

Companion to
Vedic and Philological Studies

Volume IV

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

(Mandala 7-10)

Compiled By

Mukund Ainapure

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Volume IV

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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 7-10)

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. IV

By Mukund Ainapure

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21 February 2021

(Mother's Birth Anniversary)

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By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

*At the Lotus Feet
of
Sri Aurobindo*

Prologue

Sri Aurobindo

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

The Complete Works of Sri Aurobindo

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

Vedic and Philological Studies

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

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

Part Two. Selected Vedic Hymns. Translations of Vedic hymns to gods other than Agni with little or no annotation. **The present Volume deals with the verses from Mandala 7-10 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 now available for all the major works on the Veda by Sri Aurobindo – *Secret of the Veda* (Vol. I & II), *Hymns to the Mystic Fire* (Vol. I-IV) and *Vedic and Philological Studies* (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 7-10). 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 CWSA 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) [RK], Jamison and Brereton [JB] (*The Rigveda*, OUP), S. S. Bhavé (*The Soma Hymns of the Rigveda*) [SB] and Digital Corpus of Sanskrit (sanskrit-linguistic.org).

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

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Part Two

Selected Vedic Hymns

(CWSA - Vol. 14, Part Two P. 313 – 345)

MANDALA SEVEN

SUKTA 56

क ई व्यक्ता नरः सनीळा रुद्रस्य मर्या अध स्वश्वाः ॥ 07.056.01 ॥

के¹ । ईम्² । विऽअक्ताः³ । नरः⁴ । सऽनीळाः⁵ । रुद्रस्य⁶ । मर्याः⁷ । अध⁸ । सुऽअश्वाः⁹ ॥

ke | īm | vi-aktāḥ | narah | sa-nīlāḥ | rudrasya | maryāḥ | adha | su-aśvāḥ ॥

¹Who are ²these ⁴souls [Maruts] ⁸that to us come suddenly and are in a moment ³revealed?

⁵Who are you that fly to us, children of one home, birds of one nest? ⁹who are you, riding hastily, O you great [su] horsemen [aśvāḥ] and ⁷warriors ⁶of the Violent One? [14/313]

[Alt] ³revealed (aktāḥ) separately (vi - 10.80.4), [though] children of one home (sa-nīlāḥ)

⁶rudrasya - Rudra, the Violent One who leads the upward evolution of the conscious being [15/346]; Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. [15/541 fn 3]

⁸अधा, अ-धा = in this or that way, thus, but also then or now [16/696]

नकिर्ह्येषां जनूषि वेद ते अंग विद्रे मिथो जनित्रं ॥ 07.056.02 ॥

नकिः¹ । हि² । एषाम्³ । जनूषि⁴ । वेद⁵ । ते⁶ । अङ्ग⁷ । विद्रे⁸ । मिथः⁹ । जनित्रम्¹⁰ ॥

nakiḥ | hi | eṣām | janūṣi | veda | te | aṅga | vidre | mithaḥ | janitram ॥

¹None ⁵knoweth ³their ⁴births; ¹they ⁷alone ⁸can know ⁹from one another ¹⁰the secrecy whence each was born. [14/313]

¹None ⁵knows ⁴the birth ³of these; ⁶they ⁸know ⁹each other's ¹⁰way of begetting. [22/880]

अभि स्वपूभिर्मिथो वपंत वातस्वनसः श्येना अस्पृधन् ॥ 07.056.03 ॥

अभि¹ । स्वऽपूभिः² । मिथः³ । वपन्त⁴ । वातऽस्वनसः⁵ । श्येनाः⁶ । अस्पृधन्⁷ ॥

abhi | sva-pūbhiḥ | mithaḥ | vapanta | vāta-svanasaḥ | śyenāḥ | aspr̥dhran ॥

^{1,4}They flow plentifully ²in their own floods, and ^{3a}each ^{1,4}casts ^{3b}in the other ²his seed, ⁷they strive like runners in a race and ⁶wing like eagles and ⁵their voice is a voice [svanasaḥ] of many winds [vāta]. [14/313]

एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥ 07.056.04 ॥

एतानि¹ । धीरः² । निण्या³ । चिकेत⁴ । पृश्निः⁵ । यत्⁶ । ऊधः⁷ । मही⁸ । जभार⁹ ॥

etāni | dhīrah | niṇyā | ciketa | pṛśniḥ | yat | ūdhaḥ | mahī | jabhāra ॥

^{6a}When ⁸their vast ⁵many-hued mother ⁹brings ⁷her teats of plenty, ^{6b}then ²man the thinker ⁴awakes and knows ³the mystery of [¹these] hidden things. [14/313]

²[T]he Wise ⁴perceives ¹these ³hidden mysteries, ⁶even that which ⁸the great Goddess, ⁵the many-hued Mother, ⁹bears ⁷as her teat of knowledge. [The Life Divine-II, CWSA 22/880]

⁷ऊधः 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]

सा विट् सुवीरा मरुद्भिस्तु सनात्सहन्ती पुष्यन्ती नृम्णं ॥ 07.056.05 ॥

सा¹ । विट्² । सुवीरा³ । मरुद्भिः⁴ । अस्तु⁵ । सनात्⁶ । सहन्ती⁷ । पुष्यन्ती⁸ । नृम्णम्⁹ ॥

sā | viṭ | su-vīrā | marut-bhiḥ | astu | sanāt | sahantī | puṣyantī | nṛmṇam ॥

^{5a}Let ¹this ²race ⁴of the thought-gods ^{5b}be ³mighty in me and heroic, ^{7a}let them put forth ⁶eternally ^{7b}their violent power, ⁸let them nurse ⁹manhood divine. [14/313]

³perfect [su] energied [vīrāḥ] (2.24.16)

⁷let them put forth overwhelming force (4.6.10);

⁸let them nourish (10.91.3), nurture (6.2.1)

यामं येष्ठाः शुभा शोभिष्ठाः श्रिया सम्मिश्रा ओजोभिरुग्राः ॥ 07.056.06 ॥

यामम्¹ । येष्ठाः² । शुभा³ । शोभिष्ठाः⁴ । श्रिया⁵ । सम्मिश्राः⁶ । ओजः⁷ । उग्राः⁸ ॥

yāmam | yeṣṭhāḥ | śubhā | śobhiṣṭhāḥ | śriyā | sam-miślāḥ | ojaḥ-bhiḥ | ugrāḥ ॥

¹They are moved with their speed of movement and ²eager for their journey, ³they are lovely ⁴with the beauty of their joy and ⁶mingled together ⁵in light, ⁶yea they embrace each other ⁵with their splendours, and ⁸are mighty ⁷with many might. [14/313]

²Most mobile for our paths (5.74.8)

उग्रं व ओजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान् ॥ 07.056.07 ॥

उग्रम्¹ । वः² । ओजः³ । स्थिरा⁴ । शवांसि⁵ । अध⁶ । मरुद्भिः⁷ । गणः⁸ । तुविष्मान्⁹ ॥

ugram | vaḥ | ojaḥ | sthirā | śavāṃsi | adha | marut-bhiḥ | gaṇaḥ | tuviṣmān ॥

Because, O gods, ²you are ¹fierce and ³swift and bold, yet ⁴firm ⁵the steps of your luminous strengths, ⁶therefore are you now ⁹this mighty ⁸troop and company. [14/313]

[Alt] ²your (1.66.5) ³might (3.26.6) is ¹fierce

शुभ्रो वः शुष्मः क्रुध्मी मनांसि धुनिर्मुनिरिव शर्धस्य धृष्णोः ॥ 07.056.08 ॥

शुभ्रः¹ । वः² । शुष्मः³ । क्रुध्मी⁴ । मनांसि⁵ । धुनिः⁶ । मुनिः⁷ इव⁸ । शर्धस्य⁹ । धृष्णोः⁹ ॥

śubhraḥ । vaḥ । śuṣmaḥ । krudhmī । manāṃsi । dhuniḥ । muniḥ-iva । śardhasya । dhṛṣṇoḥ ॥

¹They are white and ³bright in their battle fury, and ²their ⁵minds ⁴are wroth with all the darkness that stands against them, ^{7a}the meditations [muniḥ] ⁹of this advancing ⁸host are ^{7b}like [iva] ⁶the rushing of a torrent. [14/313]

[Alt] ²Your (1.66.5) ³strength (7.3.6) is ¹brilliant (3.26.2); ⁹of this impetuous (6.16.22)

³शुष् is of the शु root. It means (1) to break etc, so to put forth force शुष्मं, शुष्मन् strength, शुष्मिन् strong, cf शूरः, शुटीरः, शवः, शुट्, शुङ्, शुर् etc (2) to burn, shine, blaze, शुष्मः = sun, fire (शुष्णः), शुष्मन् fire, शुष्मं lustre cf शुचः, शुभः (3) to move. I take it = forceful, strong. If not, then blazing, brilliant like the sun. [14/466]; O thou of burning purities (6.6.4)

⁴धु = to rush, sweep, not tremble. धुनिः, sweeper on of things. [14/472]

सनेम्यस्मद्युयोत दिद्युं मा वो दुर्मतिरिह प्रणङ्गः ॥ 07.056.09 ॥

सनेमि¹ । अस्मत्² । युयोत³ । दिद्युम्⁴ । मा⁵ । वः⁶ । दुः⁷मतिः⁷ । इह⁸ । प्रणक्⁹ । नः¹⁰ ॥

sanemi । asmat । yuyota । didyum । mā । vaḥ । duḥ-matiḥ । iha । praṇak । naḥ ॥

⁵Let not ⁶their ¹eternal ⁴lightnings ³turn against ²us, ⁵nor ⁶their ⁷destroying mood ⁸come near ¹⁰to us, [14/313]

[Alt] ³Take away (8.71.8) ²from us ⁶your ¹eternal ⁴lightnings; ⁵let not ⁶your ⁷destroying [duḥ] mood [matiḥ] ⁹reach (2.23.12) ¹⁰us ⁸here.

प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः ॥ 07.056.10 ॥

प्रिया¹ । वः² । नाम³ । हुवे⁴ । तुराणाम्⁵ । आ⁶ । यत्⁷ । तृपत्⁸ । मरुतः⁹ । वावशानाः¹⁰ ॥

priyā । vaḥ । nāma । huve । turāṇām । ā । yat । tṛpat । marutaḥ । vāvaśānāḥ ॥

it is ²their ³names ¹of pleasant loveliness ^{6,4}to which we call ⁷when ⁸they are satisfied ¹⁰with the voice of their yearnings. [14/313]

[Alt] ⁹O Maruts, it is ²your - ⁵the swift travellers' (4.3.8) - ³names

शुची वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वरं शुचिभ्यः ।

ऋतेन सत्यमृतसाप आयंछुचिजन्मानः शुचयः पावकाः ॥ 07.056.12 ॥

शुची¹ । वः² । हव्या³ । मरुतः⁴ । शुचीनाम्⁵ । शुचिम्⁶ । हिनोमि⁷ । अध्वरम्⁸ । शुचिभ्यः⁹ ।

ऋतेन¹⁰ । सत्यम्¹¹ । ऋतऽसापः¹² । आयन्¹³ । शुचिजन्मानः¹⁴ । शुचयः¹⁵ । पावकाः¹⁶ ॥

śucī | vaḥ | havyā | marutaḥ | śucīnām | śucim | hinomi | adhvaram | śuci-bhyaḥ |
ṛtena | satyam | ṛta-sāpaḥ | āyan | śuci-janmānaḥ | śucayaḥ | pāvakāḥ ॥

¹Pure ³offerings we must give ⁵to them, for they are pure; [*] ¹⁴they are stainless [śuci] from their birth [janmānaḥ], ^{15,16}they are very flames of purity and ¹⁰it is by the law of the truth that ¹³they march ¹¹to the truth ¹²which they discover, [14/314]

[*] ⁷I set in movement (8.101.6) ⁶the pure (5.4.3) ⁸pilgrim-sacrifice (3.14.7) ⁹to the pure beings (3.1.10)

प्र बुध्न्या व ईरते महांसि प्र नामानि प्रयज्यवस्तिरध्वं ।

सहस्रियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वं ॥ 07.056.14 ॥

प्र¹ । बुध्न्या² । वः³ । ईरते⁴ । महांसि⁵ । प्र⁶ । नामानि⁷ । प्रयज्यवः⁸ । तिरध्वम्⁹ ।

सहस्रियम्¹⁰ । दम्यम्¹¹ । भागम्¹² । एतम्¹³ । गृहमेधीयम्¹⁴ । मरुतः¹⁵ । जुषध्वम्¹⁶ ॥

pra | budhnyā | vaḥ | īrate | mahāṁsi | pra | nāmāni | pra-yajyavaḥ | tiradhvam |
sahasriyam | damyam | bhāgam | etam | gr̥ha-medhīyam | marutaḥ | juṣadhvam ॥

³their ^{5a}thoughts ^{1,4}come ²from the foundation and ^{5b}are its greatnesses; ⁸by the steps of their sacrifice ^{6,9}they extend ⁷the names of their godheads; ^{16a}they shall have ¹⁰their thousandfold ^{16b}joy ¹²of their portion ¹¹in the house of my soul, ¹⁴in the rites [medhīyam] of this homestead [gr̥ha]. [14/314]

⁸strong for the sacrifice (5.55.1), carrying on the sacrifice (3.17.5)

¹⁴The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]

यदि स्तुतस्य मरुतो अधीथेत्था विप्रस्य वाजिनो हवीमन् ।

मक्षू रायः सुवीर्यस्य दात नू चिद्यमन्य आदभदरावा ॥ 07.056.15 ॥

यदि¹ । स्तुतस्य² । मरुतः³ । अधिऽइथ⁴ । इत्था⁵ । विप्रस्य⁶ । वाजिनः⁷ । हवीमन्⁸ ।

मक्षु⁹ । रायः¹⁰ । सुऽवीर्यस्य¹¹ । दात¹² । नु¹³ । चित्¹⁴ । यम्¹⁵ । अन्यः¹⁶ । आऽदभत्¹⁷ । अरावा¹⁸ ॥

yadi | stutasya | marutaḥ | adhi-itha | itthā | viprasya | vājinaḥ | havīman |

makṣu | rāyaḥ | su-vīryasya | dāta | nu | cit | yam | anyaḥ | ā-dabhat | arāvā ||

^{1,4}When you have come, when you listen [⁵rightly - 5.20.4] ⁶to the voice of the seer and ⁸his
call and ²his hymn ⁷of plenitude ⁹soon ¹²give ¹⁰your riches, ⁹soon ¹²bestow ¹¹your force
^{13,14}that ¹⁶the other, the enemy ^{17,18}shall not crush beneath his feet. [14/314]

[*Incomplete*]

MANDALA EIGHT

SUKTA 54

एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।

ते स्तोभन्त ऊर्जमावन्घृतश्चुतं पौरासो नक्षन्धीतिभिः ॥ 08.054.01 ॥

एतत्¹ । ते² । इन्द्र³ । वीर्यम्⁴ । गीःऽभिः⁵ । गृणन्ति⁶ । कारवः⁷ ।

ते⁸ । स्तोभन्तः⁹ । ऊर्जम्¹⁰ । आवन्¹¹ । घृतऽश्चुतम्¹² । पौरासः¹³ । नक्षन्¹⁴ । धीतिऽभिः¹⁵ ॥

etat | te | indra | vīryam | gīḥ-bhiḥ | grṇanti | kāravaḥ |

te | stobhantaḥ | ūrjam | āvan | ghr̥ta-ścutam | paurāsaḥ | nakṣan | dhīti-bhiḥ ॥

^{1a}This is that ⁴might ²of thee, ³O Indra, ^{1b}which ⁷doers of the action ⁶speak of ⁵in their Words. ⁸They ⁹praise and ¹¹guard ¹⁰thy energy ¹²dripping [ścutam] with light [ghr̥ta]; ¹³the people of the city [or, the Puru-s] ¹⁴reach thee ¹⁵by their thinkings. [14/315]

¹² ghr̥tam - Clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [15/395 fn 6]

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

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

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।

यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥ 08.054.02 ॥

नक्षन्ते¹ । इन्द्रम्² । अवसे³ । सुकृत्यया⁴ । येषाम्⁵ । सुतेषु⁶ । मन्दसे⁷ ।

यथा⁸ । सम्ऽवर्ते⁹ । अमदः¹⁰ । यथा¹¹ । कृशे¹² । एव¹³ । अस्मे¹⁴ इति । इन्द्र¹⁵ । मत्स्व¹⁶ ॥

nakṣante | indram | avase | su-kṛtyayā | yeṣām | suteṣu | mandase |

yathā | sam-varte | amadaḥ | yathā | kṛṣe | eva | asme iti | indra | matsva ॥

^{1a}They ⁴by their good [su] action [kṛtyayā] ^{1b}reach ²Indra and ³have his guard, ⁵they in whose ⁶wine-offerings ⁷thou hast delight. ⁸Even as ⁹I approach thee ¹⁰empty of delight, ¹¹even as ⁹I come to thee ¹²in my leanness, ¹³so ¹⁴in us ¹⁶take thy delight, ¹⁵O Indra. [14/315]

[Alt - Traditional] ⁸Even as ⁷you had delight ⁶at the wine-offering ⁹of Samvarta's, ¹¹as well as ¹²at Krishna's ¹³so too ¹⁶take thy delight ⁶at the wine-offering ¹⁴of ours (Puru-s from Verse 1), ¹⁵O Indra.

[Not Translated]

॥ 08.054.03 ॥

[Not Translated]

॥ 08.054.04 ॥

यदिद्र राधो अस्ति ते माघोनं मघवत्तम ।

तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥ 08.054.05 ॥

यत्¹ । इन्द्र² । राधः³ । अस्ति⁴ । ते⁵ । माघोनम्⁶ । मघवत्तम⁷ ।

तेन⁸ । नः⁹ । बोधि¹⁰ । सधमाद्यः¹¹ । वृधे¹² । भगः¹³ । दानाय¹⁴ । वृत्रहन्¹⁵ ॥

yat | indra | rādhaḥ | asti | te | māghonam | maghavat-tama |

tena | naḥ | bodhi | sadha-mādyah | vṛdhe | bhagaḥ | dānāya | vṛtra-han ॥

⁸With that ⁶opulent ³pleasure ¹which ⁴is ⁵thine, ²O Indra ⁷most full [tama] of the plenitudes [maghavat], ¹⁰awake ⁹in us ¹¹as our companion [sadha] of the delight [mādyah] ¹²for our growth, ¹⁴for the giving ¹³of the enjoyment, ¹⁵O slayer [han] of the Coverer [vṛtra]. [14/315]

¹¹ rejoicing together (5.20.4); sharing in ecstasy (4.3.4)

¹⁵ Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. [15/378; 16/25]

आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।

वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥ 08.054.06 ॥

आजिपते¹ । नृपते² । त्वम्³ । इत्⁴ । हि⁵ । नः⁶ । वाजे⁷ । आ⁸ । वक्षि⁹ । सुक्रतो इति सुक्रतो¹⁰ ।

वीती¹¹ । होत्राभिः¹² । उत¹³ । देववीतिभिः¹⁴ । ससवांसः¹⁵ । वि¹⁶ । शृण्विरे¹⁷ ॥

āji-pate | nṛ-pate | tvam | it | hi | naḥ | vāje | ā | vakṣi | sukrato iti su-krato |

vīti | hotrābhiḥ | uta | devavīti-bhiḥ | sasa-vāṃsaḥ | vi | śṛṇvire ॥

¹Lord [pate] of battles [āji], ²king [pate] of the Gods [nṛ], ⁷⁻⁹prosper ⁶in us, ^{8,9}bring ⁶us ⁷plenitude, ¹⁰O hundred-willed. ¹¹By the path (?), ¹²by the offerings, ¹⁴by the bringing into being [vīti-bhiḥ] of the gods [deva], ¹⁵we have become full [vāṃsaḥ] of peace [sasa] and won ^{16,17}inspired knowledge. [14/315]

¹⁰ O strong [su] of will [krato] (4.4.17);

^{11,12} by the ones who come to the offering (3.24.2)

¹² the power of the sacrifice or the process of the oblation (5.8.3)

¹⁵we have conquered and ^{16,17}have heard [inspired knowledge] (4.8.6)

सन्ति ह्यर्य आशिष इन्द्र आयुर्जनानां ।

अस्मान्नक्षस्व मघवन्नुपावसे धुक्षस्व पिप्युषीमिषं ॥ 08.054.07 ॥

सन्ति¹ । हि² । अर्ये³ । आशिषः⁴ । इन्द्रे⁵ । आयुः⁶ । जनानाम्⁷ ।

अस्मान्⁸ । नक्षस्व⁹ । मघवन्¹⁰ । उप¹¹ । अवसे¹² । धुक्षस्व¹³ । पिप्युषीम्¹⁴ । इषम्¹⁵ ॥

santi | hi | ariye | ā-śiṣaḥ | indre | āyuh | janānām |

asmān | nakṣasva | magha-van | upa | avase | dhukṣasva | pipyuṣīm | iṣam ॥

²For ¹these are ³his warrior ⁴blessings; ⁵Indra ¹is ⁶the life ⁷of men. ^{11,9}Come ⁸to us, ¹⁰master of plenitudes and ¹²guard us; ¹³milk out for us ¹⁴a nourishing ¹⁵force. [14/315]

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

वयं त इन्द्र स्तोमेभिर्विधेम त्वमस्माकं शतक्रतो ।

महि स्थूरं शशयं राधो अहयं प्रस्कण्वाय नि तोशय ॥ 08.054.08 ॥

वयम्¹ । ते² । इन्द्र³ । स्तोमेभिः⁴ । विधेम⁵ । त्वम्⁶ । अस्माकम्⁷ । शतक्रतो इति शतऋक्रतो⁸ ।

महि⁹ । स्थूरम्¹⁰ । शशयम्¹¹ । राधः¹² । अहयम्¹³ । प्रस्कण्वाय¹⁴ । नि¹⁵ । तोशय¹⁶ ॥

vayam | te | indra | stomebhiḥ | vidhema | tvam | asmākam | śatakrato iti śata-krato |

mahi | sthūram | śaśayam | rādhaḥ | ahrayam | praskaṇvāya | ni | tośaya ॥

^{5a}May ¹we ²for thee, ³O Indra, ^{5b}adore ⁴with our hymns, ⁶thou ⁷for us, ⁸O hundred-willed, ^{15,16}satisfy ¹⁴Praskanwa ¹²with a pleasure ⁹great and ¹⁰massive and ¹³unfailing. [14/315]

⁵ may we worship (4.4.75); ordain sacrifice (8.43.11) ⁴by our firm affirmation (3.54.2)

¹⁰ stable (10.156.3);

¹¹ abiding (3.57.2);

¹³ undeviating (3.2.4)

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गौर्धयति मरुतां श्रवस्युर्माता मघोनां ।

युक्ता वह्नी रथानां ॥ 08.094.01 ॥

गौः¹ । धयति² । मरुताम्³ । श्रवस्युः⁴ । माता⁵ । मघोनाम्⁶ ।

युक्ता⁷ । वह्निः⁸ । रथानाम्⁹ ॥

gauḥ । dhayati । marutām । śravasyuḥ । mātā । maghonām ।
yuktā । vahniḥ । rathānām ॥

¹This is the Cow ²that suckles all from her teats, ³the mother ⁴of the Maruts, ⁵lords of fullness, ⁶who seeks the inspired knowledge; ⁷she is under the yoke and ⁸a bearer ⁹of the chariots. [14/315-6]

¹ गौ. Proof of the symbolic use of the word गौ, the Cow. Here the Chit-Shakti from which all conscious knowledge is derived—see line 6, सुतस्य गोमतः. [14/315 fn 1]

⁴ śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in *śravaṇa*, *śruti*, *śruta*, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

यस्या देवा उपस्थे व्रता विश्वे धारयन्ते ।

सूर्यामासा दृशे कं ॥ 08.094.02 ॥

यस्याः¹ । देवाः² । उपऽस्थे³ । व्रता⁴ । विश्वे⁵ । धारयन्ते⁶ ।

सूर्यामासा⁷ । दृशे⁸ । कम्⁹ ॥

yasyāḥ । devāḥ । upa-sthe । vratā । viśve । dhārayante ।
sūryāmāsā । dṛṣe । kam ॥

^{1,3}This is she in whose lap [⁵all] ²the gods ⁶have established ⁴the laws of their activity and ⁷the sun and moon ⁹also ⁸for vision. [14/316]

⁴the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 fn 7]

तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।

मरुतः सोमपीतये ॥ 08.094.03 ॥

तत्¹ । सु² । नः³ । विश्वे⁴ । अर्यः⁵ । आ⁶ । सदा⁷ । गृणन्ति⁸ । कारवः⁹ ।

मरुतः¹⁰ । सोमऽपीतये¹¹ ॥

tat । su । naḥ । viśve । aṛyaḥ । ā । sadā । gṛṇanti । kāravaḥ ।

marutaḥ | soma-pītaye ||

¹Therefore do ⁴all ³of us ⁵who aspire and ⁹do the works of sacrifice ^{2,8}declare ⁷ever ⁶in themselves ¹⁰the Maruts ¹¹for the drinking of the Soma wine. [14/316]

⁵aryaḥ - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. [15/263]

⁸chant (6.15.7)

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः ।

उत स्वराजो अश्विना ॥ 08.094.04 ॥

अस्ति¹ । सोमः² । अयम्³ । सुतः⁴ । पिबन्ति⁵ । अस्य⁶ । मरुतः⁷ ।

उत⁸ । स्वराजः⁹ । अश्विना¹⁰ ॥

asti | somaḥ | ayam | sutaḥ | pibanti | asya | marutaḥ |
uta | sva-rājaḥ | aśvinā ||

³This ¹is ²the Soma ⁴that has been distilled; ⁶of this ⁷the Maruts ⁵drink ⁸and ⁹they who are the self-ruling lords and ¹⁰the two Aswins. [14/316]

पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः ।

त्रिषधस्थस्य जावतः ॥ 08.094.05 ॥

पिबन्ति¹ । मित्रः² । अर्यमा³ । तना⁴ । पूतस्य⁵ । वरुणः⁶ ।

त्रिषधस्थस्य⁷ । जावतः⁸ ॥

pibanti | mitraḥ | aryamā | tanā | pūtasya | varuṇaḥ |
tri-sadhasthasya | jā-vataḥ ||

²Mitra and ³Aryaman ¹drink and ⁶Varuna ⁵of this Soma that is purified ⁴by the extension in matter and ⁷established in the three seats of our being and ⁸has with it the daughter of the worlds. [14/316]

⁷त्रिषधस्थे; the dark physical, the red vital-dynamic & the bright mental [14/404]. Earth, the mid-world and heaven are the triple (*tri*) place of the conscious being's progressive self-fulfilling (*sadhastha*), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

⁸जावतः. जा = Mother or Daughter, and refers to गौः. Cf. गोमतः next line. [14/316 fn 2]

उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः ।

प्रातर्होतेव मत्सति ॥ 08.094.06 ॥

उतो¹ इति । नु² । अस्य³ । जोषम्⁴ । आ⁵ । इन्द्रः⁶ । सुतस्य⁷ । गोऽमतः⁸ ।

प्रातः⁹ । होताऽइव¹⁰ । मत्सति¹¹ ॥

uto iti | nu | asya | joṣam | ā | indraḥ | sutasya | go-mataḥ |
prātaḥ | hotā-iva | matsati ||

⁵According to ³his ⁴acceptance, ²verily, ⁷of this Soma ⁸rich in the light, [⁶Indra] ^{11a}has ⁹in the dawn ^{11b}the intoxication of its joy ¹⁰as [iva] the priest of the offering [hotā]. [14/316]

कदत्विषन्त सूरयस्तिर आप इव सिधः ।

अर्षन्ति पूतदक्षसः ॥ 08.094.07 ॥

कत्¹ । अत्विषन्त² । सूरयः³ । तिरः⁴ । आपःऽइव⁵ । सिधः⁶ ।

अर्षन्ति⁷ । पूतऽदक्षसः⁸ ॥

kat | atviṣanta | sūrayaḥ | tiraḥ | āpaḥ-iva | sridhaḥ |
arṣanti | pūta-dakṣasaḥ ||

¹What is ^{2a}this light and force that ³the masters of solar knowledge ^{2b}have manifested?

⁸Purified [pūta] in discernment [dakṣasaḥ] ⁴they cross over ⁶those who assail them ^{5,7}as [iva] over the flowing [arṣanti] waters [āpaḥ]. [14/316]

कद्वो अद्य महानां देवानामवो वृणे ।

त्मना च दस्मवर्चसां ॥ 08.094.08 ॥

कत्¹ । वः² । अद्य³ । महानाम्⁴ । देवानाम्⁵ । अवः⁶ । वृणे⁷ ।

त्मना⁸ । च⁹ । दस्मऽवर्चसाम्¹⁰ ॥

kat | vaḥ | adya | mahānām | devānām | avaḥ | vṛṇe |
tmanā | ca | dasma-varcasām ||

¹What ⁶manifestation ⁷must I accept ³today ²for you, ⁴the vast ⁵gods ^{10a}who ⁸by the self ^{10b}have your overcoming power of light? [14/316]

⁷ must I choose (5.11.4)

¹⁰ दस्मवर्चसाम्. Crucial for sense of दस्म [overcoming power] [14/316 fn 3]; one with potent [dasma] splendour [varcas] (6.13.2)

आ ये विश्वा पार्थिवानि पप्रथन्त्रोचना दिवः ।

मरुतः सोमपीतये ॥ 08.094.09 ॥

आ¹ । ये² । विश्वा³ । पार्थिवानि⁴ । पप्रथन्⁵ । रोचना⁶ । दिवः⁷ ।

मरुतः⁸ । सोमऽपीतये⁹ ॥

ā | ye | viśvā | pāṛthivāni | paprathan | rocanā | divaḥ |
marutaḥ | soma-pītaye ॥

²They who ^{1,5}have given wide extension ³to all ⁴mortal things and ⁶to the luminous spaces ⁷of heaven, — ⁸the Maruts ⁹to the Soma-drinking, — [14/316]

त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे ।

अस्य सोमस्य पीतये ॥ 08.094.10 ॥

त्यान्¹ । नु² । पूतऽदक्षसः³ । दिवः⁴ । वः⁵ । मरुतः⁶ । हुवे⁷ ।

अस्य⁸ । सोमस्य⁹ । पीतये¹⁰ ॥

tyān | nu | pūta-dakṣasaḥ | divaḥ | vaḥ | marutaḥ | huve |
asya | somasya | pītaye ॥

⁷I call ⁵for you ⁴from heaven ¹those ³pure-discerning ⁶Maruts ¹⁰for the drinking ⁸of this ⁹Soma wine. [14/316]

त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे ।

अस्य सोमस्य पीतये ॥ 08.094.11 ॥

त्यान्¹ । नु² । ये³ । वि⁴ । रोदसी⁵ इति । तस्तभुः⁶ । मरुतः⁷ । हुवे⁸ ।

अस्य⁹ । सोमस्य¹⁰ । पीतये¹¹ ॥

tyān | nu | ye | vi | rodasī iti | tastabhuḥ | marutaḥ | huve |
asya | somasya | pītaye ॥

^{3a}They, ⁷the Maruts, ^{3b}who ^{4,6}have made firm ⁵the two firmaments, ¹them ⁸I call ¹¹to the drinking ⁹of this ¹⁰Soma wine. [14/316]

त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुवे ।

अस्य सोमस्य पीतये ॥ 08.094.12 ॥

त्यम्¹ । नु² । मारुतम्³ । गणम्⁴ । गिरिऽस्थाम्⁵ । वृषणम्⁶ । हुवे⁷ ।

अस्य⁸ । सोमस्य⁹ । पीतये¹⁰ ॥

tyam | nu | mārutam | gaṇam | giri-sthām | vṛṣaṇam | huve |
asya | somasya | pītaye ||

²Yea, ¹that ³Marut ⁴host ⁶who are lords and ⁵seated [sthām] on the hill [giri], ⁷I call ¹⁰to the
drinking ⁸of this ⁹Soma wine. [14/316]

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आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।

अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥ 08.095.01 ॥

आ¹ । त्वा² । गिरः³ । रथीः⁴ । अस्थुः⁵ । सुतेषु⁶ । गिर्वणः⁷ ।

अभि⁸ । त्वा⁹ । सम्¹⁰ । अनूषत¹¹ । इन्द्र¹² । वत्सम्¹³ । न¹⁴ । मातरः¹⁵ ॥

ā | tvā | girah | rathīh-iva | asthuḥ | suteṣu | girvaṇah |

abhi | tvā | sam | anūṣata | indra | vatsam | na | mātaraḥ ॥

³The Words of our thought ⁵mount ¹upon ²thee ⁶in the Soma-outpourings ⁴as [iva] men upon a chariot [rathīh], ⁷O thou [who] hast the delight [vaṇah] of the Word [gir]; ¹¹they yearn (or expand) ¹⁰utterly ⁸towards ⁹thee, ¹²O Indra, ¹⁴as ¹⁵mothers ¹³towards a child. [14/316-7]

[Alt] ^{10,11}sound high (5.5.4), ¹⁴as if ¹⁵mothers ¹¹lowing (4.1.16) ¹³towards a calf (8.72.5)

आ त्वा शुक्रा अचुच्यवुः सुतास इन्द्र गिर्वणः ।

पिबा त्वस्यांधस इन्द्र विश्वासु ते हितं ॥ 08.095.02 ॥

आ¹ । त्वा² । शुक्राः³ । अचुच्यवुः⁴ । सुतासः⁵ । इन्द्र⁶ । गिर्वणः⁷ ।

पिब⁸ । तु⁹ । अस्य¹⁰ । अन्धसः¹¹ । इन्द्र¹² । विश्वासु¹³ । ते¹⁴ । हितम्¹⁵ ॥

ā | tvā | śukrāḥ | acucyavuḥ | sutāsaḥ | indra | girvaṇah |

piba | tu | asya | andhasaḥ | indra | viśvāsu | te | hitam ॥

³Its pure-bright ⁵outpourings ⁴are impelled (fall) ¹towards ²thee, ⁶O Indra, ⁷enjoyer [vaṇah] of speech [gir]; ^{8,9}do thou drink ¹⁰of this ¹¹food; ¹²O Indra, ¹³in all creatures ¹⁵it is ready placed ¹⁴for thee. [14/317]

पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतं ।

त्वं हि शश्वतीनां पती राजा विशामसि ॥ 08.095.03 ॥

पिब¹ । सोमम्² । मदाय³ । कम्⁴ । इन्द्र⁵ । श्येनऽआभृतम्⁶ । सुतम्⁷ ।

त्वम्⁸ । हि⁹ । शश्वतीनाम्¹⁰ । पतिः¹¹ । राजा¹² । विशाम्¹³ । असि¹⁴ ॥

piba | somam | madāya | kam | indra | śyena-ābhṛtam | sutam |

tvam | hi | śaśvatīnām | patiḥ | rājā | viśām | asi ॥

¹Drink ³for the rapture, ⁵O Indra, ²the Soma ⁶brought by the Bird of swiftness and ⁷distilled

here for thee, ⁹for ⁸thou ¹⁴art ¹¹the master and ¹²king ¹⁰of all the series ¹³of the peoples.
[14/317]

⁶brought [ābhṛtaḥ] by the Falcon [śyena]. The liberated powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. [15/383]

¹⁰of many (8.39.5) [of each and every - JB]

¹³the various kinds of creatures. From वि to come into being, appear, be born. [16/592]

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।

सुवीर्यस्य गोमतो रायस्पूरधि महँ असि ॥ 08.095.04 ॥

श्रुधि¹ । हवम्² । तिरश्च्याः³ । इन्द्र⁴ । यः⁵ । त्वा⁶ । सपर्यति⁷ ।

सुवीर्यस्य⁸ । गोमतः⁹ । रायः¹⁰ । पूरधि¹¹ । महान्¹² । असि¹³ ॥

śrudhi । havam । tiraścyāḥ । indra । yaḥ । tvā । saparyati ।

su-vīryasya । go-mataḥ । rāyaḥ । pūrdhi । mahān । asi ॥

¹Hear thou ²the call ³of Tiraschi ⁵who ⁷adoreth (seeketh after) ⁶thee, ¹¹fill him ¹⁰with a felicity ⁹full of [mataḥ] the light [go] and ⁸perfect [su] in energy [vīryasya]; ¹²great ¹³art thou.

[14/317]

⁷सपर्यति. Rt सप् to attain, touch, taste [14/317 fn 4]; seeking to reach, obtain or know [14/489]

इन्द्र यस्ते नवीयसीं गिरं मंद्रामजीजनत् ।

चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीं ॥ 08.095.05 ॥

इन्द्र¹ । यः² । ते³ । नवीयसीम्⁴ । गिरम्⁵ । मन्द्राम्⁶ । अजीजनत्⁷ ।

चिकित्वित्मनसम्⁸ । धियम्⁹ । प्रत्नाम्¹⁰ । ऋतस्य¹¹ । पिप्युषीम्¹² ॥

indra । yaḥ । te । navīyasīm । giram । mandrām । ajījanat ।

cikitvit-manasam । dhiyam । pratnām । ṛtasya । pipyuṣīm ॥

[Hear the call of] Tiraschi, ²who, ¹O Indra, ⁷has created ³for thee ⁴a new ⁵Word of expression ⁶that has the rapture and ⁹a thought ⁸in the perceiving [cikitvit] mind [manasam] (or of the mind - manasam, O Perceiver - cikitvit,) ¹⁰that is ancient and ¹²nourished ¹¹on the Truth.

[14/317]

¹¹Ritam is the law of the Truth, of vijnana. It is this ideal Truth, the Truth of being, by which everything animate or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born. This Law which belongs to Satyam, to the Mahas, is Ritam. [14/57]

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।

पुरूण्यस्य पौंस्या सिषासंतो वनामहे ॥ 08.095.06 ॥

तम्¹ । ऊं² इति । स्तवाम³ । यम्⁴ । गिरः⁵ । इन्द्रम्⁶ । उक्थानि⁷ । ववृधुः⁸ ।

पुरूणि⁹ । अस्य¹⁰ । पौंस्या¹¹ । सिषासन्तः¹² । वनामहे¹³ ॥

tam | ūṃ iti | stavāma | yam | girah | indram | ukthāni | vavṛdhuḥ |
purūṇi | asya | paum̐syā | sisāsantaḥ | vanāmahe ॥

¹That ⁶Indra ³let us establish in praise ⁴whom ⁵all words and ⁷utterances ⁸increase; ¹²let us bring out ¹⁰his ⁹ancient ¹¹mightinesses and ¹³enjoy them. [14/317]

⁷ उक्थ utterances or expressions of desire. [14/317 fn 5]

[Alt] ¹²desiring to get them (1.102.6), ¹³let us win (5.7.3) ¹⁰his ⁹many (1.72.1) ¹¹masculine strengths (1.5.9)

[Notes]

Ukthyam is the thing desired & to be expressed.

Brahma is the *movement from soul into mind* - it brings out the Ukthyam out of the soul into the mind state, *mati* so that the soul-movement or soul-state is expressed in the *heart* or *temperament*.

Vachas or **Gir** is the *movement from mind into speech* as a prayer or praise.

Vachas or Gir *as prayer* is called **Uktha**.

Vachas or Gir *as praise* has two functions -

Shansa is the *expression* in the sadhaka of the divine *activity*.

Stoma is the *confirmation* or firm establishment of the *activity* once expressed.

[16/726-7]

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।

शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥ 08.095.07 ॥

एतो¹ इति । नु² । इन्द्रम्³ । स्तवाम⁴ । शुद्धम्⁵ । शुद्धेन⁶ । साम्ना⁷ ।

शुद्धैः⁸ । उक्थैः⁹ । ववृध्वांसम्¹⁰ । शुद्धः¹¹ । आशीः¹² । ममत्तु¹³ ॥

eto iti | nu | indram | stavāma | śuddham | śuddhena | sām̐nā |
śuddhaiḥ | ukthaiḥ | vavṛdhvāṃsam | śuddhaḥ | āśīḥ-vān | mamattu ॥

¹Come ye ²now and ⁴let us establish in praise ³Indra ⁵purified ⁶by the purified ⁷Sama and ¹⁰increasing ⁸by purified ⁹utterances; ¹¹purified ¹²in aspiration ¹³let him rejoice. [14/317]

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।

शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥ 08.095.08 ॥

इन्द्र¹ । शुद्धः² । नः³ । आ⁴ । गहि⁵ । शुद्धः⁶ । शुद्धाभिः⁷ । ऊतिभिः⁸ ।

शुद्धः⁹ । रयिम्¹⁰ । नि¹¹ । धारय¹² । शुद्धः¹³ । ममद्धि¹⁴ । सोम्यः¹⁵ ॥

indra | śuddhaḥ | naḥ | ā | gahi | śuddhaḥ | śuddhābhiḥ | ūti-bhiḥ |

śuddhaḥ | rayim | ni | dhāraya | śuddhaḥ | mamaddhi | somyaḥ ॥

¹O Indra, ²purified ^{4,5}do thou come ³to us ⁷with purified ⁸increasings of thy presence,
⁹purified ¹²hold ¹¹in thee ¹⁰our felicity, ¹³purified ¹⁴rejoice and ¹⁵be full of delight. [14/317]

⁸expandings (1.46.15; 5.9.6); I propose throughout the Veda to take ūti in another and more fundamental meaning not recognised by the lexicographers, — “growth, expansion, expanded being, greater fullness, richness or substance.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity & abundant formation is desired by the Rishi, — growth especially of mental force, fertility and clearness. [14/367-8]

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।

शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥ 08.095.09 ॥

इन्द्र¹ । शुद्धः² । हि³ । नः⁴ । रयिम्⁵ । शुद्धः⁶ । रत्नानि⁷ । दाशुषे⁸ ।

शुद्धः⁹ । वृत्राणि¹⁰ । जिघ्नसे¹¹ । शुद्धः¹² । वाजम्¹³ । सिषाससि¹⁴ ॥

indra | śuddhaḥ | hi | naḥ | rayim | śuddhaḥ | ratnāni | dāśuṣe |

śuddhaḥ | vṛtrāṇi | jighnase | śuddhaḥ | vājam | sisāsasi ॥

³For ²purified, ¹O Indra, ⁵thou bringest felicity and, ⁶purified, ⁷thou givest thy raptures ⁸to the giver; ⁹purified ¹¹thou slayest ¹⁰the things that cover, ¹²purified ^{14a}thou bringest ¹³thy full plenty ^{14b}to light. [14/317]

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या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।

स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥ 08.097.01 ॥

याः¹ । इन्द्र² । भुजः³ । आ⁴ । अभरः⁵ । स्वः⁶ । असुरेभ्यः⁷ ।

स्तोतारम्⁸ । इत्⁹ । मघः¹⁰ । अस्य¹¹ । वर्धय¹² । ये¹³ । च¹⁴ । त्वे¹⁵ इति । वृक्तबर्हिषः¹⁶ ॥

yāḥ | indra | bhujah | ā | abharah | svaḥ-vān | asurebhyah |

stotāram | it | magha-van | asya | vardhaya | ye | ca | tve iti | vṛkta-barhiṣah ||

³With all thy enjoyments, ²O Indra, ¹that ^{4,5}thou hast brought ⁶in thy fullness of Heaven ⁷from the Mighty Ones, ¹⁰O master of fullnesses, ¹²increase [⁹only] ^{8a}him who establishes ¹¹that ^{8b}by the praise ¹⁴and ¹³those who ¹⁵in thee ¹⁶have set clear [vṛkta] the seat of the sacrifice [barhiṣah]. [14/317-8]

[Alt] ²O Indra ⁶who brings with him the light of the sun-world (1.59.4)

¹⁶ *vṛkta* - purified (3.3.9); the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. [16/71]

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

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययं ।

यजमाने सुन्वति दक्षिणावति तस्मिन् धेहि मा पणौ ॥ 08.097.02 ॥

यम्¹ । इन्द्र² । दधिषे³ । त्वम्⁴ । अश्वम्⁵ । गाम्⁶ । भागम्⁷ । अव्ययम्⁸ ।

यजमाने⁹ । सुन्वति¹⁰ । दक्षिणावति¹¹ । तस्मिन्¹² । तम्¹³ । धेहि¹⁴ । मा¹⁵ । पणौ¹⁶ ॥

yam | indra | dadhiṣe | tvam | āśvam | gām | bhāgam | avyayam |

yajamāne | sunvati | dakṣiṇā-vati | tasmin | tam | dhehi | mā | paṇau ||

^{1a}That ⁵nervous force and ⁶mental light and ⁸undecaying ⁷enjoyment ^{1b}which ⁴thou, ²O Indra, ³holdest, ¹⁴establish ¹³it ¹²in that ⁹sacrificer ¹⁰who expresses in him the Soma and ¹¹has the discernment and ¹⁵not ¹⁶in the creature of sense-activity. [14/318]

¹That which ⁴thou ³holdest, ²O Indra, ⁶the Cow and ⁵the Horse and ⁸the imperishable ⁷enjoyment, ¹⁴confirm ¹³that ^{12,9}in the sacrificer and ¹⁵not ¹⁶in the Pani. [15/146]

¹⁰ in one who presses the wine of his delight (5.26.5)

¹⁶ in the evil trafficker (10.156.3), in the miser trafficker (8.75.7), in the dweller in the cave (6.13.3)

य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।

स्वैः ष एवैर्मुमुरत्पोष्यं रयिं सनुतर्धेहि तं ततः ॥ 08.097.03 ॥

यः¹ । इन्द्र² । सस्ति³ । अव्रतः⁴ । अनुऽस्वापम्⁵ । अदेवयुः⁶ ।

स्वैः⁷ । सः⁸ । एवैः⁹ । मुमुरत्¹⁰ । पोष्यम्¹¹ । रयिम्¹² । सनुतः¹³ । धेहि¹⁴ । तम्¹⁵ । ततः¹⁶ ॥

yaḥ | indra | sasti | avrataḥ | anu-svāpam | adeva-yuḥ |

svaiḥ | saḥ | evaiḥ | mumurat | poṣyam | rayim | sanutaḥ | dhehi | tam | tataḥ ॥

¹That Power in us who [⁴observes not the law of thy working - 1.33.5] ³has an inert activity ⁵after [anu] the way of sleep [svāpam] and ⁶seeks not the godhead, ^{10a}may ⁸he ^{10b}exhaust himself ⁷by his own ⁹movements; ¹⁶afterwards ¹⁴establish in us ¹³continuously ¹¹an increasing ¹²felicity. [14/318]

¹He who ³lies ⁵in the slumber, ⁴doing not the work and ⁶seeking not the gods, ^{10a}let ⁸him ^{10b}perish ⁷by his own ⁹impulsions; ¹⁶thereafter ¹⁴confirm ¹³perpetually (in us) ¹²the wealth ¹¹that must increase. [15/146]

[Notes]

Always they [Panis] are powers who receive the coveted wealth but do not use it, preferring to slumber [sasti anu-svāpam], avoiding the divine action (*vrata*) [avrataḥ], and they are powers who must perish [mumurat] or be conquered before the wealth [rayim] can be securely [sanutaḥ] possessed [dhehi] by the sacrificer. And always the Cow [gām] and the Horse [aśvam] represent a concealed and imprisoned wealth which has to be uncovered and released by a divine puissance. [15/146]

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।

अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावां आ विवासति ॥ 08.097.04 ॥

यत्¹ । शक्र² । असि³ । पराऽवति⁴ । यत्⁵ । अर्वाऽवति⁶ । वृत्रहन्⁷ ।

अतः⁸ । त्वा⁹ । गीऽभिः¹⁰ । द्युगत्¹¹ । इन्द्र¹² । केशिभिः¹³ । सुतवान्¹⁴ । आ¹⁵ । विवासति¹⁶ ॥

yat | śakra | asi | parā-vati | yat | arvā-vati | vṛtra-han |

ataḥ | tvā | gīḥ-bhiḥ | dyu-gat | indra | keśi-bhiḥ | suta-vān | ā | vivāsati ॥

¹When, ²O Lord of Might, ³thou art ⁴in our higher being and ⁵when ³thou art ⁶in the lower, ⁷O slayer [han] of the Coverer [vṛtra], ¹⁴he who has the Soma ^{15,16a}carrieth ⁹thee ⁸hence ^{16b}to thy home ¹¹with the heavenward motion, ¹²O Indra, ¹³by his maned ¹⁰Words. [14/318]

^{15,16}makest to dwell [16/570]

यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।

यत्पार्थिवे सदने वृत्रहन्तम यदन्तरिक्ष आ गहि ॥ 08.097.05 ॥

यत्¹ । वा² । असि³ । रोचने⁴ । दिवः⁵ । समुद्रस्य⁶ । अधि⁷ । विष्टपि⁸ ।

यत्⁹ । पार्थिवे¹⁰ । सदने¹¹ । वृत्रहन्तम¹² । यत्¹³ । अन्तरिक्षे¹⁴ । आ¹⁵ । गहि¹⁶ ॥

yat | vā | asi | rocane | divaḥ | samudrasya | adhi | viṣṭapi |

yat | pāṛthive | sadane | vṛtrahan-tama | yat | antarikṣe | ā | gahi ॥

Yea, ¹whether ³thou art ⁴in the luminous space ⁵of Heaven ²or ⁷in ⁸the established world ⁶of the great Ocean ^{9,2}or ¹⁰in an earthly ¹¹dwelling, ¹²O strongest [tama] of the slayers [han] of the Coverer [vṛtra], ^{13,2}or ¹⁴in the mid-world, ^{15,16}arrive. [14/318]

[Alt] ⁷on ⁸the surface (MW, JB)

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।

मादयस्व राधसा सूनृतावर्तेद्र राया परीणसा ॥ 08.097.06 ॥

सः¹ । नः² । सोमेषु³ । सोमपाः⁴ । सुतेषु⁵ । शवसः⁶ । पते⁷ ।

मादयस्व⁸ । राधसा⁹ । सूनृतावता¹⁰ । इन्द्र¹¹ । राया¹² । परीणसा¹³ ॥

saḥ | naḥ | someṣu | soma-pāḥ | suteṣu | śavasas | pate |

mādayasva | rādhasā | sūnṛtā-vatā | indra | rāyā | parīṇasā ॥

^{1a}So ^{8a}do ^{1b}[such] thou ⁴the Soma-drinker ³in our Soma-juices ⁵poured, ⁷O master ⁶of brilliant force, ^{8b}give ²us ^{8c}the joy ⁹by a delight ¹⁰that is of [vatā] the perfect truth [sūnṛtā], ¹¹O Indra, and ¹²by a felicity ¹³all pervading. [14/318]

मा न इन्द्र परा वृणग्भवा नः सधमाद्यः ।

त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥ 08.097.07 ॥

मा¹ । नः² । इन्द्र³ । परा⁴ । वृणक्⁵ । भव⁶ । नः⁷ । सधमाद्यः⁸ ।

त्वम्⁹ । नः¹⁰ । ऊती¹¹ । त्वम्¹² । इत्¹³ । नः¹⁴ । आप्यम्¹⁵ । मा¹⁶ । नः¹⁷ । इन्द्र¹⁸ । परा¹⁹ । वृणक्²⁰ ॥

mā | naḥ | indra | parā | vṛṇak | bhava | naḥ | sadha-mādyas |

tvam | naḥ | ūtī | tvam | it | naḥ | āpyam | mā | naḥ | indra | parā | vṛṇak ॥

^{4,5}Abandon ²us ¹not, ³O Indra, ⁶but become ⁷to us ⁸full of the rapture of fulfilment (or our companion in the rapture); ⁹thou ¹⁰comest to us ¹¹with increase and [¹³only] ¹²thou bringest ¹⁵fulfilment of our works; ¹⁸O Indra, ^{19,20}abandon ¹⁷us ¹⁶not. [14/318]

¹⁵that which one must obtain as his (3.2.6), effectivity (1.36.12); alliance (7.15.1)

अस्मे इंद्र सचा सुते नि षदा पीतये मधु ।

कृधी जरित्रे मघवन्नवो महदस्मे इंद्र सचा सुते ॥ 08.097.08 ॥

अस्मे¹ इति । इंद्र² । सचा³ । सुते⁴ । नि⁵ । सद⁶ । पीतये⁷ । मधु⁸ ।

कृधि⁹ । जरित्रे¹⁰ । मघवन्¹¹ । अवः¹² । महत्¹³ । अस्मे¹⁴ इति । इंद्र¹⁵ । सचा¹⁶ । सुते¹⁷ ॥

asme iti | indra | sacā | sute | ni | sada | pītaye | madhu |

kṛdhi | jaritre | magha-van | avaḥ | mahat | asme iti | indra | sacā | sute ॥

^{6a}Thou ³with ¹us, ²O Indra, ^{5,6b}take thy seat ⁴in the Soma-offering ⁷for drinking ⁸of the sweetness; ⁹effect ¹⁰for thy lover, ¹¹O master of fullnesses, ¹³thy vast ¹²presence ¹⁶with ¹⁴us, ¹⁵O Indra, ¹⁷in the Soma-offering. [14/318]

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।

विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥ 08.097.09 ॥

न¹ । त्वा² । देवासः³ । आशत⁴ । न⁵ । मर्त्यासः⁶ । अद्रिवः⁷ ।

विश्वा⁸ । जातानि⁹ । शवसा¹⁰ । अभिभूः¹¹ । असि¹² । न¹³ । त्वा¹⁴ । देवासः¹⁵ । आशत¹⁶ ॥

na | tvā | devāsaḥ | āśata | na | martyāsaḥ | adri-vaḥ |

viśvā | jātāni | śavasā | abhi-bhūḥ | asi | na | tvā | devāsaḥ | āśata ॥

³The gods ⁴possess ²thee ¹not ⁵nor ⁶mortals, ⁷O lord of the hill of being; ^{12a}thou ¹⁰by thy shining might ^{11,12b}masterest with thy being ⁸all ⁹births and ¹⁵the gods ¹⁶possess ¹³not ¹⁴thee. [14/318]

विश्वाः पृतना अभिभूतरं नरं सजुस्ततक्षुरिद्रं जजनुश्च राजसे ।

क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनं ॥ 08.097.10 ॥

विश्वाः¹ । पृतनाः² । अभिभूतरम्³ । नरम्⁴ । सजुः⁵ । ततक्षुः⁶ । इंद्रम्⁷ । जजनुः⁸ । च⁹ । राजसे¹⁰ ।

क्रत्वा¹¹ । वरिष्ठम्¹² । वरे¹³ । आमुर्मि¹⁴ । उत¹⁵ । उग्रम्¹⁶ । ओजिष्ठम्¹⁷ । तवसम्¹⁸ । तरस्विनम्¹⁹ ॥

viśvāḥ | pṛtanāḥ | abhi-bhūtaram | naram | sa-jūḥ | tatakṣuḥ | indram | jajanuḥ | ca | rājase |
kratvā | varīṣṭham | vare | ā-murim | uta | ugram | ojiṣṭham | tavaśam | tarasvinam ॥

⁵They all together (with one impulse) ⁶have formed ⁷Indra ⁴as the Strong Puruṣa ³who overcomes ¹all ²armies ⁹and ⁸gave him being ¹⁰that he might rule, ¹²supreme ¹¹by his might of action and ¹⁴[] ¹³in the supreme, ^{16a}full ¹⁵too ^{16b}of fierce intensity and ¹⁷force and ¹⁸strength and ¹⁹swiftness. [14/318-9]

⁴Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I

think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *puruṣās*, opposed to the female deities, *gnāh* who are their energies. [15/81]

⁵ one with them [sa] in impulsion of speed [jūh] (5.60.8)

¹⁴ आमुर्ति. Sense to be fixed. [14/319 fn 7]; [Alt] ¹³hedges (1.65.3) ¹⁴those who would do hurt to us (8.39.2)

समीं रेभासो अस्वरन्निद्रं सोमस्य पीतये ।

स्वर्पति यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ 08.097.11 ॥

सम्¹ । ईम्² । रेभासः³ । अस्वरन्⁴ । इन्द्रम्⁵ । सोमस्य⁶ । पीतये⁷ ।

स्वःऽपतिम्⁸ । यत्⁹ । ईम्¹⁰ । वृधे¹¹ । धृतऽव्रतः¹² । हि¹³ । ओजसा¹⁴ । सम्¹⁵ । ऊतिऽभिः¹⁶ ॥

sam | im | rebhāsaḥ | asvaran | indram | somasya | pītaye |

svaḥ-patim | yat | im | vṛdhe | dhṛta-vrataḥ | hi | ojasā | sam | ūti-bhiḥ ॥

⁹When ³the masters of joy ^{4a}have set ⁵Indra ^{1,4b}vibrating in sound ⁷for the drinking ⁶of the Soma, ⁹when ^{11a}they have set in action ¹⁰the [this] ⁸Lord of Swar ^{11b}for his increase, ¹³then ¹²he held firmly [dhṛta] the law of his activity [vrataḥ] ¹⁴by his force, ¹⁶by his increasing manifestations. [14/319]

⁴ स्वरन्ति. Sense to be fixed. [14/319 fn 8]; have upraised their voice (5.54.8)

[Alt] ³The singers (10.87.13) ⁴cried out (8.72.7) ¹together [MW] ²to him (1.65.2), ⁵to Indra, ⁸to the Lord of Swar ⁷for the drinking ⁶of the Soma, ⁹so as [MW] ¹¹to increase ¹⁰him, ¹³for (4.20.2) ¹²he upholdest [dhṛta] rule of action [vratā] (1.15.6) ¹⁴by his energy (1.127.3) ¹⁵along with [MW] ¹⁶his safe guardings (2.8.6).

नेमिं नमति चक्षसा मेषं विप्रा अभिस्वरा ।

सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ 08.097.12 ॥

नेमिम्¹ । नमन्ति² । चक्षसा³ । मेषम्⁴ । विप्राः⁵ । अभिऽस्वरा⁶ ।

सुदीतयः⁷ । वः⁸ । अद्रुहः⁹ । अपि¹⁰ । कर्णे¹¹ । तरस्विनः¹² । सम्¹³ । ऋक्वभिः¹⁴ ॥

nemim | namanti | cakṣasā | meṣam | viprāḥ | abhi-svarā |

su-dītayaḥ | vaḥ | adruhaḥ | api | karṇe | tarasvinaḥ | sam | ṛkva-bhiḥ ॥

³By vision ⁵these illumined powers ²bend him ¹into a nave (for the action), ⁶the words vibrating [svarā] towards [abhi] ⁴his seeings, and ⁷luminous and ⁹unhurtful ¹³they thrill [intensify - Wilson] ¹¹the hearing ¹²in their speed ¹⁴with the words that realise. [14/319]

⁴ Lit. him who looks and sees. Rt मिष्—cf मिषत् Ait. Up.—by slesha the Ram. [14/319 fn 9]; [ever-wakeful, unwinking]

तमिंद्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं शवांसि ।

महिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥ 08.097.13 ॥

तम्¹ । इन्द्रम्² । जोहवीमि³ । मघवानम्⁴ । उग्रम्⁵ । सत्रा⁶ । दधानम्⁷ । अप्रतिष्कृतम्⁸ । शवांसि⁹ ।

महिष्ठः¹⁰ । गीः¹¹ । आ¹² । च¹³ । यज्ञियः¹⁴ । ववर्तत्¹⁵ । राये¹⁶ । नः¹⁷ । विश्वा¹⁸ । सुपथा¹⁹ । कृणोतु²⁰ । वज्री²¹ ॥

tam । indram । johavīmi । magha-vānam । ugram । satrā । dadhānam । aprati-skutam ।
śavāṃsi ।

maṃhiṣṭhaḥ । gīḥ-bhiḥ । ā । ca । yajñiyah । vavartat । rāye । naḥ । viśvā । su-pathā । kṛṇotu ।
vajrī ॥

¹To that ²Indra ³I call, ⁴the master of fullnesses, ⁵fierce-intense and ⁶ever ⁷holding ⁸without
aught to conceal him ⁹his flashing strengths; ^{15a}may ¹⁰he in fullest strength ¹¹by the words of
our thought ^{12,15b}act ¹⁴in the sacrifice and ²¹as lord of the lightning ²⁰set ¹⁸all things ¹⁷in us ¹⁹on
the good [su] path [pathā] ¹⁶towards the felicity. [14/319]

[Alt] ^{15a}may ¹⁰the greatest (1.51.1), ¹⁴Master of sacrifice (1.72.4) ¹¹by the words of our thought ^{15b}turn
(8.103.11) ¹²towards us (8.103.11)

त्वं पुर इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्यै ।

त्वद्विश्वानि भुवनानि वज्रिद्यावा रेजेते पृथिवी च भीषा ॥ 08.097.14 ॥

त्वम्¹ । पुरः² । इन्द्र³ । चिकित्⁴ । एनाः⁵ । वि⁶ । ओजसा⁷ । शविष्ठ⁸ । शक्र⁹ । नाशयध्यै¹⁰ ।

त्वत्¹¹ । विश्वानि¹² । भुवनानि¹³ । वज्रिन्¹⁴ । द्यावा¹⁵ । रेजेते¹⁶ इति । पृथिवी¹⁷ इति । च¹⁸ । भीषा¹⁹ ॥

tvam । purah । indra । cikit । enāḥ । vi । ojasā । śaviṣṭha । śakra । nāśayadhyai ।

tvat । viśvāni । bhuvanāni । vajrin । dyāvā । rejete iti । pṛthivī iti । ca । bhīṣā ॥

^{4a}Do ¹thou, ³O Indra, ^{6,4b}know ^{5a}these ²cities ^{5b}that ⁷by thy force, ⁹O strong one ⁸of the
flashing force, ¹⁰thou mayst destroy them; ¹⁹for in fear ¹¹of thee, ¹⁴lord of the thunderflash,
¹⁶tremble ¹²all ¹³the worlds and ¹⁵heaven ¹⁶shakes ¹⁸and ¹⁷the earth. [14/319]

[Notes]

Heaven [dyāvā] & Earth [pṛthivī], the physical & mental consciousness become subject
to the divine Mind or are shaken [rejete] with the grandeur & awe [bhīṣā] of this mighty
advent. For he is full of an aggressive heroic force [śakra] that subjects all things by its attack
[nāśayadhyai] & the greatness of his soul-force or divine power [ojasā, śaviṣṭha]
encompasses & subdues all things that enter into its orbit. [14/408]

तन्म ऋतमिंद्र शूर चित्र पात्वपो न वज्रिंदुरिताति पर्षि भूरि ।

कदा न इन्द्र राय आ दशस्येर्विश्वप्स्यस्य स्पृहयाय्यस्य राजन् ॥ 08.097.15 ॥

तत्¹ । मा² । ऋतम्³ । इन्द्र⁴ । शूर⁵ । चित्र⁶ । पातु⁷ । अपः⁸ । न⁹ । वज्रिन्¹⁰ । दुःऽइता¹¹ । अति¹² । पर्षि¹³ । भूरि¹⁴ ।
कदा¹⁵ । नः¹⁶ । इन्द्र¹⁷ । रायः¹⁸ । आ¹⁹ । दशस्येः²⁰ । विश्वऽप्स्यस्य²¹ । स्पृहयाय्यस्य²² । राजन्²³ ॥

tat । mā । ṛtam । indra । śūra । citra । pātu । apaḥ । na । vajrin । duḥ-itā । ati । parṣi । bhūri ।
kadā । naḥ । indra । rāyaḥ । ā । daśasyeḥ । viśva-psnyasya । sprḥayāyyasya । rājan ॥

⁴O Indra, ⁵hero and ⁶rich brightness, ^{7a}may ¹that ³truth ²in me ^{7b}protect; ¹³carry me safe ¹²over
¹⁴multitudinous ¹¹streams ⁹as ¹²over ⁸the waters. ¹⁵When ^{19,20}wilt thou distribute ¹⁶to us, ¹⁷O
Indra, ¹⁸of that felicity ²¹that is universal in form and ²²utterly desirable, ²³O King? [14/319]

¹¹ stumblings (6.2.11; 6.14.6); stumbling places (6.15.15)

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इन्द्राय साम गायत विप्राय बृहते बृहत् ।

धर्मकृते विपश्चिते पनस्यवे ॥ 08.098.01 ॥

इन्द्राय¹ । साम² । गायत³ । विप्राय⁴ । बृहते⁵ । बृहत्⁶ ।

धर्मऽकृते⁷ । विपःऽचिते⁸ । पनस्यवे⁹ ॥

indrāya | sāma | gāyata | viprāya | bṛhate | bṛhat |

dharma-kṛte | vipaḥ-cite | panasyave ॥

³Sing ye ²the Sama ¹to Indra ⁴illuminated, ⁵to the vast ^{2a}a Sama ⁶vast, ⁷to him who maketh [kṛte] the law [dharma], ⁸to him who sees, ⁹to him who labours. [14/319]

^{6,2}See - Of the hymns in the Sama Veda I am the Brihat-sama [Gita 10.35]

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।

विश्वकर्मा विश्वदेवो महान् असि ॥ 08.098.02 ॥

त्वम्¹ । इन्द्र² । अभिऽभूः³ । असि⁴ । त्वम्⁵ । सूर्यम्⁶ । अरोचयः⁷ ।

विश्वऽकर्मा⁸ । विश्वऽदेवः⁹ । महान्¹⁰ । असि¹¹ ॥

tvam | indra | abhi-bhūḥ | asi | tvam | sūryam | arocayaḥ |

viśva-karmā | viśva-devaḥ | mahān | asi ॥

¹Thou ^{3,4}masterest with thy being, ²O Indra; ⁵'tis thou ^{7a}that hast made ⁶Surya ^{7b}to shine; ¹¹thou art ⁸universal [viśva] doer [karmā] and universal [viśva] deity [devaḥ]; ¹⁰great ¹¹art thou. [14/320]

विभ्राजंज्योतिषा स्वर्गच्छो रोचनं दिवः ।

देवास्त इन्द्र सख्याय येमिरे ॥ 08.098.03 ॥

विऽभ्राजन्¹ । ज्योतिषा² । स्वः³ । अगच्छः⁴ । रोचनम्⁵ । दिवः⁶ ।

देवाः⁷ । ते⁸ । इन्द्र⁹ । सख्याय¹⁰ । येमिरे¹¹ ॥

vi-bhrājan | jyotiṣā | svaḥ | agacchaḥ | rocanam | divaḥ |

devāḥ | te | indra | sakhyāya | yemire ॥

¹Burning bright ²with thy lustre ⁴thou goest ³to Swar, ⁵to the luminous world ⁶of Heaven; ⁷the gods ¹¹travail ^{10a}to have ⁸thy ^{10b}friendship, ⁹O Indra. [14/320]

¹¹strive (1.10.1), labour (8.43.18)

एन्द्र नो गधि प्रियः सत्राजिदगोह्यः ।

गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ 08.098.04 ॥

आ¹ । इन्द्र² । नः³ । गधि⁴ । प्रियः⁵ । सत्राजित्⁶ । अगोह्यः⁷ ।

गिरिः⁸ । न⁹ । विश्वतः¹⁰ । पृथुः¹¹ । पतिः¹² । दिवः¹³ ॥

ā | indra | naḥ | gadhi | priyaḥ | satrā-jit | agohyaḥ |

giriḥ | na | viśvataḥ | pr̥thuḥ | patiḥ | divaḥ ॥

^{1,4}Come ³to us, ²O Indra, ⁵as one delightful and ⁶ever-victorious and ⁷not to be obscured and ¹¹wide-extended ¹⁰on all sides ⁹like ⁸a mountain and ¹²the master ¹³of Heaven. [14/320]

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।

इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥ 08.098.05 ॥

अभि¹ । हि² । सत्य³ । सोमपाः⁴ । उभे⁵ इति । बभूथ⁶ । रोदसी⁷ इति ।

इन्द्र⁸ । असि⁹ । सुन्वतः¹⁰ । वृधः¹¹ । पतिः¹² । दिवः¹³ ॥

abhi | hi | satya | soma-pāḥ | ubhe iti | babhūtha | rodasī iti |

indra | asi | sunvataḥ | vṛdhaḥ | patiḥ | divaḥ ॥

²For, ³O true in thy being and ⁴Soma drinker, ^{1,6}thou hast taken possession ⁵of both ⁷the firmaments; ⁸O Indra, ⁹thou art ¹¹the increaser ¹⁰of him who produces for thee the Soma, ²for ⁹thou art ¹²the master ¹³of heaven. [14/320]

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि ।

हन्ता दस्योर्मनोवृधः पतिर्दिवः ॥ 08.098.06 ॥

त्वम्¹ । हि² । शश्वतीनाम्³ । इन्द्र⁴ । दर्ता⁵ । पुराम्⁶ । असि⁷ ।

हन्ता⁸ । दस्योः⁹ । मनोः¹⁰ । वृधः¹¹ । पतिः¹² । दिवः¹³ ॥

tvam | hi | śaśvatīnām | indra | dartā | purām | asi |

hantā | dasyoḥ | manoḥ | vṛdhaḥ | patiḥ | divaḥ ॥

²For ¹thou ⁷art ⁵he who shatters, ⁴O Indra, ³these ranged ⁶cities and ⁸the slayer ⁹of the plunderer and ¹¹the increaser ¹⁰of man, the mental being, and ¹²the master ¹³of Heaven. [14/320]

⁶पुर is that which is filled or that which contains & protects, the city, the adhara, this nine-gated city of ours in which we guard our gettings and enjoy our felicity. [14/376]

अधा हीन्द्र गिर्वण उप त्वा कामान्महः ससृज्महे ।

उदेव यन्त उदभिः ॥ 08.098.07 ॥

अध¹ । हि² । इन्द्र³ । गिर्वणः⁴ । उप⁵ । त्वा⁶ । कामान्⁷ । महः⁸ । ससृज्महे⁹ ।

उदाऽइव¹⁰ । यन्तः¹¹ । उदभिः¹² ॥

adha | hi | indra | girvaṇaḥ | upa | tvā | kāmān | mahaḥ | sasṛjmahe |
udā-iva | yantaḥ | uda-bhiḥ ॥

¹So, ³O Indra ⁴who takest delight [vaṇaḥ] in the word [gir], ⁹we set free ⁸our large ⁷desires
⁵towards ⁶thee, ¹⁰as [iva] men travelling by the sea [udā] ¹¹who are carried forward ¹²on its
waves. [14/320]

वार्णं त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।

वावृध्वांसं चिदद्रिबो दिवेदिवे ॥ 08.098.08 ॥

वाः¹ । न² । त्वा³ । यव्याभिः⁴ । वर्धन्ति⁵ । शूर⁶ । ब्रह्माणि⁷ ।

ववृध्वांसम्⁸ । चित्⁹ । अद्रिऽवः¹⁰ । दिवेऽदिवे¹¹ ॥

vāḥ | na | tvā | yavyābhiḥ | vardhanti | śūra | brahmāṇi |
vavṛdhvāṃsam | cit | adri-vaḥ | dive-dive ॥

²As ¹the sea ⁵is increased ⁴by the rivers that join it, ²so ³thee, ⁶O hero, ⁷the thoughts of the
soul ⁵increase and ⁸once increased swell ⁹yet more ¹¹from day to day, ¹⁰O dweller on the hill.
[14/320]

¹⁰Indra, the dweller on the mountain of being [14/108]; Adri – the mountain (1.73.6); the hill, or rock is
a symbol of formal existence and especially of the physical nature. [15/93];

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे ।

इन्द्रवाहा वचोयुजा ॥ 08.098.09 ॥

युञ्जन्ति¹ । हरी² इति । इषिरस्य³ । गाथया⁴ । उरौ⁵ । रथे⁶ । उरुयुगे⁷ ।

इन्द्रवाहा⁸ । वचःयुजा⁹ ॥

yuñjanti | harī iti | iṣirasya | gāthayā | urau | rathe | uru-yuge |
indra-vāhā | vacaḥ-yujā ॥

⁴By the aspiring chant ¹they yoke ²the two bright steeds ³of his swift impulsion ⁵in a wide
⁶car ⁷with a wide [uru] yoke [yuge]; ⁸coursers that bear [vāhā] Indra and ⁹their yoke [yujā] is
the word [vacaḥ]. [14/320]

त्वं न इंद्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे ।

आ वीरं पृतनासहं ॥ 08.098.10 ॥

त्वम्¹ । नः² । इन्द्र³ । आ⁴ । भर⁵ । ओजः⁶ । नृम्णम्⁷ । शतक्रतो इति शतऽक्रतो⁸ । विऽचर्षणे⁹ ।

आ¹⁰ । वीरम्¹¹ । पृतनाऽसहम्¹² ॥

tvam । naḥ । indra । ā । bhara । ojaḥ । nṛmṇam । śatakrato iti śata-krato । vi-carṣaṇe ।
ā । vīram । pṛtanā-saham ॥

^{5a}Do ¹thou, ³O Indra ⁸of the hundred [śata] willings [krato] and ⁹the various activities,
^{4,5b}bring ²to us ⁶force and ⁷strength, ^{10,5}bring to us ¹¹the energy ¹²that overcomes [saham] the
shock of the hosts [pṛtanā]. [14/320]

⁷ Psychologically - personal force, soul-force, the force of the नृ human or divine. [14/408]

⁹ the wide-seeing (6.2.1)

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।

अथा ते सुम्नमीमहे ॥ 08.098.11 ॥

त्वम्¹ । हि² । नः³ । पिता⁴ । वसो⁵ इति । त्वम्⁶ । माता⁷ । शतक्रतो इति शतऽक्रतो⁸ । बभूविथ⁹ ।

अध¹⁰ । ते¹¹ । सुम्नम्¹² । ईमहे¹³ ॥

tvam । hi । naḥ । pitā । vaso iti । tvam । mātā । śatakrato iti śata-krato । babhūvitha ।
adha । te । sumnam । īmahe ॥

²For ¹thou, ⁵O master of substance, ⁸O lord of the hundred [śata] willings [krato], ⁹hast
become to us ³our ⁴father and ⁹become to us ³our ⁷mother; ¹⁰now ¹²'tis the bliss ¹¹of thee
¹³that we seek. [14/320]

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।

स नो रास्व सुवीर्यं ॥ 08.098.12 ॥

त्वाम्¹ । शुष्मिन्² । पुरुऽहूत³ । वाजऽयन्तम्⁴ । उप⁵ । ब्रुवे⁶ । शतक्रतो इति शतऽक्रतो⁷ ।

सः⁸ । नः⁹ । रास्व¹⁰ । सुवीर्यम्¹¹ ॥

tvām । śuṣmin । puru-hūta । vāja-yantam । upa । bruve । śatakrato iti śata-krato ।
saḥ । naḥ । rāsva । su-vīryam ॥

¹To thee ⁴in thy plenty [growing in plenitude (5.1.3)], ²O master of force ³to whom many
[puru] call [hūta], ^{5,6}I turn my speech, ⁷O lord of the hundred [śata] strengths of Will [krato];
^{10a}do ⁸[such] thou ^{10b}give ⁹to us ¹¹a perfect [su] energy [vīryam]. [14/320]

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त्वामिदा ह्यो नरोऽपीप्यन्वज्जिन्भूर्णयः ।

स इन्द्रं स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥ 08.099.01 ॥

त्वाम्¹ । इदा² । ह्यः³ । नरः⁴ । अपीप्यन्⁵ । वज्जिन्⁶ । भूर्णयः⁷ ।

सः⁸ । इन्द्र⁹ । स्तोमवाहसाम्¹⁰ । इह¹¹ । श्रुधि¹² । उप¹³ । स्वसरम्¹⁴ । आ¹⁵ । गहि¹⁶ ॥

tvām | idā | hyaḥ | naraḥ | apīpyan | vajrin | bhūrṇayaḥ |
saḥ | indra | stoma-vāhasām | iha | śrudhi | upa | svasaram | ā | gahi ॥

¹Thee ²now and ³yesterday ⁴the Purushas ⁵have nourished and ⁷poured in their store, ⁶O master of the thunder-flash; ^{12a}do ⁸thou then, ⁹O Indra, ^{12b}hearken ^{10a}to those who ¹¹here ^{10b}bear up the burden [vāhasām] of thy affirming praise [stoma] and ^{13,15,16}come ¹⁴to thy place of rest. [14/321]

[Alt] ⁴the Purushas ⁷who bear in themselves all things (3.3.5), ⁵have fed (1.73.6, 6.10.3) ¹you

⁷भृन् to bring and pour in, to pierce, etc. [14/321fn 10]

⁸ Lit. such thou (5.9.1)

¹⁴स्वस् to sleep, rest, enjoy [14/321 fn 11]

मत्स्वा सुशिप्र हरिस्तदीमहे त्वे आ भूषन्ति वेधसः ।

तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्रं गिर्वणः ॥ 08.099.02 ॥

मत्स्व¹ । सुशिप्र² । हरिऽवः³ । तत्⁴ । ईमहे⁵ । त्वे⁶ इति । आ⁷ । भूषन्ति⁸ । वेधसः⁹ ।

तव¹⁰ । श्रवांसि¹¹ । उपमानि¹² । उक्थ्या¹³ । सुतेषु¹⁴ । इन्द्र¹⁵ । गिर्वणः¹⁶ ॥

matsva | su-śipra | hari-vaḥ | tat | īmahe | tve iti | ā | bhūṣanti | vedhasaḥ |
tava | śravāṃsi | upa-māni | ukthyā | suteṣu | indra | girvaṇaḥ ॥

¹Take there thy joy (of the Soma), ³O thou brilliant and ²beautiful, ⁴for that ⁵we desire; ⁶in thee ⁹the Disposers ^{7,8}tend to their becoming. ¹⁰Thy ¹²supreme ¹¹inspirations ¹³must be expressed ¹⁴in the Soma-pourings, ¹⁵O Indra ¹⁶who hast delight in the word. [14/321]

²O strong-jawed drinker (5.36.5), O god with fair strong chin (1.101.10), well [su] turbaned [śipra] (5.54.11)

³thou of the bright horses (8.40.9)

^{7,8}seek to possess (10.11.7)

⁹ordainers of sacrifice (10.91.9), ordainers of works (1.15.17), thy worshippers (4.6.1)

¹³must be expressed in the words worthy of expression (5.26.6)

श्रायंत इव सूर्य विश्वेदिन्द्रस्य भक्षत ।

वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ 08.099.03 ॥

श्रायन्तः¹ इव² । सूर्यम्³ । विश्वा⁴ । इत्⁵ । इन्द्रस्य⁶ । भक्षत⁶ ।

वसूनि⁷ । जाते⁸ । जनमाने⁹ । ओजसा¹⁰ । प्रति¹¹ । भागम्¹² । न¹³ । दीधिम¹⁴ ॥

śrāyantaḥ-iva | sūryam | viśvā | it | indrasya | bhakṣata |
vasūni | jāte | janamāne | ojasā | prati | bhāgam | na | dīdhima ॥

¹They move as if to their home ²in Surya; ³all the things ⁵of Indra ⁶do ye enjoy; ¹⁰by his force ¹⁴we hold in the mind ⁷the riches of his substance, ¹³as if ^{11,12}our portion for enjoyment, ⁸in that which is born and ⁹that which is becoming. [14/321]

अनर्शराति वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।

सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥ 08.099.04 ॥

अनर्शरातिम्¹ । वसुदाम्² । उप³ । स्तुहि⁴ । भद्राः⁵ । इन्द्रस्य⁶ । रातयः⁷ ।

सः⁸ । अस्य⁹ । कामम्¹⁰ । विधतः¹¹ । न¹² । रोषति¹³ । मनः¹⁴ । दानाय¹⁵ । चोदयन्¹⁶ ॥

anarśa-rātim | vasu-dām | upa | stuhi | bhadraḥ | indrasya | rātayaḥ |
saḥ | asya | kāmam | vidhataḥ | na | roṣati | manaḥ | dānāya | codayan ॥

^{3,4}Confirm in praise ²the giver [dām] of substance [vasu] ¹who has joy [rātim] that does no hurt [anarśa]; ⁵good are ⁶Indra's ⁷joys; ⁸he ^{13a}has ¹²not ^{13b}wrath against ^{11a}one who giveth him ⁹his ¹⁰desire ^{11b}as a sacrifice, ¹⁶urging ¹⁴his mind ¹⁵to the gift. [14/321]

¹ whose gift [rātim - 10.1405] does no hurt [anarśa]

⁷ bounties (10.140.5), gifts (4.5.2)

¹¹ ordainers of sacrifice (10.91.9), ordainers of works (1.15.17), thy worshippers (4.6.1)

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ 08.099.05 ॥

त्वम्¹ । इन्द्र² । प्रतूर्तिषु³ । अभि⁴ । विश्वाः⁵ । असि⁶ । स्पृधः⁷ ।

अशस्तिहा⁸ । जनिता⁹ । विश्वतूरः¹⁰ । असि¹¹ । त्वम्¹² । तूर्य¹³ । तरुष्यतः¹⁴ ॥

tvam | indra | pra-tūrṭiṣu | abhi | viśvāḥ | asi | spr̥dhaḥ |
aśasti-hā | janitā | viśva-tūḥ | asi | tvam | tūrya | taruṣyataḥ ॥

¹Thou, ²O Indra, ³in the charges ^{4,6}overcomest ⁵all ⁷opposers; ⁸slayer [hā] of non-expression [aśasti], ⁹begetter of things ¹¹art ¹²thou and ¹⁰he who carries all things through to their goal,

¹³do thou carry so ¹⁴all who would make the passage. [14/321]

³ in the battle-charges [JB];

⁷ confronters (6.5.6; 6.6.6), enemies (1.8.3)

¹⁴ who would break through and go beyond (5.10.6)

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।

विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिद्र तूर्वसि ॥ 08.099.06 ॥

अनु¹ । ते² । शुष्मम्³ । तुरयन्तम्⁴ । ईयतुः⁵ । क्षोणी⁶ इति । शिशुम्⁷ । न⁸ । मातरा⁹ ।

विश्वाः¹⁰ । ते¹¹ । स्पृधः¹² । श्रथयन्त¹³ । मन्यवे¹⁴ । वृत्रम्¹⁵ । यत्¹⁶ । इन्द्र¹⁷ । तूर्वसि¹⁸ ॥

anu | te | śuṣmam | turayantam | īyatuh | kṣoṇī iti | śiśum | na | mātārā |

viśvāḥ | te | spr̥dhaḥ | śnathayanta | manyave | vṛtram | yat | indra | tūrvasi ||

¹According to ²thy ³strength ⁶the two worlds ⁵follow after thee ⁴in that passage ⁸as ⁹mothers ⁷their child; ¹⁰all ¹²opposers ¹³fall away ¹⁴before the passion ¹¹of thee ¹⁶when ¹⁸thou piercest, ¹⁷O Indra, ¹⁵the Coverer. [14/321]

[Alt] ⁶the two worlds ^{1,5}follow ⁹as parents (10.79.4; father and mother - 3.7.1) ^{1,5}follow ⁷their child

इत ऊती वो अजरं प्रहेतारमप्रहितं ।

आशुं जेतारं हेतारं रथीतमममूर्तं तुग्यावृधं ॥ 08.099.07 ॥

इतः¹ । ऊती² । वः³ । अजरम्⁴ । प्रहेतारम्⁵ । अप्रहितम्⁶ ।

आशुम्⁷ । जेतारम्⁸ । हेतारम्⁹ । रथीतमम्¹⁰ । अमूर्तम्¹¹ । तुग्यावृधम्¹² ॥

itaḥ | ūtī | vaḥ | ajaram | pra-hetāram | apra-hitam |

āśum | jetāram | hetāram | rathi-tamam | atūrtam | tugrya-vṛdham ||

¹Move hence ^{2a}in ³your ^{2b}increase ⁴to the ageless ⁵who smites and ⁶is not smitten, ⁷the swift one, ⁸the conqueror, ⁹shooter and ¹⁰mightiest [tamam] charioteer [rathi], ¹¹unpierced ¹²who increases [vṛdham] [*the Turgyas - the clan of King Tugra - 15/502] [14/321]

* the Waters (tugrya - 8.74.14); or impelling currents of energy (1.33.15, 8.32.20 - RK)

[Incomplete]

SUKTA 100

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।

यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥ 08.100.01 ॥

अयम्¹ । ते² । एमि³ । तन्वा⁴ । पुरस्तात्⁵ । विश्वे⁶ । देवाः⁷ । अभि⁸ । मा⁹ । यन्ति¹⁰ । पश्चात्¹¹ ।

यदा¹² । मह्यम्¹³ । दीधरः¹⁴ । भागम्¹⁵ । इन्द्र¹⁶ । आत्¹⁷ । इत्¹⁸ । मया¹⁹ । कृणवः²⁰ । वीर्याणि²¹ ॥

ayam | te | emi | tanvā | purastāt | viśve | devāḥ | abhi | mā | yanti | paścāt |

yadā | mahyam | dīdharah | bhāgam | indra | āt | it | mayā | kṛṇavaḥ | vīryāṇi ||

¹Behold, ³I go ⁵in front ²of thee ⁴in my body and ⁶all ⁷the gods ^{8,10}follow after ⁹me ¹¹behind;
¹²when ¹³in me ¹⁴thou hast set ¹⁵thy portion of enjoyment, ¹⁶O Indra, ¹⁹it is by me, ^{17,18}verily,
that ²⁰thou doest ²¹thy mighty works. [14/321-2]

दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।

असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जघनाव भूरि ॥ 08.100.02 ॥

दधामि¹ । ते² । मधुनः³ । भक्षम्⁴ । अग्रे⁵ । हितः⁶ । ते⁷ । भागः⁸ । सुतः⁹ । अस्तु¹⁰ । सोमः¹¹ ।

असः¹² । च¹³ । त्वम्¹⁴ । दक्षिणतः¹⁵ । सखा¹⁶ । मे¹⁷ । अध¹⁸ । वृत्राणि¹⁹ । जङ्घनाव²⁰ । भूरि²¹ ॥

dadhāmi | te | madhunah | bhakṣam | agre | hitah | te | bhāgaḥ | sutaḥ | astu | somaḥ |

asah | ca | tvam | dakṣiṇataḥ | sakhā | me | adha | vṛtrāṇi | jaṅghanāva | bhūri ||

¹I place ²thy ⁴enjoyable food ³of the sweetness ⁵before thee; ⁶set ⁷for thee ⁸as thy enjoyment
¹⁰be ¹¹this Soma ⁹that I have pressed out; ^{12,13}O unattached, ¹⁴thou art ¹⁷my friend and ¹⁵on my
right, ¹⁸now ²⁰let us two slay ²¹the multitude ¹⁹of the Coverers. [14/322]

^{12,13} असश्च [Sri Aurobindo ignores the split made by the Padpātha]. cf. 2.25.4 - 14/258

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।

नेन्द्रो अस्तीति नेम उ त्व आह क ई ददर्श कमभि ष्टवाम ॥ 08.100.03 ॥

प्र¹ । सु² । स्तोमम्³ । भरत⁴ । वाजऽयन्तः⁵ । इन्द्राय⁶ । सत्यम्⁷ । यदि⁸ । सत्यम्⁹ । अस्ति¹⁰ ।

न¹¹ । इन्द्रः¹² । अस्ति¹³ । इति¹⁴ । नेमः¹⁵ । ऊं¹⁶ । त्वः¹⁷ । आह¹⁸ । कः¹⁹ । ईम्²⁰ । ददर्श²¹ । कम्²² । अभि²³ । स्तवाम²⁴ ॥

pra | su | stomam | bharata | vāja-yantaḥ | indrāya | satyam | yadi | satyam | asti |

na | indrah | asti | iti | nemaḥ | ūṃ | tvaḥ | āha | kaḥ | īm | dadarśa | kam | abhi | stavāma ||

⁴Bring ¹forward ⁶for Indra ⁷the truth ³for his affirmation in praise and ⁵increase its plenty, ⁸if
⁹the truth be ¹⁰that he is. “¹²Indra ¹³is ¹¹not,” ¹⁵Nema ¹⁸said ¹⁷of thee, “¹⁹who ²¹hath seen

²⁰him? ²²who is it that ^{23,24}we would affirm with praise?” [14/322]

⁵ seeking the plenitude (8.11.9);

¹⁵ Composer of this Hymn - Nema Bhargava; a few (6.16.18)

अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।

ऋतस्य मा प्रदिशो वर्धयन्त्याददिरो भुवना ददर्मीमि ॥ 08.100.04 ॥

अयम्¹ । अस्मि² । जरितः³ । पश्य⁴ । मा⁵ । इह⁶ । विश्वा⁷ । जातानि⁸ । अभि⁹ । अस्मि¹⁰ । मह्ना¹¹ ।

ऋतस्य¹² । मा¹³ । प्रदिशः¹⁴ । वर्धयन्ति¹⁵ । आददिरोः¹⁶ । भुवना¹⁷ । ददर्मीमि¹⁸ ॥

ayam | asmi | jaritaḥ | paśya | mā | iha | viśvā | jātāni | abhi | asmi | mahnā |
ṛtasya | mā | pra-diśaḥ | vardhayanti | ā-dardiraḥ | bhuvanā | dardarīmi ||

[Indra:] “¹Lo here, ³O My lover, ²I am, ⁴behold ⁵me ⁶even here; ⁷all ⁸things created ^{9,10}I possess in being ¹¹by my might; ¹³Me ¹⁴the teachings ¹²of the Truth ¹⁵increase and ¹⁶I am the render ¹⁸who rend ¹⁷the worlds. [14/322]

¹¹ with mahas or by the principle of vijnana (supermind) [2.28.1 - 14/411]

¹⁴ regions (10.51.9)

आ यन्मा वेना अरुहन्तस्यैकमासीनं हर्यतस्य पृष्ठे ।

मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदच्छिशुमन्तः सखायः ॥ 08.100.05 ॥

आ¹ । यत्² । मा³ । वेनाः⁴ । अरुहन्⁵ । ऋतस्य⁶ । एकम्⁷ । आसीनम्⁸ । हर्यतस्य⁹ । पृष्ठे¹⁰ ।

मनः¹¹ । चित्¹² । मे¹³ । हृदे¹⁴ । आ¹⁵ । प्रति¹⁶ । अवोचत्¹⁷ । अचिक्रदन्¹⁸ । शिशुऽमन्तः¹⁹ । सखायः²⁰ ॥

ā | yat | mā | venāḥ | aruhan | ṛtasya | ekam | āsīnam | haryatasya | pṛṣṭhe |
manaḥ | cit | me | hr̥de | ā | prati | avocat | acikradan | śīśu-mantaḥ | sakhāyaḥ ||

[Indra:] “²When ⁴the rejoicers ⁶in the Truth ^{1,5}have ascended ³to me ⁸seated ⁷alone ¹⁰on the back ⁹of the resplendent world, ¹¹Mind ¹³in Me ^{16,17}made answer ¹⁵to ¹⁴their hearts and ²⁰my lovers ¹⁹like children ¹⁸cried aloud.” [14/322]

⁹ of him in his full delight (8.72.18)

विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निद्र सुन्वते ।

पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥ 08.100.06 ॥

विश्वा¹ । इत्² । ता³ । ते⁴ । सवनेषु⁵ । प्रवाच्या⁶ । या⁷ । चकर्थ⁸ । मघवन्⁹ । इन्द्र¹⁰ । सुन्वते¹¹ ।

पारावतम्¹² । यत्¹³ । पुरुऽसम्भृतम्¹⁴ । वसु¹⁵ । अपऽवृणोः¹⁶ । शरभाय¹⁷ । ऋषिऽबन्धवे¹⁸ ॥

viśvā | it | tā | te | savaneṣu | pra-vācyā | yā | cakārtha | magha-van | indra | sunvate |
pārāvatam | yat | puru-sambhṛtam | vasu | apa-avṛṇoḥ | śarabhāya | ṛṣi-bandhave ||

¹All ³those ^{8a}deeds ⁴of thine ⁶have to be expressed ⁵in the Soma-sacrifices, ⁷which ^{8b}thou hast done, ¹⁰O Indra ⁹master of the fullness, ¹¹for him who presses out the Soma, ¹³as when ^{16a}thou ¹⁷for Sharabha ¹⁸builder of the knowledge (or friend of the seers) ^{16b}didst uncover ¹²the supreme ¹⁵substance ¹⁴massed [sambhṛtam] in its multiplicity [puru]. [14/322]

⁵ Soma-pressings (8.38.5)

[Alt] ¹⁵substance ¹⁴massed in its multiplicity ¹²from the supreme world (5.52.11)

¹⁸[for] builder [bandhave] of the knowledge [ṛṣi], or close kin [bandhave - 3.1.3] of the seers [ṛṣi]

प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।

नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥ 08.100.07 ॥

प्र¹ । नूनम्² । धावत्³ । पृथक्⁴ । न⁵ । इह⁶ । यः⁷ । वः⁸ । अवावरीत्⁹ ।

नि¹⁰ । सीम्¹¹ । वृत्रस्य¹² । मर्मणि¹³ । वज्रम्¹⁴ । इन्द्रः¹⁵ । अपीपतत्¹⁶ ॥

pra | nūnam | dhāvata | pṛthak | na | iha | yaḥ | vaḥ | avāvarīt |

ni | sīm | vṛtrasya | marmaṇi | vajram | indraḥ | apīpatat ||

⁷He who ⁹covereth it ⁸in you, ³runs ¹forward ²now ⁵as if ⁴something separate ⁶here; ¹⁰in ¹¹utterly ¹³into the heart ¹²of the Coverer ¹⁵Indra ¹⁶has hurled ¹⁴his lightning flash. [14/322]

[Alt] ²Now, ³run ¹forth ⁴each separately: ⁷he [Vritra] who ⁹obstructed ⁸you ⁵is not ⁶here. [JB]

मनोजवा अयमान आयसीमतरत्पुरं ।

दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥ 08.100.08 ॥

मनःजवाः¹ । अयमानः² । आयसीम्³ । अतरत्⁴ । पुरम्⁵ ।

दिवम्⁶ । सुपर्णः⁷ । गत्वाय⁸ । सोमम्⁹ । वज्रिणः¹⁰ । आ¹¹ । अभरत्¹² ॥

manaḥ-javāḥ | ayamānaḥ | āyasīm | atarat | puram |

divam | su-parṇaḥ | gatvāya | somam | vajriṇaḥ | ā | abharat ||

²Moving ¹swift [javāḥ] as mind [manaḥ] ⁷the Bird ⁴has sped beyond ³this iron ⁵city, ^{8a}he has reached ⁶Heaven ^{8b}and ^{11,12}brought ⁹the wine of Soma ¹⁰for the master of the lightning. [14/322]

[Notes]

The liberated powers of the mind [manaḥ-javāḥ] are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon [su-parṇaḥ] that breaks out [atarat] from a hundred iron [āyasīm] walls [puram] and wrests [and brings - ā abharat] from the jealous guardians of felicity the wine of the Soma. [1.80.2 - 15/383]

समुद्रे अंतः शयत उद्रा वज्रो अभीवृतः ।

भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिं ॥ 08.100.09 ॥

समुद्रे¹ । अन्तः² । शयते³ । उद्रा⁴ । वज्रः⁵ । अभीवृतः⁶ ।

भरन्ति⁷ । अस्मै⁸ । सम्ज्यतः⁹ । पुरःप्रस्रवणाः¹⁰ । बलिम्¹¹ ॥

samudre | antaḥ | śayate | udnā | vajraḥ | abhi-vṛtaḥ |

bharanti | asmai | sam-yataḥ | puraḥ-prasravaṇāḥ | balim ॥

²Within ¹the ocean of being ³lies ⁵his lightning ⁶covered [vṛtaḥ] over [abhi] ⁴with the water;

¹⁰many forward-flowing waters ⁹coming together ⁷bear ⁸to it ¹¹its food of strength. [14/322]

¹⁰ flowing [sravaṇāḥ] forth [pra] in front [puraḥ - 4.7.9];

¹¹ offering, oblation (5.1.10); tax (7.6.5), tribute [JB]

यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मद्रा ।

चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥ 08.100.10 ॥

यत्¹ । वाक्² । वदन्ती³ । अविचेतनानि⁴ । राष्ट्री⁵ । देवानाम्⁶ । निऽससाद⁷ । मन्द्रा⁸ ।

चतस्रः⁹ । ऊर्जम्¹⁰ । दुदुहे¹¹ । पयांसि¹² । क्व¹³ । स्वित्¹⁴ । अस्याः¹⁵ । परमम्¹⁶ । जगाम¹⁷ ॥

yat | vāk | vadantī | avi-cetanāni | rāṣṭrī | devānām | ni-sasāda | mandrā |

catasraḥ | ūrjam | duduhe | payāṃsi | kva | svit | asyāḥ | paramam | jagāma ॥

^{1a}When ²Speech, ³uttering ⁴things that thought [cetanāni] has not [a] distinguished [vi], ⁷sits

⁵as queen ⁶of the gods ⁸rejoicing, ^{1b}then ⁹from the Four ¹¹she milks out ¹⁰their force,

¹²draughts for our drinking. ¹³But to what place ¹⁴unknown ¹⁷goeth ¹⁵her ¹⁶highest? [14/322]

⁹ the four higher rivers of the divine being, divine conscious force, divine delight, divine truth [1.62.6 - 15/180]

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।

सा नो मद्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥ 08.100.11 ॥

देवीम्¹ । वाचम्² । अजनयन्त³ । देवाः⁴ । ताम्⁵ । विश्वरूपाः⁶ । पशवः⁷ । वदन्ति⁸ ।

सा⁹ । नः¹⁰ । मन्द्रा¹¹ । इषम्¹² । ऊर्जम्¹³ । दुहाना¹⁴ । धेनुः¹⁵ । वाक्¹⁶ । अस्मान्¹⁷ । उप¹⁸ । सुस्तुता¹⁹ । आ²⁰ । एतु²¹ ॥

devīm | vācam | ajanayanta | devāḥ | tām | viśva-rūpāḥ | paśavaḥ | vadanti |

sā | naḥ | mandrā | iṣam | ūrjam | duhānā | dhenuḥ | vāk | asmān | upa | su-stutā | ā | etu ॥

⁴The gods ³have given being ²to Speech ¹divine and ⁵her ⁷the herds ⁸utter ⁶in all [viśva] the forms that being has taken [rūpāḥ]; ^{21a}may ⁹she, ¹⁶even Speech ¹⁵the Cow of the milking,

¹¹full of rapture and ¹⁴milking out for us ¹³force of being and ¹²force of impulsion ^{18,20,21b}come
¹⁰to us ¹⁹perfectly [su] affirmed [stutā]. [14/323]

⁷पशवो = गावः or simply all animals. [14/323 fn 12]

सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।

हनाव वृत्रं रिणचाव सिंधूनिद्रस्य यंतु प्रसवे विसृष्टाः ॥ 08.100.12 ॥

सखे¹ । विष्णो² इति । विस्तरम्³ । वि⁴ । क्रमस्व⁵ । द्यौः⁶ । देहि⁷ । लोकम्⁸ । वज्राय⁹ । विस्कभे¹⁰ ।

हनाव¹¹ । वृत्रम्¹² । रिणचाव¹³ । सिंधून्¹⁴ । इन्द्रस्य¹⁵ । यन्तु¹⁶ । प्रसवे¹⁷ । विसृष्टाः¹⁸ ॥

sakhe | viṣṇo iti | vi-taram | vi | kramasva | dyauḥ | dehi | lokam | vajrāya | vi-skabhe |
hanāva | vṛtram | riṇacāva | sindhūn | indrasya | yantu | pra-save | vi-sṛṣṭāḥ ॥

²O Vishnu, ¹our comrade, ⁵stride ⁴out ³thy widest! ⁶O Heaven, ⁷yield ⁸thy world ⁹to Indra's
lightning ¹⁰as it pushes [skabhe] wide [vi]. ¹¹We two would slay ¹²the Coverer, ¹³we two
would pour out ¹⁴the rivers of being; ¹⁶let them flow ¹⁸released ¹⁷in the impulsion ¹⁵of Indra.
[14/323]

¹⁷creations (5.42.9)

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ऋधगित्था स मर्त्यः शशमे देवतातये ।

यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥ 08.101.01 ॥

ऋधक्¹ । इत्था² । सः³ । मर्त्यः⁴ । शशमे⁵ । देवतातये⁶ ।

यः⁷ । नूनम्⁸ । मित्रावरुणौ⁹ । अभिष्टये¹⁰ । आचक्रे¹¹ । हव्यदातये¹² ॥

ṛdhak | itthā | saḥ | martyaḥ | śaśame | deva-tātaye |

yaḥ | nūnam | mitrāvaruṇau | abhiṣṭaye | ā-cakre | havya-dātaye ॥

¹Richly ²so ³that ⁴mortal ⁵becomes passive ⁶for the extension in him of the godhead, ⁷who ^{11a}has called ⁹Mitra and Varuna ^{11b}into his being ¹⁰to possess it and ¹²give the offering.

[14/323]

¹⁰Or for fulfilment. अभिष्टये. D. [Romesch Chunder Dutt] अभिमतसिद्धि. It probably expresses the action of the god who projects his personality on to the consciousness of the human being so that he seems to approach and stand over or in it by a sort of application of soul to soul. [14/323 fn 14]

¹¹आचक्रे. The obverse expression of आभू—junction of two personalities in conscious being and bringing into junction. [14/323 fn 13]

[Alt] ³That ⁴mortal ⁵has laboured (6.1.9) ²rightly (5.20.4) ⁶for the forming [tātaye] of the gods [deva] (1.127.9), ⁷who ⁸now ^{11a}has formed (3.5.6), ⁹Mitra and Varuna ^{11b}into his being, ¹each one in turn (3.25.1), ¹⁰for fulfilment (fn) and ¹²for the giving [dātaye] of the oblation [havya] (5.26.4).

वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।

ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥ 08.101.02 ॥

वर्षिष्ठक्षत्रौ¹ । उरुचक्षसा² । नरा³ । राजाना⁴ । दीर्घश्रुत्तमा⁵ ।

ता⁶ । बाहुता⁷ । न⁸ । दंसना⁹ । रथर्यतः¹⁰ । साकम्¹¹ । सूर्यस्य¹² । रश्मिभिः¹³ ॥

varṣiṣṭha-kṣatrau | uru-cakṣasā | narā | rājānā | dīrghaśrut-tamā |

tā | bāhutā | na | daṁsanā | ratharyataḥ | sākam | sūryasya | raśmi-bhiḥ ॥

¹Abundant [varṣiṣṭha] is their force [kṣatrau] and ²wide [uru] their revealed vision [cakṣasā]; ⁵far of range [dīrgha-tamā] in their inspired hearing [śrut], ³they [Mitra and Varuna] are the Purushas, ⁴the Kings; ⁶they ⁹by action ⁸as ⁷with a crowd of arms ¹⁰guide the chariot (of the Delight) ¹¹along with ¹³the rays ¹²of the Master of Illumination. [14/323]

¹³rays of the Sun or reins (1.109.7)

प्र यो वां मित्रावरुणाजिरो दूतो अद्रवत् ।

अयःशीर्षा मदेरघुः ॥ 08.101.03 ॥

प्र¹ । यः² । वाम्³ । मित्रावरुणा⁴ । अजिरः⁵ । दूतः⁶ । अद्रवत्⁷ ।

अयःशीर्षा⁸ । मदेरघुः⁹ ॥

pra | yaḥ | vām | mitrāvaruṇā | ajiraḥ | dūtaḥ | adravat |
ayaḥ-śīrṣā | made-raghuḥ ॥

²There is one who ⁷runs ¹forward ³as your [⁵swift - 7.11.2] ⁶messenger, ⁴O Mitra and Varuna, ⁸iron-browed, ⁹impetuous [raghuḥ] in rapture [made]. [14/323]

न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।

तस्मान्नो अद्य समृतेरुष्यतं बाहुभ्यां न उरुष्यतं ॥ 08.101.04 ॥

न¹ । यः² । सम्पृच्छे³ । न⁴ । पुनः⁵ । हवीतवे⁶ । न⁷ । सम्वादाय⁸ । रमते⁹ ।

तस्मात्¹⁰ । नः¹¹ । अद्य¹² । सम्ऋतेः¹³ । उरुष्यतम्¹⁴ । बाहुभ्याम्¹⁵ । नः¹⁶ । उरुष्यतम्¹⁷ ॥

na | yaḥ | sam-prcche | na | punaḥ | havītave | na | sam-vādāya | ramate |
tasmāt | naḥ | adya | sam-r̥teḥ | uruṣyatam | bāhu-bhyām | naḥ | uruṣyatam ॥

²He ^{9a}who taketh ¹not ^{9b}delight ³in the questioning ⁴nor ⁶in the calling ⁵back ⁷nor ⁸in the converse, ¹⁰from him ¹⁴protect ¹¹us [¹²today - 1.36.6] ¹³in the shock, ¹⁵with your arms ¹⁷protect [¹⁶us]. [14/323]

¹³ in the meeting (5.7.2), in the battle-shock (5.34.6)

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।

वरूथ्यं वरुणे छंद्यं वचः स्तोत्रं राजसु गायत ॥ 08.101.05 ॥

प्र¹ । मित्राय² । प्र³ । अर्यम्णे⁴ । सचथ्यम्⁵ । ऋतवसो⁶ ।

वरूथ्यम्⁷ । वरुणे⁸ । छन्द्यम्⁹ । वचः¹⁰ । स्तोत्रम्¹¹ । राजसु¹² । गायत¹³ ॥

pra | mitrāya | pra | aryamṇe | sacathyam | ṛta-vaso |
varūthyam | varuṇe | chandyaṁ | vacaḥ | stotram | rāja-su | gāyata ॥

¹³Chant [¹forth] ye ²to Mitra and ⁴Aryaman ⁵a Word of force, ⁶O thou rich in the Truth, ⁷a supreme and ⁹rhythmed ¹⁰word ⁸to Varuna, ¹¹a song of affirmation ¹²to the Kings. [14/323]

⁵ Or of love. [14/233 fn 15]

⁶ O thou shining [vaso - 5.3.10] in the Truth [ṛta]

⁷ as our armour of protection (5.24.1)

ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणां ।

ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥ 08.101.06 ॥

ते¹ । हिन्विरे² । अरुणम्³ । जेन्यम्⁴ । वसु⁵ । एकम्⁶ । पुत्रम्⁷ । तिसृणाम्⁸ ।

ते⁹ । धामानि¹⁰ । अमृताः¹¹ । मर्त्यानाम्¹² । अदब्धाः¹³ । अभि¹⁴ । चक्षते¹⁵ ॥

te | hinvire | aruṇam | jenyam | vasu | ekam | putram | tisṛṇām |

te | dhāmāni | amṛtāḥ | martyānām | adabdhāḥ | abhi | cakṣate ॥

¹They ²have set in movement ⁵a substance of being ³active and ⁴pleasurable, ⁶one ⁷child ⁸of the three; ⁹they ¹¹immortal and ¹³unoppressed ^{14,15}behold ¹⁰the Seats ¹²for mortal men.

[14/323-4]

³ red of action (3.1.4 - 16/615);

⁴ victorious (5.1.5);

¹³ invincible (5.19.4), indomitable (4.4.3)

आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।

उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥ 08.101.07 ॥

आ¹ । मे² । वचांसि³ । उत्त्यता⁴ । द्युमत्तमानि⁵ । कर्त्वा⁶ ।

उभा⁷ । यातम्⁸ । नासत्या⁹ । सजोषसा¹⁰ । प्रति¹¹ । हव्यानि¹² । वीतये¹³ ॥

ā | me | vacāṃsi | ut-yatā | dyumat-tamāni | kartvā |

ubhā | yātam | nāsatyā | sa-joṣasā | prati | havyāni | vītaye ॥

^{3a}The Words of ²my ^{3b}thought ⁴are in labour [yatā] upward [ut], ⁵full of illumination are ⁶the deeds that I shall do. [*] ^{1,8}Come then ⁷both of you ¹⁰one in comradeship ¹¹to ¹²the offering, ¹³that it may go to its goal. [14/324]

* ⁹O Lords of the journey (4.14.1) - Ashwins;

¹⁰ taking a common pleasure (3.20.1)

¹³ “for the eating” of the oblations. [15/463 fn 1]

रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।

प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥ 08.101.08 ॥

रातिम्¹ । यत्² । वाम्³ । अरक्षसम्⁴ । हवामहे⁵ । युवाभ्याम्⁶ । वाजिनीवसू⁷ ।

प्राचीम्⁸ । होत्राम्⁹ । प्रऽतिरन्तौ¹⁰ । इतम्¹¹ । नरा¹² । गृणाना¹³ । जमत्¹⁴ अग्निना¹⁴ ॥

rātim | yat | vām | arakṣasam | havāmahe | yuvābhyām | vājini-vasū |

prācīm | hotrām | pra-tirantau | itam | narā | grṇānā | jamat-agninā ॥

²Now that ⁵we offer ³to you ¹a delight (or, wealth) ⁴free from the Rakshasas who detain, O Aswins ⁷rich in the plenty of substance, ¹¹come ^{10a}bringing [tirantau] forward [pra] ⁸the

Supreme ⁹Lady of the offering ^{10b}and protect her, ¹²O ye Purushas, ^{13a}ye whom the hymns ¹⁴of Jamadagni ^{13b}express. [14/324]

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।

अंतः पवित्र उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥ 08.101.09 ॥

आ¹ । नः² । यज्ञम्³ । दिविस्पृशम्⁴ । वायो⁵ इति । याहि⁶ । सुमन्मभिः⁷ ।

अन्तः⁸ । पवित्रे⁹ । उपरि¹⁰ । श्रीणानः¹¹ । अयम्¹² । शुक्रः¹³ । अयामि¹⁴ । ते¹⁵ ॥

ā । naḥ । yajñam । divi-spr̥śam । vāyo iti । yāhi । sumanma-bhiḥ ।
antariti । pavitre । upari । śrīṇānaḥ । ayam । śukraḥ । ayāmi । te ॥

¹To ²our ³sacrifice ⁴that reacheth [spr̥śam] to Heaven [divi] ⁶come, ⁵O Vayu, ⁷with perfect thoughts; ¹⁵for thee ⁸within ⁹the purifying sense ¹²this Soma ¹⁰with its upward ¹¹motion ¹⁴was worked into ¹²this ¹³pure brightness. [14/324]

⁸within ¹⁰the upper (1.127.5) ⁹filter (3.26.8)

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।

अथा नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरं ॥ 08.101.10 ॥

वेति¹ । अध्वर्युः² । पथिभिः³ । रजिष्ठैः⁴ । प्रति⁵ । हव्यानि⁶ । वीतये⁷ ।

अध⁸ । नियुत्वः⁹ । उभयस्य¹⁰ । नः¹¹ । पिब¹² । शुचिम्¹³ । सोमम्¹⁴ । गोऽआशिरम्¹⁵ ॥

veti । adhvaryuḥ । pathi-bhiḥ । rajiṣṭhaiḥ । prati । havyāni । vītaye ।
adha । niyutvaḥ । ubhayasya । naḥ । piba । śucim । somam । go-āśiram ॥

²The Master of the sacrificial substance ¹comes ⁴by straightest ³paths ⁵to ⁶the offerings ⁷that they may go to their goal; ⁸now, ⁹O thou who yokest the steeds of Life [Vayu], ¹²do thou drink ¹¹in us ¹⁰of both, ¹²drink ¹³of the pure ¹⁴Soma and ¹⁵of that which is rich with the Rays. [14/324]

²leader of the pilgrim-rite (4.6.4)

¹⁵The delight extracted from existence is typified by the honey-wine of the Soma [śucim - 'pure' Soma]; it is infused [āśiram] with the milk, the milk being that of the luminous cows [go]. [15/468 fn 10]

आशिर् - a noun expressing devouring heat, force or intensity; We get therefore the sense “being purified [śucim], able to sustain the action of their own intensity [āśiram]”,—not, therefore, rapidly wasted so as to be unable to supply the basis of delight & force. [14/379]

बण्महाँ असि सूर्य बळादित्य महाँ असि ।

महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥ 08.101.11 ॥

बट्¹ । महान्² । असि³ । सूर्य⁴ । बट्⁵ । आदित्य⁶ । महान्⁷ । असि⁸ ।

महः⁹ । ते¹⁰ । सतः¹¹ । महिमा¹² । पनस्यते¹³ । अद्धा¹⁴ । देव¹⁵ । महान्¹⁶ । असि¹⁷ ॥

baṭ | mahān | asi | sūrya | baṭ | āditya | mahān | asi |

mahaḥ | te | sataḥ | mahimā | panasyate | addhā | deva | mahān | asi ||

¹Truly ²art thou ²the great, ⁴O Master of Illumination, ⁵truly ⁸art thou ⁷the great, ⁶O Son of Infinity; ⁹great art thou ¹⁰in thy ¹¹being and ¹²a greatness ¹³is thy labour; ¹⁴verily, ¹⁷art thou ¹⁶the great. [14/324]

¹³ that is admirable (3.1.13), more effective in its labour (5.6.4)

बट् सूर्य श्रवसा महौ असि सत्रा देव महौ असि ।

मह्ना देवानामसूर्यः पुरोहितो विभु ज्योतिरदाभ्यं ॥ 08.101.12 ॥

बट्¹ । सूर्य² । श्रवसा³ । महान्⁴ । असि⁵ । सत्रा⁶ । देव⁷ । महान्⁸ । असि⁹ ।

मह्ना¹⁰ । देवानाम्¹¹ । असूर्यः¹² । पुरःऽहितः¹³ । विऽभु¹⁴ । ज्योतिः¹⁵ । अदाभ्यम्¹⁶ ॥

baṭ | sūrya | śravasā | mahān | asi | satrā | deva | mahān | asi |

mahnā | devānām | asuryaḥ | puraḥ-hitah | vi-bhu | jyotiḥ | adābhyam ||

¹Truly, ²O Surya, ⁵art thou ⁴vast ³in inspiration, ⁶ever, ⁷O god, ⁹art thou ⁸the great; ¹⁰by the greatness ¹¹of the gods ¹²art thou the Mighty One, ¹³for they set thee [hitah] in front [puraḥ], ¹⁴a pervading and ¹⁶unconquerable ¹⁵Light. [14/324]

इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।

चित्रेव प्रत्यदर्शयत्यंतर्दशसु बाहुषु ॥ 08.101.13 ॥

इयम्¹ । या² । नीची³ । अर्किणी⁴ । रूपा⁵ । रोहिण्या⁶ । कृता⁷ ।

चित्राऽइव⁸ । प्रति⁹ । अदर्शि¹⁰ । आऽयती¹¹ । अन्तः¹² । दशऽसु¹³ । बाहुषु¹⁴ ॥

iyam | yā | nīcī | arkiṇī | rūpā | rohiṇyā | kṛtā |

citrā-iva | prati | adarśi | ā-yatī | antaḥ | daśa-su | bāhuṣu ||

¹Lo, ²she who is ³here below and ⁴luminous ⁷with realisation and ⁵shaped and ⁶ruddy-bright, ^{9,10}here appeareth ¹¹coming to us ⁸as one varied in hue ¹²between ¹³his ten ¹⁴arms. [14/324]

⁴ devata (goddess) of mind (1.10.1), Singer of the *Rik* (1.7.1)

प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।

बृहद्ध तस्थौ भुवनेष्वंतः पवमानो हरित आ विवेश ॥ 08.101.14 ॥

प्रज्जाः¹ । ह² । तिस्रः³ । अतिऽआयम्⁴ । ईयुः⁵ । नि⁶ । अन्याः⁷ । अर्कम्⁸ । अभितः⁹ । विविश्रे¹⁰ ।
बृहत्¹¹ । ह¹² । तस्थौ¹³ । भुवनेषु¹⁴ । अन्तः¹⁵ । पवमानः¹⁶ । हरितः¹⁷ । आ¹⁸ । विवेश¹⁹ ॥

pra-jāḥ | ha | tisraḥ | ati-āyam | īyuh | ni | anyāḥ | arkam | abhitaḥ | viviśre |
br̥hat | ha | tasthau | bhuvaneṣu | antariti | pavamānaḥ | haritaḥ | ā | viveśa ||

⁵They travelled ⁴with a motion that went [āyam] beyond [ati] ³the three ¹worlds of beings;
⁷others ^{6,10}entered ⁹around ⁸that illumination. ¹¹Vastly ¹³he stood ¹⁵within ¹⁴the worlds,
¹⁶purifying and ¹⁷resplendent ^{18,19}he entered into []. [14/324]

[Alt] ¹¹Vastly ^{18,19}he entered into and ¹³stood ¹⁵within ¹⁴the worlds, ¹⁶purifying and ¹⁷resplendent

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।

प्र नु वोचं चिकितुषे जनाय मा गामनागामदिति वधिष्ट ॥ 08.101.15 ॥

माता¹ । रुद्राणाम्² । दुहिता³ । वसूनाम्⁴ । स्वसा⁵ । आदित्यानाम्⁶ । अमृतस्य⁷ । नाभिः⁸ ।
प्र⁹ । नु¹⁰ । वोचम्¹¹ । चिकितुषे¹² । जनाय¹³ । मा¹⁴ । गाम्¹⁵ । अनागाम्¹⁶ । अदितिम्¹⁷ । वधिष्ट¹⁸ ॥

mātā | rudrāṇām | duhitā | vasūnām | svasā | ādityānām | amṛtasya | nābhiḥ |
pra | nu | vocam | cikituṣe | janāya | mā | gām | anāgām | aditim | vadhiṣṭa ||

¹Mother ²of the Rudras is she, ³daughter ⁴of the Vasus, ⁵sister ⁶of the Adityas, ⁸periphery ⁷of
the Truth. ¹⁰Now ^{9,11}do I speak ¹³to that man ¹²who hath the perception; ¹⁸hurt ¹⁴not ¹⁵the
Light ¹⁶that is without stain of evil, ¹⁷the Infinite who divideth not. [14/324-5]

⁸navel-centre (10.5.3)

वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानां ।

देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥ 08.101.16 ॥

वचःऽविदम्¹ । वाचम्² । उत्ऽईरयन्तीम्³ । विश्वाभिः⁴ । धीभिः⁵ । उपऽतिष्ठमानाम्⁶ ।
देवीम्⁷ । देवेभ्यः⁸ । परि⁹ । आऽईयुषीम्¹⁰ । गाम्¹¹ । आ¹² । मा¹³ । अवृक्त¹⁴ । मर्त्यः¹⁵ । दभ्रऽचेताः¹⁶ ॥

vacāḥ-vidam | vācam | ut-īrayantīm | viśvābhiḥ | dhībhiḥ | upa-tiṣṭhamānām |
devīm | devebhyaḥ | pari | ā-īyusīm | gām | ā | mā | avṛkta | martyaḥ | dabhra-cetāḥ ||

¹¹The Light ¹who knoweth [vidam] the Words [vacāḥ] and ³sendeth ²for the Word, ^{6a}whom
⁴all ⁵the thoughts ^{6b}approach to serve, ⁷who, divine, ^{10a}has ⁸for the divine Powers ^{10b}gone
⁹abroad ^{14a}let ¹³not ¹⁵the mortal ^{12,14b}cleave away from him ¹⁶in the littleness [dabhra] of his
understanding [cetāḥ]. [14/325]

³rushes [īrayantīm] upwards [ut] (5.25.7)

MANDALA NINE

[Notes - Soma]

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

The Soma-wine symbolises the replacing of our ordinary sense-enjoyment by the divine Ananda. That substitution is brought about by divinising our thought-action, and as it progresses it helps in its turn the consummation of the movement which has brought it about. The Cow, the Horse, the Soma-wine are the figures of this triple sacrifice. The offering of *ghṛta*, the clarified butter which is the yield of the cow, the offering of the horse, *aśvamedha*, the offering of the wine of Soma are its three principal forms or elements. We have also, less prominent, the offering of the cake [*Puroḍāś*] which is possibly symbolic of the body, of Matter. [15/80]

The Soma-wine used in the external sacrifice is the symbol of this wine of delight. It is pressed out by the pressing-stone (*adri*, *grāvan*) which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone as they speak of the light and sound of Indra's weapon. Once pressed out as the delight of existence Soma has to be purified through a strainer (*pavitra*) and through the strainer he streams in his purity into the wine bowl (*camū*) in which he is brought to the sacrifice, or he is kept in jars (*kalaśa*) for Indra's drinking. Or, sometimes, the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the ninth Mandala which are all devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of Heaven, *divas pade*. [15/354]

SUKTA 1

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।

इन्द्राय पातवे सुतः ॥ 09.001.01 ॥

स्वादिष्ठया¹ । मदिष्ठया² । पवस्व³ । सोम⁴ । धारया⁵ ।

इन्द्राय⁶ । पातवे⁷ । सुतः⁸ ॥

svādiṣṭhayā । madiṣṭhayā । pavasva । soma । dhārayā ।

indrāya । pātave । sutaḥ ॥

⁴O wine of Delight, ³flow forth ¹in thy sweetest and ²most rapturous ⁵stream, ⁸pressed out ⁶for the Mind ⁷to drink. [14/326]

⁴O Soma, ³flow ¹in most delicious, ²most intoxicating and ⁵pure currents; ⁸thou hast been distilled ⁶so that Indra ⁷may drink thee. [CWSA Vol. 9 - Writings in Bengali and Sanskrit/The Rig-Veda/p. 373]

³ पवस्व There seems always to be a double sense in the use of प् throughout this book [Mandala 9], to flow or pour and to be purified or to purify. “Flow so as to be purified” seems to be the sense, intransitively; “pour it in its purity” the sense of the transitive. Cf v. 6. The Sun’s daughter sends thee flowing (down) pure by her supreme extension; the ten sisters receive thee.” [14/510]

रक्षोहा विश्वचर्षणिरभि योनिमयोहतं ।

द्रुणा सधस्थमासदत् ॥ 09.001.02 ॥

रक्षःऽहा¹ । विश्वचर्षणिः² । अभि³ । योनिम्⁴ । अयःऽहतम्⁵ ।

द्रुणा⁶ । सधऽस्थम्⁷ । आ⁸ । असदत्⁹ ॥

rakṣaḥ-hā । viśva-carṣaṇiḥ । abhi । yonim । ayaḥ-hatam ।

druṇā । sadha-stham । ā । asadat ॥

¹Slayer of the Rakshasa, ²doer of all works ^{3,4}in the womb of its birth ⁵when it [is] smitten with the stone ^{8,9}may it arrive ⁶by its wooden vessel ⁷to the place [stham] of our perfectioning [sadha]. [14/326]

[Alt] ¹Slayer [hā] of the Rakshasa [rakṣaḥ] ²the all-seeing (5.2.2) - ⁸may he arrive ⁶running (5.86.3) and ⁹sit (asadat - 3.13.1) ³upon ⁵his stone-smitten ⁴native seat (1.140.1) ⁷in the world of his sessions (3.20.2).

⁶ द्रु — perhaps the चमू — the body [14/510]

⁷ The place of sadhana (self-development & self-perfection) [14/510]

वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः ।

पर्षि राधो मघोनां ॥ 09.001.03 ॥

वरिवः¹धातमः¹ । भव² । मंहिष्ठः³ । वृत्रहन्तमः⁴ ।

पर्षि⁵ । राधः⁶ । मघोनाम्⁷ ॥

varivah-dhātamaḥ | bhava | maṁhiṣṭhaḥ | vṛtrahan-tamaḥ |
parṣi | rādhaḥ | maghonām ॥

²Becoming ¹a perfect [tamaḥ] placer in us [dhā] of the supreme good [varivah], ³fulfilled in plenitude, ⁴destroying [han] utterly [tamaḥ] all that covers and conceals [vṛtra], ⁵bring over ⁶the joyous wealth ⁷of the lords of the plenitude. [14/326]

³bounteous giver (8.19.36)

⁵पर्षि Carry over to its goal—cf पार्ष्णि दिवि [v. 7 below]. The wealth of divine delight is to be brought into the body, the physical consciousness. [14/510]

अभ्यर्ष महानां देवानां वीतिमंधसा ।

अभि वाजमुत श्रवः ॥ 09.001.04 ॥

अभि¹ । अर्ष² । महानाम्³ । देवानाम्⁴ । वीतिम्⁵ । अन्धसा⁶ ।

अभि⁷ । वाजम्⁸ । उत⁹ । श्रवः¹⁰ ॥

abhi | arṣa | mahānām | devānām | vītim | andhasā |
abhi | vājam | uta | śravaḥ ॥

^{1,2}Arrive ⁶by the ambrosia ⁵at the disclosure in man ³of the vast ⁴gods, ^{7,2}arrive ¹⁰at the inspiration ⁹and ⁸the plenitude. [14/326]

[Lit.] ²Flow (1.105.12) ⁶by the juices (4.1.19) ¹towards (2.9.4) ⁵the enjoyment (1.13.2) ³of the vast ⁴gods

^{4,5}Having manifested in the body [v. 3], the Ananda is to bring the consciousness to the divine manifestation [devānām vītim]. [14/510]

[Notes]

This word वीति describes the capital process of Vedic Yoga, the manifestation for formation & activity of that which is in us unmanifest, vague or inactive. It is वीतये or देववीतये, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated & conducted internally in subjective meditation & surrender, externally in objective worship & oblation. [14/378]

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे ।

इंदो त्वे न आशसः ॥ 09.001.05 ॥

त्वाम्¹ । अच्छ² । चरामसि³ । तत्⁴ । इत्⁵ । अर्थम्⁶ । दिवेऽदिवे⁷ ।

इन्दो⁸ इति । त्वे⁹ इति । नः¹⁰ । आऽशसः¹¹ ॥

tvām | accha | carāmasi | tat | it | artham | dive-dive |

indo iti | tve iti | naḥ | ā-śasaḥ ॥

²Towards ¹thee ³we tread ⁴that ⁵very ⁶field ⁷day by day; ⁸O Bliss, ¹⁰all our ¹¹aspirations are ⁹in thee. [14/326]

[Alt] ⁴that is our ⁵only (10.2.3) ⁶goal (10.51.4) or field of movement [14/510]

पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता ।

वारेण शश्वता तना ॥ 09.001.06 ॥

पुनाति¹ । ते² । परिऽस्रुतम्³ । सोमम्⁴ । सूर्यस्य⁵ । दुहिता⁶ ।

वारेण⁷ । शश्वता⁸ । तना⁹ ॥

punāti | te | pari-srutam | somam | sūryasya | duhitā |

vāreṇa | śaśvatā | tanā ॥

⁶The daughter ⁵of the Sun ¹purifies ²thy ⁴wine ⁷with her desirable and ⁸eternal ⁹body. [14/326]

⁶The daughter ⁵of the Sun ¹purifies ²thy ⁴Soma ³as it flows abroad ⁷in her straining-vessel ⁸by a continuous ⁹extension. [15/85]

¹ There seems always to be a double sense in the use of पू throughout this book, to flow or pour and to be purified or to purify. “Flow so as to be purified” seems to be the sense, intransitively; “pour it in its purity” the sense of the transitive. Cf v. 6-7. The Sun’s [sūryasya] daughter [duhitā] sends thee [te] flowing (down) pure [punāti] by her supreme [vāreṇa] extension [tanā]; the ten [daśa] sisters [yoṣaṇaḥ] receive [ā gr̥bhṇanti] thee [tam].” [14/510]

³ circulates [JB]

तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश ।

स्वसारः पार्ये दिवि ॥ 09.001.07 ॥

तम्¹ । ईम्² । अण्वीः³ । सऽमर्ये⁴ । आ⁵ । गृभ्णन्ति⁶ । योषणः⁷ । दश⁸ ।

स्वसारः⁹ । पार्ये¹⁰ । दिवि¹¹ ॥

tam | īm | aṇvīḥ | sa-marye | ā | gr̥bhṇanti | yoṣaṇaḥ | daśa |

svasāraḥ | pārye | divi ||

¹Thee ⁴in the mighty labour ³the subtle Energies ⁶seize ⁵upon, ⁷the Women ⁸ten, ⁹sisters ¹¹in the heaven ¹⁰that man must transcend. [14/326]

³The subtle ones ^{5,6}seize ¹it ⁴in their labour (or, in the great work, struggle, aspiration, *samarye*), ⁸the ten ⁷Brides, ⁹sisters ¹¹in the heaven ¹⁰that has to be crossed. [15/85]

^{10,11}पारे of heaven, the mind पार्ये दिवि . That is on the borders between the reasoning Mind & the Truth-consciousness. [14/398]

[Notes]

...[T]hey [the deities who act in the nervous or vital forces] desire the luminous mind [Indra] to take possession of them for its activities; they are purified [punāti], *aṇvībhis tanā*, “by the fingers and the body” as Saying explains it, by the subtle thought-powers of the pure mind and by extension in the physical consciousness as it seems to me to mean. For these “ten fingers”, if they are fingers at all, are the ten fingers of Suryā, daughter of the Sun, bride of the Ashwins.

...[pārye] a phrase that recalls at once the ship of the Ashwins that carries us over beyond the thoughts; for Heaven is the symbol of the pure mental consciousness in the Veda as is Earth of the physical consciousness.

These sisters [svasāraḥ] who dwell in the pure mind [divi], the subtle ones, *aṇvīh*, the ten brides, *daśa yoṣaṇāḥ*, are elsewhere called the ten Casters, *daśa kṣipāḥ*, because they seize [gr̥bhṇanti] the Soma and speed it on its way. They are probably identical with the ten Rays, *daśa gāvaḥ*, sometimes spoken of in the Veda. They seem to be described as the grandchildren or descendants of the Sun, *naptībhir vivasvataḥ* (9.14.5). They are aided in the task of purification by the seven forms of Thought-consciousness, *sapta dhītayaḥ* [9.9.4]. Again we are told that “Soma advances, heroic with his swift chariots, by the force of the subtle thought, *dhiyā aṇvyā*, to the perfected activity (or perfected field) [artham -v.5] of Indra and takes many forms of thought to arrive at that vast extension (or, formation) of the godhead where the Immortals are” (9.15.1, 2).

[15/85-6]

तमीं हिन्वंत्यगुवो धमन्ति बाकुरं दृतिं ।

त्रिधातु वारणं मधु ॥ 09.001.08 ॥

तम्¹ । ईम्² । हिन्वन्ति³ । अगुवः⁴ । धमन्ति⁵ । बाकुरम्⁶ । दृतिम्⁷ ।

त्रिऽधातु⁸ । वारणम्⁹ । मधु¹⁰ ॥

tam | ĩm | hinvanti | agruvaḥ | dhamanti | bākuraṃ | dṛtim |
tri-dhātu | vāraṇam | madhu ||

¹Thee ⁴the advancing streams of Life ³impel and ⁵they swell out (or forge) the [*], ⁸the triple
¹⁰honey. [14/326]

⁶बाकुस् perhaps = of the goat or sheep [14/510]

⁷a skin, *dṛti*, literally a thing cut or torn, a partial formation out of the Truth-consciousness to contain the honey of the superconscient Beatitude. [15/330]; *dṛ* means to tear, rend, split, separate, disperse; *dṛti*, a skin, hide, or bag [14/535]

* [^{6,7}the sheep-skin bag, ⁹covering (1.140.2)]

⁸the triple [tri] principle [dhatu] or triple [tri] material [dhatu] of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vasu*, substance, *ūrj*, abounding force of our being, *priyam* or *mayas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey. [15/349]

^{8,10}the threefold [tri-dhātu] offering of the Soma [madhu] given on the three levels, *triṣu sānuṣu*, body, life and mind (2.3.7 - 15/141).

[Notes]

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight [madhu]. The wine of the divine Life poured into the system is a strong, overflowing and violent ecstasy; it cannot be held in the system unprepared for it by strong endurance of the utmost fires of life [agruvaḥ] and suffering and experience. The raw earthen vessel [dṛtim] not baked to consistency in the fire of the kiln [dhamanti] cannot hold the Soma-wine; it breaks and spills the precious liquid. So the physical system of the man [dṛtim, vāraṇam] who drinks this strong wine of Ananda must by suffering and conquering all the torturing heats of life have been prepared [forged - dhamanti] for the secret and fiery heats of the Soma; otherwise his conscious being will not be able to hold it; it will spill and lose it as soon as or even before it is tasted or it will break down mentally and physically under the touch. [15/356]

अभीममघ्न्या उत श्रीणन्ति धेनवः शिशुं ।

सोममिन्द्राय पातवे ॥ 09.001.09 ॥

अभि¹ । इमम्² । अघ्न्याः³ । उत⁴ । श्रीणन्ति⁵ । धेनवः⁶ । शिशुम्⁷ ।

सोमम्⁸ । इन्द्राय⁹ । पातवे¹⁰ ॥

abhi | imam | aghnyāḥ | uta | śrīṇanti | dhenavaḥ | śiśum |
somam | indrāya | pātave ||

^{2a}This is ⁷the Child ^{2b}whom ^{1,5}brightly rejoin ⁶the fostering herds ³of unslayable Light,—
⁸delight ⁹for Mind ¹⁰to drink. [14/326]

⁵speed on its way (1.68.1); [Lit. - mix (with milk)]

अस्येदिद्रो मदेष्वा विश्वा वृत्राणि जिघ्नते ।

शूरो मघा च मंहते ॥ 09.001.10 ॥

अस्य¹ । इत्² । इन्द्रः³ । मदेषु⁴ । आ⁵ । विश्वा⁶ । वृत्राणि⁷ । जिघ्नते⁸ ।

शूरः⁹ । मघा¹⁰ । च¹¹ । मंहते¹² ॥

asya । it । indrah । madeṣu । ā । viśvā । vṛtrāṇi । jighnate ।

śūrah । maghā । ca । maṁhate ॥

⁴In the ecstasies ¹of [this] Joy ³the God in the Mind ^{5,8}slays ⁶all ⁷the Powers that conceal from him and withhold ¹¹and ¹²grows ⁹heroic in force, ¹⁰rich in plenitudes, packed with his fullnesses. [14/326]

SUKTA 2

पवस्व देववीरति पवित्रं सोम रंह्या ।

इन्द्रमिंदो वृषा विश ॥ 09.002.01 ॥

पवस्व¹ । देवऽवीः² । अति³ । पवित्रम्⁴ । सोम⁵ । रंह्या⁶ ।

इन्द्रम्⁷ । इन्दो⁸ इति । वृषा⁹ । आ¹⁰ । विश¹¹ ॥

pavasva | deva-vīḥ | ati | pavitram | soma | raṁhyā |

indram | indo iti | vṛṣā | ā | viśa ||

²Disclosing [vīḥ] the godhead [deva] ¹do thou flow ^{3a}out of ⁴the sheath of the purifying ^{3b}and beyond, ⁵O Delight, ⁶rushing swiftly. ^{10,11}Enter ⁹in thy masterful abundance, ⁸O Lord of sweetness, ⁷into the god in the mind. [14/327]

⁴filter (3.26.8), strainer; The strainer or purifying instrument seems to be the mind enlightened by knowledge (*cetas*); the mind and heart, enlightened, have been formed into a purifying instrument. [15/355]

⁹वृषा may have one or both of two senses: “abundant”, as in वर्षीयान्, वर्षिष्ठ, its comparative and superlative, or “bull = lord” of the female energies. [fn 1]

He is the Bull, *vṛṣan*, (which) means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

[Notes]

The joy of existence [soma] is called on to flow [pavasva] in a rapid [raṁhyā], intense and abundant flood [vṛṣā] of delight beyond the limits [ati] of the sensational being [pavitram] and reveal [vīḥ] or mount into the supramental consciousness which will then be manifest with all its divine powers [deva]. This comes by the abundance of the pure delight [indo] pouring into [ā viśa] the luminous mind [indram] and awakening all its energies. [14/326-7]

आ वच्यस्व महि प्सरो वृषेदो द्युम्नवत्तमः ।

आ योनिं धर्णसिः सदः ॥ 09.002.02 ॥

आ¹ । वच्यस्व² । महि³ । प्सरः⁴ । वृषा⁵ । इन्दो⁶ इति । द्युम्नवत्तमः⁷ ।

आ⁸ । योनिम्⁹ । धर्णसिः¹⁰ । सदः¹¹ ॥

ā | vacyasva | mahi | psaraḥ | vṛṣā | indo iti | dyumnavat-tamaḥ |

ā | yonim | dharnasiḥ | sadaḥ ||

[⁶O Lord of sweetness - 9.1.1,] ⁵Masterful in thy abundance and ⁷full of a luminous Energy

^{1,2}express thy form ³as a vast ⁴enjoying; ^{8,11}take thy seat ¹⁰as our firm upholder ⁹in the womb whence thou wast born. [14/327]

अधुक्षत प्रियं मधु धारा सुतस्य वेधसः ।

अपो वसिष्ठ सुक्रतुः ॥ 09.002.03 ॥

अधुक्षत¹ । प्रियम्² । मधु³ । धारा⁴ । सुतस्य⁵ । वेधसः⁶ ।

अपः⁷ । वसिष्ठ⁸ । सुक्रतुः⁹ ॥

adhukṣata | priyam | madhu | dhārā | sutasya | vedhasaḥ |

apaḥ | vasiṣṭha | su-kratuḥ ॥

⁴The streams ⁶of the Disposer of things ⁵when he is pressed out ¹milk for us ³this honey ²of Love and ⁹he becomes perfected [su] in the will [kratuḥ] and ^{8a}wears ⁷the waters of our being ^{8b}for his robe. [14/327]

⁶of the creator (4.3.16); Soma, Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. [15/355]

⁸mixed ⁷with water [in the ritualistic sense]

महांतं त्वा महीरन्वापो अर्षन्ति सिंधवः ।

यद्गोभिर्वासयिष्यसे ॥ 09.002.04 ॥

महान्तम्¹ । त्वा² । महीः³ । अनु⁴ । आपः⁵ । अर्षन्ति⁶ । सिन्धवः⁷ ।

यत्⁸ । गोभिः⁹ । वासयिष्यसे¹⁰ ॥

mahāntam | tvā | mahīḥ | anu | āpaḥ | arṣanti | sindhavaḥ |

yat | gobhiḥ | vāsayiṣyase ॥

³Wide ⁵those waters ⁷as they flow and ^{4,6}move ^{1a}to ²thy ^{1b}wideness, ⁸because ¹⁰thou shalt clothe thyself ⁹with the Light. [14/327]

³Vast (1.140.5, 4.14.3); ¹vastness;

⁵ āpaḥ - the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

¹⁰mix thyself ⁹with milk (in the ritualistic sense)

समुद्रो अप्सु मामृजे विष्टंभो धरुणो दिवः ।

सोमः पवित्रे अस्मयुः ॥ 09.002.05 ॥

समुद्रः¹ । अप्सु² । ममृजे³ । विष्टम्भः⁴ । धरुणः⁵ । दिवः⁶ ।

सोमः⁷ । पवित्रे⁸ । अस्मद्युः⁹ ॥

samudrah | ap-su | mamrje | viṣṭambhaḥ | dharuṇaḥ | divaḥ |
somaḥ | pavitre | asma-yuḥ ॥

²In the waters ³is purified ¹the Ocean within ⁴that is the support and ⁵upholder ⁶of our
heavens; ⁷it becomes that wine of Delight ⁹that desires [yuḥ] us [asma] ⁸in the place of its
purifying. [14/327]

¹ All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an
original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea,
samudra, sindhu or arnas. [14/128]

³ is made bright and pure (4.1.14) cleansed (9.1.7);

⁸ in the filter (3.26.8)

अचिक्रददृषा हरिर्महान्मित्रो न दर्शतः ।

सं सूर्येण रोचते ॥ 09.002.06 ॥

अचिक्रदत्¹ । वृषा² । हरिः³ । महान्⁴ । मित्रः⁵ । न⁶ । दर्शतः⁷ ।

सम्⁸ । सूर्येण⁹ । रोचते¹⁰ ॥

acikradat | vṛṣā | hariḥ | mahān | mitraḥ | na | darśataḥ |
sam | sūryeṇa | rocate ॥

³That bright bay and ²masterful embracer of our energies ¹shouts aloud ⁴becoming vast ⁶like
⁵Love ⁷that has the vision; ^{8,10}it shines out brilliant ⁹with the light of that Sun. [14/327]

गिरस्त इदं ओजसा मर्मृज्यन्ते अपस्युवः ।

याभिर्मदाय शुंभसे ॥ 09.002.07 ॥

गिरः¹ । ते² । इन्दो³ इति । ओजसा⁴ । मर्मृज्यन्ते⁵ । अपस्युवः⁶ ।

याभिः⁷ । मदाय⁸ । शुंभसे⁹ ॥

girah | te | indo iti | ojasā | marmrjyante | apasyuvaḥ |
yābhiḥ | madāya | śumbhase ॥

⁴By energy of that joy, ³O Power in the mind, ²thy ¹Words ⁵are cleansed of soil and ⁶become
powerful for the work, ⁷by them ⁹thou becomest happy and ready ⁸for rapture. [14/327]

¹ you become beautiful (5.10.4);

³ O Lord of sweetness (9.1.1)

तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे ।

तव प्रशस्तयो महीः ॥ 09.002.08 ॥

तम्¹ । त्वा² । मदाय³ । घृष्वये⁴ । ऊं⁵ इति । लोकऽकृत्नुम्⁶ । ईमहे⁷ ।

तव⁸ । प्रशस्तयः⁹ । महीः¹⁰ ॥

tam । tvā । madāya । ghr̥ṣvaye । ūṃ iti । loka-kṛtnum । īmahe ।

tava । pra-śastayaḥ । mahīḥ ॥

¹Even such ⁷we desire ²thee ³for that rapture ⁴fiery bright ^{5,6}who buildest in us [kṛtnum] that wider [ūṃ] world [loka]; ⁹for all that thou expressest ⁸of thy self ¹⁰is wide and great. [14/327]

⁴luminous (4.2.13)

अस्मभ्यमिदं विद्रुमध्वः पवस्व धारया ।

पर्जन्यो वृष्टिमाँ इव ॥ 09.002.09 ॥

अस्मभ्यम्¹ । इन्द्रो² इति । इन्द्रऽयुः³ । मध्वः⁴ । पवस्व⁵ । धारया⁶ ।

पर्जन्यः⁷ । वृष्टिमान्⁸ इव⁸ ॥

asmabhyam । indo iti । indra-yuḥ । madhvaḥ । pavasva । dhārayā ।

parjanyaḥ । vṛṣṭimān-iva ॥

³Seeking [yuḥ] that Mind [indra], ²O Sweetness, ⁵flow pure ¹for us ⁶with the stream ⁴of thy honey ^{8a}even as [iva] ⁷the Lord of abundance ^{8b}with all his rains [vṛṣṭimān]. [14/327]

⁷the lord of the storm (5.83.2,3,4)

गोषा इन्द्रो नृषा अस्यश्चसा वाजसा उत ।

आत्मा यज्ञस्य पूर्व्यः ॥ 09.002.10 ॥

गोऽसाः¹ । इन्द्रो² इति । नृऽसाः³ । असि⁴ । अश्वऽसाः⁵ । वाजऽसाः⁶ । उत⁷ ।

आत्मा⁸ । यज्ञस्य⁹ । पूर्व्यः¹⁰ ॥

go-sāḥ । indo iti । nṛ-sāḥ । asi । aśva-sāḥ । vāja-sāḥ । uta ।

ātmā । yajñasya । pūrvyaḥ ॥

²O Bliss, ¹the Light thou winnest for us and ³winnest the Powers of the soul ⁷and ⁶plenties thou winnest and ⁵winnest the swift steed of Life; ⁴thou art ⁸the self ⁹of the world-sacrifice ¹⁰highest and first. [14/327]

[Notes]

The heroes [nṛ-sāḥ] are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are the motive forces that bear us on our journey and are therefore symbolised by the Horse [aśva-sāḥ]. The herds [go-sāḥ] are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 fn 9]

vāja [vāja-sāḥ] represents that amount & substantial energy of the stuff of force in the *dhanam* brought to the service of the sacrificer for the great *Jivayaja*, our daily & continual life-sacrifice [yajñasya]. [14/128]

SUKTA 3

एष देवो अमर्त्यः पर्णवीरिव दीयति ।

अभि द्रोणान्यासदं ॥ 09.003.01 ॥

एषः¹ । देवः² । अमर्त्यः³ । पर्णवीःऽइव⁴ । दीयति⁵ ।

अभि⁶ । द्रोणानि⁷ । आऽसदम्⁸ ॥

eṣaḥ । devaḥ । amartyaḥ । parṇavīḥ-iva । dīyati ।

abhi । droṇāni । ā-sadam ॥

¹Lo this ²divine and ³immortal ⁵that shines out ⁴like one that opens wings of delight, ^{6,8}to settle ⁷in his homes and vessels. [14/328]

[Alt] ⁵rushes (6.4.6) ⁶towards ⁷(wooden) vessels ⁸to sit (4.9.1)

[Lit.] ⁴like [iva] a bird [vīḥ - 10.3.2] with wings (4.40.3) ⁵flies ⁸to perch ⁶upon ⁷the wood

⁷(= दुरोणे) in our gated house (human body) (6.2.8); the physical system of the human being is imaged as the jar [droṇāni] of the Soma-wine [15/354]

एष देवो विपा कृतोऽति ह्वरांसि धावति ।

पवमानो अदाभ्यः ॥ 09.003.02 ॥

एषः¹ । देवः² । विपा³ । कृतः⁴ । अति⁵ । ह्वरांसि⁶ । धावति⁷ ।

पवमानः⁸ । अदाभ्यः⁹ ॥

eṣaḥ । devaḥ । vipā । kṛtaḥ । ati । hvarāṃsi । dhāvati ।

pavamānaḥ । adābhyaḥ ॥

¹Lo this ²god in us ⁴that is formed ³by our illumining ⁷passes in his race ⁵beyond ⁶the crookednesses, ⁸pure flowing, ⁹indomitable. [14/328]

[Externally] ⁵streaks ⁷across ⁶the tangles (the curls and tufts on the sheepskin - the soma filter) [JB]; The strainer in which the Soma is purified is made of the fleece of the Ewe. [15/566 fn 4]

एष देवो विपन्युभिः पवमान ऋतायुभिः ।

हरिर्वाजाय मृज्यते ॥ 09.003.03 ॥

एषः¹ । देवः² । विपन्युभिः³ । पवमानः⁴ । ऋतायुभिः⁵ ।

हरिः⁶ । वाजाय⁷ । मृज्यते⁸ ॥

eṣaḥ । devaḥ । vipanyu-bhiḥ । pavamānaḥ । ṛtayu-bhiḥ ।

hariḥ । vājāya । mrjyate ॥

^{1a}Lo this ²god ⁴flowing into purity ^{1b}that ³by the seekers of illumination, ⁵by [bhiḥ] the seekers [yu] of the Truth [ṛta] ⁸is cleansed of soil ⁷for the plenty, ⁶the brilliant Lord. [14/328]

एष विश्वानि वार्या शूरो यन्निव सत्वभिः ।

पवमानः सिषासति ॥ 09.003.04 ॥

एषः¹ । विश्वानि² । वार्या³ । शूरः⁴ । यन्ऽइव⁵ । सत्वभिः⁶ ।

पवमानः⁷ । सिषासति⁸ ॥

eṣaḥ | viśvāni | vāryā | śūraḥ | yan-iva | satva-bhiḥ |
pavamānaḥ | sisāsati ॥

¹Lo how ⁷flowing pure ^{5a}like [iva] ⁴a fighter ^{5b}charging [yan] ⁶with all his men ⁸wins control over ²all ³desirable things. [14/328]

⁶सत्त्वा means a charger, fighter, warrior, from सद् to move on, attack [14/465]; ⁸conquers (8.103.11)

एष देवो रथर्यति पवमानो दशस्यति ।

आविष्कृणोति वग्वनुं ॥ 09.003.05 ॥

एषः¹ । देवः² । रथर्यति³ । पवमानः⁴ । दशस्यति⁵ ।

आविः⁶ । कृणोति⁷ । वग्वनुम्⁸ ॥

eṣaḥ | devaḥ | ratharyati | pavamānaḥ | daśasyati |
āviḥ | kṛṇoti | vagvanum ॥

¹Lo this ²divine thing ³that becomes a movement as of chariots, ⁴that in its pure flow ⁵becomes a discerning and ⁷brings into ⁶manifestation [*]. [14/328]

³that moves like a chariot; the chariot symbolises movement of energy [15/310].

⁵gives a gift (7.5.7), makes an offering (5.3.4)

[*] ⁸callings (10.3.4), noise (MW), a continuous sound (SB)

एष विप्रैरभिष्टुतोऽपो देवो वि गाहते ।

दधद्रत्नानि दाशुषे ॥ 09.003.06 ॥

एषः¹ । विप्रैः² । अभिऽस्तुतः³ । अपः⁴ । देवः⁵ । वि⁶ । गाहते⁷ ।

दधत्⁸ । रत्नानि⁹ । दाशुषे¹⁰ ॥

eṣaḥ | vipraiḥ | abhi-stutaḥ | apaḥ | devaḥ | vi | gāhate |
dadhat | ratnāni | dāśuṣe ॥

¹Lo this ⁵divinity ³affirmed ²by the illumined ^{6,7}enters utterly into ⁴the waters of being,
⁸holding ⁹the Delights ¹⁰for the giver. [14/328]

⁷ plunges into (2.7.3)

एष दिवं वि धावति तिरो रजांसि धारया ।

पवमानः कनिक्रदत् ॥ 09.003.07 ॥

एषः¹ । दिवम्² । वि³ । धावति⁴ । तिरः⁵ । रजांसि⁶ । धारया⁷ ।

पवमानः⁸ । कनिक्रदत्⁹ ॥

eṣaḥ | divam | vi | dhāvati | tiraḥ | rajāṃsi | dhārayā |
pavamānaḥ | kanikradat ||

¹Lo this ^{3,4a}that covers ²our heavens ^{4b}in its race for he reaches ⁵beyond ⁶these lower lights ⁷in
his stream, ⁸pure-streaming, ⁹crying aloud. [14/328]

⁴that gallops ³over (9.37.3)

एष दिवं व्यासरतिरो रजांस्यस्पृतः ।

पवमानः स्वध्वरः ॥ 09.003.08 ॥

एषः¹ । दिवम्² । वि³ । आ⁴ । असरत्⁵ । तिरः⁶ । रजांसि⁷ । अस्पृतः⁸ ।

पवमानः⁹ । सुऽअध्वरः¹⁰ ॥

eṣaḥ | divam | vi | ā | asarat | tiraḥ | rajāṃsi | asṛtaḥ |
pavamānaḥ | su-adhvaraḥ ||

¹Lo his ^{3,4,5}flood overspreads ²our heavens ⁶beyond ⁷the lower shining worlds [*], ⁹pure-
flowing, ¹⁰perfect [su] in the journey and the sacrifice [adhvaraḥ]. [14/328]

[*] ⁸ asṛtaḥ - rescued (5.15.5, 5.3.9); extracted (5.8.2)

... soul is the upsoaring Swan or the Falcon that breaks out [tiraḥ - 5.74.8] from a hundred iron walls
[rajāṃsi] and wrests [rescues, extracts] from the jealous guardians of felicity the wine of the Soma.
[15/383]

cf. 8.82.9 *yam te śyenaḥ padā ā abharat tiraḥ rajāṃsi asṛtam* "That which the falcon rescued and brought to
you [=Indra] with his foot across the lower shining worlds".

cf. 5.8.2 *dhana-sṛtam* the extractor (sṛtam) of riches (dhana).

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः ।

हरिः पवित्रे अर्षति ॥ 09.003.09 ॥

एषः¹ । प्रत्नेन² । जन्मना³ । देवः⁴ । देवेभ्यः⁵ । सुतः⁶ ।

हरिः⁷ । पवित्रे⁸ । अर्षति⁹ ॥

eṣaḥ | pratnena | janmanā | devaḥ | devebhyah | sutaḥ |
hariḥ | pavitre | arṣati ॥

¹Lo he ^{6a}who ²in the pristine ³birth ^{6b}is pressed out ⁴divine ⁵for Powers divine, and ⁸in the place of purifying [filter] ⁷is the brilliant one ⁹who travels to our goal. [14/328]

एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः ।

धारया पवते सुतः ॥ 09.003.10 ॥

एषः¹ । ऊं² इति । स्यः³ । पुरुव्रतः⁴ । जज्ञानः⁵ । जनयन्⁶ । इषः⁷ ।

धारया⁸ । पवते⁹ । सुतः¹⁰ ॥

eṣaḥ | ūṃ iti | syaḥ | puru-vrataḥ | jajñānaḥ | janayan | iṣaḥ |
dhārayā | pavate | sutaḥ ॥

¹Lo this ³is he ²that ⁵is born ⁴with many [puru] laws for his action [vrataḥ] and ⁶gives being ⁷to our impulsions and ¹⁰is pressed out and ⁹then flows pure ⁸in his stream. [14/328]

SUKTA 31

प्र सोमासः स्वाध्यः पवमानासो अक्रमुः ।

रयिं कृण्वन्ति चेतनं ॥ 09.031.01 ॥

प्र¹ । सोमासः² । सुऽआध्यः³ । पवमानासः⁴ । अक्रमुः⁵ ।

रयिम्⁶ । कृण्वन्ति⁷ । चेतनम्⁸ ॥

pra | somāsaḥ | su-ādhyah | pavamānāsaḥ | akramuḥ |
rayim | kṛṇvanti | cetanam ॥

Lo ²the movements of the Joy ^{1,5}advance ⁴flowing into purity, ³placing aright the thought and
⁷create ⁸a conscious ⁶felicity. [14/328]

²juices of the Soma (1.5.5 - 14/377)

³सु +आधि, either from आ & धी well-established or from अध् (अध्वरः, अधः, अध्वा) & meaning substantial being,
substance, matter. [2.28.1 - 14/411]

⁶rayi - Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment
which consists in the abundance of certain forms of spiritual wealth. [15/139]

दिवस्पृथिव्या अधि भवेदो द्युम्नवर्धनः ।

भवा वाजानां पतिः ॥ 09.031.02 ॥

दिवः¹ । पृथिव्याः² । अधि³ । भव⁴ । इन्दो⁵ इति । द्युम्नऽवर्धनः⁶ ।

भव⁷ । वाजानाम्⁸ । पतिः⁹ ॥

divaḥ | pṛthivyāḥ | adhi | bhava | indo iti | dyumna-varḍhanaḥ |
bhava | vājānām | patiḥ ॥

⁵O Sweetness, ⁴become ⁶an increaser [vardhanaḥ] of the luminous energy [dyumna] ³in ¹our
heaven and ³in ²our earth, ⁷become ⁹the lord ⁸of many plenties. [14/328]

तुभ्यं वाता अभिप्रियस्तुभ्यमर्षति सिन्धवः ।

सोम वर्धति ते महः ॥ 09.031.03 ॥

तुभ्यम्¹ । वाताः² । अभिऽप्रियः³ । तुभ्यम्⁴ । अर्षन्ति⁵ । सिन्धवः⁶ ।

सोम⁷ । वर्धन्ति⁸ । ते⁹ । महः¹⁰ ॥

tubhyam | vātāḥ | abhi-priyaḥ | tubhyam | arṣanti | sindhavaḥ |
soma | vardhanti | te | mahaḥ ॥

³Pleasant ¹for thee ⁵blow ²the winds of life, ³pleasant ⁴for thee ⁶its rivers ⁵flow; ⁷O Joy, ⁸they increase ⁹thy ¹⁰Vast. [14/329]

¹⁻⁶ cf. 1.90. 6 - मधु वाता ऋतायते मधु क्षरति सिंधवः [14/229]

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यं ।

भवा वाजस्य संगथे ॥ 09.031.04 ॥

आ¹ । प्यायस्व² । सम्³ । एतु⁴ । ते⁵ । विश्वतः⁶ । सोम⁷ । वृष्ण्यम्⁸ ।

भव⁹ । वाजस्य¹⁰ । सम्ऽगथे¹¹ ॥

ā | pyāyasva | sam | etu | te | viśvataḥ | soma | vṛṣṇyam |

bhava | vājasya | sam-gathe ॥

^{1,2}Be fostered, ⁷O Joy; ^{4a}let ⁸the might ⁵of thee ^{4b}come ³together ⁶from every side; ⁹become ¹¹in the meeting ¹⁰of plenty. [14/329]

Yea, ²nourish thyself ¹in us, ^{4a}let ⁸strong abundance ^{4b}come ³together ⁵to thee ⁶from all things [7O Soma,] and ⁹do thou become ¹¹in the meeting-place ¹⁰of that plenty. [1.91.16 - 14/231]

⁹Be ¹¹in the centre (MW)

तुभ्यं गावो घृतं पयो बभ्रो दुदुहे अक्षितं ।

वर्षिष्ठे अधि सानवि ॥ 09.031.05 ॥

तुभ्यम्¹ । गावः² । घृतम्³ । पयः⁴ । बभ्रो⁵ इति । दुदुहे⁶ । अक्षितम्⁷ ।

वर्षिष्ठे⁸ । अधि⁹ । सानवि¹⁰ ॥

tubhyam | gāvaḥ | ghṛtam | payah | babhro iti | duduhre | akṣitam |

varṣiṣṭhe | adhi | sānavi ॥

⁵O ruddy Joy, ¹for thee ²radiant Herds ⁶have milked ³that warm-bright ⁷imperishable ⁴food ⁹on ⁸life's most fecund ¹⁰plateau-tract. [14/329]

⁵ Knowledge in mortal mind (2.33.8);

⁸ supreme (3.26.8), most powerful (5.7.1)

¹⁰the peak (8.103.2), high level (4.45.1) [externally, the filter]

स्वायुधस्य ते सतो भुवनस्य पते वयं ।

इंदो सखित्वमुश्मसि ॥ 09.031.06 ॥

सुऽआयुधस्य¹ । ते² । सतः³ । भुवनस्य⁴ । पते⁵ । वयम्⁶ ।

इन्दो⁷ इति । सखित्वम्⁸ । उश्मसि⁹ ॥

su-āyudhasya | te | sataḥ | bhuvanasya | pate | vayam |
indo iti | sakhi-tvam | uśmasi ||

¹O armed God, ⁵master ³of what is and ⁴what becomes, ⁷O Sweetness, ²thee ⁸for companion
⁶we ⁹desire. [14/329]

³ of beings (4.6.6) ⁴ of the world (10.45.6)

SUKTA 32

प्र सोमासो मदच्युतः श्रवसे नो मघोनः ।

सुता विदथे अक्रमुः ॥ 09.032.01 ॥

प्र¹ । सोमासः² । मदऽच्युतः³ । श्रवसे⁴ । नः⁵ । मघोनः⁶ ।

सुताः⁷ । विदथे⁸ । अक्रमुः⁹ ॥

pra | somāsaḥ | mada-cyutaḥ | śravase | naḥ | maghonaḥ |
sutāḥ | vidathe | akramuḥ ॥

¹Forward ⁹move ²the streams of the Joy ³raining ecstasy ⁶full of plenitude ⁵giving us ⁴the
Inspiration ⁷pressed out ⁸in the Knowledge. [14/329]

²juices of the Soma (1.5.5 - 14/377);

³dripping [cyutaḥ] rapture [mada] (8.74.13)

आदीं त्रितस्य योषणो हरिं हिन्वंत्यद्रिभिः ।

इन्दुमिन्द्राय पीतये ॥ 09.032.02 ॥

आत्¹ । ईम्² । त्रितस्य³ । योषणः⁴ । हरिम्⁵ । हिन्वन्ति⁶ । अद्रिभिः⁷ ।

इन्दुम्⁸ । इन्द्राय⁹ । पीतये¹⁰ ॥

āt | īm | tritasya | yoṣaṇaḥ | harim | hinvanti | adri-bhiḥ |
indum | indrāya | pītaye ॥

[¹Then] ⁷With the stones of the pressing ⁴the girls ³of Trita ⁶send coursing ²the [this] ⁵brilliant
⁸lord of sweetness ⁹for the Power in the mind ¹⁰to drink. [14/329]

¹(1.127.5);

²(1.71.5);

⁴externally, the fingers

आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिं ।

अत्यो न गोभिरज्यते ॥ 09.032.03 ॥

आत्¹ । ईम्² । हंसः³ । यथा⁴ । गणम्⁵ । विश्वस्य⁶ । अवीवशत्⁷ । मतिम्⁸ ।

अत्यः⁹ । न¹⁰ । गोभिः¹¹ । अज्यते¹² ॥

āt | īm | haṁsaḥ | yathā | gaṇam | viśvasya | avīvaśat | matim |
atyaḥ | na | gobhiḥ | ajyate ॥

⁴As ³the Swan ⁷that seeks ²the ⁵flock ⁷it yearns after ⁸the mentality ⁶in every man, ¹⁰as ⁹speed
of the vital force ¹²it brightens itself ¹¹with the rays of Thought. [14/329]

⁵subordinate ministers of faculties (of Buddhi) [16/471]

[Notes]

Our life is a horse that neighing and galloping bears us onward and upward; its forces are swifthooved steeds [atyah], the liberated powers of the mind are widewing birds [gaṇam]; this mental being or this soul is the upsoaring Swan [haṃsaḥ]. [16/34]

[Alt. - based on the Notes] ¹Then (1.127.5) ⁴as ³the Swan-Soul ⁷it [Soma] controls (3.23.3) ²this (1.71.5) ⁵flock ⁸of the liberated thought-birds ⁶in every man; ¹⁰as ⁹the galloping steed of life-force ¹²it drives (6.2.8) together ¹¹with the Ray-cows.

उभे सोमावचाकशन्मृगो न तक्तो अर्षसि ।

सीदन्तृतस्य योनिमा ॥ 09.032.04 ॥

उभे¹ इति । सोम² । अवऽचाकशत्³ । मृगः⁴ । न⁵ । तक्तः⁶ । अर्षसि⁷ ।

सीदन्⁸ । ऋतस्य⁹ । योनिम्¹⁰ । आ¹¹ ॥

ubhe iti | soma | ava-cākaśat | mrgaḥ | na | taktaḥ | arṣasi |
sīdan | ṛtasya | yonim | ā ॥

²O Joy, ³looking [cākaśat] down from above [ava] ¹on [both] the heaven of mind, on the body's earth ⁵like ⁴a beast ⁶that is spurred ⁷thou hastenest on ^{11,8}to take thy seat ¹⁰in the womb ⁹of the Truth. [14/329]

⁶urged to gallop (1.65.3)

अभि गावो अनूषत योषा जारमिव प्रियं ।

अगन्नाजिं यथा हितं ॥ 09.032.05 ॥

अभि¹ । गावः² । अनूषत³ । योषा⁴ । जारम्ऽइव⁵ । प्रियम्⁶ ।

अगन्⁷ । आजिम्⁸ । यथा⁹ । हितम्¹⁰ ॥

abhi | gāvaḥ | anūṣata | yoṣā | jāram-iva | priyam |
agan | ājim | yathā | hitam ॥

²The brilliant Herds ^{1,3}yearn after thee ^{5a}like [iva] ⁴[a] woman [yearns] ⁶for a beloved ^{5b}paramour [jāram], ⁹that ⁸they may attain ⁷an action ¹⁰that helps the soul. [14/329]

[Alt] ⁷he arrived (6.16.38) ⁹as if ¹⁰urged (8.43.25) ⁸to a race or contest (8.84.8) or battle (5.156.1).

अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च ।

सन्नि मेधामुत श्रवः ॥ 09.032.06 ॥

अस्मे¹ इति । धेहि² । द्युऽमत्³ । यशः⁴ । मघवत्ऽभ्यः⁵ । च⁶ । मह्यम्⁷ । च⁸ ।

सनिम्⁹ । मेधाम्¹⁰ । उत¹¹ । श्रवः¹² ॥

asme iti | dhehi | dyu-mat | yaśaḥ | maghavat-bhyaḥ | ca | mahyam | ca |
sanim | medhām | uta | śravaḥ ॥

¹In us ²confirm ³luminous and ⁴victorious energy, ⁵in the masters of plenitude ⁶and ⁷in
myself, ^{9a}when ¹⁰thought-power ¹¹and ¹²inspiration ^{9b}are won. [14/329]

⁴glory (5.4.10);

⁹on conquest (3.1.23)

SUKTA 33

प्र सोमासो विपश्चितोऽपां न यन्तूर्मयः ।

वनानि महिषा इव ॥ 09.033.01 ॥

प्र¹ । सोमासः² । विपः³चितः³ । अपाम्⁴ । न⁵ । यन्ति⁶ । ऊर्मयः⁷ ।

वनानि⁸ । महिषाः⁹इव⁹ ॥

pra | somāsaḥ | vipaḥ-citaḥ | apām | na | yanti | ūrmayaḥ |

vanāni | mahiṣāḥ-iva ॥

¹Forward ⁶go ³the clear-discerning ²forces of Joy ⁵as ⁷waves ⁴of the Rivers, ⁹as [iva] Bulls of the Vastness [mahiṣāḥ] ⁸that seek earth's pleasant growths. [14/329]

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया ।

वाजं गोमन्तमक्षरन् ॥ 09.033.02 ॥

अभि¹ । द्रोणानि² । बभ्रवः³ । शुक्राः⁴ । ऋतस्य⁵ । धारया⁶ ।

वाजम्⁷ । गोमन्तम्⁸ । अक्षरन्⁹ ॥

abhi | droṇāni | babhravaḥ | śukrāḥ | ṛtasya | dhārayā |

vājam | go-mantam | akṣaran ॥

³Ruddy, ⁴pure is their brightness, ^{9a}they [somāsaḥ] ⁶in a stream ⁵of the Truth ^{9b}pour ¹on ²these vessels ^{8a}full [mantam] ⁷plenty ^{8b}of its rays [go]. [14/329]

²the physical system of the human being is imaged as the jar [droṇāni] of the Soma-wine [15/354]

⁸full of luminous ⁷strength (1.11.3)

सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः ।

सोमा अर्षन्ति विष्णवे ॥ 09.033.03 ॥

सुताः¹ । इन्द्राय² । वायवे³ । वरुणाय⁴ । मरुद्भ्यः⁵ ।

सोमाः⁶ । अर्षन्ति⁷ । विष्णवे⁸ ॥

sutāḥ | indrāya | vāyave | varuṇāya | marut-bhyaḥ |

somāḥ | arṣanti | viṣṇave ॥

¹Poured out ²for the God in the mind, ³for the God in the Life, ⁴for Varuna the wide, ⁵for the Masters of Thought-power, ⁷travel ⁶its delights, ⁸for Vishnu, the pervading Lord. [14/330]

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः ।

हरिरेति कनिक्रदत् ॥ 09.033.04 ॥

तिस्रः¹ । वाचः² । उत्³ । ईरते⁴ । गावः⁵ । मिमन्ति⁶ । धेनवः⁷ ।

हरिः⁸ । एति⁹ । कनिक्रदत्¹⁰ ॥

tisrah | vācaḥ | ut | īrate | gāvaḥ | mimanti | dhenavaḥ |
hariḥ | eti | kanikradat ॥

¹The Three ²Words ⁴mount ³upward, ⁷the fosterers ⁶low, ⁵the radiant herds; ⁸bright Joy ⁹goes
¹⁰shouting aloud. [14/330]

^{1,2} In the ritual sense, the three voices, found also in this same context in 9.50.2, are either the voices of the three priests, Hotar, Adhvaryu, and Udgātar, or their three types of ritual speech, rik, yajus, and sāman. [JB]

Soma, the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body [15/398 fn 3]. These are perhaps the Three Words or voices. It is said that Atri found by the *fourth* Word the Sun of Truth. [5.40.6 -14/284]

⁶ form, give shape (5.2.3)

अभि ब्रह्मीरनूषत यद्वीरुतस्य मातरः ।

मर्मृज्यन्ते दिवः शिशुं ॥ 09.033.05 ॥

अभि¹ । ब्रह्मीः² । अनूषत³ । यद्वीः⁴ । रुतस्य⁵ । मातरः⁶ ।

मर्मृज्यन्ते⁷ । दिवः⁸ । शिशुम्⁹ ॥

abhi | brahmīḥ | anūṣata | yahvīḥ | ṛtasya | mātaraḥ |
marmṛjyante | divaḥ | śiśum ॥

⁴The mighty Ones ²of the soul, ⁶they who are mothers ⁵of the Truth, ³yearn ¹towards him,
⁷they bathe clean ⁹the Child ⁸of Heaven. [14/330]

³ low (4.1.16), sound high (5.5.4), cry out the chant (9.75.3)

रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः ।

आ पवस्व सहस्रिणः ॥ 09.033.06 ॥

रायः¹ । समुद्रान्² । चतुरः³ । अस्मभ्यम्⁴ । सोम⁵ । विश्वतः⁶ ।

आ⁷ । पवस्व⁸ । सहस्रिणः⁹ ॥

rāyaḥ | samudrān | caturaḥ | asmabhyam | soma | viśvataḥ |
ā | pavasva | sahasriṇaḥ ॥

^{7,8}Let stream ⁴on us ⁹with their thousand ripples, ⁵O Joy, ³the four ²seas ¹of felicity ⁶from all things that are. [14/330]

^{2,3}the four [cataśrah] higher rivers [= seas] of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body [15/180]

SUKTA 34

प्र सुवानो धारया तनेंदुहिन्वानो अर्षति ।

रुजदृळहा व्योजसा ॥ 09.034.01 ॥

प्र¹ । सुवानः² । धारया³ । तना³ । इन्दुः⁵ । हिन्वानः⁶ । अर्षति⁷ ।

रुजत्⁸ । दृळहा⁹ । वि¹⁰ । ओजसा¹¹ ॥

pra | suvānaḥ | dhārayā | tanā | induḥ | hinvānaḥ | arṣati |

rujat | dṛḷhā | vi | ojasā ॥

⁵Delight ²pressed ³in its stream, ³in its body, [*] ^{1,7}travels coursing and ¹¹its force ^{10,8}breaks down ⁹all firm-established things. [14/330]

[*] ⁶being hastened (1.104.4), being urged (8.44.19)

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः ।

सोमो अर्षति विष्णवे ॥ 09.034.02 ॥

सुतः¹ । इन्द्राय² । वायवे³ । वरुणाय⁴ । मरुद्भ्यः⁵ ।

सोमः⁶ । अर्षति⁷ । विष्णवे⁸ ॥

sutaḥ | indrāya | vāyave | varuṇāya | marut-bhyaḥ |

somaḥ | arṣati | viṣṇave ॥

¹Poured out ²for Indra in the mind, ³for Vayu in the life, ⁴for Varuna the wide, ⁵for the Masters of Thought-power, ⁷travel ⁶its delights, ⁸for Vishnu, the pervading Lord. [14/330]

[Notes]

Indra in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, indriya, is derived from his name. His special realm is Swar, a word which means sun or luminous. Swar is that plane of mental consciousness which directly receives the illumination. Vayu on the other hand is always associated with the Prana or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination constitutes the normal mentality of man. These two gods are invited in the hymn to come and partake together of the Soma-wine. This wine of Soma represents, the intoxication of the Ananda, the divine delight of being [indavaḥ], inflowing upon the mind from the supramental consciousness through the Ritam or Truth. [1.2.4-15/74-5]

वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः ।

दुहन्ति शक्मना पयः ॥ 09.034.03 ॥

वृषाणम्¹ । वृषऽभिः² । यतम्³ । सुन्वन्ति⁴ । सोमम्⁵ । अद्रिऽभिः⁶ ।

दुहन्ति⁷ । शक्मना⁸ । पयः⁹ ॥

vṛṣāṇam | vṛṣa-bhiḥ | yatam | sunvanti | somam | adri-bhiḥ |
duhanti | śakmanā | payaḥ ॥

⁶With the stones of the pressing ⁴they press out ⁵Joy, ¹the Strong one ³compelled [put into action - 4.6.3] ²by the Strong; ⁸by Power ⁷they milk out ⁹the food of the gods. [14/330]

^{6,7} *Adri*, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the *madhu*, the honey, the Soma, are said also to be milked out [duhanti] of this Hill or Rock. [15/93]

⁹the heavenly milk - 5.85.2 (15/547)

भुवत्त्रितस्य मर्ज्यो भुवदिद्राय मत्सरः ।

सं रूपैरज्यते हरिः ॥ 09.034.04 ॥

भुवत्¹ । त्रितस्य² । मर्ज्यः³ । भुवत्⁴ । इन्द्राय⁵ । मत्सरः⁶ ।

सम्⁷ । रूपैः⁸ । अज्यते⁹ । हरिः¹⁰ ॥

bhuvat | tritasya | marjyaḥ | bhuvat | indrāya | matsaraḥ |
sam | rūpaiḥ | ajyate | hariḥ ॥

¹May it become ²for the Triple Trita ³a thing for brightening, ⁴may it become ⁵for the Master of mind ⁶a power for ecstasy. ¹⁰Bright Joy ^{7,9}adorns itself ⁸with many forms. [14/330]

³a thing that has to be cleansed (9.46.6), a thing worth cleansing

⁹is driven (6.2.8) ⁷together ⁸with many forms [in the ritualistic sense, mixed with water, milk etc.]

अभीमृतस्य विष्टपं दुहते पृश्निमातरः ।

चारु प्रियतमं हविः ॥ 09.034.05 ॥

अभि¹ । ईम्² । ऋतस्य³ । विष्टपम्⁴ । दुहते⁵ । पृश्निमातरः⁶ ।

चारु⁷ । प्रियतमम्⁸ । हविः⁹ ॥

abhi | īm | ṛtasya | viṣṭapam | duhate | pṛśni-mātarah |
cāru | priya-tamam | haviḥ ॥

²Him ⁷a bright and ⁸beloved ⁹oblation ⁶the many-hued [pṛśni] mothers [mātarah] ^{1,5}milk out

⁴in the heaven ³of the Truth. [14/330]

⁷beautiful (1.72.2)

समेनमहुता इमा गिरो अर्षति सस्रुतः ।

धेनूर्वाश्रो अवीवशत् ॥ 09.034.06 ॥

सम्¹ । एनम्² । अहुताः³ । इमाः⁴ । गिरः⁵ । अर्षन्ति⁶ । सऽस्रुतः⁷ ।

धेनूः⁸ । वाश्रः⁹ । अवीवशन्¹⁰ ॥

sam | enam | ahrutāḥ | imāḥ | girah | arṣanti | sa-srutah |

dhenūḥ | vāśraḥ | avīvaśan ॥

²To him ⁴all these ⁵Words of our Thought ^{1,6}move ³in their undeviating ⁷streams; ⁹he full of
desire ¹⁰yearns ⁸after the fostering Herds. [14/330]

⁹a calf (8.43.17)

SUKTA 35

आ नः पवस्व धारया पवमान रयिं पृथुं ।

यया ज्योतिर्विदासि नः ॥ 09.035.01 ॥

आ¹ । नः² । पवस्व³ । धारया⁴ । पवमान⁵ । रयिम्⁶ । पृथुम्⁷ ।

यया⁸ । ज्योतिः⁹ । विदासि¹⁰ । नः¹¹ ॥

ā | naḥ | pavasva | dhārayā | pavamāna | rayim | pṛthum |
yayā | jyotiḥ | vidāsi | naḥ ॥

^{1,3}Stream ²on us ⁴in thy continuous flood, ⁵O Streamer into purity, ⁷a wide ⁶felicity, ⁸thy flood
by which ¹⁰thou findest ¹¹for us ⁹the Light. [14/330]

इन्दो समुद्रमींखय पवस्व विश्वमेजय ।

रायो धर्ता न ओजसा ॥ 09.035.02 ॥

इन्दो¹ इति । समुद्रम्²ईंखय² । पवस्व³ । विश्वम्⁴एजय⁴ ।

रायः⁵ । धर्ता⁶ । नः⁷ । ओजसा⁸ ॥

indo iti | samudram-īṅkhaya | pavasva | viśvam-ejaya |
rāyaḥ | dhartā | naḥ | ojasā ॥

¹O Sweetness, ²drive in its channel [īṅkhaya] the sea of our existence [samudram], ³set it
streaming, ⁴put all in motion, ⁶be the sustainer ⁵of felicity ⁸in thy force. [14/330]

²move [īṅkhaya - 9.35.5; sway - MW/JB, impel - SB] the sea of our existence [samudram]

All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an
original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea,
samudra, *sindhu* or *arnas*. [14/128]

त्वया वीरेण वीरवोऽभि ष्याम पृतन्यतः ।

क्षरा णो अभि वार्य ॥ 09.035.03 ॥

त्वया¹ । वीरेण² । वीरवः³ । अभि⁴ । स्याम⁵ । पृतन्यतः⁶ ।

क्षर⁷ । नः⁸ । अभि⁹ । वार्यम्¹⁰ ॥

tvayā | vīreṇa | vīra-vaḥ | abhi | syāma | pṛtanyataḥ |
kṣara | naḥ | abhi | vāryam ॥

¹With thee ³for our energy of battle ⁶we fight and ^{4,5}conquer ^[?]the supreme good. ^{9,7}Pour on
⁸us ¹⁰the desirable thing. [14/331]

[Alt] ¹With thee [²as our hero] ³full of hero-strength (3.24.5) ^{4,5}may we overcome (7.1.13)
⁶those who battle against us (8.40.7). ^{9,7}Pour on ⁸us ¹⁰the desirable thing.

[?] the supreme good = वरीवः (5.29.10) or वरिवः (9.37.5); not वीरवः

प्र वाजमिंदुरिष्यति सिषासन्वाजसा ऋषिः ।

व्रता विदान आयुधा ॥ 09.035.04 ॥

प्र¹ । वाजम्² । इन्दुः³ । इष्यति⁴ । सिषासन्⁵ । वाजऽसाः⁶ । ऋषिः⁷ ।

व्रता⁸ । विदानः⁹ । आयुधा¹⁰ ॥

pra | vājam | induḥ | iṣyati | sisāsan | vāja-sāḥ | ṛṣiḥ |
vratā | vidānaḥ | āyudhā ॥

³The Lord of sweetness ⁴drives ¹forward, ⁵winning control ²of the plenty, ⁷for he is a seer and
⁶can win it, ⁹he knows ⁸the laws of his action, ⁹he finds ¹⁰his arms. [14/331]

⁶ a winner of plenty (9.2.10)

तं गीर्भिर्वाचमींखयं पुनानं वासयामसि ।

सोमं जनस्य गोपतिं ॥ 09.035.05 ॥

तम्¹ । गीऽभिः² । वाचम्³ ईंखयम्³ । पुनानम्⁴ । वासयामसि⁵ ।

सोमम्⁶ । जनस्य⁷ । गोऽपतिम्⁸ ॥

tam | gīḥ-bhiḥ | vācam-īṅkhayam | punānam | vāsayāmasi |
somam | janasya | go-patim ॥

¹Him ²by our speech ⁵we clothe ^{3a}in the expressive Word [vācam] ⁴that flowing pure ^{3b}moves
all [īṅkhayam], ⁶Delight ⁸that is master [patim] of the Light [go] ⁷for the world. [14/331]

विश्वो यस्य व्रते जनो दाधार धर्मणस्पतेः ।

पुनानस्य प्रभूवसोः ॥ 09.035.06 ॥

विश्वः¹ । यस्य² । व्रते³ । जनः⁴ । दाधार⁵ । धर्मणः⁶ । पतेः⁷ ।

पुनानस्य⁸ । प्रभुऽवसोः⁹ ॥

viśvaḥ | yasya | vrata | janaḥ | dādhāra | dharmaṇaḥ | pateḥ |
punānasya | prabhu-vasoḥ ॥

For ³in the law ²of that Delight ¹every ⁴creature ⁵is able to hold it, ⁷Delight that is lord ⁶of the
order of things, ⁸that in its pure stream is ⁹the riches [vasoḥ] of being born into the world

[prabhu]. [14/331]

⁹ name of the composer - Prabhuvasu Angirasah; the riches [vasoh] of the one who has come into being [prabhu - 10.46.5; ie Soma].

SUKTA 36

असर्जि रथ्यो यथा पवित्रे चम्बोः सुतः ।

कार्ष्णन्वाजी न्यक्रमीत् ॥ 09.036.01 ॥

असर्जि¹ । रथ्यः² । यथा³ । पवित्रे⁴ । चम्बोः⁵ । सुतः⁶ ।

कार्ष्णन्⁷ । वाजी⁸ । नि⁹ । अक्रमीत्¹⁰ ॥

asarji | rathyaḥ | yathā | pavitre | camvoḥ | sutaḥ |

kārṣman | vājī | ni | akramīt ॥

¹He parts in his race ³like ²a chariot's courser ⁶pressed ⁴into the place of purifying, ⁵into the two vessels of the Wine; ^{9,10}he progresses ⁸in his strength ⁷in the path of his labour. [14/331]

[Alt] ¹He is loosed forth (8.43.22) ³like ²a chariot's courser ⁴into the filter (3.26.8), ⁶pressed ⁵into the two bowls (10.91.15); ⁸the steed of swiftness (1.66.2) ^{9,10}stepped upon (trampled - 1.51.6) ⁷the finish line (JB).

⁷ a furrow as the goal in a racecourse (Cappellar)

स वह्निः सोम जागृविः पवस्व देववीरति ।

अभि कोशं मधुश्चुतं ॥ 09.036.02 ॥

सः¹ । वह्निः² । सोम³ । जागृविः⁴ । पवस्व⁵ । देववीः⁶ । अति⁷ ।

अभि⁸ । कोशम्⁹ । मधुश्चुतम्¹⁰ ॥

saḥ | vahniḥ | soma | jāgrviḥ | pavasva | deva-vīḥ | ati |

abhi | kośam | madhu-ścutam ॥

³O Joy, ²upbearing all, ⁴awake ^{5a}do ¹thou ^{5b}stream onward and ⁷beyond ⁶manifesting [vīḥ] the gods [deva] ^{8,9}in the sheath ¹⁰from which the honey [madhu] drips [ścutam]. [14/331]

¹ Lit. such thou (5.9.1)

स नो ज्योतीषि पूर्व्य पवमान वि रोचय ।

क्रत्वे दक्षाय नो हिनु ॥ 09.036.03 ॥

सः¹ । नः² । ज्योतीषि³ । पूर्व्य⁴ । पवमान⁵ । वि⁶ । रोचय⁷ ।

क्रत्वे⁸ । दक्षाय⁹ । नः¹⁰ । हिनु¹¹ ॥

saḥ | naḥ | jyotīṣi | pūrvya | pavamāna | vi | rocaya |

kratve | dakṣāya | naḥ | hinu ॥

^{6,7}Illumine ²in us ³the lights of heaven, ⁵O streamer into purity, ⁴O ancient and supreme;
⁸towards will, ⁹towards high discerning ^{11a}impel ¹⁰our ^{11b}march. [14/331]

शुभमान ऋतायुभिर्मृज्यमानो गभस्त्योः ।

पवते वारे अव्यये ॥ 09.036.04 ॥

शुम्भमानः¹ । ऋतयुऽभिः² । मृज्यमानः³ । गभस्त्योः⁴ ।

पवते⁵ । वारे⁶ । अव्यये⁷ ॥

śumbhamānaḥ । ṛtayu-bhiḥ । mrjyamānaḥ । gabhastyoḥ ।

pavate । vāre । avyaye ॥

²The seekers of truth ¹brighten his gladness, ⁴the two arms of the light ³cleanse him from soil
⁵as he runs pure ⁶in the covering ⁷of the higher Sense. [14/331]

¹ make him beautiful (5.10.4)

⁷ in the woolen ⁶ sieve; the strainer in which the Soma is purified is made of the fleece of the Ewe [अव्या -
9.75.4] [15/566 fn 4]

स विश्वा दाशुषे वसु सोमो दिव्यानि पार्थिवा ।

पवतामांतरिक्ष्या ॥ 09.036.05 ॥

सः¹ । विश्वा² । दाशुषे³ । वसु⁴ । सोमः⁵ । दिव्यानि⁶ । पार्थिवा⁷ ।

पवताम्⁸ । आ⁹ । अन्तरिक्ष्या¹⁰ ॥

saḥ । viśvā । dāśuṣe । vasu । somaḥ । divyāni । pārthivā ।

pavatām । ā । antarikṣyā ॥

¹So ³for the giver, ⁸O pure-flowing ⁵Joy, ²all ⁴riches ⁶of that heaven and ⁷this earth and ¹⁰of
the world between. [14/331]

¹ Lit. such thou (5.9.1)

आ दिवस्पृष्ठमश्वयुर्गव्ययुः सोम रोहसि ।

वीरयुः शवसस्पते ॥ 09.036.06 ॥

आ¹ । दिवः² । पृष्ठम्³ । अश्वयुः⁴ । गव्ययुः⁵ । सोम⁶ । रोहसि⁷ ।

वीरयुः⁸ । शवसः⁹ । पते¹⁰ ॥

ā । divaḥ । prṣṭham । āśva-yuḥ । gavya-yuḥ । soma । rohasi ।

vīra-yuḥ । śavasah । pate ॥

⁶O Joy, ^{1,2}right to the heavenly ³plain ⁷thou climbest ⁴seeking [yuh] swiftesses [aśva],
⁵seeking [yuh] light [gavya], ⁸seeking [yuh] hero-energies [vīra], ¹⁰O thou Master ⁹of
illuminated force. [14/331]

³ plane (4.5.6), level (5.7.5)

⁸ वीर = developed strength, or knowledge or full clearness of manifestation. (वी to open out, reveal, develop)
[14/411]

SUKTA 37

स सुतः पीतये वृषा सोमः पवित्रे अर्षति ।

विघ्नत्रक्षांसि देवयुः ॥ 09.037.01 ॥

सः¹ । सुतः² । पीतये³ । वृषा⁴ । सोमः⁵ । पवित्रे⁶ । अर्षति⁷ ।

विघ्नन्⁸ । रक्षांसि⁹ । देवयुः¹⁰ ॥

saḥ | sutah | pītaye | vṛṣā | somah | pavitre | arṣati |
vi-ghnan | rakṣāṃsi | deva-yuḥ ॥

¹So ²pressed out ³for the drinking ⁴the strong abundance ⁵of the wine of delight ⁷pours ⁶into the place of the purifying [filter], ⁸destroying ⁹the giant powers, ¹⁰desiring in us [yuḥ] the gods [deva]. [14/331]

¹ Lit. such thou (5.9.1)

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः ।

अभि योनि कनिक्रदत् ॥ 09.037.02 ॥

सः¹ । पवित्रे² । विचक्षणः³ । हरिः⁴ । अर्षति⁵ । धर्णसिः⁶ ।

अभि⁷ । योनिम्⁸ । कनिक्रदत्⁹ ॥

saḥ | pavitre | vi-cakṣaṇaḥ | hariḥ | arṣati | dharmasīḥ |
abhi | yonim | kanikradat ॥

¹So ²into the vessel of the purifying ⁴the Bright Joy ³with its perfect vision ⁵hastens ⁶all-upholding, ⁹crying aloud ^{7,8}to the place of its birth. [14/332]

¹He, ⁴the Bright Joy

स वाजी रोचना दिवः पवमानो वि धावति ।

रक्षोहा वारमव्ययं ॥ 09.037.03 ॥

सः¹ । वाजी² । रोचना³ । दिवः⁴ । पवमानः⁵ । वि⁶ । धावति⁷ ।

रक्षः⁸हा⁹ । वारम्¹⁰ । अव्ययम्¹¹ ॥

saḥ | vājī | rocanā | divaḥ | pavamānaḥ | vi | dhāvati |
rakṣaḥ-hā | vāram | avyayam ॥

^{1a}So ⁵pure-streaming ^{1b}he is ²the steed ⁷that gallops ⁶over ³the luminous realms ⁴of Heaven ⁸slaying [hā] the Rakshasas [rakṣaḥ] ⁹to its covering ¹⁰of the higher Sense.

¹⁰ of hairs [रोमाणि] of the Sheep [अव्या] (9.75.4); The strainer in which the Soma is purified is made of the fleece of the Ewe. Indra is the Ram; the Ewe must therefore be an energy of Indra, probably the divinised sense-mind, *indriyam* [here, higher Sense]. [15/566 fn 4]

स त्रितस्याधि सानवि पवमानो अरोचयत् ।

जामिभिः सूर्य सह ॥ 09.037.04 ॥

सः¹ । त्रितस्य² । अधि³ । सानवि⁴ । पवमानः⁵ । अरोचयत्⁶ ।

जामिभिः⁷ । सूर्यम्⁸ । सह⁹ ॥

saḥ | tritasya | adhi | sānavi | pavamānaḥ | arocayat |

jāmi-bhiḥ | sūryam | saha ||

^{1a}So ³on ²the triple Trita's ⁴plane ⁵pure-streaming ^{1b}he ^{6a}makes ^{9,7}with his companions ⁸that Sun ^{6b}to shine. [14/332]

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

⁴the peak (8.103.2), high level (4.45.1) [externally, the filter]

⁷ with the sisters (10.21.8) of Trita; cf. the girls of Trita in 9.32.2 [= his fingers used for pressing Soma]

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः ।

सोमो वाजमिवासरत् ॥ 09.037.05 ॥

सः¹ । वृत्रहा² । वृषा³ । सुतः⁴ । वरिवः⁵ । अदाभ्यः⁶ ।

सोमः⁷ । वाजम्⁸ । असरत्⁹ ॥

saḥ | vṛtra-hā | vṛṣā | sutaḥ | varivaḥ-vit | adābhyah |

somaḥ | vājam-iva | asarat ||

¹So ²slaying [hā] the Coverer [vṛtra] ^{4a}pressed ³strong and abundant ^{4b}out, ⁵finder [vit] of the supreme good [varivaḥ], ⁶indomitable, ⁷the Lord of Joy ⁹moves ⁸as to a goal of plenty. [14/332]

⁸ like [iva] the war-horse [vājam - 8.103.5]

स देवः कविनेषितोऽभि द्रोणानि धावति ।

इन्द्राया मंहना ॥ 09.037.06 ॥

सः¹ । देवः² । कविना³ । इषितः⁴ । अभि⁵ । द्रोणानि⁶ । धावति⁷ ।

इन्दुः⁸ । इन्द्राय⁹ । मंहना¹⁰ ॥

saḥ | devaḥ | kavinā | iṣitaḥ | abhi | droṇāni | dhāvati |
induḥ | indrāya | maṃhanā ||

¹So ²divine, ⁴missioned ³by the Master of Wisdom ⁷he races ⁵to ⁶his vessels, ⁸the Lord of
sweetness, ¹⁰for the plenitude ⁹of the Power in the mind. [14/332]

⁶इन्द्र — perhaps the चमू — the body [14/510]; [= द्वारेण gated house (4.13.1) = human body?]

SUKTA 41

प्र ये गावो न भूर्णयस्त्वेषा अयासो अक्रमुः ।

घ्नन्तः कृष्णामप त्वचं ॥ 09.041.01 ॥

प्र¹ । ये² । गावः³ । न⁴ । भूर्णयः⁵ । त्वेषाः⁶ । अयासः⁷ । अक्रमुः⁸ ।

घ्नन्तः⁹ । कृष्णाम्¹⁰ । अप¹¹ । त्वचम्¹² ॥

pra | ye | gāvaḥ | na | bhūrṇayaḥ | tveṣāḥ | ayāsaḥ | akramuḥ |
ghnantaḥ | kṛṣṇām | apa | tvacam ॥

²Lo [these Soma juices-] ⁶the keen ⁶goers ^{1,8}that advance ⁴as ⁵loaded ³herds of Light and
⁹cleave ¹¹away ¹⁰the black ¹²skin. [14/332]

¹⁰ the tamoguna is always represented in Yoga by the black colour. [14/391]

¹² the covering skin - the veil of Nature's outward movement and action [15/340]

^{10,12} cf. avratān tvacaṁ kṛṣṇām arandhayat (1.130.8); the next verse mentions dasyum avratam.

सुवितस्य मनामहेऽति सेतुं दुराव्यं ।

साह्वांसो दस्युमव्रतं ॥ 09.041.02 ॥

सुवितस्य¹ । मनामहे² । अति³ । सेतुम्⁴ । दुःऽआव्यम्⁵ ।

साह्वांसः⁶ । दस्युम्⁷ । अव्रतम्⁸ ॥

suvitasya | manāmahe | ati | setum | duḥ-āvyam |
sahvāṁsaḥ | dasyum | avratam ॥

²Our minds strain ³beyond ⁴the bridge ¹of the good journey, ⁴the bridge ⁵that is hard to build
and ⁶overpower ⁷the Enemy ⁸who does not the Law. [14/332]

[Alt] ²We meditate (5.13.2) ¹the happy path (7.1.24) of Soma ³beyond ⁴the bridge ⁵difficult to
navigate ⁶having overpowered ⁷the enemy ⁸who does not keep the Law (1.101.2)

⁵ duḥ-āvyam may mean the curly (tangled) fleece filter difficult to navigate [JB]; āvyam - from avi, sheep; The
strainer in which the Soma is purified is made of the fleece of the Ewe. [15/566 fn 4].

^{3,4,5} cf. - ati hvarāṁsi dhāvati (9.3.2)

⁷ Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/245]

⁸ The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings [a-
vratam], opposes them in his darkened consciousness and tries to destroy them in the world. The Lords
of Darkness are therefore called Dasyus, the Destroyers. [15/525 fn 7]

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः ।

चरन्ति विद्युतो दिवि ॥ 09.041.03 ॥

शृण्वे¹ । वृष्टेऽइव² । स्वनः³ । पवमानस्य⁴ । शुष्मिणः⁵ ।
चरन्ति⁶ । विद्युतः⁷ । दिवि⁸ ॥

śṛṇve | vr̥ṣṭeḥ-iva | svanaḥ | pavamānasya | śuṣmīṇaḥ |
caranti | vi-dyutaḥ | divi ॥

³The sound ⁴of the Joy ⁵in its strength ¹is heard ²like [iva] the voice [svanaḥ] of an abundant Rain [vr̥ṣṭeḥ]; ⁷lightnings ⁶run about ⁸in our heavens. [14/332]

आ पवस्व महीमिषं गोमदिदो हिरण्यवत् ।

अश्वावद्वाजवत्सुतः ॥ 09.041.04 ॥

आ¹ । पवस्व² । महीम्³ । इषम्⁴ । गोऽमत्⁵ । इन्दो⁶ इति । हिरण्यवत्⁷ ।
अश्ववत्⁸ । वाजवत्⁹ । सुतः¹⁰ ॥

ā | pavasva | mahīm | iṣam | go-mat | indo iti | hiraṇya-vat |
aśva-vat | vāja-vat | sutaḥ ॥

²Stream ¹on us ³a vast ⁴energy ⁵rich in the sun's herds, ⁷rich in that gold, ⁸rich in the steeds of swiftness, ⁹rich in the plenty, ⁶O Sweetness, ¹⁰when they have pressed thee out. [14/332]

³a great ⁴impulsion (10.140.5; 9.42.6)

स पवस्व विचर्षण आ मही रोदसी पृण ।

उषाः सूर्यो न रश्मिभिः ॥ 09.041.05 ॥

सः¹ । पवस्व² । विचर्षणे³ । आ⁴ । मही⁵ इति । रोदसी⁶ इति । पृण⁷ ।
उषाः⁸ । सूर्यः⁹ । न¹⁰ । रश्मिभिः¹¹ ॥

saḥ | pavasva | vi-carṣaṇe | ā | mahī iti | rodasī iti | pṛṇa |
uṣāḥ | sūryaḥ | na | raśmi-bhiḥ ॥

²Stream pure, [¹ such thou (5.9.1)]; ³O accomplisher of all works, ^{4,7}fill with thyself ^{5,6}a vast heaven and a vast earth, ¹⁰even as ⁸the Dawn of our light has filled them and ⁹our Sun [has filled them] with his rays. [14/332]

[Incomplete]

SUKTA 42

जनयन् रोचना दिवो जनयन्प्सु सूर्यम् ।

वसानो गा अपो हरिः ॥ 09.042.01 ॥

जनयन्¹ । रोचना² । दिवः³ । जनयन्⁴ । अप्सु⁵ । सूर्यम्⁶ ।

वसानः⁷ । गाः⁸ । अपः⁹ । हरिः¹⁰ ॥

janayan | rocanā | divaḥ | janayan | ap-su | sūryam |

vasānaḥ | gāḥ | apaḥ | hariḥ ॥

¹He gives being ²to the luminous tracts ³of heaven, ⁴he gives being ⁶to the Sun ⁵in the Waters, ^{7a}he wears ⁸the rays and ⁹the waters,—¹⁰the brilliant Lord,—^{7b}as a robe. [14/332]

¹Giving birth ²to the luminous worlds ³of heaven, ⁴giving birth ⁶to the Sun ⁵in the waters, ¹⁰the Brilliant One ⁷clothes himself ⁹with the waters and ⁸the rays. [15/566]

³ The three worlds of Swar. [15/566 fn 6]

^{5,6} Agni, Surya and Soma himself are said to be found in the waters or seven rivers. [15/566 fn 7]

⁷ clothing himself (mixing) ⁸with milk and ⁹water

⁸ *Gāḥ*, meaning both cows and rays. [15/566 fn 8]

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि ।

धारया पवते सुतः ॥ 09.042.02 ॥

एषः¹ । प्रत्नेन² । मन्मना³ । देवः⁴ । देवेभ्यः⁵ । परि⁶ ।

धारया⁷ । पवते⁸ । सुतः⁹ ॥

eṣaḥ | pratnena | manmanā | devaḥ | devebhyaḥ | pari |

dhārayā | pavate | sutaḥ ॥

¹This ⁴divine one ²by the ancient ³thought ⁹is pressed out ^{6,5}in all the divine powers and ⁸he runs pure ⁷in his continuous flood. [14/333]

¹He ²by the ancient ³thought ⁸flows ⁹pressed out ⁷in a stream, ⁴a god ⁶around ⁵the gods. [15/567]

वावृधानाय तूर्वये पवन्ते वाजसातये ।

सोमाः सहस्रपाजसः ॥ 09.042.03 ॥

ववृधानाय¹ । तूर्वये² । पवन्ते³ । वाजऽसातये⁴ ।

सोमाः⁵ । सहस्रऽपाजसः⁶ ॥

vavṛdhānāya | tūrvaye | pavante | vāja-sātaye |
somāḥ | sahasra-pājasah ॥

¹To the soul increasing and ²hastening to its goal, ⁴towards the winning [sātaye] of its wealth [vāja], ³pure flow ⁵the streams of the wine of the Delight ⁶in its thousand [sahasra] strengths [pājasah]. [14/333]

¹For one increasing and ²swiftly advancing ³there flow ⁴for his winning of the plenty ⁵the Soma-juices ⁶with their thousand strengths.[15/567]

² On the path, through all obstacles; the sacrifice is figured both as a growth of man and as a journey. [15/567 fn 9]

⁶ pāja - massive strength (3.14.1); strength, but with the idea of mass, bulk [16/660]

दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यते ।

क्रन्दन्देवाँ अजीजनत् ॥ 09.042.04 ॥

दुहानः¹ । प्रत्नम्² । इत्³ । पयः⁴ । पवित्रे⁵ । परि⁶ । सिच्यते⁷ ।

क्रन्दन्⁸ । देवान्⁹ । अजीजनत्¹⁰ ॥

duhānaḥ | pratnam | it | payah | pavitre | pari | sicyate |
krandan | devān | ajījanat ॥

^{3a}It is ²the pristine ⁴food ^{3b}that ¹it milks out ^{6,7}as it drizzles ⁵into the place of the purifying;
⁸shouting aloud ¹⁰Soma gives being ⁹to the gods. [14/333]

¹Milked out, ^{2,3}the ancient ⁴food, ^{6,7}he is poured ⁵into the strainer that purifies and ⁸shouting ¹⁰he brings to birth ⁹the gods. [15/567]

अभि विश्वानि वार्याऽभि देवाँ ऋतावृधः ।

सोमः पुनानो अर्षति ॥ 09.042.05 ॥

अभि¹ । विश्वानि² । वार्या³ । अभि⁴ । देवान्⁵ । ऋतऽवृधः⁶ ।

सोमः⁷ । पुनानः⁸ । अर्षति⁹ ॥

abhi | viśvāni | vāryā | abhi | devān | ṛta-vṛdhaḥ |
somaḥ | punānaḥ | arṣati ॥

¹Towards ²all ³supreme boons, ⁴towards ²all ⁵the gods ⁶who increase [vṛdhaḥ] in the Truth

[ṛta], ⁸purifying himself ⁹into streams moves ⁷the Lord of delight. [14/333]

⁷Soma, ⁸purifying himself, ⁹travels ¹to ²all ³desirable boons, ⁴to ⁵the gods ⁶who increase the Truth. [15/567]

गोमन्नः सोम वीरवदश्चावद्वाजवत्सुतः ।

पवस्व बृहतीरिषः ॥ 09.042.06 ॥

गोऽमत्¹ । नः² । सोम³ । वीरऽवत्⁴ । अश्वऽवत्⁵ । वाजऽवत्⁶ । सुतः⁷ ।

पवस्व⁸ । बृहतीः⁹ । इषः¹⁰ ॥

go-mat | naḥ | soma | vīra-vat | aśva-vat | vāja-vat | sutaḥ |
pavasva | br̥hatīḥ | iṣaḥ ॥

⁸Stream out ²on us ¹the luminous and ⁴the mighty, ⁸stream out ²on us ⁵all that has vital speed and ⁶copious plenty, ³O Soma, ⁷as they press thee out; ⁸stream out on us ¹⁰impulsions ⁹vast. [14/333]

⁸Stream ²on us, ³O Soma, ⁷when thou art pressed out, ¹that in which are the Cows, ⁴the Heroes, ⁵the Steeds, ⁶the Plenty; ⁸stream ¹⁰impulsions ⁹vast. [15/567]

⁴वीर is the symbol of a battling energy,—the Hero in man. The Ananda is described in the Veda, sometimes, as a heroic conquering joy which overpowers all obstacles. [14/401]

¹⁰ "Large foods", according to the ritualist commentator [Sayana]; as there are here two words meaning food in his usual rendering, *iṣ* and *vāja*, he gives another meaning to *vāja* and explains the verse "give us a wealth along with which there are cows, men, horses and battle and give us plentiful food." [15/567 fn 10]

SUKTA 43

यो अत्य इव मृज्यते गोभिर्मदाय हर्यतः ।

तं गीर्भिर्वासयामसि ॥ 09.043.01 ॥

यः¹ । अत्यः² इव³ । मृज्यते⁴ । गोभिः⁵ । मदाय⁶ । हर्यतः⁷ ।

तम्⁸ । गीः⁹भिः¹⁰ । वासयामसि¹¹ ॥

yaḥ । atyaḥ-iva । mrjyate । gobhiḥ । madāya । haryataḥ ।

tam । gīḥ-bhiḥ । vāsayāmasi ॥

⁷This ⁸with the Words ⁹let us clothe, ⁷this ¹that ²appears as a life-movement ³cleansed pure of soil, ⁴by Light, ⁵for Rapture. [14/333]

[Alt] ^{2a}appears as [iva] ^{6a}a bright-rejoicing (9.43.3) ^{2b}galloping steed (atyah - 6.4.5)

तं नो विश्वा अवस्युवो गिरः शुभन्ति पूर्वथा ।

इन्दुमिन्द्राय पीतये ॥ 09.043.02 ॥

तम्¹ । नः² । विश्वाः³ । अवस्युवः⁴ । गिरः⁵ । शुम्भन्ति⁶ । पूर्वथा⁷ ।

इन्दुम्⁸ । इन्द्राय⁹ । पीतये¹⁰ ॥

tam । naḥ । viśvāḥ । avasyuvaḥ । girah । śumbhanti । pūrva-thā ।

indum । indrāya । pītaye ॥

¹This ³all ²our ⁵words ⁴that seek the being's growth ⁶make glad ⁷as of old, ⁸delight ⁹for the Mind ¹⁰to drink. [14/333]

⁶ make beautiful (5.10.4)

पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः ।

विप्रस्य मेध्यातिथेः ॥ 09.043.03 ॥

पुनानः¹ । याति² । हर्यतः³ । सोमः⁴ । गीः⁵भिः⁶ । परिष्कृतः⁷ ।

विप्रस्य⁸ । मेध्यः⁹अतिथेः¹⁰ ॥

punānaḥ । yāti । haryataḥ । somaḥ । gīḥ-bhiḥ । pari-kṛtaḥ ।

viprasya । medhya-atitheḥ ॥

¹Purifying its streams ³bright-rejoicing ²moves ⁴this Bliss ⁶perfected ⁵by the Words ⁸from Medhyatithi's ⁷luminous mind. [14/333]

पवमान विदा रयिमस्मभ्यं सोम सुश्रियं ।

इंदो सहस्रवर्चसं ॥ 09.043.04 ॥

पवमान¹ । विदाः² । रयिम्³ । अस्मभ्यम्⁴ । सोम⁵ । सुश्रियम्⁶ ।

इन्दो⁷ इति⁸ । सहस्रवर्चसम्⁹ ॥

pavamāna | vidāḥ | rayim | asmabhyam | soma | su-śriyam |

indo iti | sahasra-varcasam ॥

¹O pure-flowing ⁵Wine, ²win ⁴for us ³a felicity, ⁷O Lord of delight, ⁶entirely [su] glorious [śriyam] and ⁹thousand-energied in its brilliant power. [14/333]

⁹ of a thousand (sahasra) lustres (varcasam - 1.95.1)

इंदुरत्यो न वाजसृत्कनिक्रंति पवित्र आ ।

यदक्षारति देवयुः ॥ 09.043.05 ॥

इन्दुः¹ । अत्यः² । न³ । वाजसृत्⁴ । कनिक्रन्ति⁵ । पवित्रे⁶ । आ⁷ ।

यत्⁸ । अक्षाः⁹ । अति¹⁰ । देवयुः¹¹ ॥

induḥ | atyaḥ | na | vāja-sṛt | kanikranti | pavitre | ā |

yat | akṣāḥ | ati | deva-yuḥ ॥

¹Joy ^{7,5}neighs aloud ⁶in the sheath of its purifying ³like ²the Horse ⁴that gallops [sṛt] towards plenty [vāja], ⁸when ¹¹desiring [yuḥ] the godhead [deva] ⁹it flows through it and ¹⁰beyond. [14/333]

पवस्व वाजसातये विप्रस्य गृणतो वृधे ।

सोम रास्व सुवीर्यं ॥ 09.043.06 ॥

पवस्व¹ । वाजसातये² । विप्रस्य³ । गृणतः⁴ । वृधे⁵ ।

सोम⁶ । रास्व⁷ । सुवीर्यम्⁸ ॥

pavasva | vāja-sātaye | viprasya | gṛṇataḥ | vṛdhe |

soma | rāsva | su-vīryam ॥

¹Stream pure ²towards the winning [sātaye] of our plenty [vāja], ⁵towards the increase ³of the illumined ⁴who declares thee; ⁶O Joy, ⁷enrich him with ⁸an utter [su] force [vīryam]. [14/333]

⁷ grant him (3.4.1)

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प्र ण इंदो महे तन ऊर्मि न बिभ्रदर्षसि ।

अभि देवाँ अयास्यः ॥ 09.044.01 ॥

प्र¹ । नः² । इन्दो³ इति । महे⁴ । तने⁵ । ऊर्मिम्⁶ । न⁷ । बिभ्रत्⁸ । अर्षसि⁹ ।

अभि¹⁰ । देवान्¹¹ । अयास्यः¹² ॥

pra | naḥ | indo iti | mahe | tane | ūrmim | na | bibhrat | arṣasi |

abhi | devān | ayāsyah ॥

⁴Towards a vast ⁵formation, ³O Joy, ^{8,9}thou bearest ²us ¹forward ⁷like ⁸the sea bearing ¹forward ⁶a wave; ¹²thou movest becoming Ayasya ¹⁰towards ¹¹the gods. [14/333]

¹²the composer of this Hymn; In 10.67 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. [15/174]

मती जुष्टो धिया हितः सोमो हिन्वे परावति ।

विप्रस्य धारया कविः ॥ 09.044.02 ॥

मती¹ । जुष्टः² । धिया³ । हितः⁴ । सोमः⁵ । हिन्वे⁶ । परावति⁷ ।

विप्रस्य⁸ । धारया⁹ । कविः¹⁰ ॥

matī | juṣṭaḥ | dhiyā | hitaḥ | somaḥ | hinve | parā-vati |

viprasya | dhārayā | kaviḥ ॥

²Clasped ¹in the mentality, ⁴made firm ³by the understanding ⁵Joy ⁶is impelled ⁷towards the supreme and ⁹holds ¹⁰seerhood ⁸by the illumined mind. [14/334]

[Alt] ²Cherished (5.4.5) ¹in the mentality, ⁴well-founded (10.140.3) ³by the understanding ⁸of the illumined mind, ⁵Soma¹⁰the Seer ⁶is impelled ⁷towards the supreme ⁹in his continuous flood (9.2.2).

¹⁰kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]

अयं देवेषु जागृविः सुत एति पवित्र आ ।

सोमो याति विचर्षणिः ॥ 09.044.03 ॥

अयम्¹ । देवेषु² । जागृविः³ । सुतः⁴ । एति⁵ । पवित्रे⁶ । आ⁷ ।

सोमः⁸ । याति⁹ । विचर्षणिः¹⁰ ॥

ayam | deveṣu | jāgrviḥ | sutaḥ | eti | pavitre | ā |

somaḥ | yāti | vi-carṣaṇiḥ ||

¹It is this ³that is awake ²in the gods and ⁵it comes ⁴pressed ⁷from them ⁶into the sheath of the purifying, ⁸Delight ⁹in his movement ¹⁰accomplishing every work. [14/334]

स नः पवस्व वाजयुश्चक्राणश्चारुमध्वरं ।

बर्हिष्माँ आ विवासति ॥ 09.044.04 ॥

सः¹ | नः² | पवस्व³ | वाजयुः⁴ | चक्राणः⁵ | चारुम्⁶ | अध्वरम्⁷ ।

बर्हिष्मान्⁸ | आ⁹ | विवासति¹⁰ ॥

saḥ | naḥ | pavasva | vāja-yuḥ | cakrāṇaḥ | cārum | adhvaram |

barhiṣmān | ā | vivāsatī ||

¹So ³do thou flow pure ²for us ⁴desiring [yuḥ] the plenty [vāja], ⁵effecting ⁶a shining ⁷sacrifice.

^{10a}Thee ⁸man on his fullness ^{10b}places, ⁹on all his seats. [14/334]

[Alt] ⁸the strewer of thy seat of session (1.51.8) ^{9,10}labours to establish thee in all his dwellings (5.74.1)

⁷adhvara - the word for sacrifice, is really an adjective and the full phrase is adhvara *yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey [15/333].

स नो भगाय वायवे विप्रवीरः सदावृधः ।

सोमो देवेष्वा यमत् ॥ 09.044.05 ॥

सः¹ | नः² | भगाय³ | वायवे⁴ | विप्रवीरः⁵ | सदावृधः⁶ ।

सोमः⁷ | देवेषु⁸ | आ⁹ | यमत्¹⁰ ॥

saḥ | naḥ | bhagāya | vāyave | vipra-vīraḥ | sadā-vṛdhaḥ |

somaḥ | deveṣu | ā | yamat ||

⁵May its energy be utterly displayed, ⁶may this be ever [sadā] increasing [vṛdhaḥ] ³for the Lord who enjoys [Bhaga] and ⁴the Lord in the vitality [Vayu], ^{10a}may ⁷Delight ^{9,10b}labour controlling all ⁸in the gods [²for us - 9.44.6]. [14/334]

[Alt] ¹He, ⁵whose seers (vipra - 3.27.8) are ⁵heroes (vīraḥ - 4.15.5)

स नो अद्य वसुत्तये क्रतुविद्गातुवित्तमः ।

वाजं जेषि श्रवो बृहत् ॥ 09.044.06 ॥

सः¹ | नः² | अद्य³ | वसुत्तये⁴ | क्रतुवित्⁵ | गातुवित्⁶ ।

वाजम्⁷ | जेषि⁸ | श्रवः⁹ | बृहत्¹⁰ ॥

sah | nah | adya | vasuttaye | kratu-vit | gātuvit-tamah |
vājam | jeṣi | śravaḥ | bṛhat ||

³Today ⁴for possession of the soul's substance, ^{8a}do ¹thou, ⁵finder [vit] of the will [kratu],
⁶discoverer of the Way, ^{8b}conquer ²for us ⁷the plenitude, yea, ⁹the inspiration ¹⁰vast. [14/334]

¹ such thou (5.9.1);

⁵*Kratu* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will. [15/63]

⁶greatest [tamah - 1.100.2] discoverer [vit] of the Way [gātu]; greatest path-finder

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स पवस्व मदाय कं नृचक्षा देववीतये ।

इंदविंद्राय पीतये ॥ 09.045.01 ॥

सः¹ । पवस्व² । मदाय³ । कम्⁴ । नृचक्षाः⁵ । देववीतये⁶ ।

इन्दो⁷ इति । इन्द्राय⁸ । पीतये⁹ ॥

saḥ | pavasva | madāya | kam | nṛ-cakṣāḥ | deva-vītaye |

indo iti | indrāya | pītaye ||

²Stream pure ³for our rapture ⁵with the soul's strong [nṛ] vision [cakṣāḥ] ⁶that the godhead [deva] may be manifest in us [vītaye], ⁷O Delight ⁸for the mind ⁹to drink. [14/334]

[Notes]

vītaye. I take it, in the Veda, in its natural sense of manifestation, appearance, bringing out or expansion. This word vīti describes the capital process of Vedic Yoga, the manifestation for formation & activity of that which is in us unmanifest, vague or inactive. It is vītaye or deva-vītaye, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated & conducted internally in subjective meditation & surrender, externally in objective worship & oblation. [14/378]

स नो अर्षाभि दूत्यं त्वमिंद्राय तोशसे ।

देवान्त्सखिभ्य आ वरं ॥ 09.045.02 ॥

सः¹ । नः² । अर्ष³ । अभि⁴ । दूत्यम्⁵ । त्वम्⁶ । इन्द्राय⁷ । तोशसे⁸ ।

देवान्⁹ । सखिभ्यः¹⁰ । आ¹¹ । वरम्¹² ॥

saḥ | naḥ | arṣa | abhi | dūtyam | tvam | indrāya | tośase |

devān | sakhi-bhyaḥ | ā | varam ||

^{4,3}Arrive at the goal ⁵of thy embassy [²for us]; ^{8a}let ⁷the god in the mind ^{8b}be satisfied;

^{11,3}arrive ¹⁰for thy lovers ⁹to the godhead, ^{11,3}arrive ¹²to the highest good. [14/334]

¹⁰ for comrades (5.24.3);

¹²to the Supreme (2.5.5 - Indra)

उत त्वामरुणं वयं गोभिरंज्मो मदाय कं ।

वि नो राये दुरो वृधि ॥ 09.045.03 ॥

उत¹ । त्वाम्² । अरुणम्³ । वयम्⁴ । गोभिः⁵ । अञ्ज्मः⁶ । मदाय⁷ । कम्⁸ ।

वि⁹ । नः¹⁰ । राये¹¹ । दुरः¹² । वृधि¹³ ॥

uta | tvām | aruṇam | vayam | gobhiḥ | añjmaḥ | madāya | kam |
vi | naḥ | rāye | durah | vṛdhi ॥

³Ruddy art thou ¹and ⁶we will adorn ²thee ⁵with the illuminations of the light ⁷for ecstasy.

^{9,13}Open wide ¹⁰for us ¹²the gates ¹¹to Bliss. [14/334]

¹²Our body is this *nine-gated* city of ours in which we guard our gettings and enjoy our felicity [14/376]

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

अत्यू पवित्रमक्रमीद्वाजी धुरं न यामनि ।

इन्दुर्देवेषु पत्यते ॥ 09.045.04 ॥

अति¹ । ऊं² इति । पवित्रम्³ । अक्रमीत्⁴ । वाजी⁵ । धुरम्⁶ । न⁷ । यामनि⁸ ।

इन्दुः⁹ । देवेषु¹⁰ । पत्यते¹¹ ॥

ati | ūṃ iti | pavitram | akramīt | vājī | dhuram | na | yāmani |
induh | deveṣu | patyate ॥

⁴He has flowed ¹beyond ³the sheath of the purifying, ⁷he is [like] ⁵the Steed of Power ⁴that
^{1a}flings in its strength ⁶its yoke ^{1b}behind ⁸on the road. ⁹Delight ¹¹gallops ¹⁰towards the gods.
[14/334]

समी सखायो अस्वरन्वने क्रीळंतमत्यविं ।

इंदुं नावा अनूषत ॥ 09.045.05 ॥

सम्¹ । ईम्² । सखायः³ । अस्वरन्⁴ । वने⁵ । क्रीळन्तम्⁶ । अतिऽअविम्⁷ ।

इन्दुम्⁸ । नावाः⁹ । अनूषत¹⁰ ॥

sam | īm | sakhāyaḥ | asvaran | vane | krīḷantam | ati-avim |
indum | nāvāḥ | anūṣata ॥

²To him ³his lovers ^{1,4}cry aloud ^{6a}as ⁷beyond [ati] the senses [avim] ^{6b}he sports ⁵in the
woodlands of his delight. ⁸For the lord of the sweetness ¹⁰they yearn ⁹who raise the song.
[14/334]

[Lit.] ⁶as he was playing ⁵in the wood(en vessel), ⁷beyond the sheep (fleece) [JB]

तया पवस्व धारया यया पीतो विचक्षसे ।

इंदो स्तोत्रे सुवीर्यं ॥ 09.045.06 ॥

तया¹ । पवस्व² । धारया³ । यया⁴ । पीतः⁵ । विऽचक्षसे⁶ ।

इन्दो⁷ इति । स्तोत्रे⁸ । सुऽवीर्यम्⁹ ॥

tayā । pavasva । dhārayā । yayā । pītaḥ । vi-cakṣase ।

indo iti । stotre । su-vīryam ॥

²Flow ³in that pure stream ¹of thine ⁴by which ⁵when men drink of it ⁶thou givest them perfect vision. ⁷O Joy of God, ⁸for him who affirms thee ⁹an utter [su] strength [vīryam].

[14/334]

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असृग्रंदेववीतयेऽत्यासः कृत्व्या इव ।

क्षरन्तः पर्वतावृधः ॥ 09.046.01 ॥

असृग्रन्¹ । देवऽवीतये² । अत्यासः³ । कृत्व्याऽइव⁴ ।

क्षरन्तः⁵ । पर्वतऽवृधः⁶ ॥

asṛgran | deva-vītaye | atyāsaḥ | kṛtvāḥ-iva |
kṣarantaḥ | parvata-vṛdhaḥ ॥

^{4a}Like [iva] ³horses that gallop and ^{4b}do swiftly their work [kṛtvāḥ] ¹they [Soma juices] are loosed in their race ²for the manifesting [vītaye] of the gods [deva], ⁵they stream, ⁶they increase [vṛdhaḥ] our linked formations [parvata]. [14/335]

⁶ parvata - the hill of being with all its members (joints, linked formations - Parvāṇi) (5.56.4 - 14/291); Lit. grown strong in the mountains [JB]

[Notes]

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

परिष्कृतास इंदवो योषेव पित्र्यावती ।

वायुं सोमा असृक्षत ॥ 09.046.02 ॥

परिऽकृतासः¹ । इन्दवः² । योषाऽइव³ । पित्र्यऽवती⁴ ।

वायुम्⁵ । सोमाः⁶ । असृक्षत⁷ ॥

pari-kṛtāsaḥ | indavaḥ | yoṣā-iva | pitrya-vatī |
vāyum | somāḥ | asṛkṣata ॥

²Powers of sweetness ¹perfected, ^{4a}adorned ³like [iva] a woman [yoṣā] ^{4b}by her father's clan, ⁶the outpourings of bliss ⁷join and cleave ⁵to the vital god. [14/335]

⁴ having her patrimony (*strīdhana* eg jewellery) [JB]

⁷ are cast out (5.52.6)

एते सोमास इंदवः प्रयस्वन्तश्चमू सुताः ।

इंद्रं वर्धति कर्मभिः ॥ 09.046.03 ॥

एते¹ । सोमासः² । इन्दवः³ । प्रयस्वन्तः⁴ । चमू⁵ इति । सुताः⁶ ।

इन्द्रम्⁷ । वर्धन्ति⁸ । कर्मभिः⁹ ॥

ete | somāsaḥ | indavaḥ | prayasvantaḥ | camū iti | sutāḥ |
indram | vardhanti ¹⁸ karma-bhiḥ ॥

¹Lo these ²outpourings of the delight and ³the sweetness ⁴full [vantaḥ] of the love and pleasure [prayas] ⁶are poured ⁵into their vessels and ⁸increase ⁷the Power in the mind ⁹by works. [14/335]

[Notes]

⁴prayasam - the delight and pleasure of the soul in objects and beings. [15/510]

The root means pleasure, fullness, satisfaction, and may have the material sense of a “delicacy” or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions are three but closely associated together - satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. [15/329]

⁵the चमू — the body [14/510]

And there at the sacrifice the gods drink in the fourfold bowl, *camasam caturvayam*, the pourings of the nectar. For Twashtri, the Framer of things, has given man originally only a single bowl [camasam], the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later workings and build up in him from the material of the four planes three other bodies, vital, mental and the causal or ideal body. [15/341]

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना ।

गोभिः श्रीणीत मत्सरं ॥ 09.046.04 ॥

आ¹ । धावत² । सुहस्त्यः³ । शुक्रा⁴ । गृभ्णीत⁵ । मन्थिना⁶ ।

गोभिः⁷ । श्रीणीत⁸ । मत्सरम्⁹ ॥

ā | dhāvata | su-hastyah | śukrā | gr̥bhṇīta | manthinā |
gobhiḥ | śrīṇīta | matsaram ॥

⁴O ye bright Energies ^{1,2}run and ³with strong [su] hands [hastyah] ⁵seize ⁶Soma's soul-upheaving ecstasies; ⁸join ⁹his rapture ⁷with your rays. [14/335]

[Lit.] ³O skilful-handed (rtviks); ⁵take (the two cups viz) ⁴Sukra (pure) and ⁶Manthin (churned); ⁸mix ⁹the exhilarating (Soma) ⁷with milk [SB].

⁸speed on its way (1.68.1)

स पवस्व धनंजय प्रयन्ता राधसो महः ।

अस्मभ्यं सोम गातुवित् ॥ 09.046.05 ॥

सः¹ । पवस्व² । धनम्³जय³ । प्रयन्ता⁴ । राधसः⁵ । महः⁶ ।

अस्मभ्यम्⁷ । सोम⁸ । गातुवित्⁹ ॥

saḥ | pavasva | dhanam-jaya | pra-yantā | rādhasaḥ | mahah |
asmabhyam | soma | gātu-vit ||

¹So ²stream pure, ³O winner [jaya] of our wealth [dhanam], ⁴enforcer ⁷for us ⁶of the vast ⁵treasure of felicity, ⁸O Joy, ^{9a}find [vit] ⁷for us ^{9b}the heavenly path [gātu]. [14/335]

¹ Lit. such thou (5.9.1);

⁴ giver (1.51.14)

⁵ may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth [15/139]

एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः ।

इन्द्राय मत्सरं मदं ॥ 09.046.06 ॥

एतम्¹ । मृजन्ति² । मर्ज्यम्³ । पवमानम्⁴ । दश⁵ । क्षिपः⁶ ।

इन्द्राय⁷ । मत्सरम्⁸ । मदम्⁹ ॥

etam | mrjanti | marjyam | pavamānam | daśa | kṣipah |
indrāya | matsaram | madam ||

⁵The ten [fingers] ⁶who impel ²cleanse ¹this ³that has to be cleansed, ⁴flowing into purity, ⁷for the god in the Mind ⁸an intoxicating ⁹wine. [14/335]

SUKTA 47

अया सोमः सुकृत्यया महश्चिदभ्यवर्धत ।

मंदान उद्वृषायते ॥ 09.047.01 ॥

अया¹ । सोमः² । सुकृत्यया³ । महः⁴ । चित्⁵ । अभि⁶ । अवर्धत⁷ ।

मन्दानः⁸ । उत्⁹ । वृषायते¹⁰ ॥

ayā | somah | su-kṛtyayā | mahah | cit | abhi | avardhata |
mandānaḥ | ut | vṛṣa-yate ॥

¹Lo, by this ³perfect [su] working [kṛtyayā] ²Bliss ⁴that was great, ^{6,7}has increased [⁵even further]; ⁸full of its own intoxication ⁹it aspires upward ¹⁰in its abundance and its mastery. [14/335]

[Lit.] ¹⁰becoming a bull (10.21.8)

कृतानीदस्य कर्त्वा चेतन्ते दस्युतर्हणा ।

ऋणा च धृष्णुश्चयते ॥ 09.047.02 ॥

कृतानि¹ । इत्² । अस्य³ । कर्त्वा⁴ । चेतन्ते⁵ । दस्युतर्हणा⁶ ।

ऋणा⁷ । च⁸ । धृष्णुः⁹ । चयते¹⁰ ॥

kṛtāni | it | asya | kartvā | cetante | dasyu-tarhaṇā |
ṛṇā | ca | dhr̥ṣṇuḥ | cayate ॥

¹All that it has done, ⁴all that it shall do ⁵becomes conscious ³in it ⁶by the beating down [tarhaṇā] of all that opposes [dasyu]. ⁹So doing violence, ¹⁰it accumulates ⁷its gains of active Truth. [14/335]

⁷its movements (2.27.4, 2.28.9); ऋण come, go [14/413];

⁹the violent overthrower (10.69.5)

आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् ।

उक्थं यदस्य जायते ॥ 09.047.03 ॥

आत्¹ । सोमः² । इन्द्रियः³ । रसः⁴ । वज्रः⁵ । सहस्रसाः⁶ । भुवत्⁷ ।

उक्थम्⁸ । यत्⁹ । अस्य¹⁰ । जायते¹¹ ॥

āt | somah | indriyaḥ | rasaḥ | vajrah | sahasra-sāḥ | bhuvat |
uktham | yat | asya | jāyate ॥

^{7a}May ²this Bliss ^{7b}become ⁴creme and essence ³of the Power of mind, ⁵even its electric force

and ⁶win us [sāḥ] our full thousand [sahasra], ⁹now that ¹⁰its ⁸self-expression ¹¹is born.
[14/335]

स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति ।

यदी मर्मज्यते धियः ॥ 09.047.04 ॥

स्वयम्¹ । कविः² । विऽधर्तरि³ । विप्राय⁴ । रत्नम्⁵ । इच्छति⁶ ।

यदि⁷ । मर्मज्यते⁸ । धियः⁹ ॥

svayam | kaviḥ | vi-dhartari | viprāya | ratnam | icchati |

yadī | marmajyate | dhiyaḥ ॥

For, ²seer of the Truth in the man ³who holds it ¹of itself, ⁶it claims ⁵the Delight ⁴for his
illuminated mind ⁷when ⁹his thoughts ⁸become clear and bright. [14/335]

⁶ it desires (10.5.5)

सिषासतू रयीणां वाजेष्वर्वतामिव ।

भरेषु जिग्युषामसि ॥ 09.047.05 ॥

सिषासतुः¹ । रयीणाम्² । वाजेषु³ । अर्वताम्ऽइव⁴ ।

भरेषु⁵ । जिग्युषाम्⁶ । असि⁷ ॥

sisāsatuḥ | rayīṇām | vājeṣu | arvatām-iva |

bhareṣu | jigyuṣām | asi ॥

^{1a}Thou art he who ⁵in the bringings, ³in the manifold plenty ⁶for the conquerors ^{1b}winnest
possession ²of the felicities ⁴even as [iva] of these labouring powers [arvatām].

[Alt] ¹Thou art he who winnest possession ²of the felicities ³in the plenitudes (3.27.8) ⁴even
as war-horses (4.15.6) ¹conquer (8.13.11) ²treasure (4.11.4) ⁵in fruitful battles (1.109.8) ⁶for
the victors (1.101.6). [14/335]

^{3,5} भरेषु & वाजेषु - भर is the bringing, वाज is the having [14/480]

⁵ भृ means to bring in the Veda; भरः would naturally mean bringing [bhareṣu] of wealth [vājeṣu] [14/465]

SUKTA 48

तं त्वा नृम्णानि विभ्रतं सधस्थेषु महो दिवः ।

चारुं सुकृत्ययेमहे ॥ 09.048.01 ॥

तम्¹ । त्वा² । नृम्णानि³ । विभ्रतम्⁴ । सधऽस्थेषु⁵ । महः⁶ । दिवः⁷ ।

चारुम्⁸ । सुऽकृत्यया⁹ । ईमहे¹⁰ ॥

tam । tvā । nṛmṇāni । vibhratam । sadha-stheṣu । mahāḥ । divaḥ ।
cārum । su-kṛtyayā । īmahe ॥

⁴Thou art that which brings ⁵to the seats of our fulfilment ³the mights ⁶of the Great ⁷Heaven
and ¹⁰we seek [¹such] ²thee ⁸in the beauty of thy brightness ⁹by perfection in our works,
[14/336]

संवृक्तधृष्णमुक्थ्यं महामहिब्रतं मदं ।

शतं पुरो रुरुक्षणिं ॥ 09.048.02 ॥

संवृक्तऽधृष्णम्¹ । उक्थ्यम्² । महाऽमहिब्रतम्³ । मदम्⁴ ।

शतम्⁵ । पुरः⁶ । रुरुक्षणिम्⁷ ॥

saṁvṛkta-dhṛṣṇam । ukthyam । mahā-mahivratam । madam ।
śatam । purāḥ । ruruksaṇim ॥

Thee, ⁴rapture ¹entirely energised [saṁvṛkta] and its violent [dhṛṣṇam] ²expressions, ³vast,
with its motion of the snake, ⁷breaking open for us ⁵our hundred ⁶cities. [14/336]

[Alt] Thee [from the preceding verse], ¹violent overthrower (dhṛṣṇam - 10.69.5) entirely energised [saṁvṛkta]
⁴taking joy (3.7.7) ²in the word worthy of expression (5.26.6)

¹Vrikta may [mean] brought to its highest strength [14/144]

² उक्थ्य from उच् (वच्), literally to bring out, express, is the hymn or word that expresses, brings out the god or his
workings or the results desired [14/357]

³ महामहिब्रतं split by Sri Aurobindo as महाम् [mahām - vast] अहिब्रतम् [(vratam) with its motion (ahi) of snake]

⁵ śatam; The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic
significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to
be found in the multiplication of the mystic number seven by itself and its double repetition with a unit
added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential
principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each,
formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added
the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete
gamut of active consciousness. But there is also its duplication by an ascending and descending series, the

descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, **cities**, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred. [15/313]

⁶ dark Powers struggle to maintain the foundation of this falsehood in which we dwell and the iron walls of these fortified cities [purah] of the Ignorance. [15/473]

⁷ Vritras, Sambaras and Valas, the Titans, Giants, Pythons, subconscious Powers 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 and made to yield up the secret of light and good and infinity. [15/190]

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः ।

सुपर्णो अव्यथिर्भरत् ॥ 09.048.03 ॥

अतः¹ । त्वा² । रयिम्³ । अभि⁴ । राजानम्⁵ । सुक्रतो⁶ । दिवः⁷ ।

सुपर्णः⁸ । अव्यथिः⁹ । भरत्¹⁰ ॥

ataḥ | tvā | rayim | abhi | rājānam | su-krato | divaḥ |

su-parṇaḥ | avyathiḥ | bharat ॥

¹Thence ^{10a}let ⁸the Bird ⁹of painless delight ^{10b}bring ²thee ⁵to be king ⁷of our heavens, ⁶O perfect in will, ⁴towards ³felicity. [14/336]

[Alt] ¹From there, ⁷from heaven ⁸the Bird ⁹of painless [movement] ¹⁰brought ²thee ⁵the king

[Notes]

See - That intoxicating Soma which was pressed, which was brought [bharat] by the Falcon [su-parṇaḥ] [1.80.2 - 14/225]. This mental being or this soul is the upsoaring Swan or the Falcon [su-parṇaḥ] that breaks out [rurukṣaṇim] from a hundred [śatam] iron walls [purah] and wrests [ataḥ - from there - the heaven] from the jealous guardians of felicity the wine of the Soma. [15/383]

The Bird [su-parṇaḥ] in the Veda is the symbol, very frequently, of the soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life energy, the Horse, Ashwa. These winged movements are unassailable, *asridhaḥ*, they come to no hurt in their flight [avyathiḥ]; or, the sense may be, they make no false or hurtful movement. The wings of these energies are the full, satisfied [su], attaining movement, *parṇa*, of his luminous knowledge. [15/332-3]

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरं ।

गोपामृतस्य विर्भरत् ॥ 09.048.04 ॥

विश्वस्मै¹ । इत्² । स्वः³ । दृशे⁴ । साधारणम्⁵ । रजःस्तुरम्⁶ ।

गोपाम्⁷ । ऋतस्य⁸ । विः⁹ । भरत्¹⁰ ॥

viśvasmai । it । svaḥ । dṛśe । sādharmaṇam । rajaḥ-turam ।

gopām । ṛtasya । viḥ । bharat ॥

^{5a}Him ^{10a}let ⁹the Bird ^{10b}bring ^{5b}who ¹for every one ⁴that has vision ³of the luminous heavens
^{5c}is their common [sā] possession [dhāraṇam], ⁶transgressor [turam] of the lower Light
[rajaḥ], ⁷guardian ⁸of the Truth. [14/336]

अथा हिन्वान इन्द्रियं ज्यायो महित्वमानशे ।

अभिष्टिकृद्विचर्षणिः ॥ 09.048.05 ॥

अध¹ । हिन्वानः² । इन्द्रियम्³ । ज्यायः⁴ । महित्वम्⁵ । आनशे⁶ ।

अभिष्टिकृत्⁷ । विचर्षणिः⁸ ॥

adha । hinvānaḥ । indriyam । jyāyaḥ । mahi-tvam । ānaśe ।

abhiṣṭi-kṛt । vi-carṣaṇiḥ ॥

¹Now ²driving forward ⁶he attains ⁴to a greater ⁵largeness ³of the Power in the mind, ⁷effects
[kṛt] his possession of our energies [abhiṣṭi] and ⁸accomplishes all our endeavour. [14/336]

[Alt] ⁸he, the wide-seeing (6.2.1) ⁷effecting his entry into us (5.17.5) ⁶attains

SUKTA 49

पवस्व वृष्टिमा सु नोऽपामूर्मि दिवस्परि ।

अयक्ष्मा बृहतीरिषः ॥ 09.049.01 ॥

पवस्व¹ । वृष्टिम्² । आ³ । सु⁴ । नः⁵ । अपाम्⁶ । ऊर्मिम्⁷ । दिवः⁸ । परि⁹ ।

अयक्ष्माः¹⁰ । बृहतीः¹¹ । इषः¹² ॥

pavasva | vṛṣṭim | ā | su | naḥ | apām | ūrmim | divaḥ | pari |
ayakṣmāḥ | bṛhatīḥ | iṣaḥ ॥

^{3,1}Stream down ⁴utterly ⁵on us ²thy rain, ⁷even the whole wave ⁶of the waters ⁹from all
⁸heaven; ¹⁰undecaying ¹stream down ¹¹those vast ¹²impulsions. [14/336]

¹⁰Ayakṣma (अयक्ष्म):—[=*a-yakṣma*] not consumptive, not sick, healthy, salubrious [Cappeller]

तया पवस्व धारया यया गाव इहागमन् ।

जन्यास उप नो गृहं ॥ 09.049.02 ॥

तया¹ । पवस्व² । धारया³ । यया⁴ । गावः⁵ । इह⁶ । आऽगमन्⁷ ।

जन्यासः⁸ । उप⁹ । नः¹⁰ । गृहम्¹¹ ॥

tayā | pavasva | dhārayā | yayā | gāvaḥ | iha | ā-gaman |
janyāsaḥ | upa | naḥ | gr̥ham ॥

²Flow pure ¹in that ³stream ⁴by which ⁵the herds of the Light ⁷come ⁶hither ⁹to this ¹⁰our
¹¹house, ⁸they [the herds] that belong to the creative Delight. [14/336]

[Alt] ⁵the herds ⁸won from [other] people (2.6.7); or perhaps won from Panis - "O Agni and *Soma*, that heroic
might of yours was made conscient when ye robbed the Pani of the cows" (1.93.4 - 15/142)

घृतं पवस्व धारया यज्ञेषु देववीतमः ।

अस्मभ्यं वृष्टिमा पव ॥ 09.049.03 ॥

घृतम्¹ । पवस्व² । धारया³ । यज्ञेषु⁴ । देवऽवीतमः⁵ ।

अस्मभ्यम्⁶ । वृष्टिम्⁷ । आ⁸ । पव⁹ ॥

ghṛtam | pavasva | dhārayā | yajñeṣu | deva-vītamah |
asmabhyam | vṛṣṭim | ā | pava ॥

¹The rich-offering ²stream down on us ³in that stream ⁴in the sacrifices and ⁵manifest [vī]
entirely [tamah] the godhead [deva]; ^{8,9}stream ⁶on us ⁷the Rain. [14/336]

स न ऊर्जे व्यव्ययं पवित्रं धाव धारया ।

देवासः शृणवन्हि कं ॥ 09.049.04 ॥

सः¹ । नः² । ऊर्जे³ । वि⁴ । अव्ययम्⁵ । पवित्रम्⁶ । धाव⁷ । धारया⁸ ।

देवासः⁹ । शृणवन्¹⁰ । हि¹¹ । कम्¹² ॥

saḥ | naḥ | ūrje | vi | avyayam | pavitram | dhāva | dhārayā |
devāsaḥ | śṛṇavan | hi | kam ॥

³For Force ⁷race ⁴abroad ⁸in thy stream ⁵over all the sense-life ⁶where thou art purified; ^{10a}let
⁹the gods in us ^{10b}hear ¹¹indeed. [14/336]

[Lit.] ⁴through ⁵the woolen [avi = ewe] ⁶strainer

पवमानो असिष्यदद्रक्षांस्यपजंघनत् ।

प्रत्नवद्रोचयन्नुचः ॥ 09.049.05 ॥

पवमानः¹ । असिष्यदत्² । रक्षांसि³ । अपजङ्घनत्⁴ ।

प्रत्नवत्⁵ । रोचयन्⁶ । रुचः⁷ ॥

pavamānaḥ | asisyadat | rakṣāṃsi | apa-jañghanat |
pratna-vat | rocayan | rucaḥ ॥

^{2a}Let ¹Bliss purifying itself in its streams ^{2b}flow upon us ⁴beating [jañghanat] away [apa] ³the
giant Devourers, ⁶illuminating in us ⁷all luminousnesses ⁵with that pristine Light. [14/336]

[Alt] ⁶illuminating in us ⁵all ancient (2.7.6) ⁷luminousnesses

SUKTA 50

उत्ते शुष्मास ईरते सिंधोरूर्मेरिव स्वनः ।

वाणस्य चोदया पविं ॥ 09.050.01 ॥

उत्¹ । ते² । शुष्मासः³ । ईरते⁴ । सिन्धोः⁵ । ऊर्मेः⁶ । स्वनः⁷ ।

वाणस्य⁸ । चोदय⁹ । पविम्¹⁰ ॥

ut | te | śuṣmāsaḥ | īrate | sindhoḥ | ūrmeh-iva | svanaḥ |
vāṇasya | codaya | pavim ॥

¹Upward ⁴mount ²thy ³strengths and ⁷their voice is ^{6,7}as [iva] the sound [svanaḥ] of the waves
[ūrmeh] ⁵of the ocean of being. ⁹Urge ¹⁰the wheel ⁸of the wain [wagon or cart]. [14/336-7]

[Alt] ⁸of Speech [MW], of the song-car [SB]; note that the next verse refers to "Words".

प्रसवे त उदीरते तिस्रो वाचो मखस्युवः ।

यदव्य एषि सानवि ॥ 09.050.02 ॥

प्रऽसवे¹ । ते² । उत्³ । ईरते⁴ । तिस्रः⁵ । वाचः⁶ । मखस्युवः⁷ ।

यत्⁸ । अव्ये⁹ । एषि¹⁰ । सानवि¹¹ ॥

pra-save | te | ut | īrate | tisraḥ | vācaḥ | makhasyuvaḥ |
yat | avye | eṣi | sānavi ॥

^{1a}In ²thy ^{1b}pouring [save] forth [pra], ⁸when ¹⁰thou movest ¹¹on the plane ⁹of the Sense, ⁵the
three ⁶Words in us ⁴mount ⁴upward ⁷desiring their plenitude. [14/337]

^{5,6}The three voices, found also in this same context in 9.33.4, are either the voices of the three priests, Hotar, Adhvaryu, and Udgātar, or their three types of ritual speech, rik, yajus, and sāman. [JB]

⁷here SA takes makhaḥ = maghaḥ = plenitude (3.13.3); [Alt] seeking [syuvaḥ] sacrifice (makhaḥ - 4.3.7)

¹¹on the top (8.103.2) ⁹of the fleece-strainer

अव्यो वारे परि प्रियं हरिं हिन्वंत्यद्रिभिः ।

पवमानं मधुश्चुतं ॥ 09.050.03 ॥

अव्यः¹ । वारे² । परि³ । प्रियम्⁴ । हरिम्⁵ । हिन्वन्ति⁶ । अद्रिभिः⁷ ।

पवमानम्⁸ । मधुश्चुतम्⁹ ॥

avyaḥ | vāre | pari | priyam | harim | hinvanti | adri-bhiḥ |
pavamānam | madhu-ścutam ॥

²In the veiling ¹of the Sense ^{6a}they ⁷with the stones of the pressing ^{6b}send racing ⁴the Beloved and ⁵the Brilliant ⁸pure-flowing ⁹from whom sweetness rains. [14/337]

आ पवस्व मदितम पवित्रं धारया कवे ।

अर्कस्य योनिमासदं ॥ 09.050.04 ॥

आ¹ । पवस्व² । मदिन्ऽतम³ । पवित्रम्⁴ । धारया⁵ । कवे⁶ ।

अर्कस्य⁷ । योनिम्⁸ । आऽसदम्⁹ ॥

ā । pavasva । madin-tama । pavitram । dhārayā । kave ।

arkasya । yonim । ā-sadam ॥

^{1,2}Flow ⁵in thy stream ⁴into the place of the purifying, ³O complete [tama] in ecstasy [madin],
⁶O Seer, ^{8a}there ⁹to take thy seat ^{8b}where ⁷our illumination ^{8c}is born. [14/337]

स पवस्व मदितम गोभिरंजानो अक्तुभिः ।

इन्द्रविद्राय पीतये ॥ 09.050.05 ॥

सः¹ । पवस्व² । मदिन्ऽतम³ । गोभिः⁴ । अञ्जानः⁵ । अक्तुभिः⁶ ।

इन्द्रो⁷ इति । इन्द्राय⁸ । पीतये⁹ ॥

saḥ । pavasva । madin-tama । gobhiḥ । añjānaḥ । aktu-bhiḥ ।

indo iti । indrāya । pītaye ॥

¹So ²stream, ³O utter [tama] ecstasy [madin], ⁵brightening thyself ⁴with the rays of the Light,
⁶with its active beams, ⁷O Lord of sweetness, ^{9a}that of thee ⁸the Mind ^{9b}may drink.

[Alt] ¹ Such thou (5.9.1) ⁵revealing thyself ⁴with the Rays (5.3.2) ⁶through the nights (1.68.1)

⁴⁻⁶ See - Thou, O Soma findest that wealth of the Panis; thou by the Mothers [gobhiḥ] (the cows of the Panis) makest thyself bright [añjānaḥ] in thy own home (Swar), by the thoughts of the Truth in thy home, sam mātṛbhiḥ marjayasi sva ā dame ṛtasya dhītibhir dame. [9.111.2 - 15/229]

MANDALA TEN

SUKTA 54

Hymn of Brihaduktha Vamadevyā to Indra, Master of Mental Force, when he exceeded Mind and entered Mahas, yet maintained the lower firmaments,—realising his unity with Sah, the supreme Purusha.

तां सु ते कीर्तिं मघवन्महित्वा यत्त्वा भीते रोदसी अह्वयेतां ।

प्रावो देवाँ आतिरो दासमोजः प्रजायै त्वस्यै यदशिक्ष इन्द्र ॥ 10.054.01 ॥

ताम्¹ । सु² । ते³ । कीर्तिम्⁴ । मघवन्⁵ । महिऽत्वा⁶ । यत्⁷ । त्वा⁸ । भीते⁹ इति । रोदसी¹⁰ इति । अह्वयेताम्¹¹ ।
प्र¹² । आवः¹³ । देवान्¹⁴ । आ¹⁵ । अतिरः¹⁶ । दासम्¹⁷ । ओजः¹⁸ । प्रजायै¹⁹ । त्वस्यै²⁰ । यत्²¹ । अशिक्षः²² । इन्द्र²³ ॥

tām | su | te | kīrtim | magha-van | mahi-tvā | yat | tvā | bhīte iti | rodasī iti | ahvayetām |
pra | āvaḥ | devān | ā | atiraḥ | dāsam | ojaḥ | pra-jāyai | tvasyai | yat | aśikṣaḥ | indra ॥

⁷When ^{2,6}thou hadst given wholly [su] the fullness of the ideal [mahi-tvā] ³to thy [¹that]
⁴fame, ⁵O Maghavan of the fullness, ⁷when¹⁰ both the firmaments ¹¹cried ⁸to thee ⁹in their
terror, ^{12,13}thou didst protect ¹⁴the gods, ^{15,16}thou didst transfix ¹⁷the Enemy, ²²by teaching
¹⁸strength of the Spirit, ²³O Indra, ²⁰even [tu] for this [asyai] ¹⁰creation. [14/338]

[Alt] ⁷When ¹it was to that ²perfect ⁴effectiveness (2.28.1) ³of yours ⁶by your might (7.13.2)

^{2,4}सुकीर्तिं, fr. कृ to spread — extension, expansion .. otherwise fame. [14/411]

यदचरस्तन्वा वावृधानो बलानीन्द्र प्रब्रुवाणो जनेषु ।

मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं ननु पुरा विवित्से ॥ 10.054.02 ॥

यत्¹ । अचरः² । तन्वा³ । ववृधानः⁴ । बलानि⁵ । इन्द्र⁶ । प्रब्रुवाणः⁷ । जनेषु⁸ ।
माया⁹ । इत्¹⁰ । सा¹¹ । ते¹² । यानि¹³ । युद्धानि¹⁴ । आहुः¹⁵ । न¹⁶ । अद्य¹⁷ । शत्रुम्¹⁸ । ननु¹⁹ । पुरा²⁰ । विवित्से²¹ ॥

yat | acarāḥ | tanvā | vavṛdhānaḥ | balāni | indra | pra-bruvāṇaḥ | janeṣu |
māyā | it | sā | te | yāni | yuddhāni | āhuḥ | na | adya | śatrum | nanu | purā | vivitse ॥

¹When ²thou didst range abroad ⁴increasing ³in thy force of substance and ⁷prophesying
⁵strength ⁸to the peoples, [⁶O Indra,] ¹¹that ⁹force ¹⁰was sufficient ¹²for thy ¹⁴battles ¹³of which
¹⁵they tell, ²¹but for thee thou knowest ¹⁷today ¹⁶no ¹⁸enemy ¹⁹nor ²⁰before ²¹thou knewest.
[14/338]

क उ नु ते महिमानः समस्यास्मत्पूर्वं ऋषयोऽन्तमापुः ।

यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥ 10.054.03 ॥

के¹ । ऊं² इति । नु³ । ते⁴ । महिमानः⁵ । समस्य⁶ । अस्मत्⁷ । पूर्व⁸ । ऋषयः⁹ । अन्तम्¹⁰ । आपुः¹¹ ।

यत्¹² । मातरम्¹³ । च¹⁴ । पितरम्¹⁵ । च¹⁶ । साकम्¹⁷ । अजनयथाः¹⁸ । तन्वः¹⁹ । स्वायाः²⁰ ॥

ke | ūṃ iti | nu | te | mahimanaḥ | samasya | asmat | pūrve | ṛṣayaḥ | antam | āpuḥ |
yat | mātaram | ca | pitaram | ca | sākam | ajanayathāḥ | tanvaḥ | svāyāḥ ॥

¹Who were ⁹the sages ⁸before ⁷us ¹¹that came ¹⁰to the end ⁴of thy ⁵greatness ⁶equal-souled?
¹⁸didst thou not give being ¹⁵to thy father and ¹³thy mother ¹⁷together ²⁰out of thine own
¹⁹body?

[Alt] ¹⁰to the end ⁴of thy ⁶entire (4.4.8) ⁵greatness?

^{13,15} Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father [pitaram] and
mother [mātaram] of all beings [15/97]. The Mother and Father are always either Nature and the Soul or
the material being and the pure mental being [15/397 fn 1].

चत्वारि ते असुर्याणि नामादाभ्यानि महिषस्य संति ।

त्वमंग तानि विश्वानि वित्से येभिः कर्माणि मघवंचकर्त्त ॥ 10.054.04 ॥

चत्वारि¹ । ते² । असुर्याणि³ । नाम⁴ । अदाभ्यानि⁵ । महिषस्य⁶ । संति⁷ ।

त्वम्⁸ । अङ्ग⁹ । तानि¹⁰ । विश्वानि¹¹ । वित्से¹² । येभिः¹³ । कर्माणि¹⁴ । मघवन्¹⁵ । चकर्त्त¹⁶ ॥

catvāri | te | asuryāṇi | nāma | adābhyāni | mahiṣasya | santi |
tvam | aṅga | tāni | viśvāni | vitse | yebhiḥ | karmāṇi | magha-van | cakartha ॥

¹Four, ⁹verily, ⁷are ²thy ⁵untameable ³mightinesses ⁶when thou dwellest in the Vastness; ¹¹all
¹⁰of them ⁸thou ¹²knowest and ¹³by them ¹⁶thou hast done ¹⁴thy works, ¹⁵O Maghavan.
[14/338]

[Notes]

“This, indeed,” says the Rishi Nodha, “is his [Indra's] mightiest work [karmāṇi], the
fairest achievement of the achiever,” *dasmasya cārutamam asti daṁsaḥ*, “that the four [catvāri]
upper rivers streaming honey nourish the two worlds of the crookedness,” *upahvare yad uparā
apinvan madhvarṇaso nadyaś catasraḥ*. This is again the honey-streaming well pouring down
its many streams together; the four [catvāri] higher rivers [asuryāṇi] of the divine being,
divine conscious force, divine delight, divine truth nourishing the two worlds of the mind
and body into which they descend with their floods of sweetness. [15/180]

त्वं विश्वा दधिषे केवलानि यान्याविर्या च गुहा वसूनि ।

काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि दाता ॥ 10.054.05 ॥

त्वम्¹ । विश्वा² । दधिषे³ । केवलानि⁴ । यानि⁵ । आविः⁶ । या⁷ । च⁸ । गुहा⁹ । वसूनि¹⁰ ।

कामम्¹¹ । इत्¹² । मे¹³ । मघवन्¹⁴ । मा¹⁵ । वि¹⁶ । तारीः¹⁷ । त्वम्¹⁸ । आऽज्ञाता¹⁹ । त्वम्²⁰ । इन्द्र²¹ । असि²² । दाता²³ ॥

tvam । viśvā । dadhiṣe । kevalāni । yāni । āviḥ । yā । ca । guhā । vasūni ।

kāmam । it । me । magha-van । mā । vi । tāriḥ । tvam । ā-jñātā । tvam । indra । asi । dātā ॥

¹Thou ³holdest ²all ⁵these that are ⁴absolute existences, ⁶thou makest known ¹⁰the objects ⁷that ⁹are hidden in the Secret Places of Being; ¹⁷smite ¹⁵not ¹⁶asunder ¹³my ¹¹desire, ¹⁴O Maghavan, [²¹O Indra] ¹⁸thou ²²art ¹⁹he that commands it and ²⁰thou ²²art ²³he that giveth. [14/338]

यो अदधाज्ज्योतिषि ज्योतिरन्तर्यो असृजन्मधुना सं मधूनि ।

अध प्रियं शूषमिन्द्राय मन्म ब्रह्मकृतो बृहदुक्थादवाचि ॥ 10.054.06 ॥

यः¹ । अदधात्² । ज्योतिषि³ । ज्योतिः⁴ । अन्तः⁵ । यः⁶ । असृजत्⁷ । मधुना⁸ । सम्⁹ । मधूनि¹⁰ ।

अध¹¹ । प्रियम्¹² । शूषम्¹³ । इन्द्राय¹⁴ । मन्म¹⁵ । ब्रह्मकृतः¹⁶ । बृहदुक्थात्¹⁷ । अवाचि¹⁸ ॥

yaḥ । adadhāt । jyotiṣi । jyotiḥ । antaḥ । yaḥ । asṛjat । madhunā । sam । madhūni ।

adha । priyam । śūṣam । indrāya । manma । brahma-kṛtaḥ । bṛhat-ukthāt । avāci ॥

¹He who ²placed ⁴light ⁵in the heart ³of other light and ^{9,7}joined ¹⁰sweetnesses ⁸to sweetness, ¹⁴to that Indra ¹²this love, ¹³this force, ¹⁵this thought ¹⁸was spoken ¹⁷from Brihaduktha ¹⁶when he fulfilled in himself [kṛtaḥ] the Brahman [brahma]. [14/338]

[Alt] ¹⁴to that Indra ¹²this adorable (3.5.5), ¹³paen (6.12.4), ¹⁵this Mantra (5.10.3 -16/726)

¹³paen (6.12.4); = Angusham (song of power - 1.61.2)?

¹⁶when he fulfilled in himself [kṛtaḥ] the soul-movements or soul-states [brahma - 16/726].

[Notes]

Ukthyam is the thing desired & to be expressed.

Brahma or **Angusham** is the *movement from soul into mind* - it brings out the Ukthyam out of the soul into the mind state, *mati* so that the soul-movement or soul-state is expressed in the *heart* or *temperament*.

Manma or Mantra is the mentalising of the Ukthyam.

Shansa is the *expression* in the sadhaka of the divine *activity*.

[16/726-7]

SUKTA 129

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।

किमावरीवः कुह कस्य शर्मन्गन्धः किमासीद्गहनं गभीरं ॥ 10.129.01 ॥

न¹ । असत्² । आसीत्³ । नो⁴ । सत्⁵ । आसीत्⁶ । तदानीम्⁷ । न⁸ । आसीत्⁹ । रजः¹⁰ । नो¹¹ । विऽओम¹² । परः¹³ ।
यत्¹⁴ ।

किम्¹⁵ । आ¹⁶ । अवरीवः¹⁷ । कुह¹⁸ । कस्य¹⁹ । शर्मन्²⁰ । अम्भः²¹ । किम्²² । आसीत्²³ । गहनम्²⁴ । गभीरम्²⁵ ॥

na | asat | āsīt | no | sat | āsīt | tadānīm | na | āsīt | rajah | no | vi-oma | parah | yat |
kim | ā | avarīvaḥ | kuha | kasya | śarman | ambhaḥ | kim | āsīt | gahanam | gabhīram ॥

⁷Then ²Non-Being ³was ¹not, ⁴nor ⁵Being. ¹⁴When ¹⁰the mid-world ⁹was ⁸not, ¹¹nor ¹³the highest ¹²heaven, ¹⁵what was it ^{16,17}that was covered up? ¹⁸where? and ¹⁹in whom ²⁰had it taken refuge? ²²What ²³was ²¹that ocean ²⁵deep and ²⁴impenetrable? [14/339]

⁷Then ⁵existence ⁶was ⁴not ¹nor ²non-existence, ¹⁰the mid-world ⁹was ⁸not ¹¹nor ¹²the Ether ¹¹nor ¹⁴what is ¹³beyond. ¹⁵What ^{16,17}covered all? ¹⁸where was it? ¹⁹in whose ²⁰refuge? ²²what ²³was ²¹that ocean ²⁴dense and ²⁵deep? [The Life Divine, 21/254]

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्ना आसीत्प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किं चनास ॥ 10.129.02 ॥

न¹ । मृत्युः² । आसीत्³ । अमृतम्⁴ । न⁵ । तर्हि⁶ । न⁷ । रात्र्याः⁸ । अह्नः⁹ । आसीत्¹⁰ । प्रऽकेतः¹¹ ।
आनीत्¹² । अवातम्¹³ । स्वधया¹⁴ । तत्¹⁵ । एकम्¹⁶ । तस्मात्¹⁷ । ह¹⁸ । अन्यत्¹⁹ । न²⁰ । परः²¹ । किम्²² । चन²³ ।
आस²⁴ ॥

na | mrtyuḥ | āsīt | amṛtam | na | tarhi | na | rātryāḥ | ahnaḥ | āsīt | pra-ketaḥ |
ānīt | avātam | svadhayā | tat | ekam | tasmāt | ha | anyat | na | parah | kim | cana | āsa ॥

²Death ³was ¹not ⁶then ⁵nor ⁴Immortality; ¹⁰there was ⁷no ¹¹knowledge ⁹of day ⁷nor ⁸of night. ¹⁵That was ¹⁶One and ¹²lived ¹³without the Breath ¹⁴by its own fixity (E.S. nature); ²⁴there was ^{20,22,23}nothing ¹⁹else ²¹beyond ¹⁷It. [14/339]

²Death ³was ¹not ⁵nor ⁴immortality ⁷nor ¹¹the knowledge ⁹of day and ⁸night. ¹⁵That ¹⁶One ¹²lived ¹³without breath ¹⁴by his self-law, ²⁴there was ²⁰nothing ¹⁹else ²⁰nor ^{22,23}ought ²¹beyond ¹⁷it. [The Life Divine, 21/254]

¹¹ conscious perception (7.11.1)

¹⁴ स्व-धा is self-placing or holding and therefore the action of the self-nature, स्वभाव, धर्म. [14/228 fn 10]

तम आसीत्तमसा गूळहमग्रेऽप्रकेतं सलिलं सर्वमा इदं ।

तुच्छयेनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकं ॥ 10.129.03 ॥

तमः¹ । आसीत्² । तमसा³ । गूळहम्⁴ । अग्रे⁵ । अप्रऽकेतम्⁶ । सलिलम्⁷ । सर्वम्⁸ । आः⁹ । इदम्¹⁰ ।

तुच्छयेन¹¹ । आभु¹² । अपिऽहितम्¹³ । यत्¹⁴ । आसीत्¹⁵ । तपसः¹⁶ । तत्¹⁷ । महिना¹⁸ । अजायत¹⁹ । एकम्²⁰ ॥

tamaḥ | āsīt | tamasā | gūḷham | agre | apra-ketam | salilam | sarvam | āḥ | idam |

tucchyena | ābhu | api-hitam | yat | āsīt | tapasaḥ | tat | mahinā | ajāyata | ekam ॥

¹Darkness ⁴concealed ³by darkness ⁵in the beginning ²was ⁸all ¹⁰this ⁷Ocean and ⁶perception was not in it. ¹⁴When ¹¹by littleness ¹⁵it was ¹³covered up ¹²in chaos (*abhva*, anything dark, dense and unformed), ¹⁷then That (which is) ²⁰One ¹⁹was born ¹⁸by the vastness of its energy. [14/339]

⁵In the beginning ¹Darkness ²was ⁴hidden ³by darkness, ⁸all ¹⁰this ²was ⁷an ocean ⁶of inconscience. ¹⁴When ¹²universal being ¹³was concealed ¹¹by fragmentation, ¹⁷then ¹⁸by the greatness ¹⁶of its energy ²⁰That One ¹⁹was born. [The Life Divine, 21/254]

[Notes]

Conscious Being luminously manifesting its contents in itself, of itself, *ātman*, is the super-conscient; holding its contents obscurely in itself it is the subconscient. The higher, the self-luminous descends into the obscure, into the night, into darkness [tamaḥ] concealed [gūḷham] in darkness [tamasā], where all is hidden [api-hitam] in formless being [ā-bhu] owing to fragmentation [tucchyena] of consciousness. It arises again out of the Night by the Word to reconstitute in the conscient its vast unity, *tan mahinājāyataikam*. This vast Being, this all-containing and all-formulating consciousness is Brahman. It is the Soul that emerges out of the subconscient in Man and rises towards the superconscient. The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscient, *apraketam salilam sarvam*, — the inconscient ocean that was this all, as it is plainly termed in the great Hymn of Creation (X.129). [15/318]

And still we can recognise at once in the Overmind the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible, even inevitable. For if each principle loosed into action must follow its independent line and carry out its complete consequences, the principle of separation must also be allowed its complete course and arrive at its absolute consequence; this is the inevitable descent, *facilis descensus*, which Consciousness, once it admits the separative principle, follows till it enters by obscuring infinitesimal fragmentation, *tucchyena*, into the material Inconscience,—the Inconscient [apra-ketam] Ocean [salilam] of the Rig Veda,—and if the

One [ekam] is born [ajāyata] from that by its own greatness [mahinā], it is still at first concealed [api-hitam] by a fragmentary [tucchyena] separative existence and consciousness which is ours and in which we have to piece things together to arrive at a whole. [The Life Divine, 21/299]

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।

सतो बंधुमसति निरविन्दहृदि प्रतीप्या कवयो मनीषा ॥ 10.129.04 ॥

कामः¹ । तत्² । अग्रे³ । सम्⁴ । अवर्तत⁵ । अधि⁶ । मनसः⁷ । रेतः⁸ । प्रथमम्⁹ । यत्¹⁰ । आसीत्¹¹ ।

सतः¹² । बन्धुम्¹³ । असति¹⁴ । निः¹⁵ । अविन्दन्¹⁶ । हृदि¹⁷ । प्रतिऽइष्य¹⁸ । कवयः¹⁹ । मनीषा²⁰ ॥

kāmaḥ | tat | agre | sam | avartata | adhi | manasaḥ | retaḥ | prathamam | yat | āsīt |

sataḥ | bandhum | asati | niḥ | avindan | hṛdi | prati-iṣya | kavayaḥ | manīṣā ||

¹Desire ¹¹it was ²that ³in the beginning ^{4,5,6}became active in that field, ¹desire ¹⁰that ¹¹was ⁹the first ⁸seed ⁷of mind. ¹⁹The Wise Ones ¹⁸sought ¹⁷in their heart and ^{15,16}found ²⁰by thought ¹³the bond ¹²of Being ¹⁴in Non-Being. [14/339]

²That ^{4,5}moved ³at first ¹as desire ⁶within, ¹⁰which ¹¹was ⁹the primal ⁸seed ⁷of mind. ¹⁹The seers of Truth ^{15,16}discovered ¹³the building ¹²of being ¹⁴in non-being ¹⁸by will ¹⁷in the heart and ²⁰by the thought. [The Life Divine, 21/254]

^{15,16}found ¹⁸by purposeful impulsion [15/106] ¹⁷in their heart and ²⁰thought

[Notes]

For the world as we see it has come out of the darkness [tamaḥ] concealed [gūḷham] in darkness [tamasā], the deep [gabhīram] and abysmal [gahanam] flood [ambhaḥ] that covered [api-hitam] all things, the inconscient ocean, *apraketam salilam* (X.129.3); ¹⁴in that non-existence ¹⁹the seers ^{15,16}have found ¹by desire ¹⁷in the heart and ²⁰thought in the mind ¹³that which builds up ¹²the true existence. [15/233]

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।

रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ 10.129.05 ॥

तिरश्चीनः¹ । विऽततः² । रश्मिः³ । एषाम्⁴ । अधः⁵ । स्वित्⁶ । आसीत्⁷ । उपरि⁸ । स्वित्⁹ । आसीत्¹⁰ ।

रेतःऽधाः¹¹ । आसन्¹² । महिमानः¹³ । आसन्¹⁴ । स्वधा¹⁵ । अवस्तात्¹⁶ । प्रऽयतिः¹⁷ । परस्तात्¹⁸ ॥

tiraścīnaḥ | vi-tataḥ | raśmiḥ | eṣām | adhaḥ | svit | āsīt | upari | svit | āsīt |

retaḥ-dhāḥ | āsan | mahimānaḥ | āsan | svadhā | avastāt | pra-yatiḥ | parastāt ||

⁴Their ³ray ²was extended ¹horizontally, ¹⁰it was ⁸above, ⁷it was ⁵below. ¹²There were ¹¹Casters

of the seed, ¹⁴there were ¹³Mightinesses; ¹⁵self-fixity ¹⁶was below, ¹⁷working of energy ¹⁸was above. [14/339]

[T]heir ray was extended horizontally; but what was there below, what was there above? There were Casters of the seed, there were Greatnesses; there was self-law below, there was Will above. [The Life Divine, 21/254]

[Notes: Vs. 3-5]

We find this fundamental idea of the Vedic Rishis brought out in the Hymn of Creation (X.129.3-5) where the subconscious is thus described. “Darkness [tamaḥ] hidden [gūḥam] by darkness [tamasā] in the beginning [agre] was [āsīt] this [idam] all [sarvam], an ocean [salilam] without mental consciousness [apra-ketam] ... out of it the [tat] One [ekam] was born [ajāyata] by the greatness [mahinā] of Its energy [tapasaḥ]. It first [agre] moved in it [sam avartata] as desire [kāmaḥ] which was the first [prathamam] seed [retah] of mind [manasaḥ]. The Masters of Wisdom [kavayaḥ] found out [avindan] in the non-existent [asati] that which builds up [bandhum] the existent [sataḥ]; in the heart [hr̥di] they found [avindan] it by purposeful impulsion [prati-iṣya] and by the thought-mind [manīṣā]. Their [eṣām] ray [raśmiḥ] was extended [vi-tataḥ] horizontally [tiraścīnaḥ]; there was [āsīt] something [svit] above [upari], there was [āsīt] something [svit] below [adhaḥ].”

In this passage the same ideas are brought out as in Vamadeva’s hymn [4.58] but without the veil of images. Out of the subconscious [apra-ketam] ocean [salilam] the [tat] One [ekam] arises [ajāyata] in the heart [hr̥di] first [agre] as desire [kāmaḥ]; he moves [sam avartata] there in the heart-ocean [hr̥di] as an unexpressed desire of the delight of existence and this desire [kāmaḥ] is the first [prathamam] seed [retah] of what afterwards appears as the sense-mind [manasaḥ]. The gods [kavayaḥ] thus find out [avindan] a means of building up [bandhum] the existent, the conscious being [sataḥ], out of the subconscious darkness [asati]; they find it [avindan] in the heart [hr̥di] and bring it out by the growth of thought and purposeful impulsion, *pratīṣyā*, by which is meant mental desire as distinguished from the first vague desire that arises out of the subconscious in the merely vital movements of nature. The conscious existence which they thus create is stretched out [vi-tataḥ] as it were horizontally [tiraścīnaḥ] between two other extensions; below [adhaḥ] is the dark sleep of the subconscious, above [upari] is the luminous secrecy of the superconscious. These are the upper and the lower ocean. [15/106-7]

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।

अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ 10.129.06 ॥

कः¹ । अद्धा² । वेद³ । कः⁴ । इह⁵ । प्र⁶ । वोचत्⁷ । कुतः⁸ । आऽजाता⁹ । कुतः¹⁰ । इयम्¹¹ । विऽसृष्टिः¹² ।
अर्वाक्¹³ । देवाः¹⁴ । अस्य¹⁵ । विऽसर्जनेन¹⁶ । अथ¹⁷ । कः¹⁸ । वेद¹⁹ । यतः²⁰ । आऽबभूव²¹ ॥

kaḥ | addhā | veda | kaḥ | iha | pra | vocat | kutaḥ | ā-jātā | kutaḥ | iyam | vi-sṛṣṭiḥ |
arvāk | devāḥ | asya | vi-sarjanena | atha | kaḥ | veda | yataḥ | ā-babhūva ||

¹Who ³knoweth ²of this? ⁴who ⁵here ^{6,7}can declare it, ⁸whence (¹¹this ¹²creation) ⁹was born,
¹⁰whence was ¹¹this ¹²loosing-forth of things? ¹⁴The Gods exist ¹³below ¹⁵by its ¹⁶creation
(loosing-forth); ¹⁸who ¹⁷then ¹⁹can know ²⁰whence ²¹it came into being? [14/339]

² surely (8.19.9)

इयं विऽसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।

यो अस्याध्यक्षः परमे व्योमन्त्सो अंग वेद यदि वा न वेद ॥ 10.129.07 ॥

इयम्¹ । विऽसृष्टिः² । यतः³ । आऽबभूव⁴ । यदि⁵ । वा⁶ । दधे⁷ । यदि⁸ । वा⁹ । न¹⁰ ।
यः¹¹ । अस्य¹² । अधिऽअक्षः¹³ । परमे¹⁴ । विऽओमन्¹⁵ । सः¹⁶ । अङ्ग¹⁷ । वेद¹⁸ । यदि¹⁹ । वा²⁰ । न²¹ । वेद²² ॥

iyam | vi-sṛṣṭiḥ | yataḥ | ā-babhūva | yadi | vā | dadhe | yadi | vā | na |
yaḥ | asya | adhi-akṣaḥ | parame | vi-oman | saḥ | aṅga | veda | yadi | vā | na | veda ||

³Whence ¹this ²creation ⁴came into being, ^{5,6}whether ⁷He established it ⁹or ¹⁰did not ⁷establish
it, ¹¹He who ^{12,13}regards it from above (or presides over it) ¹⁴in the highest ¹⁵ether, ¹⁶He
[¹⁷alone - 7.56.2] ¹⁸knows,—²⁰or perhaps ²²He knows it ²¹not. [14/339]

¹⁴ parame ¹⁵ vi-oman - Infinity of the superconscient being [15/523 fn 1]; highest heavenly space of the
supreme superconscient [15/322]

APPENDIX TO PART TWO

Selected Verses (Rig Veda)

[Verses translated by Sri Aurobindo for use in *The Life Divine*]

तद् उ प्रयक्षतमम् अस्य कर्म दस्मस्य चारुतमम् अस्ति दंसः ।

उपह्वरे यद् उपरा अपिन्वन् मध्वर्णसो नद्यश् चतस्रः ॥ 01.062.06 ॥

तत्¹ । ऊं² इति । प्रयक्षतमम्³ । अस्य⁴ । कर्म⁵ । दस्मस्य⁶ । चारुतमम्⁷ । अस्ति⁸ । दंसः⁹ ।

उपह्वरे¹⁰ । यत्¹¹ । उपराः¹² । अपिन्वन्¹³ । मधुअर्णसः¹⁴ । नद्यः¹⁵ । चतस्रः¹⁶ ॥

tat | ūṃ iti | prayakṣa-tamam | asya | karma | dasmasya | cāru-tamam | asti | daṃsaḥ |
upa-hvare | yat | uparāḥ | apinvat | madhu-aṛṇasaḥ | nadyaḥ | catasraḥ ॥

¹This ⁸is ³the most adorable ⁵work, ⁷the loveliest ⁹deed ⁶of the Wonderful ¹¹that ¹²the higher streams ¹³have fed us ¹⁰in the crookedness, ¹⁶even the four ¹⁵rivers ¹⁴of the Sea [aṛṇasaḥ] of sweetness [madhu]. [14/343]

¹This ⁸is ³the most [tamam] worshipful [prayakṣa] and ⁷fairest ^{5/9}work ⁶of the potent god ¹¹that ¹³he increased ¹⁰in the crooked declivity [slope] ¹⁶the four ¹⁵rivers ¹²of the upper world ¹⁴whose streams [aṛṇasaḥ] are honey wine [madhu]. [14/221]

“¹This, ²indeed,” says the Rishi Nodha, “⁸is ⁴his ³mightiest ⁵work, ⁷the fairest ⁹achievement ⁶of the achiever, ¹¹that ¹⁶the four ¹²upper ¹⁵rivers ¹⁴streaming honey ¹³nourish ¹⁰the two worlds of the crookedness”. [15/180]

[Notes]

...the four [catasraḥ] higher [uparāḥ] rivers [nadyaḥ] of the divine being, divine conscious force, divine delight, divine truth nourishing the two worlds of the mind and body into which they descend [upa-hvare] with their floods of sweetness [madhu-aṛṇasaḥ]. These two, the Rodasi, are normally worlds of crookedness, that is to say of the falsehood, — the ṛtam or Truth being the straight, the anṛtam or Falsehood the crooked, — because they are exposed to the harms of the undivine powers, Vritras and Panis, sons of darkness and division. [15/180]

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सम् महीर् अनिन्द्राः । 01.133.01 ॥ [Part]

उभे¹ इति । पुनामि² । रोदसी³ इति । ऋतेन⁴ । द्रुहः⁵ । दहामि⁶ । सम्⁷ । महीः⁸ । अनिन्द्राः⁹ ।

ubhe iti | punāmi | rodasī iti | ṛtena | druhaḥ | dahāmi | sam | mahīḥ | anindrāḥ |

²I purify [¹both] ³earth and heaven ⁴with the Truth and ^{7,6}burn ⁸the Great ⁵Forces of Harm ⁹that possess it not. [14/343]

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

तिस्रो भूमीर् धारयन् त्रीर् उत द्यून् त्रीणि व्रता विदथे अन्तर् एषाम् ।

ऋतेनादित्या महि वो महित्वं तद् अर्यमन् वरुण मित्र चारु ॥ 02.027.08 ॥

तिस्रः¹ । भूमीः² । धारयन्³ । त्रीन्⁴ । उत⁵ । द्यून्⁶ । त्रीणि⁷ । व्रता⁸ । विदथे⁹ । अन्तः¹⁰ । एषाम्¹¹ ।

ऋतेन¹² । आदित्याः¹³ । महि¹⁴ । वः¹⁵ । महिऽत्वम्¹⁶ । तत्¹⁷ । अर्यमन्¹⁸ । वरुण¹⁹ । मित्र²⁰ । चारु²¹ ॥

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

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

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

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

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

[Notes]

There are three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divah*, as their three luminosities, *trini*

rocanani. Their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *parthivani rajansi*, earthly realms of light. They are also triple, *tisro p'rthivih*, the three earths. [15/287]

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

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

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

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

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

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।

अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥ 02.027.09 ॥

त्री¹ । रोचना² । दिव्या³ । धारयन्त⁴ । हिरण्ययाः⁵ । शुचयः⁶ । धारपूताः⁷ ।

अस्वप्नजः⁸ । अनिमिषाः⁹ । अदब्धाः¹⁰ । उरुशंसाः¹¹ । ऋजवे¹² । मर्त्याय¹³ ॥

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

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

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

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

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

¹¹ the expression in the sādḥaka of the divine activity, is termed *shansa* [16/726]

अदिते मित्र वरुणोत मृळअ यद् वो वयं चकृमा कच् चिद् आगः ।

उर्व अश्याम् अभयं ज्योतिर् इन्द्र मा नो दीर्घा अभि नशन् तमिस्राः ॥ 02.027.14 ॥

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

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

adite | mitra | varuṇa | uta | mṛḷa | yat | vaḥ | vayam | cakṛma | kat | cit | āgaḥ |
uru | aśyām | abhayam | jyotiḥ | indra | mā | naḥ | dīrghāḥ | abhi | naśan | tamisrāḥ ||

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

¹O Aditi, ²Mitra ⁴and ³Varuna, ⁵be lenient [gracious - 4.9.1] ^{6,10,11}to whatever ¹²sin ⁸we ⁹have
sinned ⁷against you; ¹⁴may we enjoy ¹³the wide ¹⁶Luminousness ¹⁵where fear is not, ¹⁷O
Indra, ^{22a}let ¹⁸not ²⁰the long ²³darknesses ^{22b}come ²¹upon ¹⁹us. [14/260]

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

^{15,16} The “fearless Light” where there is no peril of death, sin, suffering, ignorance, the light of the undivided,
infinite, immortal, rapturous Soul of things. [15/495]

स्वर् यद् वेदि सुदृशीकम् अर्कैर् महि ज्योती रुरुचुर् यद् ध वस्तोः ।

अन्धा तमांसि दुधिता विचक्षे नृभ्यश् चकार नृतमो अभिष्टौ ॥ 04.016.04 ॥

स्वः¹ । यत्² । वेदि³ । सुदृशीकम्⁴ । अर्कैः⁵ । महि⁶ । ज्योतिः⁷ । रुरुचुः⁸ । यत्⁹ । ह¹⁰ । वस्तोः¹¹ ।

अन्धा¹² । तमांसि¹³ । दुधिता¹⁴ । विचक्षे¹⁵ । नृभ्यः¹⁶ । चकार¹⁷ । नृतमः¹⁸ । अभिष्टौ¹⁹ ॥

svaḥ | yat | vedi | su-dṛśīkam | arkaiḥ | mahi | jyotiḥ | rurucuḥ | yat | ha | vastoh |
andhā | tamāṃsi | dudhitā | vi-cakṣe | nṛ-bhyaḥ | cakāra | nṛ-tamaḥ | abhiṣtau ||

²When ¹the world of Truth ⁴became visible ⁵by the words of Truth, ⁹when ⁸they kindled ⁶the Great ⁷Light ¹¹in the Night ¹²the blind ¹³darknesses ¹⁴were shaken ¹⁵that there might be vision. [14/343]

²When ⁵by the hymns of illumination (arkaiḥ) ¹Swar ³was found, ⁴entirely [su] visible [dṛśīkam], ⁹when ⁸they (the Angirases) made to shine ⁶the great ⁷light ¹¹out of the night, ¹⁷he (Indra) made ^{12,13}the darknesses ¹⁴ill-assured (ie loosened their firm hold) ¹⁶so that men ¹⁵might have vision. [15/150]

¹svaḥ - This wide world, *brhad dyau* or Swar, which we have to attain by passing beyond heaven and earth, ... this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]

[Notes]

The finding [vedi] and making visible [su-dṛśīkam] of Swar [svaḥ] is associated with the shining [rurucuḥ] of a great [mahi] light [jyotiḥ] out of the darkness [vastoh], which we find from parallel passages to be the recovery, by the Angirases, of the Sun that was lying concealed in the darkness. Surya is found by the Angirases through the power of their hymns or true *mantras*; Swar also is found [vedi] and made visible [su-dṛśīkam] by the hymns of the Angirases, *arkaiḥ*. It is clear therefore that the substance of Swar is a great [mahi] light [jyotiḥ] and that that light is the light of Surya the Sun. [15/150]

हिरण्यरूपम् उषसो व्युष्टाव् अयस्थूणम् उदिता सूर्यस्य ।

आ रोहथो वरुण मित्र गर्तम् अतश् चक्षाथे अदितिं दितिं च ॥ 05.062.08 ॥

हिरण्यरूपम्¹ । उषसः² । विउष्टौ³ । अयःस्थूणम्⁴ । उत्इता⁵ । सूर्यस्य⁶ ।

आ⁷ । रोहथः⁸ । वरुण⁹ । मित्र¹⁰ । गर्तम्¹¹ । अतः¹² । चक्षाथे¹³ । अदितिम्¹⁴ । दितिम्¹⁵ । च¹⁶ ॥

hiraṇya-rūpam | uṣasaḥ | vi-uṣtau | ayaḥ-sthūṇam | ut-itā | sūryasya |
ā | rohathah | varuṇa | mitra | gartam | atah | cakṣāthe iti | aditim | ditim | ca ||

⁴Up the iron-pillar, ¹grown golden [hiranya] of form [rūpam] ³in the light ²of the Dawn, ⁵in the rising ⁶of the Sun, ^{7,8}you ascend ¹¹to the Lair and ¹³behold ¹²from thence ¹⁴the Infinite Mother ¹⁶and ¹⁵the Finite. [14/343]

¹¹To that home ¹whose form is of the gold, ⁴whose pillars [sthūṇam] are of the iron [ayah], ³in the breaking ²of the Dawn, ⁵in the uprising ⁶of the Sun ^{7,8}you (two) ascend, ⁹O Varuna, ¹⁰O Mitra, and ¹²thence ¹⁴you (two) behold ¹⁴the Infinite ¹⁶and ¹⁵the Finite. [15/521]

[Note]

It [gartam - that home] is luminous [hiranya] in its form [rūpam] and its pillars [sthūṇam] of life have an iron [ayah] strength and stability. They [Varuna and Mitra] ascend to it [ā rohathaḥ] in the dawning [uśasaḥ vi-uṣṭau], in the rising [ut-itā] of the Sun of knowledge [sūryasya] and look [cakṣāthe] with that eye of their divine vision on the infinite existence [aditim] and the finite [ditim], the indivisible unity of things and their multiplicity. [15/518]

त इन् निण्यं हृदयस्य प्रकेतैः सहस्रवल्शम् अभि सं चरन्ति । 07.033.09 ॥ [Part]

ते¹ । इत्² । निण्यम्³ । हृदयस्य⁴ । प्रकेतैः⁵ । सहस्रवल्शम्⁶ । अभि⁷ । सम्⁸ । चरन्ति⁹ ।

te | it | niṇyam | hr̥dayasya | pra-ketaiḥ | sahasra-valśam | abhi | sam | caranti |

¹They ^{7,8,9}approach ³the secret knowledge ⁶with its thousand [sahasra] branchings [valśam] ⁵by the intuitions ⁴of the heart. [14/343]

अमूरा विश्वा वृषणाव् इमा वां न यासु चित्रं ददृशे न यक्षम् ।

द्रुहः सचन्ते अनृता जनानां न वां निण्यान्य् अचिते अभूवन् ॥ 07.061.05 ॥

अमूरा¹ । विश्वा² । वृषणौ³ । इमाः⁴ । वाम्⁵ । न⁶ । यासु⁷ । चित्रम्⁸ । ददृशे⁹ । न¹⁰ । यक्षम्¹¹ ।

द्रुहः¹² । सचन्ते¹³ । अनृता¹⁴ । जनानाम्¹⁵ । न¹⁶ । वाम्¹⁷ । निण्यानि¹⁸ । अचिते¹⁹ । अभूवन्²⁰ ॥

amūrā | viśvā | vṛṣṇau | imāḥ | vām | na | yāsu | citram | dadṛśe | na | yakṣam |
druhaḥ | sacante | anṛtā | janānām | na | vām | niṇyāni | acite | abhūvan ||

⁷In these ⁶there is not [⁹seen - 10.3.6] ⁸the Wonder ¹⁰nor ¹¹the Might; for ¹²the harms of things ¹³cleave ¹⁴to the falsehoods ¹⁵of mortals, and ¹⁷your ¹⁸occult truths ²⁰exist ¹⁶not ¹⁹for their ignorance. [14/343]

⁷In these [²all ⁵of yours, ³O ye two [Mitra and Varuna] strong (1.108.7) and ¹wise (8.74.7)]

¹¹sacrificial activity [4.3.13 - 16/658]; supernatural or occult Power which captures the force of Agni, the lord of Tapasya [16/226 fn]

तिस्रो वाचः प्र वद ज्योतिरग्रा या एतद् दुहे मधुदोघम् ऊधः ॥ 07.101.01 ॥ [Part]

स त्रिधातु शरणं शर्म यंसत् त्रिवर्तु ज्योतिः स्वभिष्ट्य् अस्मे ॥ 07.101.02 ॥ [Part]

तिस्रः¹ । वाचः² । प्र³ । वद⁴ । ज्योतिः⁵अग्राः⁵ । याः⁶ । एतत्⁷ । दुहे⁸ । मधुदोघम्⁹ । ऊधः¹⁰ ।

सः⁹ । त्रिधातु¹⁰ । शरणम्¹¹ । शर्म¹² । यंसत्¹³ । त्रिवर्तु¹⁴ । ज्योतिः¹⁵ । सुअभिष्टि¹⁶ । अस्मे¹⁷ इति ॥

tisrah | vācaḥ | pra | vada | jyotiḥ-agrāḥ | yāḥ | etat | duhre | madhu-dogham | ūdhaḥ |
saḥ | tri-dhātu | śaraṇam | śarma | yaṃsat | tri-vartu | jyotiḥ | su-abhiṣṭi | asme iti ॥

¹Three ²Words ⁵that carry the Light [jyotiḥ] in their front [agrāḥ] and ⁸milk ¹⁰the teat ⁹of the honey of delight; ¹⁰a triple ¹¹refuge, ¹⁴a triple way ¹⁵of the Light. [14/344]

उद् गा आजद् अङ्गिरोभ्य आविष् कृण्वन् गुहा सतीः ।

अर्वाञ्चं नुनुदे वलम् ॥ 08.014.08 ॥

इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च ।

स्थिराणि न पराणुदे ॥ 08.014.09 ॥

उत्¹ । गाः² । आजत्³ । अङ्गिरः⁴अभ्यः⁴ । आविः⁵ । कृण्वन्⁶ । गुहा⁷ । सतीः⁸ ।

अर्वाञ्चम्⁹ । नुनुदे¹⁰ । वलम्¹¹ ॥

इन्द्रेण¹² । रोचना¹³ । दिवः¹⁴ । दृळ्हानि¹⁵ । दृंहितानि¹⁶ । च¹⁷ ।

स्थिराणि¹⁸ । न¹⁹ । पराणुदे²⁰ ॥

ut | gāḥ | ājat | aṅgiraḥ-bhyaḥ | āviḥ | kṛṇvan | guhā | satīḥ |

arvāñcam | nunude | valam ॥

indreṇa | rocanā | divaḥ | dṛḷhāni | dṛmhitāni | ca |

sthiraṇi | na | parā-nude ॥

^{5,6}He discovered and ³drove ¹upward ²the herds of light ⁸that were ⁷in the Secrecy and ¹⁰cast downward ¹¹Vala; ¹³the luminous planes ¹⁴of heaven ¹⁵were fixed ¹⁷and ¹⁶fortified, ¹⁸made firm ^{19,20}so as never to be thrust away. [14/344]

[Notes]

Vala [a demon whose name signifies probably the circumscriber or “encloser”] dwells in a lair, a hole (*bila*) in the mountains; Indra and the Angiras Rishis have to pursue him there and force him to give up his wealth; for he is Vala of the cows, *valam gomantam*. To recover this lost wealth the sacrifice has to be performed; the Angirases or else Brihaspati and the Angirases have to chant the true word, the *mantra*; Sarama the heavenly hound has to find out the cows in the cave of the Panis; Indra strong with the Soma wine and the Angirases, the seers, his companions, have to follow the track, enter the cave or violently

break open the strong places of the hill, defeat the Panis and drive upward the delivered herds. [15/141]

अति त्री सोम रोचना रोहन् न भ्राजसे दिवम् ॥ 09.017.05 ॥ [Part]

अति¹ । त्री² । सोम³ । रोचना⁴ । रोहन्⁵ । न⁶ । भ्राजसे⁷ । दिवम्⁸ ।

ati | trī | soma | rocanā | rohan | na | bhrājase | divam |

³O Soma, ⁵ascending ¹beyond ²the three ⁴luminous worlds ⁷thou blazest. [14/344]

पवमान ऋतम् बृहच् छुक्रं ज्योतिर् अजीजनत् ।

कृष्णा तमांसि जङ्घनत् ॥ 09.066.24 ॥

पवमानः¹ । ऋतम्² । बृहत्³ । शुक्रम्⁴ । ज्योतिः⁵ । अजीजनत्⁶ ।

कृष्णा⁷ । तमांसि⁸ । जङ्घनत्⁹ ॥

pavamānaḥ | ṛtam | bṛhat | śukram | jyotiḥ | ajījanat |

krṣṇā | tamāṁsi | jaṅghanat ||

¹In his flow ⁶he begets ³the vast and ⁴brilliant ^{2,4}Truth-Light and ⁹smites away ^{7,8}the darknesses. [14/344]

[Notes]

See- He it was (Soma) who as the Moon-Power (Indu) day and night and through the years made the lightless nights to shine out, and they held the vision of the days; he created the dawns pure in their birth. [6.39.3 -15/231]

त्रिर् अस्मै सप्त धेनवो दुदुहे सत्याम् आशिरम् पूर्व्ये व्योमनि ।

चत्वार्य् अन्या भुवनानि निर्णिजे चारूणि चक्रे यद् ऋतैर् अवर्धत ॥ 09.070.01 ॥

त्रिः¹ । अस्मै² । सप्त³ । धेनवः⁴ । दुदुहे⁵ । सत्याम्⁶ । आऽशिरम्⁷ । पूर्व्ये⁸ । विऽओमनि⁹ ।

चत्वारि¹⁰ । अन्या¹¹ । भुवनानि¹² । निऽनिजे¹³ । चारूणि¹⁴ । चक्रे¹⁵ । यत्¹⁶ । ऋतैः¹⁷ । अवर्धत¹⁸ ॥

triḥ | asmai | sapta | dhenavaḥ | duduhre | satyām | ā-śiram | pūrveye | vi-omani |

catvāri | anyā | bhuvanāni | niḥ-nije | cārūṇi | cakre | yat | ṛtaiḥ | avardhata ||

¹Thrice ³seven ⁴the Milch cows ⁵that gave ²him ⁷their milk ⁶of Truth ⁸in the supreme ⁹ether; ^{15,13}he cast into form ¹⁰four ¹¹other ¹²worlds ¹⁴of beauty ¹⁶when ¹⁸he grew ¹⁷by the Truths.

[14/344]

[Notes]

The thrice (triḥ) seven (sapta) supreme seats must be the three divine worlds, Satya, Tapas and Jana and each [world] fulfils in its own way the sevenfold principle of our existence: thus we get the series of thrice seven seats of Aditi manifested in all her glory; the thrice seven supreme degrees of this ascending existence. [15/205]

Vedic religion is based on an elaborate psychology & cosmology of which the keyword is the great Vedic formula OM, Bhur Bhuvah Swah; the three vyahritis and the Pranava. The three Vyahritis are the three lower principles of Matter, Life & Mind, Annam, Prana & Manas of the Vedanta. OM is Brahman or Sacchidananda of whom these three are the expressions in the phenomenal world. OM & the vyahritis are connected by an intermediate principle, Mahas, Vijnanam of the Vedanta, ideal Truth which has arranged the lower worlds & on which amidst all their confusions they rest. Corresponding roughly to the vyahritis are three worlds, Bhurloka (Prana-Annam, the material world), Bhuvarloka (Prana-Manas, the lower subjective world), Swarloka (Manas- Buddhi, the higher subjective world). These are the tribhuvana of Hinduism. Corresponding to Mahas is Maharloka or Mahi Dyaus, the great heavens (pure Buddhi or Vijnana, the ideal world). The Pranava in its three essentialities rules over the three supreme worlds, the Satyaloka (divine being), Tapoloka (divine Awareness & Force), Anandaloka (divine Bliss) of the Puranas, which constitute Amritam, immortality or the true kingdom of heaven of the Vedic religion. These are the Vedic *sapta dhamani* & the seven different movements of consciousness to which they correspond are the *sapta sindhu* of the hymns. In each of the seven (*sapta*) strata of consciousness all the other six work under the law of the stratum which houses them. This means seven sub-strata in each; in the three (*triḥ*) vyahritis there are therefore thrice seven, *triḥ sapteni*. [14/33-4]

एकः समुद्रो धरुणो रयीणामस्मद्भूदो भूरिजन्मा वि चष्टे ।

सिषक्त्यूधर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥ 10.005.01 ॥

एकः¹ । समुद्रः² । धरुणः³ । रयीणाम्⁴ । अस्मत्⁵ । हृदः⁶ । भूरिजन्मा⁷ । वि⁸ । चष्टे⁹ ।

सिषक्ति¹⁰ । ऊधः¹¹ । निण्योः¹² । उपस्थे¹³ । उत्सस्य¹⁴ । मध्ये¹⁵ । निहितम्¹⁶ । पदम्¹⁷ । वेः¹⁸ ॥

ekah | samudraḥ | dharuṇaḥ | rayīṇām | asmat | hṛdaḥ | bhūri-janmā | vi | caṣṭe |
sisakti | ūdhaḥ | niṇyoḥ | upa-sthe | utsasya | madhye | ni-hitam | padam | veḥ ॥

¹One ²sea ³that holds ⁴all the streams of Energy, — ⁷one who has many [bhūri] births [janmā] ^{8,9}sees the world ⁵from our ⁶heart. ¹³In the lap ¹²of the two secret ones (mystic Mothers) ¹⁶is ¹⁶the hidden ¹⁷plane ¹⁸of the Being. [14/344]

¹One sole ²ocean ³holding ⁴all the riches, ⁷born in manifold births ⁵from our ⁶heart ^{8,9}it sees all; ¹⁰there cleaves ¹¹to the teat ¹³in the lap ¹²of the two secret ones ¹⁵in the midst ¹⁴of the fountain-source ¹⁶the hidden ¹⁷seat ¹⁸of the being. [16/394]

¹⁻⁴ All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, *samudra, sindhu* or *arnas*. [14/128]

¹⁴⁻¹⁷ See 1.154.5 [14/469] विष्णोः पदे परमे मध्व उत्सः

समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।

ऋतस्य पदं कवयो नि पांति गुहा नामानि दधिरे पराणि ॥ 10.005.02 ॥

समानम्¹ । नीळम्² । वृषणः³ । वसानाः⁴ । सम्⁵ । जग्मिरे⁶ । महिषाः⁷ । अर्वतीभिः⁸ ।

ऋतस्य⁹ । पदम्¹⁰ । कवयः¹¹ । नि¹² । पान्ति¹³ । गुहा¹⁴ । नामानि¹⁵ । दधिरे¹⁶ । पराणि¹⁷ ॥

samānam | nīlam | vṛṣaṇaḥ | vasānāḥ | sam | jagmire | mahiṣāḥ | arvatībhiḥ |
ṛtasya | padam | kavayaḥ | ni | pānti | guhā | nāmāni | dadhire | parāṇi ॥

¹¹The Seers ^{12,13}guard ¹⁰the plane ⁹of the Truth and ¹⁶there they hold ¹⁷their supreme and ¹⁴secret ¹⁵Names. [14/344]

³The stallions ⁴inhabiting ¹a common ²abode, ⁷the great stallions ^{5,6}have met ⁸with the mares.
¹¹The seers ^{12,13}guard ¹⁰the seat ⁹of the Truth, ¹⁶they hold ¹⁴in the secrecy ¹⁷the supreme ¹⁵Names. [16/394]

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिवः सचन्ते ।

अधीवासं रोदसी वावसाने घृतैरन्नैर्वावृधाते मधूनां ॥ 10.005.04 ॥

ऋतस्य¹ । हि² । वर्तनयः³ । सुजातम्⁴ । इषः⁵ । वाजाय⁶ । प्रदिवः⁷ । सचन्ते⁸ ।

अधीवासम्⁹ । रोदसी¹⁰ इति । ववसाने¹¹ इति । घृतैः¹² । अन्नैः¹³ । ववृधाते¹⁴ इति । मधूनाम्¹⁵ ॥

ṛtasya | hi | vartanayaḥ | su-jātam | iṣaḥ | vājāya | pra-divaḥ | sacante |
adhivāsam | rodasī iti | vavasāne iti | ghr̥taiḥ | annaiḥ | vavṛdhāte iti | madhūnām ॥

⁷The ancient ³movements and ⁵energies ¹of the Truth ⁸cleave ⁴to him who has come to a perfect [su] birth [jātam]. [14/344]

⁴Him well-born ³the routes ¹of the Truth and ⁷its ancient ⁵impulsions ⁸close companion ⁶for the plenitude. ¹⁰Heaven and earth ¹¹give lodging ⁹to him whose dwelling is above them, ¹⁴they make him grow ¹²by the lights and ¹³foods ¹⁵of their sweetnesses. [16/395]

⁸ accompany (3.13.2) ⁹ as their inhabitant (16/395 fn 3)

सप्त स्वसूरुषीर्वावशानो विद्वान्मध्व उज्जभारा दृशे कं ।

अंतर्येमे अंतरिक्षे पुराजा इच्छन्वत्रिमविदत्पूषणस्य ॥ 10.005.05 ॥

सप्त¹ । स्वसूः² । अरुषीः³ । वावशानः⁴ । विद्वान्⁵ । मध्वः⁶ । उत्⁷ । जभार⁸ । दृशे⁹ । कम्¹⁰ ।

अन्तः¹¹ । येमे¹² । अन्तरिक्षे¹³ । पुराऽजाः¹⁴ । इच्छन्¹⁵ । वत्रिम्¹⁶ । अविदत्¹⁷ । पूषणस्य¹⁸ ॥

sapta | svasr̥ḥ | aruṣīḥ | vāvaśānaḥ | vidvān | madhvaḥ | ut | jabhāra | dṛṣe | kam |
antaḥ | yeme | antarikṣe | purā-jāḥ | icchan | vavrim | avidat | pūṣaṇasya ॥

⁴Desiring ¹the seven ³luminous ²sisters ⁵the Knower ^{7,8}upholds ⁶the sweetnesses ⁹for the vision
¹⁰of the Bliss. [14/344]

⁴Desiring ¹the seven ³shining ²sisters, ⁵the knower ⁸bore ⁷on high ⁶their sweetnesses ⁹that he
might have vision; ¹⁴he who was born [jāḥ] from of old [purā] ¹²laboured ¹¹within ¹³in the
mid-world, ¹⁵he wished for and ¹⁷found ¹⁶the covering ¹⁸of the all-fostering sun. [16/395]

एतावानस्य महिमातो ज्यायांश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ 10.090.03 ॥

एतावान्¹ । अस्य² । महिमा³ । अतः⁴ । ज्यायान्⁵ । च⁶ । पुरुषः⁷ ।

पादः⁸ । अस्य⁹ । विश्वा¹⁰ । भूतानि¹¹ । त्रिपात्¹² । अस्य¹³ । अमृतम्¹⁴ । दिवि¹⁵ ॥

etāvān | asya | mahimā | ataḥ | jyāyān | ca | puruṣaḥ |
pādaḥ | asya | viśvā | bhūtāni | tri-pāt | asya | amṛtam | divi ॥

⁸One part ⁹of him is ¹⁰all these ¹¹beings, ¹²three parts ¹³of him are ¹⁴that which is Immortality
¹⁵in heaven. [14/344]

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ 10.190.01 ॥

ऋतम्¹ । च² । सत्यम्³ । च⁴ । अभीद्धात्⁵ । तपसः⁶ । अधि⁷ । अजायत⁸ ।

ततः⁹ । रात्री¹⁰ । अजायत¹¹ । ततः¹² । समुद्रः¹³ । अर्णवः¹⁴ ॥

ṛtam | ca | satyam | ca | abhiddhāt | tapasaḥ | adhi | ajāyata |
tataḥ | rātrī | ajāyata | tataḥ | samudraḥ | arṇavaḥ ॥

समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ 10.190.02 ॥

समुद्रात्¹⁵ । अर्णवात्¹⁶ । अधि¹⁷ । संवत्सरः¹⁸ । अजायत¹⁹ ।
अहोरात्राणि²⁰ । विऽदधत्²¹ । विश्वस्य²² । मिषतः²³ । वशी²⁴ ॥

samudrāt | arṇavāt | adhi | saṁvatsarah | ajāyata |
ahorātrāṇi | vi-dadhat | viśvasya | miṣataḥ | vaśī ॥

सूर्याचंद्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चांतरिक्षमथो स्वः ॥ 10.190.03 ॥

सूर्याचन्द्रमसौ²⁵ । धाता²⁶ । यथापूर्वम्²⁷ । अकल्पयत्²⁸ ।
दिवम्²⁹ । च³⁰ । पृथिवीम्³¹ । च³² । अन्तरिक्षम्³³ । अथो³⁴ इति । स्वः³⁵ ॥

sūryācandramasau | dhātā | yathāpūrvam | akalpayat |
divam | ca | pṛthivīm | ca | antarikṣam | atho iti | svaḥ ॥

³Truth ²and ¹the Law of Truth ^{7,8}were born ⁵from the kindled ⁶flame of Energy, ⁹thence
¹⁰Night ¹¹was born and ¹⁴the flowing ¹³Ocean of being, ¹⁵from the Ocean ¹⁸Time ^{17,19}arose
²⁴controller ²²of all ²³that lives and sees, ²⁶the Creator (²⁸ordered) ²⁹heaven ³⁰and ³¹earth ³²and
³³the mid-world ³⁴and ³⁵the world of Light. [14/344-5]