sup>animate (3.3.7) [bring to life - JB] <sup>9</sup>the land

स्तोमासस्त्वा विचारिणि प्रति शोभन्त्यक्तुभिः ।

प्र या वाजं न हेषंतं पेरुमस्यस्यर्जुनि ॥ 05.084.02 ॥

स्तोमासः<sup>1</sup> । त्वा<sup>2</sup> । विऽचारिणि<sup>3</sup> । प्रति<sup>4</sup> । शोभन्ति<sup>5</sup> । अक्तुभिः<sup>6</sup> ।

प्र<sup>7</sup> । या<sup>8</sup> । वाजम्<sup>9</sup> । न<sup>10</sup> । हेषन्तम्<sup>11</sup> । पेरुम्<sup>12</sup> । अस्यसि<sup>13</sup> । अर्जुनि<sup>14</sup> ॥

stomāsaḥ | tvā | vi-cāriṇi | prati | stobhanti | aktu-bhiḥ |

pra | yā | vājam | na | heṣantam | perum | asyasi | arjuni ॥

<sup>3</sup>O wide-ranging Earth, <sup>1</sup>our affirmations <sup>5</sup>support <sup>2</sup>thee <sup>4</sup>all about <sup>6</sup>in thy movements, <sup>8</sup>who <sup>7,13</sup>settest into a gallop <sup>11</sup>thy neighing <sup>9</sup>horse of Life's plenitude <sup>12</sup>that crosses through all to its goal, <sup>14</sup>O white shining goddess,— [14/308]

दृळ्हा चिद्या वनस्पतीन्क्षमया दर्धर्ष्योजसा ।

यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥ 05.084.03 ॥

दृळ्हा<sup>1</sup> । चित्<sup>2</sup> । या<sup>3</sup> । वनस्पतीन्<sup>4</sup> । क्षमया<sup>5</sup> । दर्धर्षि<sup>6</sup> । ओजसा<sup>7</sup> ।

यत्<sup>8</sup> । ते<sup>9</sup> । अभ्रस्य<sup>10</sup> । विऽद्युतः<sup>11</sup> । दिवः<sup>12</sup> । वर्षन्ति<sup>13</sup> । वृष्टयः<sup>14</sup> ॥

dr̥ḷhā | cit | yā | vanaspatīn | kṣmayā | dardharṣi | ojasā |

yat | te | abhrasya | vi-dyutaḥ | divaḥ | varṣanti | vṛṣṭayaḥ ॥

<sup>2</sup>and though <sup>1</sup>firm-rooted <sup>5a</sup>thou supportest <sup>4</sup>thy growths of delight <sup>5b</sup>with thy containing power, <sup>6</sup>yet thou doest violence to them <sup>7</sup>in thy energy <sup>8</sup>when <sup>11</sup>the lightnings <sup>10</sup>stream from thy clouded sky, and <sup>14</sup>the abundance <sup>12</sup>of heaven <sup>13</sup>rains down <sup>9</sup>upon thee. [14/308]

## SUKTA 85

प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।

वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥ 05.085.01 ॥

प्र<sup>1</sup> । सम्ऽराजे<sup>2</sup> । बृहत्<sup>3</sup> । अर्च<sup>4</sup> । गभीरम्<sup>5</sup> । ब्रह्म<sup>6</sup> । प्रियम्<sup>7</sup> । वरुणाय<sup>8</sup> । श्रुताय<sup>9</sup> ।

वि<sup>10</sup> । यः<sup>11</sup> । जघान<sup>12</sup> । शमिताऽइव<sup>13</sup> । चर्म<sup>14</sup> । उपऽस्तिरे<sup>15</sup> । पृथिवीम्<sup>16</sup> । सूर्याय<sup>17</sup> ॥

pra | sam-rāje | bṛhat | arca | gabhīram | brahma | priyam | varuṇāya | śrutāya |  
vi | yaḥ | jaghāna | śamitā-iva | carma | upa-stire | pṛthivīm | sūryāya ॥

<sup>1,4</sup>Cast into the illumining word <sup>6</sup>a soul-thought <sup>3</sup>vast and <sup>7</sup>delightful and <sup>5</sup>profound <sup>8</sup>for the Encompasser, <sup>2</sup>the all-King <sup>9</sup>whose voice is the Truth's inspiration, and <sup>11</sup>he [who] <sup>10,11</sup>has hewed the veil asunder <sup>13</sup>as one [who] slits open <sup>14</sup>a skin <sup>15a</sup>that <sup>16</sup>earth <sup>15b</sup>may lie open <sup>17</sup>to the Sun of illumination. [14/309]

<sup>1,4</sup>Sing thou <sup>6</sup>the word <sup>3</sup>vast and <sup>5</sup>profound and <sup>7</sup>dear <sup>9</sup>to renowned <sup>8</sup>Varuna, <sup>2</sup>the All-ruler, to him <sup>11</sup>who <sup>10,12</sup>clove away, <sup>13</sup>even as [iva] the cleaver of beasts [śamitā] <sup>14</sup>a skin, <sup>15</sup>that he might spread out <sup>16</sup>the earth <sup>17</sup>under the sun. [15/544]

<sup>8</sup>To Varuna <sup>9</sup>of the far-heard inspirations, <sup>2</sup>the all-ruling, <sup>1,4</sup>sing bright <sup>6</sup>the inspired word of the soul <sup>3</sup>in its vastness and <sup>5</sup>depth and <sup>7</sup>delight; <sup>11</sup>for he <sup>10,12</sup>has cloven wide away the darkness, <sup>13</sup>as one that cleaves away <sup>14</sup>a skin, <sup>15</sup>that he may spread out <sup>16</sup>our earth <sup>17</sup>under his illumining sun. [15/547]

<sup>2,9</sup>The two epithets [sam-rāje and śrutāya] are intended to give the two sides of the divine being, all-knowledge and all-power; *māyām āsurasya śutasya*. Man divinising himself has to become in the image of the godhead seer and king. [15/547 fn 5]

<sup>10-17</sup>The limitations [carma] of the physical mentality [pṛthivīm] are rolled away [vi jaghāna] and it is spread out in a great wideness [upa-stire] to receive the revelations and inspirations of the light of the gnosis [sūryāya]. [15/547 fn 6]

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्त्रियासु ।

हत्सु क्रतुं वरुणो अपस्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥ 05.085.02 ॥

वनेषु<sup>1</sup> । वि<sup>2</sup> । अन्तरिक्षम्<sup>3</sup> । ततान<sup>4</sup> । वाजम्<sup>5</sup> । अर्वत्सु<sup>6</sup> । पयः<sup>7</sup> । उस्त्रियासु<sup>8</sup> ।

हत्सु<sup>9</sup> । क्रतुम्<sup>10</sup> । वरुणः<sup>11</sup> । अप्सु<sup>12</sup> । अग्निम्<sup>13</sup> । दिवि<sup>14</sup> । सूर्यम्<sup>15</sup> । अदधात्<sup>16</sup> । सोमम्<sup>17</sup> । अद्रौ<sup>18</sup> ॥

vaneṣu | vi | antarikṣam | tatāna | vājam | arvat-su | payah | usriyāsu |  
hṛt-su | kratum | varuṇaḥ | ap-su | agnim | divi | sūryam | adadhāt | somam | adrau ॥

He [<sup>11</sup>Varuna] <sup>2,4</sup>has spread out <sup>3</sup>the vital world <sup>16</sup>supported <sup>1</sup>in our pleasant things and [<sup>16</sup>has put] <sup>5</sup>plenitude of their force <sup>6</sup>in the labouring life-powers and <sup>7</sup>their sweet yield <sup>8</sup>in the radiant herds and <sup>10</sup>will <sup>9</sup>in men's hearts and <sup>13</sup>the god-force <sup>12</sup>in the waters of existence and <sup>15</sup>the sun of truth <sup>14</sup>in our mental heaven and <sup>17</sup>the wine of delight <sup>18</sup>on the hill of being. [14/309]

He (<sup>11</sup>Varuna) <sup>2,4</sup>spread out <sup>3</sup>the mid-air <sup>1</sup>on the tree-tops, <sup>16</sup>he put <sup>5</sup>strength <sup>6</sup>in the battle-steeds and <sup>7</sup>milk <sup>8</sup>in the cows; <sup>9</sup>in hearts <sup>16</sup>he put <sup>10</sup>will, <sup>13</sup>the fire <sup>12</sup>in the waters, <sup>15</sup>the sun <sup>14</sup>in heaven and <sup>17</sup>the Soma-plant <sup>18</sup>on the mountain. [15/544-5]

He (<sup>11</sup>Varuna) <sup>2,4</sup>has spread wide <sup>3</sup>the mid-world <sup>1</sup>above the forests of earth delight; <sup>16</sup>he has put <sup>5</sup>his plenitude <sup>6</sup>in our battle-steeds of life and <sup>7</sup>their heavenly milk <sup>8</sup>in our shining herds of knowledge. <sup>11</sup>Varuna <sup>16</sup>has put <sup>10</sup>the will <sup>9</sup>in our hearts, <sup>13</sup>the divine fire <sup>12</sup>in the waters, <sup>15</sup>the Sun of Light <sup>14</sup>in our heavens, <sup>17</sup>the plant of Delight <sup>18</sup>on the mountain of our being. [15/547]

<sup>1-4</sup> The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world [antarikṣam], the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires. This also is spread out [vi tatāna] in its full wideness, free from limitation, to receive the Ananda or divine delight by means of the knowledge and law of the Truth. [15/547 fn 7]

<sup>6</sup> *Arvatsu*, meaning both "battlers, strivers" and "horses". [15/547 fn 8]

<sup>8</sup> *Usriyāsu*, meaning both "bright ones" and "cows". [15/547 fn 9]

<sup>10</sup> *Kratu*, the will to the divine work, the sacrificial will. [15/547 fn 10]

<sup>12</sup> The ocean of being or else the waters of Truth which descend from above. [15/547 fn 11]

<sup>13</sup> Agni, the fire of the divine Will which receives the sacrifice and becomes its priest. [15/547 fn 12]

<sup>12,13</sup> Sayana explains, either the electric fire in the water of the clouds or the submarine fire in the ocean. [15/545 fn 1]

<sup>18</sup> Our existence is compared always to a mountain with many plateaus, each a level or plane of being. [15/547 fn 13]

नीचीनबारं वरुणः कवन्धं प्र ससर्ज रोदसी अन्तरिक्षम् ।

तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥ 05.085.03 ॥

नीचीनऽबारम्<sup>1</sup> । वरुणः<sup>2</sup> । कवन्धम्<sup>3</sup> । प्र<sup>4</sup> । ससर्ज<sup>5</sup> । रोदसी<sup>6</sup> । इति । अन्तरिक्षम्<sup>7</sup> ।

तेन<sup>8</sup> । विश्वस्य<sup>9</sup> । भुवनस्य<sup>10</sup> । राजा<sup>11</sup> । यवम्<sup>12</sup> । न<sup>13</sup> । वृष्टिः<sup>14</sup> । वि<sup>15</sup> । उनत्ति<sup>16</sup> । भूम<sup>17</sup> ॥

nīcīna-bāram | varuṇaḥ | kavandham | pra | sasarja | rodasī iti | antarikṣam |  
tena | viśvasya | bhuvanasya | rājā | yavam | na | vṛṣṭiḥ | vi | unatti | bhūma ||

<sup>2</sup>The Encompasser <sup>4,5</sup>created <sup>1</sup>with downward [nīcīna] door [bāram] <sup>3</sup>the world that holds his embracing knowledge and <sup>8</sup>from that opening <sup>4,5</sup>he loosed forth <sup>6</sup>heaven of mind and earth of body and <sup>7</sup>this middle vital habitation; <sup>8</sup>from that door <sup>11</sup>the king <sup>9</sup>of all <sup>10</sup>this world of our becoming <sup>16</sup>floods <sup>15</sup>wholly <sup>17</sup>this earth <sup>13</sup>as <sup>14</sup>rain <sup>16</sup>sweeps <sup>15</sup>over <sup>12</sup>the crops of a field. [14/309]

<sup>2</sup>Varuna <sup>4,5</sup>poured forth <sup>6</sup>over earth and heaven and <sup>7</sup>the mid-air <sup>3</sup>the holder of the waters [cask] <sup>1</sup>whose windows open downward; <sup>8</sup>by him <sup>11</sup>the King <sup>9</sup>of all <sup>10</sup>the world <sup>15,16</sup>floods <sup>17</sup>the earth <sup>13</sup>as <sup>14</sup>the rain <sup>15,16</sup>floods <sup>12</sup>a field of barley. [15/545]

<sup>2</sup>Varuna <sup>4,5</sup>has poured forth <sup>6</sup>over our earth and heaven and <sup>7</sup>mid-world <sup>3</sup>the holder of wisdom <sup>1</sup>with his doors opening downward; <sup>8</sup>with him <sup>11</sup>the king <sup>9</sup>of all <sup>10</sup>our being <sup>15,16</sup>floods

<sup>17</sup>our earth <sup>13</sup>like <sup>14</sup>rain <sup>15,16</sup>flooding <sup>12</sup>the barley. [15/547-8]

<sup>1</sup> The gnosis opens upward to receive the Infinite in its will and knowledge; here its doors open downwards to flood the lower being. [15/548 fn 14]

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।

समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥ 05.085.04 ॥

उनत्ति<sup>1</sup> । भूमिम्<sup>2</sup> । पृथिवीम्<sup>3</sup> । उत<sup>4</sup> । द्याम्<sup>5</sup> । यदा<sup>6</sup> । दुग्धम्<sup>7</sup> । वरुणः<sup>8</sup> । वष्टि<sup>9</sup> । आत्<sup>10</sup> । इत्<sup>11</sup> ।

सम्<sup>12</sup> । अभ्रेण<sup>13</sup> । वसत<sup>14</sup> । पर्वतासः<sup>15</sup> । तविषीऽयन्तः<sup>16</sup> । श्रथयन्त<sup>17</sup> । वीराः<sup>18</sup> ॥

unatti | bhūmim | prthivīm | uta | dyām | yadā | dugdham | varuṇaḥ | vaṣṭi | āt | it |  
sam | abhreṇa | vasata | parvatāsaḥ | taviṣī-yantaḥ | śrathayanta | vīrāḥ ॥

<sup>1</sup>He floods from it <sup>3</sup>the wide <sup>2</sup>earth <sup>4</sup>and <sup>5</sup>the heaven <sup>6</sup>when <sup>8</sup>he the All-Encompasser <sup>9</sup>desires <sup>7</sup>that sweet milk <sup>10,11</sup>at last. <sup>15</sup>The high summits of our earthly being <sup>12,14</sup>are clothed <sup>10,11</sup>then <sup>13</sup>with his cloud and <sup>18</sup>his hero-strengths <sup>16</sup>put forth their might and <sup>17</sup>loosen them from their bases. [14/309]

<sup>8</sup>Varuna <sup>1</sup>floods <sup>3</sup>the wide <sup>2</sup>earth <sup>4</sup>and <sup>5</sup>heaven, <sup>11</sup>yea, <sup>6</sup>when <sup>9</sup>he desires <sup>7</sup>the milk of heaven, (<sup>10</sup>then) <sup>1</sup>he pours it forth; <sup>15</sup>the mountains <sup>14</sup>are clothed <sup>12</sup>utterly <sup>13</sup>with cloud, <sup>18</sup>the heroes of storm (Maruts) <sup>16</sup>put forth their strength and <sup>17</sup>all is cast down before them. [15/545]

<sup>1</sup>He floods <sup>2</sup>our earth <sup>3</sup>in its wideness <sup>4</sup>and <sup>5</sup>our heaven, <sup>11</sup>yea, <sup>8</sup>Varuna <sup>6</sup>when <sup>9</sup>he desires <sup>7</sup>that milk, <sup>10</sup>(then) <sup>1</sup>pours it forth; <sup>15</sup>the mountains <sup>12,14</sup>are covered <sup>13</sup>with the cloud, <sup>18</sup>his heroes (Maruts) <sup>16</sup>put forth their strength and <sup>17</sup>cast it (the cloud) away. [15/548]

[Alt] <sup>2</sup>the land, <sup>3</sup>the earth [JB]

<sup>7</sup>The milk of the Cow Aditi, the infinite consciousness. [15/548 fn 15]

<sup>18</sup> *Vīrāḥ*, the Heroes, here the Maruts as storm-gods. [15/545 fn 2]

<sup>16-18</sup> The Maruts as life-powers attaining to full thought-knowledge; they help Indra to break [śrathayanta] the cloud [abhreṇa] or coverer, Vritra, and pour out the waters of Truth and also to bring the light hidden by Vala, that of the hidden sun. Here the two ideas are combined in another image. [15/548 fn 16]

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।

मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥ 05.085.05 ॥

इमाम्<sup>1</sup> । ऊँ<sup>2</sup> । सु<sup>3</sup> । आसुरस्य<sup>4</sup> । श्रुतस्य<sup>5</sup> । महीम्<sup>6</sup> । मायाम्<sup>7</sup> । वरुणस्य<sup>8</sup> । प्र<sup>9</sup> । वोचम्<sup>10</sup> ।

मानेनऽइव<sup>11</sup> । तस्थिऽवान्<sup>12</sup> । अन्तरिक्षे<sup>13</sup> । वि<sup>14</sup> । यः<sup>15</sup> । ममे<sup>16</sup> । पृथिवीम्<sup>17</sup> । सूर्येण<sup>18</sup> ॥

imām | ūṃ iti | su | āsurasya | śrutasya | mahīm | māyām | varuṇasya | pra | vocam |  
mānena-iva | tasthi-vān | antarikṣe | vi | yaḥ | mame | prthivīm | sūryeṇa ॥

<sup>1</sup>This is <sup>6</sup>the might <sup>7</sup>of the wisdom <sup>9,10</sup>I declare to you <sup>8</sup>of the All- Encompasser, <sup>5</sup>the Inspired and <sup>4</sup>Puissant One; <sup>12</sup>for he stands <sup>13</sup>in the middle vital world <sup>11</sup>with the mind as his measuring-rule and <sup>15</sup>he <sup>14,16</sup>maps out <sup>17</sup>our physical being <sup>18</sup>with the Sun of knowledge. [14/309]

<sup>9,10</sup>I have declared <sup>1</sup>this <sup>6</sup>vast <sup>7</sup>creative wisdom <sup>3,5</sup>of the famous and <sup>4</sup>mighty One, even <sup>8</sup>Varuna, <sup>15</sup>he who <sup>12</sup>stood <sup>13</sup>in mid-air <sup>11</sup>as with a measuring-rod and <sup>14</sup>wide <sup>16</sup>he measured out <sup>17</sup>the earth <sup>18</sup>with the sun. [15/545]

<sup>6</sup>Vast is <sup>1</sup>this <sup>7</sup>wisdom <sup>9,10</sup>which I declare <sup>8</sup>of Varuna <sup>3,5</sup>the far-heard, <sup>4</sup>the mighty Lord, <sup>12</sup>for he stands <sup>13</sup>in our mid-world <sup>11</sup>as with a measuring-rod and <sup>14</sup>wide <sup>16</sup>he measures out <sup>17</sup>our earth <sup>18</sup>with his illumining Sun. [15/548]

<sup>7</sup>Maya, with a strong sense of its root-significance, to measure, form, build or plan out. [15/545 fn 3]

<sup>8-18</sup>Man lives in the physical being; Varuna brings the light of the gnosis into it and measures it out [vi mame], that is, shapes and plans out our earth-existence [pṛthivīm] in the measures of the Truth by means of the mind enlightened by the sun of gnosis [sūryeṇa]: he takes his stand [tasthi-vān] as the Asura [āsurasya] in our vital plane [antarikṣe], the link between mental and physical, there to receive the light and pass it on to the earth as a creative and determining force [māyām]. [15/548 fn 17]

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।

एकं यदुद्रा न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥ 05.085.06 ॥

इमाम्<sup>1</sup> । ऊं<sup>2</sup> । इति । नु<sup>3</sup> । कविऽतमस्य<sup>4</sup> । मायाम्<sup>5</sup> । महीम्<sup>6</sup> । देवस्य<sup>7</sup> । नकिः<sup>8</sup> । आ<sup>9</sup> । दधर्ष<sup>10</sup> ।

एकम्<sup>11</sup> । यत्<sup>12</sup> । उद्रा<sup>13</sup> । न<sup>14</sup> । पृणन्ति<sup>15</sup> । एनीः<sup>16</sup> । आऽसिञ्चन्तीः<sup>17</sup> । अवनयः<sup>18</sup> । समुद्रम्<sup>19</sup> ॥

imām | ūṃ iti | nu | kavi-tamasya | māyām | mahīm | devasya | nakih | ā | dadharṣa |  
ekam | yat | udnā | na | pṛṇanti | enīḥ | ā-siñcantīḥ | avanayaḥ | samudram ॥

<sup>2</sup>Yea, <sup>2</sup>this is <sup>6</sup>the might <sup>5</sup>of the forming wisdom <sup>7</sup>of the God <sup>4</sup>in his absolute vision and <sup>1</sup>to that <sup>6</sup>might <sup>8</sup>none <sup>9,10</sup>can do violence, <sup>12</sup>that <sup>19</sup>the ocean of his being <sup>11</sup>is one and <sup>16</sup>all these moving and hastening <sup>18</sup>waters <sup>17</sup>pour into it, <sup>14</sup>yet can they not <sup>15</sup>fill it <sup>13</sup>with their waters. [14/309]

<sup>6</sup>Vast is <sup>1</sup>this <sup>5</sup>wisdom <sup>7</sup>of the divine and <sup>4</sup>the greatest of seers and <sup>8</sup>there is none <sup>9,10</sup>who can do violence <sup>1</sup>against it; <sup>12</sup>therefore <sup>19</sup>the Ocean <sup>11</sup>is one, yet <sup>16</sup>all these rushing <sup>18</sup>rivers <sup>17</sup>pour themselves into it and <sup>14</sup>cannot <sup>15</sup>fill it (<sup>13</sup>with their waters). [15/546]

<sup>6</sup>Vast is <sup>1</sup>this <sup>5</sup>wisdom <sup>7</sup>of the godhead <sup>4</sup>greatest in seer-knowledge and <sup>8</sup>none <sup>9,10</sup>can do violence <sup>1</sup>to it; <sup>12</sup>for into him, <sup>11</sup>the one, <sup>19</sup>the ocean, <sup>16</sup>the bright fostering <sup>18</sup>rivers <sup>17</sup>pour <sup>13</sup>their waters, yet <sup>14</sup>they cannot <sup>15</sup>fill him. [15/548]

<sup>18</sup>The seven rivers that descend from the Truth-plane, here called *avanayaḥ*, which has the same root-sense as *dhenavaḥ*, the fostering cows. [15/548 fn 18]

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।

वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥ 05.085.07 ॥

अर्यम्यम्<sup>1</sup> । वरुण<sup>2</sup> । मित्र्यम्<sup>3</sup> । वा<sup>4</sup> । सखायम्<sup>5</sup> । वा<sup>6</sup> । सदम्<sup>7</sup> । इत्<sup>8</sup> । भ्रातरम्<sup>9</sup> । वा<sup>10</sup> ।

वेशम्<sup>11</sup> । वा<sup>12</sup> । नित्यम्<sup>13</sup> । वरुण<sup>14</sup> । अरणम्<sup>15</sup> । वा<sup>16</sup> । यत्<sup>17</sup> । सीम्<sup>18</sup> । आगः<sup>19</sup> । चकृम<sup>20</sup> । शिश्रथः<sup>21</sup> । तत्<sup>22</sup> ॥

aryamyam | varuṇa | mitryam | vā | sakhāyam | vā | sadam | it | bhrātaram | vā |  
veśam | vā | nityam | varuṇa | araṇam | vā | yat | sīm | āgaḥ | cakṛma | śiśrathaḥ | tat ॥



<sup>2</sup>O Wideness, <sup>21</sup>cleave from us <sup>17,18</sup>all <sup>19</sup>sin <sup>22</sup>that <sup>20</sup>we have done <sup>1</sup>against the law of Aryaman <sup>4</sup>or <sup>3</sup>the rule of Mitra, <sup>5</sup>against comrade <sup>6</sup>or <sup>9</sup>brother <sup>12</sup>or <sup>13</sup>constant <sup>11</sup>fellow <sup>16</sup>or <sup>15</sup>any fighter in this battle. [14/309]

<sup>17,18</sup>Whatsoever <sup>19</sup>sin <sup>20</sup>we have done (<sup>7,8</sup>ever) <sup>1</sup>against the law of Aryaman <sup>4</sup>or <sup>3</sup>the law of Mitra, <sup>9</sup>against brother <sup>6</sup>or <sup>5</sup>friend, <sup>13</sup>against constant <sup>11</sup>neighbour <sup>12</sup>or <sup>15</sup>enemy, <sup>21,22</sup>cast it away from us, <sup>2</sup>O Varuna. [15/546]

<sup>17,18</sup>All the <sup>19</sup>sin <sup>20</sup>that we have done against thee (<sup>7,8</sup>ever) <sup>1</sup>in thy power of Aryaman <sup>4</sup>or <sup>3</sup>thy power of Mitra <sup>6</sup>or <sup>9</sup>as brother <sup>10</sup>or <sup>5</sup>friend <sup>12</sup>or <sup>13</sup>the eternal <sup>11</sup>indweller <sup>16</sup>or <sup>15</sup>the warrior, <sup>22</sup>that <sup>21</sup>cast away from us. [15/548]

<sup>15</sup> Or, stranger. [15/546 fn 4]; Against the Dasyus. [15/548 fn 19]

कितवासो यद्रिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।

सर्वा ता वि ष्य शिथिरेव देवाऽधा ते स्याम वरुण प्रियासः ॥ 05.085.08 ॥

कितवासः<sup>1</sup> । यत्<sup>2</sup> । रिरिपुः<sup>3</sup> । न<sup>4</sup> । दीवि<sup>5</sup> । यत्<sup>6</sup> । वा<sup>7</sup> । घ<sup>8</sup> । सत्यम्<sup>9</sup> । उत<sup>10</sup> । यत्<sup>11</sup> । न<sup>12</sup> । विद्म<sup>13</sup> ।

सर्वा<sup>14</sup> । ता<sup>15</sup> । वि<sup>16</sup> । स्य<sup>17</sup> । शिथिराऽध्व<sup>18</sup> । देव<sup>19</sup> । अध<sup>20</sup> । ते<sup>21</sup> । स्याम<sup>22</sup> । वरुण<sup>23</sup> । प्रियासः<sup>24</sup> ॥

kitavāsaḥ | yat | riripuḥ | na | dīvi | yat | vā | gha | satyam | uta | yat | na | vidma |  
sarvā | tā | vi | sya | śithirā-iva | deva | adha | te | syāma | varuṇa | priyāsaḥ ॥

<sup>2,3</sup>The evil that has been done in us <sup>4</sup>as <sup>1</sup>by treacherous gamesters <sup>5</sup>in the playing, <sup>9</sup>the truth <sup>2</sup>that <sup>3</sup>errs and <sup>12</sup>we would not <sup>13</sup>know <sup>11</sup>it, <sup>14,15,18</sup>the roots of all these things loosen and <sup>16,17</sup>cut them away from us, <sup>20</sup>so <sup>22</sup>shall we be <sup>24</sup>dear <sup>21</sup>to thee, <sup>23</sup>O Lord of Purity. [14/310]

<sup>2,3</sup>The sin we have done <sup>4</sup>like <sup>1</sup>cunning gamesters <sup>3</sup>who break <sup>5</sup>the law of the play, <sup>7</sup>or (<sup>2,3</sup>the sin we) have done <sup>9</sup>against the truth <sup>10</sup>or (and) <sup>2,3</sup>what we have sinned <sup>12,13</sup>in ignorance, <sup>14</sup>all <sup>15</sup>these <sup>16,17</sup>cleave far from us, <sup>19</sup>O god, <sup>18</sup>like loose hanging fruits: <sup>20</sup>then <sup>22</sup>shall we be <sup>24</sup>beloved <sup>21</sup>of thee, <sup>23</sup>O Varuna. [15/546]

<sup>2,3</sup>The sin we have done <sup>4</sup>as <sup>1</sup>cunning gamesters <sup>3</sup>offend <sup>5</sup>in their play, <sup>3</sup>our sin against <sup>9</sup>the truth and <sup>3</sup>our sin <sup>12,13</sup>by ignorance, <sup>14</sup>all <sup>15</sup>these <sup>16,17</sup>cleave away <sup>18</sup>like loosened things; <sup>20</sup>then <sup>22</sup>may we be <sup>24</sup>dear <sup>21</sup>to thee, <sup>23</sup>O Varuna. [15/548]

### [Notes - Hymn]

In this hymn there is throughout a sustained double sense. In the exoteric Varuna is hymned as the Asura, omniscient and omnipotent lord and creator, the Godhead in his creative wisdom and might forming the world and maintaining the law of things in the earth and mid-air and heavens. In the esoteric, in which the physical phenomena of the exoteric become symbols, the infinite Godhead is hymned in his all-pervading wisdom and purity opening the three worlds of our being to the Sun of knowledge, pouring down the streams of the Truth, purifying the soul from the falsehood of the lower being and its sin. The hymn is rendered here successively in its exoteric [544-6] and its esoteric [547-8] significance. [15/544]



[1,3,7] The Rishi hymns Varuna as the Lord of infinite purity and wisdom who opens [upa-stire] our earthly being [pṛthivīm] to the unclouded light of the sun of knowledge [sūryāya], pours out [vi unatti] the waters of the Truth [vr̥ṣṭiḥ] upon all our triple existence mental, vital and physical [viśvasya bhuvanasya] and by its power removes [śísrathah] all sin and evil and falsehood [āgaḥ] from our lives.

[2] He creates [tatāna] the free wideness of our vital being [antarikṣam] above our broken search for the delightful objects of our desire [vaneṣu], sets [adadhāt] the plenitude [vājam] in our battling life-forces [arvat-su], the yield of heaven [payah] in the shining herds of thought [usriyāsu]; he has put [adadhāt] will [kratum] in our hearts [hṛt-su], Agni the divine force [agnim] in the waters of existence [ap-su], the Sun of divine knowledge [sūryam] in the highest heaven of mind [divi] and the plant that yields the wine of delight [somam] on the many-plateaued mountain of our being [adrau].

[5,6] All these are the means by which we attain to immortality. He plans out [vi mame] all our physical existence [pṛthivīm] by his wisdom [āsurasya māyām] according to the truth-light of the sun of knowledge [sūryeṇa] and creates in us the unity of his own infinite existence and consciousness [ekam samudram] with all the seven rivers [avanayah] of the Truth-plane pouring [ā-siñcantīḥ] their streams of knowledge [udnā] into it without filling [na pr̥ṇanti] its infinity.

[15/546-7]

## SUKTA 86

इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यं ।

दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥ 05.086.01 ॥

इन्द्राग्नी<sup>1</sup> इति । यम्<sup>2</sup> । अवथः<sup>3</sup> । उभा<sup>4</sup> । वाजेषु<sup>5</sup> । मर्त्यम्<sup>6</sup> ।

दृळ्हा<sup>7</sup> । चित्<sup>8</sup> । सः<sup>9</sup> । प्र<sup>10</sup> । भेदति<sup>11</sup> । द्युम्ना<sup>12</sup> । वाणीः<sup>13</sup> । त्रितः<sup>14</sup> ॥

indrāgnī iti | yam | avathaḥ | ubhā | vājeṣu | martyam |  
dṛḷhā | cit | saḥ | pra | bhedati | dyumnā | vāṇīḥ-iva | tritaḥ ॥

<sup>1</sup>O god-mind [Indra] and god-will [Agni], <sup>6</sup>the mortal <sup>2</sup>whom <sup>4</sup>ye both <sup>3</sup>increase <sup>5</sup>in the plenitudes, <sup>11</sup>breaks through <sup>8</sup>even <sup>7</sup>fixed and strong formations, <sup>9</sup>he <sup>14</sup>becoming the triple soul, <sup>10</sup>forward <sup>12</sup>to the illumined energies <sup>13</sup>and [like] the voices of the heights. [14/310]

[Alt] <sup>13</sup>like [iva] the voices [vāṇīḥ] of the heights <sup>11</sup>break through <sup>10</sup>forward <sup>12</sup>to the luminous inspirations (4.4.9)

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।

या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥ 05.086.02 ॥

या<sup>1</sup> । पृतनासु<sup>2</sup> । दुष्टरा<sup>3</sup> । या<sup>4</sup> । वाजेषु<sup>5</sup> । श्रवाय्या<sup>6</sup> ।

या<sup>7</sup> । पञ्च<sup>8</sup> । चर्षणीः<sup>9</sup> । अभी<sup>10</sup> । इन्द्राग्नी<sup>11</sup> इति । ता<sup>12</sup> । हवामहे<sup>13</sup> ॥

yā | pṛtanāsu | dustarā | yā | vājeṣu | śravāyyā |  
yā | pañca | carṣaṇīḥ | abhi | indrāgnī iti | tā | havāmahe ॥

<sup>1</sup>The twain who are <sup>3</sup>hard to pierce <sup>2</sup>in our battles, <sup>4</sup>who are <sup>6</sup>all inspiration <sup>5</sup>in our plenitudes, <sup>7</sup>who <sup>10</sup>range in <sup>8</sup>all the five <sup>9</sup>worlds of our labour, [<sup>12</sup>these] <sup>11</sup>the god-mind [Indra] and the god-will [Agni] <sup>13</sup>we call to us. [14/310]

<sup>6</sup>full of inspiration (5.20.1)

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।

प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥ 05.086.03 ॥

तयोः<sup>1</sup> । इत्<sup>2</sup> । अमवत्<sup>3</sup> । शवः<sup>4</sup> । तिग्मा<sup>5</sup> । दिद्युत्<sup>6</sup> । मघोनोः<sup>7</sup> ।

प्रति<sup>8</sup> । द्रुणा<sup>9</sup> । गभस्त्योः<sup>10</sup> । गवाम्<sup>11</sup> । वृत्रघ्ने<sup>12</sup> । आ<sup>13</sup> । ईषते<sup>14</sup> ॥

tayoḥ | it | ama-vat | śavaḥ | tigmā | didyut | maghonoḥ |  
prati | druṇā | gabhastyoḥ | gavām | vṛtra-ghne | ā | īṣate ॥

<sup>3</sup>Full of solid might is <sup>1</sup>their <sup>4</sup>shining energy,—<sup>5</sup>sharp is <sup>6</sup>the out-flashing light <sup>7</sup>of the lords of plenitude and <sup>10</sup>from the two rays that are their arms <sup>13,14</sup>it speeds <sup>9</sup>running <sup>8</sup>to its mark <sup>12</sup>as the slayer of the Coverer <sup>11</sup>of the radiant herds.

<sup>12b</sup>as the slayer [ghne] of <sup>12a</sup>the one who covers [vṛtra] <sup>11</sup>the radiant herds [gavām]

ता वामेषे स्थानामिन्द्राग्नी हवामहे ।

पती तुरस्य राधसो विद्वांसां गिर्वणस्तमा ॥ 05.086.04 ॥

आ<sup>1</sup> । वाम्<sup>2</sup> । एषे<sup>3</sup> । स्थानाम्<sup>4</sup> । इन्द्राग्नी<sup>5</sup> इति । हवामहे<sup>6</sup> ।

पती<sup>7</sup> इति । तुरस्य<sup>8</sup> । राधसः<sup>9</sup> । विद्वांसां<sup>10</sup> । गिर्वणः<sup>11</sup>स्तमा<sup>11</sup> ॥

ā | vām | eṣe | rathānām | indrāgnī iti | havāmahe |  
patī iti | turasya | rādhasaḥ | vidvāṃsā | girvaṇaḥ-tamā ॥

<sup>2</sup>Ye <sup>1,6</sup>we call, <sup>5</sup>O god-mind [Indra] and god-will [Agni], <sup>3</sup>for the impulsion <sup>4</sup>of your movements, <sup>7</sup>O masters <sup>9</sup>of the ecstasy <sup>8</sup>that breaks through to our goal, <sup>10</sup>gods who have the knowledge and <sup>11</sup>delight in the word. [14/310]

<sup>7</sup>O masters <sup>8</sup>of swift (4.3.8) <sup>9</sup>achievement (10.140.5); <sup>11</sup>full of [tamā] delight [vaṇaḥ] in the word [gir]

ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।

अर्हन्ता चित्पुरो दधेऽंशेव देवावर्तते ॥ 05.086.05 ॥

ता<sup>1</sup> । वृधन्तौ<sup>2</sup> । अनु<sup>3</sup> । द्यून्<sup>4</sup> । मर्ताय<sup>5</sup> । देवौ<sup>6</sup> । अदभा<sup>7</sup> ।

अर्हन्ता<sup>8</sup> । चित्<sup>9</sup> । पुरः<sup>10</sup> । दधे<sup>11</sup> । अंशाऽइव<sup>12</sup> । देवौ<sup>13</sup> । अर्तते<sup>14</sup> ॥

tā | vṛdhantau | anu | dyūn | martāya | devau | adabhā |  
arhantā | cit | purah | dadhe | aṃśā-iva | devau | arvate ॥

<sup>6</sup>Gods <sup>7</sup>invincible <sup>2</sup>who increase <sup>3,4</sup>day by day <sup>5</sup>for the mortal, <sup>8</sup>adepts of the work <sup>11</sup>I set <sup>10</sup>in the front, <sup>9</sup>even <sup>12a</sup>as [iva] <sup>11</sup>I set <sup>13</sup>the two gods <sup>12b</sup>of the delight [aṃśā] <sup>10</sup>in front <sup>14</sup>for the life-force in me that labours. [14/310]

एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।

ता सूरिषु श्रवो बृहद्रयि गृणत्सु दिधृतमिषं गृणत्सु दिधृतं ॥ 05.086.06 ॥

एव<sup>1</sup> । इन्द्राग्निभ्याम्<sup>2</sup> । अहावि<sup>3</sup> । हव्यम्<sup>4</sup> । शूष्यम्<sup>5</sup> । घृतम्<sup>6</sup> । न<sup>7</sup> । पूतम्<sup>8</sup> । अद्रिभिः<sup>9</sup> ।

ता<sup>10</sup> । सूरिषु<sup>11</sup> । श्रवः<sup>12</sup> । बृहत्<sup>13</sup> । रयिम्<sup>14</sup> । गृणत्सु<sup>15</sup> । दिधृतम्<sup>16</sup> । इषम्<sup>17</sup> । गृणत्सु<sup>18</sup> । दिधृतम्<sup>19</sup> ॥

eva | indrāgni-bhyām | ahāvi | havyam | śūṣyam | ghr̥tam | na | pūtam | adri-bhiḥ |  
tā | sūriṣu | śravaḥ | bṛhat | rayim | gr̥ṇat-su | didhṛtam | iṣam | gr̥ṇat-su | didhṛtam ॥

<sup>1</sup>So <sup>2</sup>for the god-mind [Indra] and the god-will [Agni] <sup>3</sup>has been cast <sup>4</sup>a food offering <sup>5</sup>of force <sup>7</sup>as <sup>6</sup>clarity <sup>8</sup>purified <sup>9</sup>by the pressing stones of heaven. <sup>16</sup>May ye uphold <sup>11</sup>in the illumined souls <sup>15</sup>that give you expression <sup>13</sup>vast <sup>12</sup>inspiration and <sup>14</sup>felicity, <sup>19</sup>may ye uphold <sup>17</sup>impulsion <sup>18</sup>in them when they give you the word of your expression. [14/310]

## SUKTA 87

प्र वो महे मतयो यंतु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।

प्र शर्धाय प्रयज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥ 05.087.01 ॥

प्र<sup>1</sup> । वः<sup>2</sup> । महे<sup>3</sup> । मतयः<sup>4</sup> । यन्तु<sup>5</sup> । विष्णवे<sup>6</sup> । मरुत्वते<sup>7</sup> । गिरिजाः<sup>8</sup> । एवयामरुत्<sup>9</sup> ।

प्र<sup>10</sup> । शर्धाय<sup>11</sup> । प्रयज्यवे<sup>12</sup> । सुखादये<sup>13</sup> । तवसे<sup>14</sup> । भन्दत्<sup>15</sup> । धुनिव्रताय<sup>16</sup> । शवसे<sup>17</sup> ॥

pra | vaḥ | mahe | matayah | yantu | viṣṇave | marutvate | giri-jāḥ | evayāmarut |

pra | śardhāya | pra-yajyave | su-khādaye | tavase | bhandat-iṣṭaye | dhuni-vratāya | śavase ॥

<sup>3</sup>Towards the Mighty One <sup>7</sup>with whom are the Thought-powers, <sup>6</sup>towards the All-pervading Deity <sup>5a</sup>may <sup>2</sup>your <sup>4</sup>thoughts <sup>5b</sup>travel <sup>1</sup>forward; <sup>8</sup>for it is he who is born on the mountaintops and <sup>9</sup>he is the moving [evayā] Thought-Force [marut] in us,—<sup>10</sup>forward <sup>17</sup>to the mighty <sup>11</sup>force <sup>13</sup>with the spiked gauntlets <sup>12</sup>that advances [pra] in the sacrifice [yajyave] <sup>15</sup>with a blissful [bhandat] impulse of speed [iṣṭaye] <sup>16</sup>whose action [vratāya] shakes the world [dhuni]. [14/310-1]

<sup>9</sup> Evayāmarut is the seer-composer of this Hymn;

<sup>15</sup> that carries on the sacrifice (3.6.2, 3.17.5); Strong for the sacrifice (5.55.1)

प्र ये जाता महिना ये च नु स्वयं प्र विद्वाना ब्रुवत एवयामरुत् ।

क्रत्वा तद्वो मरुतो नाधृषे शवो दाना मह्ना तदेषामधृष्टासो नाद्रयः ॥ 05.087.02 ॥

प्र<sup>1</sup> । ये<sup>2</sup> । जाताः<sup>3</sup> । महिना<sup>4</sup> । ये<sup>5</sup> । च<sup>6</sup> । नु<sup>7</sup> । स्वयम्<sup>8</sup> । प्र<sup>9</sup> । विद्वाना<sup>10</sup> । ब्रुवते<sup>11</sup> । एवयामरुत्<sup>12</sup> ।

क्रत्वा<sup>13</sup> । तत्<sup>14</sup> । वः<sup>15</sup> । मरुतः<sup>16</sup> । न<sup>17</sup> । आधृषे<sup>18</sup> । शवः<sup>19</sup> । दाना<sup>20</sup> । मह्ना<sup>21</sup> । तत्<sup>22</sup> । एषाम्<sup>23</sup> । अधृष्टासः<sup>24</sup> । न<sup>25</sup> । अद्रयः<sup>26</sup> ॥

pra | ye | jātāḥ | mahinā | ye | ca | nu | svayam | pra | vidmanā | bruvate | evayāmarut |

kratvā | tat | vaḥ | marutaḥ | na | ā-dhṛṣe | śavaḥ | dānā | mahnā | tat | eṣām | adhrṣṭāsaḥ | na | adrayaḥ ॥

<sup>2</sup>Ye [Maruts] who <sup>3</sup>are born <sup>4</sup>by the might of him <sup>6</sup>and <sup>5</sup>who <sup>8,3</sup>are self-born <sup>10</sup>when by knowledge <sup>12</sup>the forcefully moving Thought-God <sup>9,11</sup>sends forth his word, <sup>13</sup>by his will-power, <sup>16</sup>O ye forces of the Thought, <sup>14</sup>that <sup>19</sup>flashing might <sup>15</sup>of yours <sup>17</sup>cannot <sup>18</sup>be violated; <sup>20</sup>by his effective power and <sup>21</sup>his might <sup>22</sup>that is <sup>23</sup>here in them [Maruts] and <sup>25</sup>they become as <sup>26</sup>the mountains <sup>26</sup>to whom none can do violence. [14/311]

प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।

न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः प्र स्यन्द्रासो धुनीनां ॥ 05.087.03 ॥

प्र<sup>1</sup> । ये<sup>2</sup> । दिवः<sup>3</sup> । बृहतः<sup>4</sup> । शृण्विरे<sup>5</sup> । गिरा<sup>6</sup> । सुशुक्वानः<sup>7</sup> । सुभ्वः<sup>8</sup> । एवयामरुत्<sup>9</sup> ।

न<sup>10</sup> । येषाम्<sup>11</sup> । इरी<sup>12</sup> । सधस्थे<sup>13</sup> । ईष्टे<sup>14</sup> । आ<sup>15</sup> । अग्नयः<sup>16</sup> । न<sup>17</sup> । स्वविद्युतः<sup>18</sup> । प्र<sup>19</sup> । स्यन्द्रासः<sup>20</sup> । धुनीनाम्<sup>21</sup> ॥

pra | ye | divaḥ | bṛhataḥ | śṛṇvire | girā | su-śukvānaḥ | su-bhvaḥ | evayāmarut |

na | yeṣām | irī | sadha-sthe | iṣṭe | ā | agnayaḥ | na | sva-vidyutaḥ | pra | syandrāsaḥ |  
dhunīnām ॥

<sup>1,5</sup>Their voices are inspirations <sup>4</sup>from the vast <sup>3</sup>heaven, <sup>6</sup>by its word <sup>2</sup>they <sup>7</sup>shine out and  
<sup>8</sup>come beautifully into being,—<sup>9</sup>and are the moving Thought-God! <sup>11</sup>their <sup>12</sup>force of  
impulsion <sup>10</sup>is not <sup>14</sup>lord <sup>15,13</sup>in this world of our self-accomplishing, <sup>17</sup>therefore as <sup>16</sup>fires of  
the god-will <sup>18</sup>making their own lightning, <sup>20</sup>they rush <sup>19</sup>forward <sup>21</sup>along life's rushing  
streams. [14/311]

[Alt] <sup>2</sup>Who <sup>1,5</sup>are heard

स चक्रमे महतो निरुक्रमः समानस्मात्सदस एवयामरुत् ।

यदायुक्त त्मना स्वादधि णुभिर्विषर्धसो विमहसो जिगाति शेवृधो नृभिः ॥ 05.087.04 ॥

सः<sup>1</sup> । चक्रमे<sup>2</sup> । महतः<sup>3</sup> । निः<sup>4</sup> । उरुक्रमः<sup>5</sup> । समानस्मात्<sup>6</sup> । सदसः<sup>7</sup> । एवयामरुत्<sup>8</sup> ।

यदा<sup>9</sup> । अयुक्त<sup>10</sup> । त्मना<sup>11</sup> । स्वात्<sup>12</sup> । अधि<sup>13</sup> । स्नुभिः<sup>14</sup> । विस्पर्धसः<sup>15</sup> । विमहसः<sup>16</sup> । जिगाति<sup>17</sup> । शेवृधः<sup>18</sup> ।  
नृभिः<sup>19</sup> ॥

saḥ | cakrame | mahataḥ | niḥ | uru-kramah | samānasmāt | sadasaḥ | evayāmarut |  
yadā | ayukta | tmanā | svāt | adhi | snu-bhiḥ | vi-spardhasaḥ | vi-mahasah | jigāti |  
śe-vṛdhaḥ | nṛ-bhiḥ ॥

<sup>1</sup>He—it was <sup>3</sup>from that vast world, <sup>6</sup>that equal [common] <sup>7</sup>seat <sup>4,2</sup>that he came forward, <sup>5</sup>the  
wide-striding Pervader of things, <sup>8</sup>the Thought-God in the force of his movement. <sup>9</sup>When  
<sup>11</sup>of himself <sup>10</sup>he yokes himself to them [Maruts] <sup>13,12</sup>coming down from his own high home  
<sup>14</sup>in the lower plateaus, <sup>15</sup>they are spurred by a vast emulation, <sup>16</sup>they are possessed of their  
pervading mightinesses and <sup>17</sup>he moves <sup>19</sup>with his Strong Ones [Maruts] <sup>18</sup>increasing  
[vṛdhaḥ] the Bliss [śe]. [14/311]

स्वनो न वोऽमवात्रेजयवृषा त्वेषो ययिस्तविष एवयामरुत् ।

येना सहन्त क्रञ्जत स्वरोचिषः स्थारश्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥ 05.087.05 ॥

स्वनः<sup>1</sup> । न<sup>2</sup> । वः<sup>3</sup> । अमऽवान्<sup>4</sup> । रेजयत्<sup>5</sup> । वृषा<sup>6</sup> । त्वेषः<sup>7</sup> । ययिः<sup>8</sup> । तविषः<sup>9</sup> । एवयामरुत्<sup>10</sup> ।

येन<sup>11</sup> । सहन्तः<sup>12</sup> । क्रञ्जत<sup>13</sup> । स्वरोचिषः<sup>14</sup> । स्थाःऽरश्मानः<sup>15</sup> । हिरण्ययाः<sup>16</sup> । सुऽआयुधासः<sup>17</sup> । इष्मिणः<sup>18</sup> ॥

svanaḥ | na | vaḥ | ama-vān | rejayat | vṛṣā | tveṣaḥ | yayiḥ | taviṣaḥ | evayāmarut |  
yena | sahantaḥ | ṛñjata | sva-rociṣaḥ | sthāḥ-raśmānaḥ | hiraṇyayāḥ | su-āyudhāsaḥ |  
iṣmiṇaḥ ॥

<sup>2</sup>As <sup>4</sup>the puissant <sup>1</sup>sound <sup>3</sup>of you [Maruts] <sup>5</sup>vibrating <sup>8</sup>travels <sup>6</sup>the Bull of the world <sup>7</sup>in his  
impetuosity and <sup>9</sup>his forceful might, <sup>10</sup>the moving Thought-God, and <sup>11</sup>by Him [Evayāmarut]  
<sup>13</sup>ye shine out and <sup>12</sup>have overcoming might and <sup>14</sup>are self-brilliant and <sup>15</sup>are fixed [sthāḥ] in  
radiances [raśmānaḥ] and <sup>16</sup>are golden of the Light, <sup>17</sup>armed, <sup>18</sup>speeding impellently.  
[14/311]

<sup>15</sup> have firm [sthāḥ] reins [raśmānaḥ - 1.109.7]

अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।

स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शुशुक्वांसो नाग्नयः ॥ 05.087.06 ॥

अपारः<sup>1</sup> । वः<sup>2</sup> । महिमा<sup>3</sup> । वृद्धशवसः<sup>4</sup> । त्वेषम्<sup>5</sup> । शवः<sup>6</sup> । अवतु<sup>7</sup> । एवयामरुत्<sup>8</sup> ।

स्थातारः<sup>9</sup> । हि<sup>10</sup> । प्रसितौ<sup>11</sup> । सम्दृशि<sup>12</sup> । स्थन<sup>13</sup> । ते<sup>14</sup> । नः<sup>15</sup> । उरुष्यत<sup>16</sup> । निदः<sup>17</sup> । शुशुक्वांसः<sup>18</sup> । न<sup>19</sup> ।

अग्नयः<sup>20</sup> ॥

apāraḥ । vaḥ । mahimā । vṛddha-śavaṣaḥ । tveṣam । śavaḥ । avatu । evayāmarut ।  
sthātāraḥ । hi । pra-sitau । sam-dṛśi । sthana । te । naḥ । uruṣyata । nidaḥ । śuśukvāṃsaḥ । na ।  
agnayah ॥

<sup>1</sup>No shore is there to the ocean <sup>2</sup>of your <sup>3</sup>might <sup>4</sup>in its increase; <sup>7a</sup>may <sup>8</sup>the forcefully moving  
Thought-God <sup>7b</sup>protect <sup>5</sup>that flashing <sup>6</sup>strength <sup>10</sup>for <sup>11</sup>in your forward [pra] march [sitau] <sup>13</sup>ye  
are <sup>14</sup>that <sup>9</sup>stand at last <sup>12</sup>in the Vision; <sup>18</sup>so shining out pure <sup>19</sup>as <sup>20</sup>fires of the god-will <sup>17</sup>from  
that which confines and limits <sup>15</sup>us <sup>16</sup>protect. [14/311]

[Alt] <sup>4</sup>O you who has increased [vṛddha] in might [śavaṣaḥ];

<sup>9</sup> stand firm [JB]

ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवत्वेवयामरुत् ।

दीर्घं पृथु पप्रथे सद्य पार्थिवं येषामज्मेषु महः शर्धास्यद्भुतैनासां ॥ 05.087.07 ॥

ते<sup>1</sup> । रुद्रासः<sup>2</sup> । सुमखाः<sup>3</sup> । अग्नयः<sup>4</sup> । यथा<sup>5</sup> । तुविद्युम्नाः<sup>6</sup> । अवन्तु<sup>7</sup> । एवयामरुत्<sup>8</sup> ।

दीर्घम्<sup>9</sup> । पृथु<sup>10</sup> । पप्रथे<sup>11</sup> । सद्य<sup>12</sup> । पार्थिवम्<sup>13</sup> । येषाम्<sup>14</sup> । अज्मेषु<sup>15</sup> । आ<sup>16</sup> । महः<sup>17</sup> । शर्धासि<sup>18</sup> । अद्भुतऽएनासाम्<sup>19</sup> ॥

te । rudrāsaḥ । su-makhāḥ । agnayah । yathā । tuvi-dyumnāḥ । avantu । evayāmarut ।  
dīrgham । pṛthu । paprathe । sadma । pāṛthivam । yeṣām । ajmeṣu । ā । mahaḥ । śardhāṃsi ।  
adbhuta-enasām ॥

<sup>7a</sup>May <sup>1</sup>they <sup>2</sup>the violent ones, <sup>5</sup>like <sup>4</sup>fires of the god-will <sup>3</sup>perfect [su] in plenitude [makhāḥ],  
<sup>6</sup>multitudinous [tuvi] in their lustrous strengths [dyumnāḥ] <sup>7b</sup>increase us,—<sup>8</sup>even the moving  
Thought-Force,—<sup>1</sup>they <sup>14</sup>in whose <sup>15</sup>movements <sup>13</sup>this our earthly <sup>12</sup>seat <sup>9</sup>far-extended and  
<sup>10</sup>wide <sup>11</sup>widens more and <sup>17</sup>vast are <sup>18</sup>the forceful might <sup>19</sup>of them supremely and  
wonderfully [adbhutai] moving [nasām]. [14/311-2]

<sup>3</sup> perfect [su] in work [makhāḥ - 10.11.6];

<sup>6</sup> with many [tuvi] lights [dyumnāḥ] (3.16.3)

अद्वेषो नो मरुतो गातुमेतन श्रोता हव जरितुरेवयामरुत् ।

विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो न दंसनाप द्वेषांसि सनुतः ॥ 05.087.08 ॥

अद्वेषः<sup>1</sup> । नः<sup>2</sup> । मरुतः<sup>3</sup> । गातुम्<sup>4</sup> । आ<sup>5</sup> । इतन<sup>6</sup> । श्रोत<sup>7</sup> । हवम्<sup>8</sup> । जरितुः<sup>9</sup> । एवयामरुत्<sup>10</sup> ।

विष्णोः<sup>11</sup> । महः<sup>12</sup> । समन्यवः<sup>13</sup> । युयोतन<sup>14</sup> । स्मत्<sup>15</sup> । रथ्यः<sup>16</sup> । न<sup>17</sup> । दंसना<sup>18</sup> । अप<sup>19</sup> । द्वेषांसि<sup>20</sup> । सनुतः<sup>21</sup> ॥

adveṣaḥ । naḥ । marutaḥ । gātum । ā । itana । śrota । havam । jarituh । evayāmarut ।  
viṣṇoḥ । mahaḥ । sa-manyavaḥ । yuyotana । smat । rathyaḥ । na । dāṃsanā । apa । dveṣāṃsi ।  
sanutaḥ ॥

<sup>3</sup>O ye Thought-powers <sup>5,6</sup>moving <sup>2</sup>for us <sup>4</sup>in the path <sup>1</sup>where hostile division ceases, <sup>7</sup>hear <sup>8</sup>the

cry <sup>9</sup>of your adorer, <sup>10</sup>O moving Thought-Power; <sup>13</sup>becoming of one passion <sup>12</sup>with the mighty <sup>11</sup>Pervading Godhead <sup>19,14</sup>repel from us always <sup>18</sup>by your workings, <sup>15</sup>happy in <sup>16</sup>your charioted movements, <sup>20</sup>all things that hurt and <sup>21</sup>divide. [14/312]

<sup>15</sup> harmoniously with (1.100.13) or at once (7.3.8)

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् ।

ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात् दुर्धर्तवो निदः ॥ 05.087.09 ॥

गन्त<sup>1</sup> । नः<sup>2</sup> । यज्ञम्<sup>3</sup> । यज्ञियाः<sup>4</sup> । सुऽशमि<sup>5</sup> । श्रोत<sup>6</sup> । हवम्<sup>7</sup> । अरक्षः<sup>8</sup> । एवयामरुत्<sup>9</sup> ।

ज्येष्ठासः<sup>10</sup> । न<sup>11</sup> । पर्वतासः<sup>12</sup> । विऽओमनि<sup>13</sup> । यूयम्<sup>14</sup> । तस्य<sup>15</sup> । प्रऽचेतसः<sup>16</sup> । स्यात्<sup>17</sup> । दुःऽधर्तवः<sup>18</sup> । निदः<sup>19</sup> ॥

ganta । naḥ । yajñam । yajñiyāḥ । su-śami । śrota । havam । arakṣaḥ । evayāmarut ।

jyeṣṭhāsaḥ । na । parvatāsaḥ । vi-omani । yūyam । tasya । pra-cetasah । syāta । duḥ-dhartavaḥ । nidaḥ ॥

<sup>1</sup>Come <sup>3a</sup>to <sup>2</sup>our <sup>3b</sup>sacrifice, <sup>4</sup>O gods of the sacrifice, <sup>5</sup>so that its achievement shall be [śami] perfect [su],—<sup>6</sup>hear <sup>7</sup>our call! [<sup>9</sup>O evayāmarut] <sup>8</sup>and there shall come not to it the giants who devour. <sup>11</sup>Like <sup>10</sup>largest <sup>12</sup>hills <sup>13</sup>in the wide [vi] heaven [omani] <sup>17a</sup>may <sup>14</sup>ye <sup>16</sup>in your conscious knowledge <sup>18,17b</sup>evade the grasp <sup>15</sup>of her <sup>19</sup>who limits and binds. [14/312]

<sup>13</sup> in the ether (6.8.2)

[Lit.] <sup>17a</sup>may <sup>14</sup>you <sup>17b</sup>become <sup>18</sup>one difficult [duḥ] to grasp [dhartavaḥ]