

Rig Veda Samhitā

Mandala - 3

(Mantrās of Vishvāmitra Rishi)

(Text in Devanāgari, Translation and Notes)



R L Kashyap



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Rig Veda Samhitā: Third Maṇḍala

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Rig Veda Samhitā: Third Maṇḍala

(Mantrās of Vishvāmitra Rishi)

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 62 Sūktās
- 62 Sūktās or Chapters: Text & Translation
- Basic Ideas in Rig Veda
- The Journey of Inner Yajna
- Others including Subject Index

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore

Table of Contents

(i)	Titles of the 62 Sūktās	vi
(ii)	The Sūktās for the various deities	vii
(iii)	Note to the Readers	vii
(iv)	Riṣhi Vishvāmitra	viii
(v)	Special features of the Maṇḍala Three	xii
(vi)	Symbolism of the Gods	xiii
(vii)	Some common words	xiv
(viii)	Acknowledgements	xv
(ix)	Abbreviations	xvi

I. Text, Translation and Notes on the 617 mantrās (62 Sūktās)

Anuvāka	Sūktās	Number of Mantrās	Page
1	1-12	140	1
2	13-29	118	45
3	30-38	128	76
4	39-53	123	114
5	54-62	108	151

II. Appendices

1. The Basic ideas in Rig Veda	186
2. Insight into the journey of inner yajna	189
3. Explanation of the Vishvāmitra-Vasiṣṭha confrontation	192
4. Variants of Gāyatri mantra	193
5. The greatness of Sūrya-Savitri as given in (5.81.1)	195
6. Meditation using the Gāyatri mantra: Hints of Brh U. (5.14)	197
7. Gāyatri mantra and Rejuvenation: Brh. U. (6.3.6)	198
8. Gāyatri Mantra for Bhaga Savitri: (5.82.1)	200
9. Spiritual Meanings of Some Words	202
10. Highlights of this translation	204
11. References	207
12. Note on transliteration	208
13. Subject Index	210

**Offered Gratefully to
The Mother & Sri Aurobindo**

The men of strength
who have fashioned excellently the mantra, human beings
 who have gone forward eager to hear the Word,
and have illumined for me something of this Truth (SA).

मन्त्रं ये वारं नर्या अतक्षन् ।

प्र ये विशस्तिरन्तं शोषमाणा आ ये मैं अस्य दीघयन्तुतस्य ॥

RV (7.7.6)

Dedicated

In loving memory of

Sri Madhav P. Pandit (1918-1993)

and Professor Saligrama K. Ramachandra Rao (1923-2006)
for their help and encouragement

to the Rishis,
the Pioneers and the path-finders

इदं नमः ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृदभ्यः ॥ RV (10.14.15)

(i) Titles of the 62 Sūktās

Anuvāka 1

1. Agni/1
2. Agni/10
3. Agni Vaishvānara/15
4. Agni (Āpri Hymn)/18
5. Agni/23
6. Agni/26
7. Agni/29
8. Yūpa or Altar/32
9. Agni/36
10. Agni/39
11. Agni/41
12. Indra and Agni/42

Anuvāka 2

13. Agni/45
14. Agni/46
15. Agni/48
16. Agni/50
17. Agni/51
18. Agni/53
19. Agni/54
20. Agni/56
21. Agni/57
22. Agni/59
23. Agni/60
24. Agni/62
25. Agni/63
26. Agni Vaishvānara, Maruts and Ātma/64
27. Agni/67
28. Agni/70
29. Agni/71

Anuvāka 3

30. Indra/76
31. Indra, Sarama and Ray-cows/82

32. Indra/90

33. Vishavāmitra and the rivers/95

34. Indra/99

35. Indra/102

36. Indra/105

37. Indra/108

38. Indra/110

Anuvāka 4

39. Indra, Hidden Sun and Fathers/114
40. Indra/117
41. Indra/119
42. Indra/121
43. Indra/123
44. Indra/125
45. Indra/126
46. Indra/128
47. Indra and Maruts/130
48. Indra/131
49. Indra/133
50. Indra/135
51. Indra/136
52. Indra and Puroḍāsha/140
53. Indra/142

Anuvāka 5

54. All-gods/151
55. That One and the Gods/158
56. All-gods/165
57. All-gods/167
58. Ashvins/169
59. Mitra, the God of love/172
60. Ṛbhus, the Divine Carpenters/175
61. Uṣha, the Divine Dawn/177
62. Savitṛ and other gods/180

(ii) Sūktās for various deities

Agni: 1, 2, 5-7, 9-25, 27-29	Rbhu: 60
Agni Vaishvānara: 3, 26	Uṣha: 61
Āpri: 4	Yūpa: 8
Indra: 30-32, 34-51, 53	Savitṛ: 62 (10-12)
Rivers: 33	Varuṇa: 62 (1-3)
Indra and Rites: 52	Bṛhaspati: 62 (4-6)
Ashvins: 58	Pūshan: 62 (7-9)
All-Gods: 54-57	Soma: 62 (13-15)
Mitra: 59	Mitra Varuṇa: 62 (16-18)

(iii) Note to the Readers

We are happy to present the translation of all the 617 mantrās in the 62 Sūktās of the Third Maṇḍala of Rig Veda along with the text and some explanation. All the mantrās of this Maṇḍala are associated with the Rishi Vishvāmitra or his father Gāthi Kaushika or the sons of Vishvāmitra. Most persons who have some knowledge of the epic Rāmāyaṇa or the Purāṇas are aware of the confrontation between Vishvāmitra before he became a rishi and Rishi Vasiṣṭha. There is no mention of this fight either in this Maṇḍala or the Maṇḍala seven due to the Rishi Vasiṣṭha. We have to understand this fight in a symbolic way. The symbolism associated with the confrontation is in appendix 3.

As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'. For the benefit of the readers who may not have seen these books, we have included the essay, 'Highlights of this translation', as appendix 10 in the section II of this book.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of S or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix 9 of this book, we mention the meanings of some of the important words in the mantrās.

We request and urge our readers to read the first 2 essays in the Part II of the book, Appendices, whose titles are listed here:

1. The Basic ideas in Rig Veda
2. Insight into the journey of inner yajna (workings of Agni and Indra)

The reading will greatly help the reader in understanding the contents of Maṇḍala 3.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, riṣhis, power of deities and some of the interesting topics in it.

(iv) Riṣhi Vishvāmitrah

This rishi is one of the seven riṣhis listed in the sūkta (10.137), the other six being Bharadvājaḥ Kashyapaḥ, Gotamah, Atriḥ, Jamadagniḥ and Vasiṣṭhaḥ. In this brief essay we will focus only on the information in the text of the Rig Veda mantrās and the *anukramani* giving the names of riṣhis associated with the various sūktās. We will not mention the information in the brāhmaṇa books or purāṇas or the epics like Rāmāyaṇa.

In the *anukramani* (index) the name of the seer is, 'Vishvāmitrah Gāthinaḥ', Vishvāmitra, son of Gāthin. Gāthin was also a riṣhi with the name, 'Gāthi Kaushikah' Gāthin, son of Kushika. The sūktās (3.19-3.22) were revealed to this riṣhi.

Vishvāmitra calls himself as the son of Kushika in (3.33.5), (*kushikasya sunuḥ*). Actually Kushika was his grandfather.

There is no mention of either Vishvāmitra or his father Gāthī being kings in RV. They may have been kings before becoming rishis. But they were not simultaneously kings and sages such as Janaka or Ashwapati. Kings do not accept gifts from commoners. It is said that Vishvāmitra accepted gifts from Bhoja in (3.53.7).

The word in plural Vishvāmitrāḥ in (3.53.13), Vishvāmitrebhiḥ in (3.1.21), indicates the sons or disciples of Vishvāmitra. There are eight persons with the patronymic Vaishvāmitra indicating Vishvāmitra as their father. They were all riśhis; we give below the names and the sūktās which were revealed to them. Aṣṭhakah (10.104), Ṛshabhaḥ (3.13, 3.14, 9.71), Kataḥ (3.17, 3.18), Devarātah (1.24-1.30), Pūranah, (10.160), Prajāpatih, (3.38, 3.54-3.56), Renuh (9.70, 9.89) and Madhuchchhandāḥ (1.1-1.10, 9.1). The last one had a son who was also a riśhi, with the name Jeta Mādhuchchhandasah, to whom (1.11) was revealed.

The word Kushikāsaḥ (sons of Kushika, grand father of Vishvāmitra) occurs in (3.42.9). The word 'Kaushika' occurs in (1.10.11). Here it refers to God Indra who is born as the son in the subtle body of the Riśhi Madhuchchhandāḥ, belonging to the lineage of Kushika. This does not mean that Indra had a special favourable relation to Kushikās. In many mantrās the god being born in the riśhi is addressed as the son of the riśhi.

Jamadagni, a friend of Vishvāmitra appears in (3.53.15) and (7.96.3).

The index lists that the sūktās (1.24-1.30) in Maṇḍala One were revealed to Kṛtrimo Vaishvāmitraḥ Devarāta or Shunashepaḥ Ajigartih. One is not sure whether the two names refer to same person or not. The sūkta (9.3) was revealed to Shunashepaḥ Ajigarti only; there is no mention of the other name.

It is the insight of Sri Aurobindo that all the sūktās of RV has to be studied from the spiritual and psychological view point. Study of RV (1.24-1.30) addressed to Varuṇa by Shunahshepa does not mention the anecdote regarding him and Vishvāmitra.

The offering of cake, *purodāsha*, in the rites is frequently mentioned in the Yajur Veda. This word is mentioned in sūktās (3.28), (3.51) and (3.41), 12 times in all. All these three sūktās are due to Vishvāmitra. There is also the mention of the morn-rite, noon-day rite

and the evening-rite. These features indicate that he was well-versed with rituals and their deeper meanings.

The sūkta (3.33) mentions that Vishvāmitra was trying to cross the flooded river with an old cart which was full. He prays to the rivers to allow his car. After some hesitation by rivers and persistence by the rishi, the rivers agree to lower their levels and allow the cart to pass. The discussion on (3.33) in this book indicates briefly the symbolism behind this event. Note that Bharatas were also allowed to cross the river along with Vishvāmitra.

Another feature is the identity of the four mantrās, (3.4.8-11) in Maṇḍala 3 (due to Vishvāmitra) and the 4 mantrās (7.2.8-11) in Maṇḍala 7 due to Vasiṣṭha. In the *anukramani* (index), (3.4) is assigned to Vishvāmitra and (7.2) is assigned to Vasiṣṭha. The earlier commentators do not seem to have noticed this fact. The friendship between Vishvāmitra and Vasiṣṭha as rishis is indicated in Rāmāyaṇa itself when Vishvāmitra visits Dasharatha. Both the sūktās (3.4) and (7.2) belong to the Āpri family.

The relation of Vishvāmitra to Sudāsa is of interest. (3.53.9) declares that Vishvāmitra stopped the flow of river Sindhu as a favour to Sudāsa. In (3.53.11) Kushikās are asked to loosen the bonds of Sudāsa. Sudāsa also appears in many mantrās of Maṇḍala 7. It is said that Vasiṣṭha was a priest in his court.

Note that (3.53.12) declares that the mantra (*brahma*) of Vishvāmitra protects the race of Bhārata (*bhāratam janam*). (3.53.24) states that sons of Bharata (*bharatasya putrāḥ*) are conscious of that which is ultimate (*apapitvam*).

(3.53.15) states that the seer Jamadagni gave Vishvāmitra a special power of speech which is said to destroy ignorance (*amati*).

The hostility between Vishvāmitra before becoming a rishi and Vasiṣṭha is mentioned in Bālakāṇḍa of Rāmāyaṇa (51.15). We are not concerned with Brāhmaṇa books or epics or later books like Br̥haddevata or Nirukta (of Yāska). Our question is, 'is there any specific evidence of this hostility between them in Rig Veda?' Usually the four verses (3.53.21-24) dealing with the curses uttered by Vishvāmitra and all the mantrās of (7.104) uttered by Vasiṣṭha are quoted.

In (3.53.21-24), there is no mention of Vasiṣṭha; similarly in (7.104), (due to Vasiṣṭha), there is no mention of Vishvāmitra. There is no doubt that these mantrās call for the destruction of their foes. But how one can say that (3.53) is directed against Vasiṣṭha? Recall Rig Veda mantrās are prior to Rāmāyaṇa or Brāhmaṇa books by at least a thousand years or so. See our comments on (3.53.21-24). Appendix 3 gives the symbolism of the confrontation between Vishvāmitra before he becomes a Rishi and the seer Vasiṣṭha, occurring in Rāmāyaṇa.

Similarly on a certain occasion, the seer Vishvāmitra became mute as it were and could not chant any mantra. The seer Jamadagni comes to his rescue as stated in (3.53.15) and the seer recovers his chanting ability. The commentator S and Yāska state that Shakti, the son of Vasiṣṭha caused this muteness. The text does not say so.

Summing up the anecdotes connecting Vishvāmitra, Vasiṣṭha, Sudāsa, Shunaḥshepa have little relevance in our study which focuses on the deeper meaning of Veda mantrās. Maṇḍala 3 has in all 617 mantrās. Even if we omit the six or eight mantrās which are associated with anecdotes of hostility, nothing substantial is lost.

Riṣhis in Maṇḍala Three

Vishvāmitra Gāthīn	1-12, 24-53, 55-62
Gāthī Kaushikā	19-22
Prajāpati Vaishvāmitra	54-56, 38
Rshabha Vaishvāmitra	13, 14
Keta Vaishvāmitra	17, 18
Utkila Kātyah	15, 16
Devaśravāḥ Devavātaḥ and Bhāratās	23
Eshārtih Kushikah or Gāthinaḥ Vishvāmitra	31
Ghorāḥ Angirasa	36 (part)
Prajāpati Vāchyah	54-56
Jamadagni	62 (part)

(v) Special Features of Maṇḍala Three

It has in all 62 sūktās with 617 mantrās. The most well-known Veda mantra among Hindus is the Gāyatri mantra which is the 10th mantra in the last sūkta of this Maṇḍala, indicated by the triplet (3.62.10). It is addressed to the spiritual sun, the creator, Sūrya-Savitri or Sūrya-Savitr̄. Only three mantrās of this sūkta (3.62.10-12) are dedicated to the Savit̄r̄. The appendices 4-9 give more information on the deity Savit̄r̄ and the importance of this mantra.

The uniqueness of this Maṇḍala is that most of its sūktās are dedicated to Agni or Indra, i.e., 28 sūktās to Agni and 22 sūktās to Indra. Several sūktās of this Maṇḍala give us a new viewpoint in understanding the secret of the Veda. Recall the sūkta (4.58) is one of the key sūktās, discussed in detail in the essays in the appendices in the SAKSI publication, 'Rig Veda Samhita: Maṇḍala 4'. The information given here complements the information of Maṇḍala 4.

Another specific feature is the Vishvāmitra protects the people of Bhārata, (*bhāratam janam*) given in (3.53.12).

The sūkta 33, a dialogue between the two rivers and Vishvāmitra, has been mentioned earlier.

The only sūkta in the entire RV dedicated to *yūpa* is here, sūkta 8. It is the altar in the yajna. Aitareya Brāhmaṇa declares that, 'certainly yajamāna (Sacrificer) is the *yūpa*'. The mantrās clearly indicate its symbolism.

There are also separate sūktās addressed to Ashvins, Uṣha and the Ṛbhus, the divine artisans and Mitra, the god of love. The sūkta (3.59) given here is the only one dedicated to Mitra alone.

For each of other deities such as Varuṇa, Brhaspati, Pūshan, Mitra-Varuṇa and Soma, there is a subhymn having 3 mantrās in the last sūkta (3.62).

In the mantrās (3.26.7, 3.26.8) the Rishi has the ecstatic experience of complete identification with Agni as the supreme power. There are mantrās like these in other Maṇḍalās such as (4.26), (10.125) etc.

An interesting feature of this Maṇḍala is the repetition of several mantrās in this Maṇḍala and in other Maṇḍalas. (3.1.23) is repeated six times in this Maṇḍala. (3.20.22) has fourteen occurrences in all, two of

them in Maṇḍala 10. The identity of (3.4.5-11) with those of (7.2.8-11) have been noted earlier. (3.7.8) is same as (3.4.7). Note that the count of (10,512) mantrās in RV includes these repetitions. The count of distinct mantrās will be much less.

Some mantrās are posed in the form of questions. (3.54.5) poses the question, ‘who knows truly what paths lead to the gods?’. The posing of questions occurs in several mantrās in several Maṇḍalās such as (1.164.18), (10.10.6) etc.

Note that (3.9.9) mentions the number of gods as 3339. This mantra is quoted in the Br̥hadāraṇyaka U. See the mantra for the explanation.

The symbolism of rain is clearly stated in mantra (3.31.20). It states that the purifying rains (*pāvakāḥ miḥāḥ*) take us to the state of bliss that is their other shore. Clearly rain cannot be physical. It represents the dynamical energies which come from the high worlds; they take us back to the state of bliss of the source.

(vi) Symbolism of the Gods

Powers of the Gods

Agni: Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power. It can be strengthened by the chants of Veda mantra to Agni. For some more information, see the SAKSI compact book, ‘Secrets of Effective Work: Agni’s Guidance’, p. 45.

Indra: He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.

Vāyu: Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.

Ashvins: The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.

Mitra: The Lord of Love and Harmony.

Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental.
Sarasvati:	The Goddess of inspiration.
Īla:	The Goddess of revelation.
Sarama:	The Goddess of intuition.
Sūrya:	The Supreme Deity of Light and Force.
Aditi:	The Goddess of Infinity.
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmaṇaspati:	Lord of Mantrās, Gaṇapati.
Maruts:	Life Energies.
Rudra:	The Force of Evolution.
Soma:	The Divine Delight.
Vaishvānara:	Universal Divine Will and Force.
Vasu:	The master of riches.
Viṣhṇu:	The Lord of all Space.
Pūshan:	The deity of nourishment.

The book, ‘Essentials of Rig Veda’ has brief essays on all the major gods and goddesses. Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

(vii) Some Common Words

“The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.”

Appendix 9 has the spiritual meanings of some words.

(viii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the complete translations of the 29 sūktās namely 1-29 except 8 and 61, and translation of parts of sūktās 31, 34 and 39. He has also given us extensive commentaries on several mantrās in his book SV. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskṛt verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 33 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskṛt words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume book in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

It is a great pleasure to express our gratitude to Dr. Jaya Prakash Subbanna and his spouse Dr. Poornima staying in Milwaukee, WI, USA, for sponsoring the printing of the book. Earlier they have generously assisted the printing of the two SAKSI volumes namely, 'Rig Veda Samhita: Tenth Mandala' and 'Rig Veda Samhita: Sixth Mandala'. We pray for the Divine Mother's Blessings on the couple and their families in all their endeavors.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the three Maṇḍalās published recently namely tenth, sixth and fourth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sreeranga Printers for the neat printing of this book.

On this auspicious occasion of Guru Pūrṇimā, the author offers his thanks and prostrations to all his teachers and all the persons who have assisted him in the various stages of life.

Guru Pūrṇimā
29/7/07

R. L. Kashyap

(ix) Abbreviations

Ar.:	Araṇyaka
Bṛh. U.:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U.:	Shvetāshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kānda 4 of TS
U:	Upaniṣhad
Uṣṇik (8/8/12):	Uṣṇik metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having ‘c’ pādās, each with ‘b’ syllables
Triṣṭup (11.4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

Anuvāka 1: Sūktās (1-12)**1. Agni****Riṣhi: Vishvāmitraḥ Gāthināḥ****3.1.1: I accomplish the labour (of releasing Soma)****3.1.2: A path to the knowledge beyond mind****3.1.3: Seeing fire within waters****3.1.4: Seven mighty rivers increased Agni****3.1.5: Agni purifies the will of action****3.1.6: The seven were neither clothed nor naked****3.1.7: Great and equal companions****3.1.8: Streams of light drip down****3.1.9: Moving in secrecy, but himself not secret****3.1.10: Carried the child****3.1.11: The work of companions of Agni****3.1.12: Child of waters and father of ray-cows****3.1.13: Gods met Agni with the mind****3.1.14: Milk of immortality for man****3.1.15: I pray for your friendship****3.1.16: We come to dwell in your home, O Agni****3.1.17: Agni is our charioteer in our journey****3.1.18: Immortal sat in the bodies of mortals****3.1.19: Create an abundance of riches****3.1.20: Your eternal and ever new births****3.1.21: He is set within in birth and birth****3.1.22: Extend your impulsions to us****3.1.23: The lasting conquest of light****[Metre: Triṣṭup]**

3.1.1: O Agni, bear me that I may be strong to hold the Soma-delight (1); you have made me a carrier of sacrifice for obtaining knowledge (2). I shine towards the gods (3), I put the stone to its work (4), I accomplish the labour (5); O Agni, take delight in my body (6).¹⁺

[Line 5: (alt.): I attain to the peace;]

3.1.2: We have made the sacrifice with its forward movement (1). May the word increase in us (2); with the fuel, with the obeisance they have set Agni to its work (3). The heavens have declared the discoveries of knowledge of the seers (4). They have willed a path for the strong and wise (5).²

[*grtsāya*: the wise one;

'we' refers to Gods and human beings together. Gods and men kindle this divine force by means of the inner sacrifice. Heaven means pure mentality.

Line 5: They want to make a passage for this divine force which aspires to the knowledge beyond mind.]

3.1.3: Full of understanding, pure in discernment (2), close kin from his birth to earth and heaven (3), he has founded the Bliss (1). The gods discovered the seeing Fire within in the waters (4), in the work of the sisters (5).³

¹ सोमस्य मा तवसं वक्षि अग्ने (1), वहिं चकर्थ विदथे यजधै (2),

देवान् अच्छा दीर्घत् (3), युजे अद्रिं (4), शमाये (5), अग्ने तन्वं जुषस्व (6)

⁺ Reading the essay entitled, 'Insight into the journey of the inner yajna' given in appendix 2 may be helpful in understanding this sūkta.

² प्राञ्चं युजं चकृम् (1), वर्धीतां गीः (2), सुमिद्धिः अग्निं नमसा दुवस्यन् (3), दिवः शशासुः विदथा कवीनां (4), गृत्साय चित्तवसै ग्रातुम् ईषुः (5)

³ मयौ दधे (1), मेधिरः पूतदक्षो (2), दिवः सुबन्धुः जनुषां पृथिव्याः (3), अविन्दन्तु दर्शतम् अप्सु अन्तः देवासौ अग्निम् (4), अपसि स्वसृणाम् (5)

3.1.4: The seven mighty rivers increased the blissful flame (1), white in his birth, ruddy glowing in his mightiness (2). The horses went up to him as to a new born child (3). The gods gave body to Agni in his birth (4).⁴

[*abhi āruḥ*: went up,

Line 1 (alt.): increased him in his beauty;

The ascent of Agni is described. The word ‘*ashva*’ indicates the consciousness in the form of forces. Agni begins as the material heat and power, manifests secondarily as the Horse and then only becomes the heavenly fire as described in the next rik.]

3.1.5: With his bright limbs he has built wide the midworld (1), purifying the will-to-action by his pure seer-powers (2). Wearing light like a robe around the life of the waters (3), he forms his glories vast and ample (4).⁵

[Lines 1,2: He purifies the nervous life in man, lifting up its limited desires; he purifies the will-in-works (*kratu*) by his seer-powers.

Lines 3, 4: He is no longer limited by the broken activity of desires and instincts. Hence he wears his vast glories.]

3.1.6: He moved all round the (seven) mighty Ones of heaven, who were undevouring, inviolate (1). Neither were they clothed nor were they naked (2). Here young and eternal in one native home (3), the seven Voices held in their womb the one Child (4).⁶

[*anadatīḥ*: undevouring; *adabdhā*: inviolate;

Line 1: The sevenfold waters become the pure mental activity. They reveal themselves as the seven words or fundamental creative expressions of the divine mind, (*sapta vāṇīḥ*, line 4).

Line 2: This life of pure mind is not like ordinary nervous life which devours. They are the eternal truths robed in a transparent veil of

⁴ अवर्धयन् सुभगं सप्त युह्वीः (1), श्वेतं जङ्गानम् अंसुषं महित्वा (2), दिशुं न जातम् अभि आरुः अश्वा (3), देवासौ अग्निं जनिमन् बपुष्यन् (4)

⁵ शुक्रे भिः अङ्गे रजे आततन्वान् (1), क्रतुं पुनानः कविभिः पवित्रैः (2), शोचिः वसानः परि आयुः अपां (3), श्रियो मिमीते बृहतीः अनूनाः (4)

⁶ वृत्राजा सीम् अनदतीः अदब्धा दिवो युह्वीः (1), अवसाना अनग्नाः (2), सना अत्र युवतयः सयौनीः (3), एकं गर्भं दधिरे सप्त वाणीः (4)

mental forms. Because of ‘veil’, they are not naked. Because of ‘transparency’, they are not clothed.]

3.1.7: Wide strewn, compact, taking universal forms (1), his energies are in the womb of the light, in the streaming of the sweetesses (2). Here the milch cows stand nourished and growing (3). Two great and equal companions are the mothers of the Doer of works (4).

[*mahi samichi*: great and equal; vast and whole]

3.1.8: Upborne, O Son of Force (1), you shine out wide holding your bright and rapturous bodies (2). Where the Bull has grown by the seer-wisdom (4), there the streams of the light and the sweetness drip down (3).⁸

3.1.9: At his birth he discovered the teat of abundance of the Father (1). He loosed forth wide his streams, (loosed forth) wide his nourishing rivers (2). He (Agni) discovered Him (the soul, *jīva*) moving in the secrecy with his helpful comrades (3), with the mighty Rivers of Heaven, but himself in the cave became not secret (4).

[*dhenāḥ*: (nourishing) rivers; milch-cows or ray-cows; *vi*: wide;]

Line 4: ‘Becoming not secret’ means that Agni has revealed himself in all his universality. He has become the son, the Kumāra.]

3.1.10: He carried the child of the father who begot him (1). One, he fed upon (the milk of) many (mothers) who nourished him in their increasing (2). In this pure male, both these powers (in man) have their common lord (*sapatnī*) and kinsman (*sabandhu*) (3). Guard both in the human being (4).¹⁰

⁷ स्तीर्णा अस्य संहतौ विश्रूपा (1), घृतस्य योनौ स्रवथे मधूनाम् (2),
अस्थुः अत्र धेनवः पिन्वमाना (3), मही दस्मस्य मातरा समीची (4)

⁸ बभ्राणः सूनो सहस्रो (1), विं अद्यौत् दधानः शुक्रा रभसा वपूषि (2),
श्रीतन्ति धारा मधुनो घृतस्य (3), वृषा यत्र वावृथे काव्यैन (4)

⁹ पितुः चित् ऊर्धः जनुषां विवेद (1), वि अस्य धारा असृजद् वि धेनाः
(2), गुहा चरन्तं सखिभिः शिवेभिः (3), दिवो यह्वीभिः न गुहा बभूव (4)

¹⁰ पितुश्च गर्भं जनितुः च बग्गे (1), पूर्वीः एको अधयत् पीप्यानाः (2),
वृष्णो सपत्नी शुचये सबन्धू (3), उभे अस्मै मनुष्ये नि पाहि (4)

[*adhayat*: fed upon; *pīpyānāḥ*: nourished (him) in their increasing; *ubhe*: both powers; the physical and mental consciousness; Lines 3, 4: The mental and physical consciousness in the human being accept Agni as the lord and lover.]

3.1.11: Vast was he in the unobstructed wideness (1), and he grew many and glorious, for the waters fed the flame (2). In the native seat of the Truth Agni lay down and made his home (3), in the work of the companions, the sisters (4).¹¹

[*yashasah*: glorious; the many waters victoriously reach their goal.

This is the glorious happening;

apasi: work;

Lines 3, 4: The seven rivers (sisters) no longer work separated; they work together as indivisible companions.]

3.1.12: (He is) like one moving and upbearing all, in the meeting of the great (waters) (1), eager for vision for the Son, straight in his lustres (2). He is the Father who begot the shining Ray-cows (3). (He is) the child of the Waters, the most strong and mighty Fire (4).¹²

[Lines 3, 4: He (Agni) from whom the Rays were born, now gives them this high and supreme birth; he turns them into divine knowledge, immortal consciousness.]

3.1.13: One desirable and blissful gave birth to him in many forms (2). (He is) a visioned child of the waters and a child of the growths of earth (1). The gods too with the Mind met (3), Agni, strong at his birth and powerful to act and set him to his work (4).¹³

[*panishtham*: powerful to act; most admirable;

duvasyan: put him to work;

¹¹ उरौ महान् अनिवाधे (1), बंवर्ध आपौ अग्नि यशसः: सं हि पूर्वीः (2), क्रतस्य योनौ अवशयद् दमूना (3), जामीनाम् अग्निः अपसि स्वसृणाम् (4)

¹² अक्रो न बभ्रिः समिथे महीनाँ (1), दिव्येयः सूनवे भाकंजीकः (2), उदुस्त्रिया जनिता यो जजान् (3), अपां गर्भो नृतमो यहो अग्निः (4)

¹³ अपां गर्भं दर्शतम् ओषधीनाँ (1), वना जजान सुभगा विरूपम् (2), देवासचित् मनसा सं हि जग्मुः (3), पनिष्ठं जातं तवसं दुवस्यन् (4)

Lines 3, 4: The gods or the divine powers in man using mind as an instrument reach him there, unite around him, set him to the great work of the world in this new, mighty and effective birth (SA).]

3.1.14: Those vast sun-blazings (1), cling to Agni like brilliant lightnings (3). (He is) straight in his lustres (2), and grows as in a secret cave within in his own home (4), in the shoreless wideness (5), and they draw the milk of immortality (for man) (6).¹⁴

[They, in line 6: the sun-blazings in line 1; the shinings of the vast consciousness;]

3.1.15: I pray for you, making sacrifice with my offerings (1). I pray for your friendship and true-mindedness with an utter desire (2). Along with the Gods, fashion protection for your adorer (3), and guard us with your flame-forces that dwell in the house (4).¹⁵

3.1.16: We come to you to dwell with you in your home, O perfect leader of the way (1), holding all opulent things (2). May we overwhelm the hostile army of the undivine powers (4), smiting them with the full stream of inspiration (3).¹⁶

3.1.17: O Agni, you become in us the rapturous ray of intuition of the gods (1), that knows all seer-wisdoms (2). Established in your home, you settle mortals in that dwelling place (3). Achieving their aim, you journey as their charioteer in the wake of the gods (4).¹⁷

¹⁴ बृहन्त् इद् भानवो (1), भाक्तजीकम् (2), अग्निं सचन्त विद्युतो न शुक्राः (3), गुर्हेव वृद्धं सदसि स्वे (4), अन्तरपार ऊर्वे (5), अमृतं दुहानाः (6)

¹⁵ ईळे च त्वा यज्मानो हुविभिः (1), ईळे सखित्वं सुमतिं निकामः (2), देवैः अबो मिमीहि सं जरित्रे (3), रक्षा च नो दम्येभिः अनीकैः (4)

¹⁶ उपक्षेतारः तवं सुप्रणीते अग्ने (1), विश्वानि धन्या दधानाः (2), सुरेतसा श्रवसा तुञ्जमाना (3), अभि प्याम पृतनायून् अदेवान् (4)

¹⁷ आ देवानाम् अभवः केतुरंगे मन्द्रो (1), विश्वानि काव्यानि विद्वान् (2), प्रति मर्तान् अवासयो दमूना (3), अनु देवान् रथिरो यासि साधन् (4)

3.1.18: In the gated house of mortals, the immortal sat as King (1), accomplishing the things of knowledge (2). Agni shone out in his wideness with his luminous front (3), knower of all seer-wisdoms (4).¹⁸

3.1.19: Come to us with your happy approaches of friendship (1). O mighty one, come in a rapid approach with your mighty protectings (2). (Create) in us the abundance of the delivering riches (3). Create for us our glorious high-worded portion (4).¹⁹

3.1.20: O Agni, these are your eternal births (1), which I have declared to you, ever new births for the ancient flame (2). Great are the offerings of the Soma we have made for the mighty one (3). He is the knower of all births set within, in birth and birth (4).²⁰

3.1.21: (He is) the knower of all births set within in birth and birth (1), (He is) an unceasing flame kindled by Vishwamitra (2). May we abide in a happy right-mindedness (4), in the true thinking of this lord of sacrifice (3).²¹

3.1.22: O forceful God, establish this sacrifice of ours in the gods (1), and take in it your delight, O strong will (2). O Priest of the call, extend to us the vast impulsions (3). O Agni, bring to us by sacrifice the great Treasure (4).²²

¹⁸ नि दुरोणे अमृतो मत्यानां राजा ससाद (1), विदधानि साधन् (2),

घृतप्रतीक उविद्या वि अंद्यौत् अग्निः (3), विश्वानि काव्यानि विद्वान् (4)

¹⁹ आ नौ गहि सुख्येभिः शिवेभिः (1), महान् महीभिः ऊतिभिः सरण्यन् (2), अस्मे रथिं बहुलं संतरुत्रं (3), सुवाचं भागं यशसं कृधी नः (4)

²⁰ एता तै अग्ने जनिमा सनानि (1), प्र पूर्व्याय नूत्नानि वोचम् (2), महान्ति वृष्णे सर्वना कृतेमा (3), जन्मन् जन्मन् निहितो जातवेदाः (4)

²¹ जन्मन्जन्मन् निहितो जातवेदाः (1), विश्वामित्रेभिः इध्यते अजस्रः (2), तस्य वृयं सुमृतौ यज्ञियस्य अपि (3), भद्रे सौमन् स्याम (4)

²² इमं यज्ञं संहसावृन् त्वं नौ देवत्रा धैहि (1), सुक्रतो रराणः (2), प्र यौसि होतः बृहतीः इषो नो (3), अग्ने महि द्रविणमा यजस्व (4)

3.1.23: Achieve at my call (2), the Revealing Speech (*i/ā*), which is many-actioned (1), (leading to) the lasting conquest of the Light, O Agni (2). May there be for us a Son of our begetting pervading in his birth (4). O Agni, may there be created in us that true thinking of yours (5).²³

[Line 4: Agni himself is born as Son in the body of human aspirant. This mantra occurs in 7 sūktās in this Maṇḍala. Also in TS (4.2.4.3); vs (12.51).

[Iam: see (3.4.8);]

Summary: We give below the substance of the hymn in the words of Kapāli Sāstry. “We shall explain the symbolic meaning, using the words of the Riks. These seven (rivers) are the sevenfold Divine Waters of Truth. The Divine waters brought Agni from the High above to set him here. This Agni, a divine secret, is set in plants on the earth; he is to be manifested by the pressure (friction) of the two tinders of Heaven and Earth. Hence, he is called the child of the Heaven and Earth; and the consciousness of the Pure Mind of Heaven is itself called the *dyauh*. The waking consciousness of the physical mind is symbolized by the Earth. And it is by the strength of the interaction of these two that man has to achieve with effort that secret thing called Agni. In the Divine Waters he is found visible, easily born in all his strength, knowledge and enjoyment and easily approached. White in birth he grows ruddy in his action when he increases. At his very birth the Gods give him splendour, force and body. The seven great rivers (Cows) nourish him. The rivers usually named *dhenavah*, fostering Cows, are here described as Horses. This is the reason: in the Veda the Cow (termed *dhenu*) is the symbol of the power of knowledge, while the Horse is the symbol of force of action. Here Horse is the dynamic force of Life. The *dhenavah*, labouring over Agni on earth in his birth (and sustained) become the waters of the vital or Prāṇa. And this Prāṇa, the life-force, breathes, acts, desires, and enjoys. Agni himself

²³ इत्याम् अग्ने पुरुदंसं (1), सनिं गोः शश्वत्तमं (2), हवमानाय साध (3), स्यान्नः सूनुः तनयो विजावा (4), अग्ने सा तै सुमुतिः भूतु अस्मे (5)

begins first as the material heat, then becomes life-force, Prāṇa and in the end, becomes heavenly Fire. The sevenfold waters thus rise upwards and become the Pure luminous Mind, the Mighty Ones of Heaven. They all take their rise and flow from the highest, the One Truth-Consciousness. The seven Words are the fundamental creative expressions of the Supreme Lord. The Father of all things is the Lord and Male; he is hidden in the secret source of things; that is the supreme (plane of) consciousness. Agni with his companion-gods and with the sevenfold waters ascends to that plane. This ascent to Heaven by Agni in us, mortals, the Sacrificers, is effected without leaving the existence which is the field of the waking state indicated by the term Earth. By this ascent Agni finds the source of the honeyed plenty of the Father of things and, collecting them, pours them out into our lives. He bears and himself becomes the Son — That is why he is the eternal Youth — Kumāra, pure Light, pure Male, Immortal in the mortals. He is perfected as the one Soul in man revealed in its universality.

The Scer-will, the Divine child, the Son of God, his birth here, growth, nourishment by the Waters, the rivers that are Waters, the Cows, that are the Mares — all these do not make coherent sense unless read in their secret symbolic meaning. To construe these without admitting the symbolic imagery would involve us in utter fanciful imagination or lead us to impute incoherent prattles to the seers of the mantrās. Such symbols with their inner meaning unveiled of their own accord, are to be seen in other hymns also such as (4.58). Some of these symbolic images are clearly seen to be preserved in the Purāṇās.”¹]

¹ ‘A New Light on the Veda’, p. 122-123, (SAKSI). This is the English translation of the *bhūmika* of *Siddhāñjana* of T.V.K., (Collected Works, Vol. 4)

2. Agni Vaishvānara

(Universal Godhead)

Riṣhi: Vishvāmitrah Gāthinah

- 3.2.1: We create an understanding for Agni**
- 3.2.2: Illumined both earth and heaven**
- 3.2.3: Gods brought Agni into being**
- 3.2.4: We accept the gift of Agni from Bhṛgu seers**
- 3.2.5: He is also the violent Rudra**
- 3.2.6: Men desiring work sit around your house**
- 3.2.7: Conquest of plenitude**
- 3.2.8: All-seeing charioteer of truth**
- 3.2.9: Triple fuel of Agni**
- 3.2.10: This seer perfected by human aspirations**
- 3.2.11: Stirs abroad like a roaring lion**
- 3.2.12: Universal godhead has ascended to the midworld**
- 3.2.13: Vāyu and Agni**
- 3.2.14: Agni is head of heaven whom no darkness can cover**
- 3.2.15: No duality in him**

[Metre: Jagatī]

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūktas in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, ‘Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.’ (10.88.9) states that, “The Gods brought him (Agni) into being and in him they offered up all the worlds.” (10.88.5) proclaims, “You are the Head of the world”.

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.

Note that (3.3) and (3.26.1-3) also deal with Agni Vaishvānara.]

3.2.1: For Agni, we create (2), an understanding like pure light that makes the Truth to grow, for the universal godhead (1). By the thought of the human being, the chanting seer (*vāgathah*) (4), fashions the twofold priest of the call (3), just as the saw carves a chariot (5). and joins him into a whole (6).

[Line 6: The chanting seer joins Agni, newly formed, into the whole scheme.

dvita: two fold; earth and heaven]

3.2.2: He from his birth illumined both earth and heaven (1). He became the desirable Son of the Father and Mother (2). The ageless and inviolable Fire, firmly founded in bliss (4), with his riches of the Light, is the guest of the peoples (5), and is the carrier of offering (3).

3.2.3: By the will, in the order and law of a delivering discernment (1), the gods brought Agni into being by their perceptions of the Knowledge (2). Shining forth in his greatness with his blazing light (3), I invoke him as the Horse so that I may conquer the plenitude (4).³

[*tāruṣha*: delivering; *daksha*: discernment;]

¹ वैश्वानराय धिषणाम् क्रतवृद्धै घृतं न पूतम् (1), अग्न्यै जनामसि (2),
द्विता होतारं (3), मनुषश्च वाघतौ धिया (4), रथं न कुलिशः (5),
समृप्णति (6)

² स रौचयत् जनुषा रोदसी उभे (1), स मात्रोः अभवत् पुत्र ईड्यः (2),
हृव्यवाल्ग्निः (3), अजरः चनौहितो दूलभौ (4),
विशाम् अतिथिः विभावसुः (5)

³ क्रत्वा दक्षस्य तरुषो विधर्मणि (1), देवासौ अग्निं जनयन्त् चित्तिभिः (2),
रुचानं भानुना ज्योतिषा महाम् (3), अत्यं न वाजं सनिष्यन्तुप ब्रुवे (4)

3.2.4: To conquer the supreme bliss of the rapturous godhead (1), and the undeviating plenitude full of the word of illumination (3), we accept (2), from the Bhṛgu seers the gift of Agni that aspires (4), the Seer-Will shining with heavenly light (5).⁴

[Agni is the gift from Bhṛgus which we accept;

Bhṛgus: seers who are both human and divine; also known as flame-seers since they are emanations of Sūrya.]

3.2.5: Having prepared the seat (of the soul), stretching out the ladle of offering (3), men have set here in their front the Fire for the happiness (1). In his plenitude of inspiration (2), (he is) the Violent (*rudra*), the universal in godhead, the bright and beautiful (4), one who accomplishes the seekings of sacrifice of the doers of the works (5).

[*vṛktabarhiṣhaḥ*: plucking away (*vṛkta*) the unwanted things and preparing the sacrificial seat (for the soul) (KS); preparing the sacred grass seat (S);]

3.2.6: O Fire, O purifying light (1), having prepared the sacred seat, in their sacrifices (3), men desire the work (4). O invoking priest (*hotar*), around your house (2), men sit around to obtain your intimate alliance (5). (O Agni), found for them the Treasure (6).⁶

[*duva*: work; *kṣhayam*: dwelling; *āpyam*: alliance, (7.15.1);
upasate: to sit near;]

⁴ आ मन्दस्य सनिष्यन्तो वरेण्यं (1), वृणीमहे (2), अहयं वाजमृग्मियम् (3). रातिं भृगूणामुशिजं (4), कुविक्रतुम् अग्निं (5), राजन्तं दिव्येन शोचिषा (6)

⁵ अग्निं सुम्नाय दधिरे पुरो जना (1), वाजं श्रवसम् (2), इह वृक्तबर्हिषः यत्सुचः (3), सुरुचं विश्वदेव्यं रुद्रं (4), यज्ञानां साधत् इष्टिम् अपसाम् (5)

⁶ पावकशोचे (1), तव हि क्षयं परि होतः (2), यज्ञेषु वृक्तबर्हिषो (3), नरः अग्ने दुव इच्छमानास् (4), आप्यमुपासते (5), द्रविणं धेहि तेभ्यः (6)

3.2.7: He filled the earth and heaven (1); he filled the vast Sun-world (2), when he was born and held by the doers of the work (3). Founded in the Bliss (6), the seer is led around for the pilgrim sacrifice (4), for the conquest of the plenitude as if (he is) a horse (5).⁷

3.2.8: Bow down to the giver of the offering, the perfect in the pilgrim-rite (1), the knower of all the births who dwells in the house (3). Set him to his work (2), for he is the all-seeing charioteer of the vast Truth (4). Agni has become the priest of the gods set in front (5).⁸

3.2.9: Triple is the fuel of the mighty and pervading Fire (1), purified by the aspiring immortals (2). One (of three), the fuel of the enjoyment, they have set in the mortal (3); (the other) two have gone to that companion world (4).⁹

3.2.10: This seer and lord of creatures (1), has been perfected by human impulsions everywhere (2), like an axe for sharpness (3). He goes overrunning the high and the low places (4). He holds the child born in these worlds (5).¹⁰

[The importance of human aspiration is indicated.]

3.2.11: The male of the herds has been born in different wombs (2). He stirs abroad like a roaring lion (1, 3). (He is) the universal godhead, the immortal, wide in his might (4). (He) bestows the riches and the ecstasies on the offerer of sacrifice (5).¹¹

⁷ आ रोदसी अपृणत् (1), आ स्वः महत् (2), जातं यदेनम् अपसो
अधारयन् (3), सो अंधवराय परि णीयते कविः (4),
अत्यो न वाजसातये (5), चनोहितः (6)

⁸ नमस्यत हृव्यदातिं स्वध्वरं (1), दुवस्यत् (2), दम्यं जातवैदसम् (3),
रथीः क्रतस्य बृहतो विचर्षणिः (4), अग्निदेवानाम् अभवत् पुरोहितः (5)

⁹ तिस्रो यहस्यं सुमिधुः परिज्ञनो अग्नेः (1), अपुनन् उशिजो अमृत्यवः (2),
तासाम् एकाम् अदधुः मर्त्ये भुजम् (3), उ लोकमु द्रे उपं जामिम् इयतुः (4)

¹⁰ विशां कवि विशपतिं (1), मानुषीः इषः सं सीमकृप्णवन् (2), स्वधितिं न
तेजसे (3), स उद्धतो निवतो याति वेविष्ट (4), स गर्भमेषु भुवनेषु दीधरत् (5)

¹¹ स जिन्वते (1), जठरेषु प्रजड्जिवान् वृषा चित्रेषु (2), नानदन्न सिंहः (3),
वैश्वानरः पृथुपाजा अमर्त्यो (4), वसु रत्ना दर्यमानो वि दाशुषेऽ (5)

3.2.12: Universal godhead has ascended to the midworld as in the ancient days (1). (He has ascended) gladly by high thoughts to the back of heaven (2). Even as of old he creates the riches for the creature born (3). Wakeful, he travels ever over the same field of movement (4).

[*nākam*: midworld, (3.5.10), heaven (common meaning)]

3.2.13: Mātarishvan has set Agni in his home in heaven (2). (Agni) possesses the Truth, is the master of yajna, is the illumined seer with his utterance of the word (1). We desire the deep thinking Agni for a new and happy movement (4), him with his diverse journeying, his tawny hair of flame (3).

[Mātarishvan: life that grows here in the mother; the deity Vāyu;]

3.2.14: Pure bright, rapid of impulsion in his journeying (1), he is heaven's ray of intuition; he looks upon the Sun-world (2). (He is) standing in the luminous planes, waking in the Dawn (3). Agni is the head of heaven, whom no darkness can cover (4). We desire him with obeisance of surrender, Agni of the plenitudes who is the Vast (5).¹⁴

3.2.15: He is the pure and rapturous Priest of the call, in whom there is no duality (1). He is the dweller in the house, the speaker of the Word, the all-seeing (2). The visioned Fire is placed in the thinking human being (4). He is like a many-hued chariot in his embodiment (3). Him ever we desire and his riches (5).¹⁵

[No duality: When Agni is present, all the apparently opposites like joy and sorrow, pain and pleasure act in a complimentary manner in the journey.]

¹² वैश्वानरः प्रत्यथा नाकम् आरुहत् (1), दिवस्पृष्टं भन्दमानः सुमन्मभिः (2), स पूर्ववत् जनयन् जन्तवे धन् (3), समानमज्जम् पर्येति जागृविः (4)

¹³ ऋतावानं यज्ञियं विप्रमुक्थ्यम् (1), आ यं दधे मातरिश्वा दिवि क्षयम् (2), तं चित्रयाम् हरिकेशम् (3), ईमहे सुदीतिम् अग्निं सुविताय नव्यसे (4)

¹⁴ शुचिं न यामन् इषिरं (1), स्वर्दशं केतुं दिवो (2), रौचनस्थाम् उष्बुधम् (3), अग्निं मूर्धानं दिवो अप्रतिष्कुतं (4), तर्मीमहे नमसा वाजिनं बृहत् (5)

¹⁵ मन्द्रं होतारं शुचिम् अद्व्याविनं (1), दमूनसम् उव्ययं विश्वर्षणिम् (2), रथं न चित्रं वपुषाय (3), दर्शनं मनुहितं (4), सदुमिद् राय ईमहे (5)

3. Agni Vaishvānara

(Universal Godhead)

Rishi: Vishvāmitraḥ Gāthinah

3.3.1: He (Vaishvānara) sets the gods the work

3.3.2: Doer of work

3.3.3: He is the effective means of the finding of knowledge

3.3.4: He is the seer with gladness of all planes

3.3.5: Discoverer of the Sun-world

3.3.6: Builds sacrifice by the thought of man

3.3.7: Animate in us the expanding powers

3.3.8: Driver of our thought

3.3.9: The laws of works of this giver

3.3.10: You filled all the worlds

3.3.11: Seeking for perfect works

[Metre: Jagatī]

3.3.1: For the universal godhead, wide in his might (1), his illuminations create the ecstasies to make a path on the foundations of things (2). Since the immortal Fire sets the gods to their work (3), none can corrupt the eternal Laws (4).

[*vipa*: illumination; the illumined ones]

3.3.2: He, the doer of works, travels as the Messenger between earth and heaven (1). (He is) man's Priest of the call, seated within him, and is set in his front (2). Agni, missioned by the gods, rich with the Thought (4), envelops the Vast Home with his light (3).

[*iyate*: travels; *dasma*: doer of works, (10.7.1);

bṛhantam kṣhayam: vast home; this is wide-world (*uru loka*) or *svar*, the Sun world, mentioned in (6.47.8) & others.]

¹ वैश्वानराय पृथुपाजसे (1), विपो रत्ना विधन्त धरुणेषु गातंवे (2).

अग्निहि देवान् अमृतौ दुवस्यति (3), अथा धर्माणि सनता न दूदुषत् (4)

² अन्तर्दूतो रोदसी दस्म ईयते (1), होता निषत्तो मनुषः पुरोहितः (2),

क्षयं बृहन्तं परि भूषति युभिः (3), देवेभिः अग्निः इषितो धियावसुः (4)

3.3.3: (He is) the ray of intuition of their sacrifices, effective means of the finding of knowledge (1). The illumined seers greateated Agni by their awakenings to Wisdom (2). The doer of sacrifice desires the things of his happiness (4), (from Agni) whose words have built the works of sacrificer into a harmony (3).³

3.3.4: Agni is the father of sacrifice, the Mighty Lord of the wise (1). He is the measure and the manifestation of knowledge for the priests of the word (2). He enters into earth and heaven with his manifold shape (3). Many delightful things are in him (4); he is the seer who has gladness of all the planes (5).⁴

[*bhandate*: who has gladness (*bhandamāna*: glad, 3.2.12)]

3.3.5: The delightful Agni, with his chariot of delight, luminous in the way of his workings (1), has been set in this world in his beauty and glory by the gods (5). (He is) the universal godhead, is seated in the waters, is the discoverer of the sun-world (2). (He) enters into the depths and is swift to cross beyond (3), is rapt in his mights, he bears in himself all things (4).⁵

[*bhūrṇim*: one who bears; *tūrṇi*: swift;]

3.3.6: Agni with the gods and creatures which are born (1), builds the sacrifice in its many forms by the thought of man (2). He moves between earth and heaven as their charioteer bearing them to the achievement of their desires (3). He is swift in motion and is a dweller in the house driving off every assailant (4).⁶

³ केतुं यज्ञानां विदथस्य साधनं (1), विप्रासो अग्निं महयन्त चित्तिभिः (2), अपांसि यस्मिन्नधि संदधुः गिरः (3), तस्मिन् सुम्नानि यजमान् आ चके (4)

⁴ पिता यज्ञानाम् असुरो विष्णितां (1), विमानम् अग्निः ब्रुयन् च
वाधताम् (2), आ विवेश रोदसी भूरिवर्पसा (3), पुरुषियो (4),
भन्दते धार्मभिः कविः (5)

⁵ चन्द्रमग्निं चन्द्ररथं हरिव्रतं (1), वैश्वानरम् अप्सुषदं स्वर्विदम् (2),
विग्राहं तूर्णि (3), तविषीभिः आवृत्तं भूर्णि (4), देवासं इह सुश्रियं दधुः (5)

⁶ अग्निः देवेभिः मनुषश्च जन्तुभिः (1), तन्वानो यज्ञं पुरुपेशसं धिया (2),
रथीः अन्तरीयते साधत् इष्टिभिः (3), जीरो दमूना अभिशस्ति चातनः (4)

[Line 2: The sacrifice is built by the thought of man (*dhiya*). Clearly the outward yajna ritual is only one aspect of this yajna.]

3.3.7: O Agni, come near to us in a life rich with offspring (1). Nourish us with energy (2); illumine our impulsions (3). Animate in us the expanding powers of the Vast, O wakeful Flame (4). You are the aspirant strong in will for the gods and the illumined seers (5).⁷

3.3.8: To the mighty one, the lord of the peoples, the Guest (1), men ever (2), give expression for their growth with obeisance, with swift urgings (5). (He is) the driver of our thoughts, the aspirant in those who speak the word (3). (He is) the wakener to consciousness in the pilgrim sacrifice, the knower of all births (4).⁸

3.3.9: Agni, the wide shining godhead (1), joyful in his happy chariot, has enveloped our abodes in his might (2). With complete purification may we obey in the house (4), the laws of work of this giver of our manifold increase (3).⁹

[*upabhūshema*: obey, approach with obeisance;

suvṛktibhīḥ: complete purification;

suvṛkti: rejection of all perilous and impure stuff from the consciousness; corresponds to the *katharsis* of the Greek mystics.]

3.3.10: O Universal Godhead, I desire your seats (or planes) (1), by which you become, the knower of the sun-world, O all-seeing (2). Born, you have filled the worlds and earth and heaven (3). You are there enveloping them all with yourself, O Agni (4).¹⁰

⁷ अग्ने जरस्व स्वपत्य आयुनि (1), ऊर्जा पिन्वस्व (2), समिष्टौ दिदीहि नः (3), वर्यांसि जिन्व वृहतश्च जागृव (4), उशिक् देवानाम् असि सुक्रतुः विपाम् (5)

⁸ विश्पति॑ यहम् अतिथि॑ (1), नरः सदा॒ (2), यन्तारं धीनाम् उशिजं च वाघताम् (3), अध्वराणां चेतनं जातवैदसं (4), प्रशंसन्ति॑ नमसा॒ जुतिभिः॑ वृधे॑ (5)

⁹ विभावा॑ देवः (1), सुरणः॑ परि॑ क्षितीः॑ अग्निः॑ बभूव शवसा॑ सुमद्रथः॑ (2), तस्य ब्रतानि॑ भूरिपोषिणो॑ (3), वयमुप॑ भूषेम॑ दम॑ आ॑ सुबृन्तिभिः॑ (4)

¹⁰ वैश्वानर॑ तव॑ धामानि॑ आ॑ चके॑ (1), येभिः॑ स्वर्वित्॑ अभवो॑ विचक्षण॑ (2), जात॑ आपृणो॑ भूवनानि॑ रोदसी॑ (3), अग्ने॑ ता॑ विश्वा॑ परिभूरंसि॑ त्मना॑ (4)

[*vichakṣhana*: all-seeing, clear seeing]

3.3.11: Fire the One Seer, by his seeking for perfect works (2), detached (himself) from the actions of the universal godhead, the Vast (1). Agni greatness both the parents, earth and heaven (3), (he) was born from a mighty seed (4).¹¹

[Lines 3 and 4: (alt.): Agni was born greatening both the parents, earth and heaven. with his mighty seed;

svapasyayā: perfect works, skill in works;

ariṇāt: released out (of actions), detached from (actions);

Lines 1,2: Only by detaching from all actions, Agni is able to seek after perfect works.]

4. Agni (Āpri Hymn)

Riṣhi: Vishvāmitraḥ Gāthinah

3.4.1: Awaken in us the truth of things

3.4.2: Son of body

3.4.3: The thought having all desirables

3.4.4: A high path in the pilgrim rite

3.4.5: Mind with seven invocations

3.4.6: Night and dawn

3.4.7: Seven pleasures

3.4.8: Sarasvati, Ilā and Bhāratī

3.4.9: Tvaṣṭṛi, the divine maker of forms

3.4.10: Tree

3.4.11: Aditi and the svāhā call

[Metre: Triṣṭup]

[This hymn is one of the āpri family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker,

¹¹ वैश्वानरस्य दंसनाभ्यो बृहत् अरिणात् (1), एकः स्वप्स्यया कविः (2), उभा पितरां महयन् (3), अजायताग्निः द्यावापृथिवी भूरिरेतसा (4)

assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will"⁺. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in several riks such as RV (5.3.1), RV (5.3.2) and all the 12 mantrās of the sūkta (2.1).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also give their powers to the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in pg. 89 of reference of KS given earlier and also in volume 4 of collected works.

3.4.1: Aflame and again aflame, awake in us with your truth of mind (1). With light upon light, grant us right understanding from the shining One (2). A god, bring the gods for the sacrifice (3). Right-minded, a friend, do sacrifice to the friends, O Agni (4).¹ [*sumanā*: with Truth of mind (line 1), Right-minded (line 2). Note that (SA) uses the two words. Truth and Right in the 2 places to indicate their closeness, traced to the word *ṛtam*.]

⁺ Collected Works of KS, Vol. 1, pp. 89-107

¹ सुमित् संमित् सुमना बोधि अस्मे (1), शुचाशुचा सुमतिं रासि वस्वः (2), आ दैव देवान् यजथाय वक्षि (3), सखा सर्वीन् सुमना यक्षि अग्ने (4)

3.4.2: O Son of the body, make this sacrifice of ours, full of the sweetness (3), so that it may create the native seat of the light (4). Even Varuṇa, Mitra and Agni (2), the gods, worship you with sacrifice thrice in the day from day to day (1).²

[The verse is addressed to the power of Agni growing within the sacrificer, known as Son of the body. He has all the powers of Agni and other gods as indicated by phrase, 'Mitra, Varuṇa and Agni worship you.]

3.4.3: The Thought in which are all desirable things (1), comes to this first and supreme Priest of the call to whom we offer our aspirations as a sacrifice (2). (They come) towards the mighty one to adore him with prostrations (3). Missioned, strong to sacrifice, may he do worship to the gods (4).³

[*īlah*: aspirations]

3.4.4: A high path has been made for you both in the pilgrim sacrifice (1), (It) departs to the high lustres, the mid-worlds (2). The Priest of the call has taken his seat in the navel centre of heaven (3). We spread wide the sacred grass, a space of wideness of the gods (4).⁴

[Line 4: *barhi*: space of wideness of gods; usually translated as sacred grass.]

3.4.5: Accepting with the mind the seven invocations (1), taking possession of all that is by the Truth, they went towards their goal (2). Many (powers) born in the finding of knowledge (4, 6), and wearing the forms of gods (3), move abroad to this sacrifice (5).⁵

[*prati yan*: went towards (the goal of truth)]

² यं देवासः त्रिः अहन् अ॒यजन्ते दि॒वेदि॒वे (1), बरुणो मि॒त्रो अ॒ग्निः (2). से॒मं यु॒ज्ञं मधु॒मन्तं कृ॒धी नः तनू॒नपात् (3), घृ॒तयौ॒निं वि॒धन्तम् (4)

³ प्र दी॒धितिः वि॒श्वबा॒रा (1), जि॒गाति॒ होता॒रम् इ॒ळः प्रथ॒मं यज॒धै॒ (2), अच्छा॒ नमौ॒भिः वृ॒ष्मं बृ॒न्दधै॒ (3), स दे॒वान् यंक्षत् इ॒षितो यजीया॒न् (4)

⁴ ऊ॒र्ध्वो वाँ॒ गु॒तुः अ॒ध्वरे अ॒कारि (1), ऊ॒र्ध्वा॒ शोर्चाषि॒ प्रस्थि॒ता॒ रजाँ॒सि (2), दि॒वो वा ना॒भा॒ न्य॑सा॒दि॒ होता॒ (3), स्तृ॒णी॒महि॒ दे॒वव्य॑चा॒ वि॒ ब॒हिः (4)

⁵ सृ॒स होत्रा॒णि॒ मनै॒सा॒ वृ॒णा॒ना (1), इ॒न्वन्त्तो॒ वि॒श्वं प्रति॒ यन्॒ कृ॒तेन (2), नृ॒पेशसो॒ (3), वि॒दथै॒षु॒ प्र जा॒ता (4), अ॒भीमं॒ यु॒ज्ञं वि॒ चरन्त (5), पू॒र्वीः (6)

3.4.6: May night and dawn be joined close (1). Differently formed in their bodies (3), they smile upon us in their gladness (2), so that Mitra and Varuna may take pleasure in us (4). With his greatness may Indra too with the life gods (take pleasure) (5).⁶

[Lines 3, 4 (alt.): may they so shine with their lights that Mitra may take pleasure in us and Varuṇa and Indra with the life gods, may also.

upāke: close together;]

3.4.7: I crown the two supreme Priests of the invocation (1). The seven pleasures take their rapture by the self-law of their nature (2). They express the Truth, they speak only the Truth (3). (They are) guardians of the law of its action; according to that law they shine (4).⁷

[Same as (3.7.8);

sapta prkṣhāsaḥ: seven pleasures or satisfaction, corresponding to the seven planes.]

Verses (8-11):

[The four mantrās (8-11) due to Vishvāmitra Gāthinah is same as the four mantrās (7.2.8-11) due to Vasiṣṭhaḥ Maitravaruṇih. We should ponder over details such as these before glibly accepting the anecdotes of conflict between Vasiṣṭha and Vishvāmitra mentioned in the Purāṇas. Who was the first riṣhi to whom these mantrās were revealed?]

3.4.8: In unison, Bharatī with her powers of vastness (1), Ilā with gods and men and Agni (2), Saraswati with her powers of inspiration (3), (are) the three goddesses (5). May they come in our front (4), and sit upon this seat of sacrifice (6).⁸

⁶ आ भन्दमाने उपसा उपाके (1), उत स्मयेते (2), तन्वा विरुपे (3),
यथा नो मित्रो बरुणो जुजौष्ट् (4), इन्द्रौ मरुत्वान् उत वा महौभिः (5)

⁷ दैव्या होतारा प्रथमा न्यूञ्जे (1), सप्त पृक्षासः स्वधया मदन्ति (2),
ऋतं शंसन्त कृतमित् त आहुः (3), अनु ब्रतं ब्रतपा दीध्यानाः (4)

⁸ आ भारती भारतीभिः सजोषा (1), इला देवैः मनुष्यैभिः अग्निः (2),
सरस्वती सारस्वतेभिः (3), अर्वाक् (4), तिस्रो देवीः (5), बहिरदं सदन्तु (6)

[The three goddesses occur in all the Āpri sūktās occurring in the various Maṇḍalās. Their powers are discussed in the compact book, ‘Sarasvatī’, SAKSI, Second edition, 2005.

Īlā: goddess of revelation, the word or speech of revelation]

3.4.9: O divine maker of forms (Tvaṣṭṛ) who has the utter rapture (2), cast upon us that supreme cause of our growth (1). From this is born (*jāyate*) in us the hero, ever active with wise discernment (3), and the seeker of the gods who sets to work the stone of the Soma-pressing (4).⁹

[*vi syasva*: cast upon us; An Āpri mantra (1.13.10), states that, ‘may Tvaṣṭṛ be the sole object of our adoration (*asmākam astu kevalah*)’]

3.4.10: O tree, release your yield to the gods (1). Agni, the achiever of the work, speeds the offering on its way (2). It is he who does worship as the Priest of the call, the more true in his act (3), because he knows the birth of the gods (4).¹⁰

[*satyataraḥ*: more true;]

3.4.11: O Agni, come down to us, high kindled (1), in one chariot with Indra and swiftly journeying gods (2). Let Aditi, mother of mighty sons, sit on the sacred grass (3). Let the gods, the immortals, take rapture in the *svāhā* (call) (4).¹¹

[*barhi*: sacred grass, see (3.4.4)]

⁹ तन्मः तुरीपम् अधं पोषयिन्तु (1), देवे त्वष्टुः वि रराणः स्यस्व (2), यतौ वीरः कर्मण्यः सुदक्षोँ (3), युक्तग्रावा जायते देवकामः (4)

¹⁰ बनस्पते अर्ब सुजोर्प देवान् (1), अग्निहृविः शमिता सूदयाति (2), सेदु होता सत्यतरो यजाति (3), यथा देवानां जनिमानि वेदे (4)

¹¹ आ याहि अग्ने समिधानो अवर्ड् (1), इन्द्रैण देवैः सरथै तुरेभिः (2), बहिः न आस्ताम् अदितिः सुपुत्रा (3), स्वाहा देवा अमृता मादयन्ताम् (4)

5. Agni

Rishi: Vishvāmitraḥ Gāthinah

3.5.1: Agni opens the gates of darkness to dawn

3.5.2: Agni increases by the lauds and words

3.5.3: Agni is a luminous seer

3.5.4: Agni becomes Mitra, Varuṇa friend of mountains

3.5.5: Seven headed thought in the navel-centre

3.5.6: Forms the beautiful name

3.5.7: He makes the father and mother new

3.5.8: Mothers make him grow by the light

3.5.9: He is Mitra and Vāyu

3.5.10: Bhṛgu seers

[Metre: Trishṭup]

3.5.1: Agni is awake fronting the dawns (1). One illumined, he becomes aware of the paths of the seers (2). Kindled into a wide might by the seekers of godhead (3), the upbearing flame opens the gates of the Darkness (4).

3.5.2: Ever the Fire increases by the affirming lauds (1), and the words of those who hymn him by their utterances, one to be adored with prostrations (3). The Messenger who desires the many seeings of the Truth (3), has shone out in the wide flaming of the Dawn (4).
[*stoma*: affirming lauds; *gīrbhiḥ*: words; *ukthaiḥ*: utterances;]

3.5.3: Agni has been set in the human peoples (1). (He is) the child of the Waters (2), the Friend who achieves by the Truth (3). Luminous, a power for sacrifice, he has risen to the summits (4). He has become the illumined seer who must be called by our thoughts (5).
[*haryata*: luminous; beloved and adorable]

¹ प्रति अग्निः उषसः चेकितानो अबौधि (1), विप्रः पदवीः कवीनाम् (2), पृथुपाजा देवयज्ञिः समिष्टो (3), अप द्वारा तमसो वहिः आवः (4)

² प्रेदु अग्निः बाबृथे स्तोमेभिः (1), गीर्भिः स्तौतृणां नमस्य उक्थैः (2), पूर्वीः क्रतस्य संदृशः चकानः सं दूतो (3), अंयौत् उषसौ विरोके (4)

³ अधोधि अग्निः मानुषीषु विश्वु (1), अपां गर्भो (2), मित्र क्रतेन साधन् (3), आ हर्यतो यज्ञतः सानु अस्थात् (4), अभृदु विप्रो हव्यौ मतीनाम् (5)

3.5.4: When Agni has been kindled high, he (Agni) becomes Mitra (1), the Friend Mitra, the Priest of the call, Varuṇa, the knower of the births (2), Mitra, the Friend, the Priest of the pilgrim-sacrifice, one rapid in his impulsions, the dweller in the house (3), the friend of the Rivers, the friend of the Mountains (4).⁴

[Mitra is the god of Love. See the sūkta (3.59)]

3.5.5: He guards from hurt the beloved summit seat of the being (1). Mighty, he guards the course of the mighty Sun (2). Agni guards the seven-headed thought, in the navel centre (3), Sublime, he guards the ecstasy of the gods (4).⁵

[*r̄shva*: sublime, (3.5.7, 3.5.10); mighty one, (10.12.6)

veh: of the being, (4.5.8);

sapta-shīrṣhāpām: seven-headed thought, described in (10.67.1), due to ṛshi Ayāsya. It is said to be vast and born of truth.]

3.5.6: A god knowing all the manifestations of knowledge (2), a skilful craftsman (*rbhu*), he forms the beautiful and desirable Name (1); (he forms) the luminous seat of the being in the movement of the peace (3); that the Fire guards, not deviating from his work (4).⁶

[Line 2: occurs in (1.189.1) & others;

sasam: peace, (8.72.3); *charman*: movement, (4.5.7)

The epithets of Rbhus are assigned to Agni here.]

⁴ मित्रो अग्निः भवति यत्समिद्धो (1), मित्रो होता वरुणो जातवैदा: (2),
मित्रो अंध्यर्युः इषिरो दमूना (3), मित्रः सिन्धूनाम् उत पर्वतानाम् (4)

⁵ पाति प्रियं रिपो अग्रं पुदं वे: (1), पाति यहः चरणं सूर्यस्य (2),
पाति नाभा सप्तशीर्षाणम् अग्निः (3), पाति देवानाम् उपमादम् क्रष्णः (4)

⁶ क्रमुः चक्र ईड्यं चारु नाम (1), विश्वानि देवो ब्रुनानि विद्रान् (2),
सुसस्य चर्म धृतवंत्पुदं वे: (3), तदिद्ग्री रक्षति अप्रयुच्छन् (4)

3.5.7: The Fire entered into that luminous native abode (1), wide in its approach desiring it, as it desired him (2). Shining forth, pure, purifying, sublime (3), he makes new the father and the mother again and again (4).

3.5.8: Suddenly born he is carried by the growths of the earth (1), when the mothers who bore him make him grow by the light (2). Agni in the lap of the father and the mother (4), is as one who defends the waters gliding happily down a slope (3).

[*shumbhamānah*: brightly, happily;
uruṣhyat: defending, guarding;]

3.5.9: Praised by us he shone mighty with his high flaming (1), in the largeness of heaven, in the navel centre of earth (2). (He is) Mitra the Friend, the desirable one (3), he is life growing in the mother (4). May he, as our messenger, bring the gods for the sacrifice (5).

[*varshman*: in the height, in the largeness;

Line 4 (alt.): he is the deity *Vāyu*;]

3.5.10: The Fire, the mighty one, with his high flaming, supports the heaven (1). He became the highest of the luminous kingdoms (2). For Bhṛgu seers, with (the deity) *Vāyu* (3), Agni is kindled all around (*pari*); (he is) the carrier of the offerings who was hidden in the Secrecy (4).

[*rochanānām*: all lights; all luminous kingdoms]

3.5.11: Same as (3.1.23).

⁷ आ योनिम् अग्निः धूतवंतम् अस्थात् (1), पृथुप्रगाणम् उशन्तमुशानः (2), दीयान् शुचिः क्रष्णः पावकः (3), पुनः पुनः मातरा नव्यसी कः (4)

⁸ सद्यो जात ओषधीभिः बवक्षे (1), यदी वर्धन्ति प्रस्वौ धूतेन (2), आपे इव प्रवता शुभ्ममाना उरुष्यत् (3), अग्निः पित्रोः उपस्थै (4)

⁹ उदु धूतः समिधा यहो अंद्यौद् (1), वर्ष्मन् दिवो अधि नाभा पृथिव्याः (2), मित्रो अग्निरीड्यौ (3), मातरिश्चा (4), आ दूतो वंक्षत् यजथाय देवान् (5)

¹⁰ उदस्तम्भीत् समिधा नाकम् क्रष्णो (1), अग्निः भवन् उत्तमो रौचनानाम् (2), यदी भृगुभ्यः परि मातरिश्चा (3), गुहा सन्तं हव्यवाहं समीधे (4)

6. Agni

Rishi: Vishvāmitraḥ Gāthinah

- 3.6.1: Doers of work lead the expression godward**
- 3.6.2: Your seven tongues**
- 3.6.3: Agni is placed within**
- 3.6.4: Heaven and earth as mothers**
- 3.6.5: Leader of seeing men**
- 3.6.6: Make the steps of yajna perfect**
- 3.6.7: Agni and dawns**
- 3.6.8: Chariot-horses bring the gods to us**
- 3.6.9: Your self-law**
- 3.6.10: Keep truth in the birth**

[Metre: Triṣṭup]

3.6.1: The Doers of the work, seekers of godhead, who find expression by the thought (1), lead it on turned godward (2). Full of the plenitude, carrying the luminous understanding (3,5), it journeys moving forwards, bringing the offering to the Fire (4).¹

[*dakṣhiṇā*: understanding; *ghṛtāchī*: full of light;
devadrīchīm: seekers of the god;]

3.6.2: Even in your birth you have filled earth and heaven (1), and now you have exceeded them, O Agni who performs the sacrifice (2). By the greatness of earth and heaven (3), may your seven tongues find utterance, (and become) carriers of the word, O Agni (4).²

¹ प्र कारबो मनना वच्यमाना देवद्रीचीं (1), नयत देवयन्तः: (2),

दक्षिणा-वाइ वाजिनीं (3), प्राञ्चैति हुविः भरन्ति अग्रये (4), घृताचीं (5)

² आ रोदसी अपृणा जायमान (1), उत प्र रिक्था अधु नु प्रेयज्यो (2),

दिवश्चिदग्ने महिना पृथिव्या (3), वच्यन्तां ते बह्यः सप्तजिह्वाः (4)

3.6.3: When human beings, seeking godhead, having the delight (3), ask for the resplendent Ray (4), Heaven and earth and the lords of sacrifice (1), place you within as the Priest of the call for the house (2).³

[house: the inner body]

3.6.4: Mighty, he is seated steadfast in the world of his session (1). He rejoices between the two mightinesses of earth and heaven (2). (They are) the united wives of one, ageless and inviolate (3). (They are) two milch-cows giving their rich yield of milk to the wide-moving lord (4).⁴

[āskre: united; Line 4: They: the earth and heaven. Here both earth and heaven are regarded as motherly nourishing mothers, as in the word *rodasī*.]

3.6.5: O Agni, great are you, and great the law of your workings (1). By your will you have extended wide earth and heaven (2). In your very birth, you became the messenger (3). O mighty lord, you are the leader of men that see (4).⁵

[ā tatantaḥ: extended wide or stretched wide, (4.1.11, 6.4.6)]

3.6.6: Set under the yoke (3), with the straps of the yoking, the two manned steeds of the Truth (1), red of hue and with dripping Light (2). You bring all the gods, O God (4). O knower of the births, make perfect the ways of the pilgrim-sacrifice (5).⁶

[yogyābhīḥ: straps of yokings;]

³ द्यौश्च त्वा पृथिवी यज्ञियासो (1), नि होतारं सादयन्ते दमाय (2),

यदी विश्रो मानुषीः देव्यन्तीः प्रयस्तीः (3), ईळते शुक्रमर्चिः (4)

⁴ महान् सुधस्थे ध्रुव आ निष्ठतो (1), अन्तर्द्यावा माहिने हर्यमाणः (2),
आस्क्रे सप्तर्ती अजरे अमृक्ते (3), सबुद्धै उरुग्रायस्य धेनू (4)

⁵ ब्रता तै अग्ने महुतो महानि (1), तव क्रत्वा रोदसी आ ततन्थ (2),
त्वं द्रूतो अभवो जायमानः (3), त्वं नेता वृषभ चर्षणीनाम् (4)

⁶ क्रतस्य वा केशिना योग्याभिः (1), घृतस्त्रुवा रोहिता (2), धुरि धिष्व (3),
अथा वह देवान् देव विश्वान् (4), स्वधरा कृणुहि जातवेदः (5)

3.6.7: From heaven itself your lights blazed forth (1). You shine in the wake of many outshinings of the Dawn (2), the gods set in action the work of the rapturous Priest of the call (3,5). When Agni is passionately burning the woods (4).

[*apah*: works, action; If we interpret *apah* as waters, the translation in line (3,5) has to be different.

ushadhadak: passionately burning; flaming as dawn;

panayanta: set to work, (7.10.10); the usual meaning of *panayanti* is 'to praise';]

3.6.8: Your chariot-horses have borne towards us (4), the gods who take their rapture in the wide mid-world (1), or those who are in the luminous world of heaven (2), or those lords of sacrifice who are helpful and ready to the call (3).

[*ūmā*: ready and helpful]

3.6.9: Come down to us with them in one chariot or in many chariots (1), for your horses pervade and are everywhere (2). According to your self-law, bring here the gods, three hundred and three, with their wives (3), and make them rapturous (by Soma) (4).

[*trimshatam trīn*: three hundred and three; The number of gods mentioned in (3.9.9) is three thousand, three hundred and thirty-nine. See note in (3.9.9).]

shvadham: *svadham*: self-law;]

⁷ दिवश्चिदा तै रुचयन्त रोका (1). उषो विभातीरनु भासि पूर्वीः (2),

अपो (3), यदग्न उशधक् वनेषु (4), होतुः मन्द्रस्यं पनयन्त देवाः (5)

⁸ उरौ वा ये अन्तरिक्षे मदन्ति (1), दिवो वा ये रोचने सन्ति देवाः (2),
ऊमा वा ये सुहवासो यजत्रा (3), आयेमि रथ्यो अग्ने अश्वाः (4)

⁹ ऐभिरग्ने सरथं याहि अर्बाङ्ग नानारथं (1), वा विभवो हि अश्वाः (2),
पत्नीवतः त्रिंशतं त्रीन् च देवान् अनु-ष्वधमा वंह (3), मादयस्व (4)

3.6.10: The wide earth and heaven (2), speak the word, at sacrifice on sacrifice, for his growth (3), he the hotar priest (1). Facing each other, fixed like (two ends of) the pilgrim-way (4), they keep the Truth in his truth, who was born from the Truth (5).¹⁰
 [sumeke: fixed]

3.6.11: Same as (3.1.23).

7. Agni

Rishi: Vishvāmitraḥ Gāthinah

3.7.1: A widely extended life

3.7.2: The one light

3.7.3: Agni brings riches from ever-moving foundation

3.7.4: Energized rivers

3.7.5: Lights of heaven and the Word

3.7.6: The proclaiming call of his strength

3.7.7: Seven seers and five priests

3.7.8: Same as (3.4.7)

3.7.9: The rays and the horse

3.7.10: You cut away the sin from the vast

[Metre: Triṣṭup]

3.7.1: They who have climbed from the dark-backed foundation (1), have entered the Father and Mother, (have entered) into the seven voices (2). The Father and Mother, who dwell encompassing all, move outside and go forward (3), to give by sacrifice a life extended widely (4).¹

[*sarsrāte*: go forward (2.25.1); *prayakṣhe*: give by sacrifice;]

¹⁰ स होता (1), यस्य रोदसी चिदुर्वी (2), यज्ञंयज्ञमभि वृधे गृणीतः (3), प्राची अध्वरेवं तस्थतुः सुमेके (4), कृतावरी कृतजातस्य सत्ये (5)

¹ प्रय आरुः शितिपृष्ठस्य धासेः (1), आ मातरां विविशुः सूस बाणीः (2), परिक्षितां पितरा सं चरेते प्र संसर्ते (3), दीर्घमायुः प्रयक्षे (4)

3.7.2: (He reached) the milch-cows that dwell in heaven (1), the horses of the mighty one (2), the divine rivers that carry in their flow the sweetness (3). The one Light moves on the way around you (5), when you seek your dwelling in the house of the Truth (4).²

[*gauḥ*: light]

3.7.3: On every side he ascends them and they become easy to control (1). He awakes to knowledge and is the lord and discoverer of the riches (2). Agni with his blue back (3), and many diverse faces (5), (brings them) from the ever-moving foundation to a settled dwelling (4).³

[*atasasya*: ever-moving]

3.7.4: The energized rivers bear the mighty force of formation (of Tvaṣṭṛi) (1,3), which is firmly fixed and undecaying (2). He shines out wide with his limbs in the world of his session (4), and has entered earth and heaven as if they were one (5).⁴

[*vahataḥ*: carriers, rivers;

tvāṣṭram: force of formation; Tvaṣṭṛ is the deity of forms. See (3.4.9)]

3.7.5: They knew the bliss of the ruddy-shining bull (1). They rejoice in the rule of the Great One (2). They are the lights of heaven luminously blazing (3). The Word of Revelation is their mighty common speech (4).⁵

² दिवक्षङ्गो धेनवृो (1), वृष्णो अश्वा (2), देवीरा तस्थौ मधुमत् वहन्तीः (3), क्रतस्य त्वा सदसि क्षेमयन्तं (4), परि एका चरति वर्तनिं गौः (5)

³ आ सीम् अरोहत् सुयमा भवन्तीः (1), पतिः चिकित्वान् रथिवित् रथीणाम् (2), प्र नीलपृष्ठो (3), अत् सस्य धासे: ता अंबासयत् (4), पुरुधप्रतीकः (5)

⁴ महि त्वाष्ट्रम् ऊर्जयन्तीः (1), अजुर्य स्तंभयमानं (2), वहतौ वहन्ति (3), व्यज्ञेभिः दियुतानः सुधस्थ (4), एकामिक् रोदसी आ विवेश (5)

⁵ जानन्ति वृष्णो अरुषस्य शोवंम् (1), उत ब्रह्मस्य शासने रणन्ति (2), दिवोरुचः सुरुचो रोचमाना (3), इळा येषां गण्या माहिना गीः (4)

3.7.6: (He is) great by the knowledge of the great Father and Mother (1,3). They led his strength (4), in the wake of its proclaiming call (2). The bull (5), bears his worshipper towards its own seat (7), who was around in the hold of night (6).⁶

[*ghośham*: proclaiming call;

shūsham: strength; *pravidā*: by the knowledge]

3.7.7: With (the aid of) the five priests of the pilgrim rite (1), seven illumined seers guard the beloved seat of the being that is set within (2). Moving forward, the imperishable bulls take joy (3). The gods move according to the law of the workings of the gods (4).⁷

[Five priests and seven seers: See the essay 'Seven Worlds']

3.7.8: Same as (3.4.7)

3.7.9: The many Rays well-governed in their course (3), grow passionate for the great Horse (1), the many-hued Bull (2). O divine Priest of the call, rapturous, awaking to knowledge (4), brings here the great gods and earth and heaven (5).⁹

[*pūrvīḥ*: many]

3.7.10: The swift-running (2), dawns have shone opulently (4), bringing us our satisfactions (1), with their true speech, and their rays of intuition (3). O Agni, by the greatness of the earth (5), may you cut away for the Vast even the sin that has been done (6).¹⁰

[*revat*: opulently; *dravīṇah*: swift-running;]

3.7.11: Same as (3.1.23)

⁶ उतो पितृभ्यां प्रविदा (1), अनु घोषे (2), महो महदभ्याम् (3),

अनयन्त शूष्म (4), उक्षा (5), ह यत्र परि धानमुक्तोः (6),

अनु स्वं धामं जरितुः वक्ष (7)

⁷ अध्वर्युभिः पञ्चभिः (1), सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः (2),

प्राञ्चो मदन्ति उक्षणौ अजुर्या (3), देवा देवानामनु हि ब्रता गुः (4)

⁹ वृषायन्ते महे अत्याय (1), पूर्वीः वृष्णे चित्राय (2), रश्मयः सुयामाः (3), देवं होतः मन्द्रतरः चिकित्वान् (4), महो देवान् रोदसी एह वक्षि (5)

¹⁰ पृक्षप्रयजो (1), द्रविणः (2), सुवाचः सुकेतवः (3), उषसौ रेवत् ऊषुः

(4), उतो चिदग्ने महिना पृथिव्याः (5), कृतं चिदेनः सं महे दशस्य (6)

8. Yūpa or Altar

Riṣhi: Vishvāmitrah Gāthinah

- 3.8.1: Establishes riches in us whatever be your abode
- 3.8.2: Obtain the undecaying mantra for us
- 3.8.3: Establish lustre in us
- 3.8.4: Those perfect in work lead the yūpa
- 3.8.5: Wise-men make the yūpa to ascend using words
- 3.8.6: Yūpa gives us ecstasy
- 3.8.7: It conveys the offerings
- 3.8.8: Banner of rite or intuition of yajna
- 3.8.9: Altars arranged like moving swans
- 3.8.10: Altars protect us
- 3.8.11: May it grow everywhere

[Metre: 1-2, 4-6, 8-11, Triṣṭup; 3, 7, Anuṣṭup]

[In the esoteric interpretation, *yūpa*, the sacrificial post is the *yajamāna*'s subtle body in which is placed all his emotional and mental constructions to be offered to the divine. This view is supported by the Ai. Br (2.6.3):' Its meaning is: 'The *yajamāna* is the *yūpa* or sacrificial post. He is the stone or rock. Agni is the birthplace of the gods. Born of the offerings made through Agni, the *yajamāna* with the body of gold rises upward to the world of heaven!'

Clearly *yūpa* cannot be a mere sacrificial post made up of wood. It is symbolic. The seer of the mantra TS (1.3.5.2) in the Kṛiṣṇa Yajur Veda Taittirīya Samhitā tries to locate the subtle *yūpa* which supports the inner being. Sometimes he feels that it is very near; at other times he feels it is far. Ritualists regard this profound mantra as addressed to the tree from which the post is made. TS (1.3.6.16)

⁺ *yajamāno vai yūpah yajamāna prastaraḥ agnirvai devayoniḥ so agner devayonya āhutibhyaḥ sambhūya hiranya sharīra ūrdhvah svargam lokameshyati*

This verse is quoted by Sri Kapāli Sāstry in his 'Siddhāñjana Bhoomika'. For English translation see, 'A New Light on the Veda', p. 90. SAKSI

explicitly mentions that, 'the peaks of the midworld conceal you' '*antarikṣhasya tvā sānau ava gūhami'*.

S declares that this section of TS deals with the search in the wood for the particular type of tree from which the sacrificial post is made; in the ritual, it is said that the animal to be killed is offered formally on the altar. Even these commentators state that the actual killing was never done within the house of yajna, but done outside. In the later times, the coconut tree became the natural symbol of this *yūpa* connecting as it were the heaven and earth. The coconut itself became the most sacred offering which belief is persisting strongly even today. In the rituals, the coconut is regarded as the dwelling of the gods; Varuṇa and other gods are invoked in the coconut placed in a vessel of water, *kalasha*.]

3.8.1: O Yūpa, in the pilgrim rite, the seekers of god anoint you (1), with the divine honey (2). Establish the riches here in us, whatever may be your abode (4), whether you are standing above (3), or you are seated in the lap of mother earth (5).

[*vana*spati: lord of delight (*vana*), lord of forests; the altar (*yūpa*) which is made of *vana*]

3.8.2: Standing up in the front of the kindled fire (1), obtain for us the mantra (or soul-thought) which is undecaying and heroic in strength (2). Oppress the enemy ignorance and keep him far away from us (3). Stand up for the vast enjoyment of (4).¹

[*mahate saubhagāya*: vast enjoyment of bliss, (5.28.3);

shrayamāna: standing up (S), (occurs once);

vanvāno: conquering, (6.12.14)]

¹ अङ्गन्ति त्वाम् अंधवरे दैवयन्तो बनस्पते (1), मधुना दैवयेन (2),
यत् ऊर्ध्वः तिष्ठा (3), द्रविणेह धन्तात् यत् वा क्षयौ (4),
मातुः अस्या उपस्थै (5)

² समिद्धस्य श्रद्धमाणः पुरस्ताद् (1), ब्रह्म बन्धानो अजरं सुबीरम् (2),
आरे अस्मत् अमृति बाधमान् (3), उत् श्रद्धस्व महते सौभंगाय (4)

3.8.3: O altar, stand up on the earth on the high top (1). You are well-shaped (2). For the performance of yajna, establish the lustre in us (3).³

[*varṣhman*: on the high top, (10.70.1);

Line 2: both the words in it occur only once; our meaning is provisional]

3.8.4: The yūpa comes well-clad and is all-encompassing (1). It becomes glorious as soon as it is born (2). The seers and heroes lead it upwards (3), and also those perfect in work, they who seek god by their minds (lead it upward) (4).⁴

[*shreyān*: glorious; *parivīta*: all-encompassing, (10.46.6)]

3.8.5: It is born (in the forest) (1), it is increased in the abodes of knowledge by persons coming together (in the yajna) (3). It is again born in the happy days of the morning-rite (2). It is purified by the work of the heroes with understanding (4). The wise persons make it ascend upwards for the gods by means of words (5).⁵

[*ut iyarti*: ascend, (10.140.2); *marya*: person (Yāska)]

3.8.6: O Yūpa, (the wood in you) was cut by a person, seeker of gods (1), and the axe shaped you (into the present form) (2). May they (*te*, the altars) which are shining in their parts (3), stand up resplendent giving us ecstasy and progeny (4).⁶

[*devāsah*: shining; *svaravah*: parts (S)]

³ उत् श्रयस्व बनस्पते वर्ष्मन् पृथिव्या अधि (1),

सुमिती मीयमानो (2), वर्चों धा यज्ञवाहसे (3)

⁴ युवा सुवासा: परिवीत आग्रात् (1), स उ श्रेयान् भवति जायमानः (2),
तं धीरांसः कवय उन्नयन्ति (3), स्वाध्यो मनसा देवयन्तः (4)

⁵ जातो (1), जायते सुदिनत्वे अहाँ (2), समर्य आ विदथे वर्धमानः (3),
पुनन्ति धीरा अप्सौ मनीषा (4), देवया विष्र उदियर्ति वाचम् (5)

⁶ यान् वो नरो देवयन्तो निमिम्युः (1), बनस्पते स्वधितिः वा ततक्ष (2),
ते देवासः स्वरबः (3), तस्थिवांसः प्रजावदस्मे दिघिषन्तु रत्नम् (4)

3.8.7: (The altar was formed) first by cutting the tree, allowing the branch to lie on the ground (1); then it was formed in the house to achieve its aim (4). And the priests put forth the ladle (with ghee) (to polish it) (2). They convey our choice offerings to gods (3).⁷

[*sādham*: achieving the aim in the work, (3.1.17), (3.5.3);

yatasruchah: putting forth the ladle, (3.2.5)]

3.8.8: May the Ādityās, Rudrās, Vasus, the leaders of the rite (1), the heaven and earth, the midworld (2), and the gods of one mind protect this yajna together (3). May the banner of the rite (or the intuition of the inner yajna-rite) be held aloft (4).⁸

[*ketum*: intuition; banner (S)]

3.8.9: These altars (or posts) are arranged in rows, they are well clad (2). They approach us with all their parts like moving swans (1). The wise priests lead (or place it) in front of the fire (2). These shining (posts), pervade the path of the gods in the midworld (3).⁹

[*pāthah*: paths, (2.2.4); *yatānāh*: moving]

3.8.10: Entire in all its parts (*svaravah*), smooth and free of thorns, (the altars) look like the horns of the horned cattle on earth (1). Hearing the many calls (*vihave*) of the priests (2), may they (altars) protect us in the battle in the form of yajna (3).¹⁰

[*vaghadbhīh*: priests; *shroshamāṇa*: hearing; *vishave*: calls;]

⁷ ये वृक्णासो अधि क्षमि (1), निर्मितासो युतसुचः (2),
ते नौ व्यन्तु वार्यै देवत्रा (3), क्षेत्रसाधसः (4)

⁸ आदित्या रुद्रा वसंवः सुनीथा (1), द्यावाक्षामा पृथिवी अन्तरिक्षम् (2),
सजोषसो यज्ञमवन्तु देवा (3), ऊर्ध्वं कृष्णवन्तु अध्वरस्य केतुम् (4)

⁹ हुंसा इव श्रेणिशो यतानाः शुक्रा वसानाः (1), स्वरंबो न आगुः (2),
उन्नीयमानाः कविभिः पुरस्तात् (3), देवा देवानामपि यन्ति पाथः (4)

¹⁰ शृङ्गाणीव इत् श्रुङ्गिणां सं दर्शते च व्यालवन्तः स्वरंवः पृथिव्याम् (1),
वाघङ्गिः वा विहवे श्रोषमाणा (2), अस्मान् अवन्तु पृतनाज्येषु (3)

3.8.11: O Lord of delight (tree), grow with a hundred shoots (1). May the (*yūpa*) in us grow with a thousand shoots (2). May this luminous power of discrimination (3), bring you (Soma) forward for a vast enjoyment of bliss (4).¹¹

[The variant of this mantra is in TS (1.3.5.7); This mantra has the phrase ‘*achchhinno rāyah suvīrah*’ which is not in RV.

Meaning: Let our symbolic *yūpa* reach all the nooks with its thousand shoots so that our self-offering of everything in us is complete. This verse brings out the symbolism of Soma. Only discrimination can release the Delight; obviously Soma is not a creeper.

mahate saubhagāya: see (3.8.2);]

9. Agni

Riṣhi: Vishvāmitraḥ Gāthinah

3.9.1: Child of waters and full of light

3.9.2: You go to the mother-waters

3.9.3: Going beyond thirst, you have truth of mind

3.9.4: Goes beyond forces that make us err

3.9.5: Vāyu or life growing in the mother

3.9.6: You guard all sacrifice

3.9.7: Persons for whom Agni in a mere fire

3.9.8: Agni performs the yajna-rite

3.9.9: 3339 gods

[Metre: 1-8, Brhatī; 9, Triṣṭup]

3.9.1: We, mortals, have chosen you (1), a god, for our comrade, to protect us (2). You are the Child of the Waters, full of happiness, full of light (4), victorious, to whom no hurt can come (4).¹

[*sudīditim*: full of light, (8.19.4);

supratūrtim: victorious; strong to break through]

¹¹ बनस्पते शतबलशो वि रौह (1), सहस्रबलशा वि वयं स्फेम (2).

यं त्वामयं स्वधितिः तेजमानः (3), प्रणिनायं महते सौभंगाय (4)

¹ सखायः त्वा बवृमहे देवं मतीैस (1), ऊतयै (2),

अूपां नपातं सुभगं सुदीदिति (3), सुप्रतूर्तिम् अनेहसम् (4)

3.9.2: When leaving the woods (1), you go to your mother-waters (2); that retreat turns not to your restriction (3), O Agni, for even though you are far, you have come into being here (4).

[*pramṛṣhe*: destruction;]

3.9.3: When you have been carried (by the waters) beyond the rough ground (1), then you have the truth of mind (2). Some depart, others remain seated around you (3), in whose comradeship you are lodged (4).

[*trṣṭam*: beyond rough ground; beyond thirst; *praprayanti*: depart; move forward]

3.9.4: When he has passed beyond the forces that make to err (1), beyond those that cling all the time (2), the long-lasting beings, who have no hurt, have followed and found him (3), like a lion who has taken refuge in the Waters (4).

[*sashchataḥ*: that which clings, (3.16.2)]

3.9.5: As if one who of himself has sped away (1), and utterly disappeared (2), this Agni is led from the Beyond by Vāyu (3), and is churned out on every side, for the gods (4).

[*tirohitam*: disappeared; *mātarishva*: the deity Vāyu

Lines 1,2: Agni has disappeared into the realm of beyond.]

3.9.6: This is you upon whom mortals have seized for the gods (1), because you guard all sacrifices (3), by your will, O Flame in man, O most youthful god (4), O carrier of the offerings (2).

² कायंमानो वना त्वं (1), यन्मातृः अजंगन् अपः (2).

न तत्ते अग्ने प्रमृष्टे निवर्तनं (3), यद् दुरे सन् इह अभेवः (4)

³ अति तृष्णं वंबक्षिथ (1), अथ एव सुमना असि (2),

प्रप्राप्न्ये यन्ति पर्यन्य आसते (3), येषां सख्ये असि श्रितः (4)

⁴ ईयिवांसम् अति स्विधः (1), शश्वतीः अति सश्रतः (2),

अनु ई अविन्दन् निचिरासो अद्रुहो (3), अप्सु सिंहमिव श्रितम् (4)

⁵ संसृबांसम् इव त्मना अग्निम् (1), इत्था तिरोहितम् (2),

आ एनं नयन् मातृरिश्वा परावतौ (3), देवेभ्यौ मथितं परि (4)

⁶ तं त्वा मर्ती अगृण्णत देवेभ्यौ (1), हव्यवाहन (2),

विश्वान् यत् यज्ञान् अभिपासि (3), मानुष तव क्रत्वा यविष्ट्य (4)

[*mānusha*: O Agni in man;]

3.9.7: O Fire, your action covers That Bliss from the ignorant (1), when the Animals sit together around you (2), kindled against the night (3).⁷

[*pākāya*: ignorant, immature; *damsa*: action;

apisharvare: against the night;

pashavaḥ: animals, human beings who believe that Agni is a mere physical power. The bliss that can be had by Agni is covered (or hidden) for these persons.]

3.9.8: Offer the oblation to the Fire intense who does perfectly the pilgrim-rite (1), with its purifying light (2), the swift messenger, with his rapid pace (3); worship soon the ancient and desirable godhead (4).

[*shruṣṭī*: soon; *śīram*: intense (Fire);]

3.9.9: Gods, three thousand and three hundred and thirty and nine, served Agni (1). They anointed him with streams of clarity (Light) (2). They spread for him the seat of sacrifice (3), and soon seated him within as Priest of the call (4).⁸

[The mantra is identical to RV (10.52.6). The same mantra is in VS (33.7). In Brh. U. (3.9.1), Yājñavalkya quotes a similar mantra while replying to Vidagdha Shakalya regarding the number of gods.

He begins with 3003, states that it can be reduced to 33. Reducing it to 6, he gives the number as one. i.e., the energies in 3003 can be grouped so that it becomes 33 subgroups. By grouping them, he gets six which are Agni, Earth, Vāyu, midworld heaven and Sun.]

⁷ तत् भुद्रं तवं दंसना पाकाय चित् छदयति (1),

त्वां यदग्ने पशवः समासते (2), समिद्धम् अपिशवरे (3)

⁸ आ जुहोता स्वध्वरं शीरं (1), पावकशौचिषम् (2),

आशुं दूतम् अजिरं (3), प्रत्नमीडयं श्रुष्टी देवं संपर्यत (4)

⁹ त्रीणि शता त्री सहस्राणि अग्निं त्रिंशत् च देवा नवं चासपर्यन् (1),
औक्षन् धृतैः अस्तृणन् बहिः अस्मा (3), आदित् होतारं न्यसादयन्त (4)

10. Agni

Rishi: Vishvāmitraḥ Gāthinah

3.10.1: You are an emperor over seeing-men

3.10.2: Guardians of the truth

3.10.3: He who gives you holds the hero-energy

3.10.4: Anointed by seven priests

3.10.5: Vast and supreme word to Agni

3.10.6: Our words make Agni to grow

3.10.7: Agni worships on behalf of seeker

3.10.8: Kindle the hero-energy in us

3.10.9: Increaser of our force

[Metre: Ushnik]

3.10.1: O Agni, persons with the thinking mind (1), kindle you in the sacrifice (4), an emperor over those who see (2). Mortals (set alight) a godhead (3).¹

3.10.2: O Agni, they pray to you in the sacrifices (1,3), as the doer of the rite, the Priest of the call (2). Shine out the guardian of the Truth (4), in your own home (5).²

3.10.3: He who gives to you with the fuel (1), holds the hero-energy (3); he ever grows (4), O knower of the births (2).³

3.10.4: Agni is the ray of intuition in the sacrifices (1). (He is) anointed by the seven priests (3). May he come with the gods (2), towards him who holds the offerings (4).⁴

¹ त्वाम् ग्रे मनीषिणः (1), सुम्राजं चर्षणीनाम् (2),
देवं मतौस (3), इन्धते समध्वरे (4)

² त्वां यज्ञेषु (1), कृत्विज्मग्रे होतारम् (2), ईळते (3),
गोपा कृतस्य दीदिहि (4), स्वे दर्मे (5)

³ स धा यस्ते ददाशति सुमिधा (1), जातवैदसे (2),
सो अंगे धत्ते सुबीर्य (3), स पुष्यति (4)

⁴ स केतुः अंध्वराणाम् अग्निः (1), देवेभिः आ गंमत् (2),
अञ्जानः सुस होतृभिः (3), हुविष्मते (4)

3.10.5: (O priests), who bring the lights of illuminations (2), bring forward for Agni, the Priest of the call, the vast and supreme word (1). as if to the creator (3).⁵

[*pūrvyam*: supreme; ancient; *vipām*: illuminations; *vedhase*: creator]

3.10.6: May our words make Agni to grow when he is born (1). He carries the utterance (2), and is visioned for the great plenitude, for the treasure (3).⁶

3.10.7: O Agni, most strong to sacrifice in the pilgrim-rite (1), worship the gods for the seeker of the godhead (2). As the rapturous Priest of the call, you shine wide (3), beyond the forces that make us err (4).⁷

3.10.8: O purifying Flame, may you kindle in us the luminous hero-energy (1). To those who laud you (2), become most close for their welfare (3).⁸

3.10.9: This is you whom the illumined seers who have the light (1), who are ever-wakeful, kindle (2). (You are) the immortal bearer of the offering, increaser of our force (3).⁹

⁵ प्र होत्रै पूर्व्यं वचो अग्नयै भरता बृहत् (1),
विपां ज्योतीषि विभ्रंते (2), न वेधसै (3)

⁶ अग्निं वर्धन्तु नो गिरो यतो जायत (1), उक्थ्यः (2),
महे वाजाय द्रविणाय दर्शतः (3)

⁷ अग्ने यजिष्ठो अध्वरे (1), देवान् देवयुते यज (2),
होता मन्द्रो वि रांजसि (3), अति सिधः (4)

⁸ स नः पावक दीदिहि द्युमत् अस्मे सुवीर्यम् (1),
भवा स्तोतृभ्यो (2), अन्तमः स्वस्तयै (3)

⁹ तं त्वा विप्रा विपन्यवौ (1), जागृवांसः समिन्धते (2),
हृव्यवाहम् अमर्त्यं सहोवृधम् (3)

11. Agni

Riṣhi: Vishvāmitraḥ Gāthinah

3.11.1: Knows the course of the yajna

3.11.2: Agni joins in our thought

3.11.3: He crosses through to man's goal

3.11.4: The gods created him

3.11.5: He is a swift chariot

3.11.6: Filled with inspirations

3.11.7: Gives house of purifying light

3.11.8: May we be illumined seers

3.11.9: In you, gods have moved towards us

[Metre: Gāyatrī]

3.11.1: Fire is Priest of the call, placed in front in the pilgrim-rite (1). He is all-seeing (2). He knows the uninterrupted course of the sacrifice (3).¹

3.11.2: He is the immortal, the carrier of the offering (1), the aspirant, the messenger settled in the rapture (2). Agni joins with our Thought (3).²

3.11.3: Agni wakes to knowledge companioning our Thought (1). He is the supreme ray of intuition in the sacrifice (2). It is he who crosses through to man's goal (3).³

[*pūrvyah*: supreme; ancient;]

3.11.4: Agni is the Son of Force, who hears the things that are eternal (1), is the knower of the births (2). The gods created him as a carrier flame (3).⁴

[*sanashrutam*: who hears things that are eternal; who has the inspired knowledge of things eternal;]

¹ अग्निर्होता पुरोहितो अध्वरस्य (1), विचर्षणिः (2), स वैद यज्ञमानुषक् (3)

² स हृव्यवाट् अमर्त्य (1), उशिक् दूतः चनोहितः (2),

अग्निः धिया समृप्वति (3)

³ अग्निर्धिया स चेतति (1), केतुर्यज्ञस्य पूर्व्यः (2), अर्थं ह्यस्य तरणि (3)

⁴ अग्निं सूनुं सनश्रुतं सहस्रो (1), जातवैदसम् (2), वहिं देवा अकृप्वत (3)

3.11.5: Agni is the inviolable who goes in front of the human peoples (1). (He) is a swift chariot that is ever new (2).⁵

3.11.6: Overpowering all assailants (1), Agni is the will of the gods never crushed (2). (He is) filled with the multitude of his inspirations (3).⁶

3.11.7: By this bringer of delights (1), the mortal who gives, reaches and possesses (2), the house of the purifying light (3).⁷

3.11.8: May we by our thought possess around us (2), all the well-established things of Agni (1). May we be illumined seers who know all things born (3).⁸

3.11.9: O Agni, we shall win all desirable things in your plenitudes (1). In you the gods have moved towards us (2).⁹

12. Indra and Agni

Riṣhi: Vishvāmitraḥ Gāthinah

3.12.1: Missioned by the thought

3.12.2: The sacrifice journeys taking the worshipper

3.12.3: Take satisfaction in the Soma

3.12.4: I call Indra and Agni

3.12.5: Ways of guidance

3.12.6: Destroyed ninety-nine cities

3.12.7: Thoughts along the paths of truth

3.12.8: In you is swiftness of work

3.12.9: Your strength manifested in heaven

[Metre: Gāyatrī]

⁵ अदाभ्यः पुरएता विशामग्निः मानुषीणाम् (1), तूर्णि रथः सदा नवः (2)

⁶ साह्वान् विश्वा अभियुजः (1), क्रतुः देवानाम् अमृक्तः (2).

अग्निः तुविश्रवस्तमः (3)

⁷ अभि प्रयांसि वाहसा (1), दाश्वान् अश्रोति मर्त्यः (2),
क्षयं पावकशौचिषः (3)

⁸ परि विश्वानि सुधिता (1), अग्नैः अश्याम् मन्मधिः (2),
विप्रांसो जातवैदसः (3)

⁹ अग्ने विश्वानि वार्या वाजेषु सनिषामहे (1), त्वे देवास् एरिरे (2)

3.12.1: O Indra, O Agni, by our words come to the offering of the Soma (1), your supremely desirable state (*nabha*) (2). Drink of it you who are missioned by the Thought (3).¹

[*nabhah*: ether, heaven, (10.46.1);]

3.12.2: O Indra, O Agni, the conscious sacrifice journeys taking with it the worshipper (1). By this (word), drink this pressed (Soma) (2).²

[*chetanah*: conscious; Here the journey of sacrifice is explicit.]

3.12.3: I choose by the swift impulse of the sacrifice (2), Indra and Agni whose pleasure is in the seer (1). Here take satisfaction in the Soma (3).³

3.12.4: O smiters, and slayers of the coverer (1), I call (2), Indra and Agni, most strong to win the plenitudes (4). (They are) unvanquished and companions in victory (3).⁴

3.12.5: Your adorers, speakers of the word, they who know the ways of the guidance (2), hymn you (1). O Indra, O Agni, I accept your impulsions (3).⁵

3.12.6: By one deed, Indra and Agni shook down together (1,3), the ninety cities possessed by the destroyers (2).⁶

[*dāsa-patnih*: possessed by (*patni*) by the destroyers (*dāsa*)]

¹ इन्द्राश्ची आ गंतं सुतं गीर्भिः (1), नभो वरैण्यम् (2),
अस्य पातं धियेषिता (3)

² इन्द्राश्ची जरितुः सचा यज्ञो जिगाति चेतनः (1), अया पातमिमं सुतम् (2)

³ इन्द्रमश्चिं कवि-छदा (1), यज्ञस्य जूत्या वृणे (2),
ता सोमस्य इह तृप्ताम् (3)

⁴ तोशा वृत्रहणा (1), हुवे (2), सजित्वान अपराजिता (3),
इन्द्राश्ची वाजसातमा (4)

⁵ प्र वाम् अर्चन्ति (1), उक्थिनौ नीथाबिदौ जरितारः (2),
इन्द्राश्ची इष आ वृणे (3)

⁶ इन्द्राश्ची (1), नवतिं पुरो दासपत्नीः (2), अधूनुतम् साकमेकेन कर्मणा (3)

3.12.7: O Indra, O Agni, all around our work our thoughts go forward towards you (1), along the paths of the Truth (2).⁷

3.12.8: O Indra, O Agni, your mighty (1), and your delights are companions (2). In you is founded all swiftness in the work (3).⁸

3.12.9: O Indra, O Agni, you encompass the luminous kingdom of heaven in the plenitudes (1). It is your strength that is manifested there (2).⁹

[Line 2: (alt.): that is your strength which wakes to knowledge.]

7 इन्द्रांग्नी अपसुस्पर्युप प्र यन्ति धीतयः (3), कृतस्य पृथ्या अनु (4)
 8 इन्द्रांग्नी तविषाणि (1), वां सधस्थानि प्रयासि च (2),
 युबोः अमूर्यै हितम् (3)
 9 इन्द्रांग्नी रोचना दिवः परि वाजेषु भूषथः (1), तद्वां चेति प्र वीर्यम् (2)

Anuvāka 2: Sūktas (13-29)

13. Agni

Riṣhi: Ṛshabhaḥ Vaishvāmitraḥ

3.13.1: Mightiest hymn

3.13.2: His mind of discernment

3.13.3: Serve Agni with works

3.13.4: Riches in heaven and in waters

3.13.5: Kindle Agni by opulent thinkings

3.13.6: Protect the life-powers

3.13.7: Bring out our growth

[Metre: Anuṣṭup]

3.13.1: Sing out some mightiest hymn to this divine Agni (1). May he come to us with the gods (2). Strong to sacrifice, may he sit upon the sacred grass (3).¹

3.13.2: He is the possessor of the Truth to whom belong earth and heaven (1). Their guardings accompany his mind of discernment (2). The givers of the oblation adore him (3); (They pray) to him for their protection when they would win the riches (4).²

3.13.3: He is the illumined seer and controller of these sacrifices (1), he and always he (2). Serve with your works that Agni (3), who is the giver of plenitude and the conqueror (4).³

[*duvasyata*: serve with your work; *yantā*: ruler, (10.46.1);]

¹ प्र वौं देवायाग्ये वर्हिष्ठम् अर्च अस्मै (1), गमत् देवेभिः आ स नो (2).
यजिष्ठो वर्हिः आ संदत् (3)

² कृतावा यस्य रोदसी (1). दक्षं सचन्त उत्तयः (2).
हुविष्मन्तः तम् ईळते (3), तं सनिष्धन्तो अवसे (4)

³ स यन्ता विप्रं एषां स यज्ञानाम् (1), अथा हि षः (2),
अग्निं तं वौं दुवस्यत् (3). दाता यो वनिता मधम् (4)

3.13.4: May Agni give us all happy peace for our journeying there (1), where the riches in heaven are rained (2), from all the planes (3), (the riches) in the waters (are also rained) (4).⁴

[*prashṇavat*: poured, rained; *kṣiti*: planes]

3.13.5: Men, who have the light, kindle this Agni (3), into his incomparable flaming (1), by the opulent thinkings of this (Agni) (2). (Agni is) the Priest of the call, the lord of all the peoples (4).⁵

[*rkvāñah*: men who have the light]

3.13.6: (O Agni) who is strong to call the gods (2), protect us in the Word, in all our utterances (1). Increase the life-powers to be powerful to win the thousands (4); flame out blissfully for us, O Fire (3).⁶

[*aviṣha*: protect us;]

3.13.7: Now give us a thousandfold riches (1), bringing the Son, bringing our growth (2). O Agni, (you are) luminous, a perfect force, abundant, inexhaustible (3).⁷

14. Agni

Riṣhi: R̥shabhaḥ Vaishvāmitrah

3.14.1: Rapturous priest

3.14.2: You give knowledge

3.14.3: Dawn and Night

3.14.4: Mitra and Varuṇa chant hymn to you

3.14.5: You with unerring thought

3.14.6: Son of force

3.14.7: Awaken us to the well-charioted action

[Metre: Triṣṭup]

⁴ स नः शमीणि वीतये अग्निः यन्छतु शंतमा (1).

यतौ नः प्रुष्णवत् वसु दिवि क्षितिभ्यौ (2), अप्स्वा (3)

⁵ दीदिवांसम् अपूर्व्य (1), वस्तीभिः अस्य धीतिभिः (2),
ऋकाणो अग्निम् इन्धते (3), होतारं विशपति विशाम् (4)

⁶ उत नो ब्रह्मन् अविष उक्थेषु (1), देवहूतमः (2),
शं नः शोचा (3), मरुत्-वृधो अग्ने सहस्र-सातमः (4)

⁷ नू नो रास्व सहस्रवत् (1), तोकवत् पुष्टिमत् वसु (2),
युमत् अग्ने सुवीर्य वर्षिष्ठम् अनुपक्षितम् (3)

3.14.1: The rapturous Priest of the call has reached the things of knowledge (1). He is true, doer of sacrifice, a great seer, a creator (2). Agni the son of force, with his chariot of lightning and his hair of flaming light (3), has attained to a massive strength on the earth (4).¹

3.14.2: I come to you, accept my word of obeisance (1). O master of Truth and strength, (I come) to you who gives knowledge (2). As the knower, bring those who know (3), and sit in the midst on the sacred grass for increasing us, O lord of sacrifice (4).²

[*viduṣha*: those who know; *barhi*: see (3.4.4); *vidvān*: knower;]

3.14.3: Let dawn and night full of their plenitude come running (1), towards you on paths of the wind (2). O Agni, all around they anoint with oblation you, the first and supreme (3), as if (anointing) two sides of a chariot-front (4). Then they enter into the gated house (4).³

3.14.4: O Forceful Fire, to you, Mitra and Varuṇa (1), and all the life-powers chant a hymn of bliss (2). O son of Force, you stand with your flame of light (3), shining wide upon men (4), just as the Sun above the peoples (5).⁴

3.14.5: Today we give to you your desire (1), approaching you with outstretched hands and with obeisance (2). Worship the gods with a mind strong for sacrifice (3). (You are) an illumined seer, with your unerring thought, O Agni (4).

[*rarimā*: give]

¹ आ होता मन्द्रो विद्धानि अस्थात् (1), सत्यो यज्वा कुवितमः स वेधा: (2), विद्युद्धः सहस्रस्पुत्रो अग्निः शोचिष्कैशः (3), पृथिव्यां पाजौ अश्रेत् (4)

² अर्यामि ते नमंजक्ति जुषस्व (1), ऋतावः तुभ्यं चेतते सहस्वः (2), विद्वान् आ वक्षि विदुषो (3), नि षन्ति मध्य आ बहिः ऊतये यजत्र (4)

³ द्रवतां त उषसा वाजयन्ती अग्ने (1), वातस्य पथ्याभिः अच्छ (2), यत्सीम् अअन्ति पूर्व्यं हुविर्भिः (3), आ बन्धुरेव तस्थतुः दुरोणे (4)

⁴ मित्रश्च तुभ्यं वरुणः सहस्रो अग्ने (1), विश्वै मरुतः सुम्मर्चन् (2), यत् शोचिष्ठा सहस्रस्पुत्र तिष्ठा (3), अभि क्षितीः प्रथयन् सूर्यो नृन् (4)

⁵ वयं ते अद्य ररिमा हि कामम् (1), उत्तानहस्ता नमसा उपसद्य (2), यजिष्ठेन मनसा यक्षि (3), देवान् असैधता मन्मना विप्रो अग्ने (4)

3.14.6: O son of Force (2), from you go forth the many protections of the godhead, and his plenitudes (1,3). May you give us the thousandsfold treasure (4). (May you) give by the word that betrays not the truth, O Agni (5).⁶

3.14.7: O understanding mind, O Seer-Will (1), we who are mortals have done for you, all these things in the pilgrim-sacrifice, O god (2). Do you awake to the whole well-charioted action (3), and taste all That here, O immortal Agni (4).⁷

15. Agni

Riṣhi: Utkīlāḥ Kātyāḥ

3.15.1: Push back the hostiles

3.15.2: Wake for us and be our protector

3.15.3: Lead us beyond evil

3.15.4: The vast all-protecting yajna

3.15.5: Make earth and heaven well established for us

3.15.6: Mind and matter are good milk-cows

[Metre: Trishṭup]

3.15.1: Flaming out in a wide mass of strength (1), push back the hostile powers that hurt and afflict (2). May I abide in the bliss of the all-blissful Vast (3), in the leading of the Agni who is swift to our call (4).¹

3.15.2: When the Sun has arisen, you wake for us and be our protector (2), you (wake for us) in the dawning of this dawn (1), Take pleasure in the Son as if in an eternal birth (3). Accept my affirmation of you, O Agni, perfectly born in your body (4).²

⁶ त्वत् हि (1), पुत्र सहस्रो (2), वि पूर्वीः देवस्य यन्ति उत्तयो वि बाजाः:
(3), त्वं दैहि सहस्रिणौ रथिं नौ (4), अद्रोधेष्व वच्चसा सत्यमग्ने (5)

⁷ तुभ्यं दक्ष कविक्रतो (1), यानि इमा देव मतासो अध्वरे अकर्म (2),
त्वं विश्वस्य सुरथस्य बोधि (3), सर्वं तदग्ने अमृत स्वदेह (4)

¹ वि पाजसा पृथुना शोशुचानो (1), वाधस्व द्विषो रक्षसो अमीवाः (2),
सुशर्मणो बृहतः शर्मणि स्याम् अग्नेः अहं (3), सुहवस्य प्रणीतौ (4)

² त्वं नौ अस्या उषसो व्युष्टौ (1), त्वं सूर उदिते बोधि गोपाः (2),
जन्मेव नित्यं तनयं जुषस्व (3), स्तोमं मे अग्ने तन्वा सुजात (4)

[*stoma*: affirming laud]

3.15.3: You are mighty with the divine vision (1). In the wake of many (dawns), shine out luminous in the black nights, O Agni (2). O Prince of the riches, lead and carry us over beyond the evil (3). O Youthful god, make us aspirants for the treasure (4).

[*anu*: in the wake of;]

3.15.4: Shine out, O Agni, the invincible and the mighty one (1), conquering all the cities, all the felicities (2). You are the knower of the births (4). You are the leader of the first, the Vast all-protecting sacrifice (3,5), O perfect guide on the way (6).

[*bṛhataḥ*: vast]

3.15.5: Bring the plenitude like a conquering chariot (3), towards homes of bliss of your adorer, (which are) many and without a gap (1), and also towards the gods shining out, wise in understanding (2). O Agni, do you make earth and heaven firmly established for us (4).

[Earth and heaven: physical body and mind;

jaritah: for our adorer; *purūni*: many, (1.72.1); homes]

3.15.6: O Bull of the herds, nourish us (1). Move towards us with plenitudes (2). Make heaven and earth to be good milk-cows for us, O Agni (3). O god, come with the gods glowing in the beauty of your splendour (4). Let not the evil mind of mortal besiege us (5).

3.15.7: Same as (3.1.23).

³ त्वं नृचक्षा वृषभ (1), अनु पूर्वीः कृष्णासु अंगे अरुषो वि भाहि (2),
वसो नेषि च पर्षि च अति अंहः (3), कृधी नौ राय उशिजौ यविष्ट (4)

⁴ अषाङ्ग्हो अग्ने वृषभो दिदीहि (1), पुरो विश्वाः सौभगा संजिगीवान् (2),
यज्ञस्य नेता प्रथमस्य पायोः (3), जातवेदो (4), बृहतः (5), सुप्रणीते (6)

⁵ अच्छिद्रा शर्मै जरितः पुरुषि (1), देवान् अच्छा दीद्यानः सुमेधाः (2),
रथो न सस्तिः अभि वक्षि वाजम् (3), अग्ने त्वं रोदसी नः सुमेकै (4)

⁶ प्र पीपय वृषभ (1), जिन्व वाजान् अग्ने (2), त्वं रोदसी नः सुदोधै (3),
देवेभिः देव सुरुचा रुचानो (4), मा नो मर्तस्य दुर्मृतिः परि ष्ठात् (5)

16. Agni

Rishi: Utkīlāḥ Kātyāḥ

3.16.1: Lord of great felicity

3.16.2: Destroy the evil-thoughted beings

3.16.3: Give griefless riches

3.16.4: He labours in the worlds and the gods

3.16.5: Deliver us not to unconsciousness

3.16.6: Riches that create the bliss

[Metre: 1, 3, 5, Bṛhatī; 2, 4, 6, Satobṛhatī]

3.16.1: This is the Fire that is lord of the hero-energy and the great felicity (1). (He is) lord of the wealth of the shining herds, and of good progeny (2). He has power for the slaying of the coverers (3).¹

3.16.2: O gods, O life-powers, you cling to this Agni of increase (1), in whom are the treasures that make our happiness to grow (2). Through all the days, they have destroyed the enemies (4), the evil-thoughted who attack us in our battles (3).²

3.16.3: O bounteous Agni (2), bestow on us the riches (1), which are full of hero-strength (3). With your many lights (bestow on us) the greatest and griefless (wealth), of progeny and of force (4).³

[*anamīva*: griefless;]

3.16.4: He who puts forth his force (2), and is the doer in all the worlds (1), he who is the doer of works in the gods (3), (he) labours in the gods (4), and (he labours) in all mights and in the self-expression of men (5).⁴

¹ अयम्‌ग्निः सुवीर्यस्य ईशो महः सौभगस्य (1),

राय ईशो स्वपत्यस्य गोमत् (2), ईशो वृत्रहथानाम् (3)

² इमं नरो मरुतः सश्रता वृधं (1), यस्मिन् रायः शेवृधासः (2),
अभि ये सन्ति पृतनासु दूद्यौ (3), विश्वाहा शत्रुमादभुः (4)

³ स त्वं नो रायः शिशीहि (1), मीढ्बौ अग्ने (2), सुवीर्यस्य (3),
तुविद्युम् वर्षिष्ठस्य प्रजावतो अनमीवस्य शुभ्मिणः (4)

⁴ चक्रिः यो विश्वा भुवना (1), अभि सासहिः (2), चक्रिः देवेषु आ दुवः (3),
आ देवेषु यतत् (4), आ सुवीर्य आ शंसं उत नृणाम् (5)

3.16.5: O Agni, deliver us not to unconsciousness (1), nor to the lack of the strength of the hero (2), nor to the absence of the Light (3), nor to the bondage (5). O son of force, put away from us the hostile powers (4,6).

[*nida:* bondage, censurer;
āgotayi: one with no cows, one with no light]

3.16.6: O felicitous Fire, have power for the fruitful plenitude (1), for the Vast in the pilgrim-rite (2). O with your many lights (4), join us to the large and glorious riches that create the Bliss (3,4).

[*prajāvato vājasya:* fruitful plenitude]

17. Agni

Riṣhi: Kataḥ Vaishvāmitrah

3.17.1: Blazes according to his supreme laws

3.17.2: Priesthood for earth

3.17.3: Peace in rest and peace in movement

3.17.4: Navel-centre of immortality

3.17.5: The dual entity

[Metre: Triṣṭup]

3.17.1: He is kindled and blazes out according to the first and supreme laws (1). (He) is united with the Rays, for sacrifice to the gods, he in whom are all desirable things (2, 5). Fire is with his tresses of flame and his raiment of light (3). (He is) the purifier, perfect in sacrifice (4).¹

⁵ मा नौं अग्नेऽमतये (1), मा अवीरतायै रीरधः (2),
 मा आगोतायै (3). सहसस्पुत्र (4), मा निदे (5), अप द्रेषांस्या कृधि (6)

⁶ शङ्खि वाजस्य सुभग प्रजावतो अग्ने (1), बृहतो अंध्वरे (2).
 सं राया भूयसा सृज मयोभुना (3), तुविद्युम् (4), यशस्वता (5)

¹ समिध्यमानः प्रथमानु धर्मा (1), समक्तुभिः अज्यते विश्ववारः (2),
 शोचिष्केशो धृतनिर्णिक् (3), पावकः सुयज्ञो अग्निः (4), यजथाय देवान् (5)

3.17.2: You have accomplished in sacrifice your priesthood for the earth (1), O knower of all births, awaking to knowledge (3), as you have accomplished it for heaven (2). So with this oblation do sacrifice to the gods (4), carry yet further beyond the sacrifice with the human being today (5).²

3.17.3: Three are your lives, O knower of all things born (1). Three are the dawns that are your births, O Fire (2). By them win through sacrifice the protection of the gods (3). You as the knower become the peace and the movement for the doer of sacrifice (4).³

[*sham yoḥ*: peace in rest and in movement, (3.18.4)]

3.17.4: We hymn you by our words, as the Fire perfect in light, perfect in vision (1). We offer to you our obeisance (2). You are the object of our prayer and the knower of all births (3). The gods made you the navel-centre of Immortality (5). You are the messenger, the traveler, the carrier of offerings (4).⁴

3.17.5: By the law of his nature, the creator of the bliss (3), was before you, the Priest of the call and mighty for sacrifice, O Agni (1). He was the dual entity (2). By his law of action carry on the sacrifice (4). You who are awake to knowledge, you establish our pilgrim-rite in the advent of the gods (5).⁵

² यथायजो होत्रमङ्गे पृथिव्या (1), यथा दिवो (2), जातवेदः चिकित्वान् (3), एवानेन हुविषा यक्षि देवान् (4), मनुष्वद् यज्ञं प्रतिर इमम् अद्य (5)

³ त्रीणि आयौषि तर्ब जातवेदः (1), तिस्र आजानीः उषसः ते अग्ने (2), ताभिः देवानाम् अबौ यक्षि (3), विद्वान् अथा भव यजमानाय शं योः (4)

⁴ अग्निं सुदीति सुदृशं गृणन्तो (1), नमस्यामः (2), त्वा ईड्यं जातवेदः (3), त्वां दूतमरति हृव्यवाहं (4), देवा अंकृणवन् अमृतस्य नाभिम् (5)

⁵ यः त्वत् होता पूर्वो अग्ने यज्ञीयान् (1), द्विता च (2), सत्ता स्वधया च शंभुः (3), तस्यानु धर्म प्रयंजा (4), चिकित्वो अथा नो धा अध्वरं देववीतौ (5)

18. Agni

Rishi: Katah Vaishvāmitraḥ

3.18.1: Accomplish our aim as friend helping a friend

3.18.2: Wholly consume our inner foes

3.18.3: I adore with word and thought

3.18.4: We who labour at work

3.18.5: Create ecstasy for bright

[Metre: Triṣṭup]

3.18.1: O Fire, in our coming to you, become right-minded (1), accomplishing our aim as a friend to a friend, as father and mother to their child (2); for these worlds of beings born are full of harm (3). Burn to ashes the hostile forces that come against us (4).¹

3.18.2: Wholly consume our inner foes (1). Consume the self-expression of the enemy who would war against us (2). O lord of the riches, conscious in knowledge, consume the powers of ignorance (3). Let them range wide your ageless marching fires (4).

3.18.3: O Agni, I desire to sacrifice with the fuel (1); offer the oblation, with the (mental) clarity (2), for (getting) speed, for strength (3). Until I have the mastery (4), I lift this thought divine to you for the conquest of the hundreds (6), adoring with the Word (5).³

[Line 4: (alt.): as long as I have the power;]

¹ भवां नो अग्ने सुमना उपेतौ (1), सखेव सख्ये पितरैव साधुः (2),
पुरुद्ग्रहो हि क्षितयो जनानां (3), प्रतिं प्रतीचीः दहतात् अरातीः (4)

² तपो ष्वग्ने अन्तरान् अमित्रान् (1), तपा शंसमररुषः परस्य (2),
तपौ वसो चिकितानो अचित्तान् (3), वि तै तिष्ठन्ताम् अजरा अयासः (4)

³ इध्मेन अग्न इच्छमानो (1), घृतेन जुहोमि हृव्यं (2), तरसे बलाय (3),
यावदीशे (4), ब्रह्मणा बन्दमान (5), इमां धियं शतसेयाय देवीम् (6)

3.18.4: Affirmed by our lauds, may you rise up with your flame of light, O son of force (1). Found the vast expansion in us who labour at the work (2). Found opulently in the Vishwamitras the peace both in rest and in movement, O Agni (3). We make bright and pure your body many times (4).⁴

[*marmijata*: made bright and pure, (4.1.14), (4.15.6) etc.]

3.18.5: O conqueror of the riches, create for us the ecstasy (1), which is present in you when you are high-kindled (2). In the gated house of your felicitous adorer (3), you uphold opulently your gliding bodies streaming their radiance (4).⁵

19. Agni

Riṣhi: Gāthī Kaushikāḥ

3.19.1: He is the seer free of ignorance

3.19.2: Widen the formation of gods in us

3.19.3: You teach us the riches which teach

3.19.4: Youthful god

3.19.5: Awake as our protector and found inspirations in our body

[Metre: Triṣṭup]

3.19.1: I choose Agni as the Priest of the call in the sacrifice (1). (He is) wise, the seer, the omniscient, free from ignorance (2). He shall do worship for us in the formation of the godheads (3). He is strong for sacrifice (4). For the wealth, for the plenitude he wins all kinds of amassings (5).¹

[*maghāni*: amassings, riches]

⁴ उत् शोचिषा सहसस्पुत्र स्तुतो (1), बृहद्वयः शशमानेषु धेहि (2), रेवदंगे विश्वामित्रेषु शं योः (3), मर्मज्ञमा तै तन्वं भूरि कृत्वः (4)

⁵ कृधि रत्वं सुसनितः धनानां (1), स धेत् अंगे भवसि यत् समिद्धः (2), स्तोतुः दुरोणे सुभगंस्य (3), रेवत् सूप्रा करस्ना दधिषे वपौषि (4)

¹ अग्निं होतारं प्र वृणे मियेषे (1), गृत्सं कविं विश्विदुम् अमूरम् (2), स नौ यक्षत् देवतांता (3), यजीयान् (4), राये वाजाय वनते मधानि (5)

3.19.2: O Agni, I mission towards you a power of giving, bearing my oblation (1), which is luminous, full of lustres (2). May he come to the sacrifice with his givings, with his treasures (4), turning round it and widening the formation of the godheads (in us) (3).²

[*rātinīm*: a power of giving;
pradakṣiṇīt: turning round, (4.6.3); see (3.32.15)]

3.19.3: Since I am guarded by you with a mind of shining energy (1), then do you teach us about the riches that teach, and (about) the good children of our works (2). O Agni, may we affirm you by our lauds (4). (You are) rich in the power of a wealth, most full of the strength of the gods (3).³

[*prabhūtau*: power; *shikṣhoh*: (the riches) that teach;]

3.19.4: Many flame-forces have been founded in you, O Agni (1), by men who have the will to sacrifice to the godhead (2). So, bring to us the formation of the godhead, O youthful god (3), when you worship with sacrifice the divine host today (4).⁴

[*devatātim*: formation of the godhead, (8.1.18)]

3.19.5: Since the gods seating you for sacrifice (2), have anointed you as Priest of the call in the rite (1), so do you, O Agni, awake here as our protector (3), and found your inspirations in our bodies (4).⁵

² प्र तै अग्ने हुविष्मतीम् इयमि अच्छा (1), सुद्युमां रातिनीं घृताचीम् (2),
 प्रदक्षिणित् देवतातिम् उराणः (3), सं रातिभिः यसुभिः यज्ञम् अंश्रेत् (4)

³ स तेजीयसा मनसा त्वोत् (1), उत शिक्ष स्वपत्यस्य शिक्षोः (2),
 अग्ने रायो नृतमस्य प्रभूतौ (3), भूयाम् ते सुषुतयश्च वस्वः (4)

⁴ भूरीणि हि त्वे दधिरे अनीका अग्ने (1), देवस्य यज्यवो जनासः (2),
 स आ वह देवतातिं यविष्टु (3), शर्धो यद्य दिव्यं यजासि (4)

⁵ यत्वा होतारम् अनजन् मियेधे (1), निषादयन्तो यजथाय देवाः (2),
 स त्वं नो अग्ने अवितेह बोधि (3), अधि श्रवासि धेहि नस्तनूषु (4)

20. Agni

Rishi: Gāthī Kaushikah

3.20.1: The gods full of light hear us

3.20.2: Three your steeds, your worlds, your tongues and bodies

3.20.3: All the manifold magic has been combined in you

3.20.4: He carries the devotee beyond all difficulties

3.20.5: Dadhikrāvan, Bhaga and others

[Metre: Trishṭup]

3.20.1: In the dawnings, by his words the Carrier of the offerings calls (2), Agni, Dawn, Ashvins and Dadhikravan (1). May the gods full of the Light hear us (3). May they desire and accept with a common pleasure our sacrifice (4).¹

3.20.2: O Agni, three are your steeds, three the worlds of your session (1). Three are your tongues (2). Three too are your bodies desired by the gods (4). With them protect undeviatingly our words (5). O you born from the Truth, your powers are ancient (3).²

3.20.3: Many are the names of you, the Immortal, O Agni (1,3), O Knower of the births, O god with your self-law (2). They have combined in you (5), all the manifold magic of the Lords of magic, O all-ruler (4), O builder of levels (6).³

[*prṣṭabandha*: builder of the levels, (SA, provisional).

vishvaminva: all-ruler; all-pervading, (10.110.5);

pūrvī: manifold; *māya*: magic; *māyinam*: lords of magic;]

¹ अग्निम् उषसंम् अश्विनां दधिक्रां (1). व्युषिषु हवते वहिंरुक्थैः (2), सुज्योतिषो नः शृण्वन्तु देवाः (3), सजोषसो अध्वरं वावशानाः (4)

² अग्ने त्री ते वाजिना त्री पृथस्था (1), तिसः ते जिह्वा (2), ऋतजात पूर्वीः (3), तिस्म उ ते तन्वो देववाताः (4), ताभिः नः पाहि गिरो अप्रयुच्छन् (5)

³ अग्ने भूरीणि तव (1), जातवेदो देवं स्वधावो (2), अमृतस्य नाम (3), याश्च माया मायिनां विश्वमिन्व (4), त्वे पूर्वीः संदृश्यः (5), पृष्ठबन्धो (6)

3.20.4: Agni, the leader of the divine worlds is as if the Enjoyer (1). He is the divine guardian of the fixed time of things (2). With him is the Truth (3). He the Eternal, the Omniscient is the slayer of the coverer (4). May he carry one who hymns him with the word beyond all the difficulty and stumbling (5).

[*bhaga*: enjoyer, the deity of enjoyment and sharing; one of solar deities]

3.20.5: I call here (5), Dadhikravan, and Agni, and the divine Dawn (1), Br̥haspati and the god Savitri (2), Ashvins and Mitra and Varuṇa and Bhaga, the Vasus, the Rudras, the Ādityas (4).

21. Agni

Riṣhi: Gāthī Kaushikāḥ

3.21.1: Taste the drops of understanding and light

3.21.2: Self-law and advent of gods

3.21.3: You blaze upon the supreme riṣhi

3.21.4: You come with vast light

3.21.5: The understanding is full of energy

[Metre: 1, Triṣṭup; 2-3, Anuṣṭup; 4, Virāḍrupā; 5, Satobṛhatī]

3.21.1: Establish this our sacrifice in the immortals (1). Accept these offerings, O knower of things born (2). Sitting as first and supreme (4), taste the drops of understanding and light, O Priest of the call (3).¹

[*medasah*: understanding, strength]

⁴ अग्निः नेता भग्न इव क्षितीनां (1), दैर्वीनां देव क्रतुपा (2), ऋतावा (3), स बृत्रहा सनयो विश्वेदा: (4), पर्षत् विश्वाति दुरिता गृणन्तम् (5)

⁵ दधिक्राम् अग्निम् उषसं च देवी (1), बृहस्पतिं सवितारं च देवम् (2), अश्विनां मित्रावरुणा भग्नं च (3), वसून् रुद्रान् आदित्यान् (4), इह हुवे (5)

¹ इमं नौ यज्ञम् अमृतेषु धेहि (1), इमा हृव्या जातवेदो जुषस्व (2), स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान् (3), प्रथमो निषद्य (4)

3.21.2: O purifying Fire, full of light (1), there drip for you drops of understanding (2). Give us the supreme desirable thing (4), in your self-law for the advent of the gods (3).²

3.21.3: To you, come these drops of dripping light (1), O benignant, O Agni, the illumined seer (2). Then you blaze up as the supreme Rishi (3). Become the protector of our sacrifice (4).³

[*santya*: right and true, {8.44.9}; one who is the truth of being, {1.36.2}]

3.21.4: The drops of understanding and light (2), fall on you, O unseizable Ray, O you with whom is the great might (1). Declared by the seers of truth, you have come with the vast light (3). Accept our offerings, O wise intelligence (4)!⁴

[*adhrigu*: unseizable ray, uncontrollable ray;

shachīvah: one with great might or puissance;]

3.21.5: Most full of energy is the understanding held up in the middle for you (1), this is our gift to you (2). The drops drip over your skin, O shining one (3). Take them to you in the way of the gods (4).⁵

² धृतवन्तः पावक (1), ते स्तोकाः श्रोतन्ति मेदसः (2),
स्वधर्मन् देववीतये (3), श्रेष्ठं नो धेहि वार्यम् (4)

³ तुभ्यं स्तोका धृतश्चुतो (1), अग्ने विप्राय सन्त्य (2),
ऋषिः श्रेष्ठः समिध्यसे (3), यज्ञस्य प्राविता भाव (4)

⁴ तुभ्यं श्रोतन्ति अधिगो शचीबः (1), स्तोकासौ अग्ने मेदसो धृतस्य (2),
कविशस्तो वृहुता भानुनागा (3), हृव्या जुषस्व मेधिर (4)

⁵ ओजिष्ठं ते मध्यतो मेदु उत्-भृत् (1), प्र तै बृयं ददामहे (2),
श्रोतन्ति ते वसो स्तोका अधिं त्वचि (3), प्रति तान् देवशो विहि (4)

22. Agni

Rishi: Gāthī Kaushikah

3.22.1: You have won thousandfold plenitude

3.22.2: You have extended the wide mid-world

3.22.3: You speak to the waters that abide above and below

3.22.4: Impelling forces with no harm or distress

[Metre: 1-3, 5, Trishṭup; 4, Anuṣṭup]

3.22.1: This is he, Agni in whom (1), Indra, desiring the Soma-delight, held it in his belly (2). O knower of all things born, our laud rises to you (4), because you have won the thousandfold plenitude as if a steed of swiftness (3).¹

[*sasavān*: one who has won,]

3.22.2: It (your splendour) is a brilliant ocean of light in which is divine vision (4). O Agni, your splendour is in heaven (1). It is in the earth and its growths and its waters, O lord of sacrifice (2). By this, you have extended the wide mid-world (3).²

3.22.3: O Agni, you go towards the ocean of the heaven (1). You speak towards the gods who are masters of knowledge (2). And (you speak) towards the waters that abide below (4). (You speak) towards the (waters) that abide above in the luminous world of the sun (3).³

[Also in TS (4.2.4.6); VS (12.49). RV (10.129.3) mentions the ocean below, the ocean having almost no consciousness (inconscient, *apraketam*); RV (4.50.2), (10.3.3), (1.171.6) mention the ocean above, the superconscious ocean (*supraketam*).]

(4.58.5-7) mention the journey of the *jīva* (soul) beginning with the ocean below with the aim of reaching the ocean above. Agni is the

¹ अयं सो अग्निः यस्मिन् (1), सोममिन्द्रः सुतं दधे जठरे वावशानः (2),
सहस्रिणं बाजमत्यं न सप्ति सस्वान् (3), सन् स्तूयसे जातवेदः (4)

² अग्ने यत् ते दिवि चर्चैः (1), पृथिव्यां यत् ओषधीषु अप्सु आ यंज्र (2),
येन अन्तरिक्षम् उर्वाततन्थे (3), त्वेषः स भानुः अर्णवो नृचक्षाः (4)

³ अग्ने दिवो अर्णमच्छा जिगासि (1), अच्छा देवान् ऊचिषे धिष्या ये (2),
या रौचने परस्तात् सूर्यस्य (3), या: च अवस्तात् उपतिष्ठन्त् आपेः (4)

main helper the charioteer in this journey, as in (3.1.17). The journey is like a sacrifice that moves.

dhiṣṇyāḥ: masters of knowledge; gods of the planes;]

3.22.4: Let your Fires that dwell in the waters (1), joining with those that descend the slopes (2), accept the sacrifice (3). (Accept the) mighty impelling forces, in which there is no harm nor any distress (4).

3.22.5: Same as (3.1.23)

23. Agni

Riṣhi: Devashravā Bhārata, Devavātā Bhārata

3.23.1: Agni is churned out

3.23.2: Sons of Bharata (bringer)

3.23.3: The ten throw light

3.23.4: Dṛshatvatī, Āpaya and Sarasvati

[Metre: 1-2, 4-5 Triṣṭup; 3, Satobṛhatī]

3.23.1: Agni, the knower of all things born, has founded here immortality (4). (He is) churned out and well-established in the house of his session (1). (He is) the Youth, the Seer, the leader of the pilgrim-sacrifice (2). (He is) imperishable in the perishing woodlands (3).¹

[Line 2: Recall, (6.16.13): Atharvan churned you (Agni) out from the lotus; ‘churning’ occurs in (3.29.1, 5, 6).]

3.23.2: Devashrava and Devavātā (2), the sons of Bharata have churned out Agni, full of joy (1), and of perfect discernment (3). O Agni, look widely on us with the vast riches (4), become the leader of our impulsions throughout the days.²

¹ पुरीष्यांसो अग्रयः: (1), प्रावणेभिः सजोषसः: (2),

जुषन्तां यज्ञम् (3), अदुहौ अनमीवा इषौ महीः (4)

² निर्मिथितः सुधित आ सधस्थे (1), युवा कविः अंधवरस्य प्रणेता (2),

जूर्यत्सु अग्निः अजरो वनेषु (3), अत्रा दधे अमृतं जातवैदाः (4)

अमन्थिष्टां भारता रेवदग्निं (1), देवश्रवा देववातः (2), सुदक्षम् (3),

अग्ने वि पश्य बृहता अभि राया (4), इषां नौ नेता भवतात् अनु धून् (5)

[Lines 1, 2, 3 (alt.): “The sons of the Bringer (*bharata*), god-inspired and god-beloved, have churned out Fire of the perfect discernment.”]

The names Bharata, Devashrava, Devavāta are replaced by their respective powers in the alternative translation. The two names in line 2 are those of the seers of this sūkta.]

3.23.3: The ten who throw (the Light) (1), have brought to birth all around the Ancient One (2), well-born in his mothers and well-beloved (3). O god-inspired, affirm with lauds, the Fire lit by the god-beloved (4), that he may be the controller of men (5).³

[Ten: According to S, they are the ten fingers which are important in the performance of ritual. They could also be the five organs of sense namely eye, nose, ear, tongue and skin, and five organs of action, namely mouth, hands, legs, organs of excretion and regeneration.

kṣhipa: those who throw; fingers (S)]

3.23.4: One has set you in the supreme seat of the earth (1), in the seat of the Word of Revelation (Iṛā), in the happy brightness of the days (2). O Agni, opulently shine (6), in the human being (4), in the river of rocks (3), in the stream of flowing waters, in the stream of inspiration (5).⁴

[Lines 3,5 (alt.): in the river Dr̥shadwati, in the river Āpaya and in the river Saraswati.

iṛā: word of revelation, name of goddess; see (3.4.8);]

3.23.5: Same as (3.1.23).

³ दश क्षिपतः (1), पूर्वं सीम् अजीजनन् (2), सुजातं मातृषु प्रियम् (3),
अग्निं स्तुहि दैववातं दैवश्रवो (4), यो जनानाम् असंत् वशी (5)

⁴ नि त्वा धधे वर आ पृथिव्या (1), इळायाः पदे सुदिनत्वे अहाम् (2),
हृषत्-वत्यां (3), मानुषं (4), आपयायां सरस्वत्यां (5), रेवदग्ने दिदीहि (6)

24. Agni

Rishi: Vishvāmitraḥ Gāthinah

3.24.1: Overpower the hostiles

3.24.2: Kindled by the word

3.24.3: Ever-wakeful

3.24.4: Greaten the word that has sight

3.24.5: The Son within us

[Metre: 1, Anuṣṭup; 2-5, Gāyatrī]

3.24.1: O Fire, O Forceful one, overpower the hostile armies (1), hurl them away from us (2). O one who is unassailable, pierce the enemy-powers (3). Found your splendour in him who carries through the sacrifice (4).¹

3.24.2: O Agni, you are kindled by the word of revelation (*iļa*) (1). (You are) the immortal who comes to the offering (2). Accept wholly our pilgrim-sacrifice (3).²

3.24.3: O Agni, ever-wakeful with your light (1), O son of force, who is invoked (2), sit on my seat of sacrifice (3).³

3.24.4: O Agni, with all your divine fires (1), in our sacrifices greaten the word that has sight (2).⁴

[*girah chāyavah*: word that has sight; word uttered with one-pointed attention (S), (occurs once);

mahayā: greaten;]

3.24.5: O Agni, give to the giver (1), a wealth full of hero-strengths enclosing us (2). Intensify the force in us having with us the Son (3).⁵
[The son is Agni.]

¹ अग्ने सहस्र पृतना अभिमातीः (1), अपास्य (2),

दुष्टः तरन् अरातीः (3), वचों धा यज्ञवाहसे (4)

² अग्ने इळा समिध्यसे (1), वीतिहौत्रो अमर्त्यः (2).

जुषस्व सू नो अध्वरम् (3)

³ अग्ने युम्नेन जागृते (1), सहसः सूनो आहुत (2), एदं बहिः सदो मम (3)

⁴ अग्ने विश्वेभिः अग्निभिः देवेभिः (1), महया गिरः यज्ञेषु य उ चायवः (2)

⁵ अग्ने दा दाशुषे (1), रथि वीरवन्तं परीणसम् (2), शिशीहि नः सूनुमतः (3)

25. Agni

Riṣhi: Vishvāmitrah Gāthinah

3.25.1: Son of heaven by the body of earth

3.25.2: Bring us to the gods

3.25.3: Illumines the mothers

3.25.4: Indra and Agni, the unforgetting gods

3.25.5: World of your session

[Metre: Virāṭ]

3.25.1: O Agni, you are the son of heaven (1), by the body of the earth (3). (You are) the conscious knower (2), even the omniscient (4). Sacrifice to each god in turn, O knower (5).¹

3.25.2: Fire the knower wins the hero-energies (1). (He) wins the plenitudes striving towards immortality (2). So may you bring to us the gods (3), O giver of the manifold plenty (4).²

3.25.3: Agni illumines the divine and immortal mothers of all things (3). (He illumines) the earth and heaven (2). He is free from ignorance (4). Possessing all, he is manifold in his delights by his plenitudes and his dispensations (5).³

[*kṣayan*: possessing all; *namobhiḥ*: dispensations, givings; Note that the usual meaning, ‘obeisance’, ‘surrender’ is not applicable here. S renders it as, ‘one with food’.]

3.25.4: O Agni and Indra, here in the gated house of the giver who offers the Soma (1), come to the sacrifice (2), for the drinking of the Soma (4). You are the unforgetting gods (3).⁴

¹ अग्ने दिवः सूनुरसि (1), प्रचेताः (2), तना पृथिव्या (3),
उत विश्ववेदाः (4), क्रधंक् देवान् इह यजा चिकित्वः (5)

² अग्निः संनोति वीर्याणि विद्वान् (1), संनोति वाजंम् अमृताय भूषन् (2),
स नौ देवान् एह वंहा (3), पुरुषो (4)

³ अग्निः द्यावापृथिवी (2), विश्वजन्ये आ भाति देवी अमृते (3), अमूरः (4).
क्षयन् वाजैः पुरुश्चन्द्रो नमोभिः (5)

⁴ अग्ने इन्द्रेश्च दाशुषो दुरोणे सुतावंतो (1), यज्ञम् इह उपं यातम् (2),
अमर्धन्ता (3), सोमपेयाय देवा (4)

[*amardhanta*: unforgetting]

3.25.5: O Agni, you shine high, eternal in the house of the waters (1), O son of force, O knower of all things born (2). Under your guard you greateren the worlds of your session (3).⁵

26. Agni Vaishvānara, Maruts and Ātma

Riṣhi: 1-6, 8-9, Vishvāmitraḥ Gāthinaḥ; 7, Brahma (ātmā)

3.26.1: Kushikās call Agni by words

3.26.2: Forming of the god by the human being

3.26.3: Gives us the ecstasy and good power of the horse

3.26.4: Life-gods (Maruts) make the mountains to trouble

3.26.5: Maruts as roaring lions

3.26.6: Maruts are wise thinkers

3.26.7: Experience of ecstasy by the seer

3.26.8: Following the thought with heart

3.26.9: Inexhaustible fountain

[Metre: 1-6, Jagatī; 7-9, Trīṣṭup]

[The verses (1-3) are dedicated to Vaishvānara. Recall that (3.2) and (3.3) are also dedicated to Agni Vaishvānara.]

3.26.1: Desiring the treasure, we the Kushikas, call Agni by our words (5), bringing the offering (2). He is the universal godhead and (we) discern him by the mind (1). (He is) the follower of the truth, and finds the world of the sun (3). (He is) the great giver, the divine and rapturous charioteer (4).¹

[*rāṇvam*: rapturous]

⁵ अग्ने अपां समिध्यसे दुरोणे नित्यः (1), सूनो सहसो जातवेदः (2), सधस्थानि महयमान ऊती (3)

¹ वैश्वानरं मनसाश्चि निचाय्या (1), हुविष्मन्तो (2), अनुषत्यं स्वर्विदं (3), सुदानुं देवं रथिरं (4), वंसूयबौ गीर्भी रुणबं कुशिकासौ हवामहे (5)

3.26.2: We call that brilliant Agni to guard us (1). (He is) the universal godhead, who grows in the mother (2). He is the master of the word, the speaker and the hearer, for the human being's forming of the godhead (3). (He is) the illumined Seer, the Guest, the swift Traveler (4).²

[*brhaspati*: the master of the word;

ukthyam: speaker; *shrotāram*: hearer;]

3.26.3: The universal godhead is kindled high by the Kushikas from generation to generation (2), as if the neighing Horse (is controlled) by the mothers (1). May that Agni give to us the hero-strength and good power of the Horse and the ecstasy (3). (He is) wakeful in the Immortals (4).³

3.26.4: Let the fires go forward, with the plenitudes and the strengths (1). They have yoked the dappled horses mingled together to reach bliss (2). (Before them) are the life-gods (Maruts), omniscient, pouring the Vast (3). They make the mountains tremble and are inviolable (4).⁴

[*shubhe*: bliss;]

3.26.5: We desire as our brilliant and forceful guard (2), the life-gods (Maruts) with their glory of Agni, universal in the peoples (1). They are thunderous and terrible, clothed as if in a raiment of rain (3). They are like roaring lions and are great givers (4).⁵

² तं शुभ्रम् अग्निम् अवर्से हवामहे (1), वैश्वानरं मातृतरिश्चानम् (2), उक्थ्यम् वृहस्पतिं मनुषो देवतातये (3), विप्रं श्रोतारं मतिं रघुष्यदम् (4)

³ अथो न क्रन्दन् जनिभिः (1), समिध्यते वैश्वानरः कुशिकेभिः युगेयुगे (2), स नौ अग्निः सुवीर्यं स्वश्यं दधातु रत्नम् (3), अमृतेषु जागृविः (4)

⁴ प्र यन्तु वाजा: तविषीभिः अग्नयः (1), शुभे संमिळाः पूर्षतीः अयुक्षत (2), बृहदुक्षो मरुतौ विश्ववेदसः (3), प्र वैपयन्ति पर्वतान् अदाभ्याः (4)

⁵ अग्निश्रियौ मरुतौ विश्वकृष्टय (1), आ त्वेषम् उग्रम् अव इमहे वयम् (2), ते स्वानिनौ रुद्रिया वर्षनिर्णिजः (3), सिंहा न हेषक्रतवः सुदानवः (4)

3.26.6: We desire the luminous energy of the life-gods (Maruts) (2), host upon host, troop upon troop with their proclaimings of the Fire (1). They come to the sacrifice (5), driving their dappled horses (3). Their achievement cannot be taken from them (4). They are wise thinkers in the discoveries of knowledge (6).⁶

3.26.7: I am Agni, I am from my birth the knower of all things born (1). Light is my eye, in my mouth is immortality (2). I am the triple Ray (3). I am the measurer of the mid-world (4). I am the unceasing illumination (5). My name is the offering (6).⁷

[This mantra describes the ecstatic experience of the seer, namely his complete identification with Agni as the universal form and power. The word 'I' in line 1 may refer to the supreme soul-power *ātma*. Similar experiences of identification with the supreme are also in (4.26), '*aham manur . . .*' and in (10.125), '*aham rudrebhīḥ . . .*'. Apart from these two sūktās, there are more than 15 mantrās in several Maṇḍalās beginning with *aham*.]

3.26.8: He has purified the ray through the three filters (1). Following the thought with the heart, he has reached knowledge of the light (2). He has created the supreme ecstasy by the self-laws of his nature (3). His sight has embraced earth and heaven (4).⁸

3.26.9: He is a fountain with a hundred streams that is never exhausted (1). With his illumined consciousness, he is the father and accorder of all that must be spoken (2). He takes his rapture in the lap of the Father and Mother (3). Earth and heaven fill him full, the speaker of truth (4).⁹

⁶ ब्रातंब्रातं गुणंगणं सुशस्तिभिः अग्नेः (1), भास्म मरुताम् ओजं ईमहे (2), पूषदधासो (3), अनवभ्रांधसो (4), गन्तारो यज्ञं (5), विदथैषु धीराः (6)

⁷ अग्निरस्मि जन्मना जातवेदा (1), धृतं मे चक्षुः अमृतं म आसन् (2), अर्कः त्रिधातू (3), रजसो विमानो (4), अजस्रो धर्मो (5), हविरस्मि नामं (6)

⁸ त्रिभिः पवित्रैः अपुपोत् हि अर्क (1), हृदा मतिं ज्योतिरनु प्रजानन् (2), वर्षिष्ठं रत्नम् कृत स्वधाभिः (3), आदिद् यावापूथिवी पर्यपञ्चत् (4)

⁹ शतधारम् उत्सम् अक्षीयमाणं (1), विपश्चितं पितरं वक्त्वानाम् (2), मेऽळि मदन्तं पित्रोरुपस्थे (3), तं रौदसी पिपृतं सत्यवाचम् (4)

[This mantra is also indicates the seer's identification with the Infinite.
me/jim: rapture; roar, (4.7.11)]

27. Agni

Riṣhi: Vishvāmitraḥ Gāthinah

3.27.1: Seeker of bliss

3.27.2: Agni has the firm holding

3.27.3: May we cross through the hostiles

3.27.4: We desire Agni

3.27.5: Robe of light

3.27.6: Doers of the yajna and their guardian

3.27.7: Impels the discoveries of knowledge

3.27.8: The rites in the path

3.27.9: He is supreme

3.27.10: Word of revelation born from understanding

3.27.11: Agni ablaze

3.27.12: Son of energy

3.27.13: To be worshipped with obeisance

3.27.14: He is like a god carrying Indra

3.27.15: You illumine the vast

[Metre: Gāyatrī]

3.27.1: Forward move the luminous plenitudes (1), bearing the offering with the ladle of light (2). The seeker of bliss travels to the gods (3).¹

3.27.2: I pray by the word to Agni with his illumined consciousness (1), who accomplishes the sacrifice (2). He has the inspiration, and has the firm holding (3).²

¹ प्र वो वाजा अभिद्युवो (1), हुविष्मन्तो घृताच्यां (2),
 देवान् जिंगाति सुम्भयुः (3)

² ईळे अग्नि विपञ्चितं गिरा (1), यज्ञस्य साधनम् (2),
 शुष्टिवान् धितावानम् (3)

3.27.3: O Agni, may we have the power to rein you (1), the divine steed of swiftness (2). May we cross through the hostile forces (3).³

3.27.4: Agni is high-blazing in the pilgrim-rite (1). Agni who is to be adored, purifies with his tresses of flame (2); Him we desire (3).⁴

3.27.5: He is the immortal, wide in might, clothed in the robe of light (1). (He is) well-fed with the offerings (2). Agni is the carrier of the offerings in the sacrifice (3).⁵

3.27.6: Assailed by the opponent (1), the doers of sacrifice, have set to work the ladle, keeping the true thought (2). They have made Agni to guard them (3).⁶

[*srucha*: ladle, the human body]

3.27.7: The priest of the call (1), the immortal, the godhead, goes in our front with his magic-wisdom (2), impelling the discoveries of knowledge (3).⁷

3.27.8: He is held as the Horse in the plenitudes (1). He is led along in the rites of the path (2). He is the illumined Seer who accomplishes the sacrifice (3).⁸

3.27.9: He was made by the Thought, one Supreme (1). It held the child of beings (2). He is the father of the Understanding in the body (3).⁹

[Lines 2, 3: (alt.): the daughter of the Understanding set him in us, the child born from creatures and their father.

tanā: body, daughter; *garbha*: child;

varenyam: the desirable one, supreme;]

³ अग्नै शकेम ते बुयं यम् (1), देवस्य वाजिनः (2), अति द्रेषांसि तरेम (3)

⁴ समिध्यमानो अध्वरे (1), अग्निः पावक ईडवः शोचिष्कैशः (2), तमीमहे (3)

⁵ पृथुपाजा अमर्त्यो धूतनिर्णिक् (1), स्वाहुतः (2), अग्निः यज्ञस्य हव्यवाट् (3)

⁶ ते सबाधो (1), यतस्तु च इत्था धिया यज्ञवन्तः (2),
आ चक्रः अग्निम् ऊतये (3)

⁷ होता देवो अमर्त्यः (1), पुरस्तात् एति मायया (2), विद्धानि प्रचोदयन् (3)

⁸ वाजी वाजेषु धीयते (1), अध्वरेषु प्रणीयते (2), विप्रौ यज्ञस्य साधनः (3)

⁹ धिया चक्रे वरेण्यो (1), भूतानां गर्भमा दधे (2), दक्षस्य पितरं तना (3)

3.27.10: The word of revelation born from the understanding places you within, one supreme (1). You are forcefully created (2). O Agni, you are the perfect thinker and the aspirant (3).¹⁰

[*iла*: word of revelation; *daksha*: understanding;]

3.27.11: Agni is swift in motion, and crosses through the waters (1). Seeking (him) in the union with the Truth (2), the illumined seers set him ablaze by the plenitudes (3).¹¹

3.27.12: I pray to Agni, the Seer-Will (3), (He is) the Son of Energy (1). (He is) flaming out in heaven in the rite of the path (2).¹²

3.27.13: (He is) to be prayed, to be worshipped with obeisance (1). (He) sees through the darkness (2). Agni is kindled high, the mighty one (3).¹³

[Line 2 (Alt.): He is seen through darkness]

3.27.14: Mighty Agni is kindled high (1). He is like a horse that carries the gods (2). Him they pray who bring the offerings (3).¹⁴

3.27.15: We, mighty, kindle high, you, mighty (1), O Bull of the herds (2). O Agni, you illumine the Vast (3).¹⁵

¹⁰ नि त्वा दधे वरेण्यं दक्षस्य इळा (1), सहस्रूत (2),
अग्ने सुदीतिम् उशिजम् (3)

¹¹ अग्निं यन्तुरम् अस्तुरम् (1), क्रतस्य योगे वनुषः (2),
विप्रा वाजैः समिन्धते (3)

¹² ऊर्जो नपातम् (1), अध्वरे दीदिवांसम् उप द्यवि (2),
अग्निमीळे कविक्रतुम् (3)

¹³ ईळेन्यो नमस्यः तिरः (1), तमांसि दर्शतः (2), समग्निः ईध्यते वृषा (3)

¹⁴ वृषो अग्निः समिध्यते (1), अश्वो न देववाहनः (2), तं हविष्मन्त ईळते (3)

¹⁵ वृषणं त्वा (1), वर्यं वृषन् वृषणः समिधीमहि (2), अग्ने दीद्यतं बृहत् (3)

28. Agni

Riṣhi: Vishvāmitraḥ Gāthinah

3.28.1: Accept our puroḍāsha offering

3.28.2: The offering is perfected

3.28.3: Established in the rite of the path

3.28.4: Noon-day rite

3.28.5: Establish the yajna in the god

3.28.6: Offering given in the evening

[Metre: 1-2, 6, Gāyatrī; 3, Uṣṇik; 4, Trīṣṭup; 5, Jagatī]

3.28.1: O Agni, accept our offering, the frontal oblation, in the (rite at) dawn (1,3). You are knower of the births (2), and rich in thought (4).¹

[*puroḍasham*: frontal oblation, frontal offering; cake (for ritualists); This word occurs 5 times in this sūkta (mantrās 1, 3-6) and six times in the sūkta 52 (3.52.2-6,8). It occurs in 7 other mantrās in other Maṇḍalās. This word is same as *puroḍāsha* occurring in Taittirīya Samhita, with the replacement of /a by da.

In this sūkta, there is the clear mention of the pressing in morning rite (*prātah sāve*), the noon-day pressing (*mādhyandinam sāve*) and the rite at the end of the day (*tiro-ahnyam*).]

3.28.2: O Agni, for you is the frontal offering prepared (1). It is perfected (2). That accept, O youthful god (3).²

[*pariṣhkṛtaḥ*: *pari-kṛtaḥ*, perfected, (8.39.9)]

3.28.3: O Fire, come to the frontal offering that is cast to you with the disappearance of day (1). O son of force, you are established in the rite of the path (2).³

¹ अग्ने जुषस्व नो हृविः पुरोळाशौ (1), जातवेदः (2), प्रातः:-सुवे (3), धियावसो (4)

² पुरोळा अग्ने पचतस्तुभ्यं (1), वा धा परिष्कृतः (2), तं जुषस्व यविष्ट्य (3)

³ अग्ने वीहि पुरोळाशम् आहुतं तिरोअह्न्यम् (1), सहसः सूनुः असि अध्वरे हृतः (2)

3.28.4: O knower of all things born, in the noonday pressing of the Soma (1), accept the frontal offering, O seer (2). O Agni, the wise thinkers in their discoveries of knowledge (5), impair not your portion (4), who are the mighty one (3).⁴

3.28.5: O Agni, in the third pressing also (1), you desire the frontal offering cast to you, O son of force (2). By the illumination, establish the pilgrim-sacrifice in the gods (3), which is full of ecstasy and wakeful in the immortals (4).⁵

3.28.6: O Fire, increasing (1), accept (4), the frontal offering, the oblation cast (2), with the disappearance of the day (5), O knower of all things born (3).⁶

29. Agni

Rishi: Vishvāmitrah Gāthinah

3.29.1: Churn Agni as of old

3.29.2: Agni set in the two tinders

3.29.3: The son is born in the manifestation of knowledge

3.29.4: We set you within

3.29.5: Churn him who creates no duality

3.29.6: When they churn him, he shines wide

3.29.7: He is the horse and the great giver

3.29.8: Found the vast expansion in the sacrificer

3.29.9: By Agni, gods overcome hostiles

3.29.10: In your native seat is the order of truth

3.29.11: The son, as soon as born, gallops

3.29.12: Churned out, he is set within

3.29.13: Mortals have brought to birth the immortal

⁴ माध्यंदिने सर्वने जातवेदः (1), पुरोळाशमिह कंवे जुषस्व (2),
अग्ने यूह्यस्य (3), तत्र भाग्येयं न प्र मिनन्ति (4), विद्यर्थेषु धीराः (5)

⁵ अग्ने तृतीये सर्वने (1), हि कानिषः पुरोळाशं सहसः सूनवाहुतम् (2),
अर्था देवेषु अंध्वरं विपन्न्यया धा (3), रत्नवन्तम् अमृतेषु जागृविम् (4)

⁶ अग्ने वृथान् (1), आहुतिं पुरोळाशं (2), जातवेदः (3), जुषस्व (4),
तिरोअह्यम् (5)

3.29.14: Shine with the seven priests of the call

3.29.15: Fights unfriendly powers

3.29.16: You have achieved the permanent by your toil

[Metre: 1, 4, 10, 12, Anuṣṭup; 2-3, 5, 7-9, 13, 16, Triṣṭup; 6, 11, 14-15, Jagatī]

3.29.1: This is the churning out (1), this, the bringing to birth that is done (2). Bring the Queen of the peoples (3). Let us churn out the Fire as of old (4).¹

[Line 3: Bring in the supreme nature so that all her loving creatures including human beings can receive the power of Agni released by churning. For S, it is the tinder (*aranyoḥ*) which produces the fire.

The words connected with churning occur in three verses, namely 1, 5 and 6. Churning indicates the effort needed in achieving the goal.]

3.29.2: The knower of all births is set in the two tinders (1), like an unborn child well-placed in the womb of the mothers (2). Agni is to be prayed from day to day (3,5), by men wakeful and bearing their offering (4).²

[*aranyoḥ*: tinders; heaven and earth, (7.1.11)]

3.29.3: Waking to knowledge, bring him down who is lying supine in her (1). At once penetrated she has brought to birth the mighty one (2). His might shines forth, a ruddy pile of strength (3). The son of the Word of revelation is born in the manifestation of knowledge (4).³

[*pravīta*: penetrated;

uttānāyām: lying supine; (also in 2.10.3);]

¹ अस्ति इदम् अधिमन्थनम् (1), अस्ति प्रजननं कृतम् (2),
एतां विशपत्नीमा भर (3), अग्निं मन्थाम् पूर्वथा (4)

² अरण्योः निहितो जातवेदा (1), गर्भे इव सुधितो गर्भिणीषु (2),
दिवेदिव ईड्यौ (3), जागृबद्धिः हृविष्मद्धिः मनुष्येभिः (4), अग्निः (5)

³ उत्तानायाम् अव भरा चिकित्वान् (1), सद्यः प्रवीता वृष्णं जजान (2),
अरुषस्तूपो रुशदस्यु पाज् (3), इळायाः पुत्रो वयुने अजनिष्ट (4)

3.29.4: We in the seat of the Word of revelation (1), on the navel-centre of the earth (2), we place you within for the carrying of the offerings (4), O knower of all things born (3).⁴

3.29.5: O men, churn out the seer who creates no duality (1). He is the immortal thinker and knower with his fair front (2). Agni is the supreme intuition in the sacrifice, the blissful one (3). O men, bring to birth in your front (4).⁵

[The epithet, ‘one without duality’ (*advaya*) has already occurred in (3.2.15) for Agni.]

3.29.6: When they churn him out by the strength of their arms, he shines wide (1). He is like a horse of swiftness (2). He is luminous in the woodlands (3). He is like a richly-hued chariot in the journeying of the Ashvins (4). None can impede him (5). Burning around the rocks, he tears the grasses (6).⁶

3.29.7: Agni when he is born, he shines waking to knowledge (1). He is the Horse, the illumined who is declared by the seers, (he is) the great giver (2). The gods have set him in the pilgrim-sacrifices as the carrier-of the offerings (3,5). (He is) the one to be prayed, the omniscient (4).⁷

⁴ इळायास्त्वा पृदे वयं (1), नाभा पृथिव्या अर्धि (2), जातवेदो (3),
नि धीमुहि अग्ने हृव्यायु बोल्हवे (4)

⁵ मन्थता नरः कविम् अद्व्यन्तं (1), प्रचैतसम् अमृतं सुप्रतीकम् (2),
यज्ञस्य केतुं प्रथमं पुरस्तादश्चिं (3), नरो जनयता सुशेषम् (4)

⁶ यदी मन्थन्ति ब्राहुभिः वि रोचते (1), अश्वो न वाजि (2), अंरुषो बनेषु
आ (3), चित्रो न यामन् अश्विनोः (4), अनिवृतः (5), परि वृणकृति
अश्मनः तृणा दहन् (6)

⁷ जातो अग्नी रोचते चेकितानो (1), वाजी विप्रः कविशस्तः सुदानुः (2),
यं देवास (3), ईड्यं विश्वविदं (4), हृव्यवाहुम् अदंधुः अध्वरेषु (5)

3.29.8: O Priest of the call, sit in that world which is your own, waking to knowledge (1). Accomplish the sacrifice in the native seat of deeds that are well-done (2). Manifesting the godheads you sacrifice to the gods with the offering (3). O Agni, found in the sacrificer the vast expansion (4).

[*devāvīh*: manifesting (or bringing) the gods]

3.29.9: O Friends, create his mighty smoke (1). Go with unerring steps towards the plenitude (2). This is Agni the conqueror in the battle (3). By him the gods overcame the destroyers (4).

3.29.10: This is your native seat where is the order of the Truth (1). Born there, you shone forth (2). Know it and take there your session (3). Then give increase to our words (4).

[*r̥tvīyah*: order of truth, law of the truth, (8.19.31)]

3.29.11: A mighty child in the womb, he is called the son of the body (1). When he is born he becomes one who voices the godhead (2). When he grows in the midworld of life, he has been fashioned in the mother (3). He becomes a gallop of wind in his movement (4).

[*āsurah*: mighty; *mātarishva*: lap of the mother, the deity Vāyu;]

3.29.12: Churned out with the good churning (1), the seer is set within with a perfect placing (2). O Agni, make easy the paths of the sacrifice (3). (May you) offer sacrifice to the gods for the seeker of godhead (4).

⁸ सीदं होतः स्व उ लोके चिंकित्वान् (1), सादया॒ युज्ञं सुकृतस्य योनौ (2),
देवावी॑ः देवान् हुविषा॑ यजासि॑ (3), अग्ने॑ बृहद् यजमाने॑ वर्यो॑ धा॑ः (4)

⁹ कृणोते॑ धूमं वृष्टं सखायो॑ (1), असैधन्त इतन् वाजमच्छ॑ (2),
अयमग्निः पृतनाषाट् सुवीरो॑ (3), येनै॑ देवासो॑ असहन्त दस्यून् (4)

¹⁰ अयं ते॑ योनिः कृत्वियो॑ (1), यतो॑ जातो॑ अरोचथा॑ः (2),
तं जानन् अंग्र आ सीदाथा॑ (3), नो॑ वर्धया॑ गिरः (4)

¹¹ तनूनपात् उच्यते॑ गर्भे॑ आसुरो॑ (1), नराशंसौ॑ भवति॑ यत् विजायते॑ (2),
मातरिश्वा॑ यत् अभिमीत मातरि॑ (3), वातस्य सर्गो॑ अभवत् सर्गीमणि॑ (4)

¹² सुनिर्मधा॑ निर्मधितः॑ (1), सुनिधा॑ निहितः॑ कृविः॑ (2),
अग्ने॑ स्वध्वरा॑ कृणु॑ (3), देवान् देवयते॑ यज (4)

3.29.13: Mortals have brought to birth the Immortal (1), Agni with his strong tusk, the unfailing deliverer (2). The ten sisters who move as companions (3), passion over the male that is born (4).¹³

[*agruvah*: move forward, (1.140.8); *jambham*: tusk;]

3.29.14: He shone out from the eternal with his seven priests of the call (1), when he blazed on the lap of the mother, in her bosom of plenty (2). He is full of joy and closes not his eyes from day to day (3), once he has been born from the belly of the Almighty One (4).¹⁴

[*asurasya*: almighty one;

saptahotā: seven priests, one associated with each of the seven planes. For more details on the seven worlds etc., see the essay in the 'Essentials of Rig Veda', (SAKSI) with the title, 'Seven Worlds'.]

3.29.15: Like the marching hosts of the life-gods (he is) fighting down the unfriendly powers (1). (He is) the first-born of the Word who knows all that is (2). Kushikas have sent forth the luminous word (3). One by one, they have kindled the Fire in the house (4).¹⁵

[*brahmaṇah*, *brahma*: Word (*vāk*); soul-thought, mantra]

3.29.16: Because here today in the going forward of this sacrifice (1), we have chosen you, O Priest of the call, who wakes to knowledge (2), you have moved to the Permanent (3). You have achieved by your toil the Permanent (4). Knowing, come as one possessed of knowledge to the Soma-delight (5).¹⁶

[*dhruvam*: permanent]

¹³ अजीजनन् अमृतं मर्त्यासो (1). अस्मेमाणं तरणिं वीक्षुजम्भम् (2),
दश स्वसारे अग्रुवः समीचीः (3), पुमांसं जातमभि सं रमन्ते (4)

¹⁴ प्र सप्तहोता सनकात् अरोचत (1), मातुः उपस्थे यत् अशोचत् ऊर्धनि
(2), न नि मिषति सुरणो दिवेदिवे (3), यदसुरस्य जठरात् अजायत (4)

¹⁵ अभित्रायुधो मूरतामिव प्रयाः (1), प्रथमजा ब्रह्मणो विश्वमिद् विदुः
(2), चुम्बवद् ब्रह्म कुशिकास् एरिर् (3), एकएको दर्मे अर्ग्नि समीधिरे (4)

¹⁶ यदय त्वा प्रयुति यज्ञे अस्मिन् (1), होतः चिकित्वो अवृणीमहि इह (2),
ध्रुवम् अया (3), ध्रुवम् उत अशमिष्टाः (4),
प्रजानन् विद्वान् उपं याहि सोमम् (5)

Anuvāka 3: Sūktās (30-38)

30. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

- 3.30.1: Your conscious perception (*praketa*)
- 3.30.2: Steady showerer
- 3.30.3: You initiate the divine workings
- 3.30.4: Your laws of working
- 3.30.5: Your assurance of safety
- 3.30.6: Universe as the abode of truth
- 3.30.7: You give the power of making gifts
- 3.30.8: Footless and handless demons
- 3.30.9: Earth is infinite
- 3.30.10: Made perfect the paths for Ray-cows to come out
- 3.30.11: Indra fills the two worlds with riches
- 3.30.12: Sūrya and Indra
- 3.30.13: Night and Dawn
- 3.30.14: Immature cow with ripe milk
- 3.30.15: Mortals with sinful intent
- 3.30.16: Sound of your vajra
- 3.30.17: The wandering enemy
- 3.30.18: We win when you are seated near us
- 3.30.19: Our desires have spread
- 3.30.20: Kushikās, desirous of Sun-world
- 3.30.21: Become aware of us
- 3.30.22: Grant plenitude in battle

[Metre: Triṣṭup]

3.30.1: The bearers of the Soma-delight desire you (1). Your friends prepare and release the Soma and give the things of delight (2). O Indra, (supported by you), they endure patiently the hostile attacks by people (3). Who else other than you has the conscious perception (4)?¹

¹ इच्छन्ति त्वा सोम्यासः (१), सखायः सुन्वन्ति सोमं दर्थति प्रयांसि (२), तितिक्षन्ते अभिशस्ति जनानाम् इन्द्र (३), त्वत् आ कश्चन हि प्रकेतः (४)

3.30.2: Even the supreme worlds are not far for you (1). O Lord of steeds, come here with your horses (2). To you, the steady showerer (of benefits), the Soma-pressings are done (3). The pressing stones are ready and the fire is burning high (4).²

[*samidhāne*: is burning high, (4.6.4)]

3.30.3: O Indra, one with light, opulent, you save (a person) by conveying him across evil (1). You initiate the divine workings, you do numerous great deeds and are a terror to the foes (2). O Fierce one, the great heroic deeds which you displayed when the men were harmed by hostiles (3), where are they now, O mighty one (4)?³

[*sushipra*: one with light, (5.54.11);

vrātah: divine workings, (5.63.7); *dhā*: displayed, manifested]

3.30.4: You alone, the One, overthrew the firmly-footed (demonic foes) (1). You proceed destroying the Vṛtrās (2). The heaven and earth, the mountains (3), have stood firm and immovable by your laws of working (4).⁴

3.30.5: O Vṛtra-killer (4), you are called by many by your inspirations (2). You alone firmly declared, 'fear not (from demons)' (1,3). You have brought under domain the heaven and earth, even though they are far away (5). O opulent one, your greatness shines everywhere (6).⁵

[*dṝlham*: firm; *samgrbhya*: taken all into your grasp, (10.46.6)]

² न तैं दूरे परमा चित् रजांसि (1), आ तु प्र याहि हरिवो हरिभ्याम् (2), स्थिराय वृष्णे सर्वना कृता (3), इमा युक्ता ग्रावाणः समिधाने अग्नौ (4)

³ इन्द्रः सुशिप्रो मधवा तरुत्रो (1), महाब्रातः तुविकूर्मिः क्रघावान् (2), यदुग्रो धा वाधितो मर्त्येषु (3), क्वत्या तैं वृषभ वीयार्णि (4)

⁴ त्वं हि ष्मा च्यावयन् अच्युतानि एकौ (1), वृत्रा चरसि जिघ्रमानः (2), तव द्यावापृथिवी पर्वतासो (3), अनु ब्रताय निमितेव तस्थुः (4)

⁵ उत अभये (1), पुरुहूत श्रवोभिः (2), एकौ द्वङ्खम् अंवदो (3), वृत्रहा सन् (4), इमे चिदिन्द्र रोदसी अपारे यत् संगृभ्णा (5), मधवन् काशिरित् तै (6)

3.30.6: Let your horses rush downwards (to kill demons) (1). Let your Vajra proceed to smite the foes (2). Kill the foes who come in your front, (those who come) from behind you and those who run away (3). Make the universe the abode of truth (4). May your powers pervade everywhere (5).⁶

[*vishṭr*: to pervade, spread, (1.20.4, KS)]

3.30.7: The person in whom you establish the basic powers (1), enjoys unprecedeted happiness in his house and surroundings (2). O Indra, your right thinkings are blissful and full of light (3). O one called by many, your givings have the power of (making the recipients to give) gifts in thousands (4).⁷

[*adadhuh*: establish, set, (10.12.7); *rātiḥ*: givings; *dhāyuh*: basic powers (occurs once); *dhāyabhiḥ*, in (6.3.8), means 'foundings']

3.30.8: O Indra, who is called by many, make handless the destroyer, he who is accompanied by (his mother) Dānu (1). Completely destroy him who makes noise (2). Make the demon Vṛtra who is growing and is destroying (3), foot-less and kill him with your might, O Indra (4).⁸

[(1.32.7) states that Vṛtra is made *apādahasta*, i.e., Indra rendered Vṛtra footless and handless before killing. *vyamsam* (1.32.5), a common epithet for Vṛtra, means one having shoulders only, without hands and legs. It also refers to Ahi, the snake.]

3.30.9: O Indra, you have established firmly in its place (2), the earth which is infinite, having huge mass, rapid in impulsion and vast (1). O mighty one, you have supported the heaven and the mid-world (3). May the waters released by you flow here (in the earth) (4).⁹

⁶ प्र सूतं इन्द्र प्रवता हरिभ्यां (1), प्र ते वज्रः प्रमुणन् एतु शत्रून् (2),
जहि प्रतीचो अनूचोः पराचो (3), विश्वं सत्यं कृणुहि (4), विष्टम् अस्तु (5)

⁷ यस्मै धायुः अदधा मत्याय (1), अभक्तं चित् भजते गेह्यं सः (2),
भद्रा तं इन्द्र सुमतिः धृताची (3), सहस्रदाना पुरुहूत रातिः (4)

⁸ सहस्रानुं पुरुहूत क्षियन्तम् अहस्तम् इन्द्र (1), सं पिण्कु कुणारम् (2),
अभि बृत्रं वर्धमानं पियारम् (3), अपादमिन्द्र तवसा जघन्थ (4)

⁹ नि सामनाम् इषिराम् इन्द्र भूमिं महीम् अपारां (1), सदने ससत्थ (2),
अस्तंभाद् यां वृषभो अन्तरिक्षम् (3), अर्घन्तु आपः त्वयेह प्रसूताः (4)

[*iśhiram*: rapid of impulsion, (3.2.14); *apāram*: infinite; *sāma*: large mass, (4.5.3);]

3.30.10: Indra smashed the dense (caves) controlled by Vala which were the stalls of ray-cows (1,3). He killed the terrified (demon) Vala (2). Indra made perfect the paths for the ray-cows to come out (4). The Ray-cows, making sound which is attractive and which were desired by many, came out (5).¹⁰

[S regards lines 3 and 4 as referring to the release of waters. *gāh* is never used in RV for waters.

alātṛṇa: something heavy and dense (S);

gāh: ray-cows, (5.14.4), (10.156.2); *vyāra*: *vi āra*: smashed]

3.30.11: Indra alone has filled the two complete worlds, earth and heaven with riches (1). O hero, with the chariots yoked with plenitudes and force of impulsion (3), come to our presence from the midworld (2).¹¹

[*ubhe samīchī*: two equal worlds, (1.69.1); two, vast and whole, (3.1.9)]

3.30.12: Sūrya does not impair the directions (or quarters) (1), which are traversed by the Indra's horses daily as designated (2). When Indra has traversed the paths (3), he lets lose his horses (4). That is his law (or practice) (5).¹²

[*prasūta*: being traversed]

¹⁰ अलातृणो बुल इन्द्र ब्रजो गोः पुरा (1), हन्तोः भयमानो (2), व्यार (3), सुगान् पथो अंकृणोन् निरजे गा॒ः (4), प्राव॑न् वाणी॒ः पुरुहूतं धमन्ती॒ः (5)

¹¹ एको द्वे वसुमती समीची इन्द्र आ पंप्रौ पृथिवीमुत धाम् (1), उत अन्तरिक्षात् अभि नः समीक (2), इषो रथी॒ः सुयुज॑ः शूर वाजान् (3)

¹² दिशः॒ सूर्यो॒ न मिनाति॒ (1), प्रदिष्टा॒ दिवेदिवे॒ हर्यश्चप्रसूता॒ः॒ (2), सं यत् आन॑ट् अध्वन् (3), आदित् अश्वैः॒ विमोचनं कृणुते॒ (4), तत्त्वस्य (5)

3.30.13: After the march of the night after its displacement (2), all persons are eager to see the vast and variegated rays of the dawn (1,3). When the (dawn) comes up (or rises) by the great work of Indra (5), then all persons know the supreme deeds of Indra from the ancient times (4,6).¹³

[*vivasvatyā*: displacement from the region (*vasa*) (S).]

3.30.14: A great light is hidden in the flowing rivers (1). The immature cow moves around bearing the ripe milk (2). For enjoyment of all, Indra has placed (4), all the collected sweetness in the Ray-cows (3).¹⁴

[*vakshanāsu*: rivers, (1.32.1), (from *vah* to flow);

The light is the ‘ripe milk’ placed within the waters of inconscient, the immature cow.]

3.30.15: O Indra, be firm, for there are obstructers in your path (1). Instruct the friends of yajna who laud you (2). Destroy the armed foes (4), and also the mortals with sinful intent and those with evil weapons (or knowledge) (3).¹⁵

[*koshā*: obstructers; *yāma*: path;]

3.30.16: The sound (of your Vajra) has been heard by the foes nearby (1). Hurl upon them the burning vajra (thunderbolt) (2). Cut and root out these foes (3). O forceful one, harm them (4). O Maghavan, subjugate the raksha-foes and kill them (5).¹⁶

[*sahasva*: master of strength or forceful, (3.14.2)

randhaya: subjugate, (10.87.8); ‘complete the yajna’ (S). Nowhere *randhaya* has this meaning given by (S).]

¹³ दिव्यक्षन्त उषसो (1), यामन् अक्तोः विवस्वत्या (2), महि चित्रमर्नीकम् (3), विश्वै जानन्ति (4), महिना यदागात् इन्द्रस्य कर्म (5), सुकृता पुरुणि (6)

¹⁴ महि ज्योतिः निहितं बृक्षणांसु (1), आमा पकं चरति विभ्रंती गौः (2), विश्वं स्वाद्य संभृतम् उस्तियायां यत् सीम् (3), इन्द्रो अदधात् भोजनाय (4)

¹⁵ इन्द्रु दद्य याम-कोशा अभूवन् (1), यज्ञाय शिक्ष गृणते सखिभ्यः (2), दुर्मायिवो दुरेवा मत्यासो (3), निषङ्गिणो रिपबो हन्त्वासः (4)

¹⁶ सं घोषः शृण्वे अवमैः अमित्रैः (1), जही नि एष अशनिं तपिष्ठाम् (2), वृश्च इम् अधस्ताद् (3), विरुजा सहस्व (4), जहि रक्षौ मघवन् रन्धयस्व (5)

3.30.17: Pluck up the raksha-foe by the roots, O Indra (1). Cut off his middle part, cleave 'asunder the top part (2). Throw away the wandering foe to a far-off place (3). Throw the burning missile on the hater of the mantra (4).¹⁷

3.30.18: Lead us with the horses of swiftness towards the happy state (1). We recover (or conquer) the great riches (3), and the vast impulsions, as of old when you are seated near to us (2). O Indra, may our share of the riches be full of progeny (4).¹⁸

[Line 4: Progeny: May the gods be born as our children (*toka*);
vantārah: conquerors, (7.8.3)]

3.30.19: O Indra, bring us the luminous share (of riches) (1). We rely on the gift of the generous one (2). Our desires have spread wide (like the fire of ocean) (3). O lord of riches, fill us with riches (4).¹⁹

[*nidhīmahi*: (we) rely; *papratha*: spread;
ūrva: wide, (4.2.17); fire of ocean (S)]

3.30.20: Gratify the desires for ray-cows, life-energies (horses) and the delight (1). Spread wide the achievements (2). Desirous of the Sun-world (3), the wise Kushikās carry their thoughts to you, Indra to bring you here (4).²⁰

[Same as (3.50.4).]

[*akram*: foster, form, (1.33.15); *vāha*: to bring here;]

¹⁷ उत् वृहू रक्षः स हमूलम् इन्द्र (1), बृथा मध्यं प्रत्यग्रौ शृणीहि (2),
 आ कीवितः सललूकै चकर्थ (3), ब्रह्मद्विषे तपुषिं हुतिमस्य (4)

¹⁸ स्वस्तये वाजिभिर्श्च प्रणेतः (1), सं यन् महीः इष्ट आसन्ति पूर्वीः (2),
 रायो बन्तारो बृहतः स्याम् (3), अस्मे अस्तु भग्न इन्द्र प्रजावान् (4)

¹⁹ आ नौ भर भग्नमिन्द्र द्युमन्तं (1), नि तै देष्णस्य धीमहि प्रेरेके (2),
 ऊर्व इव पप्रथे कामौ (3), अस्मे तम् आ पृण वसुपते वसूनाम् (4)

²⁰ इमं कामं मन्दया गोभिरथैश्चन्द्रवता (1), राधेसा पप्रथश्च (2),
 स्वर्यबो (3), मृतिभिः तुभ्यं विप्रा इन्द्राय वाहः कुशिकासौ अक्रन् (4)

3.30.21: (O Indra) tear down the fortified pen (of cows) and (release) the Ray-cows for us (1). May we have the gain of plenitude (2). O one whose strength is truth, O mighty one, you abide in heaven (3). O Maghavan, who gives the knowledge, become aware of us and our needs (4).²¹

[*goda*: giver of knowledge, giver of Ray-cow, (1.4.2);
gotrāṇi: fortified pens (of Ray-cows), (3.39.4)]

3.30.22: We invoke the opulent Indra for happiness and protection (*ūtaye*) (1). May he, the great leader, grant us the plenitude in this battle (2). He hears our hymns, he is fierce (3). He kills the Vṛtrās in battles and recovers the riches (stolen by hostiles) (4).²²

[*shunam*: happiness, (4.3.11) (everywhere in RV);

Note that this mantra occurs 14 times in Rig Veda, 12 times in this Maṇḍala and twice in Maṇḍala 10.]

31. Indra, Sarama and Ray-cows

Riṣhi: Kuṣhikah Aishirathih; Vishvāmitrah Gāthinah

3.31.1: Agni rules beginning with his birth

3.31.2: One is the doer of good deeds and other grows
 (within man)

3.31.3: Great movement of Indra

3.31.4: Dawns went upward by knowledge

3.31.5: The seven seers and the released Ray-cows

3.31.6: Sarama found the hill and made the path

3.31.7: Indra goes on the path discovered by Sarama

3.31.8: He delivers us of all defects

3.31.9: Path to immortality by the inner yajna

3.31.10: Milking the ancient seed

3.31.11: The cow yielded the Soma as milk

3.31.12: Vision of the doers of perfect work

²¹ आ नौं गोत्रा दर्हहि गोपते गाः (1), समस्मभ्यै सनयों यन्तु वाजाः (2), दिवक्षां असि वृषभ सत्यशुष्मो (3), अस्मभ्यं सु मधवन् बोधि गोदाः (4)

²² शुनं हुबेम मधवान्मिन्द्रम् (1), अस्मिन् भरे नृतम् वाजसातौ (2), शृणवन्तमुग्रमूतयै (3), समत्सु घन्तं वृत्राणि संजितं धनानाम् (4)

3.31.13: In Indra are faultless words

3.31.14: Indra, instruct us as our guardian

3.31.15: Manifested the sun, the dawn, Agni and the path of journey

3.31.16: All-delighting waters

3.31.17: Indra and Āngirasa, the straight friends

3.31.18: Lord of the words of auspicious truth

3.31.19: I make new the ancient one

3.31.20: Symbolism of rains

3.31.21: Opened all doors

3.31.22: Same as (3.30.22)

[Metre: Triṣṭup]

[This sūkta has 22 mantrās. According SA, this sūkta conveys the basic ideas of the secret of the Veda in its own way, especially the last twenty mantrās, (verses 3-22). It indicates the ascent of the divine powers *in man* out of their ordinary cosmic appearance to the shining truth beyond, the superconscious ocean mentioned by the seer Vāmadeva in (4.58.11). The journey in the path of yajna, the raising of the Sun submerged in darkness, the release of dawn are all connected events. Agni, Indra, Sarama and the Angirasa seers are the main players in this action. There is close connection between what happens within the subtle body in the journey and the happenings at the cosmic level. The verse 21 states that when Indra enters the subtle structures of darkness within man, opening the doors kept closed by the Paṇis, who are the demons who hoard the knowledge, then Indra opens the doors of his own world *svar* (Sun-world) for the human aspirant. (SV, SA) has a rough translation of mantrās (3-15, 19-21), which is the basis for our work. See also the appendix 2, ‘Insight into the journey of inner yajna’ in Part II.]

3.31.1: When Agni becomes the offspring of the daughter (earth), he begins ruling (1). Knowing, he respects the thought of truth (2). Where the father (creator) arranges the togetherness of the daughter (3), he holds well (his self) with his mind at ease (4).¹

¹ शासद् वह्निः दुहितुः नस्य गाद् (1), बिद्वान् कृतस्य दीर्घितिं सप्तर्ण् (2), पिता यत्र दुहितुः सेकम् कृञ्जन् (3), तसं शगम्येन मनसा दधन्वे (4)

[*duhituh*: daughter; here it is earth;
duhituh pr̄thivyaḥ, 'earth, the daughter', (9.97.47); *shāsat*: ruling;
 By assigning arbitrary meanings to words, S and Yāska interprets
 verses 1 and 2 as dealing with the law of inheritance with the
 daughter having no right to the prosperity of her parents. See the
 note at the end of the sūkta.]

3.31.2: Like a conqueror, he vacated the womb which was a foundation (2). He the son exceeded his companions (2). When the mothers gave birth to Agni (3), one is the doer of the good deeds (4), and another one grows (within man) (5).²

[Line 4 mentions Agni as a cosmic power; line 5 mentions Agni as the will-power growing in every human being.

riktha: exceeded, (3.6.2); *arauk*: vacated, (1.113.1, 16);
sanituḥ: conqueror, (5.12.3); *nidhānyam*: foundation, (8.72.18)]

3.31.3: Agni (the divine force) is born quivering with his flame of offering (!), for sacrifice to the great sons of the shining one (the *deva* Rudra) (2). Great is the child of them, a vast birth (3). There is a great movement of Indra by the sacrifices (4).³

3.31.4: The conquering (dawns) cling to him in his struggle (1). By knowledge, they deliver a great light out of the darkness (2). Knowing, the dawns went upward to him (3). Indra has become the one lord of the luminous ray-cows (4).⁴

² न जामये तान्वों रिक्थम् (1), औरैकू चकार गर्भं सनितुः निधानंम् (2),
 यदी मातरौं जनयन्त वहिम् (3), अन्यः कर्ता सुकृतौः (4), अन्य क्रन्धन् (5)

³ अग्निर्ज्ञे जुहा रेजमानो (1), महस् पुत्रान् अरुषस्य प्रयक्षैः (2),
 महान् गर्भौ मह्या जातम् (3), एषां मही प्रवृत् हरि-अश्वस्य यज्ञैः (4)

⁴ अभि जैत्रीः असचन्त स्पृधानं (1), महि ज्योतिः तमसो निरजानन् (2),
 तं जानतीः प्रति उदायन् उषासः (3), पतिः गवाम् अभवत् एक इन्द्रः (4)

3.31.5: The thinkers released the ray-cows which were in the strong place (guarded by Paṇi demons) (1). By the mind, the seven seers set them moving forward (2). They found the entire path (or goal) of the truth (3). Knowing these (supreme seats of truth), Indra entered into them by obeisance (4).

[Line 2: moving forward; moving upward to the supreme; Verses 3-5 describe the great divine movement of the truth-knowledge with the finding of the goal and entry of gods and seers into the supreme planes above.]

3.31.6: When Sarama found the broken place of the hill (1), she (Sarama) made continuous the path to the great and supreme goal (2). She, the fair-footed, led him to the front of the imperishable ones (the unslayable cows) (3); knowing, she went first, towards their cry (4).⁶

[Sarama is the goddess of intuition; she leads the gods to the voice of the concealed illuminations, to the place where the hill is broken and can admit the seekers of knowledge.

sadhryak: continuous; linked together, (4.4.12)]

3.31.7: Becoming a friend, the greatest seer (Indra), went (upon the path discovered by Sarama) (1). The pregnant hill sent forth its contents for the doer of perfect works (2). In the strength of manhood, he with the young (Angirasas), seeking plenitude of riches, attained possession (3). Then singing the hymn of light, he became at once the Angirasa (4).⁷

[Angirasas: Human fathers who became divine; they actively assist the gods.]

⁵ वीलौ सृतीः अभि धीरां अतृन्दन् (1), प्राचा अहिन्वन् मनसा सप्त
विप्राः (2), विश्वाम् अविन्दन् पथ्याम् कृतस्य (3),
प्रजानन् इत्ता नमसा विवेश (4)

⁶ विदद् यदीं सर्मा रुणम् अद्रेः (1), महि पाथः पूर्वं सध्यक् कः (2),
अग्रं नयत् सुपदी अक्षराणाम् अच्छा (3), रवं प्रथमा जानती गात् (4)

⁷ अर्गच्छदु विप्रतमः सखीयन् (1), असूदयत् सुकृते गर्भम् अद्रिः (2),
सप्तान् मर्यो युवभिः मखस्यन् (3), अथाभवत् अङ्गिराः सद्यो अर्चन् (4)

3.31.8: In our front, he becomes the form and the measure of each existing thing (1), he knows all the births (2), he slays Shushṇa (3). (He is) the seeker of the Ray-cows, traveler to the seat of heaven (4). Singing the hymns, he, the friend, delivers his friends; (he) delivers us out of all defects (of right self-expression) (5).⁸

[*pra archan*: singing excellently; *gavyuh*: seeker of cows;

Lines 1,2: The divine mind assumes a form answering to each existing thing in the world and reveals its true divine image and meaning; it slays the false force (Shuṣṇa) which distorts action.]

3.31.9: With a mind that sought the light (cows) (1), they entered the seats by the illumined words (2), making the path towards immortality (3). This is that large seat of theirs (4), the Truth by which they took possession of the months (5).⁹

[Months: the ten months of the rite performed by the seers Dashagwās]

3.31.10: Harmonized in vision (or perfectly seeing), they rejoiced in their own abode (*swar*) (1), milking out the milk of ancient seed (*retas*) of things (2). Their cry (of the word) heated all the earth and heaven (3). They established, in that which was born, a firm abode (4), and established the heroes in the knowledge (cows) (5).¹⁰

[Lines 4, 5: the battling force was established in the light of the knowledge;

Line 3: They created the burning clarity, *taptam ghṛtam* (4.1.6), which is the yield of solar cows.]

⁸ सतः सतः प्रतिमानं पुरोभूः (1), विश्वा वेद जनिमा (2), हन्ति शुष्णम् (3), प्रणो दिवः पद्मवीः गुव्युः (4), अर्चन् सखा सखीन् अमुञ्चत् निरवद्यात् (5)

⁹ नि गंव्यता मनसा (1), सेदुरकैः (2), कृणवानासो अमृतत्वार्थ गातुम् (3), इदं चिनु सदनं भूरि एषां (4), येन मासान् असिषासन् ऋतेन (5)

¹⁰ संपश्यमाना अमदन् अभिस्वं (1), पर्यः प्रत्यस्य रेतसो दुधानाः (2), वि रोदसी अतपद् घोषं (3), एषां जाते निःष्टाम् अदधुः (4), गोषु वीरान् (5)

3.31.11: Indra released upward the shining ones (2). The Vṛtra-slayer did this with (the help of) those who were born (the sons of sacrifice) by the offerings (1), and by the hymns of illuminations (3). The wide and delightful cow (4,6), bringing for him the sweet food, the sweetness (honey) mixed with *ghṛta*, yielded it as her milk (5).¹¹ [Line 6: *gau*: cow: It is Aditi, the vast and blissful higher consciousness;

ghṛta: mental clarity, (ghee for ritualists)]

3.31.12: They fashioned the vast and shining abode for the father (1). They, the doers of perfect work, had entire vision of it (2). Separately upholding the parents by their support (3), they sat in that high world and embraced all its ecstasy (4).¹²

[*rabhesham*: rapturous, (3.1.8)]

3.31.13: For the cleaving away (of evil and falsehood), the vast thought holds him immediately (1), increasing in his pervasion of earth and heaven (2). In Indra, there are irresistible energies (4), and also equal and faultless words (3).¹³

3.31.14: O Indra, I desire your great friendship and your powers (1). O Vṛtra-killer, many life-powers (steeds) come and join you (2). To you the seer, we offer the great hymn for our protection (3). O Maghavan, instruct us as our guardian (4).¹⁴

¹¹ स जातेभिः वृत्रहा सेदु हव्यैः (1), उदुस्त्रियां असृजत् इन्द्रो (2), अर्कैः (3), उरूचि (4), अंस्मै धृतवत् भरत्नी मधु स्वाद्व दुदुहे (5), जेन्या गौः (6)

¹² पित्रे चिच्छकुः सदनं समस्मै महि (1), त्विषीमत् सुकृतो वि हि ख्यन् (2), विष्कभन्तः स्कर्मनेना जनित्री (3), आसीना ऊर्ध्वं रभसं वि मिन्वन् (4)

¹³ मही यदि धिषणा शिश्रथे धात् (1), संयोवृथं विभं रोदस्योः (2), गिरो यस्मिन् अनवद्याः संमीचीः (3), विश्वा इन्द्राय तविषीः अनुत्ताः (4)

¹⁴ महि आ तै सख्यं वैश्मि शक्तीः (1), आ वृत्रग्ने नियुतो यन्ति पूर्वीः (2), महिं स्तोत्रमब् आगन्म सूरेः (3), अस्माकं सु मंघवन् बोधि गौपाः (4)

3.31.15: He has found the great, manifold and blissful field (1). He has sent forth together all the moving herd for his friends (2). Shining out along with the human souls (Angirsas) (3), Indra has manifested together the Sun, the dawn, Agni and the path (for the journey to higher worlds) (4).¹⁵

[*kṣetra*: the wide field of the cows, *swar*;
sākam: together; *ajanat*: manifested;

Line 4: The events, ‘manifesting Sun, the dawn and Agni’ are mentioned together in (2.12.7), (3.44.2), (3.49.4), (6.30.5), (6.44.23), (7.99.4) and others]

3.31.16: The all-pervading (Indra) who is domiciled within us (1), has created the all-delighting waters which are interlinked (2). These sweet waters are purified by the seers (3). These luminous (waters) proceed day and night helping the worlds (4).¹⁶

[*dhanutri*: helping the worlds (S); *damūnāḥ*: one who is domiciled in us; one who dwells in us; This meaning is valid in all its 15 occurrences. For S, it is, ‘one who is lowly-minded’. Such an epithet for Indra is strange, to say the least.]

3.31.17: O master of yajna, the two, day and night, upholding all things by the might of Sun, successively revolve (1). O Indra, your desirable and straight friends (the Angirasas) (3), use your greatness, all around in the struggle against the crooked foes (2).¹⁷

3.31.18: O Vṛtra-killer, become the lord of the words of the auspicious truth (1). You are the mighty one (bull), the life of the universe and you found the expanding growth (2). Come to us flowing with your auspicious friends (3); (you offer) the greatest protections among the great (4).¹⁸

¹⁵ महि॑ क्षेत्रै॒ पुरु॒ श्रन्द्रं॑ विविद्वा॒ न्॑ (1), आदित्॑ सखिं॒ भ्यः॑ च॒ रथं॑ स॒ मैरत्॑ (2),
 इन्द्रो॑ नृभिः॑ अजन॒द्॑ दीद्यानः॑ सा॒ कं॑ (3), सूर्य॑ मुषसं॑ गातुम॒ ग्रिम्॑ (4)

¹⁶ अपः॑ चिंदे॒ ष वि॒ भ्वो॑ दमूना॑ः॑ (1), प्र॑ स॒ ध्रीची॑ः॑ असृजत्॑ वि॒ श्वश्वन्द्रा॑ः॑ (2),
 मध्वः॑ पुनाना॑ः॑ कविभिः॑ (2), पुवित्रै॑ द्युभिः॑ हिन्वन्ति॑ अ॒ ञुभिः॑ धनुत्री॑ः॑ (3)

¹⁷ अनु॑ कृष्णे॑ बसु॒ धिती॑ जिहाते॑ उ॒ भे॑ सूर्य॑ स्य॑ मंहना॑ यजत्रे॑ (1),
 परि॑ यत्॑ तै॑ महि॒ मानं॑ वृज॒ ध्यै॑ (2), सख॑ य इन्द्र॑ काम्या॑ कृजि॒ प्या॑ः॑ (3)

¹⁸ पति॑ भव॑ वृत्रहन्॑ सूनृतानां॑ गिरां॑ (1), वि॒ श्वायु॑ वृषभो॑ वयोधा॑ः॑ (2),
 आ॑ नौ॑ गहि॑ स॒ ख्येभिः॑ शि॒ वेभिः॑ (3), महान्॑ मुहीभिः॑ ऊति॒ भिः॑ स॒ रण्यन्॑ (4)

3.31.19: (O Indra), I worship you like the Angirasa seers with prostration of surrender (1). I make new the ancient-born, that I may conquer (2). May you remove our many undivine hurters (3), and make *swar* (Sun-world) (ready) for our possessing, O Maghavan (4).¹⁹

[Line 2: I make Indra take a new birth in me so that I can conquer the hostiles and their riches.]

3.31.20: The purifying rains are extended before us (in the shape of waters) (1). (They) take us over to the state of bliss that is their other shore (2). Warring in your chariot, protect us from the foe (3). Soon, soon, make us conquerors of the ray-cows (4).²⁰

[Here the symbolism of rain is clearly stated. *mihāḥ*: rain;]

3.31.21: The Vṛtra-slayer, the master of the cows, showed (to men the cows) (1). He has entered with his shining laws (or lustres) within those who are blank (2). Showing the (cows of) truths by the truth (3), he has opened all his own doors (4).²¹

[He opens the doors of his own world, *swar*, after entering into our darkness (*antah kṛṣṇa gāt*), and breaking open the human doors kept closed by the Panis.

kṛṣṇān: black, void of light;]

3.31.22: Same as (3.30.22).

Note on (3.31.1) and (3.31.2)

Both Yāska and S interpret these two verses as dealing with the law of inheritance (law of *dāyāda*) and the absence of any legal claim for a daughter for a share of her father's property.

'A sonless father transfers the property to the son of his daughter and pleases the son-in-law with gifts' (3.31.2), (S).

¹⁹ तमंक्षिरस्वत् नमसा सपर्यन् (1), नव्यं कृणोमि सन्यसे पुराजाम् (2),
दुःहो वि याहि बहुला अदेवीः (3), स्वश्रो नो मधवन् सातयै धाः (4)

²⁰ मिहः पावकाः प्रतंता अभूवन् (1), स्वस्ति नः पिपृहि पारमासाम् (2),
इन्द्र त्वं रथिरः पाहि नो रिषो (3), मक्षुमक्षु कृणुहि गोजितौ नः (4)

²¹ अदेवदिष्ट वृत्रहा गोपतिः (1), गा अन्तः कृष्णान् अरुषैः धार्मभिः गात् (2),
प्र सूनृता दिशमान क्रतेन (3), दुर्श्र विश्वा अवृणोदप स्वाः (4)

'A son does not transfer the paternal wealth to a sister', (3.31.2) (S).

Sāyaṇa obtains this translation by assigning arbitrary meanings to the words in the 2 verses. He makes *vahni*, father of a girl; *didhitim* as son-in-law. To trace a medieval law such as the 'law of *dāyāda*' to the Rig Veda is a glaring example of arbitrariness of the interpretations of Sāyaṇa and Yāska. For a detailed discussion, see the book, 'Studies in Vedic Interpretation' by A.B. Purani, pp. 291-295. He gives the complete quotations from the commentaries of Yāska and Sāyaṇa and his critique along with the critique in Sanskr̥t by a Vedic scholar, Vedavrata.

32. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

- 3.32.1: Rejoice with the horses**
- 3.32.2: Maruts who fashion hymns and Rudrās**
- 3.32.3: Maruts are your strengths**
- 3.32.4: Impelled by Maruts, Indra knows the secret of Vṛtra**
- 3.32.5: Earthly waters and heavenly waters**
- 3.32.6: Vṛtra was without light and he covered the luminous water**
- 3.32.7: Greatness of Indra is beyond measure**
- 3.32.8: Gods cannot detract Indra's law of workings**
- 3.32.9: You can do no wrong**
- 3.32.10: Upholder of the doers of the works**
- 3.32.11: You killed Ahi on the floor**
- 3.32.12: Increase yajna by yajna**
- 3.32.13: By power of yajna, the worshippers make you come upfront**
- 3.32.14: Pray to Indra to go beyond evil**
- 3.32.15: Soma flows for Indra**
- 3.32.16: You released the vast light by smashing the hard cave**
[Metre: Triṣṭup]

3.32.1: May Indra, the lord of Soma, drink the Soma (1), which is prepared for the midday rite and is also beautiful (2). O Maghavan, unyoking the horses (4), completely fill their jaws (with fodder) (3), and rejoice with them (5).¹

[*ṛjishin*: remover of foes]

3.32.2: O Indra, drink the pure Soma mixed with various ingredients of the Ray-cow (1). We offer it for your rapture (2). United with the hosts of Maruts who fashion hymns and also the Rudrās, pour abundantly the Soma and get satisfaction (4).²

[*trpat*: getting satisfaction;

āvr̄shasva: fill your belly (with Soma) (5).

gavashiram: *go-āśhiram*; also in (3.42.1); *yavāśhiram* is in (3.42.7)

āśirah: infusions (usually three) of milk (*go*), curds (*dadhī*) and grain (*yavāḥ*) in the rite; milk indicates the luminous cows of knowledge. Curds indicate the fixation of their yield in the intellectual mind; grain indicates the formulation of the light in the force of physical mind. (SA)]

3.32.3: The Maruts sing the hymn about your prowess (*ojaḥ*) (3). Thus they increase your might (in us) (2). They are your strengths (1). O Vajra-armed, drink the Soma prepared for the noon-rite (4), along with the Rudras, the hosts of Maruts, O one with beautiful chin (5).³

3.32.4: The Maruts were (as it were) the strength of Indra (2). With sweet words, they encouraged him (1). Impelled by them, he (Indra) knows (2), the secret of Vṛtra, who fancied himself that no one can know his secret (4).⁴

¹ इन्द्रं सोमं सोमपते पिब (1), इुमं माध्यंदिनं सवनं चारु यत् ते (2), प्रपुथ्या शिष्ठे (3), मधवन् क्रजीषिन् विमुच्या हरी (4), इह मांदयस्व (5)

² गवाशिरं मन्थिनं इन्द्रं शुक्रं पिबा सोमं (1), ररिमा ते मदाय (2), ब्रह्मकृता मारुतेना गणेन सजोषा (3), रुद्रैः तृपदा वृषस्व (4)

³ ये ते शुष्मं (1), ये तविषीम् अवर्धन् (2), अर्चन्त इन्द्रं मरुतः त ओजः (3), माध्यन्दिने सवने वज्रहस्तं पिबा (4), रुद्रेभिः सगौणः सुशिष्ठ (5)

⁴ त इत् नु अस्य मधुमद् विविप्र (1), इन्द्रस्य शधो मरुतो य आसन् (2), येभिः वृत्रस्य इषितो विवेद (3), अमर्मणो मन्यमानस्य मर्म (4)

[*marma*: secret, vital part which is weak]

3.32.5: O Indra, like Manu, you accept and drink the Soma that is being prepared in the rite (1), for obtaining eternal prowess (2). O lord of steeds, come to the yajna along with the Maruts (3). Make the waters of the earth flow with the waters of the heavenly ocean (3).⁵

[*saranyubhiḥ*: those who traverse (the middle world), Maruts]

3.32.6: You killed Vṛtra (2), and released the waters quickly like releasing the horses in a battle (1,3). O Indra, with the stroke, you slew the Vṛtra (4), who covered the luminous waters all around, he who was without light (5).⁶

[*shayanām*: made to lie down, slain. The same word occurs in (1.32), while describing the battle between Vṛtra and Indra;

vadhenā: stroke;]

3.32.7: With prostrations of surrender we worship the ever-growing Indra (1). He is vast, mighty, undecaying and youthful (2). Even the dear heaven and earth could not measure the greatness of this master of sacrifice (3); it is beyond measurement (4).⁷

3.32.8: All the gods cannot detract (2), the law of workings of Indra and the many actions done by the doer of great deeds (1). He upholds the earth and heaven (3). With his good comrades, he wins the Sun, wins the waters, wins the dawn (4).

[The achievements in line 4 are also in (3.44.2, 1.100.18, 2.21.4, 1.100.6) and other places.

sukṛta: doers of great deeds, (4.4.13); *damsāḥ*: workers, comrades;]

⁵ मनुष्वत् इन्द्र् सवनं जुषाणः पिबा सोमं (1), शश्ते वीर्यौय (2),
स आ वंवृत्स्व हर्यश्च यज्ञैः सरण्युभिः (3), अपो अण्ठि सिसर्षि (4)

⁶ त्वम् पो (1), यत् ह वृत्रं जंघन्वान् (2), अत्यान् इव प्रासृजः सर्तवै अजौ (3), शयानम् इन्द्र् चरता वधेन (4), विविवांसं परि देवीः अदैवम् (5)

⁷ यजाम् इत् नमसा बृद्धम् इन्द्रैः (1), बृहन्तम् क्रष्णम् अजरं युवानम् (2),
यस्य प्रिये ममतुः यज्ञियस्य न रोदसी महिमानं (3), ममातै (4)

⁸ इन्द्रस्य कर्म सुकृता पुरुषिणि ब्रूतानि (1), देवा न मिनन्ति विश्वे (2),
द्राधार यः पृथिवी यामुत (3), इमां जजान् सूर्यमुषसं सुदंसाः (4)

3.32.9: This is the truth, this is your greatness, you can do no wrong (1). As soon as born, you drank the Soma (2). O Indra, neither the heavens, nor the days, nor months, nor seasons can resist (3,5), the force (*ojah*) of you who are mighty (4).⁹

3.32.10: O Indra, as soon as you were born in the highest heaven (*parame vyoman*) you drank the Soma for rapture (1). You pervaded the heaven and earth (2). Even from the ancient times, you became the upholder of the doers of work (3).¹⁰

[*kārū*: doers of work, (7.2.7), (10.110.7)]

3.32.11: O one with many births, with your might (2), you killed Ahi who displayed his forces, who pervaded the waters, and who was (finally) lying on the floor (of the ocean) (1). You have stood protecting the earth with your many gleaming actions (*sphigyā*) (4). But your greatness was not experienced (apprehended) in heaven (3).¹¹

[*parishayānam*: lying in the ocean, (6.30.4); Same idea is (1.32.8);

ojāyamānam: brought out his forces, (1.140.6)]

3.32.12: O Indra, you become increased by yajna (1). The Soma released in the sacrifice is dear to you, who belong to the sacrifice (2). O Lord of yajna, protect and increase the yajna by yajna (3). Yajna becomes your protector in the killing of Ahi by Vajra (4).¹²

[*āvah*: has protected, (10.80.3); *ava*: to protect]

⁹ अद्रौघ सुत्यं तव तत् महित्वं (1), सूर्यो यत् जातो अपिबो ह सोमम् (2), न द्यावं इन्द्रं (3), तवसः त ओजो (4). न अहा न मासाः शरदौ वरन्त (5)

¹⁰ त्वं सूर्यो अपिबो जात इन्द्रं मदाय सोमं परमे व्योमन् (1),

यत् ह द्यावापृथिवी आविवेशीः (2), अथाभवः पूर्वः कारुधायाः (3)

¹¹ अहन् अहिं परिशयान्म अर्ण ओजायमानं (1), तुविजात् तव्यान् (2),

न तै महित्वम् अनुभूत् अध् द्यौः (3), यदन्यथा स्फिग्या क्षाम् अवस्थाः (4)

¹² यज्ञो हि त इन्द्रं वर्धनो भूत् (1), उत प्रियः सुतसौमो मियेधः (2),

यज्ञेन यज्ञम् अंब यज्ञियः सन् (3), यज्ञस्ते वज्रम् अहिहत्य आवत् (4)

3.32.13: By the power of yajna (the worshippers) make you to be in their front for their protection (1). (In the same way) I make him (Indra) turn towards me for obtaining peace and bliss with the help of new hymns (2). He is increased by the affirming lauds (3), whether in ancient times, medieval, or in recent times (4).¹³

[*vavṛtsva*: turn towards, (4.1.2)]

3.32.14: When the idea of understanding Indra entered me, then I formed a hymn (1). I laud him before encountering the days, in which (obstructions) may occur later (2). Just as the persons on the two shores call the person in charge of a boat (within the river) (4), similarly persons pray to Indra to carry them beyond evil (3).¹⁴

[*ahnah*: days (with obstacles); *pīpara*: carry beyond, (4.2.8)]

3.32.15: The vessel is filled with Soma for him (1); with the *svāhā* utterance welcome Indra (2). I pour the Soma for you from the vessel for your drink just as water is poured (by a water-carrier) from his bag (3). May the dear Soma-delight flow around Indra in a reverential way for (his drink and) his rapture (4).¹⁵

[*pradakṣhina*: a way of discrimination; going around a person in a reverential manner]

3.32.16: O one called by many, the deep oceans cannot stop (your movements) (1). The all-pervading mountains cannot also stop you (2). Hence, O Indra, impelled by your friends (3), you smashed the hard place and (released) the vast light (4).¹⁶

[*gavyam ūrvam*: the vast light, (5.29.12); *gavi* is connected with ray-cow or light. For S, *ūrvam* is the strong fire.]

3.32.17: Same as (3.30.22)

¹³ यज्ञेन इन्द्रम् अवसा चक्रे अर्वाक् (1), ऐनं सुम्भाय नव्यसे बृत्याम् (2), यः स्तोर्मैभिः वाचूधे (3), पूर्व्येभिः यो मध्यमैभिः उत नूत्नेभिः (4)

¹⁴ विवेष यन्मा धिषणा जजान (1), स्तवै पुरा पार्यात् इन्द्रम् अहः (2), अंहसो यत्र पीपरत् (3), यथा नो नावेव यान्तम् उभये हवन्ते (4)

¹⁵ आपूर्णो अस्य कलशः (1), स्वाहा (2), सेत्तेव कोशां सिसिचे पिबद्यै (3), समु प्रिया आवृत्त्रन् मदाय प्रदक्षिणित् अभि सोमास इन्द्रम् (4)

¹⁶ न त्वा गभीरः पुरुहूत सिन्धुः (1), न अद्रयः परि षन्तौ वरन्त (2), इत्था सखिभ्य इष्टितो यदिन्द्रा (3), आदङ्गं चित् अरुजो गव्यम् ऊर्वम् (4)

33. Vishvāmitra and the rivers⁺

Riṣhi: 1-3, 5, 7, 9, 11-13, Vishvāmitraḥ Gāthinaḥ;
4, 6, 8, 10, Nadyaḥ R̥ṣhikāḥ

3.33.1: Vipāṭ and Shutudri rivers

3.33.2: Another stream joins you

3.33.3: They move jointly to their common source

3.33.4: (Rivers): ‘We serve the purpose of birth, as laid down by
gods’

3.33.5: (Vishvāmitra): I call aloud to you

3.33.6: (Rivers): Indra released us

3.33.7: He tore up Ahi; waters moved forth;

3.33.8: We bow to you; even future ages will not forget our reply

3.33.9: (Vishvāmitra): I have come from afar; bend low so I can
cross

3.33.10: (Rivers): We hear you and bend low

3.33.11: (Vishvāmitra): I praise the felicitous thought of these
rivers

3.33.12: The sons of Bharata crossed over

3.33.13: Let your waves stay low and allow our cars to pass

[Metre: 1-12, Triṣṭup; 13, Anuṣṭup]

3.33.1: (The rivers) Vipāṭ and Shutudri (5), from the lap of
mountains speed forth with waters desiring to join the ocean (6).
They are like two horses released, happy (2), shining radiant white
like (two) cows (3), even as the fostering mothers hastening
(delightfully), to lick the calf (4).¹

[The river *vipāṭ* is spelled in verse 3 as *vipāśh*.

vipāśh: that freed from bonds; *shutudri*: the fast moving one;

ushānaḥ: desiring, (3.5.7)

* The information in chap. 10 of the book, ‘Studies in Vedic Interpretation’, by A.B. Purani has been of some use here.

¹ प्र पर्वतानाम् उत्ती उपस्थात् (1), अश्वे इव विधिते हासमाने (2),

गावैव शुभ्रे (3), मातरा रिहाणे (4), विपाट शुतुद्री (5), पर्यसा जवेते (6)

3.33.2: Impelled by Indra (1), begging birth (2), you (rivers) speed forth to the ocean like (two) riders in a car (3), They move together nourished by the waves (4), shining white (6); another (stream) joins you (two), and moves even to another one (5).²

3.33.3: Moving towards the ocean have I reached the most motherly stream (1). We have come to Vipāsh, wide and full of felicity (2). Like (two) fostering mothers running to lick together their calves (3), they jointly move to their common womb (or source)³ (4).

3.33.4: (Rivers): “Nourished by these waters (1), we follow the birth fashioned by the gods (2). This our birth is for moving forward without return (3). Desiring what does the illumined one (Vishvāmitra) call aloud to the rivers (4)?”⁴

[Line 2: We serve the purpose of our birth as laid down by the gods;]

3.33.5: (Vishvāmitra): “You that hold the truth, rest awhile from your movement (2), (to hear) my words that desire the Soma-delight (1). By the wide-thought that moves towards the ocean (3), I, Kushika’s son, desiring protection, call aloud to you (4).”⁵

3.33.6: (Rivers): Indra, Vajra-armed, shattered the mountain (and made us free) (1). He slew the coverer who surrounded the rivers on all sides (2). The God Savitri (the creator), having beautiful arms led us forth (3). In the birth (given to us) we go forth wide-extending (4).⁶

² इन्द्रैषिते (1), प्रसवं भिक्षमाणे (2), अच्छा समुद्रं रथ्येव याथः (3),
समाराणे ऊर्मिभिः पिन्वमाने (4), अन्या वाम् अन्याम् अप्यैति (5), शुभ्रे (6)

³ अच्छा सिन्धुं मातृतंमाम् अयासुं (1), विपाशाम् ऊर्बीं सुभगाम् अगन्म
(2), वत्समिव मातरा संरिहाणे (3), संमानं योनिमनुं संचरन्ती (4)

⁴ एना वयं पर्यसा पिन्वमाना (1), अनु योनिं देवकृतं चरन्तीः (2),
न वर्तवे प्रसवः सर्गतत्तः (3), किंयुर्विप्रो नद्यौ जोहवीति (4)

⁵ रमध्वं मे वर्चसे सोम्याय (1), क्रतावरीः उपे मुहूर्तम् एवैः (2),
प्र सिन्धुमच्छा बृहती मनीषा (3), अवस्युः अहे कुशिकस्य सूनुः (4)

⁶ इन्द्रौ अस्मान् अरदत् वज्रबाहुः (1), अपाहन् वृत्रं परिधिं नदीनाम् (2),
देवौ अनयत् सविता सुपाणिः (3), तस्य वृयं प्रसवे याम ऊर्बीः (4)

3.33.7: That valour of Indra—his mighty deed—is fit to be celebrated forever (1). For he tore asunder (the snake) Ahi (2). He annihilated with Vajra those that sat around the waters (obstructing them) (3). The waters, desiring a path, moved forth (4).⁷

3.33.8: (Rivers): O adorer, forget not this word (of ours) (1), this in reply to your loud callings which even the future ages (should not forget it) (2). O mighty doer, take pleasure in us in your utterances (3); press us no further (4); we bow to you among men (5).⁸

[*kaḥ*: to make or do, (3.5.7)]

3.33.9: (Vishvāmitra): O sisters, listen well (to me) who is the doer of deeds (1), for, from afar have I come with a slow moving car (2). Bend gracefully low (3), become easy of crossing (4). O rivers, may you flow beneath the axle (of car) with all your streams (5).⁹

3.33.10: (Rivers): O doer of works, we hear (and accept) your words (1); you have journeyed from afar with a trading car (2). Now I bend (and become shallow) (3), like a woman desirous of sucking (her babe) (4), even as a young bride does for embracing the male (5).¹⁰

3.33.11: (Vishvāmitra): Dear ones, the children of Bharata, desiring light, shall cross you (1); even their community, impelled and inspired by Indra (shall cross you) (2). From ancient times, from their birth they are engaged in moving (upwards) (3). I praise the felicitous thought of these (rivers) who deserve the sacrifice (4).¹¹

⁷ प्रवाच्यं शशधा वीर्यं तत् इन्द्रस्य कर्म् (1), यत् अहिं विवृश्नत् (2),
वि बज्रेण परिषदौ जघान (3), आयन् आपो अयनम् इच्छमानाः (4)

⁸ एतत् बचो जरितः मा अपि मृष्टा (1), आ यत्ते घोषान् उत्तरा युगानि (2),
उक्थेषु कारो प्रति नो जुषस्व (3), मा नो नि कः (4), पुरुषत्रा नमस्ते (5)

⁹ ओ षु स्वसारः कारबै शृणोत (1), यौ वौ दूरात् अनसा रथेन (2),
नि षु नमध्यं (3), भवता सुपारा (4), अधोअक्षाः सिन्धवः स्रोत्याभिः (5)

¹⁰ आ तैं कारो शृणवामा बचांसि (1), यथार्थं दूरात् अनसा रथेन (2),
नि तैं नंसै (3), पीप्यानेव योषा (4), मर्यायेव कन्या शश्चै तैं (5)

¹¹ यत् अङ्ग त्वा भरताः संतरैयुः गव्यन् (1), ग्रामं इषित इन्द्रजूतः (2),
अर्षात् अहं प्रसवः सर्गतक्त (3), आ वौ वृणे सुमतिं यज्ञियानाम् (4)

[*arshāt*: from ancient times; *gavyan*: desiring light;
sargataktā: interested in moving]

3.33.12: The sons of Bharata, they who aspired for the light, crossed over (to the other shore) (1). The illumined sage adored the happy thought of the rivers (2). ‘Impelling, and full of delightful wealth, nourish us (3), fill us with energies (4), and move forth fast (5).’¹²

[*vakṣhaṇa*: energies, (5.42.13)]

3.33.13: Let your waves strike keeping the pin of the yoke above them, O waters (1). Leave free the cords of the rein (2). You disperse good, free from evil; undeserving are to be destroyed. May you dispense to me the good. (Or may you increase in me) (3).¹³

[This sūkta is said to be a dialogue between the sage Vishvāmitra and seven rivers. The names of these rivers and their spiritual significances have been given in the tenth Maṇḍala (10.75) and also in our compact book, ‘Sarasvati’. Whether the hymn refers to the crossing of the rivers of Punjab by Vishvāmitra or not, will not be considered here. What is pertinent is that only two rivers are mentioned, Vipāsha and Shutudri. Secondly, these two rivers are addressed as Devī, goddesses. Thirdly Vishvāmitra uses plural but not the dual, while addressing the rivers. The rivers themselves speak in the plural while referring to themselves. Fourthly, there are certain epithets used with reference to the rivers which would be hardly applicable to mere physical rivers. For instance, the rivers are called “those that hold the truth”.

The seer wants to go beyond, go across these rivers. But the rivers are not willing at first to allow him to go beyond. In fact, they explain their origin and praise that heroic deed of god Indra—lord of the divinized mind, who first released them from the covering demon, Vṛtra. But Vishvāmitra pleads with them again stating his long and tiring journey and prays to them to bend low so that his

¹² अतारिषुः भरता गव्यवः (1), समभक्तं विप्रः सुमतिं नदीनाम् (2), प्र पिन्वध्वम् इषयन्तीः सुराधा (3), आ वक्षणाः पृष्ठच्च (4), यात शीभंम् (5)

¹³ उदू वं ऊर्मिः शम्या हन्तु आपो (1), योक्त्राणि मुञ्चत (2), मादुष्कृतौ व्येनसा (3), अद्यौ शून्मारताम् (4)

chariot may pass. The rivers ultimately consent to his request and not only the sage but “all the Bharatās” also went across the stream.

To understand the psychological interpretation, recall the essay, ‘Insight into the workings of Agni in the inner yajna’ in appendix 2. Our life is a journey in which we come across many helpful forces. But we cannot be detained by them. For instance, thinking mind is important, but we have to get beyond ‘thinking’ in the higher stages. Similarly Vishvāmitra wants to cross psychological powers represented by these rivers. These rivers comply with his request.]

34. Indra

Rishi: Vishvāmitraḥ Gāthinah

- 3.34.1: Increased his body in man (adorer)
- 3.34.2: I send forth words to obtain immortality
- 3.34.3: Indra discovered the ray-cows
- 3.34.4: He has won the swar and formed the light for great bliss
- 3.34.5: Indra entered the battle like a mortal
- 3.34.6: His strength and the workings of knowledge
- 3.34.7: Indra, lord of existence
- 3.34.8: Thinkers have joy in the wake of Indra
- 3.34.9: Wins steeds, Sun, cow of many enjoyments
- 3.34.10: Wins days, growths of earth and midworld

[Metre: Triṣṭup]

3.34.1: Indra, the destroyer of cities has spread the day (*dāsam*) with the word of illumination (1). He knows the treasures and is merciless to the foes (2). By the urgings of the soul-thought (*brahma*) he has increased his body (in man) (3). Armed with many weapons, he has completely filled (or delighted) the heaven and earth (4).¹

¹ इन्द्रः पूर्भित् आतिरद् दासम् अकैः (1), विदद् वसुः दयमानो वि शत्रून् (2), ब्रह्मजूतः तन्वा वावृधानो (3), भूरिदात्र आपृणद् रोदसी उभे (4)

3.34.2: Like one with a purpose, I send forth the words with swift urgings to obtain immortality (2), to you who are the yajna and mighty (1). O Indra, you are prior to the beings of heaven (4), prior the peoples of the earth, the descendants of Manu (3).²

[*kṣhitinam*: worlds, peoples; *makha*: yajna, work;
bhūshan: one intent, (1.140.6);]

3.34.3: Indra of glorious deeds destroyed Vṛtra (1). Indra who cannot be resisted, destroyed the cunning demons (2). Burning in his desire, he slew the shoulderless demon in the woods (3). He brought to light the ray-cows which were in the dark (caves) (4).³

[*uṣhadhak*: burning in his desire, (3.6.7), (7.7.2)
āvih: manifestation, (4.4.5), (5.2.9)]

3.34.4: Indra has won *swar*, bringing to birth the days (1). Along with those who aspire (*ushigbhiḥ*), he has conquered the attackers in the battle (2). He has made to shine out for men the vision of the days (3), and formed the light for the great bliss (4).⁴

[*ushigbhiḥ*: aspirants; here they are Angirasa seers. They help the gods in bringing to the birth the Sun, and the dawn and the days.
jigāya: conquered, (10.69.11)]

3.34.5: Supporting the strengths of many heroes (2), Indra like a mortal entered the harming foes in the battle (1). He made conscious in knowledge these thoughts for the adorer (3). He carried forward this bright *varṇa* of these thoughts (4).⁵

[*atirat*: to carry forward (beyond the obstruction of dasyus);
varṇa: hue of the thoughts that are true and full of light;
naryah: men of strength, (4.7.8); powers of godhead, (1.72.1)]

² मूरखस्य ते तविष्यस्य (1), प्र जूतिम् इयमिर्वाचममृताय भूषन् (2),
 इन्द्रं क्षितीनाम् असि मानुषीणां विशां (3), दैवीनामुत पूर्वयावा (4)

³ इन्द्रो वृत्रम् अवृणोत् शर्धनीतिः (1), प्र मायिनाम् अमिनात् वर्पेणीतिः (2), अहन् व्यस्सम् उशधक् वर्णेषु (3), आविः धेना अकृणोत् राम्याणाम् (4)

⁴ इन्द्रः स्वर्षा जनयन् अहानि (1), जिगाय उशिग्भिः पृतना अभिष्टिः (2),
 प्रारोचयन् मनवे केतुमहाम् (3), अविन्दत् ज्योतिः बृहते रणाय (4)

⁵ इन्द्रस्तुजौ बर्हणा आ विवेश नृबत् (1), दधानो नर्या पुरुषिं (2),
 अचेतयद् धियं इमा जरित्रे (3), प्रेमं वर्णम् अतिरत् शुक्रम् आसाम् (4)

3.34.6: They praise many great and perfect works of the great Indra (1). In his overwhelming energy (3), he crushes the crooked Dasyus, by his strength and by his workings of knowledge (2).⁶

[*vṛjanam*: struggle, (6.11.6), strength;

vṛjinam: crooked, (4.1.17)

panayanti: they praise, (6.4.3), chant aloud, (6.12.5);

māyābhīh: workings of knowledge, (5.44.2); the knowledge used by demon, (1.11.7)]

3.34.7: By his battling efforts Indra, the lord of existence has created the appropriate positions and happiness for both the seeing men and the gods (1). The enlightened seers laud his deeds by utterances in the house of Vivasyan (2).⁷

[Line 1 is similar to a part of (1.59.5), having the words *yudha*, *varivah* etc. I have followed the translation of (KS);

varivah: happiness; supreme good, (5.29.10);]

3.34.8: They hymn the supremely desirable the ever- overcoming, the giver of strength (1), who wins possession of the Swar and the divine waters (2). The thinkers have joy in the wake of Indra (4), who takes possession of the earth and the heaven (3).⁸

[*vareṇyam*: supremely desirable]

3.34.9: Indra wins possession of the steeds, wins the Sun (1), wins the Cow of many enjoyments (2). He wins the golden enjoyment (3). Having slain the Dasyus, he fosters and increases the Aryan *varṇa* (4).⁹

[*varṇa*: see (3.34.5); *sasāna*: wins]

⁶ महो महानि पनयन्ति अस्य इन्द्रस्य कर्म सुकृता पुरुषिणि (1),

वृजनैन् वृजिनात् सं पिपेष मायाभिः दस्यून् (2), अभिभूति ओजाः (3)

⁷ युधा इन्द्रौ महा वरिवः चकार देवेभ्यः सत्पतिः चर्षणिप्राः (1),

बिवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति (2)

⁸ सत्रासाहं वरेण्यं सहोदां (1), संसावांसं स्वरपश्च देवीः (2),

संसान् यः पृथिवी धाम् (3), उतेमाम् इन्द्रं मदन्त्यनु धीरणासः (4)

⁹ संसान् अत्यान् उत सूर्यं संसान् इन्द्रः (1), संसान् पुरुभोजसं गाम् (2),

हिरण्ययमुत भोगं संसान् (3), हृत्वा दस्यून् प्र आर्यं वर्णमावत् (4)

3.34.10: Indra wins the growths of earth and the days (1); he wins the trees and the midworld (2). He pierces Vala and impels forward the speaker of the words (3). So he becomes the tamer of those who set against him their will in works (*abhibratūnām*) (4).¹⁰

3.34.11: Same as (3.30.22)

35. Indra

Rishi: Vishvāmitrah Gāthinah

3.35.1: Arise and come up front

3.35.2: Cars with rapid-paced horses

3.35.3: Protect us with your self-law

3.35.4: Unite the steed of wisdom-words with the yoke of mantra

3.35.5: Come repeatedly to our yajna

3.35.6: O Indra, hold this Soma in your inner body

3.35.7: You are of help to many

3.35.8: Gods, humans, mountains, rivers

3.35.9: Maruts, who are of one mind with Indra

3.35.10: O Indra, drink the Soma, with the tongue of Agni

[Metre: Trishṭup]

3.35.1: O Indra, having yoked your car with the steeds, arise and come (1), to our front (3), just as Vāyu does with his Niyut steeds (2). O Indra, may you drink the Soma-delight prepared and released by us (4). With the *svāhā* utterance, we offer it for your rapture (5).¹

[*abhisṛṣṭa*: loosened, released, (10.91.5);

tishṭha: arise, (4.4.4); stand up, (8.23.5);]

¹⁰ इन्द्र ओषधीः असनोत् अहानि (1), वनस्पतीन् असनोत् अन्तरिक्षम् (2), बिभेदं वलं नुनुदे विवाचो (3), अथाभवत् दमिता अभिक्रतूनाम् (4)

¹ तिष्ठा हरी रथं आ युज्यमाना याहि (1), वायुः न नियुतो (2), नो अच्छं (3), पिबासि अन्धो अभिसृष्टो अस्मे इन्द्र (4), स्वाहा ररिमा ते मदाय (5)

3.35.2: I yoke to the shafts of the car (2), the horses which are of rapid pace and smooth in movement, (O Indra), who is called by many (1). May the car carry you to this *yajna* (4), swiftly collecting (all the things needed) from all places (3).²

[*ajirā*: rapid pace, (3.9.8, 7.11.2); *sambhrtam*: collection;

saptī: one with smooth or gliding movement]

3.35.3: O showerer, may you lead the steeds (towards us) (1). O mighty one, protect us with your self-law (2). Unloosen the red coloured steeds so that they may accept the fodder (the powers of support) (3). Everyday accept the powers that support which are of suitable forms (4).

[*tapuṣhpā*: that which protects by burning the foes; steeds;

addhi: eat, accept; *dhānāḥ*: grains, powers which support;

Line 4: (O Indra) you also eat everyday the grains. (S)]

3.35.4: I unite the steed of wisdom-words with the yoke of mantra (1). The steeds are allies, swift and rejoice together (2). O Indra, ascend the firm and happy car with the knowledge (of our needs) (3). O knower, may you come here for the (drink of) Soma (4).⁴

[*prajānan*: knowing or with knowledge, (2.3.10)]

3.35.5: O mighty one, may your horses with wide-backs (1), not be diverted away from this *yajamāna* by any other person (2). We please you by the offer of pressed Soma which is satisfying (*aram*) (4). May you come perpetually to our *yajna* (3).⁵

[Lines 1, 2: O Indra makes our aspiration to you high so that the life-energies (horses) automatically come to us.]

² उप अंजिरा पुरुहृताय सस्ती हरो (1), रथस्य धूष्वा युनज्मि (2),

द्रवत् यथा संभृतं विश्वतः चित् (3), उपेमं यज्ञमा वैहात इन्द्रम् (4)

³ उपौ नयस्व वृष्णणा तपुष्णा (1), उत इमंव त्वं वृषभ स्वधावः (2),

ग्रसेताम् अश्वा वि मुचेह शोणा (3), दिवेदिवे सृद्धीः अद्वि धानाः (4)

⁴ ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी (1), सखाया सधमाद आश् (2),

स्थिरं रथं सुखम् इन्द्र अधितिष्ठन् प्रजानन् (3), विद्वान् उप याहि सोमम् (4)

⁵ मा ते हरी वृष्णणा वीतपृष्टा (1), नि रीरमन् यजमानासो अन्ये (2),

अति आयोहि शश्वतो (3), वृयं ते अरं सुतेभिः कृणवाम् सोमैः (4)

3.35.6: (O Indra), this Soma is for you. May you come in our front (1). May you, the right-minded, continuously drink the Soma (2). May you be seated on the sacred grass (*barhi*) in this yajna (3). O Indra, may you hold this Soma in your inner body (belly) (4).⁶

[*dadhīṣhe*: to hold, (10.8.4), (6.10.6)]

3.35.7: The sacred grass is strewn for you (1). O Indra, the Soma is pressed and released (2). The grains are prepared to be eaten by your horses (3). O mighty one, you are of help to many, your home is this (yajna) (4); you are accompanied by Maruts (5). The offerings are ready to be given to you (6).⁷

3.35.8: O Indra, gods and man (*naraḥ*), the mountains, the waters, the Ray-cows (1), have prepared the honeyed offering (of Soma) (2). O sublime and right-minded, may you come here (3), drink the Soma knowing its power (4); may we travel along our own path, O knower (5).⁸

[*samakran*: prepared; *svāḥ*: one's own, (8.7.2);

r̥shva: sublime, (3.5.5), mighty one (10.12.6);]

3.35.9: O Indra, the Maruts have shared the Soma with you (1). The host of (Maruts) has increased you (2). The Maruts, who are of one mind with you, are desirous of Soma (3). O Indra, drink Soma with the tongue of Agni (4).⁹

⁶ तव अयं सोमः त्वम् आ इहि अर्बाद् (1), शश्त्रम् सुमना अस्य पाहि (2), अस्मिन् यज्ञे बृहिषि आ निषथा (3), दधिष्व इमं जठर इन्दुम् इन्द्र (4)

⁷ स्तीर्णं तै बृहिः (1), सूत इन्द्रं सोमः (2), कृता धाना अत्तवे ते हरिभ्याम् (3), तत् औकसे पुरुशाकार्यु वृष्णे (4), मरुत्वते (5), तुभ्यै राता हुर्वीषि (6)

⁸ इमं नरः पवैत्ता: तुभ्यम् आपः सम् इन्द्र गौभिः (1), मधुमन्तम् अक्रन् (2), तस्य आगत्या सुमना क्रीष्व (3), पाहि प्रजानन् (4), विद्वान् पथ्या अनु स्वा! (5)

⁹ धान् आभजौ मरुते इन्द्र सौभै (1), ये त्वाम् अवर्धन् अभवन् गणः तै (2), तैभिः एते सजौषा धावशानो (3), अस्तैः पिब जिह्या सोममिन्द्र (4)

3.35.10: O Indra, drink the pressed Soma by your law of workings (1). Or drink it with the tongue of Agni, O lord of sacrifice (2). Or (drink it) being offered by the hand of Adhvaryu (priest), O Indra (3). Or take pleasure in the offerings in the yajna (given by) the *hotar* (invoking) priest (4).¹⁰

3.35.11: Same as (3.30.22)

36. Indra

Riṣhi: 1-9, 11, Vishvāmitraḥ Gāthinah; 10, Ghoraḥ Āngirasaḥ

3.36.1: You have perfect knowledge

3.36.2: You are a skilled craftsman

3.36.3: Supreme Soma

3.36.4: Earth and heaven cannot contain him

3.36.5: Perfect in deeds by seer-wisdoms

3.36.6: Rivers follow original path

3.36.7: Aspirants milk the light with their hands

3.36.8: Soma shared by all

3.36.9: Your greatness is in your giving

3.36.10: Life span of hundred years

[Metre: Trishṭup]

3.36.1: Expecting continuously the protections (from Maruts) (2), may they establish the advancings in you for the gain (of plenitude) (1). You increase by those (powers) which have the power to increase (such as) the repeated Soma offerings (3). By your great deeds, you have the perfect inspired knowledge (4).

[*prabhṛti*: advantages (5.32.7), the power which enhance the existing powers]

¹⁰ इन्द्र पिबे स्वधया चित्सुतस्या (1), अग्नेः वा पाहि जिह्या यजत्र (2),
अध्ययोः वा प्रयतं शक्र हस्तात् (3), होतुर्वा यज्ञं हविषो जुषस्व (4)

¹ इमामूषु प्रभृतिं सातयै धाः (1), शश्वत् शश्वत् ऊतिभिः यादमानः (2),
सुतेसुते वावृद्धे वर्धनेभिः (3), यः कर्मेभिः महस्तिः सुश्रुतो भूत् (4)

3.36.2: In ancient days, Soma has been offered to Indra (1). He is vast, a skilled craftsman and the giver of gifts in appropriate steps (*parva*) (2). O Indra, accept (the Soma) offered with eagerness (3). O mighty one, drink the Soma released by the press-stones (4).²
 [vṛṣhaparvā: giver of gifts in appropriate stages (S), (occurs once); vihāya: vast, (6.13.6);]

3.36.3: Drink (the Soma) and increase (in us) (1). O Indra, yours are the Soma-delights released here as well as the supreme (or original) Soma (2). Just as you drank the Soma in the days of old (3), may you, who is lauded, also drink the recent Soma now (4).³

3.36.4: He is great and mighty in battles; he is exuberant; he is fierce (1). His might, impetuous violence and his vigour have spread everywhere (2). The earth cannot contain him, neither can heaven (3), when the Soma makes him rapturous along with his steeds (3).⁴
 [amatra: great strength, (1.61.9); dhṛṣṭha: impetuous violence; aha: indicates emphasis (S); chana: joy, (4.4.2); heaven (S);]

3.36.5: The great and fierce one, having increased by his might (2), became perfect in deeds by his seer-wisdoms, he the Bull (3). His ray-cows were increased (5), by Indra and Bhaga, the givers of plenitude (4). His power of discrimination (or gift) was same as in ancient times (6).⁵

[Regarding Bhaga, see (3.62.11)]

² इन्द्राय सोमा: प्रदिवो विदाना (1), कृभुः येभिः वृषपर्वा: वा विहायाः (2), प्रयम्यमानान् प्रति षू गृभाय इन्द्र (3), पिब वृषधूतस्य वृष्णः (4)

³ पिबा वर्धस्व (1), तवं धा सुतास् इन्द्र सोमासः प्रथमा उत इमे (2), यथापिबः पूर्व्यन् इन्द्र सोमान् (3), एवा पाहि पन्यौ अद्या नवीयान् (4)

⁴ महान् अमत्रो वृजने विरक्षि (1), उग्रं शब्दः पत्यते धृष्णु ओर्जः (2), न अहं विव्याच पृथिवी चन (3), एनं यत्सोमासो हर्येश्वरम् अमन्दन् (4)

⁵ महान् उग्रो (1), बावृथे वीर्याय (2), समाचक्रे वृषभः काव्येन (3), इन्द्रो भगो वाजुदा (4), अस्य गावः प्र जायन्ते (5), दक्षिणा अस्य पूर्वीः (6)

3.36.6: When Soma, the milk of knowledge and the rays completely fill Indra (4), then the rivers (freed by Indra) traveling from birth (in their original path) (1), join the ocean of waters like the advancing chariots (2). Indra in his home is superior to all (3).⁶

[*dugdha*: milk, (5.19.4); *prnati*: fill, (10.2.4);
āyan: traveling;]

3.36.7: Just as the rivers are desirous of joining the ocean (1), well-pressed Soma is carried to Indra (by the aspirants) (2). The skilled aspirants milk the light with their hands (3). The sweet stream of Soma is purified by the purified hands (4).⁷

[*bharitraiḥ*: hands, those which bear, (occurs once)]

3.36.8: The stomach of Indra is wide like a lake to store all the Soma (1), since he has to accept the Soma in many rites and pervade them (2). When Indra drank the Soma first (3), he killed Vṛtra and also chose the Soma (to be shared by all the gods) (4).⁸

[*hradā*: lake; *avṛṇīta*: choose, (1.32.3)]

3.36.9: (O Indra), quickly bring (the riches or felicities) (1). No one can obstruct you (2), for it is well-known that you are the lord of the riches (3). O Indra, since your greatness lies in your giving (4), bring us that (gift), O lord of the steeds (5).⁹

⁶ प्र यत्सिन्धवः प्रसवं (1), यथा आयुन् आपः समुद्रं रथ्यैव जग्मुः (2),
 अतः चित् इन्द्रः सदसो वरीयान् (3), यदी सोमः पूर्णति दुर्घो अंशुः (4)

⁷ समुद्रेण सिन्धवो यादमाना (1), इन्द्राय सोमं सुषुतं भरन्तः (2),
 अंशुं दुहन्ति हस्तिनौ भरित्रैः (3), मध्वः पुनन्ति धारया पवित्रैः (4)

⁸ हृदा इव कुक्षयः सोमधानाः (1), सर्मी विव्याच् सवना पुर्खणि (3),
 अन्ना यदिन्द्रः प्रथमा व्याशा (3), वृत्रं जंघन्वान् अंबृणीत् सोमम् (4)

⁹ आ तू भर् (1), मार्किः एतत्परि षाद् (2), विद्वा हि त्वा वसुपति वसूनाम्
 (3), इन्द्र यत्ते माहिनं दत्रम् (4), अस्ति अस्मभ्यं तत् हर्यश् प्रयन्धि (5)

3.36.10: O Maghavan, O Indra, O remover of foes (2), bring to us (1), profusely the felicities which are valued by all (3). Establish in us a life-span of a hundred years (4). O Indra with beautiful jaw, grant us heroes continuously (5).¹⁰

3.36.11: Same as (3.30.22)

37. Indra

Riṣhi: Vishvāmitrah Gāthinah

3.37.1: Destruction of demons

3.37.2: Power of your names

3.37.3: Indra's powers increased in the adorers

3.37.4: We greaten you by the lauds

3.37.5: Conquest of plenitude

3.37.6: Thousand deeds

3.37.7: Beings adverse to us in knowledge and inspiration

3.37.8: Soma ever-wakeful and lustrous

3.37.9: The five peoples

3.37.10: Light which cannot be surpassed

3.37.11: You are here, even if you are far away

[Metre: 1-10, Gāyatrī; 11, Anuṣṭup]

3.37.1: O Indra, we pray to you (2), for the smiting of Vṛtra by your might and the destruction of demonic foes (1).¹

3.37.2: O Indra, may the singers chant (3), so that your mind and eyes are turned towards us (1), O performer of numerous great deeds (2).²

[*arvāchinah*: turned towards us, (4.3.2)]

3.37.3: O Indra, for overcoming all hostile forces (2), we seek the power of all your names in the hymns which detail your numerous deeds (1).³

¹⁰ अस्मे प्र यन्थि (1), मधवन् कृजीषिन् इन्द्रं (2), रायो विश्वारस्य भूरेः (3), अस्मे शतं शरदौ जीवसे धा (4), अस्मे वीरान् शश्वत इन्द्र शिप्रिन् (5)

¹ वार्त्तहत्याय शब्दसे पृतना-षाहाय च (1), इन्द्र त्वा वर्तयामसि (2)

² अर्वाचीनं सु ते मन उत चक्षुः (1), शतक्रतो (2), इन्द्र कृपवन्तु वाघतः (3)

³ नामानि ते शतक्रतो विश्वाभिः गीर्भिः ईमहे (1), इन्द्र अभिमातिषाह्यै (2)

[*jīmahe*: seek (in most mantrās)]

3.37.4: O Indra who upholds seeing-men (2), we greateren you with your hundred lustres in the lauds chanted by many persons (1).⁴

[*mahayāmasi*: to greateren, based on *mahayamāna*: greaterening, (3.25.5); Indra's powers are increased in the worshippers.

Every word in every hymn has a lustre which has a power. *dhāma*: lustres, (4.2.9);

charṣhaṇīḥ: seeing men, men of vision, (7.15.2), (6.2.2) etc.]

3.37.5: O Indra who is called by many, we invoke you in the yajna (2), for killing Vṛtra (demon) (1), and for the conquest of the plenitude (3).⁵

[*bhare*: yajna, journey (5.43.2); Note that inner yajna is also a battle against hostiles]

3.37.6: O Indra, may you be victorious in battles (1). O doer of a thousand deeds, we seek you (2), for the killing of Vṛtra (3).⁶

3.37.7: O Indra, defeat all those who assault us (2), the battle hosts, who are adverse to us in knowledge, and in inspiration (1).⁷

[*pr̄tsutih*: battle-hosts, (5.4.1); *sākṣhva*: be victorious, (10.49.1)

dyumnam: light or knowledge (everywhere)]

3.37.8: O Indra, performer of great deeds, drink this Soma which is ever-wakeful (2), lustrous and most-strengthening, for our increase and protection (1).⁸

3.37.9: O Indra, we accept (or understand) (2), that the sense-powers (or sense organs) in the five peoples are only yours, O doer of great deeds (1).

[*pancha janāḥ*: the five types of beings; see the essay in 'Esentials of Rig Veda' (SAKSI)]

⁴ पुरुषृतस्य धामभिः शतेन महयामसि (1), इन्द्रस्य चर्षणीधृतः: (2)

⁵ इन्द्रं वृत्राय हन्तवे (1), पुरुहूतम् उपै ब्रुवे भरेषु (2), वाजेसातये (3)

⁶ वाजेषु सासहिः भव (1), त्वाम् ईमहे शतक्रतो (2), इन्द्रं वृत्राय हन्तवे (3)

⁷ द्युम्भेषु पृत्तनाज्ये पृत्सुतर्षु श्रवःसु च (1), इन्द्रं साक्षं अभिमातिषु (2)

⁸ शुभ्यिन्तमं न ऊतयै द्युम्भिनं (1), पाहि जागृविम् इन्द्रं सोमं शतक्रतो (2)

⁹ इन्द्रियाणि शतक्रतो या ते जनैषु पञ्चसु (1), इन्द्रं तानि त् आ वृणे (2)

3.37.10: May the vast inspirations reach you (1). Establish in us the light which cannot be surpassed (by foes) (2). We increase your strength (in us).¹⁰ (3).

3.37.11: O Indra, come to us whether you are in the far off (supreme) station or nearby (1). O Vajra-armed, you come here even if you are in the wide-world (Sunworld) (2).¹¹

[*u loka*: the wide world, Sun-world, *svar*]

38. Indra

Riṣhi: Prajāpatih Vaishvāmitrah, Prajāpatih Vāchyah,
Vishvāmitrah Gāthinaḥ

3.38.1: Fashion a hymn

3.38.2: Birth of perfect seers

3.38.3: Finding secrets hidden everywhere

3.38.4: Indra clothed in beauty

3.38.5: Has created the universe

3.38.6: The three kings

3.38.7: Seers merge their forms with Indra

3.38.8: Devotee gets the lustre of Savitṛ

3.38.9: Varuṇa has protection-giving speech

[Metre: Triṣṭup]

3.38.1: Fashion an illumined hymn of understanding (to Indra) (as carefully as) a carpenter (crafts a car) (1). Just as a speedy horse does it work carrying the auspicious load (2), I reach forward to the dear and supreme action of Indra (3). I desire to have the blissful vision of the wise seers (4).¹

[*abhi marm̄shat*: reaching forward, (1.140.4); *dīdhaya*: illumined, (7.7.6)]

¹⁰ अर्गन् इन्द्रं श्रवो बृहद् (1), चुम्मं दधिष्व दुष्टरम् (2),
उत् ते शुष्मं तिरामसि (3)

¹¹ अर्वावितो न आ गः हि अथो शक्र परावतः (1),
उ लोको यस्ते अद्रिव इन्द्रेह तत् आ गः हि (2)

¹ अभि तर्षेव दीधया मनीषाम् (1), अत्यो न वाजी सुधुरो जिहानः (2),
अभि प्रियाणि मर्मैश्चत् पराणि (3), कवीन् इच्छामि सुदृशौ सुमेधाः (4)

The riṣhi carefully works on a revelation to give the final shape to a mantra.]

3.38.2: Ask the master about the birth of the seers (1). They uphold the mind, do perfect actions and create (or fashion) heaven (2). May these (hymns) giving satisfaction, rapid as mind, increase you (in us) (3), and reach in your upholding the laws (*dharmaṇi*) (4).²

[*pranya*: giving satisfaction (S), (occurs once); *ina*: master, (10.3.1)]

3.38.3: (Finding) the secrets hidden everywhere (1), the seers filled the earth and heaven with might (or hero force) (2). They measured and integrated their powers (3). They controlled the two, which are mighty and wide (4). They created (*dhuh*) the midworld (*antah*) to support the two (heaven and earth) (5).³

[*mātrābhīḥ*: the measures;]

3.38.4: He is standing, intent, looking over all worlds (1). He is clothed in beauty and moves in his own radiance (2). He is great, mighty and has the name of the mighty lord (3). He with universal form stays amidst immortality (4).

[*abhūṣhan*: intent, with great intensity; based on *bhūṣhan* in (1.140.6)]

3.38.5: He the mighty one, the eldest, has created (the universe) in the days of old (1). The healing forces (or strengths) are there from the ancient times (2). The children of heaven (3), the kings, uphold from ancient days the hero-force (in the world) (5), by means of the thoughts of the abode of knowledge (4).⁵

[*pradiva*: ancient, (10.5.4) (everywhere);

shurudhaḥ: healing forces, (10.122.1), strengths, (1.72.7);]

² इन उत पृच्छ जनिमा कवीनां (1), मनोधृतः सुकृतः तक्षत् धाम् (2),
इमा उ ते प्रण्यो वर्धमाना मनौवाता (3), अधु नु धर्मेणि गमन् (4)

³ नि धीमित् अत्र गुह्या दधाना (1), उत क्षत्राय् रोदसी समञ्जन् (2),
सं मात्राभिः मपिरे (3), येमुः उर्वी अन्तः मुही (4), समृते धायसे धुः (5)

⁴ आतिष्ठन्तं परि विश्वे अभूषन् (1), श्रियो वसानः चरति स्वरौचिः (2),
महत् तत् वृष्णो असुरस्य नाम (3), आ विश्वरूपो अमृतानि तस्यौ (4)

⁵ असूत् पूर्वो वृषभो ज्यायान् (1), इमा अस्य शुरुधः सन्ति पूर्वीः (2),
दिवो नपाता (3), विदथस्य धीभिः (4), क्षत्रं राजाना प्रदिवौ दधाथे (5)

3.38.6: The three kings (1), pervade all the discoveries and knowledge in three realms (2). I see you with my mind coming to our yajna (*vrata*) here (3). (I also see the) Gandharvas with their hair waving in the wind (4).⁶

[Gandharvas: the demi-gods who protect the Soma; those who bear the rays (*gām*); demi-gods associated with fine arts of dancing and singing in the Purāṇas and epics;

vidatha: discoveries of knowledge, (6.8.1); *sadāmsi*: abodes, realms;]

3.38.7: For the mighty Indra, the milch-cow is milked for (obtaining) various powers (1). These powers are united with the rays of knowledge (2). Wearing the various forms of power (3), the persons of knowledge (seers) merged their forms with Indra (4).⁷

[*sakmyam*: to unite (KS);

ni mamire: merged (S); *ā mamire*: milked;

nāmabhiḥ: powers;]

3.38.8: No one can distinguish this golden lustre (of mine) from that of Savitṛ (1). The person who has taken refuge in this splendour (2), pervades the heaven and earth (4), just as a mother cherishes her children by covering them (5). (He) is lauded with perfect hymns (3).⁸

[*vishvaminva*: all-pervading, (10.110.5);

amati: splendour; it is one of those few rare words whose meaning changes drastically with accent marks. अमतिम् ignorance (1.53.4).

Note the accent marks of *amatim* in line (1) here.]

⁶ त्रीणि राजाना (1), विद्यै पुरुष्णि पंरि विश्वानि भूषयः सदांसि (2), अपश्यमन्त्र मनसा जगन्वान् ब्रते (3), गन्धवान् अपि वायुकेशान् (4)

⁷ तत् इत् नु अस्य वृषभस्य धेनोः आ नामभिः ममिरे (1), सक्ष्यं गोः (2), अन्यत् अन्यत् असुर्य वसाना (3), नि मायिनौ ममिरे रूपमस्मिन् (4)

⁸ तदित् नु अस्य सवितुः नकिः मे हिरण्ययीम् अमतिं (1), याम् अशिश्रेत् (2), आ सुषुप्ती (3), रोदसी विश्वमिन्वे (4), अपीव योषा जनिमानि ब्रते (5)

3.38.9: (O Indra and Varuṇa), great ones, from ancient times, you two accomplish (for your devotee) the divine well-being (1). Surrounding us may you abide with us (with your powers and protections) (2). The gods of knowledge (*mayinah*) behold all the actions of different forms (done by Indra) (4). He has a speech which gives protection and he stands (overlooking all) (3).⁹

[*pratna*: ancient, (2.7.6) (everywhere)]

3.38.10: Same as (3.30.22).

⁹ युवं प्रत्नस्य साधयो महो यद् दैवीं स्वस्तिः (1), परि णः स्यातम् (2),
गोपा-जिह्वस्य तस्थुषो (3), विरूपा विश्वे पश्यन्ति मायिनः कृतानि (4)

Anuvāka 4: Sūktās (39-53)

39. Indra, Hidden Sun and Fathers

Riṣhi: Vishvāmitrah Gāthinah

3.39.1: The thought from the heart

3.39.2: It remains wakeful in knowledge

3.39.3: Twins

3.39.4: None can confine ancient fathers

3.39.5: Found the sun dwelling in darkness

3.39.6: Power of discernment and the secret thing

3.39.7: Separate light from darkness

3.39.8: Spread the light of yajna

[Metre: Trishṭup]

[The subject matter here is a description of the thought of the ancestors (fathers), *pitraya dhīḥ* (verse 2). This is mentioned in (5.45), especially (5.45.11), the thought of Riṣhi Ayāsya in (1.62.7) and also (10.108.8). This is the seven-headed thought mentioned in (10.67.1) due to the seer Ayāsya.]

3.39.1: The thought expressing itself from the heart (1), formed into the *stoma*, goes towards Indra its lord (2). This thought, when it is being expressed, remains wakeful in knowledge (3). That which is born of you, take knowledge of that, O Indra (4). (SA).¹

[Line 4: It is a constant formula in the Veda that the god has to take cognizance of what raises upto him in man, to become awake to it in the knowledge within us (*viddhī*). (SA);

shasyamāna: being expressed;]

3.39.2: (The thought) is ancient (or eternal), it is born of heaven (1). When it is being expressed, it remains wakeful in the knowledge (2). Wearing white and happy robes (3), this is the ancient thought of the fathers, this is in us (4).²

¹ इन्द्रं मृतिर्हृद आ बृच्यमाना (1), अच्छा पतिं स्तोम्-तष्टा जिगाति (2),
या जागृविः विदथै शस्यमाना (3), इन्द्रं यत् ते जायते विद्धि तस्य (4)

² दिवश्चिदा पूर्वा जायमाना (1), वि जागृविः विदथै शस्यमाना (2),
भद्रा वस्त्राणि अर्जुना वसाना (3), सेयमस्मे संनजा पित्र्या धीः (4)

3.39.3: The thought (described earlier) is the mother of twins who here gives birth to the twins (1). On the tip of the tongue it descends and stands (2). The twin bodies, when they are born, cling to each other (3), and move in the foundation of the burning force (4). (SA)³ [yamā: twins; they are the two states of consciousness namely the earth, waking or material consciousness and heaven, the pure mental consciousness. Indra places the potent words in the tongue of the seeker suited to both these states. (KS, commentary on (1.83.3);

yamasūh: mother of twins;]

3.39.4: None is there among the mortals who can blame (1), our ancient fathers, who were fighters for the Ray-cows (2). Indra of the mightiness, Indra of the achievement (4,6), released upward (the cows) in the fortified pens for them (3,5).

[Line 1: No power of mortality can confine or bind our ancient fathers.

gotrāṇī: fortified pens of ray-cows; *dṛmhitā*: fortified;]

3.39.5: (In this action) Indra the friend was with his friends, the Navagvās (1), and the ten Dashagvās (3). Indra with the fighters, found the truth, by respectfully following the cows (2). (They found) even the Sun dwelling in the darkness (4).

[*abhijñīvā*: kneeling, respectfully following;

abhiṅu: kneeling, (7.2.4, 1.72.5)

Navagvās and Dashagvās are the seers associated with the rites lasting nine months and ten months respectively.

Line 4: *sūryam viveda* is in (10.67.5)]

³ यमा चिदत्रं यमसूः असूत् (1), जिह्वाया अग्रं पतदा हि अस्थात् (2), वपूषि जाता मिथुना सचेते (3), तमोहना तपुषो बुधं एता॑ (4)

⁴ नकिरेषां निन्दिता मत्येषु॑ (1), ये अस्माकं पितरो गोषु योधाः (2), इन्द्रं एषां दृहिता॑ (3), माहिनावान्॑ (4), उद् गोत्राणि॑ ससृजे॑ (5), दुसनावान्॑ (6)

⁵ सखा॑ हु यत्र॑ सखिभिः॑ नवंगवैः॑ (1), अभिज्वा॑ सत्वंभिः॑ गा॑ अनुगमन्॑ सत्यं॑ तदिन्द्रौ॑ (2), दशभिः॑ दशगवैः॑ (3), सूर्य॑ विवेद॑ तमसि॑ क्षियन्तम्॑ (4)

3.39.6: Indra (1), found (4), the honey stored in the shining one (2), and the footed, and the hooved wealth in the pasture of the Ray-Cow (3, 5). He having Dakṣhiṇā with him held in his right hand (7), the secret thing (hidden Sun) that is placed in the secret cave and concealed in the waters (6).⁶

[*name goḥ*: pasture of cow; *nama*: range, pasture; *nama*: from *nam* to move;

dakṣhiṇāvān: having in his right hand; the god with the power of discernment;

Dakṣhiṇā: goddess of discernment; right-hand power;

Line 6: the secret thing is the hidden Sun, the secret light of our divine existence which is concealed in the darkness signified by cave. The hidden Sun is mentioned in (3.39.5).]

3.39.7: Knowing perfectly, may he (Indra) separate the light from the darkness (1). May we be far from the presence of evil (2). Take pleasure in our words, O Indra, drinker of Soma and who is increased by Soma (3). The doers of works are full of multitude (by your grace) (4).⁷

[*kāroḥ*: doers of work;

purutamasya: full of multitude, (6.6.21)

Line 1: The separation of light from darkness allows the hidden Sun to be revealed, mentioned in line 5 of (3.39.5).

Line 3: the wealth is the riches in various forms such as dynamic (footed).]

⁶ इन्द्रो (1), मधु संभृतम् उस्तियायां (2), पृत् वत् (3), विवेद (4), शफवन् नमे गोः (5), गुहा हितं गुह्यं गूळ्हम् अप्सु (6), हस्ते दधे दक्षिणे दक्षिणावान् (7)

⁷ ज्योतिः वृणीत तमसो विजानन् (1), आरे स्याम दुरितात् अभीके (2), इमा गिरः सोमपाः सोमवृद्ध जुषस्व (3), इन्द्र पुरुतमस्य कारोः (4)

3.39.8: May the light of yajna be spread everywhere around earth and heaven (1). May we be far from the presence of evil (2). O Gods, who reach the mortal to the happy shore, (give) the wide riches (4), to the mortal who offers to you forcefully (3).⁸

3.39.9: Same as (3.30.22).

[This mantra is repeated 14 times in RV;]

40. Indra

Riṣhi: Vishvāmitrah Gāthinah

3.40.1: Accept the Soma

3.40.2: He knows the will

3.40.3: Increase our yajna

3.40.4: Soma full of lustre

3.40.5: Soma abides in heaven

3.40.6: Sprinkled by the Soma streams

3.40.7: The imperishable Soma

3.40.8: Accept these words of ours

3.40.9: Come here, wherever you are

[Metre: Gāyatrī]

3.40.1: O Indra, showerer, we invoke you for accepting the pressed Soma (1), May he drink the sweet Soma (2).¹

[*andhasa*: food (Yaska); Soma, since it is the supreme food]

3.40.2: O Indra, who knows the will, one who is called by many, rejoices with this pressed and released Soma (1). May he drink it which gives satisfactions by pouring it into mouth (2).²

[*harya*: respond to joy, (8.44.2);]

3.40.3: O Indra, who has a firm holding (2), increase superbly the yajna of ours, along with all the gods (2). You are being lauded and you are the lord of all peoples (3).³

⁸ ज्योतिः यज्ञाय रोदसी अनुष्यात् (1), आरे स्याम दुरितस्य भूरेः (2),
भूरि चिद्धि तुंजतो मत्येस्य (3), सुपारासौ वसवो बहणावत् (4)

¹ इन्द्रं त्वा वृषभं वयं सुते सोमै हवामहे (1), स पाहि मध्वो अन्धसः (2)

² इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुषुत् (1), पिबा वृषस्व तातृपिम् (2)

³ इन्द्रं प्र पाणौ धितावानं (1), यज्ञं विश्वैभिः देवेभिः (2),
तिर स्तवान विश्पते (3)

[*dhita-vānam*: one who has firm holding, (3.27.2);
pra tira: increase superbly (our yajna), (1.10.11)]

3.40.4: O Lord of existence (2), O Indra, these pressed Soma-delights flow speedily (1), to your abode (3). They are full of lustre (*indu*) and cause delight (*chandra*) (4).⁴

3.40.5: O Indra, place in your belly the adorable Soma which is pressed (1). The Soma abides in heaven along with you (2).⁵

3.40.6: O one attracted by the lauds, drink the pressed Soma which is sweet (1). You are sprinkled by the streams of Soma (2). The food is purified by you (3).⁶

[*yashah*: food (*anna*); *yashah* is one of 28 names for food in Yaska's *Nighantu*.]

3.40.7: The brilliant, imperishable and delightful Soma encompasses Indra (1). Having drunk the Soma, (Indra is) energized (2).⁷

[*vanina*: delightful things, (1.140.2); tree]

3.40.8: O Indra-killer, whether you are far away or near by, come to us (1), and accept (or enjoy) these words of ours (2).⁸

3.40.9: O Indra, whether you are in the midworld, or in the worlds beyond or nearby (1), come here from that place, when you are called (2).⁹

⁴ इन्द्रं सोमाः सुता इमे तव प्र यन्निः (1), सत्पते (2), क्षयं (3),
 चन्द्रास इन्दवः: (4)

⁵ दधिष्वा जठरे सुतं सोमम् इन्द्रं वरेण्यम् (1), तव युक्षास इन्दवः: (2)

⁶ गिर्वीणः पाहि नः सुतं मधोः: (1), धारभिः अज्यसे (2),
 इन्द्रं त्वादात्म इद्यशः: (3)

⁷ अभि युम्मानि बुनिन इन्द्रं सचन्ते अक्षिता (1), पीत्वी सोमस्य बावृथे (2)

⁸ अर्वावितौ न आ गंहि परावतंश्च वृत्रहन् (1), इमा जुषस्व नो गिरः: (2)

⁹ यदन्तरा परावतम् अर्वावितं च (1), हूयसै इन्द्रेह तत् आ गंहि (2)

41. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

3.41.1: Master of hill

3.41.2: Follows the law of truth

3.41.3: Wisdom-words are offered

3.41.4: Stoma lauds and utterances

3.41.5: Thoughts cherish Indra

3.41.6: Censurers

3.41.7: Your desire is towards us

3.41.8: Master of self-law, be rapturous

3.41.9: Maned horses pouring light

[Metre: Gāyatrī]

3.41.1: O Indra, you are called by us to drink the Soma (1). Come with your horses to this place, O one with Vajra (2).

[*adrvah*: master of the hill (having Ray-Cows); one with Vajra (*adri*)]

3.41.2: Seated is our priest of the call, who follows the law of truth (1); spread is the grass in due order (2); the (Soma) press-stones were set at morn (3).

[*rtviyah*: one who follows the law of truth; one who does the rite at the right time (S)]

3.41.3: O carrier of the mantra, these wisdom-words are offered (1); sit upon the grass (2). O Hero, accept the frontal offering (*purodāsham*) (3).

[*brahma*: wisdom-word, the soul-thought;

brahmavāha: carrier of the *brahma*; Agni; recall Agni carries the offerings to the gods.]

¹ आ तू ने इन्द्र मद्व्यक् धुवानः सोमं पीतये (1), हरिभ्यां याहि अद्रिवः (2)

² सूतो होता न कृत्वियः (1), तिस्ति रे बहिः आनुषक् (2),
अयुज्जन् प्रातः अद्रयः (3)

³ इमा ब्रह्म ब्रह्मवाहः क्रियन्त् (1), आ बहिः सीद (2),
बीहि शूर पुरोळाशम् (3)

3.41.4: O Vṛtra-slayer, rejoice in these Soma-offerings of ours, in these affirming lauds (*stoma*) (1), and in the utterances, O Indra who has joy in the word (2).⁴

[*girvanah*: one who has joy (*vana*) in the word, (2.6.3)]

3.41.5: Our thoughts cherish the Soma-drinker, the vast, the Lord of strength (1). (They caress) Indra, as the mother cow its calf (2).⁵

3.41.6: Delight yourself with our Soma-food offering (1), for the great achievement of your body (2). Do not place your singers under the control of censurers (3).⁶

[*rādhasaḥ*: achievement, (10.140.5);

nidah: censurers; those who always find fault;

Line 2 (alt.): for the great victories over demons]

3.41.7: O Indra, we desire you (1); we adore you with offerings (2). O Treasure, your desire is towards us (3).⁷

[*asmayuh*: one having desire towards us, (7.15.8), (8.19.7)]

3.41.8: Loosen not your horses far from us (1); come here in our front, O Indra, to whom the horses are dear (2). O master of self-law, be rapturous here (3).⁸

3.41.9: May your maned horses, pouring light (2), bring you here in your happy car to our front (1). O Indra, may you sit on the sacred grass (3).⁹

⁴ रारन्धि सवनेषु ण पुषु स्तोमेषु वृत्रहन् (1), उक्थेषु इन्द्र गिर्वणः (2)

⁵ मतयः सोमपाम् उरुं रिहन्ति शब्दस्पतिम् (1), इन्द्रं बृत्सं न मातरः (2)

⁶ स मन्दस्वा हि अन्धेसो (1), राधे से तन्वा महे (2), न स्तोतारं निदे करः (3)

⁷ वृयमिन्द्र त्वायवो (1), हुविष्मन्तो जरामहे (2), उत त्वम् अस्मयुः वसो (3)

⁸ मारे अस्मत् वि मुमुचुवो (1), हरिप्रिय अर्वाङ् याहि इन्द्र (2),

स्वधावो मत्स्व इह (3)

⁹ अर्वाच्च त्वा सुखे रथे बहताम् (1), इन्द्र केशिना घृतसू (2), बहिः आसदै (3)

42. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

3.42.1: Car has desire towards us

3.42.2: Be repeatedly satisfied with Soma

3.42.3: May our words turn you around towards us

3.42.4: Invoked with *stoma*

3.42.5: Indra has plenitude of riches

3.42.6: We seek bliss and peace from you, the seer

3.42.7: Soma mixed with grain and milk

3.42.8: I urge the Soma towards you

3.42.9: Descendents of Kushikas

[Metre: Gāyatrī]

3.42.1: O Indra, come to the Soma, pressed by us and mixed with the milk of knowledge ^१(1). The car with your horses has desire towards us (2).

[*asmayuḥ*: see (3.41.7);

gavāshiram: *go-āshiram*: see (3.32.2)]

3.42.2: O Indra, come to this rapturous Soma which is released using the press-stones placed on the grass ^१(1). Become satisfied repeatedly with the Soma (which is abundant) ^२(2).

[*kuvit*: often, repeatedly, (7.15.4, 8.103.9)]

3.42.3: O Indra, may these words of ours, which are impelling, go towards your presence ^१(1), so as to turn you around (and bring you here) for the drink of Soma ^३(2).

[*āvṛta*: turn around]

3.42.4: O Indra, we invoke you with the affirming laud (*stoma*) to come here for the drink of Soma ^१(1). Being (called) repeatedly with the words of utterance, may you come here ^४(2).

^१ उप नः सुतमा गंहि सोमम् इन्द्र गवाशिरम् (1), हरिभ्यां यस्ते अस्मयुः (2)

^२ तमिन्द्र मदमा गंहि बर्हिःष्टां ग्रावभिः सुतम् (1),
कुवित् नु अस्य तुष्णावः (2)

^३ इन्द्रमित्था गिरो मम अच्छ अंगुः इषिता इतः (1), आवृते सोमपीतये (2)

^४ इन्द्रं सोमस्य पीतये स्तोमैः इह हवामहे (1), उक्थेभिः कुवित् आगमत् (2)

3.42.5: O Lord of a hundred deeds, may you establish in your body (stomach) (2), the Soma delight which is pressed and released (1). Indra has the plenitude of riches (3).⁵

[*vājinīvasu*: rich in the force (or substance) of plenitudes, (5.74.6)]

3.42.6: O seer, we know you as the victor in the riches of plenitude and as the foe-destroyer (1). Here we seek from you the peace and bliss (2).⁶

3.42.7: O Indra, come to this (yajna) and drink this (Soma) (1, 3), which is mixed with the milk of knowledge and the grains (2). (The Soma) has been released with the press-stones (4).⁷

[*yava*: barley or grain, indicating the physical knowledge; *gau* (in *gāvāshiram*): ray-cow; indicates mental knowledge; see (3.32.2); *vṛshabhiḥ*: mighty (6.5.4); press-stones]

3.42.8: I urge (or give the impulse to) the Soma towards your own abode for your drink (1).. May it make you rapturous in your heart (2).⁸

[*chodayat*: to urge, (10.80.2)]

3.42.9: We invoke Indra of ancient times to drink the Soma which has been pressed out (1). We, the descendants of Kushika, crave for your protection (2).⁹

[*avasyavah*: crave for your safeguards, (2.6.6)]

⁵ इन्द्र॑ सोमा॒ः सुता॒ इमे॑ (1), तान्॑ दंधिष्व॑ शतक्रतो॒ जठरै॑ (2), वाजिनीवसो॑ (3)

⁶ विद्मा॑ हि त्वा॑ धनंजयं॑ बाजेषु॑ दधृषं॑ कवे॑ (1), अधा॑ ते॑ सुप्तम्॑ ईमहे॑ (2)

⁷ इमभिन्न॑ (1), गवांशिरं॑ यवाशिरं॑ च॑ (2), नः॑ पिब आगत्या॑ (3),

वृषभिः॑ सुतम्॑ (4)

⁸ तुभ्येत्॑ इन्द्र॑ स्व॑ ओक्ये॑ सोम॑ चोदामि॑ पीतये॑ (1), एष॑ रारन्तु॑ ते॑ हृदि॑ (2)

⁹ त्वां॑ सुतस्य॑ पीतये॑ प्रत्यभिन्न॑ हवामहे॑ (1), कुशिकासौ॑ अवस्यवः॑ (2)

43. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

3.43.1: Unyoke your beloved steeds

3.43.2: Strivers of ancient days and us

3.43.3: Yajna is increased by the power of surrender (*nama*)

3.43.4: Be as a friend towards friends

3.43.5: Make me a seer and teach me about immortality

3.43.6: Steeds are two-fold

3.43.7: Soma brought by the word

[Metre: Triṣṭup]

3.43.1: May you come to our front seated in your car (1), for the drink of Soma is certainly yours from ancient times (2). Free the beloved and friendly horses on the sacred grass (from their yokes)¹ (3). Those who carry the offerings call you here (4).

[*pradivah*: ancient one]

3.43.2: Going beyond your strivers of ancient days (1), come with your horses to us to satisfy our yearnings, O hero (2). O Indra, these thoughts fashioned in the form of stoma (3), call you desiring your friendship (4).²

[*pūrvīḥ*: ancient, (7.2.5); *āśiṣhah*: yearnings, (7.17.5, 7.44.23)]

3.43.3: O God Indra, come quickly with your steeds (2), to our yajna which increases by the power of surrender and take delight in it (1). I call you here with the thoughts (3), which are offerings of (mental) clarity so that you can rejoice together with us by (drinking) the sweet Soma (4).³

¹ आ याहि अर्वाङ् उपं बन्धुरेष्टः तवेत् (1), अनु प्रदिवः सोमपेयम् (2), प्रिया सखांया वि मुच उपं बृहिः (3), त्वामिमे हृव्यवाहौ हवन्ते (4)

² आ याहि पूर्वीः अति चर्षणीः (1), आ अर्य आशिष उपं नो हरिभ्याम् (2), इमा हि त्वा मतयः स्तोमतष्टा इन्द्र (3), हवन्ते सख्यं जुषाणाः (4)

³ आ नो यज्ञं नेमोवृधैं सूजोषा (1), इन्द्र देव हरिभिः याहि तूर्यम् (2), अहं हि त्वा मतिभिः जोहंवीमि (3), घृतप्रयाः सधुमादे मधूनाम् (4)

[*prayāḥ*: offerings; *namovṛdham*: which increase by the power of surrender, (3.62.17)]

3.43.4: The friendly yoked steeds with excellent limbs (2), which are also mighty, bring you here (1). Indra, rejoicing in the Soma pressings mixed with grains, offered here (3), hears our adoration like a friend (hearing) from a friend (4).⁴

[*ā vahāta*: bring (you);]

3.43.5: Once again make me a protector of Ray-cows (knowledge) (related to) to human beings (1). Or Maghavan, destroyer of foes, make me a king (2). Or, make me a seer (*r̥ṣhi*) who drinks the Soma, the delight of existence (3); or teach me about the treasures of immortality (4).⁵

[*shikṣhāḥ*: knowledge, (1.68.3); *shikṣhoh*: teach, (3.19.3)]

3.43.6: The mighty yoked steeds (1), carry you here in our front for your rejoicing together (2). Indra gracefully rubs (these steeds), which destroy (the foes of) the mighty one (4). They shine in all directions and they are twofold (3).⁶

[*ātah*: all directions;

dvita: twofold, have access to heaven and earth]

3.43.7: O Indra, mighty one (bull), drink the Soma-delight released by the powerful press-stones (1). This Soma is brought by the bird to those (aspirants) who desire (2). In the intoxication (of Soma), you overthrew the persons (who side with hostiles) (3). In the intoxication, you did open the pens of ray-cows (4).⁷

[Line 2: *shyenah jahbāra*: brought by bird; in (1.96.6, 4.18.13)]

⁴ आ च त्वामेता वृषणा बहातो (1), हरी सखाया सुधुरा स्वज्ञा (2),

धानावत् इन्द्रः सवनं जुषाणः (3), सखा सख्युः शृणवत् बन्दनानि (4)

⁵ कुवित् मा गोपां करसे जनस्य (1), कुवित् राजानं मधवन् कर्जीषिन् (2),
कुवित् म् कर्षिपपिवांसं सुतस्य (3), कुवित् मे वस्त्रो अमृतस्य शिक्षाः (4)

⁶ आ त्वा बृहन्तो हरयो युजाना (1), अर्वाग् इन्द्र सधमादौ बहन्तु (2),
प्र ये द्विता दिव क्रञ्जन्ति आताः (3), सुसमृष्टासो वृषभस्य मूराः (4)

⁷ इन्द्र पिब वृषधूतस्य वृष्ण (1), आ यं तै श्येन उशते जभार (2),
यस्य मदै च्यावर्यसि प्र कृष्टीः (3), यस्य मदे अपं गोत्रा ववर्थ (4)

The hawk (*shyena*) is the indwelling soul soaring upwards by the power of the Word, which brings down the immortal elixir, the delight of existence, Soma from the summit of existence, the plane of highest consciousness. This experience is also in (1.80.2). The swift-rushing hawk as a symbol of the soul is a common usage in the Veda.]

3.43.8: Same as (3.30.22).

44. Indra

Riṣhi: Vishvāmitrah Gāthinah

3.44.1: Accept our Soma and rejoice

3.44.2: Makes the sun to blaze

3.44.3: Upholds the heaven with his body

3.44.4: He illumined the universe even at his birth

3.44.5: The resplendent weapon vajra

[Metre: Brhatī]

3.44.1: The Soma is released by the press stones (2). The shining Soma is ready for you (1). May you come to us, sitting in your brilliant car (4), drawn by the (shining) steeds, to accept the Soma and rejoice, O Indra (3).¹

[*haribhiḥ* (line 2): press-stones; *haribhiḥ* (line 3): horses; *haritam*: brilliant, bay-coloured;]

3.44.2: By his shining he illuminates the dawn (1); by his shining, he makes the sun to blaze (2). O one awake to knowledge (*chikitvān*), knowing (our desires), O one with brilliant horses (3), increase in us all the glories, O Indra (4).²

[Line 2: the idea with the same words is in (8.3.6) and (9.28.5); see also (3.31.15)]

¹ अयं ते अस्तु हर्यतः (1), सोम आ हरिभिः सुतः (2),

जुषाण इन्द्र हरिभिः (3), न आ गहि आ तिष्ठ हरितं रथम् (4)

² हर्यन् उपसम् अर्चयः (1), सूर्यं हर्यन्नरोचयः (2),

विद्वान् चिकित्वान् हर्यश्च (3), वर्धस इन्द्र विश्वा अभि श्रियः (4)

3.44.3: Indra has upheld the brilliant heaven (1). He has supported the earth with its shining form (or body) (2). With his horses he moves in the space between them (earth and heaven) (creating) many enjoyments (3).

[*bhojanam*: enjoyments, (5.34.7, 5.82.1);

varpasam: body, (10.3.1); *varpa*: form, (1.140.5);

harivarpasam: shining form, (10.96.1)]

3.44.4: As soon as he was born, he, the mighty one and brilliant (1), illumines the entire universe with his radiance (2). He, the one with brilliant horses, holds (3), the luminous weapon, the resplendent Vajra in his hands (4).

[*harita*: brilliant (4.13.3), shining (or bay-coloured) horses, (7.5.5, 4.6.9); *harim* (line 2): resplendent, (7.10.1)]

3.44.5: With (the weapon) Vajra which was pervaded by the white and pure radiance (2), Indra uncovered the shining Soma which was released by resplendent stones (1, 3), and released the cows and brought them up with his steeds (3).

[*sutam*: released; *ut ājata*: brings it out (and above)

haribhīḥ: resplendent (line 3); steeds (line 4);]

45. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

3.45.1: None can stop your movements

3.45.2: You rend the cities of foes

3.45.3: You nourish will-power like cowherd

3.45.4: Make the felicities to come to us easily

3.45.5: Be in us full of inspiration

[Metre: Br̥hatī]

³ याम् इन्द्रो हरिधायसं (1), पृथिवीं हरिर्वर्पसम् अधारयत् (2),
हुरितोः भूरि भोजनं ययोः अन्तः हरिः चरत् (3)

⁴ जज्ञानो हरितो वृषा (1), विश्वमा भाति रोचनम् (2),
हर्यश्वो हरितं धत् (3), आयुधमा वज्रं बाह्वोः हरिम् (4)

⁵ इन्द्रो हर्यन्तम् अज्जुनं (1), वज्रं शुक्रैः अभीवृतम् (2),
अपावृणोत् हरिभिः अद्रिभिः सुतम् (3), उत् गा हरिभिः आजत (4)

3.45.1: Come with joyful steeds (1), whose mane is (attractive) like that of a peacock (2). Let no one stop your movements (or detain you) just as a hunter does (by trapping) birds (3). Come here passing (barriers) quickly just as (travelers) do with deserts (4).¹

[*mā ni yaman*: may not stop your movement; *vim*: birds]

3.45.2: (He is) the destroyer of Vṛtra, shatterer of Vala (1). He rends the cities (of foes); he releases the waters (blocked by Vṛtra) (2). Indra has mounted his car and urges the steeds towards us (3). He can destroy the strong things of foes (4).²

3.45.3: You nourish the will-power as if you are filling a deep ocean (with water) (1), or as a careful cow-herd (guards) the cows (2). (You imbibe the Soma) just as cows (eat) grains (3). (Soma goes to you) as rivulets reach the lake (4).³

[*āshat*: reach, (8.43.17)]

3.45.4: Bring us the felicities which hurt (the inner foes) (1), just as (a father) bestows his portion on his son (2). Make the riches which gives satisfaction come down to us easily (4), just as a hooked stick brings down the ripe fruit from a tree (3).⁴

[*sampāraṇam*: that which makes us cross (the needs); which gives satisfaction (S), (occurs once);

tujaro: hurting, (1.61.6)]

¹ आ मन्दैः इन्द्र हरिभिः याहि (1), मयूर-रोमभिः (2),
मा त्वा के चित् नि यमन् विं न पाशिनो (3), अति धन्वेव तान् ईहि (4)

² वृत्रखादो वलंरुजः (1), पुरां दर्मो अपामजः (2),

स्थाता रथस्य हयौः अभिस्वर इन्द्रौ (3), दृच्छा चित् आरुजः (4)

³ गम्भीरान् उद्धीन् ईव क्रतुं पुष्पसि (1), गा ईव प्र सुंगोपा (2),

यवसं धेनवौ यथा (3), हृदं कुल्या ईव आशत (4)

⁴ आ नः तुजं रथिं भर (1), अशं न प्रतिजानते (2),

वृक्षं पकं फलम् अङ्गीवं (3), धूनुहि इन्द्र संपारणं वसु (4)

3.45.5: O Indra, you are completely free, you are the all-ruler (1). You are auspicious and handsome; you are very great in self-glory (2). You are called by many (3). Be in us full of perfect inspirations (5), increasing in us the *ojas* power (4).⁵

[*smat-dishṭih*: auspicious, beautiful, (6.63.9);
svayuh: completely free, (2.4.7)]

46. Indra

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.46.1: You are great

3.46.2: Create safe dwellings for persons

3.46.3: He exceeds all

3.46.4: From his birth, he is wide and profound

3.46.5: Heaven and earth bear Soma for you

[Metre: Triṣṭup]

3.46.1: You are a warrior, self-ruler and you shower gifts (1). You are fierce, youthful, you are dense with your powers; you are the luminous one (2). You are the holder of Vajra and unaging (3). O Indra of inspired knowledge, you are indeed great (*mahataḥ*) with your many great (*mahānī*) hero-acts (4).¹

[*shrutah*: inspired knowledge, (8.71.4);
ghṛṣhve: luminous one, (4.2.13), (derived from *ghṛ*);
sthavira: dense, solid, (10.5.1, 6.1.11);]

3.46.2: You are great and mighty (1). With your masculine mights, you overcome the foes, and seize the riches of foes, you the fierce one (2). You are the single Lord of the entire universe (3). You (create) the safe dwellings for persons (4).²

⁵ स्वयुः इन्द्र स्वराट् असि (1), स्मदिष्टिः स्वयशस्तरः (2),
 स वावृधान ओजसा (3), पुरुष्ट (4), भवा नः सुश्रवस्तमः (5)

¹ युधमस्य ते वृषभस्य स्वराजं (1), उग्रस्य यूनः स्थविरस्य घृष्णेः (2),
 अजूर्यतो वज्रिणो (3), वीर्याणि इन्द्रं श्रुतस्य महतो महानि (4)

² महान् असि महिष (1), वृष्णयैभिः धनस्पृत् उग्रं सहमानो अन्यान् (2),
 एको विश्वस्य भुवनस्य राजा (3), स योधया च क्षयया च जनान् (4)

[*yodhi*: keep (him) safe, (5.3.9);

dhanasprt: one who seizes the riches (of foes), (1.36.10); one who brings out the potential riches in a person, (5.8.2);

mahiṣha: great, mighty; it does not have the meaning of buffalo in RV]

3.46.3: He, the resplendent one, exceeds all measures (1), exceeds all the gods, he the irresistible (2). In might, he exceeds the earth and heaven (3). He exceeds the wide and great midworld, he the remover of foes (4).³

3.46.4: From his very birth, (Indra) is wide, profound and fierce (1). He pervades the universe and he is the protector of thoughts and minds (2). The Soma-delights, pressed and released, (flow) towards (*abhi*) and enter Indra as in ancient times (3,5), just as rivers (reach) the ocean (4).⁴

[*januṣhā*: from his birth, (6.15.1, 6.4.4);

pradivi: ancient days (4.6.4, 10.5.4)]

3.46.5: O Indra, the heaven and earth bear the Soma for your use (1,3), just as a mother (bears) the child in her womb (2). The adhvaryu (priests) rub it (bright and pure) (*mrijanti*) and urge it towards you (4), for your drink, O mighty one (5).⁵

[*hinvanti*: urge, (*hinvire* in (7.43.19))

mijyate: rub it bright and pure, (5.1.8);

Heaven and Earth: mind and body; they bear the Soma;]

³ प्र मात्राभी रिरिचे रोचमानः (1), प्र देवेभिः विश्वतो अप्रतीतः (2), प्र मज्जनां दिव इन्द्रः पृथिव्याः (3), प्र उरोः महो अन्तरिक्षात् क्रजीषी (4)

⁴ उरुं गंभीरं जनुष अभि उग्रं (1), विश्वव्यचसम् अवतं मतीनाम् (2), इन्द्रं सोमासः प्रदिविं सुतासः (3), समुद्रं न स्वत (4), आ विशन्ति (5)

⁵ यं सोममिन्द्रं पृथिवीयावा (1), गर्भं न माता (2), बिभृतः त्वाया (2), तं ते हिन्वन्ति तमुं ते मृजन्ति अध्वर्यवौ (4), वृषभं पातवा उ (5)

47. Indra and Maruts

Riṣhi: Vishvāmitraḥ Gāthināḥ

3.47.1: Self-law (law of one's own nature)

3.47.2: Indra's work with Maruts

3.47.3: Repeated killings of Vṛtra

3.47.4: Rejoice with the seers

3.47.5: Divine regulator

[Metre: Trishṭup]

3.47.1: For the sake of delight, O Indra, the showerer, you along with the Maruts (1), drink the Soma for exhilaration according to the self-law (*svadhā*) (2). Pour within your body the wave of sweetness (3); you are an ancient king among the (imbibers of) Soma (4).

[The verse clearly states that the degree of exhilaration caused by Soma, depends on the nature of the person imbibing it, especially his self-law, the law which activates the person. All persons do not get the same degree of delight.

pradivah: ancient;]

3.47.2: O Indra, in unison and in fellowship with the Maruts (1), drink the Soma, O slayer of Vṛtra, O hero, O wise one (2); slay our foes, drive away the enemies (3), and thus make us fearless on all sides (4).

[Also in TS (1.4.42)]

3.47.3: O Indra, the guardian of the truth, drink the Soma at the appropriate time (1), along with your divine friends (Maruts) (2); we have pressed the Soma for you (3). You have enjoyed the help of Maruts (in the battles) (4). They established their vigour (*ojas*) in you (6), (useful) in the repeated killings of Vṛtra (5).

¹ मूरुत्वान् इन्द्र वृषभो रणाय (1), पिबा सोमम् अनुष्वधं मदाय (2),
आ सिंच्चस्व जठरे मध्वं ऊर्मि (3), त्वं राजासि प्रदिवः सुतानाम् (4)

² सजोषा इन्द्र सर्गणो मूरुद्धिः (1), सोमं पिब वृत्रहा शूर विद्वान् (2),
जहि शत्रून् अप मृधौ नुदस्व (3), अथाभयं कृणुहि विश्वतौ नः (4)

³ उत क्रतुभिः क्रतुपाः पाहि सोमम् इन्द्र (1), देवेभिः सर्विभिः (2), सुतं नः (3),
यान् आभजो मूरुतो (4), ये त्वा अनु अहन् वृत्रम् (5), अदधुः तुभ्यमोजः (6)

[*rtubhiḥ*: in the order and time of the truth, (10.2.4, 10.7.6);
ṛtupāḥ: guardian of the truth, (3.20.4)

anu ahan vṛtram: repeated killings of Vṛtra; Vṛtra is not a physical being, but a force; when he appears to be destroyed in one place, he appears elsewhere. Hence the need for killing again and again.]

3.47.4: O Maghavan, they increased you in the killing of Ahi, and killing of Shambara (1). (They increased you) in the search for the (hidden) ray-cows, O one with horses (2). The illumined seers rejoice with you even now (3). O Indra, drink the Soma along with the host of Maruts (4).⁴

[They in lines 1, 2: the illumined seers *viprāḥ*;

gaviṣṭau: go + *iṣṭau*: search for the Ray-cows, (8.75.11)]

3.47.5: (We invoke) the chief of Maruts, the showerer (of riches) (1), increaser (of glory), overcomer of the foes (*akavāri*), divine regulator, Indra (2). He who offers new protection, who subdues all, who is fierce (3), the bestower of strength, him we invoke (here) (4).⁵

[*shāsam*: regulator; *sahoda*: bestower of strength;

vishva-vāhasam: one who subdues all; *ugram*: fierce;]

48. Indra

Riṣhi: Vishvāmitrah Gāthinah

3.48.1: Energies yet to manifest

3.48.2: Your mother Aditi

3.48.3: Did the deeds with diverse faces

3.48.4: Drank Soma belonging to Tvaṣṭṛi

[Metre: Triṣṭup]

⁴ ये त्वा अहिहत्यै मधवन् अवर्धन् ये शाम्बरे (1), हरिवो ये गविष्टौ (2),

ये त्वा नूनम् अनुमदन्ति विप्राः (3), पिरेन्द्र सोमं सगाणो मरुद्धिः (4)

⁵ मरुत्वन्तं वृषभं (1), वावृधानम् अकवारि दिव्यं शासम् इन्द्रम् (2),

विश्वासाहुम् अवसे नूत्नाय उग्रं (3), संहोदामिह तं हुवेम (4)

3.48.1: From his birth, he, the mighty one is (a protector of) energies yet to manifest (1). May he protect the yajamāna who prepared the Soma-delight and Soma-food (2). O perfect one, drink as much as you desire (3), (you are entitled to) the first drink; it is mixed with the essences (4).

[*sādhoḥ*: the perfect one, (4.10.2, 7.8.3);

kanīnah: energies yet to manifest, virgins, (5.3.2)]

3.48.2: On the day of your birth (1), being desirous of the drink of Soma, you drank (the Soma) abiding at the heights (2). In the dwelling of the great creator-father, your youthful mother (Aditi) (3), fully poured (the Soma) for you as the first drink (4).²

[*janitri*: mothers, (10.1.4), parents (10.110.9);

giriṣṭham: abiding in the heights, (5.43.4);

amshoḥ: Soma, (4.1.19); *pitu*: father; creator;

āśicham: pouring of, (7.16.11)

S mentions the father as Kashyapa. This name appears only once in RV, as the name of a seer, (9.114.2)]

3.48.3: Approaching the mother (on his birth), he asked for food (1). He saw the intense and sharp Soma on her breasts (2). The wise one chased away the others (foes of the gods) (3). He performed many great deeds with his many diverse faces (4).³

[*gr̥tsa*: wise, (4.5.2, 7.4.2);

purudha-pratīka: with many diverse faces, (3.7.5)]

¹ सद्यो है जातो वृषभः कनीनः (1), प्रभर्तुम् आवत् अन्धसः सुतस्य (2), साधोः पिंब प्रतिकामं (3). यथा ते रसांशिरः प्रथमं सोम्यस्य (4)

² यत् जायथाः तत् अहः अस्य (1), कामे अंशोः पीयूषम् अपिबो गिरिष्टाम् (2), तं तै माता परि योषा जनिन्त्री महः पितुः दम् (3), आसिंचत् अग्रे (4)

³ उपस्थाय मातरम् अन्नम् ऐह (1), तिर्गम्म अंपश्यत् अभि सोमम् ऊधः (2), प्रयावर्यन् अचरद् गृत्सो अन्यान् (3), महानिं चक्रे पुरुध-प्रतीकः (4)

3.48.4: Indra is fierce, overcomer of the foes (1). Overspreading his vigour (*ojas*), he transformed his body into a form as he desired (2). Indra, having overcome Tvaṣṭṛi with his innate strength (3), took the Soma from the ladle and drank it (4).⁴

[S states that the incident in line 3 and 4 occurs in connection with the yajna performed by Tvaṣṭṛ to kill Indra who killed Tvaṣṭṛ's son Vishvarūpa. The killing of Vishvarūpa is briefly mentioned in (10.8.9). The details of the altercation between Indra and Tvaṣṭṛi are in TS (2.4.12.1) and TS (2.5.12). RV does not mention any of the details given in TS. See the note on (10.8.9) in 'Rig Veda Samhita; Tenth Mandala', SAKSI, 2006, pp. 582.

Line 4 is in (8.4.4) without mentioning Tvaṣṭṛi.

āmuṣhya: took;

turāṣhāṭ: one who overcomes foes;]

3.48.5: Same as (3.30.22).

49. Indra

Riṣhi: Vishvāmitrah Gāthinah

3.49.1: Fashioned by Vibhu (all-pervading)

3.49.2: Has dual power and ranges the wide spaces

3.49.3: In the yajna-rite, he is like Bhaga, the deity of bliss

3.49.4: Traverses like Vāyu and brings into birth the Sun

[Metre: Triṣṭup]

3.49.1: I glorify the great Indra (1), from whom all the strivers, the Soma-drinkers, satisfy their desires (2). He is strong in will for (obtaining) understanding (3), The gods begot him, fashioned by the all-pervading one, for destroying the Vṛtras (4).¹

[*dhiṣhanām*: understanding, (3.2.1); *vibhu*: all pervading, (5.5.9)]

⁴ उग्रः तुराषाट् (1), अभिभूति-ओजा यथावशं तन्वं चक्र एषः (2), त्वष्टरम् इन्द्रौ जनुषा अभिभूय (3), आमुष्या सोमम् अपिबत् चमूषु (4)
¹ शंसा महामिन्द्रं (1), यस्मिन् विश्वा आ कृष्टयः सोमपाः काममव्यन् (2), यं सुक्रतुं धिषणे (3), विभवत् धनं वृत्राणां जनयन्त देवाः (4)

3.49.2: Who can surpass him in battles (1), seated on the steed, who is self-ruler, has two-fold power, is most-strong (2). He (is) the supreme master, along with the warriors (Maruts) with his strength (3). (He) has destroyed the life-energies of the dasyu-foes, he who ranges the wide spaces (4).²

[*jraya*: who ranges spaces, (10.115.4); *nakih*: none; *inah*: master, (10.3.1); *shūshaiḥ*: strengths, (5.6.3); *dvitā*: dual entity, (3.17.5); two-fold power, (5.18.2)]

3.49.3: The powerful (Indra) like a swift steed crosses (the foes) in battles (1), and pervades both earth and heaven, he the bounteous one (2). He is like Bhaga (the deity of sharing and enjoyment) in the yajna-rite and is the one to be invoked by thoughts (3). He is beautiful (in his relations) like a father, he is swift to our call and he founds our strength (4).³

[*vayāḥ-dha*: founds our strength, (1.73.1); (*vayāḥ* is food for S); *mehana*: bounteous; related to *miha*, rain; Bhaga: see (3.62.11)]

3.49.4: He supports both the heaven and the midworld (1). Traversing the upper regions like the deity Vāyu, he joins with the Vasus (2). It is he who makes light from the nights and brings into birth the Sun (3). He distributes the portions of the plenitude as if he were (the goddess of) understanding (4).⁴

[Line 3: See also (3.31.15);]

3.49.5: Same as (3.30.22)

² यं नु नकिः पृत्नासु (1), स्वराजं द्विता तरति नृतमं हरिष्ठाम् (2),
इनतमः सत्वभिः यो ह शूष्पैः (3), पृथुज्ञयो अमिनात् आयुः दस्योः (4)

³ सहावौ पृत्सु तरणिः न अर्बा (1), व्यानशी रोदसी मेहनावान् (2),
भगो न कारे हव्यो मतीनां (3), पितेव चारुः सुहवौ वयोधाः (4)

⁴ धर्ता दिक्बो रजसः पृष्ठ (1), ऊर्ध्वो रथो न ब्रायुः बसुभिः नियुत्वान् (2),
क्षपां ब्रस्ता जनिला सूर्यस्य (3), विभक्ता भागं धिषणेव वाजम् (4)

50. Indra

Riṣhi: Vishvāmitraḥ Gāthināḥ

3.50.1: Svāhā utterance

3.50.2: You protect the inspired knowledge

3.50.3: To uphold Indra, singers hold the knowledge

[Metre: Triṣṭup]

3.50.1: May Indra drink the Soma offered with the *svāhā* utterance (1). Soma has come (here) (2). Indra, accompanied by Maruts, is mighty and faces successfully the foes (3). May he, who is far-reaching, be pleased with the (offered) food (4). May the offerings be enriching for the needs of his body (5).¹

[*ṛdhyāma*: to enrich, (4.10.1);

uruvyacha: far-reaching, (5.1.12);

tumram: one who faces the enemy, (4.17.8, 6.22.5);]

3.50.2: O ancient one, you repeatedly protect the inspired knowledge (2). You yoke your speedy (horses) which serve you (1). May the horses carry you here (3). O one with beautiful chin, may you drink the adorable Soma pressed perfectly (4).²

[*saparyu*: those which serve you; *avah*: protector;

shruṣṭī: inspired knowledge, (8.23.18)]

3.50.3: To uphold Indra in the supreme state who carries us safely beyond (2), the singers hold the knowledge (or Soma) to be poured (1,3). May the remover of foes drink the Soma rejoicing (4). May he impel the ray-cows towards us in many ways (5).³

[*supāram*: one who carries us safely beyond, (1.4.10);

¹ इन्द्रः स्वाहा पिबतु (1), यस्य सोमं आगत्या (2), तुम्रौ वृषभो मरुत्वान् (3), आ उरुव्यचाः पृणताम् एभिः अन्नैः (4), आ अस्य हृविः तन्व कामम् क्रध्याः (5)

² आ तै सपर्यू जवसै युनज्मि ययोः (1), अनु प्रदिवः श्रुष्टिम् अवः (2), इह त्वा धेयुः हरयः (3), सुशिष्ठि पिबा तु अस्य सुषुतस्य चारोः (4)

³ गोभिः मिभिष्ठुं दीधिरे (1), सुपारम् इन्द्रं ज्येष्ठच्याय धायसे (2), गृणानाः (3), मन्दानः सोमं पपिवान् क्रज्जीषिन् (4), सम् अस्मभ्यं पुरुधा गा इषण्य (5)

gobhiḥ: knowledge (ray-cows), Soma;
mimikṣha: (I) pour, (2.3.11); *dadhire*: set, found;
dhāyase: in order to uphold, (1.72.9);]

3.50.4: This verse is same as (3.30.20)

3.50.5: Same as (3.30.22).

51. Indra

Riṣhi: Vishvāmitraḥ Gāthinah

3.51.1: Increased (in man) by complete purification

3.51.2: Knowers of the sun-world

3.51.3: Creating a hymn pleasing to Indra

3.51.4: Prostrations of surrender

3.51.5: Riches and delights

3.51.6: Establish strength in your adorers

3.51.7: Seers illumine you

3.51.8: Gods bestowed all weapons on you at birth

3.51.9: Peoples who gives to Indra

3.51.10: One with joy in the word

3.51.11: Soma formed according to your self-law

3.51.12: Soma pervades all parts of body

[Metre: 1-3, Jagatī; 4-9, Trishṭup; 10-12, Gāyatrī]

3.51.1: With vast words is Indra wholly glorified (2). He is the upholder of seeing man, is the opulent one; he carries the utterances (1). He is invoked by many, is increased by (words of) complete purification (3). He, the immortal is adored everyday (4).¹

[*jaramāṇam*: adored, (10.91.1);

anūṣhata: sound high, (5.5.4), glorified, (1.7.1);

ukthyam: one who carries the utterance of the word, (3.10.6);

charṣhaṇī-dhṛtam: upholder of seeing-men (men of vision); (4.1.2);

svṛktibhiḥ: (words of) complete purification, (3.3.9)]

¹ चर्षणीधृतं मधवानम् उक्थ्यम् (1), इन्द्रं गिरे वृहत्तीः अभि अनूषत (2), वावृधानं पुरुहूतं सुवृक्तिभिः (3), अमर्त्यं जरमाणं दिवेदिवे (4)

3.51.2: May the words of praise come near Indra from all sides (2). He is the doer of many deeds, is accompanied by the host (of Maruts), is the ocean (1). He gains plenitude, is the breaker of cities, is swift to cross the waters (3). He is companioned with lustres, he overcomes the foes and is the knower of the Sun-world (4).²

[*apturah*: crosses through waters, (3.27.11);

arṇavah: ocean, indicates vastness; (10.115.3) states that Indra is like a clamorous ocean]

3.51.3: Indra is praised by adorers in doing the work for (obtaining) riches (or felicities) (1). With the affirming lauds, serve Indra to whom no hurt can come (2). He is completely satisfied, being in the house of Vivasvan (3). Praise him who is instantly effective and kills the arrogant (foes) (4).³

[*satrāsāham*: instantly effective, always overcomes (foes), (1.79.8); *anehasam*: he to whom no hurt can come, (3.9.1)]

3.51.4: The oppressed (persons) sing the ṛk mantrās to the hero in his front (2), along with the words and the utterances to him who is the most strong among the gods (1). He, who has many types of knowledge, hastens forward with his force (3). (Offer) prostrations of surrender to him, the sole lord, he of ancient days (4).⁴

[*jihīta*: hastens forward, (5.32.10);

sabādhah: oppressed, assailed by opponent, (3.27.6);

māyāḥ: workings of knowledge, (5.2.9); manifold magic, (3.20.3)]

² शतक्रतुम् अर्णवं शाकिनं नरं (1), गिरौ म इन्द्रमुप यन्ति विश्वतः: (2), बाजसनिं पूर्भिदं तूर्णिमसुरं (3), धामसाच्चम् अभिषाच्च स्वर्विदम् (4)

³ आकरे वसोः जरिता पनस्यते (1), अनेहसः स्तुभ इन्द्रो दुवस्यति (2), विवस्वतः सदन आ हि पिप्रिये (3), सत्रासाहम् अभिमातिहनं स्तुहि (4)

⁴ नृणामु त्वा नृतमं गीर्भिः उवधैः (1), अभि प्र वीरम् अचेता सबाधः: (2), सं सहसे पुरुमायो जिहीते (3), नमो अस्य प्रदिव एकं ईशो (4)

3.51.5: Many obstructions which oppose your work are there in mortals (1). The earth bears many riches (2). The heaven, the growths of earth, waters, and the swift persons (3), protect the riches and the delights for Indra (3, 5).⁵

[*jīrayah*: swift in motion, (3.3.6); *vanāni*: delights;

The heaven etc., in line 4 protect the riches for Indra (line 5) from the obstructions of mortals mentioned in line 1.]

3.51.6: O Indra, the one with horses, in you are founded the Words forever (2); in you are the soul-thoughts founded (1); accept them and take pleasure in them (3). O ally, become aware of the new protections and growths (4). O treasure, establish the strength in your adorers (who are your) friends (5).⁶

[*āpim*: ally, (10.7.3)]

3.51.7: O Indra, along with Maruts drink here the Soma (1), just as you did drink the Soma pressed by the son of Sharyati (2). The seers, who are perfect in sacrifice, illumine you (4), for your peace and your leading, O hero (3).⁷

[*prapñiti*: *pra* *ñiti*: leading, (4.4.14); *sharman*: the peace, (8.60.6)]

3.51.8: O Indra, who is desirous of Soma, drink the same here (1), along with your friends, the Maruts, the Soma being pressed by us (2). As soon as you were born (3), all the gods bestowed on you (the weapons) on all sides for the great battle, O one called by many (4).⁸

⁵ पूर्वीः अस्य निष्पिधो मत्येषु (1), पुरु वसूनि पृथिवी बिभर्ति (2),
इन्द्रायु (3), द्याव ओषधीः उत आपौ (4), रुयिं रक्षन्ति जीरयो वनानि (5)

⁶ तुभ्यं ब्रह्माणि (1), गिरं इन्द्रं तुभ्यं सुत्रा दंधिरे हरिवो (2), जुषस्व (3),
बोधि आपिः अवसो नूतनस्य (4), सखैं वसो जरितुभ्यो वयौ धाः (5)

⁷ इन्द्रं मरुत्वं इह पाहि सोमं (1), यथा शायति अपिवः सुतस्य (2),

तव प्रणीती तवं शूरं शर्मन् (3), आ विवासन्ति कवयः सुयज्ञाः (4)

⁸ स बावशानं इह पाहि सोमं (1), मरुदधिः इन्द्रं सखिभिः सुतं नः (2),
जातं यत् त्वा (3), परि देवा अभूषन् महे भराय पुरुहूतं विश्वै (4)

[Line 4: Here is the identification of Indra with Kumāra Skanda, the leader of the armies of gods against the demons as popularized in the Purāṇas.]

3.51.9: The Maruts who cross the waters are your allies (1). They who give the desirable things make Indra joyful repeatedly (2). Let the killer of Vṛtra drink along with them (3), the Soma pressed in the giver's own world of session (4).⁹

3.51.10: O one who has joy in the word, drink this (Soma) (2), which is pressed with the strong ones, for this (purpose) (1), O lord of achievements (2).¹⁰

3.51.11: Extend your body with this pressed Soma (2), which is formed according to your self-law of nature (1). May this Soma make you joyful (3).¹¹

[*mamattu*: make joyful, (occurs once);

Note that Soma is not a physical liquid. It is a cosmic power formed according to Indra's self-law as given in line 1.]

3.51.12: O hero, for your (future) achievements, may this Soma completely pervade your hands (3). Connected with soul-thought, may the Soma pervade your head (2). (May it pervade) your belly (or navel center) (1).¹²

[Here is the clear indication that Soma, the delight of existence, has to empower all the parts of the body (of all human beings) for their carrying out their actions appropriately;

kukshi: belly, (1.8.7)]

⁹ असूर्ये मरुत आपि: (1), एषो अमन्दन् इन्द्रमनु दातिवाराः (2),
तेभिः साकं पिबतु वृत्रखादः (3), सुतं सोमं दाशुषः स्वे सधस्थै (4)

¹⁰ इदं हि अनु ओजसा सुतं (1), राधानां पते (2), पिबातु अस्य गिर्वणः (3)

¹¹ यस्ते अनु स्वधाम् असत् (1), सुते नि यच्छ तन्वम् (2),
स त्वा ममनु सोम्यम् (3)

¹² प्रते अशोतु कुक्ष्योः (1), प्र इन्द्र ब्रह्मणा शिरः (2), प्र बाहू शूर राधसे (3)

52. Indra and Purodāsha

Riṣhi: Vishvāmitraḥ Gāthinaḥ

3.52.1: Purodāsha offering

3.52.2: Offerings flow to you

3.52.3: Take pleasure in our works

3.52.4: Morn-rite

3.52.5: Noon-rite

3.52.6: May we learn from you

3.52.7: Pūṣhan

3.52.8: May offerings increase you

[Metre: 1-4, Gāyatrī; 5, 7-8, Triṣṭup; 6, Jagatī]

[In this sūkta, there is the specific mention of the offerings such as Purodāsha and the names of the rites. Sri A interprets the offerings in a symbolic way.]

3.52.1: O Indra, in the morning rite, accept from us with pleasure (the Soma) (2), which is mixed with grains and *karambha* and accompanied by the Purodāsha and the utterances (1).¹

[*purodāsha*: the frontal offering (SA); cake for ritualists; it is same as *purodha* or *puroḍāsha*; it or its equivalent, occurs 21 times in RV, including 13 mantrās in the Maṇḍala 3 in (3.28.1-6; 3.41.3) and (3.52.2-6). *apūpa* (cake) refers to the *purodāsha* offering.

karambha: mixture of curd and grain flour]

3.52.2: O Indra, accept the matured Purodāsha and become strong (1). The offerings flow towards you (2).²

[*gurum*: great, (4.5.6);

gurasva: become strong (occurs once)]

3.52.3: Eat the Purodāsha (1). Take pleasure in our words (2), as a secker of a bride from a maiden (3).³

[*ghasah*: eat]

¹ धानाकन्तं करम्भिणम् अपूपवन्तम् उक्षिनंम् (1), इन्द्रे प्रातः जुषस्व नः (2)

² पुरोळाशै पचत्यैं जुषस्व इन्द्रा गुरस्व च (1), तुभ्यैं हव्यानि सिस्ते (2)

³ पुरोळाशै च नो घसौ (1), जोषयासै गिरश्च नः (2), बधूयुरिव योषणाम् (3)

3.52.4: May you, well-known from ancient times, take pleasure in our Purodāsha (offered) in the dawn-pressing of Soma (1). O Indra, your will-power is vast (2).

[*kratu*: will-power;

pratah-sâve: pressing of Soma at dawn, (3.28.1);

Line 1 is similar to a part in (3.28.1)]

3.52.5: O Indra, accept the Purodāsha and the grains which are of pleasing form (2), offered in the noonday-pressing of Soma (1). Your adorer and hymnodist who is swift in (attaining) his goals (3), and forceful like a bull, praises you abundantly with hymns (4).

[*tûrñi*: swift to act, (3.11.5), (4.4.3)]

3.52.6: O one invoked by many, in the third pressing of the Soma (1), eat and enjoy the Purodāsha offered by us (2). O seer along with (the divine artisans) Rbhu and Vâja (3), may we, who have prepared the offerings, learn from you with our thinkings (4).

[*dhîtibhih*: thinkings, (7.15.9);

upashikshema: learn from you by being in your proximity]

3.52.7: O one accompanied by Pûshan, we have prepared the Karambha (1), and the grains (to you), the lord of steeds, who has brilliant horses (2). Along with the host of Maruts, eat the cake (or Purodāsha) (3). O knower, O hero, the killer of Vṛtra, may you drink the Soma (4).

⁴ पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः (1). इन्द्रं क्रतुहि तै वृहन् (2)

⁵ माध्यदिनस्य सवनस्य (1). धानाः पुरोळाशमिन्द्र कृष्ण इह चारुम् (2), प्रयत् स्तोता जरिता तूर्णि अर्थो (3), वृषायमाण उपर्गीर्भिः ईर्ष्ण (4)

⁶ तृतीये धानाः सवने पुरुषुत (1), पुरोळाशम् आहुतं मामहस्व नः (2), क्रमभुमन्तं बाजवन्तं त्वा कवे (3), प्रयस्वन्त उपर्गेशमधीतिभिः (4)

⁷ पूषपते ते चकृमा करम्भं (1), हरिवते हरि-अश्वाय धानाः (2), अपूषम् अद्वि सगणो मरुद्विः (3), सोमं पिब वृत्रहा शूर विद्वान् (4)

3.52.8: To the one most-hero among the gods (1), bring swiftly the grains and the Puroḍasha offering (2). O Indra, day by day, may similar offerings increase you (3), for the drink of Soma, O violent overthrower of foes (4).⁸

53. Indra

Riṣhi: Vishvāmitrah Gāthinah

- 3.53.1: Rejoice in the word of revelation (Ila)
- 3.53.2: Do not go; stay at ease
- 3.53.3: Create a hymn for Indra
- 3.53.4: Take birth in the yajamāna
- 3.53.5: Both your movement and rest are of use
- 3.53.6: Your movement becomes a seat of discernment
- 3.53.7: Bhojās give riches to Vishvāmitra
- 3.53.8: Maghavan manifests in form and form
- 3.53.9: To help Sudāsa Vishvāmitra stopped the riverflow
- 3.53.10: O Kuṣhikās, sing like the swans
- 3.53.11: Recovery of Sudāsa
- 3.53.12: Mantra of Vishvāmitra protects the Bhārata people
- 3.53.13: Fashioned the thought for Indra
- 3.53.14: The kīkaṭa hostiles and Pramayandha
- 3.53.15: Power of speech given by Jamadagni
- 3.53.16: Daughter of Sun
- 3.53.17: May Indra protect the journey of our car
- 3.53.18: Establish strength and healthy longevity in all
- 3.53.19: Khadira and Shimshapāya trees
- 3.53.20: Blissful journey
- 3.53.21: O Indra, you come with your protections
- 3.53.22: May the enemies perish
- 3.53.23: (The enemies) have carried him (the seer) away as if he were a cow

⁸ प्रति धाना भरत् तूयम् अस्मै पुरोळाशौ (1), वीरतंभाय नृणाम् (2), दिवेदिवे सदशीः इन्द्र् तुभ्यं वर्धेन्तु त्वा (3), सोमपेयाय धृष्णो (4)

3.53.24: Sons of Bharata are conscious

[Metre: 1-9, 11, 14-15, 17, 19, 21, 23-24, Trishṭup;
10, 16, Jagatī; 12, 20, 22, Anuṣṭup; 13, Gāyatrī; 18 Br̥hatī]

3.53.1: O Indra and Parvata, may you with your vast (or mighty) car (1), bring the things of delight and the impulsions, O mighty heroes (2). O gods, enjoy the offerings given in the pilgrim-journey (3). May you increase by the words (4). Rejoice in the word of revelation (Ila) (5).

[*iḥayā*: with the word of revelation, (3.27.10);

vitaye: for enjoyment, (1.13.2); advent, (6.16.10)]

3.53.2: O Maghavan, stay at ease (1), do not go (2). I worship you with the well-pressed Soma (2). O Indra, O lord of strength, with sweet words (6), we hold on to your robe (5), just as a son does with his father's (4).

[*sicham*: end of a robe;]

3.53.3: (The hotar priest states), 'O Adhvaryu, let us praise (Indra) (1); concur with me (2), that we will create a hymn pleasing to Indra (3). May you (Indra) be seated on the sacred grass seat of yajamāna (4). Then may the hymn of praise be uttered to Indra' (5).³

3.53.4: O Maghavan, may you be born in the house (of yajamāna) (1). This is your abode (2). Let your yoked horses carry you to the source (3). In the due season, we prepare the Soma (4). O Agni, you are the envoy, may you come in front (5).⁴

[Line 1: You go to the house of yajamāna to be born in his body;
dhanvāti: come (S);]

¹ इन्द्रापर्वता वृहता रथेन (1), बामीः इष आ बंहतं सुबीराः (2),
बीतं हृव्यानि अध्वरेषु देवा (3), वर्धेधां गीर्भिः (4), इळ्या मदन्ता (5)

² तिष्ठा सु कं मधवन् (1), मा परा गा: (2), सोमस्य नु त्वा सुषुतस्य यक्षि
(3), पितुर्न पुत्रः (4), सिचमा रभे त (5), इन्द्र स्वादिष्या गिरा शचीवः (6)

³ शंसाव अध्वर्यो (1), प्रति मे गृणीहि (2), इन्द्राय बाहः कृणवाव जुष्टम् (3),
एदं बहिः यजमानस्य सीद (4), अथो च भूत् उक्थम् इन्द्राय शस्तम् (5)

⁴ जाया इत् अस्तं मधवन् (1), स इदु योनिः (2), तदित् त्वा युक्ता हरयो
वहन्तु (3), यदा कदा च सुनवाम् सोमम् (4), अग्निः त्वा द्रूतो धन्वाति
अच्छ (5)

3.53.5: O Maghavan, O Indra, whether you go away from here or stay here (1), both ways are of use, O Indra, the brother (2). (Your movement) in the vast car becomes the seat (of discernment) (3). (If you stay), there will be a release for your neighing steeds (4).⁵

[*nidhāna*: seat, foundations;

nidhānyam: as foundation, (8.72.18);]

3.53.6: O Indra, drink the Soma and proceed to your house (1). Your auspicious wife is full of joy in your house (2). (Your movement) in the vast car becomes a seat of discernment (3,5). (Your rest) will be a release for the steeds (4).⁶

[The *prakṛti* (nature) is the wife. Nature feels happy in the presence of divine mind;]

3.53.7: These Bhojās are the Āngirasa seers in various forms (1). (The Angirasas are) sons of heaven, heroes of the mighty lord (2). They give the riches to Vishvāmitra (3), for carrying forward the life of man farther towards its goal (4).⁷

[The Āngirasas are the pilgrims of the light. They are frequently described as traveling towards the goal and attain to the highest treasure *paramam nidhim* in (2.24.6). But S renders these Angirasa seers as priests of the king Bhojās.

sahasrasāve: that which gives a thousand (or numerous) benefits;

For S it is Ashvamedha rite. For us it is the goal of divinizing life.

Line 4 here is line 4 in (7.103.10) due to Vasiṣṭha]

⁵ परा याहि मध्यन् आ च याहि (1), इन्द्रे भ्रातः उभयत्रा ते अर्थम् (2),
यत्रा रथस्य वृहुतो निधानं (3), विमोचनं वाजिनो रासभस्य (4)

⁶ अपाः सोमम् अस्त्म इन्द्र प्र याहि (1), कल्याणीः जाया सुरणं गृहे ते
(2), यत्रा रथस्य वृहुतो निधानं (3), विमोचनं वाजिनो (4), दक्षिणावत् (5)

⁷ इमे भोजा अङ्गिरसो विरूपा (1), दिवस्पुत्रासो असुरस्य वीराः (2),
विश्वामित्राय ददतो मधानि (3), सहस्रसावे प्र तिरन्त आयुः (4)

3.53.8: Maghavan manifests in form and form (1), surrounding his own body, by the practice of the mage-knowledge (2). By the invoking the mantra unique for him (4), he comes in an instant from heaven thrice (daily) to all places at the same time (3). He is the possessor of the truth and drinks the Soma without regard to the *ṛtu* (5).

[*anṛtu*: without regard to *ṛtu*, the time and order of truth; (6.47.18) begins with the words *rūpam-rūpam*;

This mantra is also in Jaiminīya Upaniṣhad Brāhmaṇa (1.44.6); (1.44.7) has a commentary on this mantra.

Line 3: A similar idea is in (6.58.2). Indra comes thrice to bring together all beings in his vision.

pari: going around, going to all places;

muhūrtam: at the same time;]

3.53.9: (Vishvāmitra) is a great Rishi, born of gods and sent by gods (1). He is of divine vision (3). Vishvāmitra stopped the flow of the oceanic river (*sindhu*) (as a favour) to Sudāsa (2,4). Indra along with Kuśikās was pleased (5).⁸

[See also (3.33.1-13); *arṇabhiḥ*: with floods, (4.3.12);

sindhum arṇavam: Sindhu river with floods;]

3.53.10: O wise-seers, rishis, Kuśikās, those who are strong in vision (4), drink the sweet Soma along with the gods (3,5). (O Kuśikās), recite (the mantrās) like the swans (1). Rejoice in the pilgrim-rite with the drink of Soma pressed with the stones along with the uttered hymns (2).

[*shlokam*: hymn of praise, (1.38.14);

nṛchakṣhasa: one strong in vision, (4.3.3);

Line 1: Voice like the swans]

⁸ रूपंरूपं मधवा बोभवीति (1), मायाः कृष्णानः तन्वं परि स्वाम् (2), त्रिः यत् दिवः परि मुहूर्तम् आगात् (3), स्वैः मन्त्रैः (4), अनृतुपा कृतावा (5)

For the complete text of Upaniṣhad, see 'The Eighteen Principal Upaniṣads', (pub.) Vaidic Samshodhan Maṇḍala, 1958.

⁹ महान् क्रषिः देवजा देवजूतो (1), अस्तभ्रात् सिन्धुम् अर्णवं (2), नृचक्षाः (3), विश्वामित्रो यदवहत् सुदासम् (4), अप्रियायत कुशिकेभिः इन्द्रः (5)

¹⁰ हंसा इव कृष्णथ लोकम् (1), अद्रिभिः मदन्तो गीर्भिः अंधवे सुते सच्चा (2), देवेभिः विप्रा क्रषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्य मधुं (3)

3.53.11: O Kushikās, approaching the life-energy (horse), be conscious (1). The king (Indra) has destroyed the (hostile) Vṛtra-powers in front, in the back and above (3). Spread the life-energy of Sudāsa so that he may recover the felicities (3). Thus may he perform the yajna-rite at the chosen place on earth (4).¹¹

[*chetayadhvam*: be conscious]

3.53.12: I laud Indra who has pervaded both the earth and heaven (1). The soul-thought (or mantra) of Vishvāmitra protects the Bhārata people (2).

[*bhāratam janam*: the race or the descendants of Bharata;
For Bhāratās, see (3.33.11, 12); TS (1.8.10.2) speaks of the greatness of the king Bharata]

3.53.13: The descendants of Vishvāmitra have fashioned the soul-thought (or mantra) for Indra, the holder of Vajra (1). May he grant us auspicious riches (2).¹³

[*surādhasaḥ*: auspicious riches, (1.23.6);
Line 2 here is similar to that in (1.23.6)]

3.53.14: What can the race of Kīkaṭa do with ray-cows (1)? They cannot milk the Ray-cow and cannot prepare the ingredients for Soma-delight (2). Bring for us the riches of Pramaganda (3). O Maghavan, for our sake bring under (our) control, the beings born of evil branches (4).¹⁴

[*randhaya*: to bring under control, (10.87.8);

āshiram: sec (3.32.2);

kīkaṭa: persons opposed to the performance of yajna;

¹¹ उप प्रेतं कुशिकाः चेतयध्वम् (1), अर्थं राये प्र मुञ्चता सुदासः (2), राजा वृत्रं जंडनत् प्राक् अपाक् उदक् (3), अर्थो यजाते वर आ पृथिव्याः (4)

¹² य इमे रोदसी उभे अहमिन्द्रम् अतुष्टवम् (1),
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् (2)

¹³ विश्वामित्रा अरासत् ब्रह्म इन्द्राय वृजिणै (1),
करत् इत् नः सुराधसः (2)

¹⁴ किं तै कृष्णवन्ति कीकटेषु गावो (1), न आशिरं दुहे न तंपन्ति घर्मम्
(2), आ नौ भर प्र-मगन्दस्य वेदौ (3), नैचा-शाखं मधवन् रन्धया नः (4)

pramaganda: *maganda* are persons with riches which are not rightfully earned, and not used for good purposes. (S)]

3.53.15: The daughter of Sun has spread widely (3), the immortal and undecaying inspiration among the gods (4). The goddess of speech (*Sasarparī*) pervading with her sound, destroys the ignorance (1). She, given by Jamadagni, shapes the vast (2).

[*Jamadagni*: name of a seer belonging to Bhrgu lineage (*Jamadagni Bhārgavah*) to whom many mantrās of RV have been revealed, including (3.62.16-18) in this Maṇḍala. According to Yāska, the name refers to one who keeps the altar fire (or inner fire) blazing all the time. He is regarded as one of the seven ṛshis (*sapta ṛshayah*).

sasarparī: goddess of speech; power of speech; appears in verse 10 also. The daughter of Sun in line 3 refers to the deity of speech, *vākdevi*; The powers of the goddess is described in line (1), as ‘destroying the ignorance’.

Line 2: S mentions an anecdote of Vishvāmitra. On a particular occasion, the seer was made mute as it were by an enemy and no mantra could be uttered. Then the seer Jamadagni gave this power of speech to Vishvāmitra, so that he recovered his chanting abilities.]

3.53.16: May the goddess of speech (*Sasarparī*) quickly bring (1), the inspiration into these strivers among the five types of persons (2). The elderly Jamadagni gave her (the goddess) to me (4). May she, the daughter of Sun, establish a new life in me (3).

[*pakṣhyā*: daughter of *pakṣhi*, Sun (who causes the *pakṣha*) (S)

pañchajana: See the essay in ‘Essentials of Rig Veda’ (2nd edition) entitled ‘The Seven Worlds’. The essay is also in ‘Basics of Rig Veda’ which accompanies the booklet, ‘Rig Veda Samhita: Maṇḍala Ten’ (SAKSI).

palasti: one who is elderly; *adhi*: into;]

¹⁵ ससर्परीः अमृतिं बाधमाना (1), वृहत् मिमाय जमदग्नि-दत्ता (2),

आ सूर्यस्य दुहिता ततान् (3), श्रवो देवेषु अमृतम् अजुर्यम् (4)

¹⁶ ससर्परीः अभरत् तूर्यम् (1), एम्यो अधि श्रवः पाञ्चजन्यासु कृषिषु (2),
सा पक्ष्या नव्यम् आयुः दधाना (3), यां मैं पलस्ति-जमदग्नयोऽदुः (4)

3.53.17: May the ray-cows be firm (1), the axle be strong (2). May the shaft not break (3), may the yoke not snap (4). May Indra support the yoke-pin (to prevent its falling down) from decay (5). O car, with unhurt fellies, help us in always (6).¹⁷
 [sachasva: cling;]

3.53.18: Establish strength in our bodies (1), O Indra, (establish) the strength in our life-energies (horses) (2). (Establish) the strength in our progeny so that they may have a healthy longevity (3). You indeed are the giver of strength (4).¹⁸

3.53.19: Join (our car) to the essence of the Khadira tree (1). Establish the vigour of the Shimashapāya tree in our car during its motion (2). O strong axle, who is firmly established by us, may you be firm (3). (O car), do not allow us to fall down while in motion (4).¹⁹

[Line 1: (alt.) make our car firm with the essence of Khadira tree. A car is made of parts from the trees such as Khadira, Shimshapāya etc. We can go into the deeper meanings of these two words and then regard the car as symbolizing the human body.]

3.53.20: May the lord of trees (or car) not ignore us (1), not harm us (2). Till we reach our home, at the end of our journey, may we be blissful (3). (May we be blissful) till the unharnessing of horses (4).²⁰

[ā avāsa: (line 3): till the end of journey (S);

ā in line 4 refers to (ā avāse) in line 3.

vanaspati: lord of trees, the car, since it is made of trees]

¹⁷ स्थिरौ गावौ भवतां (1), बीळुरक्षो (2), मा एषा वि वर्हि (3), मा युगं वि शारि (4), इन्द्रः पातल्ये ददतां शरीतोः (5), अरिष्टनेमे अभि नः सचस्व (6)

¹⁸ बलं धेहि तनूषु नो (1), बलम् इन्द्र अनळुत्सु नः (2),

बलं तोकाय तनयाय जीवसे (3), त्वं हि बलदा असि (4)

¹⁹ अभि व्ययस्व खदिरस्य सारम् (1), ओजो धेहि स्पन्दने शिंशपायाम् (2), अक्षे वीळो वीळित वीळयस्व (3), मा यामात् अस्मात् अवं जीहिपो नः (4)

²⁰ अयम् अस्मान् वनस्पतिः मा च हा (1), मा च रीरिषत् (2),

स्वस्ति आ गृहेभ्य आवसा (3), आ विमोचनात् (4)

Verses: 21-24

[S declares that verses 21-24 deal with the proverbial enmity between Vasiṣṭha and Vishvāmitra clans, and states that ‘Vasiṣṭhās should not read these mantrās’. However the word Vasiṣṭha does not appear in these mantrās. Similarly (7.104), the sūkta due to Vasiṣṭha, is said to have curses against Vishvāmitra, even though the word Vishvāmitra does not appear there. The mantrās both here and there in (7.104) refer to symbolic battles against the hostiles (or the battles against the human supporters of hostiles).]

3.53.21: O hero, opulent one, you move (2), towards us now with your many glorious protections (1). May the one who hates us fall down flat (on the floor) (3). May the breath of life depart from the one whom we hate (4).²¹

[*jinva*: move (towards us), (3.15.6)]

3.53.22: (May the enemy perish) just as the tree is felled by the axe (1), or as the Shālamali flower falls down from the branch (2). (May the enemy's life) ooze out of him like foam (4), just as (water) leaks from a damaged vessel (3).²²

[*phenam*: foam; *shimbalam*: Shālamali flower;

ukha: vessel; *prayasta*: damaged (S);

yeshanti: leak (S); *asyati*: oozes out (S)]

3.53.23: O persons, you are not aware of his powers (1). They have carried him out as if he were a cow, when he was observing silence (2). Wise-persons do not respond to (the words of) the foolish (3). They do not lead the ass before the horse (4).²³

[Line 1: ‘his’, Vishvāmitra, according to S.

²¹ इन्द्रं उतिभिः बहुलाभिः नो अ॒द्य यात्-श्रेष्ठाभिः (1), मधवन् शूर जिन्व
(2), यो नो द्रेष्टि अधरैः सस्पैदीष्ट (3). यमुं द्विष्मः तमुं प्राणो जंहातु (4)

²² परशुं चिद्वि तंपति (1), शिम्बलं चित् वि वृश्चति (2),
उखा चिदिन्द्रं येषान्ति प्रयस्ता (3). फेनंमस्यति (4)

²³ न सायंकस्य चिकिते जनासो (1), लोधं नयन्ति पशु मन्यमानाः (2),
न अवाजिनं वाजिना हासयन्ति (3). न गंदिभं पुरो अशान्तयन्ति (4)

Line 2: Clearly it refers to some incident in his life when he was physically carried away by his enemies. There is no mention of any specific enemy.

Line 1 states that they were unaware of his greatness.

Line 4: In Sanskr̥t usage, the ass is regarded as stupid as compared to the horse.

vājinā: lord (*inah*) of *vācha* (speech), wise-person (S)]

3.53.24: O Indra, the sons of Bharata are conscious of that which is far (or ultimate) (1). They are not conscious of that which is near (or immediate) (2). (Being vigilant), they urge their life-energies against those who bring no delight (3). In the contests, they lead the power (*vājam*) from their bows (*jyā*) (towards the appropriate foes) (4).²⁴

[The commentator Yāska interprets the verse as indicating the conflict between Vishvāmitra and Vasiṣṭha clans, even though the two names are not mentioned here directly or indirectly. S follows Yāska.

prapitva: Vishvāmitra clan, (S); *apapitva*: Vasiṣṭhas, (S)

Yaska also accepts that *prapitve* means, 'those near by'. These two words are also in (8.4.3).

Our assignments:

putra: sons;

apapitva: essence which is far away, i.e., dealing with the ultimate;

prapitva: essence which is nearby, i.e., dealing with nearby issues.

arāṇa: that which brings no delight, (7.4.8)]

²⁴ इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुः (1), न प्रपित्वम् (2), हि न्वन्तु अश्वम् अरण्ण न नित्यं (3), ज्यां-वाजं परि णयन्ति आजौ (4)

Anuvāka 5: Sūktās (54-62)

54. All-gods

Rishi: Prajāpatih Vishvāmitrah, Prajāpatih Vāchyah

3.54.1: Agni hears us continuously

3.54.2: Aims at fulfillment

3.54.3: Heaven and earth

3.54.4: Greatness of earth

3.54.5: Asking questions

3.54.6: All beings work in unison

3.54.7: Heaven and earth have common functions

3.54.8: All take refuge in the two

3.54.9: Guardian and mother (Aditi)

3.54.10: Mitra and Varuṇa

3.54.11: Golden armed Savitri

3.54.12: Tvaṣṭṛi, the divine form-maker

3.54.13: Maruts and Sarasvati

3.54.14: Viṣṇu, achiever of many works

3.54.15: May Indra bring the Ray-cows to us

3.54.16: Ashvins are my guardians and kinsmen

3.54.17: All gods exist in Indra

3.54.18: Path full of progeny

3.54.19: May All-gods hear us

3.54.20: Maruts and Aditi

3.54.21: Paths easy to travel

3.54.22: Illumine all our days

[Metre: Trīṣṭup]

3.54.1: This laud is offered again and again (to Agni) who is adorable (2), who leads to the discoveries of knowledge, who is great (1). May he hear us with his divine (*divyaiḥ*) flame forces that dwell in the house (3). May he hear us incessantly (4).¹

¹ इमं महे विद्यायांय (1), शूषं शश्वत्कृत्व ईड्याय प्र जन्मः (2).

शृणोतु नो दम्येभि: अनीकैः (3), शृणोतु अग्निः दिव्यैः अजस्रः (4)

[*ajasra*: incessantly;

Line 3: See line 4 in (3.1.15);

shūshamā: pure, happy, (6.10.2); laud, (6.12.4)]

3.54.2: Knowing their greatness, sing the word of illumination to the vast heaven and earth (1,3). My desires move about aiming at fulfillment (2). On hearing the stoma for the two (heaven and earth), the gods desire to serve for the discoveries of knowledge (4). They in union rejoice together (5).²

[*saparyava*: desiring to serve, (7.2.4)]

3.54.3: O Heaven and Earth, may you both be (endowed) with *satya* (truth-in-being) and *ṛtam* (truth-in-movement) (1). For our great and happy movement (of yajna), may you be gracious (2). O Agni, I worship this heaven and earth with the prostrations of surrender and with delights (3). I approach (or beg) them for bliss (4).

[*saparyāmi*: I worship, (1.72.3); *suprabhūtam*: be gracious (S);

suvitāya: for a happy journey or movement, (3.2.13)]

3.54.4: Even the ancients, whose speech is truth, attained their ends by you (1,3), O Heaven and earth, who are possessed of the truth (2). O earth, knowing your greatness, persons laud you (5). They participate in a battle to which the heroes resort (4).³

[*vevidānāḥ*: having discovered (your greatness);

shūrasātāu: to which the heroes resort, (1.31.7);

satyavāchāḥ: speaker of truth, (3.26.9), whose speech is true, (7.2.3)]

² महि॒ महे॑ दि॒वे॑ अंचा॑ पृथि॒व्यै॑ (1), कामो॑ म॒ इ॒च्छन्॑ चरति॑ (2), प्रजानन्॑ (3), ययोः॑ हु॑ स्तोमै॑ विद्येषु॑ देवाः॑ संपर्यवौ॑ (4), माद्यन्ते॑ सचायोः॑ (5)

³ युवोः॑ कृतं॑ रोदसी॑ सत्यम्॑ अस्तु॑ (1), महे॑ षुणः॑ सुविताय॑ प्रभूतम्॑ (2), इदं॑ दि॒वे॑ नमो॑ अग्ने॑ पृथि॒व्यै॑ संपर्यामि॑ प्रयस्सा॑ (3), यामि॑ रत्नम्॑ (4)

⁴ उतो॑ हि॑ वां॑ पूर्व्या॑ आ॑-विविद्र॑ (1), कृतावरी॑ रोदसी॑ (2), सत्यवाचः॑ (3), नरः॑ चित्॑ वां॑ समिथे॑ शूरसातौ॑ (4), ववन्दि॑ रूथिवि॑ वेविदानाः॑ (5)

3.54.5: Who knows this truly (1), who will here declare it (2), what paths lead together to the gods (3)? Only the lowest abodes of these are seen (4). (The other abodes) are in secrecy obeying the laws of workings (of the gods) and they are in the supreme (5).

[The questioning mode is common in Veda. Question in line 2 also occurs in (1.164.18), (10.10.6), (10.88.17), (10.114.7), (10.129.7) etc.]

3.54.6: The seer (the Sun), one with far-vision beholds all around (1), persons who rejoice with the special light (of sun) in the womb of truth (2). All beings work in unison in their common will (4), just as the birds construct their different nests working (harmoniously) (3).⁶

[*samvidāna*: in unison, (6.75.4); *achaṣṭha*: to look, (4.18.3);

sīm (line 1): from everywhere, (8.40.8); all around, (3.14.3); heaven and earth (S);

vi-ghṛte: the special light (of Sun);]

3.54.7: Even though they (Earth and Heaven) have a common function, they are separated and their boundaries are far away (1). Being aware, they abide in the supreme station (2). Being as it were sisters and youthful (3), they address each other with names in a (single) pair (4).⁷

[*vijuta*: separation, (4.7.7);

Line 3: Heaven and Earth are regarded as two sisters. Recall that in the word *rodasi* with feminine ending, the heaven and earth are regarded as a pair of mothers.

Line 4: names in a pair: example is *rodasi*]

⁵ को अद्वा वैद् (1), क इह प्र बौचत् (2), देवान् अच्छा पथ्या का समेति (3), दद्वश्च एषाम् अवमा सदांसि (4), परेषु या गुह्येषु ब्रतेषु (5)

⁶ कविः नृबक्षां अभि धीम् अचष्ट (1), कृतस्य योना विघृते मदन्ती (2). नाना चक्राते सदंनं यथा वेः (3), संमानेन क्रतुना संविदाने (4)

⁷ समान्या वियुते दूरेभन्ते (1), ध्रुवे पृदे तस्थतुः जागरूकै (2), उत स्वसंरा युवती भवन्ती (3), आदृ ब्रवाते मिथुनानि नाम (4)

3.54.8: These two keep all born things distinct (1). Even though they bring to birth (or bear) the great gods, they are not worried (2). All the entities, which move or are firm, take refuge in this Universal One (3). Whatever is born with different forms such as the moving (animals) and the (flying) birds are established between (4)⁸ the two (4).

[Line 4: *vi*: in between; *vishuṇa*: with different forms;

vishurūpa: divergent forms, (10.12.6)]

Lines 3,4: If we regard ‘*antah*’ (middle) as the middle world, then the gods in line 3 may be Maruts, known by the word *evaiḥ*. According to S. the gods in line 3 are Indra, Agni and others.]

3.54.9: I remember now (2), the ancient companionship which the great, guardian and mother (had) with us (1, 3). In the wide and separated path in the middle (of the *dyu* world) (5), the gods, who laud (the goddess), are established in their movements (4).⁹

[*evaiḥ*: movements, (1.68.2), journeyings, (4.2.12);

pituh: guardian; *janituh*: mother;

ārāt: now; *antaḥ*: middle;

jāmi: companionship, kinship

Line 2: According to S. the guardian and mother is the deity of *dyu*, the heaven. According to us, it is Aditi.

Line 3: the goddess lauded is ‘Aditi’, the infinite mother.]

3.54.10: I recite this affirming laud (*stoma*) to heaven and earth (1). May those with Agni-tongues and with bellies of truth hear it (2). May Mitra, the king Varuṇa, the youthful Ādityās (3), and the seers, who are growing wide (within men) hear (4).¹⁰

[*paprathānah*: growing wide, (5.15.4);

⁸ विश्वेत् एते जनिमा सं विविक्तो (1), मुहो देवान् विश्रृती न व्यथेते (2), एजंद् धूबं पत्यते विश्वमेकं (3), चरत् पतुत्रि विष्वणं वि जातम् (4)

⁹ सना पुराणम् (1), अधि एमि आरात् (2), मुहः पितुः जनितुः जामि तत् नः (3), देवासो यत्र पनितार एवैः (4), उरौ पथि व्युते तुस्थुः अन्तः (5)

¹⁰ इमं स्तोमं रोदसी प्र ब्रवीमि (1), क्रतु उदराः शृणवन् अग्निजिह्वाः (2), मित्रः सुम्राजो वर्हणो युवान आदित्यासः (3), कवयः पप्रथानाः (4)

ṛdūdarāḥ: soft-bellied (S);

Line 2: The epithets here refer to Mitra, Varuṇa and Ādityās, according to S. But *agni-jihva* refers to Maruts in (1.44.14). *ṛdūdarāḥ* in (2.33.5) refers to Rudrās or Maruts.]

3.54.11: The golden-armed Sāvitri with his high tongue (1), travels to the three heavens for knowledge (2). May he accept this chant addressed to the gods (3). Later may he release us (the felicities) (or Soma) which are all-pervading (4).

[*sarvatātim*: all-pervading; refers to Aditi in (10.100.1-11);

patyamānah: travel, (6.29.4)]

3.54.12: May the god Tvashtri establish in us those (things) for our protection and growth (2). He is perfect in his deeds, has skillful hands, is possessor of light, possessor of truth (*ṛtam*) (1). O Ṛbhus, along with Pūshan make us joyful (3). With raised press-stones, they shape the yajna which moves to the goal (*adhvara*) (4).¹²

3.54.13: For the Maruts, their cars are the lightning (1). They are radiant (*diva*), are strong, are born of Truth and are marching (2). May they, who are worthy of worship, hear our prayers along with Sarasvati (3). May the Maruts, who are swift to journey, grant us riches along with the heroes (4).¹³

[*turāsah*: swift to journey, (1.68.5);

maryā: who are strong, (1.6.3);

ayāsah: marching, (3.18.2); moving, (4.6.10)]

¹¹ हिरण्यपाणि: सविता सुजिह्वः (1), त्रिः आ दिवो विदथे पत्यमानः (2). देवेषु च सवितः क्षोकम् अश्रुः (3). आत् अस्मभ्यम् आ सुव सर्वतातिम् (4)

¹² सुकृत्सुपाणि: स्ववान् कृतावां (1), देवः त्वष्टा अवसे तानि नो धात् (2), पूषणवन्तं क्रम्भवो मादयध्वम् (3), ऊर्ध्वग्रावाणो अध्वरम् अंतष्ट (4)

¹³ विद्युत् रथा मरुतं क्रष्टिमन्तो (1), दिवो मर्यां कृतजाता अयासः (2), सरस्वती शृणवन् यज्ञियांसो (3), धातां रथ्यं सहवीरं तुरासः (4)

3.54.14: May the (stoma) lauds and the illuminating riks join Viṣṇu, the achiever of many works (1), in our yajna-journey (3). These lauds are the cause of our share (*bhaja*) of the riches (2). With his wide steps, he pervades all and strides the directions (4). The youthful mothers (6), do not exceed his sway, even though they are many (5).¹⁴

[*urukramah*: wide-striding and pervading all, (5.87.4);
kakuhāḥ: directions (S); *kāriṇāḥ*: cause (S);
 Lines 4, 5: his: refers to Viṣṇu;
 Line 6: refers to dawn and night or earth and heaven;]

3.54.15: Indra in whom all the heroic strengths have gathered (1), filled the two, heaven and earth, with his greatness (2). May Indra, the destroyer of cities, the killer of Vṛtra and who has the army of destroyers of foes (3), collect all the Ray-cows in abundance and bring them to us (4).¹⁵

[*bhūri*: abundant, (10.79.1)]

3.54.16: O Nāsatyāś, you are my guardians and you ascertain my wishes like a kinsman (1). O Ashvins, your single name from birth is beautiful (2). O givers of riches, are you not the givers of riches or felicities to us (3)? O you who are inviolate, protect the givers from the hostiles opposed to the seers (4).¹⁶

[*akavaīḥ*: those who are opposed to the seers (occurs once), but *a-kavīṣhu* is in (7.4.4), with the meaning, 'one who is not a seer'.]

¹⁴ विष्णुं स्तोमासः पुरुदस्मम् अर्का (1), भगव्येव कारिणो (2),
 यामनि गमन् (3), उरुक्रमः कंकुहो (4), यस्य पूर्वीः न मंधन्ति (5).
 युवतयो जनित्रीः (6)

¹⁵ इन्द्रो विश्ववीर्यैः पत्यमान (1). उभे आ पंप्रौ रोदसी महित्वा (2),
 पुरुदरो वृत्रहा धृष्णुषेणः (3), संगृभ्यो न आ भरा भूरि पृश्वः (4)

¹⁶ नासत्या मे पितरा बन्धु-पृच्छा (1). सजात्यम् अभिनोः चारु नाम (2),
 युवं हि स्थो रथिदौ नौ रथीणां (3). दात्रं रक्षेथे अकवैः अदेव्या (4)

3.54.17: O seers, great and lovely is this trait of yours (1), that all you gods exist in Indra (2). O Indra, you are called by many, (you are) a friend; along with the dear Ṛbhus (3), fashion for us these thoughts for the gain (of knowledge) (4).¹⁷

[*tat nāma*: that quality or power; name;

kavayah: seers, gods]

3.54.18: May Aryama, Aditi and the gods who are masters of sacrifice (1), and the law of workings of Varuṇa which are unimpeded (protect) us (2). (O Gods), take us away from the progenyless path (3). May we travel on a path which makes us full of progeny and Ray-cows (4).¹⁸

[*prajā*: the children or progeny are the new soul-formations which constitute the new personality, the new births within us. See the section (vii), 'Some common words' in page (xiv).

an-apatyāni: where there is no son (successor for the knowledge or works)]

3.54.19: May Agni declare everywhere that we are free from evil (2). He (Agni) is the messenger of gods, he is born in many ways (1). May heaven, earth, waters, Sūrya, and the wide midworld with its constellations (4), hear us (3).

[*purudhā*: in many ways, (6.1.13)]

3.54.20: May the mighty Maruts, those abiding in the hills, those with firm abodes who rejoice in the word of revelation (2), hear us (1). May Aditi with the Ādityās hear us (3). May the Maruts bring us a blissful peace and well-being (4).²⁰

¹⁷ महत् तद् वं: कवयः चारु नाम् (1), यत् है देवा भवथ् विश्व इन्द्रै (2), सर्वे क्रमभिः पुरुहूत प्रियेभिः (3), इमां धियैं सातयै तक्षता नः (4)

¹⁸ अर्यमा णो अदिति: यज्ञियासो (1), अदब्धानि वरुणस्य ब्रतानि (2), युयोत्त नो अनपत्यानि गन्तौः (3), प्रजावान् नः पशुमान् अस्तु गातुः (4)

¹⁹ देवानां दूतः पुरुध प्रसूतो (1), अनागान् नो बोचतु सर्वताता (2), शृणोतु नः (3), पृथिवी द्यौः उत आपः सूर्यो नक्षत्रैः उरु अन्तरिक्षम् (4)

²⁰ शृणवन्तु नो (1), वृष्णः पर्वतासो ध्रुवक्षेमास इळया मदन्तः (2), आदित्यैः नो अदिति: शृणोतु (3), यच्छन्तु नो मरुतः शर्म भद्रम् (4)

3.54.21: May the paths be always easy to travel and full of the Soma-delight (1). O gods, completely fill the growths of earth with honey (or sweetness) (2). O Agni, since I am in your friendship, let not my share of riches (or felicities) perish (3). May I possess an abode which gives (houses) a multitude of riches (4).²¹

[*puruṣho*: giver of the manifold plenty, (3.52.2)]

3.54.22: Taste the offerings; illumine completely the impulsions (1). Turn towards us the inspired knowledge (2). Conquer all our enemies, O Agni (3). Being right-minded, illumine all our days for us (4).²²

[*dīdhī*: shine, blaze out, (2.9.6)]

55. That One and the Gods

Rishi: Prajāpatih Vishvāmitrah, Prajāpatih Vāchyah

3.55.1: Approach with reverence the law of workings (*vrata*)

3.55.2: May the gods not allow us to err

3.55.3: With aspiration, let us speak about *ṛtam*

3.55.4: One mother feeds the infant, the other rests

3.55.5: Living in old plants, he enters the new

3.55.6: Solitary child (*vatsa ekaḥ*)

3.55.7: Vast mightiness of the gods, That One

3.55.8: Hero fighting inner battle

3.55.9: Envoy abides within

3.55.10: Viṣṇu upholds immortal planes

3.55.11: The two sisters are complimentary

3.55.12: Mother and daughter, one suckling the other

3.55.13: The Goddess Ilā and the milk of truth (*rtasya payasa*)

3.55.14: I seek the seat of truth

3.55.15: One common pathway divided in many ways

²¹ सदा सुगः पितुमान् अस्तु पन्था (1), मध्वा देवा ओषधीः सं पिपृक्त
 (2), भगो मे अग्ने सुख्ये न मृध्या (3), उद् रायो अश्यां सदनं पुरुक्षोः (4)

²² स्वदर्स्व हृव्या समिषो दिदीहि (1), अस्मद्व्यक् सं मिमीहि श्रवांसि (2),
 विश्वान् अग्ने पृत्सु तान् जैषि शत्रून् (3), अहा विश्वा सुमना दीदिही नः (4)

3.55.16: Milch-cows without young ones

3.55.17: The mighty bull roars; he is Bhaga, the enjoyer

3.55.18: Hero-might of Indra

3.55.19: Savitṛ, form-maker of universe

3.55.20: Two vessels become vast and whole

3.55.21: Maruts

3.55.22: Growths of earth come to perfection

[Metre: Trīṣṭup]

[Even though the Vedic cult was not monotheistic in the modern sense of the word, yet the Vedic hymns continually recognize, that the many godheads whom they invoke are really one Godhead, One with many names, revealed in many aspects, approaching man in the mask of many divine personalities. Western scholars, puzzled by this religious attitude which presents no difficulty whatever to the Indian mind, have invented, in order to explain it, a theory of Vedic henotheism. The Rishis, they thought, were polytheists, but to each God at the time of worshipping him they gave preeminence and even regarded him, as in a way, the sole deity. This invention of henotheism is the attempt of an alien mentality to understand and account for the Indian idea of one Divine Existence who manifests Himself in many names and forms, each of which is for the worshipper of that name and form the one and supreme Deity. That idea of the Divine, fundamental to the Purāṇic religions, was already possessed by our Vedic forefathers.

The Veda already contains in it the seed of the Vedāntic conception of the Brahman. It recognizes an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it, (RV 1.170.1). It is spoken of in the neuter as That and often identified with the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "It is the one Existent to whom the seers give different names, Indra, Mātarishwan, Agni," (1.164.46). (SA)]

3.55.1: When the earliest of mornings dawned (1), the Unmoving is born as the vast in the seat of the cow (Aditi) (2). May we approach with reverence now the laws of workings of the gods (3),—the vast mightiness of the Gods, That One (4).¹

[The phrases, ‘That One’, (*tat ccam*) ‘That Truth’ (*tat satyam*) occur constantly in the Veda in connection with the image of His workings, the Sun. The sublime and mystic chant in line 4, returns perpetually in all the mantrās here as a refrain.

prabhūshan: approach with reverence; as in *upabhūshema* in (3.3.9).]

3.55.2: May the Gods not allow us to err (1), nor the Fathers of old times who know the path, O Agni (2). May the ancient intuition between the two worlds not allow us to err (3),—the vast mightiness of the Gods, That One (4).²

[Our human life is sandwiched between the earth and heaven. May the power of intuition in this intermediate space which directly affects our life not allow us to err.

juhurāṇah: dealing crookedly, (10.12.5); *juhurah:* (7.4.4)]

3.55.3: My desires fly about in many places (1). I light up the ancient sacrifices (2). With the fire (of aspiration) lighted, let us understand and speak about the truth in movement (3),—the vast mightiness of the Gods, That One (4).³

3.55.4: The universal King, borne widely in many places (1), sleeps in couches, is spread in the forests (2). One Mother feeds the infant, another rests (3),—the vast mightiness of the Gods, That One (4).⁴

[*vibhṛta:* borne widely, (10.45.2)]

¹ उषसः पूर्वं अध् यद् व्यूषुः (1), महद् वि जंजे अक्षरं पदे गोः (2),
ब्रता देवानामुप नु प्रभूषन् (3), महत् देवानाम् असुरत्वम् एकम् (4)

² मो षूणो अत्र जुहुरन्त देवा (1), मा पूर्वं अग्ने पितरः पदङ्गाः (2),
पुराणयोः सद्गनोः केतुः अन्तः (3), महद् देवानामसुरत्वमेकम् (4)

³ वि मै पुरुत्रा पंतयन्ति कामाः (1), शमि अच्छां दीये पूर्व्याणि (2),
समिञ्चे अग्नौ क्रतमित् वदेम (3), महद् देवानामसुरत्वमेकम् (4)

⁴ समानो राजा विभृतः पुरुत्रा (1), शर्ये शयासु प्रयुतो बनानुं (2),
अन्या वत्सं भरति क्षेति माता (3), महद् देवानामसुरत्वमेकम् (4)

3.55.5: Living in old plants, he enters the new as well (1), being quickly born within the youthful ones (2). Unimpregnated, they conceive and bear fruit (3)

—the vast mightiness of the Gods, That One (4).⁵

3.55.6: Now lying far away, he, born of two Mothers (1), wanders unobstructed, a solitary Child (2). These are the laws of workings of Mitra and Varuṇa (3),

—the vast mightiness of the Gods, That One (4).⁶

3.55.7: Child of two Mothers, the Invoker, the Sovereign in the abodes of knowledge (1), he moves, yet rests as the Support (2). Speakers of gladdening words bring him sweet hymns (3),

—the vast mightiness of the Gods, That One (4).⁷

3.55.8: For the hero fighting the inner battle (1), everything that is coming is seen as turned to meet him (2). The thought inside joins the ray of knowledge (3),

—the vast mightiness of the Gods, That One (4).⁸

[*nih-sidham*: join, (occurs once);

pratīchīm: turned to meet him, (5.12.1)]

3.55.9: The ancient Envoy abides within (1). Mighty, he moves about in his splendour (2). Wearing beautiful forms, (Agni) looks upon us (3),

—the vast mightiness of the Gods, That One (4).⁹

⁵ आक्षित् पूर्वासु अपरा अनूरूत् (1), सद्यो जातासु तरुणीषु अन्तः: (2),
अन्तर्बंतीः सुवते अप्रवीता (3), महद् देवानामसुरत्वमेकम् (4)

⁶ शयुः परस्तात् अध् नु द्विमाता (1), अवन्धनः चरति वत्स एकः (2),
मित्रस्य ता बरुणस्य ब्रतानिै (3), महद् देवानामसुरत्वमेकम् (4)

⁷ द्विमाता होता विद्येषु सम्प्राट् (1), अनु अग्रं चरति क्षेति बुधः (2),
प्र रण्यानि रण्यबाचौ भरन्ते (3), महद् देवानामसुरत्वमेकम् (4)

⁸ शूरस्येव युध्यतो अन्तमस्य (1), प्रतीचीनं ददशे विश्वम् आयत् (2),
अन्तः मतिः चरति निः सिधुं गोः (3), महद् देवानामसुरत्वमेकम् (4)

⁹ नि वैवेति पलितो दूत आसु अन्तः: (1), महान् चरति रोचनेन (2),
वपूषि विभ्रद्भिनो वि चष्टे (3), महद् देवानामसुरत्वमेकम् (4)

3.55.10: The all-pervading Guardian (Viṣṇu) protects the supreme path (1), upholding the beloved immortal planes (2). Agni knows all these created worlds (3),

—the vast mightiness of the Gods, That One (4).¹⁰

3.55.11: Each different from the other, you two have made forms which are complimentary (1). Of the Two one is bright, the other dark (2), yet these Two, the dark-coloured and the red, are sisters (3). —the vast mightiness of the Gods, That One (4).¹¹

3.55.12: When the two cows, Mother and Daughter, that yield the essence (1), one suckling the other (2), both I adore in the seat of truth (*rtam*) (3), —the vast mightiness of the Gods, That One (4).¹²
[Line 2: *dhapayete*: occurs both in (1.95.1) and (1.96.4) in the sense of suckling the infant;

sabardughah: which yield the nectar (*amṛta*), (1.20.3);]

3.55.13: One licks the calf, shaping it (1). On what world has the milch Cow laid her udder (2)? The goddess Ilā filled with the milk of truth-in-movement (3),

—the vast mightiness of the Gods, That One (4).¹³

[*Ilā*: the goddess of audition; earth;

mimāya: give shape, (3.53.15)]

3.55.14: Earth wears beauties in various forms (1). She stands up licking her calf, year-and-a-half-old (2). Knowing this I seek the seat of truth (3),

—the vast mightiness of the Gods, That One (4).¹⁴

¹⁰ विष्णुर्गोपा: परमं पाति पाथः (1), प्रिया धामानि अमृता दधानः (2),
अग्निष्ठा विश्वा भुवनानि वेद (3), महद् देवानामसुरत्वमेकम् (4)

¹¹ नाना चक्राते यम्या वर्पौषि (1), तयौः अन्यद् रोचते कृष्णम् अन्यत् (2), इयावी च यदरुषी च स्वसारौ (3), महद् देवानामसुरत्वमेकम् (4)

¹² माता च यत्र दुहिता च धेनू संबुद्धैः (1), धापयेते समीची (2),
ऋतस्य ते सदसि ईले अन्तः (3), महद् देवानामसुरत्वमेकम् (4)

¹³ अन्यस्या बृत्सं रिहती मिमाय (1), कया भुवा नि दधे धेनुरुधः (2),
ऋतस्य सा पर्यस अपिन्वत इला (3), महद् देवानामसुरत्वमेकम् (4)

¹⁴ पद्या वस्ते पुरुरूपा वर्पौषि (1), ऊर्ध्वा तस्थौ त्र्यविं रेरिहाणा (2),
ऋतस्य सद्ग वि चरामि विद्वान् (3), महद् देवानामसुरत्वमेकम् (4)

3.55.15: The Two are lodged as if in a secret and powerful place (1). Of these One is concealed, the other manifest (2). One common pathway is divided in many ways (3), —the vast mightiness of the Gods, That One (4).¹⁵

[*dasme*: powerful; two: Heaven and Earth;

vishūchah: tending all ways, (10.79.7)]

3.55.16: The impetuous milch cows without their young ones (1), are full of essence, yield the nectar of immortality and abide (in midworld) (2). The youthful ones take on newer and newer forms (3), —the vast mightiness of the Gods, That One (4).¹⁶

[*apradugdha*: full of the essence (*rasa*), (occurs once);

dhunayah: impetuous;]

3.55.17: The mighty bull roars in some places (1). He establishes his seed (*retas*) in a herd in different places (2). He is the master of the nights; he is Bhaga, the enjoyer; and he is the king (3), —the vast mightiness of the Gods, That One (4).¹⁷

[*Bhaga*: see (3.62.11) and appendix 8]

3.55.18: O people, we proclaim the hero-might of Indra having the perfect life-energy (1). The gods know him (2).

The five and five are carried (by the car) yoked by six horses (3),

—the vast mightiness of the Gods, That One (4).¹⁸

[*svashvam*: having the perfect life-energy; well-horsed;]

¹⁵ पदे इव निहिते दस्मे अन्तः (1), तयौः अन्यत् गुह्यम् आविरन्यत् (2), सधीचीना पथ्या सा विषूची (3), महद् देवानामसुरत्वमेकम् (4)

¹⁶ आ धेनबो धुनयन्ताम् अशिश्वीः (1), सबुद्धाः शश्या अप्र-दुर्घाः (2), नव्यानव्या युवतयो भवन्तीः (3), महद् देवानामसुरत्वमेकम् (4)

¹⁷ यत् अन्यासु वृषभो रोरवीति (1), सो अन्यस्मिन् युथे नि दंधाति रेतः (2), स हि क्षपावान् स भगुः स राजा (3), महद् देवानामसुरत्वमेकम् (4)

¹⁸ वीरस्य नु स्वश्यं जनासुः प्र नु वौचाम् (1), बिदुः अस्य देवाः (2), घोल्हा युक्ताः पञ्चपञ्चा वंहन्ति (3), महद् देवानामसुरत्वमेकम् (4)

3.55.19: The Divine Savitṛ, the form maker of universe, has nourished the people (1). He has created many types of beings (2). All these worlds are connected to him (3).

—the vast mightiness of the Gods, That One (4).¹⁹

3.55.20: He has impelled fully the two vessels (to become) vast and whole (1). He has pervaded the two by his felicities (2). It is well known that the hero discovers the riches (of the demon-foes) (3), —the vast mightiness of the Gods, That One (4).²⁰

[*ubhe*: Heaven and earth;

samīchi: equal (2.3.6); vast and whole (3.1.17);

vindan: discovered, (4.1.16)]

3.55.21: The upholder of all abides in this earth (1), like a benevolent friend or king (2). The heroes (Maruts) go in his front and abide in his mansions of happiness (3),

—the vast mightiness of the Gods, That One (4).²¹

3.55.22: The growths of earth come to perfection by you (1). O Indra, the waters and the earth bear their felicities (*rayi*) for you (2). May we, your friends, share in the happiness and beauty (3), —the vast mightiness of the Gods, That One (4).²²

[*rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions;]

¹⁹ देवः त्वष्टा सविता विश्वरूपः पुपोष प्रजाः (1), पुरुधा जंजान (2),
इमा च विश्वा भुवनानि अस्य (3), महद् देवानामसुरत्वमेकम् (4)

²⁰ मही सम् ऐरत चम्बा समीची (1), उभे ते अस्य वसुना न्यृष्टे (2),
शृण्वे वीरो विन्दमानो वसूनि (3), महद् देवानामसुरत्वमेकम् (4)

²¹ इमां च नः पृथिवीं विश्वधांया उपे क्षेति (1), हितमित्रो न राजा (2),
पुरः सदः शर्मसदो न वीरा (3), महद् देवानामसुरत्वमेकम् (4)

²² निष्पिध्वरीः त ओषधीः (1), उत आपौ रथिं त इन्द्र पृथिवी विभर्ति (2),
सखायः ते वामभाजः स्याम (3), महद् देवानामसुरत्वमेकम् (4)

56. All-gods

Rishi: Prajāpatih Vaishvāmitrah, Prajāpatih Vāchyah

3.56.1: None can impair the working of the gods

3.56.2: The one unmoving bears six burdens

3.56.3: Bull of universal form has three massive strengths

3.56.4: Beautiful names of Sun

3.56.5: Rivers and the triple session of seers

3.56.6: Savitri, Bhaga and tridhātu

3.56.7: Ecstasy released by Mitra, Varuṇa, waters etc.

3.56.8: Three luminous planes and three heroes

[Metre: Triṣṭup]

3.56.1: Neither the magicians nor the men of wisdom can impair (1), the laws of working of the gods which are abiding in the supreme (2). The heaven and earth are free of harm (or cannot be harmed) with the forces known to us (3). No one can bend down the firmly standing mountains (4).¹

[The word *triḥ* occurs 7 times in this sūkta. Occurs 21 times in (1.34).

nīname: bend down; *dhruvāṇi*: abiding, (4.5.4);]

3.56.2: The one unmoving (Sun) bears the six burdens (worlds) (1). The true and most powerful rays come back (to the sun) (2). The three moving vast worlds are stationed above (3), two of which are hidden in secret and only one of which is visible (4).²

[Lines 3, 4: The three are earth, midworld and heaven; of them only earth is visible. Other interpretations possible.

mahī: vast worlds; *bhārān*: burdens; the six worlds, three lower and the three upper; six seasons for ritualists;

Line 2: The rays emerging from the Sun and doing their functions, return to the Sun.]

¹ न ता मिनन्ति मायिनो न धीरा (1), ब्रूता देवानां प्रथमा ध्रुवाणि (2),
न रोदसी अद्वृहा वेद्याभिः (3), न पर्वता निनमे तस्थिवांसः (4)

² षड् भारान् एको अचरन् विभर्ति (1), क्रतं वर्षिष्ठम् उप गाव आगुः (2),
तिस्रो मःहीः उपरा: तस्थुः अत्या (3), गुहा द्वे निहिते दर्शि एका (4)

3.56.3: The Bull of universal form has its three massive strengths (1), has its three udders, and its progeny is in many ways (2). The three-faced mightiness travels (3). He, the bull, bearing the seed (*retas*) is of the eternal (4).³

[*shashvatānām*: of the eternal, (6.1.8);

pāja: strength, might, (7.3.4)

Line 1: see (4.58.3); it also describes the Bull]

3.56.4: (The Earth) knows the paths in the meeting (with the Sun) (1). I utter the beautiful names of Sun (2). The divine waters flowing in different ways rest (in the dry season) (3). They depart from it at the end of season (4).

[*abhike*: in their meeting, (1.71.8), before, (4.12.5);

padavī: paths, (3.5.1)]

3.56.5: The rivers take part in the triple session of the seers (1). In the abodes of knowledge, the three mothers are the sovereigns (2). The three maidens, waters, who are full of truth (3), come down from the three heavens during the discoveries of knowledge (4).⁵

[*patyase*: to travel, to come down]

3.56.6: Give the desirable things everyday, thrice a day (2), O Savitṛ in heaven (1). O Bhaga, the protector, bring us the riches and felicities associated with the three elements (3). O goddess of understanding, establish the safe-being in us (4).⁶

[*tridhātu*: the three basic principles; substance (*vasu*), abounding force of our being (*ūrja*) and the delight and love (*priyam or mayas*); See the essay 'Seven Worlds', in 'The Essentials of Rig Veda'.

³ त्रिपाजस्यो वृषभो विश्वरूप (1), उत त्रि-उधा पुरुध प्रजावान् (2),
त्रि-अनीकः पंत्यते माहिनावान् (3), स रैतोधा वृषभः शश्तीनाम् (4)

⁴ अभीकं आसां पदवीः अंबोधि (1), आदित्यानाम् अहे चारु नाम् (2)

आपः चित् अस्मा अरमन्त देवीः पृथक् ब्रजन्तीः (3), परि षीम् अवृञ्जन् (4)

⁵ त्री षधस्था सिन्धवः त्रिः कंबीनाम् (1), उत त्रिमाता विदधेषु सम्भ्राद् (2)

ऋतावरीः योषणाः तिस्रो अप्याः (3), त्रिः आ दिवो विदधे पत्यमानाः (4)

⁶ त्रिः आ दिवः सवितः (1), वार्याणि दिवेदिव आ सुव् त्रिः नो अहः (2),
त्रिधातु राय आ सुवा वसूनि भग्न त्रातः (3), धिषणे सातये धाः (4)

sātāu: safe-being, (1.36.17); Bhaga: see appendix 8;]

3.56.7: May Savitṛ from heaven grant us (riches) thrice (1). We beseech Savitṛ for the ecstasy to be released (4); (we also beseech) the kings Mitra and Varuṇa who have skillful hands (2), the Waters and the heaven and earth which are wide (3).⁷

3.56.8: There are three supreme luminous planes which are indestructible (1). The three mighty heroes are reigning (2). May the three gods of heaven in the abodes of knowledge stay here (4). They are full of truth, great impellers and have unsurpassing radiance (3).⁸

57. All-gods

Rishi: Vishvāmitraḥ Gāthinah

3.57.1: Indra of discrimination and milch-cow

3.57.2: Pūshān and Ashvins have milked (the cows)

3.57.3: The growths of earth desire the energy of Indra

3.57.4: Greatness of heaven and earth

3.57.5: Agni, wise of mind

3.57.6: Right-mindedness beneficent for all

[Metre: Triṣṭup]

3.57.1: May Indra of discrimination find this milch cow from my hymn of understanding (1), just like locating a milch cow in a herd, moving by itself freely without a cowherd (2). This cow can be repeatedly milked from its foundation (3). May Indra and Agni praise this cow (4).¹

[*vivikvan*: one with discernment, based on *viviche*, (5.8.3);

prayutām: spread in a herd, (10.27.8); *dhāseḥ*: from the foundation, (3.7.3); The cow is Aditi, the goddess of infinity.]

⁷ त्रिः आ दिवः संविता सौषधीति (1), राजाना मित्रावरुणा सुपाणी (2), आप्तः चित् अस्य रोदसी चित् उर्बी (3), रत्नं भिक्षन्त सवितुः सुवायं (4)

⁸ त्रिरुच्तमा दूणशां रोचनानि (1), त्रयौ राजन्ति असुरस्य वीराः (2), क्रतावान् इषिरा दृक्खासः (3), त्रिः आ दिवो विदथै सन्तु देवाः (4)

¹ प्र मैं विविकान् अविदन् मनीषां धेनुं (1), चरन्ती प्रयुताम् अगौपाम् (2), सद्यः चिद् या दुदुहे भूरि धासेः (3), इन्द्रस्तदग्निः पनितारौ अस्याः (4)

3.57.2: Indra and Pūshan, the showerers, and those (Ashvins) with skillful hands (1), have gladly milked (the power) resting in the midworld (*diva*) for us (2). All the gods are rejoicing here (in this yajna) (3). May you obtain happiness here, O Vasus (4).²

3.57.3: The companions (or the growths of the earth) desire the energy of the showerer (1). In a mood of surrender, they know that the energy (*shakti*) of Indra has the power of creating children (or successors) (2). The Ray-cows desirous of the calves (3), move about (in their growths) putting on various forms in their greatness (4).³

[*dhenavah*: growths of earth (S); milch cows, (3.1.9);
jāmayah: companions (of gods), (8.102.3); growths of earth (*oshadhi*) (S);

The cows, the companions include the psychological powers also.]

3.57.4: Facing the firmly established heaven and earth, I proclaim forth (their greatness) (1), with the mind of wisdom in this pilgrim-rite with the yoking of the Soma-pressing stones (2). O Agni, your flames (*ima*) (which are) desired by many and (which are) for the sake of man (3), are seen to rise up to the master of sacrifice (4).⁴

[*vivakmi*: proclaim forth, (7.6.1); *darshata*: seen, (3.27.13);
sumeke: firmly founded, (3.15.5, 3.6.10);]

3.57.5: O Agni, wise of mind, your wide tongue which is honeyed (1, 3), is well-known among gods (2). Hence all the gods of sacrifice are seated here for our growth and increase (4). Give them the sweet drink of Soma (5).⁵

² इन्द्रः सु पूषा वृष्णा सुहस्ता (1), दिवो न प्रीताः शशयं दुदुहे (2),
 विश्वे यदर्स्यां रणयन्त देवाः (3), प्र बो अत्र वसवः सुम्मर्शयाम् (4)

³ या जामयो वृष्णि इच्छन्ति शक्तिं (1), नमस्यन्तीः जानते गर्भम् अस्मिन् (2), अच्छां पुत्रं धेनवौ वावशाना (3), महः चरन्ति विभ्रंतं वपूषि (4)

⁴ अच्छां विवक्षिम् रोदसी सुमेके (1), ग्राव्णो युजानो अंधवरे मनीषा (2),
 इमा उ ते मनवे भूरिवारा (3), ऊर्ध्वा भंवन्ति दर्शता यजत्राः (4)

⁵ या तैं जिह्वा मधुमती सुमेधा अग्ने (1), देवेषु उच्यते (2), उरुची (3),
 तयेह विश्वान् अवसे यजत्रान् आ सादय (4), पायया च मधूनि (5)

3.57.6: O Agni, may your powers come as in a torrent from the mountain (1). They are firm and unmoving and are full of variety; (with them) nourish us, O god (2). O lord of riches, O knower of all things born, grant us that guiding thought (3), and the right-mindedness beneficent for all (4).⁶

[*vaso*: lord of riches, (6.1.12);

pramati: guiding thought, (8.19.20)]

58. Ashvins

Riṣhi: Vishvāmitraḥ Gāthinah

3.58.1: Sun moves by discernment

3.58.2: Upwards goes the intelligence like children

3.58.3: Ashvins are eager to help

3.58.4: Knowledge which breaks hostiles

3.58.5: Ashvins come by godward paths

3.58.6: Riches from Jahnu

3.58.7: Ashvins join Vāyu

3.58.8: The faultless chanters

3.58.9: Your car makes the abundant lustre to flow

[Metre: Triṣṭup]

3.58.1: The milch cow (of dawn) yields the desired milk for the ancient one (1). The Son moves inside by the light of discernment (2). The pure day carries the shining (Sun) (3). (The sage) is awake before the dawn to present the affirming laud to Ashvins (4).

[*putrah*: son; the god born as son in the yajamāna;

dakṣhiṇāya: by light of discernment, (8.39.5)]

⁶ या तै अग्ने पर्वतस्येव धारा (1), असंश्वन्ती पीपयद् देव चित्रा (2),
ताम् अस्मभ्यं प्रमतिं जातवेदो बसो रास्व (3), सुमति विश्वजन्याम् (4)

¹ धेनुः प्रत्नस्य काम्यं दुहाना (1), अन्तः पुत्रः चरति दक्षिणायाः (2),
आ घौतुनि वंहति शुभ्र्याम् (3), उषसः स्तोमौ अश्विनौ अजीगः (4)

3.58.2: The well-yoked horses bear you by the (power of) truth (1). Upwards goes the power of intelligence (like children) towards their parents (2). Destroy completely in us the thoughts connected with Pani (demon-hoarder) (3). We are ready for your protection and growth (4). Come to our presence (5).²

[*vi jaretham*: destroy;

medhām: power of intelligence, (5.27.4)]

3.58.3: O strong ones, with well-yoked horses and a swiftly moving car (1), hear this hymn of praise (coming) from the heights (2). O Ashvins, have not the men of wisdom of ancient days declared (4), that you are most ready to come to the persons in distress, O dear ones (3)?³

[*avarti*: one in need of help; *suvṛta*: swiftly moving, (10.70.3);

adreh: on the peak, (10.20.7);

Line 2: The hymn comes from the heights of the devotion of the singer.]

3.58.4: If you have a regard (for our lauds), come here with your steeds (1). O Ashvins, all beings call you (2). (The devotees) as friends offer this sweet Soma with the knowledge which destroys hostiles (3). The luminous rays (of Sun) are in front (4).⁴

[*go-tjikam*: the knowledge which breaks down hostiles, (6.23.7);

evaiḥ: steeds; *usrāḥ*: rays;]

3.58.5: O Ashvins crossing many worlds (1), may you come here by the god-ward paths, O strong ones (3); become a movement of power in mortals, O opulent ones (2). Come to the sweet Soma placed here (4).⁵

² सुयुक् वंहन्ति प्रति वाम् कृतेन (1), ऊर्ध्वा भवन्ति पितरैव मेधाः (2),
जरैथाम् अस्मद् वि पुणे; मनीषां (3), युवोः अवः चकृमा (4),
यातम् अर्वाक् (5)

³ सुयुभिः अश्वैः सुवृता रथैन दस्तौ (1), इमं शृणुतं क्षोकम् अद्रैः (2),
किमङ्ग वां प्रति अवर्ति गमिष्ठा (3), आहुः विप्रासो अश्विना पुराजाः (4)

⁴ आ मन्येथाम् आ गतं कत् चित् एवैः (1), विश्वे जनासो अश्विनो हवन्ते
(2), इमा हि वां गोक्रजीका मधूनि प्र मित्रासो न दुः (3), उस्रो अग्ने (4)

⁵ तिरः पुरु चित् अश्विना रजांसि (1), आङ्गूषो वां मघवाना जनैषु (2),
एह यातं पथिभिः देव्यानैः दस्तौ (3), इमे वाँ निधयो मधूनाम् (4)

[Line 2 is similar to line 4 in (5.74.8);

tirah: crossing; across, (6.10.4);

ānguṣṭhaḥ: power of movement, (5.74.8); hymn (1.61.2);]

3.58.6: Your ancient friendship, which is auspicious, abides here (1). O leaders, your riches are from the family of Jahnu (2). Renewing again our auspicious friendship (3). May we enjoy the sweet-Soma, united in equality (4).⁶

[*jahnoḥ*: name of a ṛishi, occurs in (1.116.19), he who kills the evils (KS);]

3.58.7: O Ashvins, full of discernment, Vāyu with his steeds (1), is going to join you who are youthful (2). O Nāsatyas, taking pleasure in the Soma prepared in the evening-rite (3), may you drink it, O great givers, who never err (4).⁷

[*asridha*: who never err, (5.5.8); who cannot be destroyed (S)]

3.58.8: O Ashvins, the impulsions come in your front abundantly (1). The chanters who are faultless and fully engaged in their work (serve you) with hymns (2). Your car comes at once around earth or heaven (3,5), (bringing you) the Soma which is born of truth and urged by the press-stones (4).⁸

[*jūtaye*: urge, (1.127.2, 3.3.8); *īyuh*: approach you;

purūchih: abundantly (S); in front;]

3.58.9: O Ashvins, this pressed Soma most full of essence, desires you (1). May you come to our house to drink it (2). Your car makes the abundant lustre to flow again (3). The yajamāna has fully accomplished the Soma-release; may you come here (4).⁹

⁶ पुराणम् ओकः सूख्यं शिवं बाँ (1), युवोः नरा द्रविणं जुह्वान्याम् (2), पुनः कृष्णानाः सूख्या शिवानि (3), मध्वा मदेम सह नू समानाः (4)

⁷ अश्विना वायुना युवं सुदक्षा नियुद्धिश्च (1), सजोषसा युवाना (2), नासंत्या तिरोअह्वयं जुषाणा सोमँ (3), पिबत्तम् अस्त्रिधां सुदान् (4)

⁸ अश्विना परि वाम् इषः पुरुचीः ईयुः (1), गीर्भिः यत्तमाना अमृध्राः (2), रथौ ह वाम् (3), क्रतजा अद्रिजूतः (4), परि द्यावापृथिवी याति सद्यः (5)

⁹ अश्विना मधुषुत्-तमो युवाकुः सोमः तं (1), पात्तमा गतं दुरोणे (2), रथौ ह वां भूरि वर्पः करिंकत् (3), सुतावंतो निष्कृतम् आगमिष्ठः (4)

[*yuvāku*: desiring you, (1.120.3);
nīh-kṛtam: fully accomplished, (1.2.6); *varpa*: lustre]

59. Mitra, the God of love

Riṣhi: Vishvāmitraḥ Gāthinah

- 3.59.1: Guides all with his unwinking eye
- 3.59.2: One protected by you cannot be overcome
- 3.59.3: With surrender, may we attain to our place in Mitra
- 3.59.4: We remain in his happy right-mindedness
- 3.59.5: He is most blissful to singer and guides all
- 3.59.6: Inspiration given by Mitra is all-conquering
- 3.59.7: Mitra in his wideness and inspiration is supreme to all
- 3.59.8: He is approachable even in his might
- 3.59.9: Provides impulsions for doing works correctly

[Metre: 1-5, Triṣṭup; 6-9, Gāyatrī]

[This is the only hymn in RV with all its mantrās addressed only to Mitra. Elsewhere he is hymned along with Varuṇa.]

3.59.1: Mitra who is hymned guides all persons (in their journey) (1), Mitra supports the earth and heaven (2); Mitra watches all around all workers with the unwinking (eye) (3). To Mitra we offer the luminous offerings (4).¹

[If we invoke Mitra in us, he will guide each one of us in a way most appropriate to each one. He also watches all around to see the nature of our progress and to give hints of changes needed.

“*mitro dādhāra ...kṛṣṭīr*” can also be interpreted as, “Sun supports the earth and heaven by his forces of attraction (*kṛṣṭīr*) (gravitation)”. It is the earliest reference to the physical support of heaven and earth by the Sun.

A variant of the mantra is in TS (3.4.11.5). It is a part of the Sandhyā mantrās.]

¹ मित्रो जनान् यातयति ब्रुवाणो (1), मित्रो दाधार पृथिवीमुत द्याम् (2),
 मित्रः कृष्टीः अनिमिषाभि चैषे (3), मित्राय हृव्यं घृतवत् जुहोत (4)

3.59.2: That mortal who learns by Mitra's law of working (2), is possessed of the pleasant offering (the soul's satisfaction in its objects) (*prayas*) (1). Such a soul protected by you cannot be slain, nor overcome (3), nor any evil take possession of it from near or from far (4).²

[Mitra fashions in gods and men impulsions whose action fulfils spontaneously all the soul's seekings.

Also in TS (3.4.11); also part of Sandhya mantrās.

prayasvān: have the pleasant offering, (5.20.1);

tvoto: tvā-ūtah: protected by you]

3.59.3: Free from all distress, rejoicing in Ila (the goddess of audition) (1), bowing with the bended knee (2), may we attain to our abiding place in the law of working of Mitra (4), in the wideness of the earth (3), and dwell in his grace (*sumatau*) (5).³

[*āditya:* son of Aditi, the goddess of infinity; Mitra;

mitajñavah: bending the knee in a spirit of surrender;

anamīvah: free of distress or grief, (3.22.4, 3.16.3);]

3.59.4: This Mitra, the blissful, who is to be adored with obeisance (1), a king in warrior-force (2), has been born as an ordainer (3). May we remain in the goodwill of him, the master of yajna (4). May we remain in his happy right-mindedness (5).⁴

[*susheva:* blissful, (3.29.5);

sukṣhatra: warrior force, (5.38.1), warrior-strength, (5.32.5);

vedhāh: ordainer (8.60.3); creator, (3.14.1)]

² प्र स मित्र मर्तो अस्तु प्रयस्वान् (1), यस्ते आदित्य शिक्षांति ब्रतेन् (2), न हन्यते न जीयते त्वोतो (3), नैनमंहो अश्रोति अन्तितो न दूरात् (4)

³ अनमीवास इळ्या मदन्तो (1), मितज्ञवो (2), वरिमन् आ पृथिव्याः (3), आदित्यस्य ब्रतम् उपक्षियन्तो (4), वयं मित्रस्य सुमृतौ स्याम् (5)

⁴ अयं मित्रो नमस्यः सुशेवो (1), राजा सुक्ष्मत्रो (2), अंजनिष्ठ वेधाः (3), तस्य वयं सुमृतौ यज्ञियस्य (4), अपि भद्रे सौमनसे स्याम् (5)

3.59.5: The great Āditya, is to be approached with prostration (1); (he) guides men appropriately (2). (He is) most blissful to the singer (3). To him, most highly praised (4), to Mitra, offer in Agni this cherished offering (5).

[*jushṭam*: acceptable, (8.44.7), cherished, (5.4.7)]

3.59.6: The God Mitra, the upholder of all seeing-men gives the protection which conquers (all obstacles) (1). The inspiration (given by him) is luminous and most full of richly varied listenings (2).⁶

[Its variant is in TS (3.4.11.15); a part of Sandhya mantrās;

avah: protection, growth; inspiration;

sanāsim: conquering, (4.15.6)]

3.59.7: Mitra with his great wideness is superior to heaven (1), superior to earth by his inspirations (2).⁷

[*saprathāḥ*: with great wideness, (5.13.4)]

3.59.8: To Mitra, the five peoples labour (1). He is approachable even in his might (2). He supports all the gods (3).⁸

[*abhiṣṭhau*: in his approach, (10.6.1)]

3.59.9: Among gods and mortals, Mitra (1), has provided impulsions for understanding (and doing) the workings of the sacrifice (3), for the man whose sacrificial grass is spread (2).⁹

[*iṣṭaye*: for sacrifice, (10.70.11); the meaning of ‘desire’ is not common in Veda.

vrataḥ: the law of workings (of the gods)]

⁵ महान् आदित्यो नमसा उपसद्यो (1), यातयत् जनो (2), गृणते सुशेवः (3), तस्मा एतत् पन्थं-तमाय (4), जुष्टम् अग्नौ मित्राय हुविः आ जुहोत (5)

⁶ मित्रस्य चर्षणीधृतो अबौ देवस्य सानुसि (1), चुम्नं चित्रश्रवस्तमम् (2)

⁷ अभि यो मंहिना दिवं मित्रो वभूवं सप्रथाः (1), अभि श्रवौभिः पृथिवीम् (2)

⁸ मित्राय पञ्च येमिरे जना (1), अभिषिंशवसे (2),

स देवान् विश्वान् बिभर्ति (3)

⁹ मित्रो देवेषु आयुषु (1), जनाय वृक्तबहिष्पे (2), इष्ठ इष्टब्रता अकः (3)

60. Ṛbhus, the Divine Carpenters

Riṣhi: Vishvāmitraḥ Gāthināḥ

3.60.1: Your skill is well-known

3.60.2: You made the single bowl, four-fold

3.60.3: Attained immortality by their perfect deeds

3.60.4: Be united with the beauty of human beings

3.60.5: O Indra, rejoice with Ṛbhus in the body of giver

3.60.6: Your radiances labour according to laws of gods

3.60.7: Come with your hundred intuitions

[Metre: Jagatī]

[For a brief essay on the powers of Ṛbhus, see, ‘Essentials of Rig Veda’, chap. 22; (SAKSI), or ‘Rig Veda Samhita: Fourth Maṇḍala’, (SAKSI).]

3.60.1: O leaders, your affinity is known everywhere to the minds of all (1). O aspirants, you have come (to the yajna) with your knowledge (about it) (2). You have bodies which conquer foes by means of your special knowledge (3). O sons of Sudhanvan, may you accept your share in the yajna (4).¹

[*varpasa*: bodies, (10.3.1); *bandhuta*: the skill of your works (S), friendship, affinity, (4.4.11);

māyabhiḥ: magic-knowledge; special knowledge;

vedasa: knowledge, riches, (1.89.5);]

3.60.2: With your energies, you fashioned the single bowl (into four) (1). With your understanding you separated the calf from the skin (2). With your mind, you fashioned the steeds of Indra (3). By these means Ṛbhus attained completely the status of gods (4).²

[Line 1: The bowl is the human body where the four types of energies namely *anna*, *prāṇa*, *manas* and *svar* are mixed up. Ṛbhus separate them into four sheaths.

¹ इहे हूँ वो मनसा बन्धुता नर (1), उशिजौं जग्मुः अभि तानि वेदसा (2), याभिः मायाभिः प्रतिजूतिवर्पसः (3), सौधन्वना युज्ञियैं भागमानश (4)

² याभिः शर्चाभिः च मसान् अपिंशत् (1), यथा धिया गाम् अरिणीत् चर्मणः (2), येन हरी मनसा निरतेक्षत् (3), तेन देवत्वम् क्रम्भवः समानश (4)

apimshat: fashioned, (10.110.9);

line 2 is in (4.36.4);]

3.60.3: The R̄bhus attained the friendship of Indra (1). They are sons of Manu (human beings) and performed the great deeds (2). They, the sons of Sudhanvan, attained immortality (3), by their peaceful works and perfect deeds which are all pervading (4). They are the doers of good deeds (5).³

[*vishṭvī*: all-pervading, work (8)]

3.60.4: Come in the same car with Indra for the (drink of) Soma (1). May you be united with the riches and beauty of the human beings (2). O R̄bhus, O sons of Sudhanvan, for your heroic acts (4), and your perfect deeds, there is no match (or measure), O chanting sages (3).⁴

[*vāghataḥ*: invoking priest, chanting sage]

3.60.5: O Indra, along with the R̄bhus who have the plenitude (1), may you drink with your own hands the pressed Soma which is poured in profusion (2). O Maghavan, who is impelled by thoughts (3), rejoice along with the sons of Sudhanvan, who are human (4), in the dwelling of the donor of gifts (4).⁵

[*sam-ukṣhitam*: poured in profusion]

3.60.6: O Indra, rejoice along with Shachī with us here with the Soma-drink (2), along with R̄bhu and Vāja (1). O one who is invoked by many, these your radiances labour (3), according to the laws of workings of the gods and the *dharma* of human beings (4).⁶

³ इन्द्रस्य सूख्यम् क्रम्भवः समानशुः (1), मनोर्नपातो अपसौ दधन्विरे (2), सौधन्वनासौ अमृतत्वम् एरिरे (3), विष्वी शमीभिः सुकृतः सुकृत्यया (4)

⁴ इन्द्रैण याथ सूरथं सुते (1), सचान् अथो वशानां भवथा सह श्रिया (2), न वः प्रतिमै सुकृतानि वाघतः (3), सौधन्वना क्रम्भवो वीर्याणि च (4)

⁵ इन्द्रे क्रम्भुभिः वाजवद्धिः (1), समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः (2), धियेषितो मंघवन् (3), दाशुषो गृहे (4), सौधन्वनेभिः सह मत्स्वा नृभिः (5)

⁶ इन्द्रे क्रम्भुमान् वाजवान् (1), मत्स्व इह नो अस्मिन् सवने शच्या (2), पुरुषुत इमानि तुभ्यं स्वसंराणि येमिरे (3), ब्रता देवानां मनुषश्च धर्मभिः (4)

[*svasarāṇī*: radiances, (3.61.4); *rites* (S); *yemire*: to labour, (8.43.18)]

3.60.7: O Indra, along with the R̄bhus, the steeds and the plenty of everything (1), come here to the affirming laud of the adorer in this sacrifice (2). During the calls in the journey of the rite (4), (come) to the sacrificer with your hundred intuitions rapid in impulsion and with a thousand guidings (3).⁷

[*nīthāni*: guidance, (4.3.16); *homa*: (our) call, (1.9.9);
ishirebhīḥ: rapid in impulsion; *ketebhīḥ*: intuitions]

61. Uṣha, the Divine Dawn

Rishi: Vishvāmitrah Gāthinah

3.61.1: Goddess, ancient, ever young

3.61.2: Send forth the pleasant voices of truth

3.61.3: You are the perception of immortality for the worlds

3.61.4: She is perfect in working and enjoying

3.61.5: Elevates the human to the full force of light

3.61.6: By dawn, attain to the substance of delight

3.61.7: Vast is the creative wisdom (*māya*) of Varuṇa and Mitra

[Metre: Triṣṭup]

[A commentary on this hymn is in (SA, SV), p. 281-287]

3.61.1: O Dawn, richly stored with substance, conscious (1), cling to the affirmation of him who expresses you (2). Goddess, queen of plenty, ancient, yet ever young (3), you move, many-thoughted, following the law of your activities, O bearer of every boon (4).¹

[*maghoni*: queen of plenty, (7.2.6)]

⁷ इन्द्रं कृभुभिः वाजिभिः वाजयन् (1), इह स्तोमं जरितुः उपं याहि यज्ञियम् (2), शतं केतैभिः इषिरेभिः आयवै सुहस्त्र-णीथो (3), अध्वरस्य होमनि (4)

¹ उषो वाजेन वाजिनि प्रचैताः (1), स्तोमं जुषस्व गृणतो (2), मंघोनि पुराणी देवि युवतिः (3), पुरांधिः अनु ब्रूतं चरसि विश्वारे (4)

3.61.2: Dawn divine, shine out immortal in your car of happy light (1), sending forth the pleasant voices of the Truth (2). May the steeds, who are well-guided, golden brilliant of hue and wide in their might (4), bear you here (3).²

3.61.3: Dawn, confronting all the worlds (1), you stand high-uplifted and are their perception of Immortality (2). O New Revelation, may you move like a wheel (4), travelling over an equal field (3).³

[*navyasi*: new revelation of the eternal truth;

Divine Dawn comes to the soul with the light of her knowledge, *prajñāna*, confronting all the worlds as field of that knowledge, – that is to say, all provinces, of our universal being, such as mind, vitality, physical consciousness. She stands uplifted over them on our heights above mind, in the highest heaven, as the perception of Immortality or of the Immortal, *amṛtasya ketuḥ*. She reveals in them the eternal and beatific existence or the eternal all-blissful Godhead. So exalted she stands prepared to effect the motion of the divine knowledge, progressing as a new revelation of the eternal truth, *navyasi*, in their harmonized and equalized activities like a wheel moving smoothly over a level field; for now with their diversities and discords removed, they offer no obstacle to that equal motion (SA).

ketu: intuition, perception;]

3.61.4: The bride of the Bliss, dawn in her plenitude, moves (2), like one that lets fall from her a sewn robe (1). Creating Swar, she is perfect in her working, perfect in her enjoying (3), she widens from the extremity of Heaven over the earth (4).⁴

[*svasara*: bliss (SA), radiances, Sun (S)]

² उषो देवी अमर्त्या वि भाहि चन्द्ररथा (1). सूनृता ईरयन्ती (2),
आ त्वा वहन्तु (3). सुयमांसो अश्वा (4), हिरण्यवर्णा पृथुपाजंसो ये (5)

³ उषः प्रतीची भुवनानि विश्वा (1), ऊर्ध्वा तिष्ठसि अमृतस्य केतुः (2),
समानम् अर्थं चरणीयमाना (3), चक्रमिव नव्यसि आ वृत्स्व (4)

⁴ अब स्यमैव चिन्वती (1), मधोनि उषा याति स्वसंरस्य पत्नी (2),
स्वर्जनन्ती सुभगा सुदंसा (3). आन्ताद् दिवः पंप्रथ आ पृथिव्याः (4)

3.61.5: (O aspirants), you meet the Dawn as she shines wide towards you (1). With surrender, bring forward your energy with complete purification (2). Exalted in heaven is the force to which she rises establishing the sweetness (3). She makes the luminous worlds to shine forth and is a vision of felicity (4).⁵

[Here is the indirect mention of the two capital works of Uṣha on human beings. Firstly, she elevates the aspirant to the full force of light and the consequent revelation of the truth. This is mentioned in line 2. Her second deed is the pouring of the delight of existence, Ānanda (or Soma) into the bodily and mental existence (the two worlds in the next verse). This happens when she rises establishing sweetness as indicated in lines 3 and 4.]

3.61.6: By heaven's illuminings one perceives her as a bearer of the Truth (1). Rapturous, she comes with its varied light into the two worlds (2). From Dawn, as she approaches shining out on you, O Agni (3), you seek and attain to the substance of delight (4).⁶

3.61.7: Putting forth his impulsions in the foundation of the Truth, in the foundation of the Dawns (1), their Lord (Varuṇa) enters the Vastness of the two worlds (2). Vast is the creative wisdom (*māyā*) of Varuṇa, of Mitra (3). As in a happy brightness (or wisdom), he arranges and organises the Light in many forms (4).⁷

[The foundation of the Dawns is same as the supralental world in us, the foundation of truth. The lord of the dawns enters into the two worlds of mental and bodily existence, indicated in line 2. The lord of truth is Varuṇa. He is Mitra, source of love and light and harmony. His creative wisdom (*māyā* in line 3) arranges, perfectly organizes, the serene expression of truth in many forms.]

⁵ अच्छा वो देवीमुषसं विभातीं (1), प्र वो भरध्वं नमसा सुवृक्तिम् (2),
ऊर्ध्वं मधुधा दिवि पाजों अथेत् (3), प्र रौचना रुहुचे रण्वसंदृक् (4)

⁶ क्रतावरी दिवो अर्कः; अंबोध्या (1), रेवती रोदसी चित्रमस्थात् (2),
आयतीम् अग्न उषसं विभातीं (3), वामम् एषि द्रविणं भिक्षमाणः (4)

⁷ क्रतस्य बुध्व उषसाम् इषण्यन् (1), वृषा मही रोदसी आ विवेश (2),
मही मित्रस्य वरुणस्य माया (3), चन्द्रेव भानुं वि दधे पुरुत्रा (4)

62. Savitṛ and other gods

Riṣhi: Vishvāmitraḥ Gāthinaḥ 1-15; Gāthinaḥ Vishvāmitraḥ
Or Jamadagni 16-18

Indra and Varuṇa: (1-3)

3.62.1: O gods, where is your glory that sustains friends?

3.62.2: Hear my call

3.62.3: Goddess Varutri, Hotrā and Bhāratī

Bṛhaspati: (4-6)

3.62.4: Grant ecstasy to the generous giver

3.62.5: I desire unbending strength

3.62.6: He is inviolable and the mighty lord of strivers

Pūṣhan: (7-9)

3.62.7: This is our new and perfect hymn to you

3.62.8: Increase our thoughts of plenitude

3.62.9: He contemplates the worlds in detail

Savitṛ: (10-12)

3.62.10: We meditate on his divine splendour (*bhargāḥ*)

3.62.11: For the enjoyment of bliss, we seek the grace of Savitṛ

3.62.12: Wise-persons offer their prostrations to Savitri by words of purification

Soma: (13-15)

3.62.13: Soma and the birthplace of Right (*ṛtam*)

3.62.14: Give us an impulsion in which there is no distress

3.62.15: May Soma increase our life-span

Mitra-Varuṇa: (16-18)

3.62.16: Pour energies with mental clarities on the path

3.62.17: You increase in us by the power of surrender

3.62.18: Jamadagni hymns you in the home of truth

[Metre: 1-3, Triṣṭup, 4-18 Gāyatri]

3.62.1: May we not indulge in erroneous thoughts (1), and not sustain injury from the youthful foe (2). O Indra and Varuṇa, where is your glory (3), that gives nourishment to your friends (4)?¹

¹ इमा उं वां भृमयो मन्यमाना (1), युवावते न तुज्या अभूवन् (2),
कत्यत् इन्द्रावरुणा यशौ वां (3), यैनं स्मा सिनं भरथः सखिंभ्यः (4)

[*bhr̥māt*: by error, (7.1.22); *manyamāna*: I think, (5.4.10);
śinam: sustenance, food, (10.102.11)]

3.62.2: O Indra and Varuṇa who take common delight (3), you are associated with Maruts, heaven and earth (4); you are invoked for continuous protection (2), by the yajamāna, desirous of riches, you who are full of multitudes (1). May you hear my call (5).²

[*purutamaḥ*: full of multitudes, (6.6.2)]

3.62.3: O Indra and Varuṇa, may we have the (desired) riches (1). O Maruts, may there be for us felicities with all strengths (2). May (the goddess) Varutri protect us with refuge (3). May the deity of speech (*hotra*) and the goddess of the vast (Bhārati) protect us by granting discernment (4).

[*sharanaiḥ*: refuge]

Bṛhaspati: (4-6)

3.62.4: O Bṛhaspati, the universal Godhead, rejoice in our offerings (1). Grant ecstasy (*ratna*) to the generous giver (2).⁴

3.62.5: Bow down with obeisance and adore Bṛhaspati with pure hymns of illumination in the pilgrim-journey (1). I desire from him the unbending strength (*anāmi ojas*) (2).⁵

3.62.6: (I pray) to the excellent and adorable Bṛhaspati (3), who is inviolable, of universal-form (2), and is the mighty lord to the strivers (1).⁶

Pūshan: (7-9)

3.62.7: O resplendent Pūshan, O god, this is our new and perfect hymn to you (1). You are praised by us with this hymn (2).⁷

² अयम् वां पुरुतमो रथीयन् (1), शश्त्रम् अवसे जोहवीति (2),
 सजोषौ इन्द्रावरुणा (3), मरुद्धिः दिवा पृथिव्या (4), शृणुतं हवं मे (5)

³ अस्मे तत् इन्द्रावरुणा वसु ष्यात् अस्मे रथिः मरुतः सर्वीवीरः (2),
 अस्मान् बर्ल्त्रीः शरणैः अवन्तु (3), अस्मान् होत्रा भारती दक्षिणाभिः (4)

⁴ बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य (1), रास्व रत्नानि दाशुषेऽ (2)

⁵ शुचिम् अक्षैः बृहस्पतिम् अध्वरेषु नमस्यत (1), अनामि ओज आ चके (2)

⁶ बृषभं चर्षणीनां (1), विश्वरूपम् अदाभ्यम् (2), बृहस्पतिं वरैण्यम् (3)

⁷ इयं तैं पूषन् आधृणे सुषुतिः देव नव्यसी (1), अस्माभिः तुभ्यं शस्यते (2)

[*navyasi*: new, (6.8.1, 6.8.5); your powers are new; See (3.61.3)
shasyati: formulated;]

3.62.8: May you take delight in our words (1). Increase (or protect) our thoughts of plenitude (2), just as the seeker of wife (protects) the bride (3).⁸

3.62.9: May Pūshan be our increaser and protector (3). He looks upon all the worlds (1). He contemplates on them in detail (2).⁹

Savitar: (10-12)

3.62.10: We meditate on the divine splendour (*bhargah*) (2), of Savitr, who is supremely desirable (*varenya*) and is That One (*tat*) (1). May he activate our thoughts towards wisdom (3).¹⁰

[There is no symbol ‘aum’ or ‘om’ in the beginning of the mantra in all the Veda Samhitās. There is a tradition of beginning the recitation with this sacred symbol on many occasions.

The three lines beginning with *tat savitṛ* are addressed to the deva Savitṛ, the spiritual Sun. The Sun, Savitṛ, is not the physical Sun we see in the sky, but the supreme Effulgence in the highest firmament above, beyond the lower triple creation. The physical sun is indeed taken as the image of the Truth-Sun, the Centre of all Knowledge and radiating Power. It is the radiance issuing from the Supreme Source in which is massed all the creative movement of the Uncreate that is the ultimate root of all movements in the creation. Let that Light motivate and energize our thought-movements, says the Rishi.

The appendices 4 through 7 give some more information on the Gāyatrī mantra and the deity Savitṛ. Appendix 4 gives the variants of the Gāyatri mantra based on Yajur Veda which are used in practice. The appendix 5 gives the greatness of the deity the creator

⁸ तां जुषस्व गिरं मम् (1), बाजून्तीम् अवा धियम् (2),
 वधूयः इव योषणाम् (3)

⁹ यो विश्वाभि विपश्यति भुवना (1), सं च पश्यति (2),
 स नः पूष अविता भुवत् (3)

¹⁰ तत् सवितुर्वरेण्यं (1), भर्गो देवस्य धीमहि (2),
 धियो यो नः प्रचोदयात् (3)

Sūrya-Savitṛ using the mantra (5.81.1). The appendix 6 gives a method of meditation based on the Gāyatri mantra which is mentioned in the Brh. U. (5.14). The appendix 7 mentions a special chant which combines the Gāyatrī mantra (3.62.10) with the 3 mantrās for bliss (madhu mantrās) (1.89.6-8). This chant is mentioned in Brh. U. (6.3.6). The Upaniṣhad relates this chant to the topic of all-around rejuvenation.]

3.62.11: For obtaining the plenitude, we seek (*imahe*) from the Divine Savitṛ (1), the gifts of the many-thoughted goddess, for the enjoyment of Bliss (*bhagasya*) (2).¹¹

[The word *bhaga* means enjoyment or the enjoyer; this sense is especially appropriate since the deity Bhaga is coupled with *bhojanam* in RV (5.82.1) (enjoyment). In (5.82.3), Bhaga is coupled with *saubhagam*. Bhagavān, the popular word for the supreme god in later literature, is derived from the Vedic deity Bhaga. Bhagavān means lord of enjoyment. ‘Bhagavantah’ occurs in RV (7.41.4), (7.41.5). Some explanation on the God of enjoyment Bhaga is given in appendix 8.]

3.62.12: Impelled by thought, the persons of wisdom (*vipra*) offer their prostration of surrender (1), to the Divine Savitṛ (3), by means of words of purification (*suvṛktibhiḥ*) and the collaborative acts (*yajñaiḥ*) (2).¹²

[Persons offer their surrender by means of their collaborative acts and words. Note *yajña* is not a mere outward act of ritual. They adore Savitṛ for developing the power of surrender.]

Soma: (13-15)

3.62.13: Soma who knows the way goes (1), and approaches the perfect place (*nishkṛtam*) of the Gods (2), to sit on the birthplace of the Truth or the Right (*ṛtam*) (3).¹³

¹¹ देवस्य सवितुर्बृंयं वाज्यन्तः (1), पुरोऽया भगस्य रातिमीमहे (2)

¹² देवं नरः सवितारं (1), विप्रां यज्ञैः सुवृक्तिभिः (2),
नमस्यन्ति धियेषिताः (3)

¹³ सोमौ जिगाति गातुवित् (1), देवानामेति निष्कृतम् (2),
ऋतस्य योनिमासदम् (3)

[Also in TS (1.3.4.5);

ṛtasya yonim: birth place of truth; also in, (5.21.4)]

3.62.14: O Soma, grant us two and four states of consciousness (1). Give us the impulsion in which there is no distress to the persons of vision (2).¹⁴

[Line 1: (alt.), give us biped and quadruped animals (S);

pashave: animal, persons of vision]

3.62.15: May Soma sit in the world of his session (2). May Soma increase our life-span and overcome our adversaries (1).¹⁵

[*sad hastāt*: world of (his) session, (3.20.2)]

Mitra-Varuṇa: (16-18)

3.62.16: O Mitra and Varuṇa, pour the energies (*ukṣhatam*) with clarities for us on the paths of Ray-Cow (*gavyūti*) (1); (you also pour the energies on) all the worlds (*rajāmsi*) with auspicious actions and the delight (*madhu*) (2).¹⁶

[*ukṣhatam*: the act of pouring the energies and the force of consciousness (on the paths)]

Also in TS (1.8.22.3); Sāma (220, 633), VS (22.8)

For a brief essay on Mitra-Varuṇa, see ‘Essentials of Rig Veda’, chap. 15.]

3.62.17: (O Mitra and Varuṇa), you are praised by many and you increase (in us) by the power of obeisance (or surrender) (*nama*) (1). You shine by the vast power of discernment (2). You are accompanied by extended hymns; your workings (*vrata*) are pure (3).¹⁷

[*drāgma*: length, (10.70.4); *drāghīṣṭābhīḥ*: extended (hymns).]

¹⁴ सोमौ अस्मभ्यै द्विपदे चतुष्पदे (1), च पश्वै अनमीवा इषस्करत् (2)

¹⁵ अस्माकम् आयुः वर्धयन् अभिमातीः सहमानः (1),

सोमः सधस्थम् आसदत् (2)

¹⁶ आ नौ मित्रावरुणा घृतैः गव्यूतिम् उक्षतम् (1), मध्वा रजांसि सुक्रत् (2)

¹⁷ उरुशंसां नमोवृधां (1), महा दक्षस्य राजथः (2),

द्राधिष्ठाभिः शुचिब्रता (3)

3.62.18: (O Mitra and Varuṇa), you are hymned by the (seer) Jamadagni (1). May you two be seated in the home (womb) of truth (2). O increasers of truth, may you two drink the Soma (3).¹⁸

[The seer Jamadagni is a close friend of Vishvāmitra. He is the son of the seer Bhṛgu. The sūktas (9.62, 9.65, 9.67.16-18, 10.110, 10.167) are said to be revealed to the seer Jamadagni.

See also (3.53.15)]

¹⁸ गुणाना जमदग्निना (1). योनै कृतस्य सीदतम् (2). पातं सोमम् कृतावृधा (3).

II. Appendices

1. Basic ideas of Rig Veda
2. Insight into the journey of inner yajna
3. Explanation of the Vishvāmitra-Vasiṣṭha confrontation
4. Variants of Gāyatri mantra
5. The greatness of Sūrya-Savitri as given in (5.81.1)
6. Meditation using the Gāyatri mantra: Hints of Brh U. (5.14)
7. Gāyatri mantra and Rejuvenation: Brh. U. (6.3.6)
8. Gāyatri Mantra for Bhaga Savitri: (5.82.1)
9. Spiritual Meanings of Some Words
10. Highlights of this translation
11. References
12. Note on transliteration
13. Subject Index

1. The Basic Ideas in Rig Veda⁺

The Rig Veda Samhita is arranged in ten books or Maṇḍalās of which the books two through seven are given each to the hymns of a single rishi or his family. The names of these six rishis are Gr̥tsamada, Vishvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha.

The First, Eighth and Tenth Maṇḍalas are collections of sūktās by various rishis. The Ninth Maṇḍala has all hymns dedicated to a single deity, Soma, the delight of existence. The total number of rishis of RV is about 400, which includes about 30 women rishis.

“Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the rishis are the scers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich,

⁺ Same as that in ‘Rig Veda Samhita: Tenth Maṇḍala’, SAKSI

subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion". (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and associates. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or rishis are in several steps. First of all, the cosmic powers are prayed to come to the vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets were not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during all their waking hours. They did not set-up artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power, and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hr̥di*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. A human being performs all the tasks on hand perfectly to the extent of his/her openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

"The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the "much falsehood" (*anṛtasya bhūreḥ*, 7.60.5) of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*ṛtasya panththāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is

the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitaraḥ manuṣhyāḥ*, 10.130.6) founded a great and profound civilization in India.” (SA)

2. Insight into the Journey of Inner Yajna⁺ (workings of Agni and Indra)

Recall that the goal in human life is the attainment of divinization or all-sided perfection. The sūkta (4.58.6-7) states that the journey begins with the ocean of unconsciousness and ends at the superconscious ocean. This ocean at the bottom is called as *apraketam salilam* in (10.129.2). The same idea is in (3.22.3). It is called as waters at the bottom in (3.22.3). It is a complete chaos (Tai. U. 2.7.1). Here there is no light, only darkness. Here no form can last, the death or destruction (*mṛtyu*) is supreme. The creation begins here. Note that creation is a process of evolution. What is already potential, becomes manifest. The first powers to manifest are the so-called negative powers such as *alakṣmi*, (absence of beauty), hunger which is described as death in the Brh. U. (1.2.1). Then comes the positive powers and their continuous development such as light, stable forms (*sat*) and immortality. The realm of matter and realm of prāṇa, life-energy appear, along with the beings of life. Then the realm of mind manifests and then the human being himself comes to the picture with some mental power. That is why he is called *mānava*, one with the mind (*manas*). Each human being goes on developing, manifesting the powers hidden in him or her. The form and content in manifestation increases from *asat* to *sat* as described in Brh. U. (1.3.28). For instance the various sounds, often cacophonous, develop into music endowed with harmony, beauty and rhythm. Similarly the arbitrary movements develop into dance.

Our journey including our many lives in many births is sandwiched between the two oceans. Who journeys? It is the soul of the person along with yajna which is conscious.

⁺ This essay complements the essay on Inner Yajna in the appendix of Mandala 4. The two essays cover different aspects of inner yajna.

(3.12.21) states, ‘O Indra and Agni, the conscious sacrifice (*chetanah yajnah*) journeys taking the worshipper along with it. Usually we interpret yajna as a journey based on the meaning of *adhvara*. Here the journey is mentioned without using the word *adhvara*.

The main help is from Agni who also stretches from the one ocean to the other. (4.1.11) states that the two ends of Agni are invisible and we are aware of only some aspects in the middle.

(3.22.2) states that, ‘O Agni, your splendour is in heaven. It is in the earth and its growths and its waters (below). By this you have extended the whole midworld. (3.22.3), due to Gāthi Kaushikah, the father of Vishvāmitra states, ‘O Agni, you speak to the waters that abide below; you speak and go towards the waters that abide above in the luminous world of Sun’. (3.1.17) states that Agni is the charioteer of the human beings in their journey towards the gods or divinizing their lives.

(3.1) and (3.31) are the two sūktās which have several insights.

(3.1.9) states that Agni is moving in secrecy, but he himself is not secret. The very first mantra (3.1.1) states the condition when the human soul has marched some distance away from the lower ocean. The traveller states that he is accomplishing the labour. Now he/she is pressing the Soma or Ānanda. Hence there is delight in the body. He calls upon Agni to take the delight. (3.1.2) states that the inner yajna is being done in its forward movement. The gods have willed a path for the strong and the wise (3.1.2).

What is the origin of Agni? (3.1.3) states that the gods discovered Agni in the superconscious waters. It calls Agni as the ‘seeing fire’. (3.1.4) states that the seven mighty mothers or sisters or rivers carried him from the super conscious ocean to the subconscious ocean. This is the Agni described in (4.58) with his two ends invisible.

(3.1.5) states that he wears light like a robe around the life of the waters and founds his glories, i.e., he purifies the nervous life in man, lifting up its limited desires; he purifies the will in works (*kratu*) by his powers. The sevensfold waters are described as being, ‘neither clothed, nor were they naked’ in (3.1.6). These seven powers become the seven words or fundamental creative expressions, *sapta vāñih*. This life of pure mind is not like the ordinary nervous life which devours. They

are the eternal truths robed in a transparent veil of mental forms. Because of 'veil', they are 'not naked'. Because of the transparency, they are 'not clothed', (3.1.6). Two great equal companions are his mothers, the heaven and earth (3.1.7). Agni discovered the soul journeying with his helpful comrades, the helpful experiences and powers from his earlier births. But Agni himself is not secret, becoming the eternal Son, Kumāra. He is the Kumāra who is called in the Purāṇa as *Skanda*, the commander of the armies of the gods combating the hostiles. The same *skanda* is mentioned at the end of Chhāndogya U. (7.26.2), '*skanda ityāchakṣate*'. The gods or the divine powers in man using mind as an instrument reach him (Agni) there, unite around him, set him to the great work of the world in this new, mighty and effective birth (3.1.13).

In the gated house of the mortals (i.e., the human body) he the immortal sat as king accomplishing the things of knowledge, (3.1.18). The soul prays to Agni, 'O Agni, you journey as their charioteer in the wake of the gods, achieving their aim', (3.1.17). 'Come to us with your happy friendships; create in us the abundance of the delivering riches', (3.1.19). 'May there be created in us that true thinking of yours, the many-actioned lasting conquest of the light, (3.1.23, 3.1.24).

Another important sūkta for understanding the details of the journey of yajna is (3.31). When the *jīvas* (or souls) go on their journey from the ocean of unconsciousness below to the superconscious ocean above, the hostile powers which abide in the ocean below also proceed to impede the journey. The hostile power Vala covers the knowledge. The demon Vṛtra stops the divine energies from flowing and helping the journey of the human being. The conception of unity of all things symbolized by Sun is hidden in the darkness. We seem only to be aware of all things fighting each other. Similarly new ideas specified by the dawns are also not appreciated by the human beings. (3.31.5) states that Indra and the seven seers released the knowledge symbolized by cows. We call the knowledge as Ray-cows. The goddess of intuition, Sarama, finds the path to the ocean above as indicated in (3.31.7). Indra helps the human being by removing their defects and leading them on the path of immortality by the inner yajna, a rite lasting ten symbolic months (3.31.8, 3.31.9). There is a vision of how the work is done perfectly and how Indra instructs us,

(3.31.12, 3.31.14). Thus the hidden Sun (unity of all things), the hidden Dawns (the new ideas) and hidden Agni (will-power) become uncovered and revealed. The path to the ocean-above also becomes clear, (3.31.15). The divine dynamical energies (waters) become accessible, (3.31.16). Now Rishi declares that he has made Indra also take a new birth in him, (3.31.19).

Earlier Indra has released the knowledge covered by the hostiles. Now Indra opens all of his own doors, i.e., gives the devotee and rishi the access to all his own powers (3.31.21).

3. Explanation of the confrontation between Vishvāmitra and Vasiṣṭha

Brāhmaṇa books state that the anecdotes or stories mentioned in Brāhmaṇa books should not be regarded as literal happenings but as symbolic. These anecdotes have a separate purpose in the context called as *arthavāda*. In the Bālakāṇḍa of Rāmāyaṇa, the sage Vishvāmitra comes to the court of the king Dasharatha and requests the assistance of his sons, Rāma and Lakshmaṇa, for the protection of the yajna-rite he is planning to perform. With great hesitation and at the urging of the rishi Vasiṣṭha, Dasharatha consents to the request. Recall that Rama is just sixteen years of age. Rāmāyaṇa makes it clear that Rama did not regard himself as an avatāra. It is natural for him to be curious about why such a great sage with the possession of magical powers needs his help. During the journey, the son of Rishi Gotama reveals to Rama and Lakshmaṇa the greatness of the Rishi Vishvāmitra. He wants to convey important precepts to them through this anecdote. Rāmāyaṇa is a great poem. The poet uses a flowery language, embellished with ornamental epithets so as to make the anecdote interesting to the young persons. Only when a person hears an anecdote with interest will he be able to appropriate the deeper ideas behind the anecdote.

In the anecdote the king Vishvāmitra pays an impromptu visit to the ashram of the seer Vasiṣṭha. He is entertained royally with the materials given by cow of plenty (*kāmadhenu*) which satisfies all the desires.

The greed in the king erupts and he advances to grab this magical cow which however refuses to come to him. All the physical force used by Vishvāmitra is futile against the non-physical force of Vasiṣṭha. Frustrated, he wants to acquire the *brahma*-power which Vasiṣṭha had. The first step is undertaking the tapas.

The ṛṣhi indirectly hints to Rama that just as the confrontation between Vishvāmitra and Vasiṣṭha led to the great journey of Vishvāmitra, his contact with the same ṛṣhi is the seed of all the great deeds that are to happen.

Note that even though Vishvāmitra is capable of defeating the demons himself, he wants the princes to get the experience of fighting directly the demons. This experience is crucial later for Sri Rama.

Ṛṣhi stresses indirectly importance of effort and not to hanker after things which are obtained by magical methods. Human beings always hanker after an entity which satisfies their desires. Most people do not understand that the access to such powers causes great harm also. By not doing work, they miss the joy of work for which there is no comparison. He wants Rama to develop the joy of work.

Next he tells the princes all the setbacks faced by Vishvāmitra in his journey and how he faces them boldly. The ṛṣhi is hinting to Rāma about the great setbacks that will happen in his life.

It should be stressed that the confrontation happens between a ṛṣhi (Vasiṣṭha), and an ordinary person (Vishvāmitra), before he became a ṛṣhi. Veda has no record of any confrontation between any two ṛṣhis. However in their eagerness to make the story interesting to young persons, the Purāṇa books extended these stories indicating that the children of the two sages become mutual enemies. This is far from truth. These extensions do not serve any purpose.

4. Variants of the Gāyatri mantra

a. The Savitar Mantra in the Yajur Veda: VS (36.3), KYTS (4.1.11.1)

The mantra in these texts has four lines of which the last three lines are same as the three lines in the Gāyatri of Vishvāmitra.

The first line is

भूमुखः स्वः bhūr bhuvah svah

Since there are 27 syllables in the entire mantra here, the metre is not Gāyatri, but Uṣṇik.

The meaning of the additional line is:

“May we become aware of the three planes in us”.

The three words *bhūḥ*, *bhuvaḥ* and *svaḥ* in this line represent the three worlds or planes of consciousness in each one of us. The three planes are the plane of physical matter *bhūḥ*, the plane of life-energies or *prāṇa* called *bhuvaḥ*, and the plane of mental energies and the higher spiritual intelligence called *svar* or *svaḥ*. One should become conscious or aware of the three planes in oneself at first. Then other 3 lines beginning with *tat savitṛ*, are recited.

b. Variants of the Main Mantra:

Some persons belonging to the Krishṇa Yajur Veda replace the word *svaḥ* by *suvaḥ*.

Hence the first line reads: *om bhūr-bhuvaḥ-suvaḥ*.

In some booklets, the word *vareṇyam* is replaced by *vareṇīyam*, with the reason that by making this modification, the mantra *tat savitṛ* will have exactly 24 syllables. But the Rig Veda Samhita states that the metre is *nichṛt gāyatri*, i.e. the number of syllables is less than 24. But all the elaborate error-correcting methods of chanting of Rig Veda (3.62.10), called *aṣṭa vikṛtis* declare that the correct word is *vareṇyam*.

c. Extended Mantra used in Prāṇāyāma

Om Earth, Om mid-world, Om Heaven, Om the realm of super-mind (1), Om ānanda world, Om the world of askesis, Om Truth (2). Om, may we meditate on the Adorable Light of that Divine Generator (3), who energizes our thoughts (4). Om, He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by *praṇava* is all these (5).¹

¹ ओं भूः , ओं भुवः , ओ॒॑स्तुः , ओं महः (1).

ओं जनः , ओं तपः , ओ॒॑स्त्यम् (2),

ओं तत्संवितुवरेण्यं भग्नो॑ देवस्य धीमहि (3),

[This mantra is a prayer for the activation of intelligence. How should the devotee use this power ? This is the subject matter of next two mantrās.]

5. The greatness of Sūrya-Savitri as given in (5.81.1)

The deity of the Gāytri mantra (3.62.10) is Sūrya-Savitri. He is the creator. But this Maṇḍala does not give more details on this deity. However Rig Veda has 8 complete sūktās dedicated to Savitṛ. They are (1.35), (4.53), (4.54), (5.81), (5.82), (6.71), (7.45), (10.139) and (10.149). The translations of all these sūktās are given in the appropriate SAKSI publications of respective Maṇḍalās. For instance (10.139), (10.149) are in the ‘Rig Veda Samhita: Tenth Maṇḍala’. One can use the epithets in these sūktās for meditating on the deity Savitṛ.

We have mentioned that the deity Sūrya (Sun) is closely related to Savitri. Whereas Sun represents the static elements of creation, Savitṛ represents the dynamical elements. There are about 65 mantrās of RV dedicated to Sun (Sūrya). Among them, are five complete Sūktās namely (1.50), (1.115), (10.37), (10.139), (10.158) and (10.170) other Maṇḍalās have some mantrās. In the third Maṇḍala, there are no mantrās to Sūrya.

We will first quote 2 mantrās from the seer Vasiṣṭha, (7.45.1) and (7.45.4). “Savitṛ comes holding in his hand many human fulfilments, brings forth and establishes here the fullness of being”, (7.45.1).

“May he establish for us a vast manifestation of being rich in content. May he always protect us with happy states of being”, (7.45.4).

“O Savitṛ, you are releasing the splendour over the wide earth. May you grant mortal enjoyments to men” (7.38.2).

We will give the description contained in the mantra (5.81.1) in the fifth Maṇḍala due to the Rishi Shyāvāshva Ātraya, a sons of the

धियो यो नः प्रचोदयात् (4),
ओमापो ज्योती रसोऽमृत ब्रह्म भूर्भुवः सुवरोम् (5)

well-known riṣhi Atri. It is in Jagati metre with 4 lines of 12 letters each. This mantra is quoted by Shvet. U. (2.2).

The illumined yoke their mind and they yoke their thoughts (1), to the illumined godhead, to the vast, to the luminous consciousness (2).³ (5.81.2, first half)

Sūrya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *brhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipashchit*, clear in the perception. Men, as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Sūrya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga.

Knowing all phenomena (*vayunāvit*) he orders, sole, the Energies of the sacrifice (3). Great is the praise of Savitri, the creating Godhead (4). (Second half)

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their Causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (*hotrās*) in the human being, one corresponding to each of the seven constituents of his psychological existence, —

³ युञ्जते मन उत युञ्जते धियो विप्रा (1), विप्रस्य बृहतो विपश्चितः (2), वि होत्रा दधे वयुनाविदेक (3), इन्मही देवस्य सवितुः परिषुतिः (4)

body, life, mind, supermind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Sūrya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. 'Knower of phenomena, sole, he arranges the sacrificial energies.'

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation — for all our existence is a constant creation of the universe of man's whole being. (SA, SV)

For more information on Savitṛ, see, 'Essentials of Rig Veda' (SAKSI). The luminous writings on Savitṛ and other solar gods in (SV), p. 421-463 are highly educational.]

6. Meditation using the Gāyatri mantra: Hints of Brh U. (5.14)

Gāyatri mantra given in (3.62.10) is the most popular in the Vedic literature. Clearly people want to use it as an aid to meditation. The Sanskr̥t word for meditation is *dhyāna*, the movement of thought or intelligence (*dhī*). How should we channel our thought? The anuvāka in Brh. U. (5.14) gives some hints.

Recall the three pādās of the mantra indicated in page 182. The first pāda is: 'That-one-Savitṛ-adorable'. The Upaniṣhad (5.14.1) states: use the triplet *bhūḥ* (earth), *antarikṣha* (mid-world) and *dyaus* (heaven). The words together have 8 letters, like the first pāda. Why? A part of the reason is in (5.5.3). Imagine that one (Tat) as the being in the solar orb, what we call as the spiritual Sun. Imagine *bhūḥ* as His head, *bhuvar* as His two arms, and *svar* as His feet. Note that in the Upaniṣhad *bhuvaḥ* is same as midworld and *dyauḥ* is same as *svar*.^{*} Such an image can be sustained in the mind for a long time.

The Upaniṣhad (5.14.1) declares that this meditation wins all in the three worlds because you are invoking simultaneously the spiritual Sun.

* Things are different in Veda

The second pāda is: ‘we meditate on the splendour of the deity of Savitri’. Upaniṣhad (5.14.2) states ‘meditate on the sound and meanings of the epithets to Savitṛ given in the Rik mantrās, Yajus mantrās and Sāma mantrās’. We can pick up any epithet or a combination of epithets that we like.

The third pāda states, ‘May the deity Savitṛ impel our thoughts towards the Supreme’. We can imagine the thoughts coming out of the spiritual Sun having all light and power. The Upaniṣhad (5.14.3) states, ‘relate the third pāda to the three aspects of life-energy, *prāṇa*, *apāna* and *vyāna*.

The thoughts are intimately connected with the life-energy. *prāṇa* refers to all the positive qualities which takes us to the higher and higher states, the all-round perfection. *apāna* is that which takes us down, i.e., *apāna* takes away all the negative forces and ideas away from us. *vyāna* means that which pervades around our body and all bodies. The Upaniṣhad declares that by this meditation with the third pāda, the person wins all the creatures that exist in the universe.

7. Gāyatri mantra and Rejuvenation: Brh. U. (6.3.6)

Brh. U. (6.3.6) suggests a chant interspersing the three pādās of the Gāyatri mantra (3.62.10), with the three madhu mantrās (1.90.6-8), and three *vyāhṛties bhūḥ, bhuvah, svah*. The chant is given below.¹ It has nine lines in all; lines 1, 4, 7 constitute the Gāyatri mantra, Lines 2, 5, 8 are respectively, (1.90.6), (1.90.7) and (1.90.8). The lines (3, 6, 9) are the three *vyāhṛties*.

RV (1.90.6): Sweetness in the winds of life to the truth-seeker (1);
Sweet flow for him the rivers of being (2);
Sweet for us be its growths (or plants) (3).²

¹ tat savitur vareṇyam (1), madhu vāta ṛtāyate, madhu kṣharanti
sindhavah, mādhvīr naḥ santu oshadhiḥ (2), bhuḥ svāhā (3),
bhargo devasya dhīmahi (4), madhu naktam uta ushaso, madhumat
pārtivam rajaḥ, madhu dyaur astu naḥ pita (5), bhuvah svāhā (6),
dhiyo yo naḥ prachodayāt (7), madhumān no vanaspatir, madhumān
astu sūryah, mādhvih gāvo bhavanti naḥ (8), svah svāhā (9)

² मधु वाता ऋतायुते मधुं क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥

[The winds of life refer to the actions of life-energy (*prāṇa*) in us. Prāṇa controls our emotions, sentiments, loves and hates, our interpersonal interactions and many other things. They are all designed by the creator to be harmonious. The truth-seeker recognises this bliss and harmony in all the aspects of prāṇa. The rivers of being refer to the currents of energies flowing in us which maintain our health and give the energies for our actions. We have also to recognise the bliss inherent in all the nature including its trees, bushes, flowers, ferns, hills, anthills, sandhills etc.]

RV (1.90.7): May the nights be sweet for us and also the dawns (1);
may the Earth and its associated regions be sweet (2);
May the Father-Heaven be sweet (3).³

[Dawns refers to all uplifting experiences. Nights refers to the periods of our life where we digest the experiences. Earth refers to all the activities connected with matter, most of our everyday activities. Heaven refers to all our mental activities. The prayer is that we recognise the bliss while performing all actions, physical or mental and also during our periods of rest and repose.

ushasāḥ: dawn, the beginning of spiritual life;

rajaḥ: a synonym of *loka* or world; *pārthivam rajaḥ*: the collectivity of the physical world, vital world, mental world etc.]

RV (1.90.8): Full of sweetness to us be the lord of bliss (1);
full of sweetness be Sūrya, the luminous (2);
Sweet become to us the herds of his rays (3).⁴

[The Lord of bliss is Soma, symbolised by the creeper of the name. Just as the Soma juice is released by crushing the creeper, the Soma, the delight, is released by the effort involved in all actions. By recognising that the release of bliss or *ānanda* is not caused by us, but is part of the Divine plan, we feel the bliss. Often because of our busy schedule we never notice the joy of work. Sūrya, the physical Sun, gives the bliss by the rays. The spiritual Sun creates new illuminations in us.]

³ मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधु दौरस्तु नः पिता ॥

⁴ मधुमानो वनस्पतिर् मधुमान् अस्तु सूर्यः । माध्वीः गावो भवन्तु नः ॥

We have already mentioned the meaning of the three *vyāhṛties*, *bhūḥ*, *bhuvaḥ*, *suvaḥ* in the earlier section.

The Upaniṣad (6.3.6) suggests the following ritual along with the chant:

- a. perform *āchamana*, (sip the water, symbolising the divine dynamical energies)
- b. Perform the interspersed chant of 9 lines
- c. Then repeat the *gāyatri* mantra and the *madhu* mantrās (1.90.6-8)
- d. Declare: ‘May I myself be all this; This is the earth, midworld and heaven, svāhā’.⁵

The symbolic intake of the *prāṇa* (indicated) by the mantra is said to rejuvenate the person. This is the *prāṇa* *vidya*.⁶

In this practice, *prāṇa* *vidya*, *prāṇa* does not mean merely the life-energy. It means the consciousness force *chit-shakti*. If one were to come into contact with the *chit-shakti*, one would indeed get the power of rejuvenation.

The Upaniṣad gives the analogy. “Even if anyone sprinkles it on a dry stump, branches would grow and leaves spring forth”. The line of teachers is, ‘Uddālaka, Yājnavalkya, Madhuka, Chuta, Jānaki, Satyakāma’.

For more on *prāṇa* *vidya*, see the ‘Lights on the Upaniṣads’ pp.47-66 by T. V. Kapāli Sāstry, (SAKSI).

8. Gāyatri Mantra for Bhaga Savitri: (5.82.1)

“The goal of the journey in the Veda is the illimitable joy of the truth, of the infinity of our being. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness. He is the divine enjoyer in man” (SA, SV). He is one of the four guardians of light in RV, the other three being Mitra, Varuṇa and Aryaman.

⁵ *ahameva idam sarvam bhūyāsam, bhūr bhuvaḥ svah svāhā* (Brh. U. 6.3.6)

⁶ *api ya yenam shuṣkhe sthāṇau niśinchet, jāyeran shakhāḥ, praroheyuḥ palāshāni*, (6.3.7) (repeated in verses 8, 9, 10, 11, 12)

All enjoyment, the mortal as well as the divine, comes from Bhaga. The Vedic ideal is the inclusion of all life and joy, divine and human, the wideness and plenty of earth, the vastness and abundance of heaven, the treasures of mental, vital (or *prāṇic*) and physical existence purified and perfected in the divine truth. It is this all-including felicity that is the gift of Bhaga as state (5.82.3).

Note that *bhagavantah*, the popular word for the supreme god in Purāṇa occurs in RV (7.41.4,5), meaning possessor of divine enjoyment.

7.41.4 (part): Now may we be the possessors of the divine enjoyment.¹

We give below the mantra (5.82.1) which is also known as ‘the gāyatri mantra in the anuṣṭup metre’. (3.62.10) is known as, ‘the gāyatri mantra in gāyatri metre’.

(5.82.1): Of Savitri divine (1), we embrace that (*tat*) enjoying (2), that which is the best, rightly disposes all (3), and which reaches the goal, of Bhaga, we hold that by the thought (4).⁷

[*bhojanam*: enjoying; *dhīmahi*: hold by thought, meditate;
vṛṇīmahe: embrace;]

It is to the divine creator in the name and form of Bhaga that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ānanda of the world manifests itself. By this Ānanda, we can arrive at the right and truth of all things. Thus this Ānanda carries man to his goal. See also (5.82.6) which mentions, ‘holding all the things of delight (*vāmāṇi*) by thought’.

According to the *anukramani*, there are no sūkta completely dedicated to Bhaga. However the sūkta (5.82) due to Savitṛ also deal with Bhaga.

¹ *uta idānīm bhagavantah syāma*

⁷ तत्संवित्तुवैष्णीमहे (1), वयं देवस्य भोजनम् (2)

श्रेष्ठं सर्वधातम् (3), तुरं भग्स्य धीमहि (4)

For more information on Bhaga, see the entire sūkta (5.82) with the translation and commentary given in the SAKSI book, “Divinizing Life: The Path of Atri Rishi; translation of all 727 mantrās of RV Maṇḍala 5”.

This mantra RV (5.82.1) is mentioned in Chhāndogya U. (5.2.7). It is next to a famous prayer in prose in (5.2.6) of same Upaniṣhad. (5.2.7) is given to support (5.2.6). Both these are given as a part of the famous *upāsana* entitled, ‘Prāṇa Vidya’ mentioned in appendix 7. The prayer (5.2.6) mentions the Supreme One who is most senior and excellent. The devotee prays for the share and enjoyment in His supremacy and overlordship. All existence is for the enjoyment of the Supreme One. The devotee prays for a share in this enjoyment. This verse should put to rest the false notion that ‘enjoyment’ has no place in the Upaniṣhad thought.]

9. Spiritual Meanings of Some Words

- adhvara*: pilgrim-rite; yajna regarded as a pilgrimage journey.
adhva is path
- adhvaryu*: leading priest in the rite; Agni
- aditi, diti*: Aditi is the infinite indivisible mother; Diti is the mother of finites
- apāka*: wise person
- apāmsi*: works
- apa*: away
- apah*: work, (10.12.4); waters set in action, (3.6.7)
- apasah*: works, doers of work
- arātīḥ*: hostiles, non-givers
- arati*: traveller, worker, pilgrim
- ari*: warrior
- āpah*: waters or dynamical energies
- dakṣha*: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift
- ghṛta*: mental clarity, light; ghee
- goḥ, gauḥ*: cows of knowledge, ray-cows
- hamsa*: swan; the soul soaring to the heights

- havyam*: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being
- hotā, hotṛ*: priest of the call, the priest who invokes the other gods to come to *yajña*; Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasaḥ*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- rk*: mantra of illumination in metrical form
- rtam*: Right activity; truth in movement
- sādha*: achieving the aim, (3.1.17);
- sādhuḥ*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing,
(SA, SV, p. 131)
- stoma*: affirming laud; repetition of several *rik* mantrās in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human *yajamāna*, creations of a person;
- uktha*: utterance (of a *pāda* of mantra)
- uruṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being
- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhāḥ*: ordainer or arranger of all actions in nature
- vrata*: workings of the divine law; not the human observances

For more examples, see the book ‘Semantics of Rig Veda’, SAKSI. The SAKSI book, ‘Rig Veda Samhita: Maṇḍala 5’ has a glossary of 400 words. The book, ‘Sri Aurobindo’s glossary’ compiled by A.B. Purani has several thousand words in 450 pages.

10. Highlights of this translation

The translation follows the paradigm described in detail in our earlier book, ‘Rig Veda Samhita: Tenth Maṇḍala’. For the benefit of the readers, who may have not seen that book, we are presenting some of the highlights of the translations in this book.

(i) Readability: A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskṛt mantra as indicated in item 4. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or two sentences.

(ii) How to Read this Book: This book has 62 chapters or sūktās. The earlier chapters are not usually prerequisites for later chapters. We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can make the choice by scanning, ‘The titles of Sūktās’. At the beginning of each sūkta, we give a listing of the titles of all the mantrās in the sūkta.

(iii) Wisdom: It is the focus here. The details of any ritual are not in RV. The rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds are sidelined.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a

psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deities who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the translations of Rig Veda mantrās by Sri Aurobindo and Sri Kapāli Sāstry and their essays.

(iv) Pāda structure of the mantrās: All the mantrās in the Rig Veda are in seven metres and their variants. Six of the major metres can be described by two parameters, namely the number of *pādās* in it and the number of syllables (*akṣhara*) per *pāda*. Gāyatrī (8, 3) means Gāyatrī has 3 *pādās* with 8 *akṣharās* in each so that the verse has a total of 24 syllables. The other four metres are:

Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres and the variants of the other metres, all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣṇik (8/8/12) and Br̥hatī (8/8/12/8).

A significant fact ignored for thousands of years is that each *pāda* constitutes a meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgari script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into two parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskr̥t, connecting the Sanskr̥t words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Many persons have difficulty in chanting a mantra because they do not know where to break. Recall that the most popular metre Triṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

(v) Classes of readers: Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgari script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text.

(vi) Literal translation: In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhī. The word ‘Goddess’ is not in the text, hence it is in brackets.

(vii) Assignment of meanings for words: We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places in RV. In particular, if any word in this Maṇḍala occurs in other Maṇḍalās, then we assign the same meaning in all the verses. This has not been done by most earlier translators and commentators with the exception of Sri Aurobindo. For details, see the essay in the appendix entitled, ‘Principles of translation’ in the book, ‘Rig Veda Samhitā: Tenth Maṇḍala’ (SAKSI).

(viii) Epithets: We have refrained from ascribing purely human epithets like ‘fame’ (*yashas*) to the gods who are cosmic powers. ‘To be worthy of fame’ is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajishṭha* is rendered by S and G as ‘Worthy of sacrifice’. The correct meaning is, ‘most strong to perform the sacrifice’ in all its occurrences. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

(ix) Roman transliteration of the Sanskr̥t mantr̥as: It is available from SAKSI as a separate book.

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12. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̤t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanagari Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fɪt

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai sīte, might, light

औ au pout, out,

ऋ r comment below

Consonants:

क् k kick, kite, cut

ग् g gut, gig, go

च्	ch	<u>chug</u> , <u>church</u>
ज्	j	<u>jug</u> , <u>jig</u> , <u>jar</u>
ट्	t̪	<u>tub</u> , <u>tiger</u>
ड्	d̪	<u>deed</u> , <u>dog</u>
त्	t	<u>math</u> , <u>thin</u>
द्	d	<u>mother</u> , <u>gather</u>
प्	p	<u>pun</u> , <u>pat</u> , <u>peet</u>
ब्	b	<u>bin</u> , <u>bar</u> , <u>bun</u>
म्	m	<u>man</u> , <u>me</u> , <u>mist</u>
न्	n	<u>net</u> , <u>nose</u>
य्	y	<u>yes</u> , <u>yet</u>
र्	r	<u>red</u>
ल्	l	<u>life</u> , <u>lid</u>
व्	v	<u>water</u> , <u>wood</u>
स्	s	<u>sing</u> , <u>sit</u>
ष्	sh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
श्	sh	comment below
ह्	h	<u>hut</u> , <u>hit</u>

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; th ठ्; dh ठ्;

ph फः; bh भः; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

n (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and sha.

श occurring in यश्च is simply denoted by 'jna' omitting the accent on n.

r (रः) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly rk is written as rik.

h (h with a dot below) indicates the samskr̥t visarga symbol: pronounced with exhalation.

For instance: कः is kah, चः is chah, रः is rih, नुः is nuh नोः is noh. Note that there is no letter following h even though the ending sounds of रः नुः etc., are all different, following from the vowel previous to the symbol 'ः'.

'm' is pronounced as half 'm'.

s is a conjunction that indicates 'अ'; Example:

māsmṛtāt माऽमृतात् = मा + अमृतात्

13. Subject Index

[We give the listings of epithets to Agni and Indra separately at the end; since they are extensive.]

Aditi, 3.54.20, 3.4.11

guardian and mother, 3.54.9
mother of Indra, 3.48.2

Ancient fathers, none can confine,
3.39.4

Altar (*yūpa*)

Arranged like moving swans, 3.8.9

Ascends with words, 3.8.5

Conveys the offerings, 3.8.7

Establishes lustre in us, 3.8.3

Establishes riches in us, 3.8.1

Gives us ecstasy, 3.8.6

Intuition of yajna, 3.8.8

May it grow everywhere, 3.8.11

Obtain the undecaying mantra,
3.8.2

Protect us, 3.8.10

Those perfect in work lead the
yūpa, 3.8.4

Ashvins

are eager to help, 3.58.3

are my guardians, 3.54.16

aspirants milk the light with their
hands, 3.36.7

aspiration, 3.55.3

come by godward paths, 3.58.5

join Vāyu, 3.58.7

your car brings Soma, 3.58.8

your car makes the abundant
lustre to flow, 3.58.9

Bṛhaspati

grants ecstasy to the generous

giver, 3.62.4

inviolable, 3.62.6

is lord of strivers, 3.62.6

Bhaga,

the deity of bliss, 3.49.3, 3.20.5,
3.56.6

the enjoyer, 3.55.17

Bharata,

people of, protection of, 3.53.12

sons of, crossed river

sons of, 3.23.2, 3.53.4

Bhargah, divine splendour, 3.62.10

Bhojās and Vishvāmitra, 3.53.7

Blissful journey, 3.53.20

Bull of universal form, 3.56.3

Bull roars, 3.55.17

Burdens, six, 3.56.2

Censurers, 3.41.6

Chariot-horses bring the gods to us,
3.6.8

Child of two mothers, 3.55.6, 3.55.7

Come here, wherever you are,
3.49.9

Conquest

of light, lasting, 3.1.23

of plenitude, 3.2.7

Cow yields Soma, 3.31.11

Creative wisdom (*māya*), 3.61.7

Dadhikrāvaṇ (steed), 3.20.5

Desires aim at fulfilment, 3.54.2

Demons, 3.37.7

destruction of, 3.37.1

footless and handless, 3.30.8

Doers of work, 3.6.1, 3.3.2

Doers of perfect work, 3.8.4

Dual entity, 3.17.5

Duality, 3.2.15, 3.29.5

Earth, 3.55.14, 3.55.15
 is infinite, 3.30.9
 greatness of, 3.54.4
 growths of Indra, 3.57.3
 growths of, come to perfection,
 3.55.22
 waters, earthly and heavenly,
 3.32.5

Earth and Heaven, 3.54.3, 3.55.20
 as mothers, 3.6.4
 have common function, 3.54.7
 greatness of, 3.57.4

Ecstasy, 3.56.7

Enemy, the wandering, 3.30.17

Energies yet to manifest, 3.48.1

Envoy abides within, 3.55.9

Erroneous thoughts, may we not
 indulge in, 3.62.1

Establish the yajna in the god, 3.28.5

Established in the rite of the path,
 3.28.3

Five peoples, 3.37.9, 3.53.16

Five priests, 3.7.7

Following the thought with heart,
 3.26.8

Fountain, inexhaustible, 3.26.9

Gods

- 303 gods, 3.6.9
- 3339 gods, 3.9.9
- Advent** of & self-law, 3.21.2
- Brought Agni into being, 3.2.3
- Created Agni, 3.11.4
- Forming by the human being,
 3.26.2
- Full of light, 3.20.1
- Have moved towards us, 3.11.9
- May they hear us, 3.54.19,
- Met Agni with the mind, 3.1.13
- Mightiness of, 3.55.1-22
- Not allow us to err, 3.55.2

Workings of, none can impair,
 3.56.1

Goddesses

- Bhāratī, 3.4.8, 3.62.3
- Hotrā, 3.62.3
- Ilā, 3.4.8, 3.55.13
- Sarama, 3.31.6
- Sarasvati, 3.4.8, 3.54.13
- See also Uṣha
- Varutrī, 3.62.3
- Great and equal companions**,
 3.1.7
- Hero** fighting inner battle, 3.55.8
- Immortality**,

 - attained by deeds, 3.60.3
 - for man, 3.1.14
 - Navel-center and, 3.17.4
 - Path of, 3.31.9

- Illuminate** all our days , 3.54.22
- Immature cow** with ripe milk,
 3.30.14
- Impelling forces** with no harm or
 distress, 3.22.4
- Increase** the yajna of ours, 3.40.3
- Intelligence**, upwards goes, 3.58.2
- Jahnu, riches from, 3.58.6
- Jamadagni**, seer, 3.62.18
 gives power of speech, 3.53.15
- Kikāṭa hostiles, 3.53.14
- Khadira trees, 3.53.19
- Kings, three, 3.38.6
- Knowers of the sun-world, 3.51.2
- Knowledge, beyond mind , 3.1.2
- Knowledge, which breaks hostiles,
 3.58.4
- Kushikās**, 3.26.1, 3.30.20
 descendants of, 3.42.9
 sing like the swans, 3.53.10
- Law of workings (*vrata*), 3.55.1
- Life-span of hundred years, 3.36.10

Light which cannot be surpassed, 3.37.10
 Living in old plants, he enters the new, 3.55.5
Maruts
 are wise thinkers, 3.26.6
 as roaring lions, 3.26.5, 3.55.21, 3.54.13, 3.54.20
 life-gods, 3.26.4
 who are of one mind with Indra, 3.35.9
 who fashion hymns, 3.32.2
 Men desiring work, 3.2.6
 Mightiest hymn, 3.13.1
 Milch-cows without young ones, 3.55.16
 Milk of immortality for man, 3.1.14
 Milk of truth (*ṛtasya payasa*), 3.55.13
 Milking the ancient seed, 3.31.10
 Mind and matter are good milk-cows, 3.15.6
 Mortals with sinful intent, 3.30.15
 Mother feeds the infant, the other rests, 3.55.4
Mitra, 3.54.10
 Approachable even in his might, 3.59.8
 Guides all with his unwinking eye, 3.59.1
 He guides all, 3.59.5
 Inspiration given by him is all-conquering, 3.59.6
 One protected by you cannot be overcome, 3.59.2
 Provides impulsions for doing correctly, 3.59.9
 Supreme to all inspiration, 3.59.7
 We remain in his happy right mindedness, 3.59.4

With surrender, may we attain to our place in Mitra, 3.59.3
Mitra-Varuṇa, 3.56.7, 3.61.7
 Pour energies on the path of knowledge, 3.62.16
 You increase in us by the power of surrender, 3.62.17
 New life, establish, 3.53.16
 One That, 3.55.1-22
 Our desires have spread, 3.30.19
 Panchajana, see five peoples
 Path full of progeny, 3.54.18
 Paths easy to travel, 3.54.21
 Peace in movement, 3.17.3
 Planes, three luminous, 3.56.8
 Power of discernment, 3.39.6
 Pramayandha, 3.53.14
 Prostrations of surrender, 3.51.4
 Puroḍāṣha offering, 3.28.1, 3.52.1
Pūshān, 3.52.7
 Ashvins and, 3.57.2
 Contemplates the worlds in detail, 3.62.9
 Increase our thoughts of plenitude, 3.62.8
 New perfect hymn to you, 3.62.7
 Questions, 3.54.5
 Rains, symbolism of, 3.31.20
 Rays and the horse, 3.7.9
Riches
 and delights, 3.51.5
 in waters, 3.13.4
 that create the bliss, 3.16.6
 which teach, 3.19.3
 Right-mindedness beneficent for all grant us, 3.57.6
Rites
 in the evening, 3.28.6
 in morn, 3.52.4
 noon-day, 3.28.4, 3.52.5

of ten months, 3.31.9
 pilgrim, high path, 3.4.4
 in the path, 3.27.8
R̥tam (right), 3.55.3, 3.55.12-14
Rivers
 Āpaya, river, 3.24.1
 Bend low, 3.33.10
 Dṛshadvatī river, 3.23.4
 Energised, 3.7.4
 Even future ages will not forget
 our reply, 3.33.8
 Indra released us, 3.33.6
 Rivers follow original path, 3.36.6
 Rivers move jointly to their
 common source, 3.33.3
 Shutadri river, 3.33.1
 Vipat river, 3.33.1
 Vishvāmitra's plea to rivers,
 3.33.5, 9, 11, 13
 Serve the purpose of birth, 3.33.4
 Sacrifice, see yajna
 Sarama, see goddess
 Sarasvati, see goddess
 Sasarpari speech, 3.53.19
 Secrets hidden, finding the, 3.38.3
 Seeker of bliss, 3.27.1
 Separate light from darkness,
 3.39.7
R̥bhu
 Attained immortality by their
 perfect deeds , 3.60.3
 Be united with the beauty of
 human beings, 3.60.4
 Come to the sacrificer with your
 hundred intuitions, 3.60.7
 Skill is well-known, 3.60.1
 You made the single bowl, four-
 fold, 3.60.2
 Your radiances labour according
 to laws of gods, 3.60.6

Savitr̥

Devotee gets the lustre of Savitr̥,
 3.38.8
 form-maker of universe, 3.55.19
 Offer prostrations to, 3.62.12
 Savitri, 3.56.6
 Savitri, golden armed, 3.54.11
 The enjoyment of bliss and,
 3.62.11
 We meditate on his divine
 splendour, 3.62.10

Seers

Become seers, 3.11.8
 Bhrgu seers, 3.5.10, 3.2.4
 Birth of perfect, 3.38.2
 Experience of, 3.26.7
 Jamadagni, 3.62.18
 Seer, make me, 3.43.5
 Seers merge their forms with
 Indra, 3.38.7
 Seers, illumine Indra, 3.51.7
 Triple session of, 3.56.5

Seven

headed-thought, 3.5.5
 invocations, mind with, 3.4.5
 mighty rivers, 3.1.4
 neither clothed nor naked, 3.1.6
 pleasures, 3.4.7
 priests, 3.29.14, 3.10.4
 seers, 3.7.7
 seers and the release of ray cows,
 3.31.5
 tongues of Agni, 3.6.2

Secret thing, 3.39.6
 Steeds are two-fold, 3.43.6
 Stoma lauds and utterances, 3.41.4
 Streams of light drip down, 3.1.8
 Strengths, three massive, 3.56.3
 Strivers of ancient days and us,
 3.43.2
 Sudāsa, 3.53.11, 3.53.9

- Soma**, 3.12.3
 abides in heaven, 3.40.5
 accept the Soma, 3.40.1
 approaches the birthplace of truth
 and right (*ṛtam*), 3.62.13
 brought by the word, 3.43.7
 cow yields, Soma, 3.31.1
 ever-wakeful and lustrous, 3.37.8
 flows for Indra, 3.32.15
 formed by Indra, 3.51.11
 full of lustre, 3.40.4
 give us an impulsion in which
 there is no distress, 3.62.14
 labour of releasing, 3.1.1
 life-span, increased, 3.62.15
 mixed with grain and milk, 3.42.7
 pervades all parts of body, 3.51.12
 shared by all, 3.36.8
 sprinkled by the Soma streams,
 3.40.6
 supreme, 3.26.3
 the imperishable, 3.40.7
- Son**
 of body, 3.4.2
 of energy, 3.27.12
 of force, 3.14.6
 of heaven by the body of earth,
 3.25.1
 within us, 3.24.5
- Sun**
 beautiful names of, 3.56.4
 birth of, and Indra, 3.49.4
 daughter of, 3.53.16
 dwelling in darkness, 3.39.5
 moves by discernment, 3.58.1
- Svāhā** utterance, 3.50.1, 3.4.11
 Thought from the heart, 3.39.1
 Thought having all desirables,
 Thought, missioned by the, 3.12.1
 3.4.3
- Tree, 3.4.10
Tridhātu, 3.56.6
Tvaṣṭri, the divine form-maker,
 3.54.12, 3.4.9, 3.7.5
- Twins**, 3.39.3
 Unbending strength, 3.62.5
 Understanding and light, 3.21.1
 Understanding is full of energy,
 3.21.5
- Universe as the abode of truth,
 3.30.6
- Vṛtra was without light, 3.32.6
- Vāyu**, 3.9.5
- Varuṇa**, 3.54.11
 Indra and Varuṇa, 3.61.1-3
 Varuṇa has protection-giving
 speech, 3.38.9
- Viṣṇu**
 achiever of many works, 3.54.14
 upholds immortal planes, 3.55.10
- Vishvāmitra**
 stopped the riverflow, 3.53.9
 becoming mute, 3.53.19
 carried away bodily, 3.53.23
 descendants of, 3.53.13
- Vision of the doers of perfect work,
 3.31.12
- Vrata**, 3.55.1
- Waters**, all-delighting, 3.31.16
- Ways** of guidance, 3.12.5
- We labour at work, 3.18.4
- Widely extended life, 3.7.1
- Wisdom-words, 3.41.3
- Word of revelation born from
 understanding, 3.27.10
- Uṣha (dawn)**
 By dawn, attain to the substance
 of delight, 3.61.6
 Creating swar (Sun-world),
 (3.61.4)

- Dawn and Night, 3.4.6, 3.14.3,
 3.30.13
- Dawns went upward by
 knowledge , 3.31.4
- Day and night, 3.55.11
- Elevates the human to the full
 force of light, 3.61.5
- Goddess, ancient, ever young,
 3.61.1
- Perfect in working and enjoying,
 3.61.4
- Perception of immortality for the
 worlds, 3.61.3
- Sends forth the pleasant voices of
 truth, 3.61.2
- Work in unison all, 3.54.6
- Work, men desiring, 3.2.6
- Yajna**
- built by thought of man, 3.3.6
 - increased by surrender (*nama*),
 3.43.3
 - journeys with worshipper, 3.12.2
 - light of, spread, 3.39.8
 - vast all-protecting, 3.15.4
- Agni**
- A swift chariot, 3.11.5
 - Accept Agni as a gift, 3.2.4
 - All manifold magic combined in
 you, 3.20.3
 - All-seeing charioteer of truth,
 3.2.8
 - Animates in us the expanding
 powers, 3.3.7
 - Awakens in us the truth of things,
 3.4.1
 - Awakens us to action, 3.14.7
 - Becomes Mitra, 3.5.4
 - Blaze upon the supreme rishi,
 3.21.3
 - Blazes according to his supreme
 laws, 3.17.1
 - Bring us to the gods, 3.25.2
 - Brings out our growth, 3.13.7
 - Builds sacrifice by the thought of
 man, 3.3.6
 - Carries the devotee beyond all
 difficulties, 3.20.4
 - Charioteer in our journey, 3.1.17
 - Child of waters, 3.9.1, 3.1.12
 - Child, solitary (*ekam*), 3.55.6
 - Churning Agni, 3.29.6, 5, 3.29.12
 - Come with vast light, 3.21.4
 - Consume inner foes, 3.18.2
 - Create an understanding for, 3.2.1
 - Creates an abundance of riches,
 3.1.19
 - Creates ecstasy, 3.18.5
 - Creates no duality, 3.29.5
 - Dawns and, 3.6.7
 - Deliver us not to unconsciousness,
 3.16.5
 - Destroy the evil-thoughted beings,
 3.16.2
 - Destroyed ninety-nine cities,
 3.12.6
 - Discoverer of the Sun-world, 3.3.5
 - Doer of the yajna, 3.27.6
 - Doer of work, 3.3.2
 - Driver of our thought, 3.3.8
 - Duality not in him, 3.2.15
 - Dwell in his home, 3.1.16
 - Effective means of the finding of
 knowledge, 3.3.3
 - Ever new births of, 3.1.20
 - Ever-wakeful, 3.24.3
 - Extend your impulsions to us,
 3.1.22
 - Father of Ray-cows, 3.1.12
 - Fights unfriendly powers, 3.29.15
 - Filled all the worlds , 3.3.10
 - Filled with inspirations, 3.11.6
 - Forms the beautiful name, 3.5.6

Found inspirations in our body, 3.19.5
 Finds the vast expansion in the sacrificer, 3.29.8
 Friend helping a friend, 3.18.1
 Friend of mountains, 3.5.4
 Gallops, as soon as born, 3.29.11
 Give griefless riches, 3.16.3
 Gives house of purifying light, 3.11.7
 Gives knowledge, 3.14.2
 Gives us the ecstasy, 3.26.3
 Goes to man's goal, 3.11.3
 Guard all sacrifices, 3.9.6
 Guardians of the truth, 3.10.2
 Has the firm holding, 3.27.2
 Have extended the wide mid-world, 3.22.2
 Have won thousandfold plenitude, 3.22.1
 He, who gives to you holds the hero-energy, 3.10.3
 Head of heaven, 3.2.14
 Hears us continuously, 3.54.1
 I adore with word and thought, 3.18.3
 I pray for friendship of, 3.1.15
 Illumined both earth and heaven, 3.2.2
 Illumines the mothers, 3.25.3
 Illumines the vast, 3.27.15
 Immortal sat in the bodies of mortals, 3.1.18
 Impels the discoveries of knowledge, 3.27.7
 In you is swiftness of work, 3.12.8
 In your native seat is the order of truth, 3.29.10
 Increaser of our force, 3.10.9
 Increases by the lauds, 3.5.2
 Is churned out, 3.23.1

Is supreme, 3.27.9
 Is Vāyu, 3.5.9
 Joins in our thought, 3.11.2
 Kindle Agni by opulent thinkings, 3.13.5
 Kindle the hero-energy in us, 3.10.8
 Kindled by the word, 3.24.2
 Knows the course of the yajna, 3.11.1
 Labours in the worlds, 3.16.4
 Lead us beyond evil, 3.15.3
 Leader of seeing men, 3.6.5
 Like a god carrying Indra, 3.27.14
 Lord of great felicity, 3.16.1
 Luminous seer, 3.5.3
 Make the steps of yajna perfect, 3.6.6
 Makes parents new, 3.5.7
 Mothers make him grow by the light, 3.5.8
 Makes us go beyond forces that make us err, 3.9.4
 May we cross through the hostiles, 3.27.3
 Mind of discernment, 3.13.2
 Mitra and Varuṇa chant hymn to Agni, 3.14.4
 Mortals have brought to birth the immortal, 3.29.13
 Moving in secrecy, but himself not secret, 3.1.9
 One light, 3.7.2
 Opens the gates of darkness, 3.5.1
 Our protector, 3.15.2
 Our words make Agni to grow, 3.10.6
 Perfected by human aspirations, 3.2.10
 Performs the yajna-rite, 3.9.8

Persons for whom Agni is a mere fire, 3.9.7
 Placed within, 3.6.3, 3.29.12
 Priesthood for earth, 3.17.2
 Protects life-powers, 3.13.6
 Purifies the will of action, 3.1.5
 Push back the hostiles, 3.15.1
 Rapturous priest, 3.14.1
 Riches from ever-moving foundation, 3.7.3
 Robe of light, 3.27.5
 Rudra, as the, 3.2.5
 Rules from birth, 3.31.1
 Seeing fire within waters, 3.1.3
 Seeking for perfect works, 3.3.11
 Self-law of Agni, 3.6.9
 Serve with works, 3.13.3
 Set in the two tinders, 3.29.2
 Set within in birth and birth, 3.1.21
 Set you within, 3.29.4
 Stirs abroad like a roaring lion, 3.2.11
 The horse, 3.29.7
 The laws of works, 3.3.9
 The seer free of ignorance, 3.19.1
 The seer with gladness of all planes, 3.3.4
 The son is born in the manifestation of knowledge, 3.29.3
 Thoughts along the paths of truth, 3.12.7
 Three your steeds, 3.20.2
 To be worshipped with obeisance, 3.27.13
 Triple fuel of Agni, 3.2.9
 Universal godhead, 3.2.12
 Vāyu and Agni, 3.2.13
 Vaishvānara, 3.3.1

Vast and supreme word to Agni, 3.10.5
 Waters that abide above, 3.22.3
 We desire Agni, 3.27.4
 Widen the formation of gods in us, 3.19.2
 Wise of mind, 3.57.5
 With unerring thought, 3.14.5
 Work of companions, 3.1.11
 World of your session, 3.25.5
 Worships on behalf of seeker, 3.10.7
 You are an emperor over seeing-men, 3.10.1
 You cut away the sin from the vast, 3.7.10
 You have achieved the permanent by your toil, 3.29.16
 You have truth of mind, 3.9.3
 You speak to the waters that abide above, 3.22.3
 You teach us the riches, 3.19.3
 Your strength manifested in heaven, 3.12.9
 Youthful god, 3.19.4

Indra

Accept these words, 3.40.8
 All gods exist in Indra, 3.54.17
 Arise and come up front, 3.35.1
 Assurance of safety, 3.30.5
 Āngirasa, the straight friends of Indra, 3.31.17
 Be as a friend towards friends, 3.43.4
 Be in us full of inspiration, 3.45.5
 Be repeatedly satisfied with Soma, 3.42.2
 Become aware of us, 3.30.21
 Brings the ray-cows to us, 3.54.15

By power of yajna, the worshippers make you come upfront, 3.32.13
 Car has desire towards us, 3.42.1
 Clothed in beauty, 3.38.4
 Come repeatedly to our yajna, 3.35.5
 Create a hymn for Indra, 3.53.3
 Create safe dwellings for persons, 3.46.2
 Creating a hymn pleasing to Indra, 3.51.3
 Delivers us of all defects, 3.31.8
 Did deeds with diverse faces, 3.48.3
 Discovered the ray-cows, 3.34.3
 Divine regulator, 3.47.5
 Do not go; stay at ease, 3.53.2
 Drank Soma grabbed from Tvaṣṭṛi, 3.48.4
 Drink the Soma, with the tongue of Agni, 3.35.10
 Earth and heaven cannot contain, 3.36.4
 Enters the battle like a mortal, 3.34.5
 Establish strength and healthy longevity in all, 3.53.18
 Establish strength in your adorers, 3.51.6
 Exceeds all, 3.46.3
 Fashion hymn like carpenter, 3.38.1
 Fashioned by Vibhu, 3.49.1
 Faultless words of, 3.31.13
 Fills the two worlds with riches, 3.30.11
 Follows the law of truth, 3.41.2
 Formed the light for great bliss, 3.34.4

From his birth, he is wide and profound, 3.46.4
 Give the power of making gifts, 3.30.7
 Gods bestowed all weapons on you at birth, 3.51.8
 Goes on the path discovered by Sarama, 3.31.7
 Grant plenitude in battle, 3.30.22
 Great movement, 3.31.3
 Greaten you by lauds, 3.37.4
 Guardian of truth, 3.47.3
 Has created the universe, 3.38.5
 Has dual power and ranges the wide spaces, 3.49.2
 Has plenitude of riches, 3.42.5
 Have perfect knowledge, 3.36.1
 Heaven and earth bear Soma for you, 3.46.5
 Hero-might of Indra, 3.55.18
 Hold this Soma in your inner body, 3.35.6
 Horses manned pouring light, 3.41.9
 I send forth words to obtain immortality, 3.34.2
 Illumined the universe even at his birth, 3.44.4
 Immortality, teach me about, 3.43.5
 Impelled by Maruts, Indra knows the secret of Vṛtra, 3.32.4
 Increase yajna by yajna, 3.32.12
 Increased (in man) by complete purification, 3.51.1
 Increased his body in man (adorer), 3.34.1
 Instruct us as our guardian, 3.31.14
 Invoked with stoma, 3.42.4
 Law of workings of, 3.32.8

Lord of existence, 3.34.7
 Made perfect the paths for Ray-cows to come out, 3.30.10
 Maghavan manifests in form and form, 3.53.8
 Make new the ancient one, 3.31.19
 Make the felicities to come to us easily, 3.45.4
 Makes the sun to blaze, 3.44.2
 Manifested the sun, the dawn, Agni and the path of journey, 3.31.15
 Maruts are your strengths , 3.32.3
 Master of hill, 3.41.1
 Master of self-law, 3.41.8
 None can stop your movements, 3.45.1
 Of discrimination and milch-cow, 3.57.1
 Offerings flow to you, 3.52.2
 Offerings increase you, 3.52.8
 One grows within, 3.31.21
 One with joy in the word, 3.51.10
 Opened all doors, 3.31.21
 Our words turn him around towards us , 3.42.3
 Peoples who gives to Indra, 3.51.9
 Perfect in deeds by seer-wisdoms, 3.36.5
 Power of your names, 3.37.2
 Powers increased in the adorers , 3.37.3
 Pray to, to go beyond evil, 3.32.14
 Protect us with your self-law , 3.35.3
 Protects the journey of our car, 3.53.17
 Rejoice in the word of revelation (Ila), 3.53.1
 Rejoice with the seers, 3.47.4

Released the vast light by smashing the hard cave, 3.32.16
 Rends the cities of foes, 3.45.2
 Surya and, 3.30.12
 We learn from you, 3.52.6
 Self-law of, 3.47.1
 Singers use knowledge to uphold him, 3.50.3
 Skilled craftsman, 3.36.2
 Vajra, 3.30.16, 3.44.5
 Steady showerer, 3.30.2
 Birth of Indra in the yajamāna, 3.53.4
 Takes pleasure in our works , 3.52.3
 The doer of good deeds, 3.31.2
 Thinkers have joy in the wake of Indra, 3.34.8
 Thoughts cherish Indra, 3.41.5
 Traverses like Vāyu, 3.49.4
 Brings into birth the Sun, 3.49.4
 Unite the steed of wisdom-words with the yoke of mantra, 3.35.4
 Unyoke your beloved steeds, 3.43.1
 Upholder of the doers of the works, 3.32.10
 Upholds the heaven with his body, 3.44.3
 We seek bliss and peace from you, 3.42.6
 We win when you are seated near us, 3.30.18
 Wins steeds, Sun, cow of many enjoyments, 3.34.9
 Wins, days, growths of earth and midworld, 3.34.10
 Won the swar, 3.34.4
 Work with Maruts, 3.47.2
 Workings of knowledge of Indra, 3.34.6

- You are great, 3.46.1
- You are here, even if you are far away, 3.37.11
- You are of help to many, 3.35.7
- You can do no wrong, 3.32.9
- You killed Ahi, 3.32.11
- You nourish will-power like cowherd, 3.45.3
- You protect the inspired knowledge, 3.50.2

- Your conscious perception
(*praketa*), 3.30.1
- Your desire is towards us, 3.41.7
- Your greatness is in your giving,
3.36.9
- Your intimate divine workings,
3.30.3
- Your laws of working, 3.30.4
- Your movement becomes a seat
of discernment, 3.53.6

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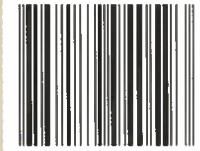
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