

Companion to
Vedic and Philological Studies

Volume V

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

Compiled By

Mukund Ainapure

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Selected Hymns from the Rig-veda

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

Cited in *Vedic and Philological Studies* – Part III

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. V

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.

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. **The present Volume deals with the verses, translated by Sri Aurobindo, in this Part.**

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-V).

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 Three). The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo's writings.

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

Acknowledgements

The compiler has relied on Volume 15 *The Secret of the Veda* (SV) and Volume 16 *Hymns to the Mystic Fire* (HMF) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by the published works on the Rig Veda by A.B. Purani (*Vedic Glossary*, theveda.org.in), R.L. Kashyap (Rig Veda Samhita, SAKSHI), Jamison and Brereton [JB] (*The Rigveda*, OUP) and Digital Corpus of Sanskrit (sanskrit-linguistic.org).

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Part Three

Commentaries

and

Annotated Translations

(CWSA - Vol. 14, Part Three P. 349 – 440)

MANDALA ONE

Sukta 2 [1-3]

01.002.01 [14/357]

वायवा याहि दर्शतेमे सोमा अरंकृताः ।

तेषां पाहि श्रुधी हवम् ॥

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

तेषाम्⁸ । पाहि⁹ । श्रुधि¹⁰ । हवम्¹¹ ॥

vāyo iti | ā | yāhi | darśata | ime | somāḥ | aram-kṛtāḥ |
teṣām | pāhi | śrudhi | havam ॥

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

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

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

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

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

⁷ drawn up in array, ready for battle [14/350-1]. Three possible senses suggest themselves; made sufficient, laboriously worked, (both senses leading to the idea of ready, prepared), or made war upon, attacked, taking अरः in the sense of war, just as अरिः means a warrior, fighter, enemy. [14/356]

[Notes]

The three first verses complete the first movement of the hymn, which is a hymn of the Soma-offering to the gods who lead towards the Truth. The first of these is Vayu [vāyo], master of the life or vital principle. Vayu has the first draught of the Soma, the Wine of Delight or Joy of things expressed or generated in the body of man by the pressure of the divine sensations, those which seek with the electrical force of the divine mind, the pure rasa of things. The Soma juices [somāḥ] are ready [aram-kṛtāḥ] — the immortalising joy in the mind, the amrita in the body. The Life-force is to drink [pāhi] of these [teṣām] ... [14/359]

01.002.02 [14/357]

वाय उक्थेभिर्जरंते त्वामच्छा जरितारः ।

सुतसोमा अहर्विदः ॥

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

सुतऽसोमाः⁷ । अहःऽविदः⁸ ॥

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

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

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

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

²उक्थ from उच् (वच्), literally to bring out, express, is the hymn or word that expresses, brings out the god or his workings or the results desired; स्तोम is the hymn or word which affirms or confirms that which has been thus brought out by the उक्थ. [14/357]

³जरंते. From (जृ). जृ (ज्रू) in the Veda means to adore or woo, the sadhaka being the desirer of the godhead; but it has in the ritual the sense “to praise, hymn”. [14/357]

⁸अहस् in the Veda means day in the sense of light, and the Rishi finds or wins the light of day as he is said to find or win the Sun सूर्यं विदत्, सूर्यं जयत्, सनत् or as he finds the luminous kine of the Angirasas. The adorers of Vayu have already pressed the Soma and won the light of the solar day for the yajna. [14/357-8]

01.002.03 [14/358]

वायो तव प्रपृञ्चती धेना जिगाति दाशुषे ।

उरूची सोमपीतये ॥

वायो¹ इति । तव² । प्रपृञ्चती³ । धेना⁴ । जिगाति⁵ । दाशुषे⁶ ।

उरूची⁷ । सोमऽपीतये⁸ ॥

vāyo iti । tava । pra-prñcatī । dhenā । jigāti । dāśuṣe ।
urūcī । soma-pītaye ॥

¹O Vayu, ²thy ⁴stream ⁵goes ³brimming (or, filling, lit. touching to the full) ⁶for the sacrificer, ⁷wide ⁸for the drinking of the Soma. [14/358]

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

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

³प्रपुञ्चती । Abundant, redundant, overflowing. A secondary intensive form of पृ, to occupy, fill, satisfy, grow full or to fullness; [14/353]. Probably filling, satisfying. We have पृक्षः in this sense. The sense to “touch, join etc” is the literal sense, from which comes that of filling. [14/358]

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

Sukta 3 [1-12]

01.003.01 [14/359]

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती ।

पुरुभुजा चनस्यतं ॥

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

पुरुभुजा⁷ । चनस्यतम्⁸ ॥

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

¹O Aswins, ⁴swift-footed ⁶lords ⁵of bliss, ⁷wide-enjoying, ⁸take delight ³in the impulses ²of the sacrifice. [14/359]

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

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

⁴ Cf. 8.5.35 - dravatpāṇibhir aśvaiḥ

[Notes]

The Aswins, as I understand them, are the masters of strength, youth, joy, swiftness, pleasure, rapture, the pride and glory of existence, and may almost be described as the twin gods of youth and joy. All the epithets applied to them here support this view. They are *dravatpani subhaspati*, the swift-footed masters of weal, of happiness and good fortune; they are *purubhuja*, much enjoying; their office is to take and give delight, *chanasyatam*. O Aswins, cries Madhuchchanda, I am in the full rush, the full ecstasy of the sacrificial action [yajvarīḥ iṣaḥ], O swift-footed [dravat-pāṇī], much-enjoying [puru-bhujā] masters [patī] of happiness [śubhaḥ], take in me your delight [canasyatam]. [14/48-9]

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

01.003.02 [14/359]

अश्विना पुरुदंससा नरा शवीरया धिया ।

धिष्ण्या वनतं गिरः ॥

अश्विना¹ । पुरुदंससा² । नरा³ । शवीरया⁴ । धिया⁵ ।
धिष्ण्या⁶ । वनतम्⁷ । गिरः⁸ ॥

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

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

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

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

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

²दंससा. Fashioning. Cf 30.16. स नो हिरण्यरथं दंसनावान्तस नः सनिता सनये स नोऽदात् ॥ It was he (Indra) who fashioned for us a brilliant car; he is our saviour, for our safety he gave it. [14/443]

[Notes]

Then they are to accept the words of the mantra, *vanatam girah*. In fact, *vanatam* means more than acceptance, it is a pleased, joyous almost loving acceptance. Therefore *vanatam* takes up the idea of *chanasyatam*, enlarges it & applies it to a particular part of the Yajna, the mantras, the hymn or sacred words [girah] of the stoma. Therefore the Aswins, the lords of force & joy, are asked to take up the forces of the sacrifice, *yajwarir isho*, fill them with their joy & activity and carry that joy & activity into the understanding so that it becomes *śavira*, full of a bright and rapid strength. With that strong, impetuously rapid working they are to take up the words of the mantra into the understanding and by their joy & activity make them effective for action or creation. For this reason the epithet *purudansasā* is attached to this action, abundantly active or, rather, abundantly creative of forms into which the action of the *yajwarir ishah* is to be thrown. But this can only be done as the Sacrificer wishes if they are in the acceptance of the mantra *dhishnya*, firm and steady. Vehemence & rapidity may be the causes of disorder & confusion, therefore even in their utmost rapidity & rapture of action & formation the Aswins are to be *dhishnya*, firm & steady. This discipline of a mighty, inalienable calm supporting & embracing the greatest fierceness of action & intensity of joy, the combination of *dhishnya* & *rudravartani* [1.3.3], is one of the grandest secrets of the old Vedic discipline. For by this secret men can enjoy the world as God enjoys it, with unstinted joy, with unbridled power, with undarkened knowledge.

[14/144-5]

The *mantra* in Yoga is only effective when it has settled into the mind, is *asina*, has taken its seat there and become spontaneous; it is then that divine power enters into, takes possession of it and the mantra itself becomes one with the god of the mantra and does his works in the soul and body. Here we have the very word that can most appropriately express this settling in of the mantra, *dhishnya*, combined with the word *girah*. [14/49]

01.003.03 [14/359]

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
आ यातं रुद्रवर्तनी ॥

दस्रा¹ । युवाकवः² । सुताः³ । नासत्या⁴ । वृक्तबर्हिषः⁵ ।
आ⁶ । यातम्⁷ । रुद्रवर्तनी⁸ ॥

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

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

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

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

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

¹दस्रा. Givers. Cf 30.17. आश्विनावश्चावत्येषा यातं शवीरया । गोमदस्रा हिरण्यवत् ॥ O Aswins, come with a force full of impetuosity
and vital energy, O givers of a radiant & brilliant wealth. [14/443]

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

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

नासत्या. Lords of our voyage. Cf 46.7. आ नो नावा मतीनां यातं पाराय गन्तवे । युंजाथामश्विना रथम् ॥ O ye who are the ships of
our thoughts come to travel to the other shore; O Aswins, yoke your car. [14/443]

[Notes]

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

Barhis means fundamentally fullness, splendour, expansion or strength & power. *Vrikta*
may [mean] brought to its highest strength. We will accept this sense as a provisional

conjecture, to be confirmed or corrected by farther enquiry, and render the line “The Soma distillings [sutāḥ] are replete with energy [yuvākavaḥ] and brought to their highest fullness [vṛkta-barhiṣaḥ].”

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

We have the clear suggestion in the next rik [1.3.4], the first of the three addressed to Indra. *Sutá ime twá áyavah*. Our question is answered. What has been distilled? *Ime áyavah*. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, *áyu* or *jíva*; we shall find that the *Soma* was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth.

Of such an elixir it may well be said that it is *yuváku*, full of the force of youth in which the Aswins must specially delight, *vriktabarhish*, raised to its highest strength & fullness so that the gods who drink of it, become in the man in whom they enter and are seated, increased, *vridhha*, to the full height of their function and activity, — the Aswins to their utmost richness of bounty [dasrā], their intensest fiery activity [rudra-vartanī].

[14/144-8]

01.003.04 [14/359]

इंद्रा याहि चित्रभानो सुता इमे त्वायवः ।

अण्वीभिस्तना पूतासः ॥

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

अण्वीभिः⁸ । तना⁹ । पूतासः¹⁰ ॥

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

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

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

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

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

[Notes]

The out-pressings of the wine of delight desire him, *sutā ime tvāyavaḥ*; they desire the luminous mind to take possession of them for its activities; they are purified [pūtāsaḥ], *aṇvībhis tanā*, “by the fingers and the body” as Sayana explains it, by the subtle thought-powers of the pure mind [aṇvībhiḥ] and by extension in the physical consciousness [tanā] as it seems to me to mean. [15/85]

Sutā ime tvā áyavah. What has been distilled [Sutá]? Ime áyavah. These life-forces, these vitalities. We shall find throughout the Veda this insistence on the life, vitality, áyu or jīva; we shall find that the Soma was regarded as a life-giving juice, a sort of elixir of life, or nectar of immortality, something at least that gave increased vitality, established health, prolonged youth. [14/148]

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

01.003.05 [14/359]

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।

उप ब्रह्माणि वाघतः ॥

इन्द्र¹ । आ² । याहि³ । धिया⁴ । इषितः⁵ । विप्रऽजूतः⁶ । सुतऽवतः⁷ ।

उप⁸ । ब्रह्माणि⁹ । वाघतः¹⁰ ॥

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

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

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

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

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

them in speech. [15/86]

⁹brahmāṇi may mean either the soul-activities, as dhiyas means the mental activities, or it may mean the words of the mantra which express the soul. [14/153]

¹⁰vāghat may mean the sacrificial priest because he is the one who calls to the deity in the chant of the brahma, the sacred hymn. It may also mean one who increases in being, in his brahma, his soul, who is getting vāja or substance. [14/152]; the sacrificer (10.62.7); singer of the word (1.36.13, 1.110.4)

[Notes]

He comes impelled by the thought, driven forward by the illumined thinker *dhiyeṣito viprajūtaḥ*, to the soul-thoughts of the Rishi who has pressed out the wine of delight and seeks to manifest them in speech, in the inspired mantras; *sutāvataḥ upa brahmāṇi vāghataḥ*. [15/86]

Strengthened, like the Aswins, by the nectar, Indra is to prepare the many-sided activity supported by the Visve devah; therefore he has to come not only controlled [iṣitaḥ] by the understanding [dhiyā], dhishnya, like the Aswins, but driven forward in various paths [vipra-jūtaḥ, rather vi-prajūtaḥ]. For an energetic & many-sided activity is the object & for this there must be an energetic and many-sided but well-ordered action of the mental power. He has to come [ā yāhi], thus manifold [vi-prajūtaḥ], thus controlled [iṣitaḥ], to the spiritual activities [brahmāṇi] generated by the Soma & the Aswins in the increasing soul [vāghataḥ] full of the life-giving nectar, the immortalising Ananda, *sutāvataḥ*. [14/154]

01.003.06 [14/359]

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः ॥

इन्द्र¹ । आ² । याहि³ । तूतुजानः⁴ । उप⁵ । ब्रह्माणि⁶ । हरिऽवः⁷ ।

सुते⁸ । दधिष्व⁹ । नः¹⁰ । चनः¹¹ ॥

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

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

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

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

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

[Notes]

He comes with the speed and force of the illumined mind-power, in possession of his brilliant horses to those thoughts, *tūtujāna upa brahmāṇi harivaḥ*, and the Rishi prays to him to confirm or hold the delight in the Soma offering, *sute dadhiṣva naś canaḥ*. [15/86]

He has to come to those soul-activities, in this substance of mental brilliancy, *ā yāhi upa brahmāṇi hari-vaḥ*. He has to come, *tūtujānaḥ*, with a protective force, or else with a rapidly striving force & uphold by mind the joy of the Sacrificer in the nectar offering, the offering of this Ananda to the gods of life & action & thought, *sute dadhiṣva naḥ canaḥ*. Protecting is, here, the best sense for *tūtujānaḥ*. For Indra is not only to support swift & energetic action; that has already been provided for; he has also to uphold or bear in mind and by the power of mind the great & rapid delight which the Sacrificer is about to pour out into life & action. The divine delight must not fail us in our activity; hostile shocks must not be allowed to disturb our established pleasure in the great offering. Therefore Indra must be there in his light & power to uphold and to protect.

[14/154]

01.003.07 [14/359-60]

ओमासश्चर्षणीधृतो विश्वे देवास आ गत ।

दाश्वांसो दाशुषः सुतं ॥

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

दाश्वांसः⁷ । दाशुषः⁸ । सुतम्⁹ ॥

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

³O all ⁴gods ¹who are kindly & ²uphold [dhṛtaḥ] the actions of the doer [carṣaṇi], ^{5,6}arrive, ⁷divide ⁹the Soma-offering ⁸of the giver. [14/359-60]

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

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

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

⁷The sacrifice is essentially an arrangement, a distribution [dāśvāṃsaḥ] of the human activities and enjoyments [sutam] among the different cosmic Powers [viśve devāsaḥ] to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

[Notes]

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

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

He [Madhuchchhanda] wishes to pour out this strength & joy in action on the world, on his fellows, on the peoples, therefore he calls to the *Visve Devah* to come, *A gata!* — all the gods in general who help man and busy themselves in supporting his multitudinous & manifold action. They are kindly, *omasas*, they are *charshanidhrito*, holders or supporters of all our actions, especially actions that require effort, (it is in this sense that I take charshani, again on good philological grounds), they are to distribute this nectar to all or to divide it among themselves for the action, — *dasvanso* may have either force, — for Madhuchchhanda wishes not only to possess, but to give, to distribute, he is *dashush*. [14/51]

01.003.08 [14/360]

विश्वे देवासो अमुरः सुतमा गंत तूर्णयः ।

उस्त्रा इव स्वसराणि ॥

विश्वे¹ । देवासः² । अप्त्तुरः³ । सुतम्⁴ । आ⁵ । गन्त⁶ । तूर्णयः⁷ ।

उस्त्राः⁸ इव⁹ । स्वसराणि⁹ ॥

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

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

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

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

^{1,2}O Visvadevas, ³swift to effect, ^{5,6}come ⁴to the nectar-offering, ⁷hastening ⁸like mornings ⁹to

the days (or, ⁸like lovers ⁹to their paramours). [14/158]

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

⁸usrāḥ - *usra* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man [15/89]

[Notes]

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

Then, they are *apturaḥ*, they who cross the waters, or as Sayana takes it, they who give the waters. But the ocean and the waters in the Veda, as this phrase itself indicates, are the symbol of conscient being in its mass and in its movements. The gods pour the fullness of these waters, especially the upper waters, the waters of heaven, the streams of the Truth, ṛtasya dhārāḥ, across all obstacles into the human consciousness. In this sense they are all *apturaḥ*. But man is also described as crossing the waters over to his home in the Truth-consciousness and the gods as carrying him over; it is doubtful whether this may not be the true sense here, especially as we have the two words *apturaḥ*... *tūrṇayaḥ*. close to each other in a connection that may well be significant. The word *usra* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man. It is as such illumined powers that the all-gods have to come and they come to the Soma-juice, *svasarāṇi*, as if to seats or forms of peace or of bliss; for the root *svas*, like *sas* and many others, means both to rest and to enjoy. They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Ashwins and the pure mental activity of Indra. [15/89]

.... they are to arrive swiftly, *tūrṇayaḥ*, to the Soma offering or, it may mean, making their way through all the planes of consciousness, “waters”, which divide the physical nature of man from their godhead and are full of obstacles to communication between earth and heaven; *apturaḥ sutam ā ganta tūrṇayaḥ*. They are to come like cattle hastening to the stalls of their rest at evening-tide, *usrā iva svasarāṇi*. [15/87-9]

01.003.09 [14/360]

विश्वे देवासो अस्मिन् एहिमायासो अद्रुहः ।

मेधं जुषंत वह्नयः ॥

विश्वे¹ । देवासः² । अस्मिधः³ । एहिऽमायासः⁴ । अद्रुहः⁵ ।

मेधम्⁶ । जुषन्त⁷ । वह्नयः⁸ ॥

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

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

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

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

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

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

³The epithet means, I think, they in whom there is no false movement with its evil consequences,
duritam, no stumbling into pitfalls of sin and error [15/94]. Or, who are not assailed, cannot be
attacked by the ignorance and darkness, cause of our suffering. [15/411 fn 7]

[Notes]

Again the gods [devāsaḥ] are all [viśve] free from effective assailants [asridhaḥ], free
from the harm of the hurtful or opposing powers [adruhaḥ] and therefore the creative
formations of their conscious knowledge, their Maya [māyāsaḥ], move freely, pervasively,
attain their right goal [ehi] [15/89].

Thus gladly arriving, they are gladly to accept and cleave [juṣanta] to the sacrifice
[medham] and support it, bearing it up in its journey [vahnayaḥ] to its goal, in its ascent to
the gods or to the home of the gods, the Truth, the Vast. [15/87]

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

01.003.10 [14/360]

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥

पावका¹ । नः² । सरस्वती³ । वाजेभिः⁴ । वाजिनीवती⁵ ।

यज्ञम्⁶ । वष्टु⁷ । धियावसुः⁸ ॥

pāvakā | naḥ | sarasvatī | vājebhiḥ | vājini-vatī |
yajñam | vaṣṭu | dhiyā-vasuḥ ॥

^{7a}May ¹purifying ³Saraswati, ⁵full-plentied ⁴with all sorts of possessions, ^{7b}control (or desire)
²our ⁶sacrifice ⁸in the riches [vasuḥ] of her thought [dhiyā]. [14/360]

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

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

[Notes]

Inspiration from the Truth [Sarasvatī] purifies [pāvakā] by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. Sarasvatī, the inspiration, is full of her luminous plenitudes [vājebhiḥ vājini-vatī], rich in substance of thought [dhiyā-vasuḥ]. [15/100]

Sarasvatī has the power of firm plenty, vājini, by means of or consisting in many kinds of plenty, copious stores of mental material for any mental activity or sacrifice. But first of all she is purifying, pāvakā. Therefore she is not merely or not essentially a goddess of mental force, but of enlightenment; for enlightenment is the mental force that purifies. And she is dhiyā-vasuḥ, richly stored with understanding, buddhi, the discerning intellect, which holds firmly in their place, fixes, establishes all mental conceptions. First, therefore she has the purifying power of enlightenment [pāvakā], secondly, she has plenty of mental material, great wealth of mental being [vājebhiḥ vājini-vatī]; thirdly, she is powerful in intellect, in that which holds, discerns, places [dhiyā-vasuḥ]. Therefore she is asked, as I take it, to control the Yajna—vaṣṭu from Root vash, which bore the idea of control as is evident from its derivatives vasha, vashya & vashin. [14/39]

01.003.11 [14/360]

चोदयित्री सूनृतानां चेतन्ती सुमतीनां ।

यज्ञं दधे सरस्वती ॥

चोदयित्री¹ । सूनृतानाम्² । चेतन्ती³ । सुमतीनाम्⁴ ।

यज्ञम्⁵ । दधे⁶ । सरस्वती⁷ ॥

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

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

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

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

[Notes]

She upholds [dadhe] the Sacrifice, the offering of the mortal being's activities to the divine [yajñam] by awakening his consciousness [cetantī] so that it assumes right states of emotion and right movements of thought in accordance with the Truth [su-matīnām] from which she pours her illuminations and by impelling in it the rise [codayitrī] of those truths which, according to the Vedic Rishis, liberate the life and being from falsehood, weakness and limitation and open to it the doors of the supreme felicity [sūnṛtānām]. [15/100-1]

It is she who gives the impulsion [codayitrī] to the truths that appear in the mind [sūnṛtānām], it is she who, herself conscious of right thoughts and just processes of thinking [su-matīnām], awakens [cetantī] to them the mental faculties. Therefore, because she is the impelling force behind intellectual Truth, and our awakener to right thinking, she is present at the sacrifice; she has established and upholds it, yajñam dadhe. This sacrifice, whatever else it may be, is controlled by mental enlightenment and rich understanding and confirmed in & by truth and right-thinking. Therefore is Saraswati its directing power & presiding goddess. [14/39]

01.003.12 [14/360]

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

महः¹ । अर्णः² । सरस्वती³ । प्र⁴ । चेतयति⁵ । केतुना⁶ ।

धियः⁷ । विश्वाः⁸ । वि⁹ । राजति¹⁰ ॥

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

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

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

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

³Saraswati ^{4,5}awakens ⁶by the perceptive intelligence ²the ocean (or, flowing expanse) ¹of Mahas and ¹⁰governs ⁹diversely ⁸all the movements (or, all the faculties) ⁷of the understanding. [14/40]

² 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 called a flood or sea, *samudra*, *sindhu* or *arnas*. [14/128]

[Notes]

By this constant awakening and impulsion, summed up in the word, perception, *ketu*, often called the divine perception, *daiva ketu*, to distinguish it from the false mortal vision of things, – Saraswati brings into active consciousness in the human being [*pra cetayati*] the great [*mahaḥ*] flood [*arṇaḥ*] or great movement, the Truth consciousness itself, and illumines with it [*vi rājati*] all [*viśvāḥ*] our thoughts [*dhiyaḥ*]. [15/101]

Maho Arnas, the Great Ocean, is the stream of our being which at once divides & connects the human in us from the divine, & to cross over from the human to the divine, from this small & divided finite to that one, great & infinite, from this death to that immortality, leaving Diti for Aditi, *alpam* for *bhuma*, *martyam* for *amritam* is the great preoccupation & final aim of Veda & Vedanta. We can now understand the intention of the Rishi in his last verse and the greatness of the climax to which he has been leading us. Saraswati is able to give impulsion to Truth and awaken to right thinking because she has access to the **Maho Arnas**, the great ocean. On that level of consciousness, we are usually it must be remembered asleep, *sushupta*. The *chetana* or waking consciousness has no access; it lies behind our active consciousness, is, as we might say, superconscious, for us, asleep. Saraswati brings it forward into active consciousness by means of the **ketu** or perceptive intelligence, that essential movement of mind which accepts & realises whatever is presented to it. To focus this *ketu*, this essential perception on the higher truth by drawing it away from the haphazard disorder of sensory data is the great aim of Yogic meditation. Saraswati by fixing essential perception on the *satyam ritam brihat* above makes ideal knowledge active and is able to inform it with all those plentiful movements of mind which she, “**dhiyavasū, vajebhir vajinivati**”, has prepared for the service of the Master of the sacrifice. She is able to govern all the movements of understanding without exception in their thousand diverse movements & give them the single impression of truth and right thinking — **visva dhiyo vi rajati**. A governed & ordered activity of soul and mind, led by the Truth-illuminated intellect, is the aim of the sacrifice which Madhuchchhanda son of Viswamitra is offering to the Gods. [14/47]

[Notes: Sukta 3]

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

wishes her to be equipped in the performance of that office.

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

Vájebhir vájiní vatí. She is full of substantial energy, stored with a great variety in substance of knowledge, chitraśravastama, as is said in another hymn of the strong god Agni. The inspiration & resultant knowledge prayed for is not that of any isolated truth or slight awakening, but a great substance of knowledge & a high plenty of inspiration; the mental state has to be filled with this strong & copious substance of Saraswati.

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

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

In that action she is **Chodayitrí śunritánám, chetantí sumatínám**. That great luminous impulse of inspiration in which the truths of being start to light of themselves and are captured and possessed by the mind, that spiritual enlightenment and awakening in which right thoughts & right seeing become spontaneously the substance of our purified mental state, proceed from Saraswati & are already being poured by her into the system, like the Aryan stream into the Indus. Mati means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, sumati may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions.

Spiritual knowledge is not natural to the mind; it is in us a higher faculty concealed & sleeping, not active to our consciousness. It is only when the inspiration of a divine enlightenment, —**Saraswatí ketuná**, in the concrete Vedic language, — seizes on that self-luminous faculty & directs a ray of it into our understanding that we receive the high truths, the great illuminations which raise us above our normal humanity. But it is not an isolated illumination with which this son of Viswamitra intends to be satisfied. The position for him is that the human perception & reason, but asleep, sushupta, achetana, on the level of the pure ideal knowledge. He wishes it to awake to the divine knowledge & his whole mental state to be illumined by it.

The divine Inspiration has to awaken to conscious activity this great water now lying still & veiled in our humanity. This great awakening Saraswati now in the action of the Sacrifice

effects for Madhuchchandas—**Maho arṇah prachetayati**. The instrument is ketu, enlightening perception.

With the knowledge that now streams into the mind from the ocean of divine knowledge all the ideas of the understanding in their various & many-branching activity are possessed and illumined. **Dhiyo viśvá vi rājati**. She illumines variously or in various directions, or, less probably, she entirely illumines, all the activities of the understanding. This invasion & illumination of his whole mental state by the state of divine knowledge, with its spontaneous manifestation of high truths, right thoughts, right feelings, the ritam jyotiḥ, is the culmination of this sacrifice of Madhuchchandas.

[14/133-5]

It is the divine inspiration, Saraswati, rich [vājīnī-vatī] with mental substance & clearness [vājebhiḥ], who will keep the system purified [pāvakā], uphold [dadhe] sovereignly [vaṣṭu] the Yajna, & illumine [vi rājati] all [viśvāḥ] the actions of the understanding [dhiyaḥ], by awakening [cetayati] with the high divine perception, daivyena ketuna, the great [mahāḥ] sea [arṇah] of ideal knowledge above.

[14/159]

Sukta 4 [1-4]

01.004.01 [14/365]

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥

सुरूपकृत्नुम्¹ । ऊतये² । सुदुघाम्³इव⁴ । गोदुहे⁴ ।
जुहूमसि⁵ । द्यवि⁶द्यवि⁶ ॥

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

¹Indra is a good maker of images, ^{3,4}skilful and abundant, like a good milker ⁴who knows how to produce a free yield from the teats of the herd. ⁵It is in this capacity that Madhuchchhanda calls on the god of his preference. [14/365]

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

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

[Notes]

The principle which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense [surūpa-kṛtṇum]. The image presented is that of a cow giving abundantly its yield [sudughām] to the milker of the herds [go-duhe]. The word go means in Sanskrit both a cow and a ray of light. Thus, the herds that are milked are the Herds of the Sun, Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily [dyavi-dyavi] increase [ūtaye] of this light of Truth by his fuller activity pouring rays [go-duhe] in a rich yield [sudughām-iva] upon the receptive mind. [15/262]

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

Indra, maker of images, is not only a perfect, but an abundant workman. He is likened in his work to a good milker in the milking of the cows, **sudughām-iva go-duhe**. Indra is a good maker of images, skilful and abundant, like a good milker who knows how to produce a free yield from the teats of the herd.

It is in this capacity that Madhuchchhanda calls on the god of his preference, **juhūmasi dyavi-dyavi**.

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

We are given, finally, an object for this calling of Indra and this abundance of mental perceptions and thought-images, **ūtaye**, and a circumstance of the calling, **dyavi dyavi**.

ūtaye, Sayana says, means “for protection”. But I propose throughout the Veda to take ūti in another and more fundamental meaning not recognised by the lexicographers, — “growth, expansion, expanded being, greater fullness, richness or substance.” Growth or expansion in richness & substance of the individual being, (the primary object of all Rigveda), is the purpose for which this luminous mental activity & abundant formation is desired by the Rishi, — growth especially of mental force, fertility and clearness.

Again, this process with its resultant growth is desired, **dyavi dyavi**, from day to day, — say the scholiasts. A daily growth, as we see in the first hymn of the Veda, *rayim posham eva dive dive*, is the object of the daily sacrifice and the daily invocation. On the other hand dyavi dyavi may equally mean, in sky and sky; dyu shares in both meanings. It may therefore well be that we have here an allusion to the Vedic theory of the five earths and the three or sometimes five heavens, which correspond to the five principles and the three bodies of our complex existence, — the 5 principles, earth, matter or body, prana, midair or nervous vitality, manas, heaven or mentality, mahas or pure idea, and mayas or ananda, the divine state of bliss, & the three bodies, physical, subtle and typal (sthula, sūkshma and kārana).

[14/365-8]

The forms are those beautiful & myriad images of things in all the three worlds, the three akashas, **dyavi dyavi**, which appear to the eye of the Yogin when mental force in the Yoga is at its height, the impetuous & joyous activity (revato madah – 1.4.2) of the mingled Ananda and Mahas fills the brain with Ojas and the highest intellectual perceptions, those akin to the supra-rational revelation, become not only possible, but easy, common & multitudinous.

[14/101]

उप नः सवना गहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ॥

उप¹ । नः² । सवना³ । आ⁴ । गहि⁵ । सोमस्य⁶ । सोमपाः⁷ । पिब⁸ ।

गोदाः⁹ । इत्¹⁰ । रेवतः¹¹ । मदः¹² ॥

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

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

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

^{1,4,5}Come ²to us, ³O thou who art a distiller of the nectar, ⁷thou, the Soma-drinker, ⁸drink ⁶of the impetuously ecstatic Soma wine & ¹¹be in the rapture ¹²of its intoxication ⁹our giver [dāḥ] of illuminating light [go]. [14/99]

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

[Notes]

For instance in 1.4.2 it is said of Indra, the maker of perfect forms [surūpa-kṛtnum] who is as a good milker [sudughām-iva] in the milking of the cows [go-duhe], that his ecstasy [madaḥ] of the Soma-Wine is verily [it] “cow-giving” [go-dāḥ], **godā id revato madaḥ**. It is obvious that as the cow-milking in the first verse is a figure, so the cow-giving in the second verse is a figure. And if we know from other passages of the Veda that the Cow is the symbol of Light, we must understand here also that Indra, when full of the Soma-ecstasy, is sure to give us the Light. [15/125]

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. “Light-giving [go-dāḥ] indeed [it] is the intoxication of thee [madaḥ] in thy rapture [revataḥ].” [15/262]

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

savanā is the Soma-offering, but the word often retains something of its basic meaning,

— the outpressing or outpouring of the Soma... “We are pressing out for the use of the gods the nectar of joyous vitality within us [naḥ savanā],” he says in effect, “come therefore to that rite [ā gahi]; thou, the Soma-drinker [soma-pāḥ], take thy part [piba] of the nectar offered to thee [somasya]. Verily [it] light-giving [go-dāḥ] is the intoxication [madaḥ] of thee impetuous [revataḥ].” For when the vital force and joy in us, especially that divine vitality and joy developed by Yoga is placed at the service of Indra’s luminous mental activity, then the mind increases in a sort of ecstatic intoxication of energy, vridhho ajāyathāḥ, and the abundant light of thought pours forth in the impetuous stream of the mind’s swiftness.
[14/369]

01.004.03 [14/371]

अथा ते अन्तमानां विद्याम सुमतीनां ।
मा नो अति ख्य आ गहि ॥

अथ¹ । ते² । अन्तमानाम्³ । विद्याम⁴ । सुऽमतीनाम्⁵ ।
मा⁶ । नः⁷ । अति⁸ । ख्यः⁹ । आ¹⁰ । गहि¹¹ ॥

atha | te | antamānām | vidyāma | su-matīnām |
mā | naḥ | ati | khyah | ā | gahi ||

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

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

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

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

[Notes]

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

“Then indeed” says Madhuchchhandas, “may we know somewhat of thy most intimate felicities of thinking, manifest not a thought beyond us, come.” “But” says the Rishi “let not thy revelation of thought be beyond our capacities already developed”. In this idea, for this

deep, precise and limited purpose, “come”. Then indeed when the ecstatic activity of the mind is most luminous we can open the inner eye to those most intimate and felicitous perceptions of true & profound thinking of which the mental energy in us is capable. “But” says the Rishi “let not [mā] thy revelation of thought [khyah] be beyond [ati] our [nah] capacities already developed”; for then there will no longer be the clearness of thought images and the entire inner satisfaction attending fulfilment, but rather a vagueness and straining with a waste of vital force and joy and not its self-renewing contentment. In this idea, for this deep, precise and limited purpose, “come” [ā gahi]. [14/371]

01.004.04 [14/371]

परेहि विग्रमस्तृतमिद्रं पृच्छा विपश्चितं ।
यस्ते सखिभ्य आ वरं ॥

परा¹ । इहि² । विग्रम³ । अस्तृतम्⁴ । इन्द्रम्⁵ । पृच्छ⁶ । विपःचितम्⁷ ।
यः⁸ । ते⁹ । सखिभ्यः¹⁰ । आ¹¹ । वरम्¹² ॥

parā | ihi | vigram | aṣṭṛtam | indram | pṛccha | vipaḥ-citam |
yaḥ | te | sakhi-bhyaḥ | ā | varam ॥

[Part] ^{1,2}Approach ⁵Indra ³the vigorous, ⁴the unoverthrown; ⁶question ⁷him who has the discerning eye. [14/371]

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

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

[Notes]

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

[15/263]

Indra, the impetuous [revataḥ], the intoxicated [madaḥ] Soma-drinker [soma-pāḥ], is

also a god of vigorous strength [vigraṃ], “uno’erthrown” [astṛtaṃ], capable of bearing without a stagger or a fall the utmost burden of activity demanded of him. **Parehi**, says the singer; him approach, have recourse or take refuge with him; for he will bear triumphantly all the swift & impetuous activity that is demanded of him and lead you mightily into the peace of self-fulfilment. The Rishi adds, **pr̥ccha vipaḥ-citaṃ**; question him, for he has the eye of discerning thought.

[14/373-4]

Sukta 5 [1-10]

01.005.01 [14/374]

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।

सखायः स्तोमवाहसः ॥

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

सखायः¹¹ । स्तोमवाहसः¹² ॥

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

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

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

[Notes]

स्तोम. From स्तु to establish firmly. Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force—or whatever other Master of being is praised, — which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. [14/374]

01.005.02 [14/374]

पुरुतमं पुरुणामीशानं वार्याणां ।

इंद्रं सोमे सचा सुते ॥

पुरुतमम्¹ । पुरुणाम्² । ईशानम्³ । वार्याणाम्⁴ ।

इन्द्रम्⁵ । सोमे⁶ । सचा⁷ । सुते⁸ ॥

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

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

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

[Notes]

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

supreme”. वर्य may indeed mean “desirable”, very much in the underlying sense of वर, a boon, but “supreme” rather than “desirable” chimes with ईशान & suits the balance of the phrases. सचा [sacā] is accepted invariably by the grammarians as an adverb in the sense of “together” formed from Rt सच् to adhere, to accompany. If सचस्व can mean “to consort with, always dwell with as a friend” (1.1.9), सचा in the Active may very well mean “I keep with me as a friend or comrade.” In the first verse the Rishi invites his “friends” or “life-companions” to sing the psalm of Indra; the second states the object & purpose of their singing which is to have this mighty & supreme Master of things as a friend, — the peculiar purpose of Madhuchchhanda as the acknowledged head of this group of sadhakas, यस्ते सखिभ्य आ वरं; the third justifies the choice of the forceful God by affirming Indra’s faithful friendship and his perfect helpfulness. [14/375]

01.005.03 [14/375-6]

स घा नो योग आ भुवत्स राये स पुरंध्यां ।

गमद्वाजेभिरा स नः ॥

सः¹ । घ² । नः³ । योगे⁴ । आ⁵ । भुवत्⁶ । सः⁷ । राये⁸ । सः⁹ । पुरम्ध्याम्¹⁰ ।

गमत्¹¹ । वाजेभिः¹² । आ¹³ । सः¹⁴ । नः¹⁵ ॥

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

^{1,2}It was he that ^{5,6}was ever present ³to us ⁴in the union (with our desire), ⁷he ^{5,6}ever ⁸for our felicity, ⁹he ^{5,6}ever ¹⁰in the holding [dhyām] of our city [puram]; ^{11a}ever ¹⁴he ^{13,11b}came ¹⁵to us ¹²with gifts of substance (in his hands). [14/375-6]

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

[Notes]

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

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

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

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

पुरंध्याम् [puram-dhyām]. पुर is that which is filled or that which contains & protects, the city, the adhara, this nine-gated city of ours in which we guard our gettings and enjoy our felicity; धिः is holding, supporting. Always attacked by spiritual enemies, Dasyus, Rakshasas, Daityas, Vritras, Panis, it has to be maintained and upheld by the strength of the gods, Indra first, Indra always, Indra foremost.

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

01.005.04 [14/376]

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।

तस्मा इन्द्राय गायत ॥

यस्य¹ । सम्²स्थे² । न³ । वृण्वते⁴ । हरी⁵ इति । समत्सु⁶ । शत्रवः⁷ ।

तस्मै⁸ । इन्द्राय⁹ । गायत¹⁰ ॥

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

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

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

[Notes]

संस्थे [sam-sthe]. In connection with battle, it may well mean the meeting and locked struggle of two enemies, and वृण्वते [vṛṇvate] will have the sense which we find so often, of checking, obstructing or successfully opposing. When Indra and the enemy stand struggling together in the shock [sam-sthe] of battle [samat-su], they cannot [na] succeed in restraining [vṛṇvate] the progress of his car; it forces always the obstacles & moves forward to its goal.

[14/376-7]

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।
सोमासो दध्याशिरः ॥

सुतऽपाव्ने¹ । सुताः² । इमे³ । शुचयः⁴ । यन्ति⁵ । वीतये⁶ ।
सोमासः⁷ । दधिऽआशिरः⁸ ॥

suta-pāvne | sutāḥ | ime | śucayaḥ | yanti | vītaye |
somāsaḥ | dadhi-āśiraḥ ॥

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

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

[Notes]

सुतपाव्ने [suta-pāvne]. पावन् may equally derive from the root पू to purify by modification of the root vowel, as in पावक and पावन before the termination अन. If we accept this account of सुतपाव्ने, we get a deep and fruitful significance thoroughly in harmony with the subtle, suggestive and pregnant style of the hymns of Madhuchchhandas.

The nectar juices are distilled for the primary process of purification of what has been distilled, सुतपाव्ने [suta-pāvne]; when they are purified, शुचयो [śucayaḥ], they then come into use यन्ति वीतये [yanti vītaye], because they are then दध्याशिरः [dadhi-āśiraḥ].

वीतये [vītaye]. I take it, in the Veda, in its natural sense of manifestation, appearance, bringing out or expansion. This word वीति describes the capital process of Vedic Yoga, the manifestation for formation & activity of that which is in us unmanifest, vague or inactive. It is वीतये [vītaye] or देववीतये, for manifestation of the gods or of the powers and activities which they represent that the Vedic sacrifice is initiated & conducted internally in subjective meditation & surrender, externally in objective worship & oblation. The Soma-juices purified यन्ति वीतये [yanti vītaye] go to manifest, are spent for manifestation, —in this case, as we see in the next verse (वृद्धो अजायथाः), of Indra, the god of the hymn, Master of mental force.

दधि-आशिरः [dadhi-āśiraḥ]. This expression must either consist of two separate words, दधि [dadhi] & आशिरः [āśiraḥ] wrongly combined in the Padapatha or it is a compound epithet—as Sayana takes it—of सोमासः [somāsaḥ].

In the first case, दधि [dadhi] mean curd & आशिरः [āśiraḥ] milk, used in the plural to express several helpings of milk; we shall have then to translate ritualistically, “Here are (Somas)

distilled for the Soma drinker & here, purified, go Somas, curd and milks for eating.”

But it is clear from the construction & arrangement of words that दधि-आशिरः [dadhi-āśiraḥ] is an epithet of सोमासः [somāsaḥ]. दधि [dadhi] will then be a verbal adjective formed by reduplication from धि (cf दधिष्व, the adjective ददि etc) upholding, able to uphold and आशिर [āśiraḥ] a noun expressing devouring heat, force or intensity akin to the other Vedic word आशु more than once used adjectivally in this sense by Madhuchchandas. We get therefore the sense “able, being purified, to sustain the action of their own intensity”, — not, therefore, rapidly wasted so as to be unable to supply the basis of delight & force necessary for Indra’s action.

[14/377-9]

01.005.06 [14/379]

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।

इन्द्र ज्यैष्ठ्याय सुक्रतो ॥

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

इन्द्र⁷ । ज्यैष्ठ्याय⁸ । सुक्रतो⁹ ॥

tvam । sutasya । pītaye । sadyaḥ । vṛddhaḥ । ajāyathāḥ ।
indra । jyaiṣṭhyāya । su-krato ॥

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

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

[Notes]

The Rishi has devoted his first four verses to the reasons he has to give for the preference of Indra and the hymning of Indra. He then proceeds to the offering of the Soma, the wine of immortality, ananda materialised in the delight-filled vitality; it is first expressed in the terms of joy & vitality; it is next purified; purified it is spent in the putting out of mental force for the manifestation of divine Mind, Indra; Indra manifests at once, सद्यो अजायथाः [sadyaḥ ajāyathāḥ], but he manifests वृद्धो [vṛddhaḥ] increased; a greater mental force appears than has been experienced in the past stages of the Yoga or the life. Indra appears thus increased सुतस्य पीतये [sutasya pītaye] & ज्यैष्ठ्याय [jyaiṣṭhyāya], primarily for the drinking [pītaye] of the joy & vitality that has been distilled [sutasya], secondarily, through & as a result of the taking up of that joy & vitality in the active mental consciousness for supremacy, that is to say, for full manifestation of his force in that fullness in which he is always the leader of the divine war, king & greatest (ज्येष्ठ) of the battling gods [jyaiṣṭhyāya]. Therefore is the

appellation सुक्रतो [sukrato] placed at the end in order to explain ज्यैष्ठाय [jyaiṣṭhyāya]. The Lord of Mental Force is a very mighty god; therefore, when he appears in his fullness, it is always his force that takes the lead in our activity.

[14/379-80]

01.005.07 [14/380]

आ त्वा विशंत्वाशवः सोमास इन्द्र गिर्वणः ।

शं ते संतु प्रचेतसे ॥

आ¹ । त्वा² । विशन्तु³ । आशवः⁴ । सोमासः⁵ । इन्द्र⁶ । गिर्वणः⁷ ।

शम्⁸ । ते⁹ । सन्तु¹⁰ । प्रचेतसे¹¹ ॥

ā | tvā | viśantu | āśavaḥ | somāsaḥ | indra | girvaṇaḥ |
śam | te | santu | pra-cetase ॥

^{3a}May ⁴the fiery ⁵Soma-juices ^{3b}enter ¹into ²thee, ⁶O Indra, ⁷thou who hast delight [vaṇaḥ] in the Word [gir]; ¹⁰may they be ⁸peace ⁹to thee ¹¹in thy forward-acting [pra] awareness [cetase]. [14/380]

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

⁸śam and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śamī, or work of the sacrifice. [15/420 fn 11]

[Notes]

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

प्रचेतसे [pra-cetase]. The use of the dative indicates clearly that प्रचेतस् is meant to express the condition in which the peace is desired. The most serious obstacle of the sadhaka is the difficulty of combining action with a basis of calm; when intense force enters the system & is put out in activity, it brings eagerness, disturbance, trouble, an excitement of activity & exhaustion of relapse. There is अशान्ति, absence of शं [śam]. It is easy to avoid this when there is quietude & the ananda is merely enjoyed, not utilised. But Indra, as mental force, has to be prachetas, consciously active, putting his consciousness forward in thought & action, प्रचेतस्, he has to absorb the Soma-wine & lose nothing of its fire, yet preserve the peace of the liberated soul. The Soma juices have to bring added peace with them to the active mind as well as an added force. [14/380-1]

त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो ।

त्वां वर्धन्तु नो गिरः ॥

त्वाम्¹ । स्तोमाः² । अवीवृधन्³ । त्वाम्⁴ । उक्था⁵ । शतऽक्रतो⁶ ।

त्वाम्⁷ । वर्धन्तु⁸ । नः⁹ । गिरः¹⁰ ॥

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

tvām | vardhantu | naḥ | girah ॥

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

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

[Notes]

अवीवर्धन् [avīvṛdhan] the habitual past. In the past and as a rule, praise of Indra & prayer to Indra have increased & increase the mental force; let the words also of this mantra now increase it. गिरः [gīrah] takes up the गर्विणः [gīrvanah] of the last line. It is the mantra that has to make the Soma effective in increasing Indra. The thought, therefore, takes up the प्र गायत [pra gāyata] of the first rik and applies it to the office which is asked of Indra, for which he has been given the Soma wine, the final purpose of the invocatory chant & the utility of this divine increase in the fiery strength of the Soma offering. [14/381]

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]

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणं ।

यस्मिन्विश्वानि पौंस्या ॥

अक्षितऽउतिः¹ । सनेत्² । इमम्³ । वाजम्⁴ । इन्द्रः⁵ । सहस्रिणम्⁶ ।

यस्मिन्⁷ । विश्वानि⁸ । पौंस्या⁹ ॥

akṣita-ūtiḥ | sanet | imam | vājam | indrah | sahasriṇam |

yasmin | viśvāni | paṁsyā ॥

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

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

[Notes]

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

सनेद् [sanet]. सन् is the basis of the Latin sanus, sound, sane, in health which rests on the fundamental sense “well-preserved, safe from harm”, & of the Sanscrit सनत्, सना, सनात्, सनातनः perpetual, eternal, & सनयः, सनिः, सनः, सानसिः are its derivatives in this fundamental significance. We shall find that this interpretation will illuminate the sense of every passage in which the words occur, need never be varied and never lead to either straining of sense or awkwardness of construction.

सहस्रं means “a thousand”; if that be its only significance, सहस्रिणं [sahasriṇam] must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्रं meant originally as an adjective plentiful or forceful, or as a noun, plenty or force; सहस्रिणं [sahasriṇam] would then mean “abundantly plentiful” or “rich in force”. In any case, it describes well the myriad-shaped wealth of mind-stuff & mind-force which is the basis of all our masculine activities or practical masteries, यस्मिन् विश्वानि पौंस्या [yasmin viśvāni paum̐syā]. [14/381-3]

01.005.10 [14/383]

मा नो मर्ता अभि द्रुहन्तनूनामिन्द्र गिर्वणः ।

ईशानो यवया वधं ॥

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

ईशानः⁹ । यवय¹⁰ । वधम्¹¹ ॥

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

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

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

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

⁶tanūnām – Not only the physical body, but the vital and mental sheaths, all the *embodied* states or forms of the soul. [15/407 *fn* 7]

[Notes]

मर्तः [martāḥ] The Rishi has already prayed for protection of his spiritual gains against spiritual enemies; he now prays for the safety from human blows of the physical body. मर्तः undoubtedly means mortal in the Veda, but it is possible that it bears also the sense of slayer, smiter, deadly one like मर्त् in the Latin Mars, like the transitive sense in mortal, which means either subject to death or deadly.

In any case I cannot follow Sayana in taking तनूनाम् [tanūnām] as subject to अभि [abhi]. I take it subject to ईशानो [īśānaḥ] which is otherwise otiose & pointless in the sentence. But, in any case, whether we associate तनूनाम् with अभि or मर्तः or ईशानो, ईशानो must refer back to तनूनाम्.

The significant use of गिरवणः [girvaṇaḥ] indicates that the safety from mortal strokes is also claimed as a result of the Vedic mantra.

“Let not those who would slay, do harm against us (अभि in our direction); do thou, Indra, lord of mental force, in the strength of the mantra, govern our bodies and when the blow comes in our direction ward it off or enable us to ward it off (यवया, causal).”

The reference seems to me to be to that power of the mental force in which the Indian Yogin has always believed, the power which, substituting a divine mental action for the passive, helpless & vulnerable action of the body, protects the individual and turns away all attempts physical or otherwise to do him hurt. If I am right in my interpretation, we see the source of the Tantric idea of the stoma or stotra acting as a kavacha or mental armour around the body which keeps off the attacks of suffering, calamity, disease, wounds or death.

We may note that if मर्तः be slayers, तनूनाम् may be governed by मर्तः, “Let not the slayers of the body do hurt towards us, O Indra who delightest in the mantra; govern them (our bodies with thy mental force) & give us to ward off the stroke.”

[14/383-4]

Sukta 82 [1]

01.082.10 [14/384-5]

उपो षु शृणुही गिरो मघवन्मातथा इव ।

यदा नः सूनृतावतः कर आदर्शयास इद्योजा न्विद्र ते हरी ॥

उपो¹ इति । सु² । शृणुहि³ । गिरः⁴ । मघवन्⁵ । मा⁶ । अतथाः⁷ इव⁷ ।

यदा⁸ । नः⁹ । सूनृतावतः¹⁰ । करः¹¹ । आत्¹² । अर्थयासे¹³ । इत्¹⁴ । योज¹⁵ । नु¹⁶ । इन्द्र¹⁷ । ते¹⁸ । हरी¹⁹ इति ॥

upo iti | su | śṛṇuhi | girah | magha-van | mā | atathāh-iva |

yadā | naḥ | sūnṛtā-vataḥ | karaḥ | āt | arthayāse | it | yoja | nu | indra | te | harī iti ॥

^{1a}Turn ²well ^{1b}thy ear of hearing towards us and ³hearken ⁴to our words; ⁵O master of riches, ⁶be not ⁷other than thy Truth; ⁸when ¹¹thou hast made ⁹us ¹⁰to have the word of truth, ^{12,14}then ¹³thou movest to the goal of thy way. ¹⁵Yoke ¹⁶now, ¹⁷O Indra, ¹⁸thy ¹⁹bright horses. [14/384-5]

¹Towards (us) ²verily well [turn], ³hear (our) ⁴words, O Maghavan, ⁶(be) not ⁷as if other than thou art ⁸when ¹¹thou makest ⁹us ¹⁰possessed of the mind of truth ¹³thou seekest the goal ¹⁷O Indra, ¹⁵yoke ¹⁶now ¹⁸thy ¹⁹two bright horses. [14/384]

उप उ अस्मान् प्रति अभिमुख एव सन् towards (us) verily षु सम्यक् well, गिरः शृणुही शृणुहि उक्तीः शृणु hear (our) words मघवन् हे धनवन् मा अतथाः इव मा यथार्हसि तदन्यथेव किंवासत्य इव भव (be) not as if other than thou art यदानः सूनृतावतः करः यदा त्वं नः सुसत्यवागन्वितान् वा करोषि when thou makest us possessed of the mind of truth आत् तदा अथयासे इत् अर्थं प्रति गच्छस्येव thou seekest the goal इन्द्र हरी ते योजा नु हे इन्द्र तव दिमावश्चावधुना योजय O Indra, yoke now thy two bright horses. [14/384]

^{6,7}मा अतथाः. S. “not as before”. But I think it means either not right, not as thou ought to be, not giving the just response to our words or else not as thou art really, ऋजुक्रतुः etc, straight of will, a warrior for the Aryan, a conqueror and giver of the riches of truth and its powers; do not seem to be something else. Cf the force of तथा in याथातथ्यतः aright, तथ्य true. [14/385]

¹⁰सूनृतावतः. सूनृता is taken by S. in its latest sense, true and pleasant speech. The word is probably from सु and ऋत with an euphonic connecting न्. Other passages suggest true mind rather than true speech, but it may here mean speech, since it is the words, गिरः of which the Rishi is speaking. [14/385]

¹³अथयासे. S. takes अर्थ in the sense of प्रार्थ् = याच्यसे, thou art prayed to or desired. I take the verb as a nominal from अर्थ = thou movest to the goal. [14/385]

[Notes]

For the whole sense of the verse consult the parallel passage I.[10].3 – 4 युक्त्वा हि कोशिना हरी वृषणा कक्ष्यप्रा । अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ एहि स्तोमौ अभि स्वराभि गृणीहि आ रुव । “Yoke thy two maned bright horses (cf below युनज्मि ते केशिना हरी), strong (males) which fill their girths, then, O Indra Soma-drinker, act the hearkening towards our words, come, give voice in answer to our hymns of praise, utter

the word, cry aloud”; and the previous verse I.10.2. तादिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ “Then Indra gives us knowledge of the goal, a bull with the herd (of his rays यूथा गवां), he moves (towards the goal).”

Indra’s hearing of the word उपश्रुति has a meaning as is shown by this parallel passage. His hearing is for a response, the divine Mind answering with its word of Truth गृणीहि आ रुव to the human word that seeks the Truth. This gives a connected sense to मातथा इव, do not seem to give another than the right answer; do not confuse our minds with error. Why? Because it is when Indra makes men सुनुतावतः, that is, gives them possession of the mind and word of the Truth that he leads them towards the अर्थं, तादिन्द्रो अर्थं चेतति, the goal of Truth, the supreme levels rising from height to height सानोः सानुमारुहत् I.10.2.

[14/385]

The verses 10.1.2-4, mentioned above are translated elsewhere as below -

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्तव्यं ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ 01.010.02 ॥

यत्¹ । सानोः² । सानुम्³ । आ⁴ । अरुहत्⁵ । भूरि⁶ । अस्पष्ट⁷ । कर्त्तव्यम्⁸ ।
तत्⁹ । इन्द्रः¹⁰ । अर्थम्¹¹ । चेतति¹² । यूथेन¹³ । वृष्णिः¹⁴ । एजति¹⁵ ॥

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

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

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

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

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ 01.010.03 ॥

युक्ष्व¹ । हि² । केशिना³ । हरी⁴ इति । वृषणा⁵ । कक्ष्यप्रा⁶ ।
अथ⁷ । नः⁸ । इन्द्र⁹ । सोमपाः¹⁰ । गिराम्¹¹ । उपश्रुतिम्¹² । चर¹³ ॥

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

¹Yoke thou thy ³maned ⁴steeds, ⁵covering with mastery ⁶fill [prā] the containing soul

[kaksya], ⁷then, ⁹O Indra, ¹⁰drinker [pāḥ] of the nectar [soma], ^{12,13}respond [upa cara] with the Sruti [śrutim] ⁸to our ¹¹words. [14/205]

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

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

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

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

एहि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।

ब्रह्म च नो वसो सचेंद्र यज्ञं च वर्धय ॥ 01.010.04 ॥

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

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

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

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

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

¹⁰word of wisdom (10.4.7);

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

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

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

[16/726-7]

Sukta 86 [1-3]

[Introduction]

The eighty fifth & eighty sixth hymns of the first Mandala, hymns of the Rishi Gotama to the Maruts, are of especial importance, because they **fix the subjective character & functions of the Maruts** with a greater clearness than most of the suktas addressed to these deities; for in these others the material symbol is so prominent as to veil for modern minds the truths of our inner being and experience which it symbolises. [14/386]

01.086.01 [14/386]

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।

स सुगोपातमो जनः ॥

मरुतः¹ । यस्य² । हि³ । क्षये⁴ । पाथ⁵ । दिवः⁶ । विमहसः⁷ ।

सः⁸ । सुगोपातमः⁹ । जनः¹⁰ ॥

marutaḥ | yasya | hi | kṣaye | pātha | divaḥ | vi-mahasah |
sah | su-gopātamaḥ | janaḥ ॥

¹O Maruts, ³verily, ^{4a}in ²whosoever's ^{4b}dwelling ⁵ye protect, ⁷the spreading [vi] energies [mahasah] ⁶of Heaven, ⁸he is ⁹the most [tamaḥ] safely guarded [su gopā] ¹⁰of men. [14/386]

[Notes]

In this verse I cannot accept pátha in Sayana's sense, somam pibatha, drink the nectar. Pátha clearly prepares us for the sugopátamo in the third páda of the rik and means "protect". Divo cannot mean "from heaven", since there is no verb of motion; it must, therefore, be connected with vimahasah. The Maruts are the diffused energies (vi-mahas) of Div, the mental world; they are the rays of the ideal knowledge-force, the Vijnana, pouring itself out in mind and diffusing itself in action of mental knowledge. The expression divo vimahasah gives the justification of sugopátamo; because the Maruts are these diffused energies of the Truth, Right, Wideness above, therefore their protection is perfectly effective for the Sacrificer.

[14/386]

01.086.02 [14/387]

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनां ।

मरुतः शृणुता हवं ॥

यज्ञैः¹ । वा² । यज्ञवाहसः³ । विप्रस्य⁴ । वा⁵ । मतीनाम्⁶ ।

मरुतः⁷ । शृणुत⁸ । हवम्⁹ ॥

yajñaiḥ | vā | yajña-vāhasaḥ | viprasya | vā | matinām |
marutaḥ | śṛṇuta | havam ||

^{3a}Ye who ¹by your sacrifices ^{3b}uphold ²alike ^{3b}our sacrifice, ⁵and ⁶the thoughts ⁴of the seer, ⁷O
Maruts, ⁸hear ⁹my call. [14/387]

[Notes]

The Maruts bear the action of the sacrifice, says Gotama, yajnair [yajñaiḥ]. We have here the fundamental sense of yajna coming to the surface; yajna is really the putting out of force which constitutes the effort of the Yati; it is yatna applied or devoted to a particular object or to a particular person; from this latter sense we get the idea of giving and sacrifice. The Maruts uphold [vāhasaḥ] the sacrifice [yajña] of force, joy or being in the human individual by sacrifices [yajñaiḥ] of force, joy or being from the store, the samudra, of the mental Brahman,— divas [divaḥ]. In other words by outpourings into activity of the universal substance which they as gods have at their command they support the outpouring into being by man of the individual store which he has at command. Vā .. vá means rather, “both .. and”, than “either .. or”. It is affirmative like vai. Vāshabdah samuchchaye, says Sayana. Matinām depends by a very natural figure on the idea of bearing in “váhaso”, the second part of the preceding compound, which casts out from itself the shadow of an implied “vahnayah” or “vodhārah”. The Maruts are upholders [vāhasaḥ] not only of action, but of the thoughts or mind states [matinām] that express themselves in action —still, because they are divo vimahasah the thought continues logically from the first verse.

[14/386-7]

01.086.03 [14/388]

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।
स गन्ता गोमति व्रजे ॥

उत¹ । वा² । यस्य³ । वाजिनः⁴ । अनु⁵ । विप्रम्⁶ । अतक्षत⁷ ।
सः⁸ । गन्ता⁹ । गोऽमति¹⁰ । व्रजे¹¹ ॥

uta | vā | yasya | vājinaḥ | anu | vipram | atakṣata |
saḥ | gantā | go-mati | vraje ||

^{1,2}Then too, ⁸whosoever ⁴has substance & ³in him ⁷ye have shaped ⁵aright ⁶his knowledge,
⁹moves ¹⁰in the radiant ¹¹march. [14/388]

[Notes]

Uta vā, “And besides”, “moreover”; the Rishi is giving a fresh aspect of the activity of the Maruts; as diffused energies [vi-mahasah] of an illuminated mentality [divaḥ] & therefore efficient protectors of our mental being, substance & gains [su-gopātamah], not

only are they upholders [vāhasaḥ] of our outgoing action [yajña] and upholders [vāhasaḥ] of our illuminated mind states [matīnām], but they are the formers of being & thought & image, inward & outward, like Indra their chief (Indrajyesthá Marudganáh), who is surúpakritnu, a maker of perfect forms [see 1.4.1].

Vájino may be an epithet either of yasya or of the subject of atakshata. I think that, like vírasya in the next line, it is meant to describe the state of the sacrificer's being which is the condition of the action described in the rest of the sentence, not so much the condition necessary in the Maruts for their work of formation, although that also is perfectly suitable to the sense.

There is a certain difficulty also about **vipram**. Is it an accusative governed in sense by anu or by atakshata? The former is only possible if we suppose vipra to have, besides its ordinary sense of enlightened, also, like kavi and rishi, the sense of enlightenment. It would be perfectly legitimate to assign this sense to the word and we may even say that it must, in the origins of the Sanscrit language, have borne it for a time; but it is a question of fact whether it still bore it in the language of the Veda. It is, I think, necessary to take it so here, because of yasya. If vipra meant the seer, we should have yam & not yasya. As it is, vipram is evidently something in the sacrificer which the Maruts mould into shape, anu, according to the energy from the vijñana above.

For **atakshata** is the defining into shape of the indefinite substance of mind in Div, through yajna and mati, putting forth of force for activity and movement of the mind state into mental thought & feeling. By these movements the Maruts shape the mental enlightenment of the seer into a well-arranged and well-formed knowledge.

As a result, **sa gantá gomati vraje**, he has freedom of movement in the luminous ordered motion of the Chit in mind, vraja in the sense of regular movement, or in the luminous throng of thoughts from above, vraja in the sense of herd or assemblage. The rays of thought, descending from above, are assembled in their movement, the rashmín vyúha of the Isha Upanishad, and among them the man of full substance, right thought & action protected & energised by the Maruts moves a formed and complete thinker & knower, freed from the darkness and the twilight of lower states.

[14/386-7]

In these three verses the powers & functions of the Maruts are defined, by virtue of which they are the deities the Rishi chooses for invocation in this hymn. Because they are the supporters, energisers & formers of the knowledge in him, therefore he calls them for the action desired by him in this sukta. So much is praise; the rest of the hymn is prayer.

[14/388]

Sukta 122 [1-3]

01.122.01 [14/389]

प्र वः पातं रघुमन्यवोऽंधो यज्ञं रुद्राय मीळहुषे भरध्वं ।

दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ॥

प्र¹ । वः² । पान्तम्³ । रघुऽमन्यवः⁴ । अन्धः⁵ । यज्ञम्⁶ । रुद्राय⁷ । मीळहुषे⁸ । भरध्वम्⁹ ।

दिवः¹⁰ । अस्तोषि¹¹ । असुरस्य¹² । वीरैः¹³ । इषुध्याऽइव¹⁴ । मरुतः¹⁵ । रोदस्योः¹⁶ ॥

pra | vaḥ | pāntam | raghu-manyavaḥ | andhaḥ | yajñam | rudrāya | mīlhuṣe | bharadhwam |
divaḥ | astoṣi | asurasya | vīraiḥ | iṣudhyā-iva | marutaḥ | rodasyoḥ ॥

[Sayana] ^{1,9}Offer perfectly ⁷to Rudra, ⁸rainer of the fruit, ³the protective ⁵sacrificial food, ⁴O light in anger (priests); ¹¹I praise ¹⁵the Maruts ¹⁶in the two firmaments & ¹⁰the driver out from heaven ¹²of the Asura ¹³with his heroes ¹⁴by means of the quiver. [14/389]

⁹Bring ¹forward ⁵the substance, ⁴O ye who are swift in impetuous passion, ⁶a sacrifice ⁷for Rudra ⁸who hath befriended ³even that which maintaineth you; ¹³by the strengths ¹²of the mighty One ¹¹I sit established ¹⁰in heaven, ¹⁵O Maruts, ¹⁶yea in the two firmaments, ¹⁴as [iva] an arrow in a quiver [iṣudhyā]. [14/389]

⁴रघुमन्यवो—रघु = swift मन्यु = θυμός, mind, passion, soul. [14/389];

⁸मीळहुषे = kindly, friendly [14/389]

¹¹अस्तोषि = I stood firm, was established. [14/389]; ¹⁴as arrows of impulsions (5.57.2) in a quiver (1.33.3)

01.122.02 [14/389-90]

पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने ।

स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥

पत्नीऽइव¹ । पूर्वऽहूतिम्² । ववृधध्यै³ । उषासानक्ता⁴ । पुरुधा⁵ । विदाने⁶ इति ।

स्तरीः⁷ । न⁸ । अत्कम्⁹ । विऽउतम्¹⁰ । वसाना¹¹ । सूर्यस्य¹² । श्रिया¹³ । सुऽदृशी¹⁴ । हिरण्यैः¹⁵ ॥

patnī-iva | pūrva-hūtim | vavṛdhadhyai | uṣasānaktā | purudhā | vidāne iti |
starīḥ | na | atkam | vi-utam | vasānā | sūryasya | śriyā | su-dṛśī | hiraṇyaiḥ ॥

[Sayana] ¹As a wife ³to increase ²the former call (of her husband becomes swift of gait), so may ⁴Dawn & Night ⁵variously ⁶known (by various mantras) or ⁵variously ⁶knowing (many ways of increasing us) come quickly; ⁸like the sun, ¹¹wearing ⁹a form ⁷well-connected ¹⁵with golden rays and ¹⁰extended, ¹⁴well seen ¹³by the brightness ¹²of the sun (may Usha protect our former call). [14/389]

¹Like [iva] a wife [patnī] ³for increase ²of our former [pūrva] offering [hūtim] ⁴Dawn & Night ^{6a}be ⁵manifoldly ^{6b}manifested; Dawn, ¹¹wearing Being ¹⁰sewn together ⁸like ⁹garments, ¹⁴seeing [dṛśī] perfectly [su] ¹³by the power ¹²of the sun, ¹⁵by his golden brilliances. [14/390]

[Alt] ¹¹wearing ^{10a}the far-flung (vi - 3.54.9) ⁹light (4.18.5) ^{10b}of infinity (utam - 3.54.9) ⁸like ⁹a robe (4.18.5)

¹⁰sewn together ⁷with many layers (10.69.7)

⁴ Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. [15/410 *fn* 5]

01.122.03 [14/390]

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।

शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥

ममत्तु¹ । नः² । परिज्मा³ । वसर्हा⁴ । ममत्तु⁵ । वातः⁶ । अपाम्⁷ । वृषण्वान्⁸ ।

शिशीतम्⁹ । इन्द्रापर्वता¹⁰ । युवम्¹¹ । नः¹² । तत्¹³ । नः¹⁴ । विश्वे¹⁵ । वरिवस्यन्तु¹⁶ । देवाः¹⁷ ॥

mamattu | naḥ | pari-jmā | vasarhā | mamattu | vātaḥ | apām | vṛṣaṇ-vān |
śiśītam | indrāparvatā | yuvam | naḥ | tat | naḥ | viśve | varivasyantu | devāḥ ॥

[Sayana] ^{1a}May ⁴Agni, destroyer of coverings (trees etc), ³widely who goes abroad,
^{1b}intoxicate ²us & ^{5a}may ⁶the wind ⁸that is rainer ⁷of the waters ^{5b}intoxicate ²us; ¹⁰O Indra &
Parjanya, ^{9a}do ¹¹you ^{9b}make ¹²us ^{9c}sharp; ¹³therefore (because we praise) ^{16a}may ¹⁵the all ¹⁷gods
^{16b}be willing to give ¹⁴us ^{16c}plenty of food. [14/390]

^{1a}May ³he the wide-pervading ⁴who destroyeth [hā] all coverings [vasar] ^{1b}be full of rapture
²in us; ^{5a}may ⁶the Wind ^{5b}be full of rapture, ⁸he who is masterful ⁷over the waters; ¹⁰O Indra
& Parvata, ^{9a}do ¹¹ye ^{9b}become keen ¹²in us, and ^{16a}may ¹⁵all ¹⁷the gods ¹⁴in us ^{16b}attain their
supreme substance. [14/390]

Sukta 123 [1]

01.123.01 [14/391-2]

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः ।

कृष्णादुदस्थादर्या विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥

पृथुः¹ । रथः² । दक्षिणायाः³ । अयोजि⁴ । आ⁵ । एनम्⁶ । देवासः⁷ । अमृतासः⁸ । अस्थुः⁹ ।

कृष्णात्¹⁰ । उत्¹¹ । अस्थात्¹² । अर्या¹³ । विहायाः¹⁴ । चिकित्सन्ती¹⁵ । मानुषाय¹⁶ । क्षयाय¹⁷ ॥

prthuḥ | rathaḥ | dakṣiṇāyāḥ | ayoji | ā | enam | devāsaḥ | amṛtāsaḥ | asthuḥ |
kṛṣṇāt | ut | asthāt | aryā | vi-hāyāḥ | cikitsantī | mānuṣāya | kṣayāya ॥

³Intelligence ⁴has yoked ²her car; ⁸the deathless ⁷gods ^{5,9}take their seats ⁶in the car. ¹³She noble and ¹⁴wide & vast in her being ^{11,12}has risen up ¹⁰out of the black darkness, ¹⁵bringing knowledge, perception, vision, ¹⁷for the firm establishing ¹⁶of the mind in its illumination. [14/391-2; See Notes below]

¹The wide ²chariot ³of the Reason ⁴has been yoked, ⁶this ⁸all the immortal ⁷gods ^{5,9}have ascended. ¹⁰From the blackness ^{11,12}she has arisen ¹³who is noble and ¹⁴vast ¹⁵seeking knowledge ¹⁶for the mind's ¹⁷foundation. [14/251]

¹⁰ the tamoguna is always represented in Yoga by the black colour. [14/391]

[Notes]

दक्षिणायाः दक्षिणा in this verse may be an epithet of Usha, the Dawn. There is also a goddess Dakshina in the Veda, who is a female energy depending on the god Daksha. Daksha being the god who conducts the faculty of discriminative judgment, Dakshina is the faculty he conducts, intelligence, discrimination or reason.

Intelligence [dakṣiṇāyāḥ] has yoked [ayoji] her car [rathaḥ], instituted, that is to say, the joy of her activities; the deathless [amṛtāsaḥ] gods [devāsaḥ] take their seats [ā asthuḥ] in the car [enam], not as Sayana suggests to go to the material sacrifice in the car of dawn, but to take their part in the internal yajna in the chariot of the Intelligence. In this hymn, however, since it is the dawn of realisation in the mind that is intended, Dakshina and Usha are possibly identified or at any rate so closely associated that their action and epithets are almost in common.

Intelligence or Dawn has risen up [ut asthāt] out of the black darkness [kṛṣṇāt]; illumination of Intelligence has come out of the obsuration of ignorance or aprakasha; कृष्णात् from the black is a description of the tamoguna which is always represented in Yoga by the black colour. Dakshina or Usha is अर्या, noble, one of the high gods that help as opposed to the Dasyus, the dark & ignoble enemies of the spirit; she is विहायाः, either wide or various in

her motion or wide & vast in her being, बृहती, a power of the Mahas, a birth from the wideness of the truth of things.

She rises चिकित्सन्ती मानुषाय क्षणाय. Sayana's interpretation, "healing the disease of darkness with a view to human habitation", is obviously a forced modern gloss. चिकित्सन्ती in the Veda differs in sense from कित् (चिकेत; केतु) only by the addition of the general idea of continuity or else of frequency or prolonged unfinished action. Dakshina or Usha, the dawn of mental illumination, brings knowledge, perception, vision, in a word केतु [cikitsantī] for the firm establishing either of the mind in its illumination or of the human sadhaka in the fresh spiritual position or abiding place [kṣayāya] he has gained in the progress of his yoga. क्षय is frequently turned in this sense by the figurative & symbolical language of the Vedas. Or else it may be that Dakshina seeks certainty of knowledge (compare विचिकित्सा) for the firm establishment of the mind in its gettings.

[14/391-2]

Sukta 176 [1-6]

01.176.01 [14/393]

मत्सि नो वस्यइष्टय इन्द्रमिदो वृषा विश ।

ऋघायमाण इन्वसि शत्रुमति न विंदसि ॥

मत्सि¹ । नः² । वस्यः³ इष्टये³ । इन्द्रम्⁴ । इन्दो⁵ इति । वृषा⁶ । आ⁷ । विश⁸ ।

ऋघायमाणः⁹ । इन्वसि¹⁰ । शत्रुम्¹¹ । अन्ति¹² । न¹³ । विन्दसि¹⁴ ॥

matsi | naḥ | vasyaḥ-iṣṭaye | indram | indo iti | vṛṣā | ā | viśa |
rghāyamāṇaḥ | invasi | śatrum | anti | na | vindasi ॥

¹Be rapturous ²in us and ³a dwelling [vasyaḥ] for the sacrifice [iṣṭaye], ^{7,8}enter ⁶with mastery ⁴into Indra, ⁵O Soma; ¹⁰thou art powerful, ⁹moving forward, and ¹⁴thou meetest ¹³no ¹¹hostile forces ¹²on thy way. [14/393]

⁹ charging in the fight (1.61.13); going straight (1.10.8)

¹² within us (5.76.2), nearby (1.94.9)

[Notes]

Indra = pure Mind. Indu = Ananda. *Ishtaye* = for sacrifice or for wish fulfilled or for impulse or force of action. *Vrisha* = as master or strongly or abundantly. ऋघायमाण = going straight up or ahead. The sortilege indicates the control of buddhi by the Ananda-tattwa of mind in its full force & abundance for thought, emotion & action and the forward & upward movement of the Yoga free from internal enemies. This movement begins decidedly today & progressively frees itself from the relics of the old movement of battle & struggling advance. Hitherto the movement was only being prepared. Now it is ready.

[14/417]

The force described has established itself in the siddhi; effort, no longer self-effort, manifests itself as a force throwing itself [rghāyamāṇaḥ] on the enemy & breaking down all opposition. This struggle is the working of mental force (Indra) possessed by the Vijnana and filled with mental ananda (Soma). Whenever Indra is thus infused with Soma, opposition seems to disappear [śatrum anti na vindasi]; it is only when Indra works without Soma, that the opposition has strength to prevail or at least to resist.

[Record of Yoga-I, CWSA 10/164]

01.176.02 [14/393]

तस्मिन्ना वेशया गिरो य एकश्चर्षणीनां ।

अनु स्वधा यमुप्यते यवं न चर्कृषद्वृषा ॥

तस्मिन्¹ । आ² । वेशय³ । गिरः⁴ । यः⁵ । एकः⁶ । चर्षणीनाम्⁷ ।
अनु⁸ । स्वधा⁹ । यम्¹⁰ । उप्यते¹¹ । यवम्¹² । न¹³ । चर्कृषत्¹⁴ । वृषा¹⁵ ॥

tasmin | ā | veśaya | girah | yah | ekaḥ | carṣaṇīnām |
anu | svadhā | yam | upyate | yavam | na | carkrṣat | vṛṣā ॥

¹In him ^{2,3}give to dwell ⁴our self-expressions, ⁵who is ⁶alone ⁷of the lords of action, and
⁸according to ¹⁰his movement ^{11a}is ⁹self-state ^{11b}sown in us & ¹⁵masterfully ¹⁴he cultivates
¹²that crop. [14/393]

[Notes]

The Srutis [girah] of the Vijnana are to be established [ā veśaya] by Ananda [indo] in Vijnana Buddhi [indram ā viśa - preceding verse] which governs all the lower actions; the self-fixity [svadhā] of the higher Nature in its law of works is to be sown as a seed [upyate] in all the nature of the vijnana buddhi and perfected [carkrṣat] as corn [yavam na] is perfected by the rains & cleared [of] chaff on the threshing floor.

[Record of Yoga-I, CWSA 10/417-8]

01.176.03 [14/392]

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मद्भुगदिव्येवाशनिर्जहि ॥

यस्य¹ । विश्वानि² । हस्तयोः³ । पञ्च⁴ । क्षितीनाम्⁵ । वसु⁶ ।
स्पाशयस्व⁷ । यः⁸ । अस्मद्भुक्⁹ । दिव्याऽइव¹⁰ । अशनिः¹¹ । जहि¹² ॥

yasya | viśvāni | hastayoḥ | pañca | kṣitīnām | vasu |
spāśayasva | yah | asma-dhruk | divyā-iva | aśaniḥ | jahi ॥

O thou ¹in whose ³two hands are ²all ⁶the possessions ⁴of our five ⁵dwelling places, ⁷make
clear to our eyes ⁸him who ⁹betrays [dhruk] us [asma], ¹²slay him ¹⁰even in heaven
¹¹becoming the thunderbolt. [14/392]

[Alt] ¹²slay him ⁸who ⁹would do us harm (1.36.16) ¹⁰as [iva] [would slay] a divine [divyā] ¹¹thunderbolt

01.176.04 [14/392]

असुन्वंतं समं जहि दूणाशं यो न ते मयः ।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥

असुन्वन्तम्¹ । समम्² । जहि³ । दुःऽनशम्⁴ । यः⁵ । न⁶ । ते⁷ । मयः⁸ ।
अस्मभ्यम्⁹ । अस्य¹⁰ । वेदनम्¹¹ । दद्धि¹² । सूरिः¹³ । चित्¹⁴ । ओहते¹⁵ ॥

asunvantam | samam | jahi | duḥ-naśam | yah | na | te | mayah |
asmabhyam | asya | vedanam | daddhi | sūriḥ | cit | ohate ॥

³Slay ¹him who presses not out the nectar, ⁴the indifferent and oppressed in hope, ⁵who ⁶is not ⁷thy ⁸lover, ¹²give ⁹us ¹¹the knowledge ¹⁰of him ^{13,14}becoming utterly luminous to the worshipper ¹⁵so that he bears up thy activities. [14/392]

[Notes: 1.76.3-4]

Experienced, Dec 14 & 15th 1913. There are Powers of pure mind which are indifferent, equal to all things [samam], as in possession of the samata,—but they are void of active delight; they do not press out the wine of immortal delight [asunvantam], they possess man in that state when, his hopes oppressed [duḥ-naśam], he takes refuge in a passive & equal indifference [samam], and is no longer [na] in love [mayah] with mental activities [te]. In this state man takes this enemy of Indra & of his own perfection as a friend and helper. Mental force becoming entirely luminous in knowledge, sūriḥ, is to pierce this dangerous disguise & make clear to the inner eye [spāśayasva] the true nature of this harmful agency [asma-dhruk], sama indeed, but asunvan, sama because dunasha & not because of equal delight. He is to be slain [jahi] in the pure mind [divyā] where he dwells by Indra in the form of the thunderbolt [aśaniḥ iva], mind force informed with vaidyuta energy from Mayas. A uḥate is proleptic; the result of Indra or mind force becoming entirely luminous with the solar light of the ideal knowledge [sūriḥ] is to perfect the mental power of the Yogin so that he is strong to support & hold [ohate] all the activities of mental knowledge & of the temperament in their fullness. [14/392-3; Record of Yoga CWSA 11/1319]

01.176.05 [14/393]

आवो यस्य द्विर्बर्हसोऽर्केषु सानुषगसत् ।
आजाविद्रस्येदो प्रावो वाजेषु वाजिनं ॥

आवः¹ । यस्य² । द्विर्बर्हसः³ । अर्केषु⁴ । सानुषक्⁵ । असत्⁶ ।
आजौ⁷ । इन्द्रस्य⁸ । इन्दो⁹ इति । प्र¹⁰ । आवः¹¹ । वाजेषु¹² । वाजिनम्¹³ ॥

āvaḥ | yasya | dvi-barhasaḥ | arkeṣu | sānuṣak | asat |
ājau | indrasya | indo iti | pra | āvaḥ | vājeṣu | vājinam ||

³He who has the twofold [dvi] fullness [barhasaḥ] and ¹his created being ⁶is ⁵free from flaw or crevice (continuous) ⁴in our realisations, ^{7a}in ²that ⁸Indra's ^{7b}struggle, ⁹O Indu, ^{10,11}prolong (protect) ¹³his richness ¹²in its havings. [14/393]

³ who has fullness of the two worlds (4.5.3 - 16/667), who has the biune energy of earth and heaven (5.80.4)

⁴ in our songs of illumination (5.5.4)

⁵ ānuṣak. Without interruption or gap; He [here, Indra] stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 *fn* 2]

यथा पूर्वैभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।

तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुं ॥

यथा¹ । पूर्वैभ्यः² । जरितृभ्यः³ । इन्द्र⁴ । मयः⁵ इव⁶ । आपः⁷ । न⁸ । तृष्यते⁹ । बभूथ⁹ ।

ताम्¹⁰ । अनु¹¹ । त्वा¹² । निविदम्¹³ । जोहवीमि¹⁴ । विद्याम्¹⁵ । इषम्¹⁶ । वृजनम्¹⁷ । जीरदानुम्¹⁸ ॥

yathā | pūrvebhyah | jaritr-bhyah | indra | mayah-iva | āpah | na | tṛṣyate | babhūtha |
tām | anu | tvā | ni-vidam | johavīmi | vidyāma | iṣam | vrjanam | jīra-dānum ॥

¹As ²to thy former ³adorers, ⁴O Indra, ⁹thou cam'st into being ⁵as [iva] a lover [mayah], ⁷like
⁶waters ⁸to the thirsty, ^{11a}even after ¹⁰that ^{11b}manner ¹³of soul-experience ¹⁴I call ¹²to thee.
¹⁵May we find ¹⁶the force ¹⁸that is intense & pierces ¹⁷in the slaying. [14/393]

¹¹in the wake of (3.15.3) ¹⁰that ¹³inmost knowledge of the being (1.96.2)

¹⁶iṣam – The power that enables us to make the journey through the night of our being to the divine
Light [15/413 fn 2]

[Alt] ¹⁶the impulsion ¹⁸that shall break swiftly through (1.171.6) or that is swift in strength (5.62.3) or
swiftly achieving (5.83.1) ¹⁷in the struggle (6.11.6)

MANDALA TWO

Sukta 11 [1-21]

02.011.01 [14/394]

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनां ।

इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥

श्रुधि¹ । हवम्² । इन्द्र³ । मा⁴ । रिषण्यः⁵ । स्याम⁶ । ते⁷ । दावने⁸ । वसूनाम्⁹ ।

इमाः¹⁰ । हि¹¹ । त्वाम्¹² । ऊर्जः¹³ । वर्धयन्ति¹⁴ । वसुयवः¹⁵ । सिन्धवः¹⁶ । न¹⁷ । क्षरन्तः¹⁸ ॥

śrudhi | havam | indra | mā | riṣaṇyaḥ | syāma | te | dāvane | vasūnām |

imāḥ | hi | tvām | ūrjaḥ | vardhayanti | vasu-yavaḥ | sindhavaḥ | na | kṣarantaḥ ॥

[Sayana] ¹Hear ²my prayer, ³O Indra; ⁴do not ⁵hurt me; ⁶let us be ^{8a}objects of ⁷thy ^{8b}giving ⁹of thy wealth; ¹⁰these ¹³foods ¹²we have given thee ¹⁵which desire the wealth of the sacrificer & ¹⁷are like ¹⁶flowing rivers, ¹⁴increase ¹²thee. [14/394]

³O God-in-mind, ¹hear ²our call; ⁴be not ⁵our enemy; ⁶may we be elect ⁸for the giving ⁷of thy ⁹treasures of substance; ¹⁵seeking [yavaḥ] that substance [vasu] ¹⁰these ¹³our abundant energies ¹⁴increase ¹²thee, ¹¹yea, ¹⁸they flow forth ¹⁷as ¹⁶the waters of existence. [14/394]

⁴do not ⁵fail (7.9.5)

^{16,17}सिन्धवो न ॥ The energies well forth as the seven forms of conscious force typified by the seven rivers. न here is the “as” of identity, not of similitude. It has more the force of एव than of इव, but hovers between the two. This sense is evident from the next Rik—सृजो महीः .. पूर्वीः. These abundances of forces, ऊर्जः, are those of the great floods formerly held in by the great Python. [14/394]

02.011.02 [14/394]

सृजो महीरिद्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।

अमर्त्यं चिदासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥

सृजः¹ । महीः² । इन्द्र³ । याः⁴ । अपिन्वः⁵ । परिऽस्थिताः⁶ । अहिना⁷ । शूर⁸ । पूर्वीः⁹ ।

अमर्त्यम्¹⁰ । चित्¹¹ । दासम्¹² । मन्यमानम्¹³ । अव¹⁴ । अभिन्त्¹⁵ । उक्थैः¹⁶ । वावृधानः¹⁷ ॥

srjaḥ | mahīḥ | indra | yāḥ | apinvaḥ | pari-sthitāḥ | ahinā | śūra | pūrvīḥ |

amartyam | cit | dāsam | manyamānam | ava | abhinat | ukthaiḥ | vavṛdhānaḥ ॥

[Sayana] ³O Indra, ⁸destroyer of the foe, ¹thou hast released ⁹many ²great waters ⁶beset ⁷by the closed (waters), ⁴which ⁵thou didst increase. ¹⁷Increasing ¹⁶by our hymns ¹⁵thou hast split ¹⁴downward ¹²the destroyer ¹³who thought himself ¹⁰immortal. [14/394]

³O God in mind, ¹thou hast released ²the mighty Ones ⁴whom ⁵thou didst feed,—yea, ⁸O Hero, ⁹many waters ⁶that were beset ⁷by the Python. ¹⁷When he increased ¹⁶by our expressings of him, then ¹⁵did he rend & ¹⁴cast down ¹²the destroyer ¹³who had dreamed ¹⁰that he was immortal. [14/395]

²the great floods ⁹formerly ⁶held in ⁷by the great Python. [14/394]

^{14,15} अवाभिन् । The usual sudden transition from the second to the third person; there is no need to take it as an old or irregular form for अवाभिन्: ॥ [14/395]

02.011.03 [14/395]

उक्थेष्विन्नु शूर येषु चाकन्स्तोमेष्विन्द्र रुद्रियेषु च ।

तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्त्रते न शुभ्राः ॥

उक्थेषु¹ । इत्² । नु³ । शूर⁴ । येषु⁵ । चाकन्⁶ । स्तोमेषु⁷ । इन्द्र⁸ । रुद्रियेषु⁹ । च¹⁰ ।

तुभ्य¹¹ । इत्¹² । एताः¹³ । यासु¹⁴ । मन्दसानः¹⁵ । प्र¹⁶ । वायवे¹⁷ । सिस्त्रते¹⁸ । न¹⁹ । शुभ्राः²⁰ ॥

uktheṣu | it | nu | śūra | yeṣu | cākan | stomeṣu | indra | rudriyeṣu | ca |

tubhya | it | etāḥ | yāsu | mandasānaḥ | pra | vāyave | sisrate | na | śubhrāḥ ॥

[Sayana] ⁸O Indra, ⁴destroyer of the foe, lo ¹the chants & praises, means of happiness, ⁵which ⁶thou didst swiftly desire, ⁷the hymns of praise, yes, the hymns of praise ¹⁴in which ¹⁵thou becomest joyful, ¹³these are those ²⁰shining praises ^{15,18}that go forward ¹¹for thy sake as thou comest to our sacrifice. [14/395]

Even these ¹expressings of thee, ⁴O Hero, ⁸O God-in-mind, ⁵in which ⁶was thy desire, ¹⁰and ⁷the affirmations ⁹of the violent God, they increased thee [tvām vardhayanti - 2.11.1]; ³and now ¹³lo these energies ²⁰white & bright ¹⁴in which ¹⁵is thy ecstasy, & ^{18a}they stream ¹⁶forward ^{18b}on his way ¹⁷for the Master of Life. [14/395]

⁹रुद्रियेषु—either of Rudra, or of the Maruts who are Rudras & sons of Rudra. The sense is affirmations [stomeṣu] of the God-mind [indra] apt for the Rudra-creation [rudriyeṣu], the struggle of the Pranic powers in the triple world. Hence the waters or energies [sindhavaḥ, ūrjaḥ - 2.1.1] flow [sisrate] forward [pra] for Vayu [vāyave], the Pranic god, Master of vitality. [14/395]

¹³एताः. It is impossible to understand स्तुतयः । And what in the name of common sense are shining praises? एताः answers to इमा ऊर्जः of the first verse [2.11.1], प्रसिस्त्रते recalls the सिंधवो न क्षरतः. The first line of this rik is a parenthesis developing the idea of the expressions which increase [ukthaiḥ vavṛdhānaḥ - 2.11.3] Indra, the second returns to the idea of the ऊर्जः, the महीः. [14/395]

02.011.04 [14/395]

शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।

शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥

शुभ्रम्¹ । नु² । ते³ । शुष्मम्⁴ । वर्धयन्तः⁵ । शुभ्रम्⁶ । वज्रम्⁷ । बाह्वोः⁸ । दधानाः⁹ ।

शुभ्रः¹⁰ । त्वम्¹¹ । इन्द्र¹² । वावृधानः¹³ । अस्मे¹⁴ इति । दासीः¹⁵ । विशः¹⁶ । सूर्येण¹⁷ । सह्याः¹⁸ ॥

śubhram | nu | te | śuṣmam | vardhayantaḥ | śubhram | vajram | bāhvoḥ | dadhānāḥ |

śubhrah | tvam | indra | vavṛdhānaḥ | asme iti | dāsīḥ | viśaḥ | sūryeṇa | sahyāḥ ||

[Sayana] ⁵We become increasers ¹of the fine ⁴strength and ⁹placers swiftly ⁶of the shining ⁷thunderbolt ⁸in thy two arms. ¹¹Thou ¹³increasing & ¹⁰bright, ¹²O Indra, ¹⁸overcome ¹⁵the destroying Asura ¹⁶nations ¹⁷with the Sun for impeller of thy weapon. [14/396]

¹White & bright ³thy ⁴strength that ⁵we increase, ⁶white & bright ⁷thy lightning that ⁹we place ⁸in the two arms of our strength [²now]; ¹⁰white & bright ¹³increasing ¹¹thou ¹⁴in us, ¹²O God-mind, ¹⁸overcome ¹⁶the nations ¹⁵of the dividers ¹⁷by the light of the Sun of truth. [14/396]

¹शुभ्रः. Sayana not understanding how strength [śuṣmam] can be bright, makes शुभ्र here = शोभन but in the other three cases (v. 3 & 4) bright. This is hypercritical as well as inconsistent, for he has already admitted “shining praises”. Strength can very well be described as shining or bright; the phrase has a clear & strong significance, unlike shining praises. [14/396]

⁴शुष् is of the शु root. It means (1) to break etc, so to put forth force शुष्म, शुष्मन् strength, शुष्मिन् strong, (2) to burn, shine, blaze, शुष्मः = sun, fire (शुष्णः), शुष्मन् fire, शुष्मं lustre cf शुच, शुभ् (3) to move. I take it = forceful, strong. If not, then blazing, brilliant like the sun. [14/466]

⁹दधानाः. Sy. takes “we placing” in the arms of Indra by our prayers, because Indra increased by praise takes the thunderbolt to slay the Asuras. दधानाः is middle & would better mean “holding in my two arms”. The arms are the two powers of the mind, intuition & discernment; the thunderbolt is the electric flashing of the divine mind, and we see in the next line that it is in the worshippers अस्मे that the god-mind increases & overpowers the Dasyus. Cf also v. 10 where it is Indra as the human being who slays Vritra. [14/396]

¹⁴अस्मे. अस्मासु & never as Sy. takes it = अस्माकं. [14/396]

¹⁷सूर्य = sun, comes from सू = to shine, cf सोम moon. In the Veda it means the Illuminant & Luminous & also in the form सवितृ the manifester, producer. [14/396]

02.011.05 [14/396-7]

गुहा हितं गुह्यं गूळहमप्स्वपीवृतं मायिनं क्षियन्तं ।

उतो अपो द्यां तस्तभ्वांसमहन्नहि शूर वीर्येण ॥

गुहा¹ । हितम्² । गुह्यम्³ । गूळहम्⁴ । अप्सु⁵ । अपिऽवृतम्⁶ । मायिनम्⁷ । क्षियन्तम्⁸ ।

उतो⁹ इति । अपः¹⁰ । द्याम्¹¹ । तस्तभ्वांसम्¹² । अहन्¹³ । अहिम्¹⁴ । शूर¹⁵ । वीर्येण¹⁶ ॥

guhā | hitam | guhyam | gūḷham | ap-su | api-vṛtam | māyinaṁ | kṣiyantaṁ |
uto iti | apaḥ | dyām | tastabhvāṁsam | ahan | ahim | śūra | vīryeṇa ||

[Sayana] ¹⁴The Asura ²placed ¹in a cave, ³secret, ⁴hidden, ⁶concealed, ⁷illusive, ⁸dwelling [⁵in the waters] ⁹& also ¹²stopping ¹⁰the waters & ¹¹heaven, ^{13a}thou, ¹⁵O destroyer of thy foes, ^{13b}hast slain ¹⁶by thy power, the thunderbolt. [14/396-7]

¹⁵O Hero, ¹³thou hast smitten ¹⁶in thy prowess ¹⁴the Python ²who was firm ¹in our secret being [the subconscious heart in things - 15/432 fn 6], ³secret, ⁴concealed ⁵in the waters of existence & ⁶covered over, & ⁸there he dwelt ⁷creating forms of illusion ⁹and ¹²held imprisoned ¹⁰the movement of the waters & ¹¹the shining of our heavens. [14/397]

स्तवा नु त इन्द्र पूर्व्या महान्युत स्त्वाम नूतना कृतानि ।

स्तवा वज्रं बाह्वोरुशंतं स्तवा हरी सूर्यस्य केतू ॥

स्तव¹ । नु² । ते³ । इन्द्र⁴ । पूर्व्या⁵ । महानि⁶ । उत⁷ । स्त्वाम⁸ । नूतना⁹ । कृतानि¹⁰ ।

स्तव¹¹ । वज्रम्¹² । बाह्वोः¹³ । उशन्तम्¹⁴ । स्तव¹⁵ । हरी¹⁶ इति । सूर्यस्य¹⁷ । केतू¹⁸ इति ॥

stava | nu | te | indra | pūrvyā | mahāni | uta | stavāma | nūtanā | kṛtāni |

stava | vajram | bāhvoḥ | uśantam | stava | harī iti | sūryasya | ketū iti ॥

[Sayana] ⁴O Indra, ^{1a}let us ²quickly ^{1b}praise ³thy ⁶great ⁵ancient ¹⁰deeds, ⁷also ³thy ⁹new ones ⁸let us praise; ¹¹let us praise ¹²the thunderbolt ¹⁴shining ¹³in thy arms; ¹⁵let us praise ¹⁸the proclaiming (or knowledge-giving) ¹⁶horses ¹⁷of the impelling (or puissant) Indra (or, of Indra as the Sun). [14/397]

⁴O God-in-mind, ²now ¹may we affirm in us ³thy ⁵former ⁶mighty ¹⁰doings ⁷& ⁸affirm ⁹others that are new & ¹¹affirm ¹²the lightning's ¹⁴desire ¹³in thy arms & ¹⁵affirm ¹⁶thy two shining steeds ¹⁸that are the two powers of perception ¹⁷of the Sun of Truth. [14/397]

¹⁴उशन्तं—or the lighting that gleams; but if so, why should not उशिजः as applied to the gods mean the Shining Ones & not as Sayana interprets it always, “desiring”? [14/397]

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

[Alt] ¹⁴the desiring (10.11.3) or aspiring (3.5.7) or yearning (6.10.6) ¹²thunderbolt

¹⁸केतू. Intuition & discrimination, the powers of the Truth consciousness most readily active in the mental plane, or else the higher or revelatory divine perception & the lower This is a decisive passage for the right interpretation of Indra's brilliant pair of horses. [14/397]

हरी नु त इन्द्र वाजयन्ता घृतश्रुतं स्वारमस्वार्ष्टा ।

वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन् ॥

हरी¹ इति । नु² । ते³ । इन्द्र⁴ । वाजयन्ता⁵ । घृतश्रुतम्⁶ । स्वारम्⁷ । अस्वार्ष्टाम्⁸ ।

वि⁹ । समना¹⁰ । भूमिः¹¹ । अप्रथिष्ट¹² । अरंस्त¹³ । पर्वतः¹⁴ । चित्¹⁵ । सरिष्यन्¹⁶ ॥

harī iti | nu | te | indra | vājayantā | ghr̥ta-ścutam | svāram | asvārṣṭām |

vi | samanā | bhūmiḥ | aprathiṣṭa | aramsta | parvataḥ | cit | sariṣyan ॥

[Sayana] ⁵Swiftly speeding ³thy ¹horses, ⁴O Indra, ⁸sounded ⁶a water-dropping ⁷sound; ¹⁰the level ¹⁰earth ¹²spread itself ⁹out (or ¹¹the earth ¹²spread itself ⁹on every side); ¹⁴the cloud ¹⁵too, ¹⁶about to go about, ¹³played. [14/397]

³Thy ¹two steeds ⁵increasing in their plenitude ⁸neighed out ²now ⁷their cry ⁶that rains down [ścutam] the mind's clarities [ghṛta]; ¹¹our earth ¹⁰grew equal & ^{9,12}spread itself into its utter wideness; ¹⁴this hill of being ¹⁶that was about to move from its base ¹³grew full of delight. [14/397-8]

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

02.011.08 [14/398]

नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान् ।

दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥

नि¹ । पर्वतः² । सादि³ । अप्रयुच्छन्⁴ । सम्⁵ । मातृभिः⁶ । वावशानः⁷ । अक्रान्⁸ ।

दूरे⁹ । पारे¹⁰ । वाणीम्¹¹ । वर्धयन्तः¹² । इन्द्रइषिताम्¹³ । धमनिम्¹⁴ । पप्रथन्¹⁵ । नि¹⁶ ॥

ni | parvataḥ | sādi | apra-yucchan | sam | mātṛ-bhiḥ | vāvaśānaḥ | akrān |
dūre | pāre | vāṇīm | vardhayantaḥ | indra-iṣitām | dhamanim | paprathan | ni ॥

[Sayana] ²The cloud ⁴careful to rain ³sat ¹down (in the sky), ⁸it moved ⁷making a sound ⁵together ⁶with the Mothers (the waters or Madhyamika words); ¹²the praisers increased ¹¹the Speech ⁹in the distant ¹⁰mid-air; ^{16,15}they widened ¹³that speech sent by Indra ¹⁴which was making a sound. [14/398]

²The whole hill of being ³settled ¹down ⁴nor faltered in its toil, ^{5,8}but laboured & ⁷desired ⁶with the maternal Waters. ¹²They increased ¹¹that Speech ⁹on the far ¹⁰shore of the mind, ^{16,15}they widened ¹⁴the rushing stream ¹³that Indra set flowing. [14/398]

²पर्वतः may mean both hill & cloud; but when connected with Earth & the Rivers it means usually the Hill of being or articulate formation of our conscious Existence imaged sometimes as a hill, sometimes as a cloud. It now takes a settled base in the wideness of the earth consciousness & labours with the seven waters Indra has set flowing to produce the Truth. [14/398]

⁴undeviatingly (3.20.2), unfailing (10.7.7)

¹⁰पारे of heaven, the mind पार्ये दिवि [see - 9.1.7]. That is on the borders between the reasoning Mind & the Truth-consciousness. [14/398]

¹¹वाणीं the Speech or Word of the Truth, the divine form of Thought set sounding by the two horses of Indra [harī asvārṣṭām - 2.11.7] which forms the impetuous stream [dhamanim] of the intuitive Mind to which Indra gives his impulsion [iṣitām]. [14/398]

02.011.09 [14/399]

इन्द्रो महां सिंधुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।

अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥

इन्द्रः¹ । महाम्² । सिन्धुम्³ । आशयानम्⁴ । मायाविनम्⁵ । वृत्रम्⁶ । अस्फुरत्⁷ । निः⁸ ।

अरेजेताम्⁹ । रोदसी¹⁰ इति । भियाने¹¹ इति । कनिक्रदतः¹² । वृष्णः¹³ । अस्य¹⁴ । वज्रात्¹⁵ ॥

indraḥ | mahām | sindhum | ā-śayānam | māyā-vinam | vṛtram | asphurat | niḥ |
arejetām | rodasī iti | bhiyāne iti | kanikradataḥ | vṛṣṇaḥ | asya | vajrāt ||

[Sayana] ¹Indra ^{8,7}split ⁵the cunning (deceitful) ⁶cloud ⁴that was lying ²upon the great ³water (or the deceitful demon that lay upon them great (moving) cloud). ¹⁰Heaven & earth ⁹shook ¹¹in their fear ¹²of the sounding ¹⁵thunderbolt ¹⁴of this ¹³rainer. [14/399]

¹God-in-mind ^{8,7}has shivered into pieces ⁶the Coverer ⁵full of his thoughts of illusion ⁴who lay against ²the Great ³Water. ¹⁰Our heaven & earth ⁹shook & ¹¹were afraid ¹⁵of the lightning ¹⁴of this ¹³Lord of abundance ¹²as it roared abroad. [14/399]

³सिंधुः । Sayana's learned trick with the word is entirely indefensible. The Great Water is the same महो अर्णः or महानर्णवः to which reference is made in I.3.12 & other hymns; it is the Vast Truth ऋतं बृहत् kept back from us by Vritra. [14/399]

⁶Vritra, 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]

¹³vṛṣṇaḥ - The Fertiliser; "The shining Bull or Male", but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]

[Notes]

It is Indra as the human or mental being who slays the Coverer. Vritra is, on the other hand, the non-mental being, the non-human. He represents in man those formations of consciousness māyāḥ which belong properly to the infra-mental material & animal world out of which man has come. Man's struggle is to rise above these formations which prevent his progress as the mental being. मायाः This means mental formation, consciousness that creates forms. Both Indra & Vritra are मायिनः which does not mean deceitful; but the formations of Indra are mental & of the Truth, those of Vritra non-mental, sensory, physical & therefore full of illusions & falsehoods. [14/399-400]

02.011.10 [14/399-400]

अरोरवीदृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।

नि मायिनो दानवस्य माया अपादयत्पपिवान्सुतस्य ॥

अरोरवीत्¹ । वृष्णः² । अस्य³ । वज्रः⁴ । अमानुषम्⁵ । यत्⁶ । मानुषः⁷ । निजूर्वात्⁸ ।

नि⁹ । मायिनः¹⁰ । दानवस्य¹¹ । मायाः¹² । अपादयत्¹³ । पपिवान्¹⁴ । सुतस्य¹⁵ ॥

aroravīt | vṛṣṇaḥ | asya | vajraḥ | amānuṣam | yat | mānuṣaḥ | ni-jūrvāt |
ni | māyinaḥ | dānavasya | māyāḥ | apādayat | papi-vān | sutasya ||

[Sayana] ⁴The thunderbolt ³of this ²rainer of desires ¹roared ⁶when ⁷the man-helping (or thinking) Indra ⁸killed ⁵Vritra who had no man (or who thought he was not human).

¹⁴Drinking ¹⁵the Soma offered ^{9,13}he obstructed ¹²the words ¹⁰of the deceitful ¹¹Danava.

¹Loud roared ⁴the lightning ³of this ²lord of abundance ⁶when ⁷the human ⁸split apart ⁵the non-human; ¹⁴he drank ¹⁵of the wine of delight that had been pressed & ¹³he trod ⁹down ¹²the conscious formations ¹¹of the Divider ¹⁰with his forms of the illusion. [14/399-400]

²वृष्णः । I do not understand why Sayana should suddenly change the rainer of rain of the last few verses into a rainer of desires. [14/399]

⁷मानुषः । Sayana's dealings with मानुष & अमानुष are truly amazing. It is Indra as the human or mental being who slays the Coverer, & for this reason men are described as carrying the thunderbolt in the two arms of Indra. See v. 4. Vritra is, on the other hand, the non-mental being, the non-human. He represents in man those formations of consciousness मायाः which belong properly to the infra-mental material & animal world out of which man has come. Man's struggle is to rise above these formations which prevent his progress as the mental being. [14/399-400]

⁸shattered (6.6.6), destroyed (10.187.3)

¹¹dānava - Diti, called also Danu, means division and the obstructing powers or Vritras are her children, Danus, Danavas, Daityas [15/207]

¹²मायाः । This means mental formation, consciousness that creates forms. Both Indra & Vritra are मायिनः which does not mean deceitful; but the formations of Indra are mental & of the Truth, those of Vritra non-mental, sensory, physical & therefore full of illusions & falsehoods. [14/400]

¹³5.32.8 describes Vritra as footless (apādam)

02.011.11 [14/400]

पिबापिबेदिद्र शूर सोमं मंदंतु त्वा मंदिनः सुतासः ।

पृणंतस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इंद्रमाव ॥

पिबऽपिब¹ । इत्² । इन्द्र³ । शूर⁴ । सोमम्⁵ । मन्दन्तु⁶ । त्वा⁷ । मन्दिनः⁸ । सुतासः⁹ ।

पृणन्तः¹⁰ । ते¹¹ । कुक्षी¹² इति । वर्धयन्तु¹³ । इत्था¹⁴ । सुतः¹⁵ । पौरः¹⁶ । इन्द्रम्¹⁷ । आव¹⁸ ॥

piba-piba | it | indra | śūra | somam | mandantu | tvā | mandinaḥ | sutāsaḥ |
pṛṇantaḥ | te | kuksī iti | vardhayantu | itthā | sutaḥ | pauraḥ | indram | āva ॥

[Sayana] ³O strong ³Indra, ¹drink ²indeed ⁵this Soma; ^{6a}let ⁸the intoxicating ⁹Soma juices ^{6b}intoxicate ⁷thee; ¹⁰filling ^{11,12}the two sides of thy belly ¹³increase thee; ¹⁴thus ^{18a}let ¹⁰the filling ¹⁵Soma ^{18b}satisfy ¹⁷Indra. [14/400]

¹Drink, O drink ²indeed ⁵the wine of delight, ⁴O hero, ³O God-Mind; ^{6a}may ⁸the enrapturing ⁹juices ^{6b}fill ⁷thee ^{6c}with their ecstasy; ¹³may they increase ¹⁰filling thee to ¹¹thy ¹²two sides; ¹⁴rightly ^{15a}pressed out ^{18a}may ^{15b}the wine ¹⁶of the multiplicity ^{18b}foster the growth ¹⁷of the God-mind. [14/400]

02.011.12 [14/401]

त्वे इंद्राप्यभूम विप्रा धियं वनेम ऋतया सपंतः ।

अवस्यवो धीमहि प्रशस्तिं सद्यस्ते रायो दावने स्याम ॥

त्वे¹ इति । इन्द्र² । अपि³ । अभूम⁴ । विप्राः⁵ । धियम्⁶ । वनेम⁷ । ऋतया⁸ । सपन्तः⁹ ।

अवस्यवः¹⁰ । धीमहि¹¹ । प्रशस्तिम्¹² । सद्यः¹³ । ते¹⁴ । रायः¹⁵ । दावने¹⁶ । स्याम¹⁷ ॥

tve iti | indra | api | abhūma | viprāḥ | dhiyam | vanema | ṛta-yā | sapantaḥ |
avasyavaḥ | dhīmahi | pra-śastim | sadyaḥ | te | rāyaḥ | dāvane | syāma ||

[Sayana] ^{4a}May we ⁵intelligent ^{4b}live ³in ¹thy ⁶heart, ²O Indra, ⁷may we enjoy the work
⁹touching thee ⁸with a desire for the fruit of the sacrifice. ¹⁰Desiring protection ¹¹we place
¹²the hymn of praise in thee; ¹⁷may we be ¹³at once ^{16a}for ¹⁴thy ^{16b}giving ¹⁵of wealth. [14/401]

³In ¹thee, ²O God-mind, ⁴may we become ⁵illuminated; ⁹may we know ⁸according to the Truth
and ⁷conquer ⁶understanding; ¹⁰seeking increase ¹¹we confirm in the thought ¹²its expression.
¹³At once ¹⁷may we be prepared ¹⁶for the giving ¹⁴of thy ¹⁵felicity. [14/401]

³अपि । Here a preposition, Greek ἐπὶ = in, upon. [14/401]

⁸ऋतया । An adverb, according to the Truth. आ is an old Aryan adverbial termination surviving in Latin ē,
ō. [14/401]

⁹संपतः । सप् to attain, touch, taste, know; cf Latin *sapiens*, wise; *sapor*, taste; Gr. σοφός, wise; S. सप्तन् seven,
originally = wise man, rishi. [14/401]

¹²प्रशस्ति । ie the clear expression of the thought, the truth or of Indra. [14/401]

02.011.13 [14/401-2]

स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्जं वर्धयन्तः ।

शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवंतं ॥

स्याम¹ । ते² । ते³ । इन्द्र⁴ । ये⁵ । ते⁶ । ऊती⁷ । अवस्यवः⁸ । ऊर्जम्⁹ । वर्धयन्तः¹⁰ ।

शुष्मिन्तमम्¹¹ । यम्¹² । चाकनाम¹³ । देव¹⁴ । अस्मे¹⁵ इति । रयिम्¹⁶ । रासि¹⁷ । वीरवन्तम्¹⁸ ॥

syāma | te | te | indra | ye | te | ūtī | avasyavaḥ | ūrjam | vardhayantaḥ |
śuṣmin-tamam | yam | cākanāma | deva | asme iti | rayim | rāsi | vīra-vantam ||

[Sayana] ^{1a}May we ⁵who ²are thine ^{1b}be subject ³to thee, ⁴Indra, ⁷by thy leading ⁸who desire
thy protection & ¹⁰increase ⁹the food. ¹⁴O shining one, ¹⁷give ¹⁵us ¹⁶thy felicity ¹¹most strong in
fitness (or, most foe-destroying) and ¹⁸attended by sons & grandsons ¹²which ¹³we desire.
[14/401]

¹May we be ²they ³of thy troop, ⁴O Indra, ⁵who ⁷by the expansion ⁸desire their growth
¹⁰increasing ⁹the energy. ^{12a}That ¹⁶felicity ¹¹most strong in the battle, ¹⁸full of hero energies,
^{12b}which ¹³we desire, ¹⁷thou increasest ¹⁵in us, ¹⁴O godhead. [14/402]

^{2,3}ते ते. One ते = तव, the other is the demonstrative pronoun. [14/401]

⁷ऊति. Sayana usually takes = protection or else favour. He does not explain why he suggests another sense
here. ऊति we take throughout = increase, expansion. [14/401]

expanding (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 Rīgveda), 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]

¹⁸वीरवंतं । वीर 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]

वीर = developed strength, or knowledge or full clearness of manifestation. (वी to open out, reveal, develop) [14/411]

02.011.14 [14/402]

रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः ।

सजोषसो ये च मंदसानाः प्र वायवः पांत्यग्रणीति ॥

रासि¹ । क्षयम्² । रासि³ । मित्रम्⁴ । अस्मे⁵ इति । रासि⁶ । शर्धः⁷ । इन्द्र⁸ । मारुतम्⁹ । नः¹⁰ ।

सजोषसः¹¹ । ये¹² । च¹³ । मन्दसानाः¹⁴ । प्र¹⁵ । वायवः¹⁶ । पान्ति¹⁷ । अग्रजनीतिम्¹⁸ ॥

rāsi | kṣayam | rāsi | mitram | asme iti | rāsi | śardhaḥ | indra | mārutam | naḥ |
sa-joṣasaḥ | ye | ca | mandasānāḥ | pra | vāyavaḥ | pānti | agra-nītim ॥

[Sayana] ¹Give ⁵us ²a house, ⁶give ⁵us ⁴a friend, ⁶give ⁵us, ⁸Indra, ⁹the Marut ⁷strength; & ¹⁶the winds ¹²that ¹¹released together & ¹⁴rejoicing ¹⁷drink ^{15,18}the Soma that is being brought forward. [14/402]

¹Thou enrichest ²our habitation, ³thou enrichest ⁵in us ⁴the harmonious godhead, ⁶thou enrichest, ⁸O god-mind, ⁷the host of ¹⁰our ⁹thought-powers and ^{12a}those ¹⁶gods of the vitality ^{12b}who ¹¹one-hearted ¹⁴in their rapture ¹⁷drink the wine ^{15,18}that leads us forward. [14/402]

²क्षयं । Habitation; Indra gives fresh fields of the spirit to dwell in or widens those we have. [14/402]

⁴मित्रं । Mitra; the godhead of agreement & harmony in the Truth; not “a friend.” It is the godheads, Mitra, the Maruts, Vayu for whose increase he is asking. [14/402]

¹⁸अग्रणीति । This epithet carries on the idea of the Ananda as a force of conquest & progress. [14/402]

02.011.15 [14/402-3]

व्यन्तिन्नु येषु मंदसानस्तृप्तसोमं पाहि द्रह्यदिद्र ।

अस्मान्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्विरर्कैः ॥

व्यन्तु¹ । इत्² । नु³ । येषु⁴ । मन्दसानः⁵ । तृप्त⁶ । सोमम्⁷ । पाहि⁸ । द्रह्यत्⁹ । इन्द्र¹⁰ ।

अस्मान्¹¹ । सु¹² । पृत्सु¹³ । आ¹⁴ । तरुत्र¹⁵ । अवर्धयः¹⁶ । द्याम्¹⁷ । बृहत्सुभिः¹⁸ । अर्कैः¹⁹ ॥

vyantu | it | nu | yeṣu | mandasānaḥ | tṛpat | somam | pāhi | drahyat | indra |
asmān | su | pṛt-su | ā | tarutra | avardhayaḥ | dyām | bṛhat-bhiḥ | arkaiḥ ॥

[Sayana] ^{1a}Let ⁴those (Maruts) by whose help ⁵thou becomest intoxicated, ^{2,3}swiftly ^{1b}eat ⁷the Soma (or, ^{1a}let ⁵the Somas with which you get intoxicated ^{2,3}quickly ^{1b}go to you); ¹⁰O Indra, ⁹making yourself firm ⁸drink ⁶the satisfying ⁷Soma. ^{15a}Thou ¹⁸with the big ¹⁹worshippable Maruts, ^{15b}O hurter of enemies, ^{12,14,16}increasedst ¹¹us & ¹⁷heaven ¹³in the battles. [14/402-3]

¹Let them [Vayus] come to us ⁴in whom ⁵thou hast the ecstasy; ⁸drink ⁷of the Wine of our

delight, ¹⁰O God-in-mind; ⁶sate thyself, ⁹strengthen thyself. ¹¹Us ¹³in our battles, ¹⁵O thou who winnest through, ^{12,14,16}thou hast entirely increased & ¹⁷heaven ¹⁸by the power of the vast ¹⁹illuminations. [14/403]

⁴येषु seems to refer to the Vayus of the last verse. व्यंतु then means either “come to us” or “manifest themselves”. [14/403]

⁶तृप्त goes more naturally with इंद्र (त्वं) than with Soma. [14/403]

^{18,19}बृहद्भिरक्लैः । The illuminations of the ऋतं बृहत् increase the shining world of mind, द्याम्. [14/403]

02.011.16 [14/403]

बृहंत इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इन्द्रि वाजमगमन् ॥

बृहन्तः¹ । इत्² । नु³ । ये⁴ । ते⁵ । तरुत्र⁶ । उक्थेभिः⁷ । वा⁸ । सुम्नम्⁹ । आऽविवासान्¹⁰ ।
स्तृणानासः¹¹ । बर्हिः¹² । पस्त्यऽवत्¹³ । त्वाऽऊताः¹⁴ । इत्¹⁵ । इन्द्र¹⁶ । वाजम्¹⁷ । अगमन्¹⁸ ॥

br̥hantaḥ | it | nu | ye | te | tarutra | ukthebhiḥ | vā | sumnam | ā-vivāsān |
str̥ṇānāsaḥ | barhiḥ | pastya-vat | tvā-ūtāḥ | it | indra | vājam | agman ॥

[Sayana] ⁴Those ¹⁰who serve ⁵thee ⁹the ease-giving, ⁷with hymns, ⁶O deliverer, ¹become big ²indeed; ¹¹those who strewing the grass ¹⁰serve ⁵thee, ¹⁴are indeed protected by thee, ¹⁶O Indra, and ¹⁸go to food ¹³that is accompanied with a house. [14/403]

¹Vast ²indeed ⁵are they ⁴who ⁷by their expressings ⁵of thee ¹⁰make to dwell in them ⁹thy peace & bliss, ⁶O thou who winnest to the goal; ¹¹heaping ¹²the soul-seat of the sacrifice ¹³full of the energy ^{14a}they attain ¹⁵indeed ^{14b}by thee to their expansion, ¹⁶O God-in-mind, and ¹⁸arrive ¹⁷at the plenitude. [14/403]

¹³ of the one possessing homesteads (10.46.6); full of lordship (1.15.10), possessing waters (4.1.11)

02.011.17 [14/404]

उग्रेष्विन्नु शूर मंदसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छमश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिं ॥

उग्रेषु¹ । इत्² । नु³ । शूर⁴ । मन्दसानः⁵ । त्रिऽकद्रुकेषु⁶ । पाहि⁷ । सोमम्⁸ । इन्द्र⁹ ।
प्रऽदोधुवत्¹⁰ । श्मश्रुषु¹¹ । प्रीणानः¹² । याहि¹³ । हरिऽभ्याम्¹⁴ । सुतस्य¹⁵ । पीतिम्¹⁶ ॥

ugreṣu | it | nu | śūra | mandasānaḥ | tri-kadrukeṣu | pāhi | somam | indra |
pra-dodhuvat | śmaśruṣu | prīṇānaḥ | yāhi | hari-bhyām | sutasya | pītim ॥

[Sayana] ⁴O strong ⁹Indra, ⁵rejoicing ⁷drink ⁸Soma ⁶on the three days of the Abhiplava ¹which are full of hymns; ¹⁰shaking it continually ¹¹from thy beard ¹²in thy satisfaction ¹³go ¹⁴with thy two horses ¹⁶to the drinking ¹⁵of the wine offered. [14/404]

⁴O hero, ⁹O God-in-mind, ⁵rejoicing ¹in the full energy ⁶of these three [tri] worlds of various hue [kadrakeṣu] ⁷drink thou ⁸the wine of delight; ¹²full of pleasure, ^{10a}letting ¹¹thy beard

¹⁰stream in the heavens ¹³come ¹⁴with thy two bright steeds ¹⁶to the drinking ¹⁵of the nectarous yield. [14/404]

⁶त्रिकद्रुकेषु । कद्रुक means variegated = the three worlds of different hues, त्रिषधस्थे; the dark physical, the red vital-dynamic & the bright mental. Elsewhere Indra is represented as drinking the human being's three lakes of Soma (V.29.7). The symbol is changed, but the sense is the same. [14/404]

¹⁰प्रदोधुवत् । Sayana's interpretation is attractive, but the difficulty is that here Indra is represented as going to the drinking & not coming from it. When then should there be Soma on his beard? [14/404]

02.011.18 [14/404-5]

धिष्वा शवः शूर येन वृत्रमवाभिनदानुमौर्णवाभं ।

अपावृणोज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र ॥

धिष्¹ । शवः² । शूर³ । येन⁴ । वृत्रम्⁵ । अवऽअभिनत्⁶ । दानुम्⁷ । और्णऽवाभम्⁸ ।

अप⁹ । अवृणोः¹⁰ । ज्योतिः¹¹ । आर्याय¹² । नि¹³ । सव्यतः¹⁴ । सादि¹⁵ । दस्युः¹⁶ । इन्द्र¹⁷ ॥

dhiṣva | śavaḥ | śūra | yena | vṛtram | ava-abhinat | dānum | aurnā-vābham |
apa | avṛṇoḥ | jyotiḥ | āryāya | ni | savyataḥ | sādi | dasyuḥ | indra ॥

[Sayana] ¹⁷O Indra, ¹hold ^{4a}such ²strength ^{4b}as that by which ⁶thou didst break ⁸spiderlike ⁵Vritra; ^{9,10}thou didst open ¹¹the luminous sun ¹²to the doer of works (or to Kutsa), ¹⁶the destroyer of works ^{13,15}remained very much oppressed by thee ¹⁴on thy left side. [14/404]

³O hero, ¹hold in thy thought ²the flashing strength ⁴by which ⁷the destroyer ⁴Vritra & ⁸his web ⁶were rent to pieces [abhinat] & cast down [ava]; ^{9,10}thou didst uncover ¹¹the Light ¹²for the Aryan; hewn ¹⁶the Divider ^{13,15}sank away ¹⁴to the left, ¹⁷O God-in-mind. [14/405]

⁸और्णवाभं । ऊर्णवाभि is a spider; और्णवाभं must be either spiderish or the web of the spider. [14/404]

¹⁴The side away from knowledge; the right is of knowledge, the left of power & its works. [14/404-5]

¹⁶The Dasyu is the undivine being who does no sacrifice, amasses a wealth he cannot rightly use because he cannot speak the word or mentalise the superconscient Truth, hates the Word, the gods and the sacrifice and gives nothing of himself to the higher existences but robs and withholds his wealth from the Aryan. He is the thief, the enemy, the wolf, the devourer, the divider, the obstructor, the confiner. Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/244-5]

02.011.19 [14/405]

सनेम ये त ऊतिभिस्तरंतो विश्वाः स्पृध आर्येण दस्यून् ।

अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरंधयः साख्यस्य त्रिताय ॥

सनेम¹ । ये² । ते³ । ऊतिऽभिः⁴ । तरन्तः⁵ । विश्वाः⁶ । स्पृधः⁷ । आर्येण⁸ । दस्यून्⁹ ।

अस्मभ्यम्¹⁰ । तत्¹¹ । त्वाष्ट्रम्¹² । विश्वरूपम्¹³ । अरन्धयः¹⁴ । साख्यस्य¹⁵ । त्रिताय¹⁶ ॥

sanema | ye | te | ūti-bhiḥ | tarantaḥ | viśvāḥ | spr̥dhaḥ | āryeṇa | dasyūn |
asmabhyam | tat | tvāṣṭram | viśva-rūpam | arandhayaḥ | sākhyasya | tritāya ॥

[Sayana] ¹May we enjoy ⁸those men ²who ³by thy ⁴protections ⁵hurt ⁶all ⁷rivals & ⁵also hurt

⁹the destroyers; ¹⁰to us ^{14a}make ¹¹that ^{14b}subject; ^{14a}thou didst make ¹³Visvarupa ¹²son of Tvashtri ^{14b}subject; ¹⁵also to observe friendship ¹⁴thou didst make him subject ¹⁶to Trita. [14/405]

¹⁰For us ²who ¹shall conquer ^{5a}breaking ⁴by thy expressions ^{5b}through ⁶all ⁷energies that contend with us, ⁹the Destroyers ⁸by the Aryan doer of works, ¹⁰for us ¹⁴thou didst cleave ¹¹that ¹³universal [viśva] form [rūpam] ¹²of Tvashtri's making; ¹⁶for the Triple Soul ¹⁴thou didst cleave him ¹⁵that ye might have comradeship together. [14/405]

⁴ऊति we take throughout = increase, expansion. [14/401]

⁹The Titans, dividers of our unity and completeness of being and sons of the Mother of Division, who are powers of the nether cave and the darkness. [15/439 fn 2]

¹⁵साख्यस्य । The genitive of purpose. Cf V.41.[20] सिषक्तु न ऊर्जव्यस्य पुष्टेः. [14/405]

[Notes]

Indra took away [parā vark] from Tvashtri's son [tvāṣṭrasya] of the universal forms [viśva-rūpasya], his three [trīṇi] heads [śīrṣā]. [10.8.9 - 16/401]

A paraphrase of the legend in Taittiriya Samhita (2.5.1) is as follows: Tvashtri is the divine architect who creates a variety of forms. His son or creation, Viśva-rūpa, the All-form had three heads; with one head, he imbibed Soma, the delight of existence; with the second, he drank sura, the liquor; and with the third head he ate food (anna).

The three heads correspond to the three types of beings namely gods devāḥ, demons like Vrtra, and finally humans. The Gods, made of Light, enjoy the Delight or Soma; the demons like the liquor; humans depend on food.

Indra the lord of Divine Mind foresees that if this All-form (Viśva-rūpa) becomes all-powerful, the demonic head would become all-powerful. Hence, he separates the three heads even in their formative stages.

[R L Kashyap - Rig Veda Mandala 2, p. 201-2]

02.011.20 [14/406]

अस्य सुवानस्य मंदिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः ।

अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अंगिरस्वान् ॥

अस्य¹ । सुवानस्य² । मन्दिनः³ । त्रितस्य⁴ । नि⁵ । अर्बुदम्⁶ । ववृधानः⁷ । अस्तः⁸ ।

अवर्तयत्⁹ । सूर्यः¹⁰ । न¹¹ । चक्रम्¹² । भिनत्¹³ । वलम्¹⁴ । इन्द्रः¹⁵ । अङ्गिरस्वान्¹⁶ ॥

asya | suvānasya | mandinaḥ | tritasya | ni | arbudam | vavṛdhānaḥ | astah |
avartayat | sūryaḥ | na | cakram | bhinat | valam | indraḥ | aṅgirasvān ॥

[Sayana] ^{5,8}Thou slewest ⁶Arbuda ⁷increasing ⁴for Trita ²when he offered ¹this ³intoxicating;

^{11a}as ¹⁰Surya ¹²his wheel, ^{11b}so ¹⁵Indra ⁹whirled (the Vajra); and ¹⁶with the Angirasas ¹³broke ¹⁴Vala—or ¹³broke ¹⁴Vala because of whom ¹⁰Surya ¹¹could not ^{9a}keep ¹²his wheel ^{9b}going or ⁹he whirled ¹²the wheel ¹⁰of Surya & ¹³with it broke ¹⁴Vala. [14/406]

⁷Increasing ¹with this ²wine that was pressed ⁴out of Trita's ³ecstasy ^{5,8}thou didst lay ⁵low ⁶Arbuda; ⁹thou didst set rolling ^{11a}as ¹⁰Surya ¹²his wheel, ¹⁶thou with the Angirasas ^{13a}didst break ¹⁴Vala ^{13b}to pieces. [14/406]

[Notes]

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

[Vala] Who is Vala the luminous? He is, I suggest, one of the Titans who deny a higher ascent to man, a Titan who possesses but withholds & hides the luminous realms of ideal truth from man, — interposing the *hiranmayam patram* of the Isha Upanishad, the golden cover or lid, by which the face of truth is concealed, *satyasyapihitam mukham*. [14/108]

As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence, Vritra, the personification of the Inconscient, so Vala is the enemy, the Dasyu, who holds back in his hole, his cave, bilam, guhā, the herds of the Light; he is the personification of the subconscious. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valam gomantam*, *valam govapuṣam*, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments [bhinat] in order that the hidden lustres may be liberated. [15/322-3]

02.011.21 [14/406]

नूनं सा ते प्रति वरं जरित्रे दुहीयदिद्र दक्षिणा मघोनी ।

शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥

नूनम्¹ । सा² । ते³ । प्रति⁴ । वरम्⁵ । जरित्रे⁶ । दुहीयत्⁷ । इन्द्र⁸ । दक्षिणा⁹ । मघोनी¹⁰ ।

शिक्ष¹¹ । स्तोतृभ्यः¹² । मा¹³ । अति¹⁴ । धक्¹⁵ । भगः¹⁶ । नः¹⁷ । बृहत्¹⁸ । वदेम¹⁹ । विदथे²⁰ । सुवीराः²¹ ॥

nūnam | sā | te | prati | varam | jaritre | duhīyat | indra | dakṣiṇā | maghonī |

śikṣa | stotr-bhyaḥ | mā | ati | dhak | bhagaḥ | naḥ | bṛhat | vademā | vidathe | su-vīrāḥ ॥

[Sayana] ¹Now ²that ¹⁰wealthy ⁹gift ³of thine, ⁸O Indra, ^{4,7}milks ⁶for the praiser ⁵his best desire; ¹¹give it to ¹²thy praisers; ¹⁶being enjoyable (or adorable) ¹³do not ¹¹give it ^{14,15}to others first. ²¹May we have plenty of men (sons & grandsons) and ¹⁹speak ¹⁸a big thing (hymn) ²⁰in this sacrifice. [14/406]

[Alt] ⁸O Indra, ^{7a}may ⁹Dakshina ²that ¹⁰queen of plenty (7.2.6) ^{4,7b}milk out ^{5a}that which is

³your ^{5b1}highest good (9.45.2) ⁶for your lover (8.97.8). ¹¹May she teach (1.62.12) ¹²those who affirm you (5.79.10). ^{15a}May ¹⁶Bhaga (the lord of enjoyment) ¹³not ^{14,15b1}ignore ¹⁷us. ¹⁹May we express ¹⁸the Vastness ²¹becoming perfect-energised ²⁰in the knowledge (2.23.19).

¹⁸ *br̥hat* - is the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *br̥hat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. [15/65]

²⁰ in the births of knowledge (1.64.1), in the discoveries of knowledge (3.26.6)

Sukta 12 [1]

02.012.01 [14/407-8]

यो जात एव प्रथमो मनस्वादेवो देवान्क्रतुना पर्यभूषत् ।

यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥

यः¹ । जातः² । एव³ । प्रथमः⁴ । मनस्वान्⁵ । देवः⁶ । देवान्⁷ । क्रतुना⁸ । परिऽअभूषत्⁹ ।

यस्य¹⁰ । शुष्मात्¹¹ । रोदसी¹² इति । अभ्यसेताम्¹³ । नृम्णस्य¹⁴ । मह्ना¹⁵ । सः¹⁶ । जनासः¹⁷ । इन्द्रः¹⁸ ॥

yaḥ | jātaḥ | eva | prathamah | manasvān | devaḥ | devān | kratunā | pari-abhūṣat |
yasya | śuṣmāt | rodasī iti | abhyasetām | nṛmṇasya | mahnā | saḥ | janāsaḥ | indraḥ ॥

¹Who, ³from his very ²birth, was ⁴the Supreme ⁵Thinker, ⁶the god ⁸who by the force of his will ⁹encompassed ⁷the other gods; for ¹²Heaven and Earth ¹³are shaken (or subdued) ¹⁰with his ¹¹aggressive heroic force & ¹⁵the greatness ¹⁴of his soul-force or divine power – ¹⁶he, ¹⁷O peoples, is ¹⁸Indra. [14/407-8; from the Notes below]

⁴प्रथमो. Chief, first. [14/407];

⁵one who has mind. प्रथमो मनस्वान् means therefore the Supreme Thinker or the supreme mental being. [14/407]

⁹पर्यभूषत् परिभूष् is in the Veda simply an intensive form of परिभू and means here “enveloped or encircled with his own being”. [14/407]

¹³अभ्यसेतां It is possible, however, that the verb is really अभि+अस् = became subject to him. अभि+अस् is used II.26.1 in the opposite sense to overcome, but it means essentially to enter upon or into relation with, a relation that may be either friendly or the opposite, subordinate or superior. [14/407];

¹⁴Psychologically we can take it as meaning personal force, soul-force, the force of the नृ human or divine. [14/407]; नृ is applied to the male gods, active divine souls or powers, *puruṣās* [15/81]

[Notes]

Indra, the Purusha of the divine luminous or intuitive Mind, is the first or supreme [prathamah] thinker [manasvān] or supreme mental being; from his very birth [jātaḥ eva] he in his divine power [devaḥ] takes [abhūṣat] the other gods [devān], the other divine principles developing or developed in man into his periphery [pari] by the force of his will [kratunā]. They all work in him as in a field. Just as now the ordinary sense mind provides the field for the sensations, emotions, impulses of action to work, so then the supreme Mind & supreme Sense, taking its place, will contain all the other activities of the divinised man. Heaven & Earth [rodasī], the physical & mental consciousness become subject [abhyasetām] to the divine Mind [indraḥ] or are shaken [abhyasetām] with the grandeur & awe of this mighty advent. For he is full of an aggressive heroic force [śuṣmāt] that subjects [abhyasetām] all things by its attack & the greatness [mahnā] of his soul-force or divine power [nṛmṇasya] encompasses [pari-abhūṣat] & subdues [abhyasetām] all things that enter into its orbit. [14/407-8]

Sukta 28 [1-11]

02.028.01 [14/412]

इदं कवेरादित्यस्य स्वराजो विश्वानि सांत्यभ्यस्तु मह्ना ।

अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥

इदम्¹ । कवेः² । आदित्यस्य³ । स्वऽराजः⁴ । विश्वानि⁵ । सन्ति⁶ । अभि⁷ । अस्तु⁸ । मह्ना⁹ ।

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

idam । kaveḥ । ādityasya । sva-rājaḥ । viśvāni । santi । abhi । astu । mahnā ।

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

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

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

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

⁶सन्ति fr सत् old plural or from सात् (Rt सा), existences. [14/411]

⁹मह्ना fr. महन् with महस् or the principle of vijnana. [14/411]

¹⁰अति very, exceedingly.

¹²मन्द्रो Rt मन्द् +र (cf चन्द्रः) full of delight, anandamaya, or else full of capacity, deep, vast, abundant. [14/411]

¹³यजथाय for sacrificial action. [14/411]

¹⁵सुकीर्तिं, fr. कृ to spread — extension, expansion .. otherwise fame. [14/411]; glory (5.10.4)

¹⁸भूरेः abundant, abounding, mighty in being. [14/411]

02.028.02 [14/412]

तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।

उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥

तव¹ । व्रते² । सुऽभगासः³ । स्याम⁴ । सुऽआध्यः⁵ । वरुण⁶ । तुष्टुवांसः⁷ ।

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

tava । vrata । su-bhagāsaḥ । syāma । su-ādhyah । varuṇa । tustu-vāmsaḥ ।

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

^{4a}May we, ⁶O Varuna, ^{2a}in the law of ¹thy ^{2b}being ^{4b}be ³full of enjoyment and ⁵rich in matter ⁷when we have hymned thee, ¹²like ¹¹fires that ⁸in the approach ¹⁰to the radiant ⁹Dawns ¹³woo them ^{14,15}from sky to sky. [14/412]

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

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

²व्रते law, rule, dharma (habit of being, swabhava)—ie calm, greatness, majesty, vastness of being and knowledge. [14/411]

³सुभगासः (भज् to enjoy) fortunate, happy, glorious or splendid. [14/411]; deeply meditating (6.16.7), deep-thinking (1.72.8), right-thinking (1.72.8)

⁵स्वाध्यो सु +आधि, either from आ & धी well-established or from अध् (अध्वरः, अधः, अध्वा) & meaning substantial being, substance, matter. [14/411]; deeply meditating (6.16.7), deep-thinking (1.72.8), right-thinking (1.72.8)

⁸उपायन in the approach (wooing) of the Dawns by the Fires or at the approach of the Dawns. [14/411]

¹³जरमाणा जृ to act, move or enjoy violently, to work like a saw, to woo, make love to (जारः). द्यू sky, akasha, the three heavens or the five or the seven. [14/411]

02.028.03 [14/412]

तव स्याम पुरुवीरस्य शर्मन्नुशंसस्य वरुण प्रणेतः ।

यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥

तव¹ । स्याम² । पुरुवीरस्य³ । शर्मन्⁴ । उरुशंसस्य⁵ । वरुण⁶ । प्रणेतः⁷ ।

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

ava | syāma | puru-vīrasya | śarman | uru-śamsasya | varuṇa | pra-netah |
yūyam | naḥ | putrāḥ | aditeḥ | adabdhāḥ | abhi | kṣamadhvam | yujyāya | devāḥ ||

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

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

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

³ पुरुवीर = वीर developed strength, or knowledge or full clearness of manifestation. (वी to open out, reveal, develop) [14/411]

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

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

⁵ उरुशंस as in नराशंस—aspiration or expression or self-development. [14/412]

⁷ प्रणेतः guide, leader. [14/412]

02.028.04 [14/412]

प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पमू रघुया परिज्मन् ॥

प्र¹ । सीम्² । आदित्यः³ । असृजत्⁴ । विऽधर्ता⁵ । ऋतम्⁶ । सिन्धवः⁷ । वरुणस्य⁸ । यन्ति⁹ ।
न¹⁰ । श्राम्यन्ति¹¹ । न¹² । वि¹³ । मुचन्ति¹⁴ । एते¹⁵ । वयः¹⁶ । न¹⁷ । पमूः¹⁸ । रघुया¹⁹ । परिज्मन्²⁰ ॥

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

³The son of Aditi ⁴hath put ¹forth ²a bourne, ⁵even he that holdeth things apart in their places, and ⁷the waters ⁹follow ⁸Varuna's ⁶law; ¹¹they weary ¹⁰not, ¹²neither ^{13,14}do they leave flowing (widening), ¹⁸they have fallen ¹⁷not (from their heaven) though ¹⁵they ¹⁹speed swiftly, ²⁰O Varuna of the wide spaces. [14/412]

⁶ ऋतं. Cf 41.4. सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥ Easy to travel & unswerving is the path, O sons of Aditi, for him who goes the way of Truth; nor is there in it any pitfall. Also 46.11. अभ्युदय पारमेतवे पन्था ऋतस्य साधुया । अदर्शि वि सुतिर्दिवः ॥ By tapasya the path of the Truth was for the voyaging to the other shore; the wide flow was seen of the Heaven (of mind). (Heaven was seen streaming out far & wide.) [14/443]

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

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

¹⁶ “birds” and “births in the being, souls” (14/474)

02.028.05 [14/412]

वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।

मा तंतुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥

वि¹ । मत्² । श्रथय³ । रशनाम्⁴ । आगः⁵ । ऋध्याम⁶ । ते⁷ । वरुण⁸ । खाम्⁹ । ऋतस्य¹⁰ ।

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

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

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

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

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

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

02.028.06 [14/412]

अपो सु म्यक्ष वरुण भियसं मत्सम्राट्तावोऽनु मा गृभाय ।

दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥

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

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

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

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

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

⁴O Varuna, ^{1,3}separate fear ⁶from me ²utterly; ⁸Master of Truth ⁷who hast empire over the world, ¹¹have kindly yearnings ⁹towards ¹⁰me (or, ⁹reach out and ^{11a}hold ¹⁰me ^{11b}in thy embrace); ^{14,15}loose ¹⁶evil from me ^{12b}as [iva] ¹³a calf is freed from ^{12a}its tether [dāma]; ¹⁹apart ¹⁸from thee ^{22a}I have ¹⁷not ^{22b}control ²¹even ²⁰over my gazings. [14/261-2]

02.028.07 [14/412]

मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥

मा¹ । नः² । वधैः³ । वरुण⁴ । ये⁵ । ते⁶ । इष्टौ⁷ । एनः⁸ । कृण्वन्तम्⁹ । असुर¹⁰ । भ्रीणन्ति¹¹ ।
मा¹² । ज्योतिषः¹³ । प्रवसथानि¹⁴ । गन्म¹⁵ । वि¹⁶ । सु¹⁷ । मृधः¹⁸ । शिश्रथः¹⁹ । जीवसे²⁰ । नः²¹ ॥

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

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

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

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

¹⁰ असुर comes from असु (rt असु) and means strong, forceful, mighty. [16/691-2]

¹⁸ the energies that assault us (2.23.13)

02.028.08 [14/412-3]

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥

नमः¹ । पुरा² । ते³ । वरुण⁴ । उत⁵ । नूनम्⁶ । उत⁷ । अपरम्⁸ । तुविजात⁹ । ब्रवाम¹⁰ ।
त्वे¹¹ इति । हि¹² । कम्¹³ । पर्वते¹⁴ । न¹⁵ । श्रितानि¹⁶ । अप्रच्युतानि¹⁷ । दुःदभ¹⁸ । व्रतानि¹⁹ ॥

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

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

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

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

⁹ *Tuvijātā* is “multiply born”, for *tuvi*, meaning originally strength or force, is used like the French word “force” in the sense of many. But by the birth of the gods is meant always in the Veda their manifestation; thus *tuvijātā* signifies “manifested multiply”, in many forms and activities. [15/77]

¹⁸ In the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light. [15/539 *fn* 5]

02.028.09 [14/413]

पर ऋणा सावीरथ मत्कृतानि माहं राजन्नन्यकृतेन भोजं ।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥

परा¹ । ऋणा² । सावी³ । अध⁴ । मत्कृतानि⁵ । मा⁶ । अहम्⁷ । राजन्⁸ । अन्यकृतेन⁹ । भोजम्¹⁰ ।
अविउष्टा¹¹ । इत्¹² । नु¹³ । भूयसी¹⁴ । उषसः¹⁵ । आ¹⁶ । नः¹⁷ । जीवान्¹⁸ । वरुण¹⁹ । तासु²⁰ । शाधि²¹ ॥

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

¹Thou supreme and ³manifest in thy being, ¹⁹O Varuna, ²do thou give increase ⁵to my [mat] works [kṛtāni], ^{10a}let ⁷me ⁶not, ⁸O King, ^{10b}taste the fruit ⁹of the works [kṛtena] of another [anya]. ¹⁴Many more are ¹⁵the dawns ^{11a}that have ^{12,13}yet ^{11b}to dawn on me; ²⁰in them all, ¹⁹O Varuna, ^{16,21}do thou govern ¹⁷our ¹⁸souls (or, our lives). [14/413]

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

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

02.028.10 [14/413]

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥

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

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

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

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

¹Whatsoever ⁴comrade ⁵or ⁶friend, ³O King, ¹²hath spoken ¹¹to me ⁹of peril ⁸in a dream and
¹⁰made me to fear ¹⁴or ¹⁵whosoever, ¹³thief ¹⁹or ¹⁸wolf of the tearing, ¹⁶rendeth ¹⁷us, ^{23a}do
²⁰thou ²¹from that ^{23b}protect ²⁴us, ²²O Varuna. [14/262]

¹¹to me - ¹⁰a coward (1.101.6)

[Notes]

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

02.028.11 [14/413]

माहं मघोनो वरुण प्रियस्य भूरिदावन् आ विदं शूनमापेः ।

मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥

मा¹ । अहम्² । मघोनः³ । वरुण⁴ । प्रियस्य⁵ । भूरिदावन्ः⁶ । आ⁷ । विदम्⁸ । शूनम्⁹ । आपेः¹⁰ ।

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

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

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

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

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

³ master of Plenty (5.16.3)

¹⁰ of intimate friend (4.3.13)

MANDALA FOUR

Sukta 28 [1-2]

04.028.01 [14/414]

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।

अहन्नहिमरिणात्सप्त सिंधूनपावृणोदपिहितेव खानि ॥

त्वा¹ । युजा² । तव³ । तत्⁴ । सोम⁵ । सख्ये⁶ । इन्द्रः⁷ । अपः⁸ । मनवे⁹ । सऽस्रुतः¹⁰ । कः¹¹ ।

अहन्¹² । अहिम्¹³ । अरिणात्¹⁴ । सप्त¹⁵ । सिन्धून्¹⁶ । अप¹⁷ । अवृणोत्¹⁸ । अपिहिताऽइव¹⁹ । खानि²⁰ ॥

tvā | yujā | tava | tat | soma | sakhye | indrah | apah | manave | sa-srutah | kah |
ahan | ahim | ariṇāt | sapta | sindhūn | apa | avṛṇot | apihitā-iva | khāni ||

¹By thee ²as yoke-fellow, ³with thee ⁶for friend, ⁵O Soma, ⁷Indra ¹¹set ¹⁰flowing ⁸the waters
⁹for this human mentality; ¹²he slew ¹³the Serpent, ¹⁴he poured out ¹⁵the seven ¹⁶streams,
^{17,18}he uncovered ²⁰doors ¹⁹concealed (^{17,18}opened ²⁰the doors ¹⁹that had been closed). [14/414]

¹With thee ²as companion, ^{6a}in ³thy ^{6b}friendship, ⁵O Soma, ⁷Indra ¹¹set ⁸the Waters ¹⁰flowing
⁹for man; ¹²he slew ¹³the Serpent destroyer; ¹⁴he poured forth ¹⁵the Seven ¹⁶streams, ^{17,18}he
opened ²⁰the doors ¹⁹that were sealed. [14/427]

¹By thee ²yoked to him, ⁵O Soma, ^{6a}in ³thy ^{6b}comradeship, ⁷Indra ^{10,11}poured out ⁴that ⁸stream
⁹on the mind (or on the human being, the thinker); ¹²crushing ¹³the oppressor (Vritra) ¹⁴he set
flowing ¹⁵the seven ¹⁶oceans and ^{17,18}opened ²⁰the doors ¹⁸that were shut. [Record of Yoga-I,
CWSA 10/31]

[Lit.] ¹¹made ⁸the waters ¹⁰flow [srutah] together [sa]

⁹मनवे. Manu, the typical मनस्वी or मनोमयः पुरुषः or simply “man” with a stress upon the root idea of the word,
“man the mental being”. [14/414]

¹⁹अपिहितेव. Sayana says अन्नेवशब्दश्चार्थः. इव means originally, “thus”, “thus indeed”, “so”, and is identical with एव.
It may, therefore, have like एव the sense of emphasis, or like एवं in Bengali the sense “and”, or its more
usual significance of comparison, “as it were, like”. The latter here, comparing the concealed but
now uncovered waters to doors that have been shut or curtained over, is possible, for the figure of
uncovering the concealed waters is common enough in the Veda; but it would be strained and
inappropriate. Sayana renders “and he opened the concealed doors of the waters”; but इव coming
after अपिहिता seems specially to affect that word. We may take Sayana’s rendering or else render it,
either, “doors indeed concealed”, or “opened doors that were, as it were, concealed.”

[14/414]

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इंदो ।

अधि ण्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥

त्वा¹ । युजा² । नि³ । खिदत्⁴ । सूर्यस्य⁵ । इन्द्रः⁶ । चक्रम्⁷ । सहसा⁸ । सद्यः⁹ । इन्दो¹⁰ इति ।

अधि¹¹ । स्नुना¹² । बृहता¹³ । वर्तमानम्¹⁴ । महः¹⁵ । द्रुहः¹⁶ । अप¹⁷ । विश्वऽआयु¹⁸ । धायि¹⁹ ॥

tvā | yujā | ni | khidat | sūryasya | indrah | cakram | sahasā | sadyah | indo iti |
adhi | snunā | br̥hatā | vartamānam | mahah | druhaḥ | apa | viśva-āyu | dhāyi ||

⁶Indra ^{3,4}dug out ⁷the disc ⁵of Surya ¹⁴that moves ¹²in the fixed level ¹¹above ¹³of the Mahat [mahah] or Vijnana; ¹⁸the All-Life (Surya, Savita) ¹⁹set (1.60.4) ¹⁷aside (4.45.2) ¹⁵the great ¹⁶evil-doer (Vritra). [14/415 - See Notes below]

¹With thee ²as companion ⁶Indra ^{3,4}cut out ⁹straightway ⁸by violence ⁷the wheel ⁵of the Sun, ¹⁰O Moon-lord of delight. ¹⁸The infinite [viśva] life [āyu] ¹⁴that dwells ¹¹on ¹³the mighty ¹²upper plateau (of our being) ^{17,19}was uncovered ¹⁵from our vast ¹⁶foeman (or ¹⁶from the assailant ¹⁵of Mahas). [14/427]

¹By thee ²yoked to him, ¹⁰O lord of delight, ⁶Indra ⁸by force ⁹straightway ^{3,4}dug out ⁷the circle ⁵of the Sun. [Record of Yoga-I, CWSA 10/31]

⁷चक्रं. Sayana takes the image to be that of Surya's wheel, one of two in his chariot, which Indra violently cuts off,—the wheel that moves in the wide air above us & goes everywhere. But there is no allusion to a chariot & चक्रं, the Greek κύκλος, may well refer to the sun, the wheel or disc of the sun. निखिदत् is rather dug or cut out than cut off. The waters of the first verse are always associated with the cows or rays of light of Surya. The poet therefore passes naturally from the image of the waters to that of Surya himself concealed & brought out for man, like the waters, by Indra.

He dug out from the darkness the disc of Surya that moves in the fixed level above of the Mahat [mahah] or Vijnana and brought it down to the mental plane for Man मन्वे. The two verses, then, form a connected & logical development of thought. [14/415]

¹⁸विश्वायु. Sy. takes आयु = अयन from इ or अय् to go or move = all-pervading. But we have also आयु = life, & there is nothing to prevent us from taking विश्वायु = that which is the source of all being here on this earth, for Surya is सविता, the Father & Creator; all things are, says the Vishnu Purana, सर्वाणि विज्ञानविजृम्भितानि. [14/415]

¹⁵महो ¹⁶द्रुहो ^{17,19}अपधायि. Sayana says "The wheel was wrested from Surya, the great doer of harm"! प्रभुतस्य द्रोघोः. An astonishing interpretation. The great evil-doer, injurer of the मनु is surely the demon, Vritra or another, who covers from us the waters, covers from us the disc of the Sun: of him the wheel now is uncovered, from him rapt away. It was अपिहितं, it is now अपहितं. All the ideas & expressions then hang together, allude to each other, express a connected whole. [14/415]

[Notes - 4.28.1-2]

The Mind Force [indrah] now in contact [yujā, sakhye] with Ananda [soma] will pour out [sa-srutah] upon the mentality [manave] the stream of the upper knowledge & joy [apah]; that which obstructs [ahim] will be crushed out of existence [ahan], the full stream

of being [sindhūn] will be poured down [ariṇāt] on the system and the siddhis denied [apihitā-iva] will be enforced [apa avṛṇot]; the full circle [cakram] of vijnana [sūryasya] will be made to emerge from its obscuration [ni khidat]. [Record of Yoga-I, CWSA 10/31]

Sukta 31 [1-15]

04.031.01 [14/416]

कया नश्चित्र आ भुवदूती सदावृधः सखा ।

कया शचिष्ठया वृता ॥

कया¹ । नः² । चित्रः³ । आ⁴ । भुवत्⁵ । ऊती⁶ । सदाऽवृधः⁷ । सखा⁸ ।

कया⁹ । शचिष्ठया¹⁰ । वृता¹¹ ॥

kayā | naḥ | citraḥ | ā | bhuvat | ūtī | sadā-vṛdhaḥ | sakhā |

kayā | śaciṣṭhayā | vṛtā ॥

¹By what ⁶expansion of being, ⁹by what ¹¹action [path - 5.37.5] ¹⁰of highest energy ^{5a}may ³this brilliant one, ⁸our friend, ^{4,5b}be ⁷an ever-increasing force ²in us?" [14/416]

04.031.02 [14/416]

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदंधसः ।

दृळ्हा चिदारुजे वसु ॥

कः¹ । त्वा² । सत्यः³ । मदानाम्⁴ । मंहिष्ठः⁵ । मत्सत्⁶ । अन्धसः⁷ ।

दृळ्हा⁸ । चित्⁹ । आऽरुजे¹⁰ । वसु¹¹ ॥

kaḥ | tvā | satyaḥ | madānām | maṁhiṣṭhaḥ | matsat | andhasaḥ |

dr̥ḷhā | cit | ā-ruje | vasu ॥

¹What ³true and ⁵most copious ⁴of delights (Ananda) ⁶shall intoxicate ²thee ⁷with this (earthly) food (annam), ¹⁰so that thou mayst break down ⁹even ⁸firm-set ¹¹states of our being. [14/416]

04.031.03 [14/416]

अभी षु णः सखीनामविता जरितृणां ।

शतं भवास्यूतिभिः ॥

अभि¹ । सु² । नः³ । सखीनाम्⁴ । अविता⁵ । जरितृणाम्⁶ ।

शतम्⁷ । भवासि⁸ । ऊतिऽभिः⁹ ॥

abhi | su | naḥ | sakhīnām | avitā | jaritṛṇām |

śatam | bhavāsi | ūti-bhiḥ ॥

¹Towards ³us ^{2,8}thou becomest ⁷by a hundred ⁹expandings ⁵the increaser ⁴of thy friends and ⁶adorers. [14/416]

^{5,9}ऊति.. अक् Objection to sense “expansion”, unless अक् also means to “increase”. अक् to produce (Latin avus; auctor), to keep in being (protect), to increase in being. [14/416]

04.031.04 [14/416]

अभी न आ ववृत्स्व चक्रं न वृत्तमवर्तः ।

नियुद्भिश्चर्षणीनां ॥

अभि¹ । नः² । आ³ । ववृत्स्व⁴ । चक्रम्⁵ । न⁶ । वृत्तम्⁷ । अवर्तः⁸ ।

नियुत्भिः⁹ । चर्षणीनाम्¹⁰ ॥

abhi | naḥ | ā | vavṛtsva | cakram | na | vṛttam | arvataḥ |
niyut-bhiḥ | carṣaṇīnām ॥

¹Towards ²us ⁸in our battling activity ^{3,4}come ⁷into active being ⁶as ⁵work that is fulfilled ⁹by the applications ¹⁰of our efforts. (external figure — ^{3,4}come rolling ⁶like ⁷a round ⁵wheel or ⁷moving ⁵wheel ¹towards ²us ⁸battling ⁹with multitudes ¹⁰of men). [14/416]

⁷that travels on the paths (5.36.3); ⁸horses of our life (5.36.2), labouring life-powers (5.85.2, 9.47.5)

⁹yoke-steeds of nervous Life (Vayu), teams (10.3.6); Vayu's [steeds] are *niyut*, steeds of the yoking, for they represent those dynamic movements which yoke the energy to its action. [15/312]

¹⁰all who labour at the Work (5.39.4), fields of our labour (5.35.1), worlds of our labour (5.86.2)

04.031.05 [14/417]

प्रवता हि क्रतूनामा हा पदेव गच्छसि ।

अभक्षि सूर्ये सचा ॥

प्रवता¹ । हि² । क्रतूनाम्³ । आ⁴ । ह⁵ । पदाऽइव⁶ । गच्छसि⁷ ।

अभक्षि⁸ । सूर्ये⁹ । सचा¹⁰ ॥

pra-vatā | hi | kratūnām | ā | ha | padā-iva | gacchasi |
abhakṣi | sūrye | sacā ॥

⁵Verily, ^{4,7,1}thou comest down headlong ⁶to the seats ³of our strengths (mental willings); ⁸thou art enjoyed ¹⁰in company ⁹with the Sun, (the mind supported by the Ideality & mingled with it). [14/417]

04.031.06 [14/417]

सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे ।

अध त्वे अध सूर्ये ॥

सम्¹ । यत्² । ते³ । इन्द्र⁴ । मन्यवः⁵ । सम्⁶ । चक्राणि⁷ । दधन्विरे⁸ ।

अध⁹ । त्वे¹⁰ इति । अध¹¹ । सूर्ये¹² ॥

sam | yat | te | indra | manyavaḥ | sam | cakrāṇi | dadhanvire |
adha | tve iti | adha | sūrye ॥

²When, ⁴O Indra, ³thy ⁵emotions and ³thy ⁷acts ^{1/6,8}become firm in us, ⁹now ¹⁰in thee and ¹¹now ¹²in the Sun. [14/417]

⁸दधन्विरे—cf धन्वा, firm land or desert. [14/417]; are firmly established (2.5.3)

⁷चक्र. Full proof of चक्रं in sense of action. [14/417]

04.031.07 [14/417]

उत स्मा हि त्वामाहुर्निमघवानं शचीपते ।
दातारमविदीधयुं ॥

उत¹ । स्म² । हि³ । त्वाम्⁴ । आहुः⁵ । इत्⁶ । मघऽवानम्⁷ । शचीऽपते⁸ ।
दातारम्⁹ । अविऽदीधयुम्¹⁰ ॥

uta | sma | hi | tvām | āhuḥ | it | magha-vānam | śacī-pate |
dātāram | avi-dīdhayum ॥

⁴Thee ^{1,2,3,6}in very truth, ⁸O master [pate] of energy [śacī], ⁵they have called ⁷him of the full & compact substance, ⁹the giver ¹⁰who disperses not his light. [14/417]

[Alt] ³indeed (5.2.2) ^{1,2,6}it is only (10.2.3) ⁴you ⁵they have called ⁷the lord of the riches (8.103.9)

¹⁰ who thinks [adīdhayum - 5.40.5] wholly [vi - 4.12.3]

04.031.08 [14/417]

उत स्मा सद्य इत्परि शशमानाय सुन्वते ।
पुरु चिन्महसे वसु ॥

उत¹ । स्म² । सद्यः³ । इत्⁴ । परि⁵ । शशमानाय⁶ । सुन्वते⁷ ।
पुरु⁸ । चित्⁹ । महसे¹⁰ । वसु¹¹ ॥

uta | sma | sadyaḥ | it | pari | śaśamānāya | sunvate |
puru | cit | maṁhase | vasu ॥

³Always ⁴in truth ^{6,7}to him who offers to thee his being & joy ¹⁰thou increasest ⁵in fullness ⁹even ⁸his many ¹¹possessions. [14/417]

[Alt] ⁶to the one who labours (4.2.9) ⁷to press out the Soma (8.100.6) or to offer the wine (1.81.2)

04.031.09 [14/417-8]

नहि ष्मा ते शतं चन राधो वरंत आमुरः ।
न च्यौत्नानि करिष्यतः ॥

नहि¹ । स्म² । ते³ । शतम्⁴ । चन⁵ । राधः⁶ । वरन्ते⁷ । आऽमुरः⁸ ।
न⁹ । च्यौत्नानि¹⁰ । करिष्यतः¹¹ ॥

nahi | sma | te | śatam | cana | rādhaḥ | varante | ā-muraḥ |
na | cyautnāni | kariṣyataḥ ॥

^{1,2,5}Not even ⁴a hundred ⁸of those who limit & restrain [hurt - 8.39.2] ⁷can shut in ³thy ⁶delight; ⁹there are no ¹⁰stumblings ¹¹for thee when thou wouldst act. [14/417-8]

04.031.10 [14/418]

अस्माँ अवन्तु ते शतमस्मान्त्सहस्रमूतयः ।

अस्मान्विश्वा अभिष्टयः ॥

अस्मान्¹ । अवन्तु² । ते³ । शतम्⁴ । अस्मान्⁵ । सहस्रम्⁶ । ऊतयः⁷ ।

अस्मान्⁸ । विश्वाः⁹ । अभिष्टयः¹⁰ ॥

asmān | avantu | te | śatam | asmān | sahasram | ūtayaḥ |
asmān | viśvāḥ | abhiṣṭayaḥ ॥

¹Us ^{2a}may ³thy ⁴hundred, yea ³thy ⁶thousand ⁷expanding ^{2b}increase in growth, ⁸us ⁹all
¹⁰approaches of thine. [14/418]

¹⁰ Or fulfilment. 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]

04.031.11 [14/418]

अस्माँ इहा वृणीष्व सख्याय स्वस्तये ।

महो राये दिवित्मते ॥

अस्मान्¹ । इह² । वृणीष्व³ । सख्याय⁴ । स्वस्तये⁵ ।

महः⁶ । राये⁷ । दिवित्मते⁸ ॥

asmān | iha | vṛṇīṣva | sakhyāya | svastaye |
mahaḥ | rāye | divitmate ॥

¹Us ²on this earth ³accept ⁴for thy friendship, ⁵for perfect being, ⁶for ideal ⁷felicity ⁸in the
brightness of heaven (pure mind). [14/418]

⁷ राये. Cannot be earthly wealth; there is no sense in “shining wealth”; even if we apply it to gold, it is
unnatural and inconsistent with राया परीणसा in the next line. Neither in that line is there any sense
in *protecting* with wealth, although increasing with wealth is possible. [14/418]

04.031.12 [14/418]

अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा ।

अस्मान्विश्वाभिरूतिभिः ॥

अस्मान्¹ । अविड्ढि² । विश्वहा³ । इन्द्र⁴ । राया⁵ । परीणसा⁶ ।

अस्मान्⁷ । विश्वाभिः⁸ । ऊतिभिः⁹ ॥

asmān | avidḍhi | viśvahā | indra | rāyā | parīṇasā |
asmān | viśvābhiḥ | ūti-bhiḥ ॥

¹Us ²increase ³into universal being ⁶by an all-encompassing ⁵felicity, ⁷us ⁸by all manner ⁹of
expanding. [14/418]

04.031.13 [14/418]

अस्मभ्यं ताँ अपा वृद्धिं व्रजाँ अस्तेव गोमतः ।

नवाभिरिद्रोतिभिः ॥

अस्मभ्यम्¹ । तान्² । अप³ । वृद्धि⁴ । व्रजान्⁵ । अस्ताऽइव⁶ । गोऽमतः⁷ ।

नवाभिः⁸ । इन्द्र⁹ । ऊतिऽभिः¹⁰ ॥

asmabhyam | tān | apa | vṛdhi | vrajān | astā-iva | go-mataḥ |
navābhiḥ | indra | ūti-bhiḥ ॥

¹For us ^{3,4}open up ⁶like [iva] an archer [astā] ⁵the pens ⁷of the brilliant herds, ⁹O Indra, ⁸with
ever new ¹⁰expanding. [14/418]

¹⁰ऊति. This is decisive against the sense of protection for *uti*, since to open up by protections is nonsense &
along with new protections is a forced construction and forced sense. Favours is possible; but the
connection of अक् & अविद्धि is against it. [14/418]

04.031.14 [14/418]

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः ।

गव्युरश्वयुरीयते ॥

अस्माकम्¹ । धृष्णुऽया² । रथः³ । द्युऽमान्⁴ । इन्द्र⁵ । अनपऽच्युतः⁶ ।

गव्युः⁷ । अश्वऽयुः⁸ । ईयते⁹ ॥

asmākam | dhṛṣṇu-yā | rathaḥ | dyu-mān | indra | anapa-cyutaḥ |
gavyuḥ | aśva-yuḥ | īyate ॥

²Violently ¹our ³chariot of delight ⁹proceeds ⁴brilliant, ⁵O Indra, & ⁶unfalling, ⁷seeking the
herds of light, ⁸seeking the steeds of life. [14/418]

⁶undisturbed (1.64.11)

^{7,8} while the Cow (go) is the symbol of consciousness in the form of knowledge, the Horse (aśva) is the
symbol of consciousness in the form of force. [15/119]

04.031.15 [14/419]

अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य ।

वर्षिष्ठं द्यामिवोपरि ॥

अस्माकम्¹ । उत्तमम्² । कृधि³ । श्रवः⁴ । देवेषु⁵ । सूर्य⁶ ।

वर्षिष्ठम्⁷ । द्याम्ऽइव⁸ । उपरि⁹ ॥

asmākam | ut-tamam | kṛdhi | śravaḥ | deveṣu | sūrya |
varṣiṣṭham | dyām-iva | upari ॥

¹For us, ⁶O Sun, ³make ²highest ⁴inspiration ⁵in the gods ^{8a}like ⁷a full & mighty ^{8b}day ⁹above
us. [14/419]

Sukta 32 [1-24]

04.032.01 [14/419]

आ तू न इन्द्र वृत्रहन्स्माकमर्धमा गहि ।

महान्महीभिरूतिभिः ॥

आ¹ । तु² । नः³ । इन्द्र⁴ । वृत्रहन्⁵ । अस्माकम्⁶ । अर्धम्⁷ । आ⁸ । गहि⁹ ।
महान्¹⁰ । महीभिः¹¹ । ऊतिभिः¹² ॥

ā | tu | naḥ | indra | vṛtra-han | asmākam | ardham | ā | gahi |
mahān | mahībhiḥ | ūti-bhiḥ ॥

⁴O Indra, ⁵Vritra-slayer, ^{1,9}come thou ^{7a}to ⁶our ^{7b}sphere, ¹⁰vast ¹¹with vast ¹²expanding.
[14/419]

04.032.02 [14/419]

भूमिश्चिद्वासि तूतुजिरा चित्र चित्रिणीष्वा ।

चित्रं कृणोष्युतये ॥

भूमिः¹ । चित्² । घ³ । असि⁴ । तूतुजिः⁵ । आ⁶ । चित्र⁷ । चित्रिणीषु⁸ । आ⁹ ।
चित्रम्¹⁰ । कृणोषि¹¹ । ऊतये¹² ॥

bhṛmiḥ | cit | gha | asi | tūtujih | ā | citra | citriṇīṣu | ā |
citram | kṛṇoṣi | ūtaye ॥

¹Thou who bringest ⁴art ^{2,3}also ⁵he who shieldest; ⁷O curious brilliance, ^{6,11}thou createst ⁸in
the powers of brilliance ¹⁰their varied light ¹²for our growth. [14/419]

⁵he who hastenes with forceful speed (1.3.6 - 14/200, 15/86); he who protects (1.3.6 - 14/50)

^{7/8/10} चित्रः. The word has the sense of various, but with the idea of curiousness or richness, from चि
meaning to divide & to accumulate. [16/592-3]

04.032.03 [14/419]

दभ्रेभिश्चिच्छशीयांसं हंसि ब्राधन्तमोजसा ।

सखिभिर्ये त्वे सचा ॥

दभ्रेभिः¹ । चित्² । शशीयांसम्³ । हंसि⁴ । ब्राधन्तम्⁵ । ओजसा⁶ ।
सखिभिः⁷ । ये⁸ । त्वे⁹ इति । सचा¹⁰ ॥

dabhrebhiḥ | cit | śaśīyāṃsam | haṃsi | vrādhantam | ojasā |
sakhi-bhiḥ | ye | tve iti | sacā ॥

[²Even] ¹By little powers ⁴thou slayest ⁶in thy might ⁵one who is swifter (or bulkier) and
³increasing ⁷for thy comrades ⁸who ¹⁰live with ⁹thee. [14/419]

³greater (5.61.6); The question is how to get [śaśīyāṃsam] from the positive śaśvant - 'each and every,

one after another, successive, recurrent, continual' to a comparative 'more numerous'. The English expression "they just keep coming, more and more" might be the clue [JB - Notes].

⁵ Light is thrown on the meaning of bradhna by vrādhantam. [14/419]; bradhna = large (10.20.9) [bulky]

04.032.04 [14/420]

वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः ।

अस्माँअस्माँ इदुदव ॥

वयम्¹ । इन्द्र² । त्वे³ इति । सचा⁴ । वयम्⁵ । त्वा⁶ । अभि⁷ । नोनुमः⁸ ।

अस्मान्⁹अस्मान्⁹ । इत्¹⁰ । उत्¹¹ । अव¹² ॥

vayam | indra | tve iti | sacā | vayam | tvā | abhi | nonumaha |

asmān-asmān | it | ut | ava ||

¹We ³to thee ⁴cleave, ²O Indra, ⁵we ⁷towards ⁶thee ⁸urge; ^{9a}us, [¹⁰only - 10.2.3] ^{9b}us ¹²raise ¹¹up to thee. [14/420]

⁸ move (1.11.2, 1.80.9)

¹²अव. The sense of being, increasing is established by this verse. Latin avus, avidus, avis, ovis, ovum. Cf aveo to desire, S. av to wish. But aveo to be well & ovare to rejoice, belong to the sense of av to be well off, to protect, to be glad etc. [14/420]

04.032.05 [14/420]

स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः ।

अनाधृष्टाभिरा गहि ॥

सः¹ । नः² । चित्राभिः³ । अद्रिऽवः⁴ । अनवद्याभिः⁵ । ऊतिऽभिः⁶ ।

अनाधृष्टाभिः⁷ । आ⁸ । गहि⁹ ॥

saha | nah | citrābhiḥ | adri-vaḥ | anavadyābhiḥ | ūti-bhiḥ |

anādhṛṣṭābhiḥ | ā | gahi ||

⁴O master of being, ^{8,9}come ²to us ³with bright ⁶increasings & ⁵blameless and ⁷inviolable. [14/420]

04.032.06 [14/420]

भूयामो षु त्वावतः सखाय इन्द्र गोमतः ।

युजो वाजाय घृष्वये ॥

भूयामो¹ इति । सु² । त्वाऽवतः³ । सखायः⁴ । इन्द्र⁵ । गोऽमतः⁶ ।

युजः⁷ । वाजाय⁸ । घृष्वये⁹ ॥

bhūyāmo iti | su | tvā-vataḥ | sakhāyaḥ | indra | go-mataḥ |

yujah | vājāya | ghrṣvaye ||

¹May we be ²entirely ⁴the comrades ⁶of one who is a possessor of light ³like [vataḥ] thee [tvā], ⁷one who battles [or an ally - 5.20.1] ⁹for that brilliant ⁸plenty. [14/420]

04.032.07 [14/420]

त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः ।

स नो यन्धि महीमिषं ॥

त्वम्¹ । हि² । एकः³ । ईशिषे⁴ । इन्द्र⁵ । वाजस्य⁶ । गोऽमतः⁷ ।

सः⁸ । नः⁹ । यन्धि¹⁰ । महीम्¹¹ । इषम्¹² ॥

tvam | hi | ekaḥ | īśiṣe | indra | vājasya | go-mataḥ |

saḥ | naḥ | yandhi | mahīm | iṣam ॥

²For ¹thou ³alone ⁴art master, ⁵O Indra, ⁷of that brilliant ⁶plenty; ¹⁰do thou then work out ⁹for us ¹¹a mighty (boundless) ¹²force. [14/420]

¹⁰extend (7.75.2), effect (4.2.20)

04.032.08 [14/420]

न त्वा वरंते अन्यथा यदित्ससि स्तुतो मघं ।

स्तोतृभ्य इन्द्र गिर्वणः ॥

न¹ । त्वा² । वरन्ते³ । अन्यथा⁴ । यत्⁵ । दित्ससि⁶ । स्तुतः⁷ । मघम्⁸ ।

स्तोतृभ्यः⁹ । इन्द्र¹⁰ । गिर्वणः¹¹ ॥

na | tvā | varante | anyathā | yat | ditsasi | stutaḥ | magham |

stotr-bhyaḥ | indra | girvaṇaḥ ॥

²Thee ^{3a}they press ¹not ^{3b}back ⁴by any other ⁵when ^{6a}thou, ⁷established in praise, ^{6b}distributest ⁸fullness ⁹to those who give thee the praise, ¹⁰O Indra ¹¹who delightest in the expressive word. [14/420]

³hem/pen in (5.2.10)

04.032.09 [14/420]

अभि त्वा गोतमा गिरानूषत प्र दावने ।

इन्द्र वाजाय घृष्वये ॥

अभि¹ । त्वा² । गोतमाः³ । गिरा⁴ । अनूषत⁵ । प्र⁶ । दावने⁷ ।

इन्द्र⁸ । वाजाय⁹ । घृष्वये¹⁰ ॥

abhi | tvā | gotamāḥ | girā | anūṣata | pra | dāvane |

indra | vājāya | ghr̥ṣvaye ॥

¹Towards ²thee & in thee ³the Gotamas (the utterly enlightened) ⁴by speech ^{6,5}widen out ⁷for thy giving, ⁸O Indra, ¹⁰of that brilliant ⁹plenty. [14/420]

⁵sound high (laud) (5.5.4); yearn (1.11.8)

04.032.10 [14/421]

प्र ते वोचाम वीर्या या मन्दसान आरुजः ।

पुरो दासीरभीत्य ॥

प्र¹ । ते² । वोचाम³ । वीर्या⁴ । याः⁵ । मन्दसानः⁶ । आ⁷ । अरुजः⁸ ।

पुरः⁹ । दासीः¹⁰ । अभिऽइत्य¹¹ ॥

pra | te | vocāma | vīryā | yāḥ | mandasānaḥ | ā | arujaḥ |
puraḥ | dāsīḥ | abhi-itya ॥

^{1,3}We would declare (bring out in ourselves) ²thy ⁴mightinesses ⁵which thou didst ⁶when in the intoxication of thy rapture ¹¹thou didst assail and ^{7,8}break ⁹the cities ¹⁰of the foe. [14/421]

04.032.11 [14/421]

ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या ।

सुतेष्विन्द्र गिर्वणः ॥

ता¹ । ते² । गृणन्ति³ । वेधसः⁴ । यानि⁵ । चकर्थ⁶ । पौंस्या⁷ ।

सुतेषु⁸ । इन्द्र⁹ । गिर्वणः¹⁰ ॥

tā | te | grṇanti | vedhasaḥ | yāni | cakartha | paum̐syā |
suteṣu | indra | girvaṇaḥ ॥

¹Those then ⁴the disposers of the sacrifice ³express, ²thy ⁷virile things ⁵which ⁶thou didst ⁸in the pourings of the Soma, ⁹O Indra ¹⁰who hast delight of the expressive Word. [14/421]

³utter (4.10.4); voice (5.8.4; 10.122.8)

⁴vedhasaḥ - ordainers of sacrifice (10.91.9), ordainers of works (1.15.17), thy worshippers (4.6.1); वेधः does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विन्ध) of the sacrifice and its parts, prominently the hymn स्तोम; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

04.032.12 [14/421]

अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः ।

ऐषु धा वीरवद्यशः ॥

अवीवृधन्त¹ । गोतमाः² । इन्द्र³ । त्वे⁴ इति । स्तोमऽवाहसः⁵ ।

आ⁶ । ऐषु⁷ । धाः⁸ । वीरऽवत्⁹ । यशः¹⁰ ॥

avīvṛdhanta | gotamāḥ | indra | tve iti | stoma-vāhasaḥ |
ā | eṣu | dhāḥ | vīra-vat | yaśaḥ ॥

²The Gotamas (utterly enlightened) ⁵who support that fixity of thee, ³O Indra, ¹have increased ⁴thee (in themselves) (or, ¹have increased *vṛdhanta* their being *avī* ⁵who support *vāhasaḥ* that fixity *stoma* ⁴in thee); ⁷in them ^{6,8}do thou establish ⁹a forceful ¹⁰victoriousness. [14/421]

04.032.13 [14/421]

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वं ।

तं त्वा वयं हवामहे ॥

यत्¹ । चित्² । हि³ । शश्वताम्⁴ । असि⁵ । इन्द्र⁶ । साधारणः⁷ । त्वम्⁸ ।

तम्⁹ । त्वा¹⁰ । वयम्¹¹ । हवामहे¹² ॥

yat | cit | hi | śaśvatām | asi | indra | sādharmaṇaḥ | tvam |
tam | tvā | vayam | havāmahe ||

^{1a,2,3}Since indeed ⁸thou, ⁶O Indra, ⁵art ⁷common ⁴to all who attain perpetuity, ^{1b}therefore ⁹to
[that] ¹⁰thee ¹¹we ¹²call. [14/421]; [Same a 8.65.7]

04.032.14 [14/421]

अर्वाचीनो वसो भवास्मे सु मत्स्वांधसः ।

सोमानामिन्द्र सोमपाः ॥

अर्वाचीनः¹ । वसो² इति । भव³ । अस्मे⁴ इति । सु⁵ । मत्स्व⁶ । अन्धसः⁷ ।

सोमानाम्⁸ । इन्द्र⁹ । सोमऽपाः¹⁰ ॥

arvācīnaḥ | vaso iti | bhava | asme iti | su | matsva | andhasaḥ |
somānām | indra | soma-pāḥ ||

^{1,3}Lean downward to the lower world, ^{6a}accept ⁴in us ⁵the utter ^{6b}intoxication ⁷of Earth's
food, ⁹O Indra, ¹⁰Soma-drinker ⁸of the Soma-wine. [14/421]

²O master of substance (8.98.11)

04.032.15 [14/421]

अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु ।

अर्वागा वर्तया हरी ॥

अस्माकम्¹ । त्वा² । मतीनाम्³ । आ⁴ । स्तोमः⁵ । इन्द्र⁶ । यच्छतु⁷ ।

अर्वाक्⁸ । आ⁹ । वर्तय¹⁰ । हरी¹¹ इति ॥

asmākam | tvā | matīnām | ā | stomaḥ | indra | yacchatu |
arvāk | ā | vartaya | harī iti ||

^{7a}May ⁵the fixity ¹of our ³thoughts ^{7b}govern [achieve - 5.83.5] ²thee ⁴in us, ⁶O Indra;
⁸downward ^{9,10}turn ¹¹thy steeds. [14/421]

04.032.16 [14/421]

पुरोळाशं च नो घसो जोषयासे गिरश्च नः ।

वधूयुरिव योषणां ॥

पुरोळाशम्¹ । च² । नः³ । घसः⁴ । जोषयासे⁵ । गिरः⁶ । च⁷ । नः⁸ ।
वधूयुःऽइव⁹ । योषणाम्¹⁰ ॥

puroḷāśam | ca | naḥ | ghasaḥ | joṣayāse | giraḥ | ca | naḥ |
vadhūyuh-iva | yoṣaṇām ॥

⁴Thou hast eaten ³of our ¹sacrificial cake ⁷and ⁵thou cleavest lovingly ^{6a}to ⁸our ^{6b}Words ⁹as a lover ¹⁰to the speech of his mistresses. [14/421]

¹ the offering of the cake [*Puroḍāś*] is possibly symbolic of the body, of Matter. [15/80]

⁹ as [iva] one desiring [yuh - 5.29.15] a bride [vadhū - 5.37.3] ⁵is pleased (5.3.10) ¹⁰with a young maiden (10.3.2)

04.032.17 [14/422]

सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे ।
शतं सोमस्य खार्यः ॥

सहस्रम्¹ । व्यतीनाम्² । युक्तानाम्³ । इन्द्रम्⁴ । ईमहे⁵ ।
शतम्⁶ । सोमस्य⁷ । खार्यः⁸ ॥

sahasram | vyatīnām | yuktānām | indram | īmahe |
śatam | somasya | khāryaḥ ॥

¹A thousand ³yoked ²coursers ⁵we desire ⁴from Indra, ⁶a hundred ⁸measures ⁷of Soma-wine. [14/422]

04.032.18 [14/422]

सहस्रा ते शता वयं गवामा च्यावयामसि ।
अस्मन्ना राध एतु ते ॥

सहस्रा¹ । ते² । शता³ । वयम्⁴ । गवाम्⁵ । आ⁶ । च्यावयामसि⁷ ।
अस्मन्ना⁸ । राधः⁹ । एतु¹⁰ । ते¹¹ ॥

sahasrā | te | śatā | vayam | gavām | ā | cyavayāmasi |
asma-trā | rādhaḥ | etu | te ॥

³Hundreds & ¹thousands ²of thy ⁵kine ⁴we ⁷make descend ⁶to us; ⁸into our world ¹⁰let enter ¹¹thy ⁹felicity. [14/422]

⁹ 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]

04.032.19 [14/422]

दश ते कलशानां हिरण्यानामधीमहि ।
भूरिदा असि वृत्रहन् ॥

दश¹ । ते² । कलशानाम्³ । हिरण्यानाम्⁴ । अधीमहि⁵ ।

भूरिऽदाः⁶ । असि⁷ । वृत्रऽहन्⁸ ॥

daśa | te | kalaśānām | hiraṇyānām | adhīmahi |
bhūri-dāḥ | asi | vṛtra-han ||

¹Ten ⁴shining ³jars ²of thee ⁵we attain; ⁶a giver [dāḥ] of largeness [bhūri] ⁷art thou, ⁸O Vritra-slayer. [14/422]

04.032.20 [14/422]

भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर ।

भूरि घेदिद्र दित्ससि ॥

भूरिऽदाः¹ । भूरि² । देहि³ । नः⁴ । मा⁵ । दभ्रम्⁶ । भूरि⁷ । आ⁸ । भर⁹ ।

भूरि¹⁰ । घ¹¹ । इत्¹² । इन्द्र¹³ । दित्ससि¹⁴ ॥

bhūri-dāḥ | bhūri | dehi | naḥ | mā | dabhram | bhūri | ā | bhara |
bhūri | gha | it | indra | ditsasi ||

¹O giver of largeness, ²thy largeness ³give ⁴to us; ⁵not ⁶the petty ^{8,9}bring, ⁷but the large only;
¹⁰the largeness ^{11,12}it is that ¹⁴thou seekest to divide (willest to give - 1.170.3). [14/422]

04.032.21 [14/422]

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् ।

आ नो भजस्व राधसि ॥

भूरिऽदाः¹ । हि² । असि³ । श्रुतः⁴ । पुरुऽत्रा⁵ । शूर⁶ । वृत्रऽहन्⁷ ।

आ⁸ । नः⁹ । भजस्व¹⁰ । राधसि¹¹ ॥

bhūri-dāḥ | hi | asi | śrutaḥ | puru-trā | śūra | vṛtra-han |
ā | naḥ | bhajasva | rādhasi ||

¹As the giver of largeness ³art ⁴thou known ⁵multiformly, ⁶O hero, ⁷O Vritra-slayer; ^{8,10}enjoy
us ⁹in our ¹¹felicity. [14/422]

⁵in many lands (7.1.9, 8.11.8, 8.43.21); in many planes (10.45.2); ^{8,10a}Give us ⁹our ^{10b}portion (1.104.6)

04.032.22 [14/422]

प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् ।

माभ्यां गा अनु शिश्रथः ॥

प्र¹ । ते² । बभ्रू³ इति । विऽचक्षण⁴ । शंसामि⁵ । गोऽसनः⁶ । नपात्⁷ ।

मा⁸ । आभ्याम्⁹ । गाः¹⁰ । अनु¹¹ । शिश्रथः¹² ॥

pra | te | babhrū iti | vi-cakṣaṇa | śaṃsāmi | go-sanaḥ | napāt |
mā | ābhyām | gāḥ | anu | śīśrathaḥ ||

⁴O Indra of perfect seeing, ^{1,5}I declare in myself ²thy ³many-coloured [two] steeds; ⁶O saviour [sanah] of the herds [go] ⁷descending (or, ⁷O thou who descendest ⁶from the saviour of the herds), ^{11,12}destroy ⁸not ⁹by these two [steeds] ¹⁰those kine. [14/422]

³ thy dappled pair (4.32.23,24);

¹²loosen (4.12.4), cast away (5.85.7), cleave away (2.28.7)

04.032.23 [14/423]

कनीनकेव विद्रधे नवे द्रुपदे अर्भके ।

बभ्रू यामेषु शोभेते ॥

कनीनकाऽइव¹ । विद्रधे² । नवे³ । द्रुपदे⁴ । अर्भके⁵ ।

बभ्रू⁶ इति । यामेषु⁷ । शोभेते⁸ इति ॥

kanīnakā-iva | vidradhe | nave | dru-pade | arbhake |

babhrū iti | yāmeṣu | śobhete iti ॥

¹Like [iva] young girls [

kanīnakā] ²firm & ³new and ⁴swift-footed & ⁵small ⁶the dappled pair ⁸shine ⁷in their coursings. [14/423]

04.032.24 [14/423]

अरं म उस्त्रयाम्णेऽरमनुस्त्रयाम्णे ।

बभ्रू यामेष्वसिधा ॥

अरम्¹ । मे² । उस्त्रयाम्ने³ । अरम्⁴ । अनुस्त्रयाम्ने⁵ ।

बभ्रू⁶ इति । यामेषु⁷ । असिधा⁸ ॥

aram | me | usra-yāmne | aram | anusra-yāmne |

babhrū iti | yāmeṣu | asridhā ॥

^{1a}Sufficient ²for me ³whether moving [yāmne] in the light [usra] or moving [yāmne] unilluminated [anusra] ^{1b}are ⁶thy dappled pair ⁸for they stumble not in their courses. [14/423]

Sukta 26 [1-7]

04.026.01 [14/423]

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।

अहं कुत्समार्जुनेयं न्यूजेऽहं कविरुशना पश्यता मा ॥

अहम्¹ । मनुः² । अभवम्³ । सूर्यः⁴ । च⁵ । अहम्⁶ । कक्षीवान्⁷ । ऋषिः⁸ । अस्मि⁹ । विप्रः¹⁰ ।

अहम्¹¹ । कुत्सम्¹² । आर्जुनेयम्¹³ । नि¹⁴ । ऋज्जे¹⁵ । अहम्¹⁶ । कविः¹⁷ । उशना¹⁸ । पश्यत¹⁹ । मा²⁰ ॥

aham | manuḥ | abhavam | sūryaḥ | ca | aham | kakṣivān | ṛṣiḥ | asmi | vipraḥ |
aham | kutsam | ārjuneyam | ni | ṛñje | aham | kaviḥ | uśanā | paśyata | mā ॥

¹I ³became ²Manu, ⁶I am ⁴Surya; ⁷Kakshivan ⁸the Rishi ⁹am I ¹⁰of the illumined mind; ¹¹I
[¹⁵shine -1.6.9 as] ¹²Kutsa ¹³son of Arjuni, ¹⁶I am ¹⁸Ushana ¹⁷the seer; ²⁰Me ¹⁹behold. [14/423]

[Notes]

The human soul is Kutsa, he who constantly seeks the seer-knowledge, as his name implies, and he is the son of Arjuna or Arjuni, the White One, child of Switra the White Mother; he is, that is to say, the sattwic or purified and light-filled soul which is open to the unbroken glories of the divine knowledge. [CWSA Vol. 19 - Essays on the Gita - p. 21-2]

04.026.02 [14/423]

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।

अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥

अहम्¹ । भूमिम्² । अददाम्³ । आर्याय⁴ । अहम्⁵ । वृष्टिम्⁶ । दाशुषे⁷ । मर्त्याय⁸ ।

अहम्⁹ । अपः¹⁰ । अनयम्¹¹ । वावशानाः¹² । मम¹³ । देवासः¹⁴ । अनु¹⁵ । केतम्¹⁶ । आयन्¹⁷ ॥

aham | bhūmim | adadām | āryāya | aham | vṛṣṭim | dāśuṣe | martyāya |
aham | apaḥ | anayam | vāvaśānāḥ | mama | devāsaḥ | anu | ketam | āyan ॥

¹I ³give ²earth ⁴to the Aryan man, ⁵I ⁶rain of strength ⁸to the mortal ⁷who giveth; ⁹I ¹¹bring
¹⁰the waters ¹²sounding; ¹⁴the gods ¹⁷move ¹⁵according to ^{16a}the perceptions of ¹³my ^{16b}mind.
[14/423]

04.026.03 [14/424]

अहं पुरो मंदसानो व्यैरं नव साकं नवतीः शंबरस्य ।

शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावं ॥

अहम्¹ । पुरः² । मन्दसानः³ । वि⁴ । ऐरम्⁵ । नव⁶ । साकम्⁷ । नवतीः⁸ । शम्बरस्य⁹ ।

शततमम्¹⁰ । वेश्यम्¹¹ । सर्वताता¹² । दिवः¹³ । उदासम्¹⁴ । अतिथिग्वम्¹⁵ । यत्¹⁶ । आवम्¹⁷ ॥

aham | puraḥ | mandasānaḥ | vi | airam | nava | sākam | navatīḥ | śambarasya |
śata-tamam | veśyam | sarva-tātā | divaḥ-dāsam | atithi-gvam | yat | āvam ॥

¹I ^{4,5}shattered to pieces, ³rejoicing, [*] ⁶the nine & ⁸ninety ²cities ⁹of Shambara; ¹⁰the hundredth ¹¹I made a city of dwelling ¹²in man's universal extension ¹⁵when ¹³Divodasa's being ¹⁶I increased, ¹³Divodasa ¹⁴of far ranging [atithi] knowledge [gvam]. [14/424]

*⁷at one blow (5.29.6);

¹⁴in whom the Ray [gvam] is a guest [atithi] (1.51.6)

[Notes]

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

04.026.04 [14/424]

प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।

अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टं ॥

प्र¹ । सु² । सः³ । विऽभ्यः⁴ । मरुतः⁵ । विः⁶ । अस्तु⁷ । प्र⁸ । श्येनः⁹ । श्येनेभ्यः¹⁰ । आशुऽपत्वा¹¹ ।

अचक्रया¹² । यत्¹³ । स्वधया¹⁴ । सुऽपर्णः¹⁵ । हव्यम्¹⁶ । भरत्¹⁷ । मनवे¹⁸ । देवऽजुष्टम्¹⁹ ॥

pra | su | saḥ | vi-bhyaḥ | marutaḥ | viḥ | astu | pra | śyenaḥ | śyenebhyaḥ | āśu-patvā |
acakrayā | yat | svadhayā | su-parṇaḥ | havyam | bharat | manave | deva-juṣṭam ॥

^{7a}May ³that ⁶bird, ⁵O ye Maruts, ^{7b}be ¹first ⁴of all the birds and ⁹a hawk ¹¹swift-winged ⁸above ¹⁰all hawks ¹³since, ¹⁵perfectly [su] winging over [parṇaḥ], ¹⁷he brought ¹⁸to man ¹²by actionless ¹⁴self-calm ¹⁶the offering ¹⁹loved [juṣṭam] of the gods [deva]. [14/424]

⁶विः । ⁹श्येनः ॥ This verse perfectly establishes the psychological intention of विः and the figure of the hawk. [14/423]

⁶The liberated powers of the mind are the wide-winged birds [15/383].

¹⁴स्व-धा is self-placing or holding and therefore the action of the self-nature, स्वभाव, धर्म. [14/228 fn 10]; the self-arranging self-movement of the divine Nature in man that is developing itself [16/551]

¹⁵the bright-winged bird (1.105.1); The wings of these energies [the liberated powers of the mind] are the full, satisfied, attaining movement, *parṇa*, of his [Surya's] luminous knowledge. [15/333]

¹⁶ Soma manifests here as the offering, the divine food, the wine of delight and immortality, *haviḥ* [9.83.5 - 15/359]. It becomes the chief food [havyam] 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]

[Notes]

Agni is called the Hawk of Heaven [divaḥ śyenāya - 7.15.4].

See 10.11.4 – 16/402: Now the Bird, the missioned Hawk, has brought the draught of the great and seeing wine to the pilgrim-sacrifice.

04.026.05 [14/424]

भरद्वादि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।

तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥

भरत्¹ । यदि² । विः³ । अतः⁴ । वेविजानः⁵ । पथा⁶ । उरुणा⁷ । मनःजवाः⁸ । असर्जि⁹ ।
तूयम्¹⁰ । ययौ¹¹ । मधुना¹² । सोम्येन¹³ । उत¹⁴ । श्रवः¹⁵ । विविदे¹⁶ । श्येनः¹⁷ । अत्र¹⁸ ॥

bharat | yadi | viḥ | ataḥ | vevijānaḥ | pathā | uruṇā | manaḥ-javāḥ | asarji |
tūyam | yayau | madhunā | somyena | uta | śravaḥ | vivide | śyenaḥ | atra ॥

¹When ³the bird (of manifestation) ^{1a}brought ⁴thence ^{1b}his burden, ⁵quivering (or putting forth vigour) ⁹was he released, ⁸mind-swift ⁶on the paths ⁷of wideness; ¹⁰mightily ¹⁷the hawk ¹¹came ¹²with the honey wine ¹³of the Soma ¹⁴and ¹⁶he attained ¹⁸in this world ¹⁵the revealed knowledge. [14/424]

¹⁰swiftly (10.110.8);

or ¹¹attained ¹⁰strength ¹²by the honey wine

¹⁵śravas - 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]

04.026.06 [14/424]

ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मंद्रं मदं ।

सोमं भरद्वाद्दृहाणो देवावादिबो अमुष्मादुत्तरादादाय ॥

ऋजीपी¹ । श्येनः² । ददमानः³ । अंशुम्⁴ । परावतः⁵ । शकुनः⁶ । मन्द्रम्⁷ । मदम्⁸ ।
सोमम्⁹ । भरत्¹⁰ । ददृहाणः¹¹ । देवऽवान्¹² । दिवः¹³ । अमुष्मात्¹⁴ । उत्तरात्¹⁵ । आऽदाय¹⁶ ॥

rjīpī | śyenaḥ | dadamānaḥ | aṁśum | parā-vataḥ | śakunaḥ | mandram | madam |
somam | bharat | dadṛhāṇaḥ | deva-vān | divaḥ | amuṣmāt | ut-tarāt | ā-dāya ॥

²The hawk of strength ¹straight-flying ³took ⁴the brightness ⁵from on high ⁶in his force, ⁷the intoxicating ⁸wine; ¹⁰he brought ⁹the Soma, ¹¹growing firm in his strength, ¹²full of the godhead, ¹⁶taking it ¹⁵from ¹⁴that ¹⁵higher ¹³heavenly world. [14/424]

⁴the plant of Delight (4.1.19)

आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकं ।

अत्रा पुरंधिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥

आऽदाय¹ । श्येनः² । अभरत्³ । सोमम्⁴ । सहस्रम्⁵ । सवान्⁶ । अयुतम्⁷ । च⁸ । साकम्⁹ ।

अत्र¹⁰ । पुरम्¹¹ । अजहात्¹² । अरातीः¹³ । मदे¹⁴ । सोमस्य¹⁵ । मूराः¹⁶ । अमूरः¹⁷ ॥

ā-dāya | śyenaḥ | abharat | somam | sahasram | savān | ayutam | ca | sākam |
atra | puram-dhiḥ | ajahāt | arātīḥ | made | somasya | mūrāḥ | amūrah ॥

²The hawk ¹seized & ³brought ⁴the Soma, ⁵a thousand ⁶pourings ⁸and ⁷ten thousand ⁹thereto;
¹⁰here ¹¹the holder of the city ¹²slew ¹³the hostile energies ¹⁴in the rapture ¹⁵of the Soma-wine,
¹⁷unlimited ¹²he destroyed ¹⁶their limitations. [14/425]

⁹ together (111.12.6)

[Notes]

See - That intoxicating Soma which was pressed, which was brought by the Falcon, had made thee drunk with rapture, by which thou smotest the Coverer out from the waters, O Thunderer, by thy might, singing the word of illumination in the law of thy self-empire. [1.80.2 - 14/225]

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]

Sukta 27 [1-5]

04.027.01 [14/425]

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।

शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयं ॥

गर्भे¹ । नु² । सन्³ । अनु⁴ । एषाम्⁵ । अवेदम्⁶ । अहम्⁷ । देवानाम्⁸ । जनिमानि⁹ । विश्वा¹⁰ ।

शतम्¹¹ । मा¹² । पुरः¹³ । आयसीः¹⁴ । अरक्षन्¹⁵ । अध¹⁶ । श्येनः¹⁷ । जवसा¹⁸ । निः¹⁹ । अदीयम्²⁰ ॥

garbhe | nu | san | anu | eṣām | avedam | aham | devānām | janimāni | viśvā |
śatam | mā | puraḥ | āyasiḥ | arakṣan | adha | śyenaḥ | javasā | niḥ | adīyam ॥

^{2,3}While I was yet ¹in the womb ⁷I ⁶knew ⁴in their order ¹⁰all ⁹the births ⁵of these ⁸gods. ¹¹A hundred ¹³cities ¹⁴of iron ^{15a}kept ¹²me ^{15b}in; ¹⁶now ^{19,20}I have cleft my way out of them ¹⁷as the hawk ¹⁸in my speed. [14/425]

[Notes]

तदुक्तमृषिणा—

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।

शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।

गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥५॥

Therefore it was said by the sage Vamadeva, “I, Vamadeva, being yet in the womb, knew all the births of these gods and their causes. In a hundred cities of iron they held me down and kept me; I broke through them all with speed and violence, like a hawk I soared up into my heavens.” While yet he lay in the womb, thus said Vamadeva. [The Aitereya Upanishad, CWSA - Vol. 18, p. 203]

04.027.02 [14/425-6]

न घा स मामप जोषं जभाराभीमास त्वक्षसा वीर्येण ।

ईर्मा पुरंधिरजहादरातीरुत वाताँ अतरच्छूशुवानः ॥

न¹ । घ² । सः³ । माम्⁴ । अप⁵ । जोषम्⁶ । जभार⁷ । अभि⁸ । ईर्म्⁹ । आस¹⁰ । त्वक्षसा¹¹ । वीर्येण¹² ।

ईर्मा¹³ । पुरम्¹⁴ । अजहात्¹⁵ । अरातीः¹⁶ । उत¹⁷ । वातान्¹⁸ । अतरत्¹⁹ । शूशुवानः²⁰ ॥

na | gha | saḥ | mām | apa | joṣam | jabhāra | abhi | īm | āsa | tvakṣasā | vīryeṇa |
īrmā | puram-dhiḥ | ajahāt | arātīḥ | uta | vātān | atarat | śūśuvānaḥ ॥

³He ^{5,7}took ¹not ⁴from me ⁶my consent, (or ³he ^{5,7}bore me ¹not ^{5,6}unconsenting), ¹¹filled with an all-shattering ¹²energy ^{8,10}I took my seat ⁹upon his wings; ¹³impetuous in force ¹⁴the master of the city ¹⁵left ¹⁶his foes, ¹⁹he overcame & passed ²⁰by the strength that grew in him ¹⁸the winds of the Prana. [14/425-6]

[Alt] ³He (the hawk) ²certainly ¹did not ⁷carry ⁴me ⁵away ^{5,6}against my will [JB]. ^{8,10}I overcame (2.8.6) or

overwhelmed (3.1.6) ⁹him ¹¹by my all-cleaving (1.100.15) ¹²energy.

¹³the Lord of the movement (5.62.2)

²⁰putting forth his strength (2.25.1)

04.027.03 [14/426]

अव यच्छयेनो अस्वनीदध द्योर्वि यद्यदि वात ऊहुः पुरंधि ।

सृजद्यदस्मा अव ह क्षिपज्यां कृशानुरस्ता मनसा भुरण्यन् ॥

अव¹ । यत्² । श्येनः³ । अस्वनीत्⁴ । अध⁵ । द्योः⁶ । वि⁷ । यत्⁸ । यदि⁹ । वा¹⁰ । अतः¹¹ । ऊहुः¹² । पुरम्¹³धिम्¹³ ।
सृजत्¹⁴ । यत्¹⁵ । अस्मै¹⁶ । अव¹⁷ । ह¹⁸ । क्षिपत्¹⁹ । ज्याम्²⁰ । कृशानुः²¹ । अस्ता²² । मनसा²³ । भुरण्यन्²⁴ ॥

ava | yat | śyenaḥ | asvanīt | adha | dyoḥ | vi | yat | yadi | vā | ataḥ | ūhuḥ | puram-dhim |
srjat | yat | asmai | ava | ha | kṣipat | jyām | kṛśānuḥ | astā | manasā | bhuraṇyan ॥

²When ⁵now ³the hawk ^{4a}sent ¹down ^{4b}his clanging cry ⁶from heaven ^{8,9,10}each time ^{7,12}they
bear ¹¹hence (or from here) ¹³the master of the city, ¹⁵when ²²the archer ²¹of the subtle life
²⁴willing fullness ²³by the mind ¹⁹shot ¹⁶at him, ^{17,14}then unloosed ²⁰the string. [14/426]

⁴roared (2.4.6)

¹⁰वा = and [14/426]

²⁴supported (10.46.7)

04.027.04 [14/426]

ऋजिप्य ईमिद्रावतो न भुज्युं श्येनो जभार बृहतो अधि णोः ।

अंतः पतत्पतत्र्यस्य पर्णमध यामनि प्रसितस्य तद्वेः ॥

ऋजिप्यः¹ । ईम्² । इन्द्रऽवतः³ । न⁴ । भुज्युम्⁵ । श्येनः⁶ । जभार⁷ । बृहतः⁸ । अधि⁹ । स्नोः¹⁰ ।
अन्तः¹¹ । पतत्¹² । पतत्रि¹³ । अस्य¹⁴ । पर्णम्¹⁵ । अध¹⁶ । यामनि¹⁷ । प्रसितस्य¹⁸ । तत्¹⁹ । वेः²⁰ ॥

rjipyah | īm | indra-vataḥ | na | bhujyum | śyenaḥ | jabhāra | brhataḥ | adhi | snoḥ |
antaḥ | patat | patatri | asya | paṇam | adha | yāmani | pra-sitasya | tat | veḥ ॥

¹Straight in flight ⁶the hawk ⁷bore ²him ⁹on ⁸the mighty ¹⁰upper plateau (of Mahas) ⁴as
⁵Bhujuu the enjoyer ³from the world of Indra, — ¹¹deep ¹³in that winged ¹⁷passage ¹²flew ²⁰of
the bird ¹⁶now ¹⁸speeding forward in his course. [14/426]

¹⁵A feather ^{13,14}of the winged one [पतत्र्यस्य], ²⁰of the bird [JB]

[Notes]

⁴as [Ashwins] ⁷bore ⁵Bhujuu. See - the Vedic Ashwins, the Horsemen, as their name
signifies, riders in the wonderful chariot, twins also, *saviours of Bhujuu from the ocean*, ferriers
over the great waters [1.116.5]. [15/160]

04.027.05 [14/427]

अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमंधः ।

अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै ॥

अध¹ । श्वेतम्² । कलशम्³ । गोभिः⁴ । अक्तम्⁵ । आऽपिप्यानम्⁶ । मघऽवा⁷ । शुक्रम्⁸ । अन्धः⁹ ।

अध्वर्युभिः¹⁰ । प्रऽयतम्¹¹ । मध्वः¹² । अग्रम्¹³ । इन्द्रः¹⁴ । मदाय¹⁵ । प्रति¹⁶ । धत्¹⁷ । पिबध्यै¹⁸ । शूरः¹⁹ । मदाय²⁰ ।
प्रति²¹ । धत्²² । पिबध्यै²³ ॥

adha | śvetam | kalaśam | gobhiḥ | aktam | ā-pipyānam | magha-vā | śukram | andhaḥ |
adhvaryu-bhiḥ | pra-yatam | madhvaḥ | agram | indraḥ | madāya | prati | dhat | pibadhyai |
śūraḥ | madāya | prati | dhat | pibadhyai ॥

¹Now ²the white ³jar ⁵sprinkled ⁴with the rays (or by the cows), ⁸the pure bright ⁹food
⁶increasing, ¹¹offered ¹⁰by the Adhwaryus ¹³in front ¹²of the honey-wine, ^{17a}let ¹⁴Indra [⁷the
lord of riches - 8.103.9] ^{16,17b}dispose ¹⁵for intoxication ¹⁸in the drinking, ¹⁹the mighty One
^{21,22}dispose ²⁰for intoxication ²³in the drinking (lit. ²³to drink ²⁰for intoxication). [14/427]

⁶growing in fullness (1.91.8)

^{16,17/21,22} set (6.3.5), draw to him (6.13.4)

Sukta 28 [1-5]

04.028.01 [14/427]

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।

अहन्हिमरिणात्सप्त सिंधूनपावृणोदपिहितेव खानि ॥

त्वा¹ । युजा² । तव³ । तत्⁴ । सोम⁵ । सख्ये⁶ । इन्द्रः⁷ । अपः⁸ । मनवे⁹ । सऽस्रुतः¹⁰ । कः¹¹ ।

अहन्¹² । अहिम्¹³ । अरिणात्¹⁴ । सप्त¹⁵ । सिन्धून्¹⁶ । अप¹⁷ । अवृणोत्¹⁸ । अपिहिताऽइव¹⁹ । खानि²⁰ ॥

tvā | yujā | tava | tat | soma | sakhye | indrah | apah | manave | sa-srutah | kariti kah |
ahan | ahim | ariṇāt | sapta | sindhūn | apa | avṛṇot | apihitā-iva | khāni ||

¹With thee ²as companion, ^{6a}in ³thy ^{6b}friendship, ⁵O Soma, ⁷Indra ¹¹set ⁸the Waters ¹⁰flowing
⁹for man; ¹²he slew ¹³the Serpent destroyer; ¹⁴he poured forth ¹⁵the Seven ¹⁶streams, ^{17,18}he
opened ²⁰the doors ¹⁹that were sealed. [14/427]

¹By thee ²as yoke-fellow, ³with thee ⁶for friend, ⁵O Soma, ⁷Indra ¹¹set ¹⁰flowing ⁸the waters
⁹for this human mentality; ¹²he slew ¹³the Serpent, ¹⁴he poured out ¹⁵the seven ¹⁶streams,
^{17,18}he uncovered ²⁰doors ¹⁹concealed (^{17,18}opened ²⁰the doors ¹⁹that had been closed). [14/414]

¹By thee ²yoked to him, ⁵O Soma, ^{6a}in ³thy ^{6b}comradeship, ⁷Indra ^{10,11}poured out ⁴that ⁸stream
⁹on the mind (or on the human being, the thinker); ¹²crushing ¹³the oppressor (Vritra) ¹⁴he set
flowing ¹⁵the seven ¹⁶oceans and ^{17,18}opened ²⁰the doors ¹⁸that were shut. [Record of Yoga-I,
CWSA 10/31]

[Lit.] ¹¹made ⁸the waters ¹⁰flow [srutah] together [sa]

⁹मनवे. Manu, the typical मनस्वी or मनोमयः पुरुषः or simply “man” with a stress upon the root idea of the word,
“man the mental being”. [14/414]

¹⁹अपिहितेव. Sayana says अन्नेवशब्दश्चार्थे. इव means originally, “thus”, “thus indeed”, “so”, and is identical with एव.
It may, therefore, have like एव the sense of emphasis, or like एवं in Bengali the sense “and”, or its more
usual significance of comparison, “as it were, like”. The latter here, comparing the concealed but
now uncovered waters to doors that have been shut or curtained over, is possible, for the figure of
uncovering the concealed waters is common enough in the Veda; but it would be strained and
inappropriate. Sayana renders “and he opened the concealed doors of the waters”; but इव coming
after अपिहिता seems specially to affect that word. We may take Sayana’s rendering or else render it,
either, “doors indeed concealed”, or “opened doors that were, as it were, concealed.” [14/414]

04.028.02 [14/427]

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इंदो ।

अधि ण्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥

त्वा¹ । युजा² । नि³ । खिदत्⁴ । सूर्यस्य⁵ । इन्द्रः⁶ । चक्रम्⁷ । सहसा⁸ । सद्यः⁹ । इन्दो¹⁰ इति ।

अधि¹¹ । स्नुना¹² । बृहता¹³ । वर्तमानम्¹⁴ । महः¹⁵ । द्रुहः¹⁶ । अप¹⁷ । विश्वऽआयु¹⁸ । धायि¹⁹ ॥

tvā | yujā | ni | khidat | sūryasya | indrah | cakram | sahasā | sadyah | indo iti |

adhi | snunā | bṛhatā | vartamānam | mahah | druhaḥ | apa | viśva-āyu | dhāyi ||

¹With thee ²as companion ⁶Indra ^{3,4}cut out ⁹straightway ⁸by violence ⁷the wheel ⁵of the Sun,
¹⁰O Moon-lord of delight. ¹⁸The infinite [viśva] life [āyu] ¹⁴that dwells ¹¹on ¹³the mighty
¹²upper plateau (of our being) ^{17,19}was uncovered ¹⁵from our vast ¹⁶foeman (or ¹⁶from the
assailant ¹⁵of Mahas). [14/427]

⁶Indra ^{3,4}dug out ⁷the disc ⁵of Surya ¹⁴that moves ¹²in the fixed level ¹¹above ¹³of the Mahat
[mahah] or Vijnana; ¹⁸the All-Life (Surya, Savita) ¹⁹set (1.60.4) ¹⁷aside (4.45.2) ¹⁵the great
¹⁶evil-doer (Vritra). [See Notes below]

¹By thee ²yoked to him, ¹⁰O lord of delight, ⁶Indra ⁸by force ⁹straightway ^{3,4}dug out ⁷the circle
⁵of the Sun. [Record of Yoga-I, CWSA 10/31]

⁷चक्रं. Sayana takes the image to be that of Surya's wheel, one of two in his chariot, which Indra violently cuts off,—the wheel that moves in the wide air above us & goes everywhere. But there is no allusion to a chariot & चक्रं, the Greek χύχλος, may well refer to the sun, the wheel or disc of the sun. निखिदत् is rather dug or cut out than cut off. The waters of the first verse are always associated with the cows or rays of light of Surya. The poet therefore passes naturally from the image of the waters to that of Surya himself concealed & brought out for man, like the waters, by Indra.

He dug out from the darkness the disc of Surya that moves in the fixed level above of the Mahat [mahah] or Vijnana and brought it down to the mental plane for Man मनवे. The two verses, then, form a connected & logical development of thought.

¹²upper plateau (of Mahas) (4.27.4)

¹⁸विश्वायु. Sy. takes आयु = अयन from इ or अय् to go or move = all-pervading. But we have also आयु = life, & there is nothing to prevent us from taking विश्वायु = that which is the source of all being here on this earth, for Surya is सविता, the Father & Creator; all things are, says the Vishnu Purana, सर्वाणि विज्ञानविजृम्भितानि.

¹⁵महो ¹⁶द्रुहो ^{17,19}अपधायि. Sayana says “The wheel was wrested from Surya, the great doer of harm”! प्रभुतस्य द्रोघोः. An astonishing interpretation. The great evil-doer, injurer of the मनु is surely the demon, Vritra or another, who covers from us the waters, covers from us the disc of the Sun: of him the wheel now is uncovered, from him rapt away. It was अपिहितं, it is now अपहितं. All the ideas & expressions then hang together, allude to each other, express a connected whole.

[Notes - 4.28.1-2]

The Mind Force [indraḥ] now in contact [yujā, sakhye] with Ananda [soma] will pour out [sa-srutah] upon the mentality [manave] the stream of the upper knowledge & joy [apah]; that which obstructs [ahim] will be crushed out of existence [ahan], the full stream of being [sindhūn] will be poured down [ariṇāt] on the system and the siddhis denied [apihitā-iva] will be enforced [apa avṛṇot]; the full circle [cakram] of vijnana [sūryasya] will be made to emerge from its obscurity [ni khidat].

[Record of Yoga-I, CWSA 10/31]

04.028.03 [14/427]

अहन्निद्रो अदहदग्निरिदो पुरा दस्यून्मध्यदिनादभीके ।

दुर्गे दुरोणे क्रत्वा न यातां पुरु सहस्रा शर्वा नि बर्हीत् ॥

अहन्¹ । इन्द्रः² । अदहत्³ । अग्निः⁴ । इन्द्रो⁵ इति । पुरा⁶ । दस्यून्⁷ । मध्यन्दिनात्⁸ । अभीके⁹ ।
दुःॐ¹⁰ । दुरोणे¹¹ । क्रत्वा¹² । न¹³ । याताम्¹⁴ । पुरु¹⁵ । सहस्रा¹⁶ । शर्वा¹⁷ । नि¹⁸ । बर्हीत्¹⁹ ॥

ahan | indrah | adahat | agniḥ | indo iti | purā | dasyūn | madhyandināt | abhīke |
duḥ-ge | duroṇe | kratvā | na | yātām | puru | sahasrā | śarvā | ni | barhīt ॥

²Indra ¹slew, ⁴Agni ³burned, ⁵O Indu, ⁷the demons ⁶before ⁸the midday ⁹in their meeting;
¹⁵many ¹⁶thousand ¹⁴companies of the assailants ^{18,19}he crushed ¹³as ¹⁷by the might ¹²of his
will ¹⁰in their inaccessible ¹¹dwelling. [14/427]

¹⁴ charging assailants (1.70.6);

¹⁷ with arrow (10.87.6)

04.028.04 [14/428]

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः ।

अबाधेथाममृणतं नि शत्रूनविंशेथामपचितिं वधत्रैः ॥

विश्वस्मात्¹ । सीम्² । अधमान्³ । इन्द्र⁴ । दस्यून्⁵ । विशः⁶ । दासीः⁷ । अकृणोः⁸ । अप्रशस्ताः⁹ ।
अबाधेथाम्¹⁰ । अमृणतम्¹¹ । नि¹² । शत्रून्¹³ । अविन्देथाम्¹⁴ । अपचितिम्¹⁵ । वधत्रैः¹⁶ ॥

viśvasmāt | sīm | adhamān | indra | dasyūn | viśaḥ | dāsīḥ | akṛṇoḥ | apra-śastāḥ |
abādhethām | amṛṇatam | ni | śatrūn | avindethām | apa-citim | vadhatraiḥ ॥

^{1,2}Everywhere, ⁴O Indra, ^{3a}thou hurledst ⁵the destroyers ^{3b}down to the nethermost places,
⁸thou madest ⁹unmanifest ⁷their hostile ⁶peoples. ¹⁰You twain [Indra and Soma - see next
verse] oppressed & ^{12,11}crushed ¹³our foes; ¹⁶by your smittings ¹⁴you won ¹⁵worship. [14/428]

04.028.05 [14/428]

एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।

आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्तृदाना ॥

एव¹ । सत्यम्² । मघवाना³ । युवम्⁴ । तत्⁵ । इन्द्रः⁶ । च⁷ । सोम⁸ । ऊर्वम्⁹ । अश्व्यम्¹⁰ । गोः¹¹ ।
आ¹² । अदर्दृतम्¹³ । अपिहितानि¹⁴ । अश्ना¹⁵ । रिरिचथुः¹⁶ । क्षाः¹⁷ । चित्¹⁸ । तृदाना¹⁹ ॥

eva | satyam | magha-vānā | yuvam | tat | indrah | ca | soma | ūrvam | āśvyam | goḥ |
ā | adardṛtam | api-hitāni | āśnā | riricathuḥ | kṣāḥ | cit | tatṛdānā ॥

¹Thus ⁴you ³in the fullness of your might, ⁸O Soma, ⁴thou ⁷& ⁶Indra, ^{12,13}driving towards us
^{5a}that ²truth ^{5b}which is ⁹the wide ¹⁰force ¹¹of the Light, ¹⁹tore open ¹⁵by the thunderbolt ¹⁴the
things that were covered and ¹⁶enriched ¹⁷these earths, our dwelling places. [14/428]

[Alt] ¹⁹clove out (3.31.5, 5.12.2, 5.53.7) ¹⁵by the thunderbolt ¹⁸even ¹⁷these earths, our dwelling places
^{16a}making ¹⁴the hidden (waters) ¹⁶overflow (1.59.5, 1.61.9, 1.109.6)

Sukta 29 [1-5]

04.029.01 [14/428]

आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मदसानः ।

तिरश्चिदर्यः सवना पुरुण्यांगूषेभिर्गृणानः सत्यराधाः ॥

आ¹ । नः² । स्तुतः³ । उप⁴ । वाजेभिः⁵ । ऊती⁶ । इन्द्र⁷ । याहि⁸ । हरिभिः⁹ । मन्दसानः¹⁰ ।
तिरः¹¹ । चित्¹² । अर्यः¹³ । सवना¹⁴ । पुरुणि¹⁵ । आङ्गूषेभिः¹⁶ । गृणानः¹⁷ । सत्यराधाः¹⁸ ॥

ā | naḥ | stutaḥ | upa | vājebhiḥ | ūtī | indra | yāhi | hari-bhiḥ | mandasānaḥ |
tiraḥ | cit | ariyaḥ | savanā | puruṇi | āṅgūṣebhiḥ | grṇānaḥ | satya-rādhāḥ ॥

^{1,8}Come ²to us ⁶with increase, ⁷O Indra, ^{4,3}established by praise, ⁵with thy havings of plenty,
⁹drawn by thy brilliances, ¹⁰full of delight, — ^{11a}come ¹²even ^{11b}from the levels ¹³in thy high
activity ¹⁵to our many ¹⁴offerings, ¹⁷manifested ¹⁶by the strong, ¹⁸having the joy [rādhāḥ] of
the truth [satya]. [14/428]

[Alt] ¹¹crossing (1.56.5) [ignoring] ¹⁵the many ¹⁴offerings ¹³of the foe (1.73.5)

¹⁶by the a proclaiming (resounding) call (= घोषम् 3.7.6) or hymn of power (1.105.19); The mantra then,
when it is thought of as operating to bring out the ukthyam, the thing desired & to be expressed, out
of the soul into the mind state, mati, is called brahma or **āṅgūṣham** brahma [16/726]

¹⁷voiced (5.4.9)

04.029.02 [14/429]

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञं ।

स्वश्चो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥

आ¹ । हि² । स्म³ । याति⁴ । नर्यः⁵ । चिकित्वान्⁶ । हूयमानः⁷ । सोतृभिः⁸ । उप⁹ । यज्ञम्¹⁰ ।
सुऽअश्वः¹¹ । यः¹² । अभीरुः¹³ । मन्यमानः¹⁴ । सुऽस्वानेभिः¹⁵ । मदति¹⁶ । सम्¹⁷ । ह¹⁸ । वीरैः¹⁹ ॥

ā | hi | sma | yāti | naryaḥ | cikitvān | hūyamānaḥ | sotṛ-bhiḥ | upa | yajñam |
su-aśvaḥ | yaḥ | abhīruḥ | manyamānaḥ | su-svānebhiḥ | madati | sam | ha | vīraiḥ ॥

⁵The strong one ⁶who perceiveth ^{9,1,4}comes ¹⁰to our sacrifice ⁷called ⁸by the distillers of the
Soma; ¹²he who ¹³fearless ¹⁴in his thinking and ¹¹drawn by perfect steeds of sense ¹⁶takes his
joy ¹⁷with ¹⁹the strong souls ¹⁵that offer the Soma-wine. [14/429]

04.029.03 [14/429]

श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मंदयध्यै ।

उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥

श्रवय¹ । इत्² । अस्य³ । कर्णा⁴ । वाजयध्यै⁵ । जुष्टाम्⁶ । अनु⁷ । प्र⁸ । दिशम्⁹ । मन्दयध्यै¹⁰ ।
उत्¹¹ । राधसे¹² । तुविष्मान्¹³ । करत्¹⁴ । नः¹⁵ । इन्द्रः¹⁶ । सुतीर्था¹⁷ । अभयम्¹⁸ । च¹⁹ ॥

śravaya | it | asya | karṇā | vājayadhyai | juṣṭām | anu | pra | diśam | mandayadhyai |

ut-vavṛṣāṇaḥ | rādhase | tuviṣmān | karat | naḥ | indraḥ | su-tīrthā | abhayam | ca ॥

^{1a}Let ³his ⁴ears ^{1b}hear the knowledge ⁵that he may increase, ^{7,8,9}even in the direction ⁶that he loves, ¹⁰that he may rejoice; ¹¹mounting [ut] in his growing mastery [vavṛṣāṇaḥ], ¹³strong ¹²for the rapture, ^{14a}may ¹⁶Indra ^{14b}effect ¹⁵for us ¹⁷safety [su] in our passage [tīrthā] ¹⁹& ¹⁸freedom from fear. [14/429]

^{7,8,9}even in the regions (1.124.3, 5.80.4, 6.60.2, 10.51.9); or, even the teachings (8.100.4)

04.029.04 [14/429]

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणतं ।

उप त्मनि दधानो धुर्याशून्सहस्राणि शतानि वज्रबाहुः ॥

अच्छ¹ । यः² । गन्ता³ । नाधमानम्⁴ । ऊती⁵ । इत्था⁶ । विप्रम्⁷ । हवमानम्⁸ । गृणन्तम्⁹ ।

उप¹⁰ । त्मनि¹¹ । दधानः¹² । धुरि¹³ । आशून्¹⁴ । सहस्राणि¹⁵ । शतानि¹⁶ । वज्रबाहुः¹⁷ ॥

accha | yaḥ | gantā | nādhmānam | ūtī | itthā | vipram | havamānam | grṇantam |
upa | tmani | dadhānaḥ | dhuri | āśūn | sahasrāṇi | śatāni | vajra-bāhuḥ ॥

²He who ³cometh ¹to the [*] ⁵with increase here, ⁷to the soul enlightened ⁸that calls him and ⁹manifests by speech, ^{10,12}setting ¹¹in himself ¹⁶in hundreds & ¹⁵thousands ¹⁴his swift ones ¹³under yoke. [14/429]

* ⁴the one praying (1.109.3); one that woos (5.78.4); one crying with joy (5.78.6)

⁹uttering (4.10.4); voicing (5.8.4; 10.122.8);

¹⁷O you whose arms [bāhū] carry the thunder-bolt [vajra] (1.109.7)

04.029.05 [14/429]

त्वोतासो मघवन्निद्र विप्रा वयं ते स्याम सूरयो गृणतः ।

भेजानासो बृहदिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥

त्वाऽऊतासः¹ । मघऽवन्² । इन्द्र³ । विप्राः⁴ । वयम्⁵ । ते⁶ । स्याम⁷ । सूरयः⁸ । गृणन्तः⁹ ।

भेजानासः¹⁰ । बृहत्¹¹दिवस्य¹¹ । रायः¹² । आऽकाय्यस्य¹³ । दावने¹⁴ । पुरुक्षोः¹⁵ ॥

tvā-ūtāsaḥ | magha-van | indra | viprāḥ | vayam | te | syāma | sūrayaḥ | grṇantaḥ |
bhejānāsaḥ | bṛhat-divasya | rāyaḥ | ā-kāyyasya | dāvane | puru-kṣoḥ ॥

¹In thee [tvā] increased [ūtāsaḥ], ³O Indra ²master of substance, ^{7a}may ⁵we ^{8a}illuminated ^{7b}become ^{8b}sages ⁹expressing ⁶all of thee, ¹⁰enjoying ¹²the felicities ¹¹of the vast [bṛhat] heaven [divasya] ¹³embodied here and ¹⁵of wide content ^{14f}for the giving. [14/429]

¹fostered [ūtāsaḥ] by thee [tvā] (5.65.5); ⁹uttering (4.10.4); voicing (5.8.4; 10.122.8)

¹⁵housing [kṣoḥ] a multitude [puru] of riches (1.68.5), possessor of much store of riches (10.7.4)

Sukta 19 [1-6]

04.019.01 [14/429-30]

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।

महामुभे रोदसी वृद्धमृष्वं निरेकमिदृणते वृत्रहत्ये ॥

एव¹ । त्वाम्² । इन्द्र³ । वज्रिन्⁴ । अत्र⁵ । विश्वे⁶ । देवासः⁷ । सुहवासः⁸ । ऊमाः⁹ ।

महाम्¹⁰ । उभे¹¹ इति । रोदसी¹² इति । वृद्धम्¹³ । ऋष्वम्¹⁴ । निः¹⁵ । एकम्¹⁶ । इत्¹⁷ । वृणते¹⁸ । वृत्रहत्ये¹⁹ ॥

eva | tvām | indra | vajrin | atra | viśve | devāsaḥ | su-havāsaḥ | ūmāḥ |

mahām | ubhe iti | rodasī iti | vṛddham | ṛṣvam | niḥ | ekam | it | vṛṇate | vṛtra-hatye ॥

¹Verily, ³O Indra ⁴of the lightnings, ⁶all ⁷the gods ⁹wide-living ⁸who hear the call, ^{15,18}choose out ²thee ¹⁷alone ¹⁹in the slaying [hatye] of Vritra [vṛtra], ²thee ¹⁴who art swift & ¹⁰vast & ¹³increasest ¹¹the two ¹²firmaments ¹⁸elect. [14/429-30]

⁴ O Thuderer (1.103.1);

⁸ ready to the call (3.6.8), swift to the call (7.44.2)

⁹ increasers (helpers) (5.52.12), helpful (3.6.8)

¹⁴ the swift attaining (4.2.2), mighty (10.12.6), the rushing seeker of the Truth (5.52.13)

ऋष्व may mean therefore either speedy, swift, or warlike, powerful, valiant or like ऋषि and ऋषु wise. In all probability ऋष्व as applied to Indra & Agni means swift on their journey, or swiftly attaining the Vedic goal, with a covert sense of knowledge as in ऋषि, ऋतं etc, or simply “swift in their action”.

[16/644]

04.019.02 [14/430]

अवासृजंत जिब्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।

अहन्हि परिशयानमर्णः प्र वर्तनीरदो विश्वधेनाः ॥

अव¹ । असृजन्त² । जिब्रयः³ । न⁴ । देवाः⁵ । भुवः⁶ । सम्राट्⁷ । इन्द्र⁸ । सत्ययोनिः⁹ ।

अहन्¹⁰ । अहिम्¹¹ । परिशयानम्¹² । अर्णः¹³ । प्र¹⁴ । वर्तनीः¹⁵ । अरदः¹⁶ । विश्वधेनाः¹⁷ ॥

ava | asṛjanta | jivrayaḥ | na | devāḥ | bhuvaḥ | sam-rāt | indra | satya-yoniḥ |

ahan | ahim | pari-śayānam | arṇaḥ | pra | vartanīḥ | aradaḥ | viśva-dhenāḥ ॥

⁵The gods [] ²sent thee ¹down; ⁶thou becamest ⁷supreme king, ⁸O Indra, ⁹a womb [yoniḥ] of Truth [satya]; ¹⁰thou slewest ¹¹the dragon ¹²that slept [śayānam] coiled around [pari] ¹³the sea, ¹⁶thou hewedst out ¹⁵the powers of movement ¹⁷that are its universal [viśva] streams [dhenāḥ]. [14/430]

⁴Like ³the aged/feeble, ⁵the gods ²let you go ¹down [JB];

¹⁵ the paths (1.140.9), courses (MW)

04.019.03 [14/430]

अतृप्नुवंतं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।

सप्त प्रति प्रवत आशयानमहि वज्रेण वि रिणा अपर्वन् ॥

अतृणुवन्तम्¹ । विऽयतम्² । अबुध्यम्³ । अबुध्यमानम्⁴ । सुसुपानम्⁵ । इन्द्र⁶ ।
सप्त⁷ । प्रति⁸ । प्रऽवतः⁹ । आऽशयानम्¹⁰ । अहिम्¹¹ । वज्रेण¹² । वि¹³ । रिणाः¹⁴ । अपर्वन्¹⁵ ॥

atrṇuvantam | vi-yatam | abudhyam | abudhyamānam | susupānam | indra |
sapta | prati | pra-vataḥ | ā-śayānam | ahim | vajreṇa | vi | riṇāḥ | aparvan ॥

^{11a}The dragon ¹insatiable, ²wide-extended, ³that cannot be known (or waked) & ⁴waketh not to knowledge ⁵but lies in deep sleep, ⁶O Indra, ^{11b}him ^{13,14}thou didst rend ¹²with the lightning-flash ¹⁵in his jointless frame (?) ¹⁰who lies ⁸against ⁷the seven ⁹slopes. [14/430]

¹⁵ Parvāṇi - joints, linked formations (5.56.4 - 14/291)

04.019.04 [14/430]

अक्षोदयच्छवसा क्षाम बुध्नं वार्णं वातस्तविषीभिरिन्द्रः ।

दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानां ॥

अक्षोदयत्¹ । शवसा² । क्षाम³ । बुध्नम्⁴ । वाः⁵ । न⁶ । वातः⁷ । तविषीभिः⁸ । इन्द्रः⁹ ।
दृळ्हानि¹⁰ । औभ्नात्¹¹ । उशमानः¹² । ओजः¹³ । अव¹⁴ । अभिनत्¹⁵ । ककुभः¹⁶ । पर्वतानाम्¹⁷ ॥

akṣodayat | śavasā | kṣāma | budhnam | vāḥ | na | vātaḥ | taviṣībhiḥ | indraḥ |
ḍrḷhāni | aubhnāt | uśamānaḥ | ojaḥ | ava | abhinat | kakubhaḥ | parvatānām ॥

⁹Indra ¹dug out ²by his flaming force ³earth ⁴for a foundation, ⁶as ⁷the wind ⁸by its violences digs up ⁵the waters; ¹²desiring ¹³force ¹¹he shattered ¹⁰the things that were firmly settled; ¹⁵he broke ¹⁴down ¹⁶the peaks ¹⁷of the hills. [14/430]

[Alt] ⁹Indra ²by his flaming force ^{1a}made ³the earth ^{1b}shake (MW) ⁴to its foundation

¹¹ crushed (1.63.4, 4.19.5)

04.019.05 [14/430-1]

अभि प्र दद्रुर्जनयो न गर्भं रथा इव प्र ययुः साकमद्रयः ।

अतर्पयो विसृत उब्ज ऊर्मीत्वं वृताँ अरिणा इन्द्र सिंधून् ॥

अभि¹ । प्र² । दद्रुः³ । जनयः⁴ । न⁵ । गर्भम्⁶ । रथाऽइव⁷ । प्र⁸ । ययुः⁹ । साकम्¹⁰ । अद्रयः¹¹ ।
अतर्पयः¹² । विऽसृतः¹³ । उब्जः¹⁴ । ऊर्मीन्¹⁵ । त्वम्¹⁶ । वृतान्¹⁷ । अरिणाः¹⁸ । इन्द्र¹⁹ । सिन्धून्²⁰ ॥

abhi | pra | dadruḥ | janayaḥ | na | garbham | rathāḥ-iva | pra | yayuḥ | sākam | adrayaḥ |
atarpayah | vi-sṛtaḥ | ubjaḥ | ūrmīn | tvam | vṛtān | ariṇāḥ | indra | sindhūn ॥

^{2,3}They ran ¹to thee ⁵like ⁴women ⁶to a child, ⁷like [iva] chariots [rathāḥ] ¹¹the hills ^{8,9}sped ¹⁰together; ¹²thou didst satisfy ¹³those that moved abroad, ¹⁴thou didst crush ¹⁵what were heaped high [the waves]; ¹⁹O Indra, ¹⁸thou settest flowing ¹⁷the pent up ²⁰rivers. [14/430-1]

04.019.06 [14/431]

त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय क्षरंतीं ।

अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिंधून् ॥

त्वम्¹ । महीम्² । अवनिम्³ । विश्वऽधेनाम्⁴ । तुर्वीतये⁵ । वय्याय⁶ । क्षरन्तीम्⁷ ।
अरमयः⁸ । नमसा⁹ । एजत्¹⁰ । अर्णः¹¹ । सुऽतरणान्¹² । अकृणोः¹³ । इन्द्र¹⁴ । सिन्धून्¹⁵ ॥

tvam | mahīm | avanim | viśva-dhenām | turvītaye | vayyāya | kṣarantīm |
aramayaḥ | namaśā | ejat | arṇaḥ | su-taraṇān | akṛṇoḥ | indra | sindhūn ||

²That great ³birth & ⁴universal [viśva] stream [dhenām] ⁷flowing ⁵for manifestation of Force
& ⁶wideness of being (or ⁵for him who manifests force & ⁶widens his being) ⁸thou didst give
delight ⁹by submission ¹⁰to that moving ¹¹ocean; ¹³thou madest, ¹⁴O Indra, ¹⁵its rivers ¹²easy
[su] to cross over [taraṇān]. [14/431]

^{2,3} the Vast Being (1.140.4); *Mahimavanim* might mean the vast earth, but *avani* in the Veda is used in the
original sense - *sapta avanayah* [16/600-1]

[*Riks 7 – 11 not translated.*]

MANDALA SEVEN

Sukta 42 [1-6]

07.042.01 [14/432-3]

प्र ब्रह्माणो अंगिरसो नक्षंत प्र क्रंदनुर्नभन्यस्य वेतु ।

प्र धेनव उदप्रुतो नवंत युज्यातामद्री अध्वरस्य पेशः ॥

प्र¹ । ब्रह्माणः² । अङ्गिरसः³ । नक्षन्त⁴ । प्र⁵ । क्रन्दनुः⁶ । नभन्यस्य⁷ । वेतु⁸ ।

प्र⁹ । धेनवः¹⁰ । उदऽप्रुतः¹¹ । नवन्त¹² । युज्याताम्¹³ । अद्री¹⁴ इति । अध्वरस्य¹⁵ । पेशः¹⁶ ॥

pra | brahmāṇaḥ | aṅgirasah | nakṣanta | pra | krandanuḥ | nabhanyasya | vetu |
pra | dhenavaḥ | uda-prutaḥ | navanta | yujyātām | adrī iti | adhvarasya | peśaḥ ॥

^{4a}May ³the brilliant (or mighty) ²lords of the soul ^{4b}move ¹forward, ⁵forward ⁸may he come
⁶who cries aloud ⁷in the region of ether, ^{12a}may ¹⁰the Fosterers of being ^{12b}move ⁹forward
¹¹pouring out [prutaḥ] its waters [uda], ^{13a}may ¹⁴the two Stones (mind & body) ^{13b}be yoked to
their work, ¹⁶that are the mould of the material ¹⁵of sacrifice. [14/432-3]

¹Forward ^{4a}let ³the Angirases ^{4b}travel, ²priests of the Word, ⁵forward ⁸go ⁶the cry ⁷of heaven
(or, of the heavenly thing, cloud or lightning), ⁹forward ¹²move ¹⁰the fostering Cows ¹¹that
diffuse their waters, and ^{13a}let ¹⁴the two pressing-stones ^{13b}be yoked (to their work) — ¹⁶the
form ¹⁵of the pilgrim sacrifice. [15/189]

²ब्रह्माणः. The Brahmanaspatis as priests of the inner sacrifice. [14/433]

⁶क्रन्दनुः. either Indra or Parjanya. [14/433]

¹⁶पेशः. distinguished form —from पिश् to separate, distinguish .. or पिष् to crush, mould, shape. [14/433]

[Notes]

For this cry is the voice [krandanuḥ] of the higher heaven [nabhanyasya], the thunder that cries in the lightning-flash of Indra, and the advance [pra] of the Angirases [aṅgirasah] on their path [nakṣanta] is the forward [pra] movement [vetu] of this cry [krandanuḥ] of the heavens [nabhanyasya], *pra brahmāṇo aṅgirasō nakṣanta, pra krandanur nabhanyasya vetu* (VII.42.1); for we are told that the voice of Brihaspati the Angirasa discovering the Sun and the Dawn and the Cow and the light of the Word is the thunder of Heaven, *br̥haspatir uśasaṁ sūryaṁ gām, arkaṁ viveda stanayann iva dyauḥ* (X.67.5).

[15/185]

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

07.042.02 [14/433]

सुगस्ते अग्ने सनवित्तो अध्वा युंक्ष्वा सुते हरितो रोहितश्च ।
ये वा सद्यन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥

सुऽगः¹ । ते² । अग्ने³ । सनऽवित्तः⁴ । अध्वा⁵ । युंक्ष्व⁶ । सुते⁷ । हरितः⁸ । रोहितः⁹ । च¹⁰ ।
ये¹¹ । वा¹² । सद्यन्¹³ । अरुषाः¹⁴ । वीरऽवाहः¹⁵ । हुवे¹⁶ । देवानाम्¹⁷ । जनिमानि¹⁸ । सत्तः¹⁹ ॥

su-gaḥ | te | agne | sana-vittaḥ | adhva | yuṁkṣva | sute | haritaḥ | rohitaḥ | ca |
ye | vā | sadman | aruṣāḥ | vīra-vāhaḥ | huve | devānām | janimāni | sattaḥ ॥

¹Easy [su] of going [gaḥ] & ⁴securely [sana] known [vittaḥ] ²to thee is ⁵the path, ³O Agni; ⁶yoke ⁷in the Soma-offering ⁸thy bright steeds ¹⁰& ⁹thy fierce-red ¹²or ¹¹those who ¹³in their seat ¹⁴are ruddy-active & ¹⁵bearers [vāhaḥ] of energy [vīra]. ¹⁹I sit & ¹⁶I invoke ¹⁸the births ¹⁷of the gods. [14/433]

¹Easy of travelling ²for thee is ⁵the path, ³O Agni, and ⁴known to thee [vittaḥ] from of old [sana]. ⁶Yoke ⁷in the Soma-offering ¹⁴thy ruddy (or, actively - moving) mares ¹⁵which bear the hero. ¹³Seated, ¹⁶I call ¹⁸the births ¹⁷divine. [15/188]

¹⁴अरुष in the Veda means bright, and especially rosy-bright or rosy-red or simply bright red; red is the colour of Brahma, the creator, of the rajoguna and symbolic of action, force, desire etc. We must remember that in Indian yoga which has all its roots in the Veda, there is a fixed symbolism of colours. [16/614]

07.042.03 [14/433]

समु वो यज्ञं महयन्नमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमतिं ववृत्याः ॥

सम्¹ । ऊं² इति । वः³ । यज्ञम्⁴ । महयन्⁵ । नमऽभिः⁶ । प्र⁷ । होता⁸ । मन्द्रः⁹ । रिरिचे¹⁰ । उपाके¹¹ ।
यजस्व¹² । सु¹³ । पुरुऽअनीक¹⁴ । देवान्¹⁵ । आ¹⁶ । यज्ञियाम्¹⁷ । अरमतिम्¹⁸ । ववृत्याः¹⁹ ॥

sam | ūṁ iti | vaḥ | yajñam | mahayan | namaḥ-bhiḥ | pra | hotā | mandraḥ | ririce | upāke |
yajasva | su | puru-anīka | devān | ā | yajñiyām | aramatim | vavṛtyāḥ ॥

^{1,5}Greatening ³for you ⁴the sacrifice ⁶with obeisances of adoration ⁸the Offerer ¹¹in your presence ^{7,10}overaboundeth ⁹in his rapture. ¹²Sacrifice ¹³perfectly ¹⁵to the gods, ¹⁴O multitudinous [puru] in force [anīka]; ^{16,19}set in movement ¹⁸the energy ¹⁷of the sacrificial activities. [14/433]

¹⁴अनीक—life, force (cf अनीकिनी army) .. appearance; object; face. [14/433]; flame power (4.10.3)

[Alt] ¹⁸effort (5.54.6) or the dynamic thought (7.1.6) ¹⁷presiding in our sacrifice (5.42.4)

07.042.04 [14/433]

यदा वीरस्य रेवतो दुरोणे स्योनशीरतिथिराचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ स विशे दाति वार्यमित्यै ॥

यदा¹ । वीरस्य² । रेवतः³ । दुरोणे⁴ । स्योनऽशीः⁵ । अतिथिः⁶ । आऽचिकेतत्⁷ ।
सुऽप्रीतः⁸ । अग्निः⁹ । सुऽधितः¹⁰ । दमे¹¹ । आ¹² । सः¹³ । विशे¹⁴ । दाति¹⁵ । वार्यम्¹⁶ । इत्यै¹⁷ ॥

yadā | vīrasya | revataḥ | duroṇe | syona-śīḥ | atithiḥ | ā-ciketāt |
su-prītaḥ | agniḥ | su-dhitaḥ | dame | ā | saḥ | viśe | dāti | vāryam | iyatyai ॥

¹When ⁴in the house ²of the strong & ³the joyous ⁶the Guest ⁵resting at his ease ⁷awakens to knowledge, ⁹Agni ⁸well-pleased, ¹⁰rightly [su] established [dhitaḥ] ²²in his home, ^{12,15}gives so ¹⁴to the creature ¹⁷for his journey ¹⁶to the supreme bliss (or ^{12,15}gives so ¹⁶the bliss ¹⁷that he may travel to it). [14/433]

¹When ⁶the Guest ⁵that lodges in the bliss ⁷has become conscious in knowledge ⁴in the gated house ²of the hero ³rich (in felicity), ¹when ⁹Agni ⁸is perfectly [su] satisfied [prītaḥ] and ¹⁰firmly lodged ¹¹in the house, then ¹³he ^{12,15}gives ¹⁶the desirable good ¹⁴to the creature ¹⁷that makes the journey or, it may be, ¹⁷for his journeying. [15/188-9]

^{4/11} in our gated house (human body) (6.2.8); The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]

07.042.05 [14/433]

इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यशसं कृधी नः ।
आ नक्ता बर्हिः सदतामुषासोशंता मित्रावरुणा यजेह ॥

इमम्¹ । नः² । अग्ने³ । अध्वरम्⁴ । जुषस्व⁵ । मरुत्सु⁶ । इन्द्रे⁷ । यशसम्⁸ । कृधि⁹ । नः¹⁰ ।
आ¹¹ । नक्ता¹² । बर्हिः¹³ । सदताम्¹⁴ । उषसा¹⁵ । उशन्ता¹⁶ । मित्रावरुणा¹⁷ । यज¹⁸ । इह¹⁹ ॥

imam | naḥ | agne | adhvaram | juṣasva | marut-su | indre | yaśasam | kṛdhi | naḥ |
ā | naktā | barhiḥ | sadatām | uṣasā | uśantā | mitrāvaruṇā | yaja | iha ॥

⁵Cleave in love, ³O Agni, ¹to this ²our ⁴sacrifice; ⁷in Indra, ⁶in the Maruts ⁹make ¹⁰us ⁸victorious; ^{14a}let ¹²the Night & ¹⁵the Dawn ^{14b}sit ¹¹on ¹³the seat of fullness; ¹⁸sacrifice ¹⁹here ¹⁷to Mitra & Varuna & ¹⁶let them have joy of their desire. [14/433]

07.042.06 [14/433]

एवाग्निं सहस्यं वसिष्ठो रायस्कामो विश्वप्स्यस्य स्तौत् ।
इषं रयिं पप्रथद्वाजमस्मे यूयं पात स्वस्तिभिः सदा नः ॥

एव¹ । अग्निम्² । सहस्यम्³ । वसिष्ठः⁴ । रायःऽकामः⁵ । विश्वऽप्स्यस्य⁶ । स्तौत्⁷ ।
इषम्⁸ । रयिम्⁹ । पप्रथत्¹⁰ । वाजम्¹¹ । अस्मे¹² इति । यूयम्¹³ । पात¹⁴ । स्वस्तिभिः¹⁵ । सदा¹⁶ । नः¹⁷ ॥

eva | agnim | sahasyam | vasiṣṭhaḥ | rāyaḥ-kāmaḥ | viśva-psnyasya | staut |
iṣam | rayim | paprathat | vājam | asme iti | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

¹Thus ^{7a}has ⁴Vasistha ⁵desiring [kāmaḥ] bliss [rāyaḥ] ⁶in all its forms (or masteries, energies)
^{7b}affirmed in praise ²Agni ³of the Strength; ¹⁰may he extend ¹²in us ⁸impulsive force &
⁹felicity & ¹¹plenty & ^{14a}do ¹³ye ^{14b}protect ¹⁷us ¹⁶always ¹⁵with glad states of our being.
[14/433]

⁶ that is universal in form (8.97.15)

Sukta 43 [1-5]

07.043.01 [14/434]

प्र वो यज्ञेषु देवयंतो अर्चयावा नमोभिः पृथिवी इषध्यै ।

येषां ब्रह्माण्यसमानि विप्रा विष्वग्वियंति वनिनो न शाखाः ॥

प्र¹ । वः² । यज्ञेषु³ । देवऽयन्तः⁴ । अर्चन्⁵ । द्यावा⁶ । नमःऽभिः⁷ । पृथिवी⁸ इति । इषध्यै⁹ ।
येषाम्¹⁰ । ब्रह्माणि¹¹ । असमानि¹² । विप्रा¹³ । विष्वक्¹⁴ । विऽयन्ति¹⁵ । वनिनः¹⁶ । न¹⁷ । शाखाः¹⁸ ॥

pra | vaḥ | yajñeṣu | deva-yantaḥ | arcan | dyāvā | namaḥ-bhiḥ | pṛthivī iti | iṣadhyai |
yeṣām | brahmāṇi | asamāni | viprā | viṣvak | vi-yanti | vaninaḥ | na | śākhāḥ ॥

²For you ⁴the seekers [yantaḥ] of the godhead [deva] ³in the sacrifices ^{1,5}have realised in the word ⁸Earth & ⁶Heaven (the bodily & mental states) ⁷by submission & adoration ⁹that they may impel us (upward),— ¹⁰even they whose ¹¹soul-thoughts ¹²yet unequal, ¹³O ye illumined ones, ¹⁵spread out ¹⁴on all sides ¹⁷like ¹⁸the branches ¹⁶of a forest tree (¹⁷as ¹⁸branchings ¹⁶of the growth of lower delight). [14/434]

⁵ *Arcati* (rc) in the Veda means to shine and to sing the Rik [15/185 fn 7]

¹²unharmonious (7.5.3), quivering (1.140.4)

07.043.02 [14/434]

प्र यज्ञ एतु हेत्वो न सप्तिरुद्यच्छध्वं समनसो घृताचीः ।

स्तृणीत बर्हिर्ध्वराय साधूर्ध्वा शोचींषि देवयून्स्थुः ॥

प्र¹ । यज्ञः² । एतु³ । हेत्वः⁴ । न⁵ । सप्तिः⁶ । उत्⁷ । यच्छध्वम्⁸ । सऽमनसः⁹ । घृताचीः¹⁰ ।
स्तृणीत¹¹ । बर्हिः¹² । अध्वराय¹³ । साधु¹⁴ । ऊर्ध्वा¹⁵ । शोचींषि¹⁶ । देवयूनि¹⁷ । अस्थुः¹⁸ ॥

pra | yajñāḥ | etu | hetvaḥ | na | saptiḥ | ut | yacchadhvam | sa-manasaḥ | ghṛtāciḥ |
strṇīta | barhiḥ | adhvarāya | sādhu | ūrdhvā | śocīmṣi | deva-yūni | asthuḥ ॥

^{3a}Let ²the sacrifice ^{3b}move ¹forward (or ³let him, Agni, move ¹forward ¹in the sacrifice) ⁵like ^{6a}horse ⁴swift-galloping (⁵as ⁶the nervous force ⁴impelled forward towards the attainment); ⁹with one [sa] mind [manasaḥ] ⁸strain ⁷upwards ¹⁰the thoughts enriched with brightness (the sacrificial image is of ladles dripping with clarified butter); ¹¹spread ¹²the seat of fullness ¹⁴effective ¹³for the sacrifice; ¹⁵high ¹⁸rise ¹⁶the flames of light ¹⁷seeking [yūni] the godhead [deva] (or ¹⁶the flames of light ¹⁴effective ¹³for the sacrifice of the lower being). [14/434]

07.043.03 [14/434-5]

आ पुत्रासो न मातरं विभृत्राः सानौ देवासो बर्हिषः सदन्तु ।

आ विश्वाची विदथ्यामनक्त्वग्ने मा नो देवताता मृधस्कः ॥

आ¹ । पुत्रासः² । न³ । मातरम्⁴ । विऽभृत्राः⁵ । सानौ⁶ । देवासः⁷ । बर्हिषः⁸ । सदन्तु⁹ ।
आ¹⁰ । विश्वाची¹¹ । विदथ्याम्¹² । अनक्तु¹³ । अग्ने¹⁴ । मा¹⁵ । नः¹⁶ । देवऽताता¹⁷ । मृधः¹⁸ । कः¹⁹ ॥

ā | putrāsaḥ | na | mātaram | vi-bhṛtrāḥ | sānau | devāsaḥ | barhiṣaḥ | sadantu |
ā | viśvācī | vidathyām | anaktu | agne | mā | naḥ | deva-tātā | mṛdhaḥ | kariti kaḥ ॥

³Like ²sons ⁵sustaining wholly ⁴their mother ^{9a}let ⁷the gods ^{1,9b}sit on ⁶the high level ⁸of the seat of fullness; ^{13a}may ¹¹the universal power of thee ^{10,13b}set in action ¹²the force of knowledge; ¹⁹create ¹⁵not ^{16f}for us ¹⁸enemies to smite us ¹⁷in the extension [tātā] of the God [deva].
[14/434-5]

⁵carried [bhṛtrāḥ] variously and widely [vi] (1.95.2.3); The image in vibhṛtrāḥ suggests the upholding of the thought of the Truth in all the principles of our being [15/200]; piggybacking on [JB]

07.043.04 [14/435]

ते सीषपंत जोषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
ज्येष्ठं वो अद्य मह आ वसूनामा गंतन समनसो यति ष्ठ ॥

ते¹ । सीषपन्त² । जोषम्³ । आ⁴ । यजत्राः⁵ । ऋतस्य⁶ । धाराः⁷ । सुदुघाः⁸ । दुहानाः⁹ ।
ज्येष्ठम्¹⁰ । वः¹¹ । अद्य¹² । महः¹³ । आ¹⁴ । वसूनाम्¹⁵ । आ¹⁶ । गन्तन¹⁷ । समनसः¹⁸ । यति¹⁹ । स्थ²⁰ ॥

te | sīṣapanta | joṣam | ā | yajatrāḥ | ṛtasya | dhārāḥ | su-dughāḥ | duhānāḥ |
jyeṣṭham | vaḥ | adya | mahaḥ | ā | vasūnām | ā | gantana | sa-manasaḥ | yati | stha ॥

⁵The Lords of sacrifice ^{4,2}have attained ³the enjoyment of Love, ⁹for they pressed out, ⁸skilful [su] milkers [dughāḥ], ⁷the streams ⁶of the Truth. ¹²Today ^{16,17}attain ¹⁰to the eldest ¹³vastness ¹⁵of the riches of being and ¹⁸with one mind ²⁰stand ¹⁹in the divine endeavour. [14/435]

²have tasted (5.3.4);

¹⁰greatest (1.5.6)

07.043.05 [14/435]

एवा नो अग्ने विक्ष्वा दशस्य त्वया वयं सहसावन्नास्क्राः ।
राया युजा सधमादो अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥

एव¹ । नः² । अग्ने³ । विक्ष्वा⁴ । आ⁵ । दशस्य⁶ । त्वया⁷ । वयम्⁸ । सहसावन्⁹ । आस्क्राः¹⁰ ।
राया¹¹ । युजा¹² । सधमादः¹³ । अरिष्टाः¹⁴ । यूयम्¹⁵ । पात¹⁶ । स्वस्तिभिः¹⁷ । सदा¹⁸ । नः¹⁹ ॥

eva | naḥ | agne | vikṣu | ā | daśasya | tvayā | vayam | sahasā-van | āskrāḥ |
rāyā | yujā | sadha-mādaḥ | ariṣṭāḥ | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

¹Thus ^{6a}do thou ²for us, ³O Agni, ^{5,6}be bountiful ⁴in the peoples; ⁷by thee, ⁹O master of force, ⁸we [¹⁰united - 3.6.4] ¹¹by thy felicity & ¹²thy fellowship ¹³have the joy [mādaḥ] of fulfilment [sadha] (or a common joy) & ¹⁴are free from all hurt. ^{16a}Do ¹⁵ye ^{16b}protect ¹⁹us ¹⁸always ¹⁷with glad states of our being. [14/435]

¹³sharing in ecstasy (4.3.4); perfect rapture (5.20.4); full of the rapture of fulfilment (8.97.7)

Sukta 44 [1-5]

07.044.01 [14/435]

दधिक्रां वः प्रथममश्विनोषसमग्निं समिद्धं भगमूतये हुवे ।

इंद्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्याद्यावापृथिवी अपः स्वः ॥

दधिऽक्राम्¹ । वः² । प्रथमम्³ । अश्विना⁴ । उषसम्⁵ । अग्निम्⁶ । सम्ऽइद्धम्⁷ । भगम्⁸ । ऊतये⁹ । हुवे¹⁰ ।
इन्द्रम्¹¹ । विष्णुम्¹² । पूषणम्¹³ । ब्रह्मणः¹⁴ । पतिम्¹⁵ । आदित्यान्¹⁶ । द्यावापृथिवी¹⁷ इति । अपः¹⁸ । स्वः¹⁹ ॥

dadhi-krām | vaḥ | prathamam | aśvinā | uṣasam | agnim | sam-iddham | bhagam | ūtaye | huve |

indram | viṣṇum | pūṣaṇam | brahmaṇaḥ | patim | ādityān | dyāvāpṛthivī iti | apaḥ | svaḥ ॥

¹Dadhikra ³first ²of you (or for you) ¹⁰I call, ⁴the Aswins, ⁵Dawn & ⁶Agni ⁷kindled [iddham] high [sam] & ⁸Bhaga ⁹for my increase; ¹¹Indra & ¹²Vishnu & ¹³Pushan, ^{14,15}Brahmanaspati & ¹⁶the sons of Aditi, ¹⁷Earth & Heaven & ¹⁸the waters & ¹⁹Swar. [14/435]

¹⁸ अपः waters or the Antariksha? [14/435]

¹⁹ svaḥ - Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439 fn 4]

[Notes]

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

07.044.02 [14/435]

दधिक्रामु नमसा बोधयंत उदीराणा यज्ञमुपप्रयंतः ।

इळां देवीं बर्हिषि सादयंतोऽश्विना विप्रा सुहवा हुवेम ॥

दधिऽक्राम्¹ । ऊं² इति । नमसा³ । बोधयन्तः⁴ । उत्ऽईराणाः⁵ । यज्ञम्⁶ । उपऽप्रयन्तः⁷ ।
इळाम्⁸ । देवीम्⁹ । बर्हिषि¹⁰ । सादयन्तः¹¹ । अश्विना¹² । विप्राः¹³ । सुहवा¹⁴ । हुवेम¹⁵ ॥

dadhi-krām | ūm iti | namasā | bodhayantaḥ | ut-īrāṇāḥ | yajñam | upa-prayantaḥ | iḷām | devīm | barhiṣi | sādayantaḥ | aśvinā | viprāḥ | su-havā | huvema ॥

⁴Let us awaken ³by adoration ¹Dadhikra & ⁵impel him [īrāṇāḥ] upward [ut]; ⁷let us approach

⁶the sacrifice & ¹¹seating ⁸Ila ⁹the goddess ¹⁰on the seat of fullness, ¹⁵let us invoke ¹²the Aswins ¹³illumined & ¹⁴swift [su] to the call [havā]. [14/435]

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

07.044.03 [14/435]

दधिक्रावाणं बुबुधानो अग्निमुप ब्रुव उषसं सूर्यं गां ।

ब्रध्नं मांश्चतोर्वरुणस्य बभ्रुं ते विश्वास्मद्विरता यावयन्तु ॥

दधिऽक्रावाणम्¹ । बुबुधानः² । अग्निम्³ । उप⁴ । ब्रुवे⁵ । उषसम्⁶ । सूर्यम्⁷ । गाम्⁸ ।

ब्रध्नम्⁹ । मंश्चतोः¹⁰ । वरुणस्य¹¹ । बभ्रुम्¹² । ते¹³ । विश्वा¹⁴ । अस्मत्¹⁵ । दुःऽइता¹⁶ । यवयन्तु¹⁷ ॥

dadhi-krāvāṇam | bubudhānaḥ | agnim | upa | bruve | uṣasam | sūryam | gām |
bradhnam | maṁścatoḥ | varuṇasya | babhrum | te | viśvā | asmat | duḥ-itā | yavayantu ||

²I awaken ³Agni ¹Dadhikraṇ & ^{4,5}express by speech ⁶Dawn & ⁷the Sun & ⁸the Light and ¹²the red ⁹wideness ¹¹of Varuna ¹⁰when he hews the foe; ¹⁷let these remove ¹⁵from us ¹⁴every kind ¹⁶of evil. [14/435]

⁹ब्रध्न Probably “broad, wide” = महत्. [14/435]

¹⁰मंश्चतोः contrasted in IX[.97.54] with पृश्ने cleaving & clinging. [14/435-6]

¹⁶error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304]

07.044.04 [14/436]

दधिक्रावा प्रथमो वाज्यर्वाग्रे रथानां भवति प्रजानन् ।

संविदान उषसा सूर्येणादित्येभिर्वसुभिरंगिरोभिः ॥

दधिऽक्रावा¹ । प्रथमः² । वाजी³ । अर्वा⁴ । अग्रे⁵ । रथानाम्⁶ । भवति⁷ । प्रजानन्⁸ ।

सम्⁹विदानः⁹ । उषसा¹⁰ । सूर्येण¹¹ । आदित्येभिः¹² । वसुभिः¹³ । अङ्गिरः¹⁴भिः¹⁴ ॥

dadhi-krāvā | prathamah | vājī | arvā | agre | rathānām | bhavati | pra-jānan |
sam-vidānaḥ | uṣasā | sūryeṇa | ādityebhiḥ | vasu-bhiḥ | aṅgiraḥ-bhiḥ ||

¹Dadhikra, ²first & ^{3,4}full of strength [vājī] & action [arvā], ⁷appeareth ⁵in front ⁶of the chariots (the movements of Delight) ⁸consciously perceiving, ⁹one [sam] in knowledge [vidānaḥ] ¹¹with Surya & ¹²the sons of Aditi & ¹³the Vasus & ¹⁴the Angiras (¹¹with the divine illumination & ¹²the gods of the infinite Being & ¹³the lords of Substance & ¹⁴the lords of Puissance). [14/436]

⁴a war horse (4.11.4), a swift horse (4.7.11)

¹⁴अङ्गिरस् here evidently a class of gods. [14/436]

आ नो दधिक्राः पथ्यामनक्त्वृतस्य पन्थामन्वेतवा उ ।

शृणोतु नो दैव्यं शर्धो अग्निः शृण्वंतु विश्वे महिषा अमूराः ॥

आ¹ । नः² । दधिऽक्राः³ । पथ्याम्⁴ । अनक्तु⁵ । ऋतस्य⁶ । पन्थाम्⁷ । अनुऽएतवै⁸ । ऊं⁹ इति ।

शृणोतु¹⁰ । नः¹¹ । दैव्यम्¹² । शर्धः¹³ । अग्निः¹⁴ । शृण्वन्तु¹⁵ । विश्वे¹⁶ । महिषाः¹⁷ । अमूराः¹⁸ ॥

ā | naḥ | dadhi-krāḥ | pathyām | anaktu | ṛtasya | panthām | anu-etavai | ūṃ iti |
śṛṇotu | naḥ | daivyaṃ | śardhaḥ | agniḥ | śṛṇvantu | viśve | mahiṣāḥ | amūrāḥ ॥

^{5a}May ³Dadhikra ²in us ^{5b}work out ⁴a way of going ⁸that he may follow ⁷the path ⁶of the Truth. ^{10a}May ¹²the Divine ¹³Might (or host) ^{10b}hear ¹¹us, ¹⁴even Agni,— ^{15a}may ¹⁶all They ^{15b}hear, ¹⁷the vast Gods ¹⁸illimitable. [14/436]

Sukta 45 [1-4]

07.045.01 [14/436]

आ देवो यातु सविता सुरत्नोऽन्तरिक्षप्रा वहमानो अश्वैः ।

हस्ते दधानो नर्या पुरुणि निवेशयन् प्रसुवन् भूम ॥

आ¹ । देवः² । यातु³ । सविता⁴ । सुऽरत्नः⁵ । अन्तरिक्षप्राः⁶ । वहमानः⁷ । अश्वैः⁸ ।

हस्ते⁹ । दधानः¹⁰ । नर्या¹¹ । पुरुणि¹² । निऽवेशयन्¹³ । च¹⁴ । प्रऽसुवन्¹⁵ । च¹⁶ । भूम¹⁷ ॥

ā | devaḥ | yātu | savitā | su-ratnaḥ | antarikṣa-prāḥ | vaha-mānaḥ | aśvaiḥ |
haste | dadhānaḥ | naryā | puruṇi | ni-veśayan | ca | pra-suvan | ca | bhūma ॥

^{3a}May ⁴Savitri ²the divine ^{1,3b}arrive, ⁵perfect [su] in delight [ratnaḥ], ⁶filling [prāḥ] the mid-world [antarikṣa], ⁷borne ⁸by his steeds (the nervous forces), ¹⁰holding ⁹in his hand ¹²many ¹¹human fulfilments, ¹⁵bringing forth ¹⁴& ¹³establishing here ¹⁷the fullness of being (or, that which becometh). [14/436]

⁵सुरत्नः or else, perfect in light. But Savitri in this verse is not the Sun, see l. 2, or not the Sun in his light-giving aspect, but the creator, the bringer out, from the divine being, of its human manifestations, नर्या पुरुणि. [14/436]

रत्न. Cf 41.6. स रत्नं मर्तो वसु विश्वं लोकमुत त्मना । अच्छा गच्छति अस्तुतः ॥ Here Sayana says रत्नं रमणीयं. That mortal moves unfalling towards every delightful possession & even the little he possesses with continuity. [14/443]

¹¹नर्या or mightinesses. [14/436]; powers of the godheads or strengths of the gods (1.72.1); strengths of manhood (3.34.5)

¹⁷भूम hardly here the earth. Lit. “becoming”, so “abundant [or] full becoming” [14/436]; the wide free infinite planes of existence founded on the Truth [15/418 fn 6]

07.045.02 [14/436]

उदस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ता अनष्टा ।

नूनं सो अस्य महिमा पनिष्ट सूरश्चिदस्मा अनु दादपस्यां ॥

उत्¹ । अस्य² । बाहू³ इति । शिथिरा⁴ । बृहन्ता⁵ । हिरण्यया⁶ । दिवः⁷ । अन्तान्⁸ । अनष्टाम्⁹ ।

नूनम्¹⁰ । सः¹¹ । अस्य¹² । महिमा¹³ । पनिष्ट¹⁴ । सूरः¹⁵ । चित्¹⁶ । अस्मै¹⁷ । अनु¹⁸ । दात्¹⁹ । अपस्याम्²⁰ ॥

ut | asya | bāhū iti | śithirā | brhantā | hiraṇyayā | divaḥ | antān | anaṣṭām |
nūnam | saḥ | asya | mahimā | paṇiṣṭa | sūraḥ | cit | asmai | anu | dāt | apasyām ॥

⁴Loose & ⁵wide ²his ³arms ⁶of the bright-golden Light ⁹reached ¹up ⁸to the ends ⁷of Heaven (the mind); ¹⁰now ^{14a}may ¹³that might ¹²of him ^{14b}labour & ¹⁵the Sun ¹⁶also ¹⁹give ¹⁷to him ¹⁸according to that labour ²⁰his own activity (ie the divine Truth manifest in the creative illumined consciousness of man here). [14/436]

⁶hiraṇya - the gold being always the symbol of the solar light of the Truth [15/209]

^{14,15}पणिष्ट सूरः. Note the difference between Savitri & Surya. [14/436]

07.045.03 [14/436-7]

स घा नो देवः सविता सहावा साविषद्वसुपतिर्वसूनि ।

विश्रयमाणो अमतिमुरुचीं मर्तभोजनमध रासते नः ॥

सः¹ । घ² । नः³ । देवः⁴ । सविता⁵ । सहऽवा⁶ । आ⁷ । साविषत्⁸ । वसुऽपतिः⁹ । वसूनि¹⁰ ।

विऽश्रयमाणः¹¹ । अमतिम्¹² । उरूचीम्¹³ । मर्तभोजनम्¹⁴ । अध¹⁵ । रासते¹⁶ । नः¹⁷ ॥

saḥ | gha | naḥ | devaḥ | savitā | saha-vā | ā | sāviṣat | vasu-patiḥ | vasūni |
vi-śrayamāṇaḥ | amatim | urūcīm | marta-bhojanam | adha | rāsate | naḥ ॥

²Verily ^{8a}may ¹that ⁴divine [and ⁶forceful - 6.14.5] ⁵creative Savitri ^{7,8b}create ³for us,
⁹master [patiḥ] of substance [vasu], ¹⁰his many possessions; ¹¹when he goeth [śrayamāṇaḥ]
abroad [vi] ¹³in a wide ¹²energy, ¹⁵then ¹⁶he abounds ^{17c}for us ¹⁴in the enjoyment [bhojanam] of
this mortality [marta]. [14/436-7]

¹⁶रासते expressing rather rich enjoyment or having than the limited sense of giving. [14/437]

07.045.04 [14/437]

इमा गिरः सवितारं सुजिह्वं पूर्णगभस्तिमीळते सुपाणिं ।

चित्रं वयो बृहदस्मे दधातु यूयं पात स्वस्तिभिः सदा नः ॥

इमाः¹ । गिरः² । सवितारम्³ । सुजिह्वम्⁴ । पूर्णगभस्तिम्⁵ । ईळते⁶ । सुपाणिम्⁷ ।

चित्रम्⁸ । वयः⁹ । बृहत्¹⁰ । अस्मे¹¹ इति । दधातु¹² । यूयम्¹³ । पात¹⁴ । स्वस्तिभिः¹⁵ । सदा¹⁶ । नः¹⁷ ॥

imāḥ | giraḥ | savitāram | su-jihvam | pūrṇa-gabhastim | īlate | su-pāṇim |
citram | vayaḥ | br̥hat | asme iti | dadhātu | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

¹Lo, these are ²the words of my hymn & ⁶they seek ³after Savitri ⁴who has the tongue
[jihvam] of perfect enjoyment [su], ⁵the arms of light [gabhastim] that are full [pūrṇa], ⁷the
effective [su] hands of action [pāṇim]. ¹²May he establish ¹¹for us ¹⁰a vast ⁹manifestation of
being ⁸rich in content. ^{12a}And do ¹³ye ¹⁶always ^{12b}protect ¹⁷us ¹⁵with states of happy being.
[14/437]

⁴सुजिह्व recalling सुरत्न of the first verse. [14/437]

Sukta 46 [1-4]

07.046.01 [14/437]

इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधावने ।

अषाळहाय सहमानाय वेधसे तिग्मायुधाय भरता शृणोतु नः ॥

इमाः¹ । रुद्राय² । स्थिरऽधन्वने³ । गिरः⁴ । क्षिप्रऽइषवे⁵ । देवाय⁶ । स्वधाऽवने⁷ ।

अषाळहाय⁸ । सहमानाय⁹ । वेधसे¹⁰ । तिग्मऽआयुधाय¹¹ । भरत¹² । शृणोतु¹³ । नः¹⁴ ॥

imāḥ । rudrāya । sthira-dhanvane । girāḥ । kṣipra-iṣave । devāya । svadhā-vne ।
aṣālḥāya । sahamānāya । vedhase । tigma-āyudhāya । bharata । śṛṇotu । naḥ ॥

¹²Bring ye ¹these Words (as offerings) ²to Rudra; ³firm [sthira] is his bow [dhanvane] (of acquired possession) & ⁵swift [kṣipra] are his arrows [iṣave] (of impulsion), ⁶the god ⁷who possesses the self-state of his nature (ie ³who firmly holding the acquired state of being ⁵shoots from it like a bow the fresh impulses that lead to farther progress); ⁸unconquerable & ⁹conquering, ¹¹sharp [tigma] are his weapons [āyudhāya]. ¹³May he hearken ¹⁴to us. [14/437]

² 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]

^{3,5} स्थिरधन्वने — क्षिप्रेषवे double meaning. [14/437]

07.046.02 [14/437]

स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन दिव्यस्य चेतति ।

अवन्नवंतीरुप नो दुरश्चरानमीवो रुद्र जासु नो भव ॥

सः¹ । हि² । क्षयेण³ । क्षम्यस्य⁴ । जन्मनः⁵ । साम्ऽराज्येन⁶ । दिव्यस्य⁷ । चेतति⁸ ।

अवन्⁹ । अवन्तीः¹⁰ । उप¹¹ । नः¹² । दुरः¹³ । चर¹⁴ । अनमीवः¹⁵ । रुद्र¹⁶ । जासु¹⁷ । नः¹⁸ । भव¹⁹ ॥

saḥ । hi । kṣayeṇa । kṣamyasya । janmanāḥ । sām-rājyena । divyasya । cetati ।
avan । avantīḥ । upa । naḥ । duraḥ । cara । anamīvaḥ । rudra । jāsu । naḥ । bhava ॥

²For ¹he ⁸awakens to knowledge ⁴by secure dwelling ³in the earthly ⁵birth and ⁶utter [sām] empire [rājyena] ⁷of the heavenly; ⁹fixed in his presence ^{11,14}let him move ¹²to our ¹³doors ¹⁰that keep us; ¹⁶O Rudra, ¹⁹be ¹⁵free from unfriendly powers ^{18,17}in the forms that we create. [14/437]

⁹bringing or keeping in presence, or protecting (2.23.19)

^{9,10} अवन्नवंतीः or ⁹protecting ¹¹to ¹²our ¹³doors ¹⁰that protect. [14/437]

07.046.03 [14/437]

या ते दिद्युदवसृष्टा दिवस्परि क्षमया चरति परि सा वृणक्तु नः ।

सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु रीरिषः ॥

या¹ । ते² । दिद्युत्³ । अवऽसृष्टा⁴ । दिवः⁵ । परि⁶ । क्षमया⁷ । चरति⁸ । परि⁹ । सा¹⁰ । वृणक्तु¹¹ । नः¹² ।
सहस्रम्¹³ । ते¹⁴ । सुऽअपिवात¹⁵ । भेषजा¹⁶ । मा¹⁷ । नः¹⁸ । तोकेषु¹⁹ । तनयेषु²⁰ । रिरिषः²¹ ॥

yā | te | didyut | ava-srṣṭā | divaḥ | pari | kṣmayā | carati | pari | sā | vṛṇaktu | naḥ |
sahasram | te | su-apivāta | bheṣajā | mā | naḥ | tokeṣu | tanayeṣu | ririṣaḥ ॥

¹That ³brilliant force ²of thine ⁴which is loosed [srṣṭā] downwards [ava] ⁵from thy heavens
and ^{6,8}ranges ⁷on the earth, ^{11a}may ¹⁰it ^{11b}encompass ¹²us ⁹around; ¹⁵easily [su] dawning upon
us [apivāta] ¹⁴thou hast ¹³a thousand ¹⁶powers of healing; ^{21a}do ¹⁷not [no] ^{21b}harm ¹⁹to the
things of our creation & ²⁰the things of our extending. [14/437]

[Alt] ¹¹may it leave [us] aside (2.27.5)

07.046.04 [14/438]

मा नो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे यूयं पात स्वस्तिभिः सदा नः ॥

मा¹ । नः² । वधीः³ । रुद्र⁴ । मा⁵ । परा⁶ । दाः⁷ । मा⁸ । ते⁹ । भूम¹⁰ । प्रऽसितौ¹¹ । हीळितस्य¹² ।
आ¹³ । नः¹⁴ । भज¹⁵ । बर्हिषि¹⁶ । जीवऽशंसे¹⁷ । यूयम्¹⁸ । पात¹⁹ । स्वस्तिभिः²⁰ । सदा²¹ । नः²² ॥

mā | naḥ | vadhīḥ | rudra | mā | parā | dāḥ | mā | te | bhūma | pra-sitau | hīḷitasya |
ā | naḥ | bhaja | barhiṣi | jīva-śamse | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

³Slay ²us ¹not, ⁴O Rudra, ⁵nor ⁷deliver us ⁶over; ^{10a}let us ⁸not ^{10b}be ¹¹in the path of thy onset
¹²when thou art wroth. ^{13,15}Enjoy ¹⁴in us ¹⁶in that seat of fullness ¹⁷which is the expression
[śamse] of the living creature[jīva]. ^{19a}And do ¹⁸ye ^{19b}protect ²²us ²¹always ²⁰by states of
happy being. [14/438]

Sukta 47 [1-4]

07.047.01 [14/438]

आपो यं वः प्रथमं देवयंत इन्द्रपानमूर्मिमकृण्वतेळः ।

तं वो वयं शुचिमरिप्रमद्य घृतपुषं मधुमन्तं वनेम ॥

आपः¹ । यम्² । वः³ । प्रथमम्⁴ । देवऽयन्तः⁵ । इन्द्रऽपानम्⁶ । ऊर्मिम्⁷ । अकृण्वतः⁸ । इळः⁹ ।

तम्¹⁰ । वः¹¹ । वयम्¹² । शुचिम्¹³ । अरिप्रम्¹⁴ । अद्य¹⁵ । घृतऽपुषम्¹⁶ । मधुऽमन्तम्¹⁷ । वनेम¹⁸ ॥

āpaḥ । yam । vaḥ । prathamam । deva-yantaḥ । indra-pānam । ūrmim । akrṇvata । iḷaḥ ।
tam । vaḥ । vayam । śucim । aripram । adya । ghr̥ta-pruṣam । madhu-mantam । vanema ॥

¹O ye Waters of being, ^{2a}that ⁴supreme ⁷flood ³of yours, ^{7a}a flood ⁹of revealed knowledge, ^{2b}which ⁵the seekers [yantaḥ] of godhead [deva] ⁸made ⁶as a drink [pānam] for Indra, ¹⁸may we enjoy ¹⁵today ¹³pure and ¹⁴free from all rejection & ¹⁶raining [pruṣam] the mind's brightness [ghr̥ta] and ¹⁷full [mantam] of the sweetness [madhu]. [14/438]

¹O Waters, that ⁴supreme ⁷wave [⁹of revealed knowledge, Ila] ³of yours, ⁶the drink of Indra [Soma], ²which ⁵the seekers of the Godhead ⁸have made for themselves, ¹⁰that ¹³pure, ¹⁴inviolable, ¹⁶clarity-streaming, ¹⁷most honeyed (ghr̥tapruṣam madhumantam) ⁷wave ¹¹of you ^{18a}may ¹²we ¹⁵today ^{18b}enjoy. [15/112]

07.047.02 [14/438]

तमूर्मिमापो मधुमत्तमं वोऽपां नपादवत्वाशुहेमा ।

यस्मिन्निन्द्रो वसुभिर्मादयाते तमश्याम देवयंतो वो अद्य ॥

तम्¹ । ऊर्मिम्² । आपः³ । मधुमत्तमम्⁴ । वः⁵ । अपाम्⁶ । नपात्⁷ । अवतु⁸ । आशुहेमा⁹ ।

यस्मिन्¹⁰ । इन्द्रः¹¹ । वसुभिः¹² । मादयाते¹³ । तम्¹⁴ । अश्याम¹⁵ । देवऽयन्तः¹⁶ । वः¹⁷ । अद्य¹⁸ ॥

tam । ūrmim । āpaḥ । madhumat-tamam । vaḥ । apām । napāt । avatu । āśu-hemā ।
yasmin । indraḥ । vasu-bhiḥ । mādayāte । tam । āśyāma । deva-yantaḥ । vaḥ । adya ॥

¹That ²flowing abundance ⁵of yours, ⁴utter sweet, ³O ye Waters, ^{8a}may ⁹he of the swift-movement ^{8b}keep in manifestation ⁷who is the child ⁶of the waters,— ¹⁴that ¹⁰in which ¹¹Indra ¹²with the Masters of substance ¹³groweth drunk with rapture, ¹⁵may we taste ¹⁷in you ¹⁸today ¹⁶growing to the godhead. [14/438]

³O Waters, ^{8a}may ⁷the son ⁶of the waters (Agni), ⁹he of the swift [āśu] rushings [hemā], ^{8b}foster ¹that ⁴most [tamam] honeyed [madhumat] ²wave ⁵of you; ¹⁴that ²wave ⁵of yours ¹⁰in which ¹¹Indra ¹²with the Vasus ¹³is intoxicated with ecstasy, ^{15a}may ¹⁷we ¹⁶who seek [yantaḥ] the Godhead [deva] ^{15b}taste ¹⁸today. [15/112]

⁹the swift galloper (2.1.5)

¹⁶builders of the godhead, (6.1.2)

शतपवित्राः स्वधया मदन्तीर्देवीर्देवानामपि यन्ति पाथः ।

ता इन्द्रस्य न मिनन्ति व्रतानि सिन्धुभ्यो हव्यं घृतवज्जुहोत ॥

शतऽपवित्राः¹ । स्वधया² । मदन्तीः³ । देवीः⁴ । देवानाम्⁵ । अपि⁶ । यन्ति⁷ । पाथः⁸ ।

ताः⁹ । इन्द्रस्य¹⁰ । न¹¹ । मिनन्ति¹² । व्रतानि¹³ । सिन्धुभ्यः¹⁴ । हव्यम्¹⁵ । घृतवत्¹⁶ । जुहोत¹⁷ ॥

śata-pavitṛāḥ । svadhayā । madantīḥ । devīḥ । devānām । api । yanti । pāthāḥ ।

tāḥ । indrasya । na । minanti । vratāni । sindhu-bhyaḥ । havyam । ghṛta-vat । juhota ॥

¹Full of a hundredfold purification, ³rejoicing ²in the self-state of the nature ⁴the divine waters ⁷move ⁸to the ranging-field ⁵of the gods & ⁹they ^{11,12}measure not nor limit ¹³the activities ¹⁰of Indra. ^{17a}Do ye ¹⁴to the Rivers ^{17b}offering — ¹⁵an offering ¹⁶full of the mind's richness. [14/438]

¹Strained through the hundred purifiers, ³ecstatic ²by their self-nature, ⁴they are divine ⁶and ⁷move ⁸to the goal of the movement ⁵of the Gods (the supreme ocean); ⁹they ¹²limit ¹¹not ¹³the [characteristic] workings ¹⁰of Indra: ¹⁷offer ¹⁴to the rivers ¹⁵a food of oblation ¹⁶full [vat] of the clarity [ghṛta]. [15.112]

⁸पाथः or move into the path [14/438]; The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. [15/508]

¹²means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. It may also mean to injure. [16/667]

¹³vratā called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 fn 7]

¹⁶ghṛtam - The clarity or brightness of the solar light in the human mentality [15/243]

[Notes]

havyam - oblation (2.3.2); anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]

The oblation signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. [15/281]

याः सूर्यो रश्मिभिराततान याभ्य इन्द्रो अरदद्गातुमूर्मि ।

ते सिन्धवो वरिवो धातना नो यूयं पात स्वस्तिभिः सदा नः ॥

याः¹ । सूर्यः² । रश्मिभिः³ । आऽततान⁴ । याभ्यः⁵ । इन्द्रः⁶ । अरदत्⁷ । गातुम्⁸ । ऊर्मिम्⁹ ।
ते¹⁰ । सिन्धवः¹¹ । वरिवः¹² । धातन¹³ । नः¹⁴ । यूयम्¹⁵ । पात¹⁶ । स्वस्तिभिः¹⁷ । सदा¹⁸ । नः¹⁹ ॥

yāḥ | sūryaḥ | raśmi-bhiḥ | ā-tatāna | yābhyah | indrah | aradat | gātum | ūrmim |
te | sindhavaḥ | varivaḥ | dhātana | naḥ | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

¹They whom ²the Lord of Illumination ³by his rays ⁴extended and ⁵for whom ⁶Indra ⁷clove
out ⁹their abundant ⁸movement, — ^{13a}may ¹⁰those ¹¹Rivers ^{13b}establish ¹⁴for us ¹²that which
has the supreme good. ^{16a}And do ¹⁵ye ^{16b}protect ¹⁹us ¹⁸always ¹⁷with states of happy being.
[14/438]

^{13a}May ¹⁰the ¹¹rivers ¹which ²the sun ⁴has formed ³by his rays, ⁵from whom ⁶Indra ⁷clove out
⁸a moving ⁹wave, ^{13b}establish ¹⁴for us ¹²the supreme good. And ^{16a}do ¹⁵ye, O Gods, ^{16b}protect
¹⁹us ¹⁸ever ¹⁷by states of felicity. [15/112]

Sukta 48 [1-4]

07.048.01 [14/439]

ऋभुक्षणो वाजा मादयध्वमस्मे नरो मघवानः सुतस्य ।

आ वोऽर्वाचः क्रतवो न यातां विभवो रथं नर्यं वर्तयन्तु ॥

ऋभुक्षणः¹ । वाजाः² । मादयध्वम्³ । अस्मे⁴ इति । नरः⁵ । मघवानः⁶ । सुतस्य⁷ ।

आ⁸ । वः⁹ । अर्वाचः¹⁰ । क्रतवः¹¹ । न¹² । याताम्¹³ । विऽभवः¹⁴ । रथम्¹⁵ । नर्यम्¹⁶ । वर्तयन्तु¹⁷ ॥

ṛbhukṣaṇaḥ । vājāḥ । mādayadhvam । asme iti । naraḥ । magha-vānaḥ । sutasya ।
ā । vaḥ । arvācaḥ । kratavaḥ । na । yātām । vi-bhvaḥ । ratham । naryam । vartayantu ॥

²Ye of the plenty ¹who hold the shaping knowledge, ³take joy ⁴in us ⁷of the Soma distilled,
⁵O Purushas ⁶great in your fullnesses; ^{13a}may ⁹your ¹⁰downward ¹¹powers ^{8,13b}come ¹²as ¹⁴force
of action to us & ¹⁷set in motion ¹⁶the human ¹⁵car. [14/439]

¹⁴wide-pervading (7.48.2)

[Notes]

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. [15/337]

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

07.048.02 [14/439]

ऋभुर्ऋभुभिरभि वः स्याम विभवो विभुभिः शवसा शवांसि ।

वाजो अस्माँ अवतु वाजसाताविंद्रेण युजा तरुषेम वृत्रं ॥

ऋभुः¹ । ऋभुऽभिः² । अभि³ । वः⁴ । स्याम⁵ । विऽभवः⁶ । विभुऽभिः⁷ । शवसा⁸ । शवांसि⁹ ।

वाजः¹⁰ । अस्मान्¹¹ । अवतु¹² । वाजऽसातौ¹³ । इन्द्रेण¹⁴ । युजा¹⁵ । तरुषेम¹⁶ । वृत्रम्¹⁷ ॥

ṛbhuḥ । ṛbhu-bhiḥ । abhi । vaḥ । syāma । vi-bhvaḥ । vibhu-bhiḥ । śavasā । śavāṃsi ।
vājaḥ । asmān । avatu । vāja-sātau । indreṇa । yujā । taruṣema । vṛtram ॥

¹Informed ^{2a}by ⁴your ^{2b}powers of knowledge, ⁶wide-pervading ⁷by your powers of pervasion ^{3,5}may we overcome ⁸by your force ⁹all opposing forces; ^{12a}may ¹⁰he of the plenty ^{12b}keep ¹¹us ¹³in the possession [sātau] of the plenty [vāja], ¹⁴with Indra ¹⁵for our yokefellow ¹⁶may we pass through ¹⁷the coverer. [14/439]

⁸ by your shining strength (5.6.9) or force of the light (5.52.2)

¹⁴ may we break through and go beyond (5.10.6); carry all things through to their goal (8.99.5)

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ते चिद्धि पूर्वीरभि संति शासा विश्वाँ अर्य उपरताति वन्वन् ।

इन्द्रो विभ्वाँ ऋभुक्षा वाजो अर्यः शत्रोर्मिथत्या कृणवन्वि नृम्णं ॥

ते¹ । चित्² । हि³ । पूर्वीः⁴ । अभि⁵ । सन्ति⁶ । शासा⁷ । विश्वान्⁸ । अर्यः⁹ । उपरताति¹⁰ । वन्वन्¹¹ ।

इन्द्रः¹² । विभ्वा¹³ । ऋभुक्षाः¹⁴ । वाजः¹⁵ । अर्यः¹⁶ । शत्रोः¹⁷ । मिथत्या¹⁸ । कृणवन्¹⁹ । वि²⁰ । नृम्णम्²¹ ॥

te | cit | hi | pūrvīḥ | abhi | santi | śāsā | viśvān | ayaḥ | upara-tāti | vanvan |

indraḥ | vi-bhvā | ṛbhuksāḥ | vājaḥ | ayaḥ | śatroḥ | mithatyā | kṛṇavan | vi | nṛmṇam ॥

¹They ²also ^{5,6}master ⁴the many ⁷states that have been expressed, ³yea, ¹⁰in the upward ⁹struggle ^{11a}they conquer ⁸all ^{11b}& pass beyond. ¹²Indra & ¹³the Pervader & ¹⁴the Possessor of the shaping knowledge & ¹⁵he of the plenty, ¹⁶fighting our battle, ^{20,19}scatter ²¹the strength ¹⁷of the foe ¹⁸in confusion. [14/439]

07.048.04 [14/439]

नू देवासो वरिवः कर्तना नो भूत नो विश्वेऽवसे सजोषाः ।

समस्मे इषं वसवो ददीरन्ययं पात स्वस्तिभिः सदा नः ॥

नु¹ । देवासः² । वरिवः³ । कर्तन⁴ । नः⁵ । भूत⁶ । नः⁷ । विश्वे⁸ । अवसे⁹ । सजोषाः¹⁰ ।

सम्¹¹ । अस्मे¹² इति । इषम्¹³ । वसवः¹⁴ । ददीरन्¹⁵ । ययम्¹⁶ । पात¹⁷ । स्वस्तिभिः¹⁸ । सदा¹⁹ । नः²⁰ ॥

nu | devāsaḥ | varivaḥ | kartana | naḥ | bhūta | naḥ | viśve | avase | sa-joṣāḥ |

sam | asme iti | iṣam | vasavaḥ | dadīran | yūyam | pāta | svasti-bhiḥ | sadā | naḥ ॥

¹Now, ²O ye gods, ⁴create ⁵for us ³that which has the supreme good, ⁶be ⁸all ¹⁰together ⁷in us ⁹for our continued being & ^{15a}may ¹⁴the masters of substance ¹¹utterly ^{15b}give ¹³force ¹²to us. ^{17a}And do ¹⁶ye ^{17b}protect ²⁰us ¹⁹always ¹⁸by states of happy being. [14/439]

Sukta 49 [1-4]

07.049.01 [14/439]

समुद्रज्येष्ठाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।

इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥

समुद्रज्येष्ठाः¹ । सलिलस्य² । मध्यात्³ । पुनानाः⁴ । यन्ति⁵ । अनिऽविशमानाः⁶ ।

इन्द्रः⁷ । या⁸ । वज्री⁹ । वृषभः¹⁰ । रराद¹¹ । ताः¹² । आपः¹³ । देवीः¹⁴ । इह¹⁵ । माम्¹⁶ । अवन्तु¹⁷ ॥

samudra-jyeṣṭhāḥ | salilasya | madhyāt | punānāḥ | yanti | ani-viśamānāḥ |
indraḥ | yā | vajrī | vṛṣabhaḥ | rarāda | tāḥ | āpaḥ | devīḥ | iha | mām | avantu ॥

¹Eldest [jyeṣṭhāḥ] of the ocean [samudra] ⁵they go ³amidst ²this water ⁴purifying all, ⁶not resting in any, ⁸they whom ⁷Indra ⁹with the lightning, ¹⁰the Male, [¹¹clove out] — ^{17a}may ¹²those ¹⁴divine ¹³waters ^{17b}keep ¹⁶me ¹⁵here ^{17c}in my being. [14/439]

^{17a}May ¹²those ¹⁴divine ¹³waters ^{17b}foster ¹⁶me [¹⁵here], ¹the eldest (or greatest) of the ocean ³from the midst ²of the moving flood ⁵that go ⁴purifying, ⁶not settling down, ⁸which ⁷Indra ⁹of the thunderbolt, ¹⁰the Bull, ¹¹clove out. [15/111]

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

[Notes]

Vamadeva leaves us in no doubt as to the nature of the Ocean of which he speaks; for in the fifth verse [4.58.5] he openly describes it as the ocean of the heart, *hṛdyāt samudrāt*, out of which rise the waters of the clarity, *ghṛtasya dhārāḥ*; the flow he says, becoming progressively purified [punānāḥ] by the mind and the inner heart, *antar hṛdā manasā pūyamānāḥ*. The sea of the superconscient [samudra-jyeṣṭhāḥ] is the goal of the rivers of clarity, of the honeyed wave, as the sea of the subconscious in the heart within is their place of rising. [15/103]

07.049.02 [14/439]

या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।

समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥

याः¹ । आपः² । दिव्याः³ । उत⁴ । वा⁵ । स्रवन्ति⁶ । खनित्रिमाः⁷ । उत⁸ । वा⁹ । याः¹⁰ । स्वयम्¹¹जाः¹¹ ।

समुद्रार्थाः¹² । याः¹³ । शुचयः¹⁴ । पावकाः¹⁵ । ताः¹⁶ । आपः¹⁷ । देवीः¹⁸ । इह¹⁹ । माम्²⁰ । अवन्तु²¹ ॥

yāḥ | āpaḥ | divyāḥ | uta | vā | sravanti | khanitrimāḥ | uta | vā | yāḥ | svayam-jāḥ |
samudra-arthāḥ | yāḥ | śucayaḥ | pāvakāḥ | tāḥ | āpaḥ | devīḥ | iha | mām | avantu ॥

²The waters ³divine, — ^{4,5}whether ¹they that ⁶flow ⁷in the channels we dig for them ^{8,9}or

¹⁰they that are ¹¹self-born, ¹³they who are ¹²substance [arthāḥ] of the Ocean [samudra] ¹⁴pure & ¹⁵purifying — ^{21a}may ¹⁶those ¹⁸divine ¹⁷waters ^{21b}keep ²⁰me ¹⁹here ^{21c}in [my] being. [14/439]

³The divine ²waters ¹that ⁶flow ⁴whether ⁷in channels dug ⁵or ¹¹self-born, ¹³they ¹²whose movement is towards the ocean, ¹⁴pure, ¹⁵purifying, — ^{21a}may ¹⁶those [¹⁸divine] ¹⁷waters ^{21b}foster ²⁰me [¹⁹here]. [15/111]

07.049.03 [14/439]

यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यंजनानां ।

मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥

यासाम्¹ । राजा² । वरुणः³ । याति⁴ । मध्ये⁵ । सत्यानृते⁶ इति । अवपश्यन्⁷ । जनानाम्⁸ ।

मधुश्चुतः⁹ । शुचयः¹⁰ । याः¹¹ । पावकाः¹² । ताः¹³ । आपः¹⁴ । देवीः¹⁵ । इह¹⁶ । माम्¹⁷ । अवन्तु¹⁸ ॥

yāsām | rājā | varuṇaḥ | yāti | madhye | satyānṛte iti | ava-paśyan | janānām |
madhu-ścutaḥ | śucayaḥ | yāḥ | pāvakaḥ | tāḥ | āpaḥ | devīḥ | iha | mām | avantu ॥

¹They in whose ⁵midst ⁴moveth ³Varuna ²the King ⁷looking [paśyan] down [ava] ⁶on the truth & falsehood ⁸in creatures, ¹¹they who ⁹stream [ścutaḥ] sweetness [madhu] & ¹⁰are pure & ¹²are purifying, ^{18a}may ¹³those ¹⁵divine ¹⁴waters ^{18b}keep ¹⁷me ¹⁶here ^{18c}in my being. [14/439]

⁵In the midst ¹of whom ²King ³Varuna ⁴moves ⁷looking down ⁶on the truth and the falsehood ⁸of creatures, ¹¹they that ⁹stream honey and ¹⁰are pure and ¹²purifying, — ^{18a}may ¹³those ¹⁵divine ¹⁴waters ^{18b}foster ¹⁷me [¹⁶here]. [15/111]

07.049.04 [14/439-40]

यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।

वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥

यासु¹ । राजा² । वरुणः³ । यासु⁴ । सोमः⁵ । विश्वे⁶ । देवाः⁷ । यासु⁸ । ऊर्जम्⁹ । मदन्ति¹⁰ ।

वैश्वानरः¹¹ । यासु¹² । अग्निः¹³ । प्रविष्टः¹⁴ । ताः¹⁵ । आपः¹⁶ । देवीः¹⁷ । इह¹⁸ । माम्¹⁹ । अवन्तु²⁰ ॥

yāsu | rājā | varuṇaḥ | yāsu | somaḥ | viśve | devāḥ | yāsu | ūrjam | madanti |
vaiśvānaraḥ | yāsu | agniḥ | pra-viṣṭaḥ | tāḥ | āpaḥ | devīḥ | iha | mām | avantu ॥

¹They in whom ³Varuna ²the King, ⁴in whom ⁵Soma, ⁸in whom ⁶all ⁷the gods ¹⁰have ecstasy ⁹of the fullness of force, ¹²in whom ¹³Agni, ¹¹the universal Power, ¹⁴has entered in, ^{20a}may ¹⁵those ¹⁷divine ¹⁶waters ^{20b}keep me here ^{20c}in my being. [14/439-40]

¹In whom ³Varuna ²the king, ⁴in whom ⁵Soma, ⁸in whom ⁶all ⁷the Gods ¹⁰have the intoxication ⁹of the energy, ¹²into whom ¹³Agni ¹¹Vaishwanara ¹⁴has entered, ^{20a}may ¹⁵those ¹⁷divine ¹⁶waters ^{20b}foster ¹⁹me [¹⁸here]. [15/111]

Sukta 50 [1-3]

07.050.01 [14/440]

आ मां मित्रावरुणेह रक्षतं कुलाययद्विश्वयन्मा न आ गन् ।

अजकावं दुर्दृशीकं तिरो दधे मा मां पद्येन रपसा विदत्सरुः ॥

आ¹ । माम्² । मित्रावरुणा³ । इह⁴ । रक्षतम्⁵ । कुलाययत्⁶ । विश्वयत्⁷ । मा⁸ । नः⁹ । आ¹⁰ । गन्¹¹ ।

अजकाऽवम्¹² । दुःऽदृशीकम्¹³ । तिरः¹⁴ । दधे¹⁵ । मा¹⁶ । माम्¹⁷ । पद्येन¹⁸ । रपसा¹⁹ । विदत्²⁰ । त्सरुः²¹ ॥

ā | mām | mitrāvaruṇā | iha | rakṣatam | kulāyayat | vi-śvayat | mā | naḥ | ā | gan |
ajakā-vam | duḥ-dr̥śīkam | tiraḥ | dadhe | mā | mām | padyena | rapasā | vidat | tsaruḥ ॥

³Mitra & Varuna, ^{1,5}protect ²me ⁴here; ^{11a}may ⁸neither ^{6a}that ^{10,11b}reach ⁹me ^{6b}which houses
itself in the body ⁸nor ⁷that which universalises itself; ¹⁴vanished has ^{12a}the evil ¹⁵that resides
^{12b}in the activities & ¹³that of imperfect vision; ^{20a}let ¹⁶not ²¹the Serpent ^{20b}find ¹⁷me ¹⁹with the
attack [¹⁸on the foot]. [14/440]

⁶that creature which lives forming a nest [kulāyayat] and ⁷produces a cutaneous swelling [vi-śvayat] [Zysk
- Religious Healing in the Veda, p. 131]

^{13a}a disease of the eye .. ^{12a}a venomous vermin. [14/440]; ¹³evil-looking ¹²ajakāvā creature [Zysk, ibid]

07.050.02 [14/440]

यद्विजामन्परुषि वंदनं भुवदष्टीवन्तौ परि कुल्फौ च देहत् ।

अग्निष्टच्छोचन्नप बाधतामितो मा मां पद्येन रपसा विदत्सरुः ॥

यत्¹ । विजामन्² । परुषि³ । वन्दनम्⁴ । भुवत्⁵ । अष्टीवन्तौ⁶ । परि⁷ । कुल्फौ⁸ । च⁹ । देहत्¹⁰ ।

अग्निः¹¹ । तत्¹² । शोचन्¹³ । अप¹⁴ । बाधताम्¹⁵ । इतः¹⁶ । मा¹⁷ । माम्¹⁸ । पद्येन¹⁹ । रपसा²⁰ । विदत्²¹ । त्सरुः²² ॥

yat | vi-jāman | paruṣi | vandanam | bhuvat | aṣṭhīvantau | pari | kulphau | ca | dehat |
agniḥ | tat | śocan | apa | bādhatām | itaḥ | mā | mām | padyena | rapasā | vidat | tsaruḥ ॥

¹That which ⁵becomes ⁴a pleasant evil ²in the various parts ³of the solid being ⁹and ^{7,10}enters
⁶the knees & ⁸the ankles, ^{15a}may ¹¹Agni ¹³burning purely ^{14,15b}repel ¹²it ¹⁶hence; ^{21a}let ¹⁷not ²²the
serpent ^{21b}find ¹⁸me ²⁰with the attack [¹⁹on the foot]. [14/440]

²joints; ⁴a poisonous plant [Zysk, ibid]

07.050.03 [14/440]

यच्छल्मलौ भवति यन्नदीषु यदोषधीभ्यः परि जायते विषं ।

विश्वे देवा निरितस्तत्सुवन्तु मा मां पद्येन रपसा विदत्सरुः ॥

यत्¹ । शल्मलौ² । भवति³ । यत्⁴ । नदीषु⁵ । यत्⁶ । ओषधीभ्यः⁷ । परि⁸ । जायते⁹ । विषम्¹⁰ ।

विश्वे¹¹ । देवाः¹² । निः¹³ । इतः¹⁴ । तत्¹⁵ । सुवन्तु¹⁶ । मा¹⁷ । माम्¹⁸ । पद्येन¹⁹ । रपसा²⁰ । विदत्²¹ । त्सरुः²² ॥

yat | śalmalau | bhavati | yat | nadīṣu | yat | oṣadhībhyaḥ | pari | jāyate | viṣam |
viśve | devāḥ | niḥ | itaḥ | tat | suvantu | mā | mām | padyena | rapasā | vidat | tsaruḥ ॥

¹The ¹⁰poison ⁹that is born ²in the shalmali [silk cotton] tree & ⁵in the rivers & ⁷from the
herbs, ^{16a}may ¹¹all ¹²the gods ^{13,16}press it out of me. ^{21a}Let ¹⁷not ²²the serpent ^{21b}find ¹⁸me ²⁰with
the attack [¹⁹on the foot]. [14/440]