

# **Rig Veda Samhitā**

## **Sixth Mandala**

(Mantrās of Bharadvāja Rishis)

(Text in Devanāgari, Translation and Notes )



**R L Kashyap**



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# **Rig Veda Samhitā: Sixth Maṇḍala**

**(Mantrās of Bharadvāja Rishis)**  
**(Text in Devanāgari, Translation and Notes)**

- **Titles and Deities of 75 Sūktās**
- **75 Sūktās or Chapters: Text & Translation**
- **Appendices including Subject Index**

**R. L. Kashyap**



**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture  
Bangalore**

## **Rig Veda Samhitā: Sixth Maṇḍala**

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**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 श्रोष्माणा आ ये मैं अस्य दीर्घ्यनृतस्य ॥

RV (7.7.6)

**Dedicated**

In loving memory of

Late Smt. Narasamma and B. Gundurao  
and

In honour of

Smt. Susheelabai and (late) Sri Harirao S. Inamati  
(Grand parents of Dr. Jayaprakash Subbanna)

to the Rishis, the Fore-fathers,  
the Pioneers and the path-finders

इदं नमः ऋषिभ्यः पूर्वजेभ्यः पूर्वोभ्यः पाठिकृदभ्यः ॥ RV (10.14.15)

## (i) Titles of the 75 Sūktās

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1. Agni/1
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5. Agni/13
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9. Agni Vaishvānara/22
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12. Agni/28
13. Agni/30
14. Agni/32
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**(iii) Note to the Readers**

We are happy to present the translation of all the 765 mantrās in the 75 Sūktās of the Sixth Maṇḍala of Rig Veda along with the text and some explanation. 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 necessarily academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier book, 'Rig Veda Samhita: Tenth Mandala'. 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.

**(1) 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 Sanskr̥t mantra as indicated in item 3. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or two sentences.

**(2) How to Read this Book:** This book has 75 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.

**(2) 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.

**(4) 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 Bṛhatī (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 Devanāgarī 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.

**(5) 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.

**(6) 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.

**(7) 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 Samhita, Tenth Maṇḍala' (SAKSI).

**(8) 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).

**(9) Roman transliteration of the Sanskr̥t mantrās:** It is available from SAKSI as a separate book.

#### (iv) 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 present book, the Maṇḍala Six, has all the hymns of the seer Bharadvāja and his spiritual family.

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 seers 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, 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 helpers. 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 are 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. The human being performs all the tasks on hand perfectly to the extent of his 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 panthāḥ*, 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 ether of the 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 manushyāḥ*, 10.130.6) founded a great and profound civilization in India.” (SA)

#### (v) Special Features of the Maṇḍala Six

This maṇḍala has 765 mantrās arranged in 75 sūktās or six anuvākās revealed to seven rishis. Among them, 60 sūktās are due to the rishi Bharadvāja Bārhaspatyah, 11 sūktās are due to his five sons or disciples, four sūktās to another rishi.

Riṣhis	Sūktās
Bharadvāja Bārhaspatyah	1-30, 37-43, 53-75
Suhotraḥ Bhāradvājah	31-32
Shunahotraḥ Bhāradvājah	33-34
Naraḥ Bhāradvājah	35-36
Shamyuḥ Bārhaspatyah	44-46, 48
Gargaḥ Bhāradvājah	47
R̥iṣhvā Bhāradvājah	49-52

As in all other family Maṇḍalas (Maṇḍalās 2 through 7), the hymns to Agni are in the beginning followed by the hymns to Indra. Next are the hymns to Soma, the All-gods, Pūshān, Sarasvati, Rudra and the hymns addressed jointly to two deities such as Indra-Agni, Indra-Pūshān.

The only sūkta in RV dedicated completely to Sarasvati, the goddess of Inspiration, is in this Maṇḍala (sūkta 61). This Maṇḍala has six sūktās dedicated to the deity Pūshān, the deity who nourishes. The short sūkta 74 associated with Soma and Rudra dealing with the healing of diseases is very interesting and is used widely by some healing practitioners.

Among the 16 sūktās dedicated to Agni, three of them are dedicated to Agni Vaishvānara, the Universal Divine Light and Force. The topic in these three sūktās is related to the Vaishvānara Vidya detailed in the Chhāndogya Upaniṣad. One of the Agni mantrās mentions the tantrik realisation of, ‘churning the lotus in the head’.

A casual perusal of the RV reveals that it is made of several myths, mentioned again and again, such as the, ‘stopping or covering of the waters or energies by the demon Vṛtra’, ‘the hiding of the cows of knowledge by Vala, the head of the evil-traffickers Paṇis’, ‘the Dawn and Sun submerged in darkness’. Vṛtra also has the name of Ahi, (a snake) since he coils around the knowledge (cows) like a snake. The mantrās (6.44.22-24) and the sūkta 73 dedicated to Bṛhaspati indicate clearly that all these different myths or events are really aspects of one composite cosmic event carried

out jointly by all the gods and their human helpers, the Angirasa ṛishis, who are also the human ancient fathers (*pūrve pitaraḥ manuṣhyāḥ*, 10.130.6). The mantrās quoted above indicate clearly that we are dealing with symbolic events and not physical events.

The hymns to Indra are particularly simple and interesting. One of them (6.47.16) is quoted by the Bṛhadāraṇyaka U. as part of the Madhu Vidya, the doctrine of honey.

More than eighty percent of the mantrās are in the metre Triṣṭup.

#### (vi) Rishi Bharadvāja

According to the tradition indicated in books such as Bṛhaddevata, all the 765 mantrās of the sixth maṇḍala are associated with Rishi Bharadvāja and his sons (or successors), who are Suhotra, Shunahotra, Nara, Shamyu, Garga Rjishva and Pāyu. Bharadvāja is regarded as the son of Bṛhaspati and grandson of the Rishi Angirasa. Note that this Rishi appearing in Rig Veda is quite different from his namesakes appearing in the epics Rāmāyaṇa, Mahābhārata and the Purāṇa. We focus here only on the information available from the Veda books themselves such as Mantra Samhita, the Brāhmaṇa, Araṇyaka and the Upaniṣhad.

RV (6.11.3) regards Bharadvāja as the wisest among the Angirasa seers (*angirasām yad ha viprah*). RV (1.112.13) mentions that the Ashvins, the twin deities protected the wise sage (*vipra*) Bharadvāja. This great seer did not place the so-called worldly work and spiritual work in separate compartments. He helped the kings Abhyavarti and Prastoka when they were overrun by the foes named Vārashika. But the sage regarded that his life was dedicated to the practice of *brahmacharya*, i.e., always being conscious of *brahma* the mantra. Note that the Vedic seers attached a great importance to having children since the knowledge of the seer could be continued by the children and other disciples of the rishi.

#### Boons for Bharadvāja: Vedās as Three hills

The following anecdote given in Taittirīya Brāhmaṇa (3.10.11.3-6) is very interesting:

“Bharadvāja Rishi practiced *brahmacharya* in his three births. God Indra came to the rishi at the end of his third birth when his body was becoming old and fragile. Indra asked the sage, ‘what will you do if a fourth life were given to you? How will you use it?’ The sage replied that he will continue his practice of *brahmacharya* in that life also. Then Indra showed him three huge and wonderful entities in the shape of mountains. From each of these three entities, he took a handful of its material and showed them one by one to the sage Bharadvāja and said, “These three mountain-like entities are the three Vedās. They are infinite (*ananto vai vedāḥ*). All the Veda mantrās you have studied in your three lives correspond to the three handfuls shown here. You have not illumined or uttered the others (*atha ta itarat ananūktam eva*). Now study carefully the part, Agnisāvitra. It is a great *vidyā* and gives universal knowledge.” The Sanskr̥t text of this passage is in the appendix.

One of the great Sāma mantra collection intuited by this sage is the *bṛhat sāma*. This is mentioned in RV (10.181.2):

“(The Bṛhat-Sāman) which is the supreme abode of yajña, was hidden (*guhā*) (3), in a place beyond the reach (*ahitam*) (2). This Bṛhat Sāman was discovered (1), and brought back by the sons of Bharadvāja (4), from Dhātṛ, the shining Savitṛ, Viṣṇu and Agni (3).<sup>2</sup> (10.181.2)”

This sūkta (10.181) mentions two famous Sāman collections, the Rathantara-Sāman due to the sage Vasiṣṭha (to him, all mantrās of Maṇḍala 7 are ascribed) and the Bṛhat-Sāman due to Bharadwāja.

Aitareya Brāhmaṇa (3.6.3) declares that the Bṛhat-Sāman is important for developing the powers of governance and protection of kingdom which is the task of Kṣatriya. Aitareya Āraṇyaka (1.4.2) declares that the two Sāmans are the two wings of the bird of yajña (*mahāvrata*). Bṛhatsāma is the left-wing. Aitareya Ar. (5.2.2) gives the 100 mantrās from Rig Veda on which the Sāma is based. They are:

---

<sup>2</sup> अविन्दन्ते अतिंहितं यदासीत् (1), यज्ञस्य धामं परमं गुहा यत् (2), धातुर्युतानात् सवितुश्च विष्णोः (3), भरद्वाजो बृहदा चक्रे अग्नेः (4)

[(6.46.1); (6.46.2) (repeated twice); (8.61.7); (8.61.8) (repeated twice); (6.18.1 to 6.18.15); (6.23.1 to 6.23.10); (6.24.1 to 6.24.10); (6.75.1-6.75.9); all sūktās (6.31 to 6.38) (40 mantrās); (4.23.1-4.23.11), (1.81.1)]. There are 102 mantrās in all. If we leave out the repetition, the total is 100.

The Chāndogya Upaniṣad (2.14.2) regards this Br̥hatsāma as the woof in the Sun (*āditye protam*). ‘One who knows the secret becomes radiant, long-lived and famous and one with the great power of *tapas*.’

Aitareya Āranyaka (1.2.2), (2.2.2), Shatapatha Brāh. (8.1.1.9) and TS (4.3.2.2) indicate the glories of the Rishi Bhāradvāja.

### (vii) Symbolism

#### 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.
- 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.
- Varuna:** 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.

<b>Sarasvati:</b>	The Goddess of inspiration.
<b>Ila:</b>	The Goddess of revelation.
<b>Sarama:</b>	The Goddess of intuition.
<b>Sūrya:</b>	The Supreme Deity of Light and Force.
<b>Aditi:</b>	The Goddess of Infinity.
<b>Bhaga:</b>	Enjoyer and the Distributor of Delight.
<b>Brahmaṇaspati:</b>	Lord of Mantrās, Gaṇapati.
<b>Maruts:</b>	Life Energies.
<b>Rudra:</b>	The Force of Evolution.
<b>Soma:</b>	The Divine Delight.
<b>Vaishvānara:</b>	Universal Divine Will and Force.
<b>Vasu:</b>	The master of riches.
<b>Viṣṇu:</b>	The Lord of all Space.
<b>Pūṣhan:</b>	The deity of nourishment.

### Common Nouns

"The constant 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."

Brief essays on the deities Pūṣhan and Maruts are given in this book. 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.

### **(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 translation of the first 16 sūktās. 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 Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 59 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. Of particular help in the preparation of the entire book is the thirty volume book in Kannada on Rig Veda consisting of 25000 pages edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others. Only a translator knows the travails of the earlier translators.

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**Feb. 21, 2007**

**The Mother's 135<sup>th</sup> Birthday**

**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.:	Shveteshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kānḍa 4 of TS
U:	Upanishad
Uṣhnīk (8/8/12):	Uṣhnīk 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 (1-15)

### 1. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyah

6.1.1: First Thinker

6.1.2: Building the godheads

6.1.3: Path of Agni

6.1.4: Inviolate Inspiration

6.1.5: Father and Mother to human beings

6.1.6: Surrender

6.1.7: The Right Thinker

6.1.8: Mover to the journey beyond

6.1.9: The labour of the mortal

6.1.10: We work and strive in your thinking

6.1.11: Discoveries of knowledge

6.1.12: Happy things of true inspiration

6.1.13: Many riches in you for your worshipper

[Metre: Trishṭup (11, 4)]

6.1.1: O potent Agni, you were the priest of call (2), and the first thinker of this thought (1). O strong one, you have created everywhere (around you) (3), a force invulnerable to any force which wants to overpower (you).<sup>1</sup>

[*dasma*: potent one;]

6.1.2: O Priest of call, you are strong for sacrifice, you have taken your session in the seat of aspiration (1). You are the one aspired to, and an imparter of the impulse (for progress) (2). While building the godheads (within), men (regard you) as the chief and the first (3). They have grown conscious of you, and have followed (you) to a mighty treasure (*maho rāye*) (4).<sup>2</sup>

[*jīdyaḥ*: one aspired to; *iṣhayān*: one who impels;]

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<sup>1</sup> त्वं ह्यग्ने प्रथमो मनोता अस्या धियो (1), अभवो दस्म होता (2),  
त्वं सीं वृषन् अकृणोः (3), दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै (4)

<sup>2</sup> अधा होता न्यसीदो यजीयान् इल्लस्पद (1), इषयन् इड्यः सन् (2),  
तं त्वा नरः प्रथमं देवयन्तो (3), महो राये चितयन्तो अनु ग्मन् (4)

**6.1.3:** Becoming conscious of you, they followed after the treasure (2), just like one who walks on a path with many possessions (1).

(They follow in the path of) the vast glowing-visioned embodied Agni (3), that casts its light always and forever (4).<sup>3</sup>

[*rūshantam darshatam*: glowing-visioned; *vṛta*: in a path]

**6.1.4:** The travellers with surrender to the plane of the godhead (1), (are) the seekers of inspired knowledge (2). They won an inviolate inspiration (3). They held the sacrificial Names (within themselves) (4), and had delight in your happy vision (5).<sup>4</sup>

[*āpan*: won; *amṛktam*: inviolate; *vyantah*: traveller;  
*devasya padam*: plane of the godhead

Line 4: it is an important idea. Occurs in (1.72.3), (1.87.5) & others]

**6.1.5:** The peoples increase you on the earth (1); both kinds of riches of men increase you (2). You are our pilot (through the battles), you are the deliverer of whom we must know (3). (You are) forever a father and mother to human beings (4).<sup>5</sup>

[*sadām*: ever; *taraṇe*: pilot; *chetyo*: one we must know;  
both kinds of riches: inner felicities and external happiness;]

**6.1.6:** Dear and servable is this Agni in men (1). A rapturous Priest of the call, he has taken up his session, he is strong for sacrifice (2). Pressing the knee with obeisance of surrender, may we come to you (3, 5), when you shed light in the house (4).<sup>6</sup>

[*upa ā sadēma*: approach (you); *saparyenyah*: servable]

<sup>3</sup> वृतेव यन्तं ब्रहुभिः वसव्यैः (1), त्वे रुयिं जागृवांसुो अनु गमन् (2),  
रूशान्तमग्निं दर्शतं ब्रहन्तं वपावन्तं (3), विश्वहा दीदिवांसम् (4)

<sup>4</sup> पदं देवस्य नमसा व्यन्तः (1), श्रवस्यवः (2), श्रवं आपन् अमृक्तम् (3),  
नामानि चिद् दधिरे यज्ञियानि (4), भद्रायां ते रणयन्त संदृष्टौ (5)

<sup>5</sup> त्वां वर्धन्ति क्षितयः पृथिव्यां (1), त्वां राय उभयासुो जनानाम् (2),  
त्वं त्राता तरणे चेत्यौ भूः (3), पिता माता सदमित् मानुषाणाम् (4)

<sup>6</sup> सपर्येण्यः स प्रियो विश्व अग्निः (1), होता मन्द्रो नि षसादा यजीयान् (2),  
तं त्वा बृयं (3), दम् आ दीदिवांसम् (4), उपं ज्ञबाधो नमसा सदेम (5)

**6.1.7:** O Agni, we desire you, we the seekers of bliss and the builders of the godheads (1,3). (We are) the right thinkers and to you we rise our cry (2). Shining with light, you lead men (4), through the vast luminous world of bliss, O Agni (5).<sup>7</sup>

[*īmahe*: (we) desire you; *navyam*: cry;]

**6.1.8:** You are the seer, the Master of creatures who rules over the eternal generations of peoples (1). (You are) the smiter, the mighty one among those that see (2); (you are) the mover to the journey beyond, who drives us, the purifying Flame (3); (you are) the Power in the sacrifice, the Regent of the Treasures, Agni (4).<sup>8</sup>

[*iśanām*: journey; *preti*: mover; *yajatam*: power in the yajna;]

**6.1.9:** O Agni, the mortal has done his yajna and achieved his labour (*shashame*) (1). He has worked out the gift and offering with the fuel of your flame (2). (He has) wholly learned the way of the offering by his prostrations of surrender (3). He holds in himself all desirable things and he lives in your guard (4).<sup>9</sup>

[*jye*: done the yajna]

**6.1.10:** May we offer to your greatness that which is great (1), worshipping you with the obeisance and the fuel and the offering, O Agni (2). (We worship you) with the altar and the Word and the utterance, O son of Force (3), for we would work and strive (*yatema*) in your happy right thinking (4).<sup>10</sup>

[The four things, *vedī* (altar), *havyaḥ* (offering), *gīrbhīḥ* (Words) and *uktha* (utterance) appear together in (6.13.4) and other mantrās. *yatema*: strive]

<sup>7</sup> तं त्वा बयं (1), सुध्यो नव्यम् (2), अग्ने सुप्तायवं ईमहे देवयन्तः (3),  
त्वं विशौ अनयो दीयानो (4), दिवो अग्ने बृहता रौचनेन (5)

<sup>8</sup> विशां कविं विशपति शश्वतीनां (1), नितोशानं वृषभं चर्षणीनाम् (2),  
प्रेति इषणिम् इषयन्तं पावकं (3), राजन्तमग्निं यजतं रथीणाम् (4)

<sup>9</sup> सो अग्ने ईजे शशमे च मर्तो (1), यस्त आनेद् सुमिधा हुव्यदातिम् (2),  
य आहुतिं परि वेदा नमोभिः (3), विश्वेत्स वामा दधते त्वोतः (4)

<sup>10</sup> अस्मा उ ते महिं महे विधेम (1), नमोभिरग्ने सुमिधोत हृव्यैः (2),  
वेदीं सूनो सहसो गीर्भिः उक्थैः (3), आ तै भद्रायां सुमतौ यतेम (4)

**6.1.11:** You are filled with inspiration and a passer of barriers (2). You have extended earth and heaven by the wideness of your light, and your inspired discoveries of knowledge (1). Shine wider yet in us, O Agni (4), with your large and solid and opulent (*revadbhiḥ*) amassings, O Agni (3).<sup>11</sup>

[*sthavira*: solid; *vitarām*: wider; *vājaiḥ*: amassings; *revadbhiḥ*: opulent]

**6.1.12:** O Prince of Riches, fix always in us that in which are the Gods (1), settle here many herds (of light) for the begotten son (the god as) son (2). In us may there be the happy things of true inspiration (4), and the multitude of the large impulsions from which evil is far (3).<sup>12</sup>

[*toka*, *tanaya*: both these words are usually translated as sons. However there is a fundamental distinction. *toka* always refers to the gods who are born to the *yajamāna* as his sons in the subtle body. *tanaya* is the usual progeny or begotten son.]

Line 2: the prayer is that the knowledge (herds of light) be given to the devotee so that the power of the god, born as his son, may be used wisely.

*vaso*: prince of riches;]

**6.1.13:** O King, let me enjoy by you and (your princehood) of the riches (2), (and also enjoy) many riches (of yours) in many ways, O Agni (1). O Agni, (who confers) many blessings, there are many riches (3), for your worshipper in you, O King (4).<sup>13</sup>

[*purūpi*: many; *vidhate*: worshipper;

*purudha*: in many ways]

<sup>11</sup> आ यस्ततन्थं रोदसी वि भासा श्रवोभिः (1), च श्रवस्यः तरुत्रः (2), बृहस्त्रिः वाजैः स्थविरेभिः अस्मे रेवस्त्रिः (3), अग्ने वितरं वि भाहि (4)

<sup>12</sup> तृवत् वसो सदमित् धैहि अस्मे (1), भूरि तोकायु तनयाय पञ्चः (2), पूर्वीरिषो बृहतीः आरेअंघा (3), अस्मे भद्रा सौश्रवसानि सन्तु (4)

<sup>13</sup> पुरुष्यग्ने पुरुधा त्वाया वसूनि (1), राजन् वसुता ते अश्याम् (2), पुरुणि हि त्वे पुरुवार् सन्त्यग्ने वसु (3), विधुते राजनि त्वे (4)

## 2: Agni

**Riṣhi: Bharadvājaḥ Bārhaspatyah**

- 6.2.1: Our Friend**
- 6.2.2: All-seeing horse (life-energy)**
- 6.2.3: Eye of Intuition of Yajna**
- 6.2.4: Achieving Work by Thought**
- 6.2.5: Hundred Years of Life**
- 6.2.6: Purifier**
- 6.2.7: One to be Aspired**
- 6.2.8: Your Nature (self-law) (*svadhā*)**
- 6.2.9: Devourer of Unfallen Things**
- 6.2.10: Make Us Complete in the Treasure**
- 6.2.11: Move Us to Peace and Happy Abode**

[Metre: Anuṣṭup (8, 4), 1-10; Shakvari (8, 7), 11;]

**6.2.1:** O Agni, you travel like a friend (2), to the glory where is our home (1). O wide-seeing Lord of the Treasure (*vaso*) (3), you nurture our inspiration (*shravah*) and our growth (4).<sup>1</sup>

**6.2.2:** Men who see (1), aspire to you with the word and the sacrifice (2). To you comes the Horse that no wolf can tear (3), the all-seeing (Horse) that crosses the mid-world (4).<sup>2</sup>

**6.2.3:** The Men of Heaven with a single joy (1), set you alight to be the eye of intuition of *yajña* (2), when this human being, this seeker of bliss (3), casts his offering in the pilgrim-rite (4).<sup>3</sup>

<sup>1</sup> त्वं हि क्षेतवुत् यशो (1), अग्ने मित्रो न पत्यसे (2),  
त्वं विचर्षणे श्रवो वसौ (3), पुष्टिं न पुष्यसि (4)

<sup>2</sup> त्वां हि व्याचर्षणयोः (1), यज्ञेभिः गीर्भिः ईळते (2),  
त्वां बाजी याति अवृक्को (3), रजुस्तूः विश्वचर्षणिः (4)

<sup>3</sup> सजोर्षः त्वा दिवो नरो (1), यज्ञस्य केतुमिन्धते (2),  
यत् ह स्य मानुषो जनः सुम्भायुः (3), जुह्वे अंध्वरे (4)

**6.2.4:** The mortal who achieves the work by the Thought for you, the great giver (2), (he) should grow (in riches) (1). He is in the keeping of the Vast Heaven (3), and crosses beyond the hostile powers and their evil (4).<sup>4</sup>

**6.2.5:** O Agni, when mortal man arrives (2), by the fuel of your flame to the way of the offering and the sharpening of your intensities (1), he increases his branching house (3), his house of the hundred (years or powers) of life (4).<sup>5</sup>

[*nashat*: arrives; *samit*: flame; *vayāvantam*: branching;]

**6.2.6:** The smoke from your blaze journeys (1), and is outstretched brilliant-white in heaven (2). O purifying Agni, you shine with a light (4), like the light of the Sun (3).<sup>6</sup>

[*rṇah*: one who runs (6.12.5); *rṇvati*: journeys;  
*kṛpā*: light, (6.15.5)]

**6.2.7:** Now are you here in men, one to be aspired to (1), and a beloved guest for us (2); for you are like one delightful and adorable in the city (3), and as if our son and a traveller of the triple world (4).<sup>7</sup>  
[*jūryah*: adorable]

**6.2.8:** O Agni, you are driven by the will in our gated house (1), like a horse apt for our work (2). You are by nature (self-law, *svadha*) like a far-spreading mansion (3), and like a galloper of winding ways and like a little child (4).<sup>8</sup>

[*kratu*: will; *kṛtvyaḥ*: apt for work]

<sup>4</sup> क्रधत् यस्ते॑ (1), सुदानवे॒ धि॒या मर्ते॑ः शशमते॑ (2),  
ऊती॑ ष बृहुतो॑ दिवौ॑ (3), द्विषो॑ अंहु॑ न तरति॑ (4)

<sup>5</sup> समिधा॑ यस्तु॑ आहुतिं॑ निशिति॑ (1), मत्य॑ नशत्॑ (2),  
वयावन्तं॑ स पुष्यति॑ (3), क्षयम्॑ अग्ने॑ शुतायुषम्॑ (4)

<sup>6</sup> त्वेषस्ते॑ धूम॑ क्रैण्वति॑ (1), दिवि॑ षन्॑ शुक्र आततः॑ (2),  
सूरो॑ न हि॑ द्युता॑ (3), त्वं॑ कृपा॑ पावक॑ रौचसे॑ (4)

<sup>7</sup> अधा॑ हि॑ विक्षु॑ इड्यो॑ असि॑ (1), प्रियो॑ नो॑ अतिथिः॑ (2),  
रण्वः॑ पुरीव॑ जूर्य॑ः (3), सूनुः॑ न त्रय॑याय्य॑ः (4)

<sup>8</sup> क्रत्वा॑ हि॑ द्रोणं॑ अञ्जसे॑ अग्ने॑ (1), वाजी॑ न कृत्य॑ः (2),  
परिञ्जमेव॑ स्वधा॑ गयो॑ (3), अत्यु॑ न ह्वार्य॑ः शिशुः॑ (4)

**6.2.9:** O Agni, you are like a beast in your pasture (2), and (devours) even those unfallen things (1). The lustres of your blaze tear to pieces the woodlands, O ageless Flame (*ajara*) (3).<sup>9</sup>

[*shikvasah*: blazing one; *dhāma*: lustres;]

**6.2.10:** O Agni, a Priest of the call (2), you come into the house of men that do the Rite of the Path (1,3). Make us complete in the treasure, O Master of men (4). O Angiras flame-seer, rejoice in our oblation (5).<sup>10</sup>

[*veshi*: comes; *adhvariyatām*: those who do the rite of the path, those who perform the pilgrim-rite;

*aṅgirah*: This epithet is used in many mantrās to indicate the deity Agni and also the human seers, Aṅgiras or Angirasās. In (6.16.11), it is used for Agni. To indicate both the meanings, (SA) uses the epithet flame-seer. He is the Agni, the flame and also the seer. See also (6.6.3), (6.65.5), (6.73.1).]

**6.2.11:** O friendly Light, O Godhead, turn us to the Godheads (1). O Agni, may you speak for us the true thought of Earth and Heaven (2). Move us to the peace and the happy abode and the men of Heaven (3). Let us pass beyond the foe and the sin and the stumbling (4). Let us pass beyond these things, pass safely through them in your keeping (5).<sup>11</sup>

<sup>9</sup> त्वं त्या चिदच्युत (1), अग्ने पशुर्न यवसे (2),

धामा हृयत् तें अजर वना वृश्वन्ति शिक्षः (3)

<sup>10</sup> वेषि हि अध्वरीयताम् (1), अग्ने होता (2), दर्मे विशाम् (3),

समृद्धौ विशपते कृषु (4), जुषस्व हृव्यमङ्गिरः (5)

<sup>11</sup> अच्छा नो मित्रमहो देव देवान् (1), अग्ने वोचः सुमतिं रोदस्योः (2),

वीहि स्वस्ति सुक्षिति दिवो नृन् (3), द्विषो अंहासि दुरिता तरेम् (4),

ता तरेम् तवावसा तरेम् (5)

### 3: Agni

Riṣhi: Bharadvājaḥ Bārhaspatyah

**6.3.1: Mortal Guarded by Agni**

**6.3.2: Evil Comes Not to Him**

**6.3.3: Rapturous Dweller**

**6.3.4: Agni as Smelter**

**6.3.5: Traveller and Bird**

**6.3.6: Journeys Days and Nights**

**6.3.7: His Cry is Worship**

**6.3.8: Fashions the Maruts**

[Metre: Triṣṭup (11, 4)]

**6.3.1:** The mortal who longs for the Godhead (3), shall take up his home with you Agni (1); he is born into the Truth, is a guardian of the Truth and comes to your wide Light (2). He in whom you take a common delight along with Mitra (4), him you guard, the mortal, by your casting away the evil from him, O God (5).<sup>1</sup>

[*nashat*: comes, (5.4.11, 6.2.5, 8.19.6)

*devayuh*: seeker of the gods (*deva*); many words ending with *yuh* indicate 'seeking';]

**6.3.2:** He has sacrificed with sacrifices (1); he has achieved his labour by his works (2). He has given to Agni whose boons grow forever in opulence (3). The turning away of the Glorious Ones will not happen to him, evil comes not to him (4), nor the insolence (of the adversary) (5).<sup>2</sup>

[*ajuṣṭiḥ*: turning away; *r̥dhat*: grow; *na eva nashate*: not come]

<sup>1</sup> अग्ने स क्षेषत् (1), त्रतुपा ऋतेजा उरुज्योतिः नशते (2), देवयुः तै (3), यं त्वं मित्रेण वरुणः सजोषा (4), देव पासि त्यजसा मर्तमंहः (5)

<sup>2</sup> ईजे यज्ञेभिः (1), शशमे शमीभिः (2), ऋधत् बाराय अग्ने ददाश (3), एवा चन तं यशसाम् अजुष्टिः न अंहो मर्तै नशते (4), न प्रदृसिः (5)

**6.3.3:** Faultless is your seeing like the Sun's (1); the march of your thought causes fear (2). When blazing with light (*shuchataḥ*) you neigh aloud like a force of battle (3). This Agni was born in the pleasant woodland (5). He is a rapturous dweller somewhere in the night (4).<sup>3</sup>

[*vasati*: dweller; *āyeti*: march; *r̥vah*: rapturous]

**6.3.4:** Fiery-sharp is his march and great is his body (1). He is like a horse that eats and champs with his mouth (2). He casts his tongue like an axe to every side (3). Like a smelter, he melts the log that he burns (4).<sup>4</sup>

[*ema*: path, (4.7.9), march, (6.3.4); *dravi*: smelter; *dāru*: log of wood]

**6.3.5:** He sets his shaft like an archer for the shooting (1). He sharpens his powers of light like an edge of steel (2). He is the traveller of the night with rich rapid movements (3). He has thighs of swift motion and is like a bird that settles on a tree (4).<sup>5</sup>

[*raghupatma*: swift motion; *veh*: bird]

**6.3.6:** This friendly Light (4), is like a singer of the Word (1), and clothes himself with the Rays (2), he rhapsodises with his flame (3). This is the shining One who (journeys) by night and by day to the Gods (5). The shining Immortal (journeys) through the day to the Gods (6).<sup>6</sup>

[*rārapīti*: makes excessive sound, rhapsodises; *aruṣho*: shining]

<sup>3</sup> सूरो न यस्य दृशतिः अरेपा (1), भीमा यदेति शुच्रतः त आ धीः (2), हेषस्वतः शुरुधो न (3), अयमक्तोः कुत्रा चिद्रण्वो वंसतिः (4), वनेजाः (5)

<sup>4</sup> तिग्मं चिद्रम् महि वर्पौ अस्य (1), भसदध्यो न यमसान आसा (2), विजेहमानः परशुर्न जिह्वां (3), द्रविर्न द्रावयति दारु धक्षत् (4)

<sup>5</sup> स इत् अस्तेव प्रति धात् असिष्यन् (1), शिशीत् तेजो अयस्सो न धाराम् (2), चित्र-ध्रजतिः अरतिः यो अक्तोः (3), वैः न द्रुषद्वा रघुपत्म-जंहाः (4)

<sup>6</sup> स ईरेभो न (1), प्रति वस्त उस्माः (2), शोचिषा रारपीति (3), मित्रमहाः (4), नक्तं य ईमरुषो यो दिवा नृन् (5), अमर्त्यो अरुषो यो दिवा नृन् (6)

**6.3.7:** The cry of him is like the voice of ordaining Heaven (1). He is the shining Bull that bellows aloud in the growths of the forest (2). He goes with his light and his race and his running (3), and fills Earth and Heaven with his riches (4). They are like (*na*) wives happy in their spouses (5).<sup>7</sup>

[*navinot, nūnot*: sounding; *ā*: fill (*ā pṛṇa*);

they: heaven and earth

Line 1: (alt.): the cry of him in his worship of sacrifice is like the voice of Heaven;

*vidhata*: ordaining, i.e., having the authority to order; worshipping;]

**6.3.8:** He flashes like the lightning with his own proper strength (2), and his own founding and helpful illuminations (1). Like the Heaven's craftsman (*rbhu*) he has fashioned (4), the army of the Life-Gods (Maruts) (3), and shines blazing in his exultant speed (5).<sup>8</sup>

[*davidyot*: flashes; *rabbasāno*: exultant speed; *arkaiḥ*: illuminations]

#### 4. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.4.1: Man's Forming of the Godhead**

**6.4.2: He Knows all those Who are Born**

**6.4.3: Brilliant Like the Sun**

**6.4.4: Found Strength in Us**

**6.4.5: Master of Kingdoms**

**6.4.6: Extended Earth with Light**

**6.4.7: Gods Fill you with Might and Riches**

**6.4.8: You give to the Luminous Wise**

**[Metre: Triṣṭup (11, 4)]**

<sup>7</sup> दिवो न यस्य विधतो नवीनोद् (1), वृषां रुक्ष ओषधीषु नूनोत् (2), घृणा न यो ध्रजसा पत्मना (3), यत् न आ रोदसी बसुना (4), दं सुपत्ती (5)

<sup>8</sup> धायौभिः वा यो युज्यैभिः अङ्कैः (1), विद्युत् न दंविद्युते स्वेभिः शुष्मैः (2), शधौ वा यो मुरुताँ (3), तुतक्षं कुभुर्न (4), त्वेषो रभसानो अंद्यौत् (5)

**6.4.1:** O hotar Priest, in man's forming of the godhead (1), you sacrifice with his sacrifices, O son of force (2). So for us today (3), sacrifice to the Gods (5). O Agni, (you are) an equal power to equal powers, (you are) one who desires the Gods who desire (you) (4).<sup>1</sup>

[Line 1: When a man is giving form within to the gods, Agni completes the work with his sacrifices.]

**6.4.2:** He is wide in his light like a seer of the Day (1). He is the one we must know and founds an adorable joy (2). In him is universal life, he is the Immortal in mortals (3). He is the Waker in the Dawn (4), our Guest, the Godhead who knows all births that are (5).<sup>2</sup>

[*vandāru*: adorable;]

**6.4.3:** The heavens seem to praise his giant might (1). He is robed in lustre and brilliant like the Sun (2). Ageless, the purifying Agni moves abroad (3), and cuts down even the ancient things of the Devourer (4).<sup>3</sup>

[*ashnasya*: of Devourer, of enjoyer]

**6.4.4:** O Son, you are the speaker, your food is your seat (1). Agni from his very birth has made his food the field of his race (2). O Strength-getter, found strength in us (3)! You conquer like a king (4), and your dwelling is within, there where there comes not one who rends (5).<sup>4</sup>

[*ajma*: race; *avṛka*: one who does not rend; *vrka*: wolf;]

<sup>1</sup> यथा होतः मनुषो देवताता (1), यज्ञेभिः सूनो सहस्रो यजासि (2), एवा नौ अद्य (3), संमना संमानान् उशन्नंग्र उशतो (4), यक्षि देवान् (5)

<sup>2</sup> स नौ विभावा चक्षणिः न वस्तोः (1), अग्निः वन्दारु वेद्यः चनौ धात् (2), विश्वायुः यो अमृतो मर्त्येषु (3), उष्मुद् (4), भूत् अतिथिः जातवैदांः (5)

<sup>3</sup> द्यावो न यस्य पनयन्ति अञ्च (1), भासांसि वस्ते सूर्यो न शुक्रः (2), वि य इनोति अजरः पावको (3), अश्रस्य चित् शिश्वथत् पूर्वाणि (4)

<sup>4</sup> वृद्धा हि सूनो असि अद्यसद्गा (1), चक्रे अग्निः जनुष अजम अन्नम् (2), स त्वं न ऊर्जसन् ऊर्जं धा (3), राजेव जे: (4), अवृके क्षेषि अन्तः (5)

**6.4.5:** He sharpens his sword of defence and eats his food (1). Like the Life-God, he is a master of kingdoms (2), and passes beyond the nights (3). Like a galloping steed, may we pierce through the foes who battle against your designs (4), hurting our hurters as they fall upon us (5).

[*atyah*: speed; *āḍishām*: (your) design (8.60.12)]

**6.4.6:** O Agni, you are like the Sun with your splendid illuminations (1). You have wide extended Earth and Heaven with your light (2). Smeared with lustre, rich in brilliance, he drives away the darkness (3). Like a son of the desire for the Gods, he rushes onward in his march (4).<sup>6</sup>

[*parinayat*: drives away; *dīyan*: onward; *patman*: march; *aushija*: son of desire (Ushik); also the name of a seer;]

**6.4.7:** We have chosen you, most rapturous, with the flaming lights of your illuminations (1). O Agni, hear for us that which is great (2). O God, the most strong Gods fill you with riches like Vāyu (4), and (fill you) with might like Indra (3).

[*Vāyu*: life-god;]

**6.4.8:** You journey happily to the treasures by paths (2), where the wolf rends not, O Agni (1), and carry us beyond all evils (3). These (*tā*) (high things) you give to the luminous wise (4). You lavish the bliss on him who voices you with the Word (5). May we revel in rapture, with the strength of the Heroes, living a hundred winters (6).<sup>8</sup>

<sup>5</sup> नितिक्षि यो वारणम् अन्नमति (1), वायुर्न राष्ट्री (2), अति एति अक्षून् (3), तुर्यम् यस्तं आदिशाम् अरातीः अत्यो न (4), हुतः पततः परिहुत् (5)

<sup>6</sup> आ सूर्यो न भानुम् अद्दिः अर्कैः अग्नैः (1), ततन्ध रोदसी वि भासा (2), चित्रो नयत्परि तमस्यक्तः शोचिषा (3), पत्मन् औशिजो न दीयन् (4)

<sup>7</sup> त्वां हि मन्द्रतमम् अर्कशोकैः वबृमहे (1), महिं नः श्रोषि अग्ने (2), इन्द्रं न त्वा शवसा (3), देवता वायुं पृणन्ति राधसा नृतमाः (4)

<sup>8</sup> नू नौ अग्ने अवृकेभिः (1), स्वस्ति वेषि रायः पथिभिः (2), पर्षि अंहः (3), ता सुरिभ्यौ (4), गृणते रासि सुम्न (5), मदेम शतहिमाः सुवीराः (6)

## 5. Agni

**Riṣhi: Bharadvājaḥ Bārhaspatyah**

**6.5.1: He has a Mind of Knowledge**

**6.5.2: All Worlds Founded in Earth**

**6.5.3: You Walk with the Worshipper**

**6.5.4: Consume the Hidden Enemy with *tapas***

**6.5.5: One with Mind of Knowledge**

**6.5.6: Rejoice in the Thought of the Adorer**

**6.5.7: May we Possess your Ageless Light**

**[Metre: Triṣṭup (11, 4)]**

**6.5.1:** I call to you (1), the youngest of the gods by my thoughts (2). (He is) the son of force, the youth in whose words there is no evil (3). He journeys to the riches (4), where are all boons; he has a mind of knowledge which is free of harm; and his gifts are many (5).<sup>1</sup>

[*matibhiḥ*: thought; *adhruk*: free of harm]

**6.5.2:** O Agni, the Lords of sacrifice cast on you their treasures, as in the night and in the light (1,3). (Agni is) hotar priest, and priest with many forms of flame (2). Just as all the worlds are founded in earth (4), they founded all happinesses in the purifying Agni (5).<sup>2</sup>

[*puruṇika*: *puru-aṇīka*: one with many forms or powers.]

**6.5.3:** You are the ancient one and have taken your seat in these peoples (1). You become by the will, their charioteer of desirable things (2). O Conscient, you walk wide for your worshipper (3), in an unbroken order to the Treasures (4).<sup>3</sup>

[Line 4: *jātavedo*: knower of all things born]

<sup>1</sup> हुवे वः (1), सूनुं सहस्रो युवानम् (2), अद्रौघवाचं मतिभिः यविष्टम् (3), य इन्वति द्रविणानि (4), प्रचेता विश्ववाराणि पुरुबारौ अधुक् (5)

<sup>2</sup> त्वे वसूनि (1), पुर्वणीक होतः (2), दोषा वस्तोः एरि यज्ञियासः (3), क्षामेव विश्वा भुवनानि यस्मिन् (4), सं सौभग्यानि दधिरे पांबुके (5)

<sup>3</sup> तं विश्वं प्रदिवः सीद आसु (1), क्रत्वा रथीरभवो वार्याणाम् (2), अत इनोषि विधुते चिकित्वो (3), व्यानुषक् जातवेदो वसूनि (4)

**6.5.4:** O Agni, O friendly light, the enemy who is hidden and would destroy us (1), the enemy who is within us and would conquer (2), consume him with your own mighty and ageless afflicting flames (3), and with your burning energy, O fiery-forceful (4).<sup>4</sup>

[*vṛshabhiḥ*: mighty; *sanutyah*: hidden; *mitramaha*: friendly light;

*tapiṣṭha*: most burning power; *tapasvān*: fiery-forceful;

*tapā*: consume (him); *tapasā*: afflicting (flames);

We have given above the distinctions between the four words beginning with *tapa*, due to (SA).]

**6.5.5:** O Son of force, when man gives to you (2), with the sacrifice and the fuel and with his spoken words and his chants of illumination (1), he becomes one with the mind of knowledge, immortal among mortals (3). He shines with the riches and inspiration and light (4).<sup>5</sup>

[Note the importance attached to the chant or recitation of mantra. Chanting is part of inner yajna.]

**6.5.6:** O Missioned one, create that (force) swiftly, O Agni (1), resist with your force our confronters (2). Force is yours (3). When revealed by your lights (4), you are formulated by our words (5). (May you) rejoice in the far-sounding thought of your adorer (6).<sup>6</sup>

[*ghoṣhi*: far-sounding;]

**6.5.7:** May we possess in your guard that high desire, O Agni (1), possess that Treasure and its heroes, O Lord of the treasures (2).

(May we) possess your plenitude, replenishing you (3); possess your ageless light, O ageless Agni (4).

<sup>4</sup> यो नः सनुत्यो अभिदासत् अग्ने (1), यो अन्तरो मित्रमहो बनुष्यात् (2), तम् अजरेभिः वृषभिः तव् स्वैः तपा (3), तपिष्ठ तपसा तपस्वान् (4)

<sup>5</sup> यस्ते यज्ञेन समिधा य उक्थैः अर्केभिः (1), सूनो सहसो ददाशत् (2), स मत्येषु अमृतं प्रचेता (3), राया द्युम्नेन श्रवसा वि भाति (4)

<sup>6</sup> स तत्कृधि इषितः तूयमग्ने (1), स्पृधौ बाधस्व सहसा (2), सहस्वान् (3), यत् शस्यसे द्युभिः (4), अक्तो वचौभिः (5), तत् जुषस्व जरितुः घोषि मन्म (6)

<sup>7</sup> अश्याम् तं काममग्ने तव ऊती (1), अश्याम् रथिं रथिवः सुवीरम् (2), अश्याम् बाजमभि बाजयन्त्तो (3), अश्याम् द्युम्नम् अंजराजरं ते (4)

## 6. Agni

### Rishi: Bharadvājaḥ Bārhaspatyah

**6.6.1: The Way and the Guard**

**6.6.2: Full of Multitudes**

**6.6.3: Navagva Seers**

**6.6.4: The Earth is Razed by Your Horses**

**6.6.5: Charge of the Hero**

**6.6.6: Conquer our Confronters**

**6.6.7: The Treasure that Awakens us to Knowledge**

[Metre: Trishṭup (11, 4)]

**6.6.1:** Man turns with a new sacrifice to the Son of Force (1), when he desires the Way and the guard (2). He arrives in his journeyings to the heavenly Priest of the call (5), the Priest shining with light (4). But black is his march through the forests which (Agni) tears (3).

[*jigāti*: arrives in his journeyings; *ava*: guard;]

**6.6.2:** He grows white and thunderous (1), he stands in a luminous world (2). He is most young with his imperishable clamouring fires (3). This is he that makes pure and is full of his multitudes (4). Even as he devours (6), he goes after the things that are many, the things that are wide (5).<sup>2</sup>

[*purūṇi*: many; *pr̥thūṇi*: wide]

**6.6.3:** Your lights range wind-impelled on every side, O Agni (1). Your lights range pure as you are pure (2). Forcefully overpowering (3), the heavenly (*divya*) seers of the ninefold ray (Navavās) enjoy the woods (4), breaking them up violently (5).<sup>3</sup>

<sup>1</sup> प्र नव्यसा सहसः सूनुम् अच्छां यज्ञेन (1), ग्रातुमवै इच्छमानः (2), वृश्चत् वनं कृष्णयामँ (3), रुशन्तं वीती (4), होतारं दिव्यं जिगाति (5)

<sup>2</sup> स श्वितानः तन्यतू (1), रौचनस्था (2), अजरेभिः नानेदद्धिः यविष्टः (3), यः पांचकः पुरुतमः (4), पुरुणि पृथूनि अग्निः अनुयाति (5), भर्वैन् (6)

<sup>3</sup> वि ते विष्वकू वातजूतासौ अग्ने (1), भामासः शुचे शुचयश्चरन्ति (2), तुविष्वक्षासौ (3), दिव्या नवंगवा वना वनन्ति (4), धृष्टा रुजन्तः (5)

[Line 3 (alt.): violating many things;

*charanti*: range; *vana*: woods, objects of enjoyment;

Navagvā: seers of the nine-fold ray who have the powers of Agni; name of a group of seers belonging to the Āngirasa lineage. According to RV (10.56.4), the human Angirasa fathers attained the status of gods. They worked with the gods in fighting the demon-foe Vala as detailed in (1.32) and (1.33).]

**6.6.4:** (They are) pure and flaming-bright (1), O Agni of the burning purities (2). The earth is razed (3), by your horses when loosed to gallop (4). Then wide is your wandering (5), and its light shines far (6), as it drives them (the horses) up to the heights of the dappled Mother (*prshṇī*) (7).<sup>4</sup>

[they (in line 1): the Navagva seers]

**6.6.5:** Then the tongue of the Bull leaps constantly (1), like the thunder-bolt loosed of the God who fights for the herds of the Light (2). The destruction done by the Agni is like the charge of a hero (3). He is terrible and irresistible (4), he hews the forests asunder (5).<sup>5</sup>

**6.6.6:** You have spread out (3), the earthly wide spaces by your light (1), and the violence of your mighty scourge (2). Repel by your forceful powers all dangerous things (4). Shatter those who would conquer us (6), conquer our confronters (5).<sup>6</sup>

[*jayāmsi*: spaces which are ranged, (5.8.7), (10.115.4)]

<sup>4</sup> ये तै शुक्रासः शुचयः (1), शुचिष्मः (2), क्षां वर्पन्ति (3), विर्षितासो अश्वाः (4), अधं भ्रमस्त उर्बिया (5), वि भाति (6), यातयमानो अधि सान् पृथ्रैः (7)

<sup>5</sup> अधं जिह्वा पापतीति प्र वृष्णो (1), गोषुयुधो न अशनिः सृजाना (2), शूरस्येव प्रसितिः क्षातिरग्रेः (3), दुर्वर्तुः भीमो (4), दयते वनानि (5)

<sup>6</sup> आ भानुना पाथिवानि ज्ञायांसि (1), महः तोदस्य धृष्टता (2), ततन्थ (3), स बांधस्व अपे भया सहौभिः (4), स्पृधौ बनुष्यन् (5), बनुषो नि जूर्व (6)

**6.6.7:** Agni is rich in his brilliances (*sa chitra*), with his manifold luminous mighty (1, 3). Rivet to us the rich treasure, that awakens us to knowledge (2). It is most richly diverse and founds our expanding growth (4). Join the person who voices you with delightful words (7), to the vast delightful wealth and its many hero-keepers (5), O Delightful God (6).

[The distinction made by Sri Aurobindo among the various words beginning with *chitra* and *chandra* is most interesting. Recall the words beginning with *tapa*. Interested persons may want to compare the translation given above with the summary translation of (SA) in (HMF).

*chitra*: rich in brilliances; *chitram*: rich treasure;

*chitrakshatra*: manifold luminous mighty;

*chitratamam*: most richly diverse; *yuvasa*: rivet, join;]

## 7. Agni Vaishvānara

(Universal Divine Will and Force)

Rishi: Bharadvājāḥ Bārhaspatyah

**6.7.1: Head of Heaven and Traveller of Earth**

**6.7.2: Eye of Intuition of the Sacrifice**

**6.7.3: Universal Power**

**6.7.4: Travelled to Immortality by your Will**

**6.7.5: Laws of your Mighty Workings**

**6.7.6: The Seven Far-flowing Rivers**

**6.7.7: Formed the Midworld**

[Metre: Trīṣṭup (11, 4), 1-5; Jagatī (12, 4), 6-7;]

[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.

<sup>7</sup> स चित्रं (1), चित्रं चितयन्तम् अस्मे (2), चित्रक्षत्रं (3), चित्रतमं बयोधाम् (4), चन्द्रं रथिं पुरु वीरं बृहन्तं (5), चन्द्रं (6), चन्द्राभिः गृणते युवस्व (7)

There are fourteen such Sūktās 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. For details, see the book, ‘The Lights on the Upaniṣads’, by T.V. Kapāli Sāstry, (SAKSI).]

**6.7.1:** Head of heaven and traveller of the earth (1), a universal Power was born to us in the Truth (2). The Gods brought to birth (5), a seer and absolute king, a guest of men (3), and made him, in the mouth, a vessel of the offering (4).<sup>1</sup>

**6.7.2:** The Gods brought to birth, the universal Godhead and they all together came to him (4, 6). (He) is a charioteer of the Works of the way, and the eye of intuition of the sacrifice (5). (He is) a navel knot of sacrifice (1), a house of riches (2), and a mighty point of call (in the battle) (3).<sup>2</sup>

**6.7.3:** O Agni, from you is born the Seer, the Horse (1). Of you are (born) the Heroes whose might overcomes the adversary (2). O Universal Power, found in us (3), the desirable treasures, O King (4).<sup>3</sup>

<sup>1</sup> मूर्धनं दिवो अरति पृथिव्या (1), वैश्वानरम् कृत आ जातमस्मि (2), कविं सम्राजम् अतिथिं जनानाम् (3), आसन् आ पात्रं (4), जनयन्त देवाः (5)

<sup>2</sup> नाभिं यज्ञानां (1), सदनं रथीणां (2), महाम् आहूवम् (3), अभि सं नंवन्त वैश्वानरं (4), रथ्यम् अध्वराणां यज्ञस्य केतुं (5), जनयन्त देवाः (6)

<sup>3</sup> त्वद्विप्रो जायते वाजि अग्ने (1), त्वद्विरासो अभिमातिषाहः (2), वैश्वानर त्वमस्मासु धेहि (3), वसूनि राजन् स्पृहयाय्याणि (4)

**6.7.4:** O Immortal, all the Gods come together to you (1,3), in your birth as to a new-born child (2). They (the gods) travelled to immortality by (the works of) your will, O universal Power (4), when you leaped alight from the Father and Mother (5).<sup>4</sup>

**6.7.5:** None could do violence (2), to the laws of your mighty workings, O Agni, universal Godhead (1), because even in your birth in the lap of the Father and the Mother (3), you have discovered the light of intuition of the Days in manifested things (4).<sup>5</sup>

[*vayuneshu*: in all manifested things; in all types of knowledge]

**6.7.6:** The heights of heaven were measured into form by the eye of this universal Force (1); (they were shaped) by the intuition of the Immortal (2). All the worlds are upon his head (3). The seven far-flowing rivers climbed from him like branches (4).<sup>6</sup>

**6.7.7:** The Universal mighty of will (2), measured into form the kingdom of middle space (1). (He is) a Seer, he (shaped) the luminous planes of Heaven (3). He has spread around us all these worlds (4). He is the guardian of immortality and its indomitable defender (5).<sup>7</sup>

[*rajāmsi*: middle space or middle world]

<sup>4</sup> त्वां विश्वे अमृतं (1), जायमानं शिशुं न (2), देवा अभि सं नवन्ते (3),  
तव् क्रतुभिः अमृतत्वम् आयन् वैश्वानरं (4), यत्पित्रोः अदीदेः (5)

<sup>5</sup> वैश्वानरं तव् तानि ब्रूतानि महान्यग्ने (1), नकिः आ दधर्ष (2),  
यत् जायमानः पित्रोः उपस्थे (3), अविन्दः केतुं वयुनेषु अह्नाम् (4)

<sup>6</sup> वैश्वानरस्य विभितानि चक्षसा सार्नूनि दिवो (1), अमृतस्य केतुना (2),  
तस्येदु विश्वा भुवनाधि मूर्धनि (3), वया इव रुहुः सुप्त विस्तुहः (4)

<sup>7</sup> वि यो रजांसि अभिमीत (1), सुक्रतुः वैश्वानरो (2),  
वि दिवो रौचना कविः (3), परि यो विश्वा भुवनानि पप्रथे (4),  
अदब्धो गोपा अमृतस्य रक्षिता (5)

## 8. Agni Vaishvānara

Riṣhi: Bharadvājah Bārhaspatyah

- 6.8.1: The discoveries of knowledge
- 6.8.2: Birth in the Supreme Station
- 6.8.3: The wonderful one (*adbhuta*)
- 6.8.4: Vāyu brought Agni from the beyond
- 6.8.5: Cut him who has the voice of evil
- 6.8.6: Unbending Might in Battle
- 6.8.7: Keep Safe the Givers

[Metre: Jagatī (12, 4), 1-6 Triṣṭup (11, 4), 7;]

**6.8.1:** Now have I spoken aloud (2), the force of the brilliant and mighty one who fills (the world) (1). (I have spoken about) the discoveries of knowledge of the god who knows all things that are born (3). A new and pure thought (5), also beautiful, is streaming to Agni (7), the universal Godhead (4), like Soma delight (6).<sup>1</sup>

[*pṛkṣhasya*: of one who fills;

*vṛṣhṇa*: one with the energies of light and strength; *aruṣha*: brilliant]

**6.8.2:** Agni is the guardian of the laws of all workings (3). He kept safe (4), the laws of his action and motion (2), even in the moment of his birth in the supreme ether (station) (1). The Universal mighty of will measured into shape the middle world (5), and touched heaven with his greatness (6).<sup>2</sup>

[*vratāni*: laws of workings]

**6.8.3:** The Wonderful, the Friend propped up earth and heaven (1). He made the darkness a disappearing thing by the Light (2). He rolled out the two minds like skins (3); the Universal assumed all the luminous mights (4).<sup>3</sup>

<sup>1</sup> पूक्षस्य वृष्णोँ अरुषस्य नूसहः (1), प्र नु बौचं (2),  
विद्धां जातवैदसः (3), वैश्वानराय (4), मृतिः नव्यसी शुचिः (5),  
सोमं इव (6), पवते चारुः अग्नये (7)

<sup>2</sup> स जायमानः पर्मे व्योमनि (1), ब्रतानि (2), अग्निः ब्रतपा (3), अरक्षत (4),  
वि अन्तरिक्षम् अमिमीत सुक्रतुः वैश्वानरो (5), मंहिना नाकमस्पृशत् (6)

<sup>3</sup> व्यस्तभाद् रोदसी मित्रो अज्ञुतो (1), अन्तर्वावत् अकृणोत् ज्योतिषा तमः (2), वि चमैणीव धिषणे अवर्तयत् (3), वैश्वानरो विश्वमधत्त वृष्ण्यम् (4)

[*vṛshṇa*: see (6.8.1); *adbhuta*: wonderful one; this is an epithet used exclusively for Agni; see KS, CW, vol. 1.

Line 3: Its echo is in Shvetāśvatara U. (6.20), ‘when they rolled the ākāsha like a skin’.]

**6.8.4:** The Great Ones seized him in the lap of the waters (1). The Peoples came to the King with whom is the illumining Word (2). From the supreme Beyond, the life-god brought Agni, the universal Godhead (4,6). (The life-god) is the messenger of the luminous Sun (3,5).<sup>4</sup>

[*Mātarishvan*: The life-god, Vāyu, Life that expands in the Mother; *vivasvataḥ*: luminous Sun]

**6.8.5:** O Agni, establish the glorious treasure, the new word (2), (in those persons) who speak from age to age the word that is a discovery of knowledge (1). But cut into two him (5), who is a voice of evil, with the thunderbolt, O Ageless king (3); cast him low by your force of light like a tree (4,6).<sup>5</sup>

[*navyasīm*: new (word); *vṛshcha*: cut into two; *aghashamsam*: one with the voice of evil;]

**6.8.6:** O Agni, uphold in our masters of the treasure (1), their unaging hero-force and unbending might of battle (2). By your safe keepings (5), may we conquer (3), the plenitude of the hundreds and the plenitude of the thousands, O Universal Agni (4).<sup>6</sup>

[*anāmi*: unbending; *vājam*: plenitude; *ātibhiḥ*: safe-keepings]

<sup>4</sup> अपामुपस्थै महिषा अंगृभ्णत् (1), विशो राजानमुप तस्युः क्रग्मियम् (2), आ दूतो (3), अश्रिमभरत् (4), विवस्वतो (5), वैश्वानरं मातृरिक्षा परावतेः (6)

<sup>5</sup> युगेयुगे विद्धयै गृणदभ्यो (1), अग्ने रथिं यशसं धेहि नव्यसीम् (2), पव्येव राजन् अधशासम् अजर (3), नीचा नि (4), बृश (5), बनिनं न तेजसा (6)

<sup>6</sup> अस्माकमग्ने मधवत्सु धारया (1), अनामि क्षत्रमजरं सुवीर्यम् (2), बयं जयेम (3), शतिनं सहस्रिणं वैश्वानर बाजमग्ने (4), तबोतिभिः (5)

**6.8.7:** Shield our luminous seers, O our impeller, holder of the triple session (2), with your indomitable guardian fires (1). Keep safe, the army of those who have given, O Agni (3). Hearing our hymn to you (5), deliver (us) to its forward march, O Universal (4).<sup>7</sup>  
 [iṣṭe: O impeller; O doer of sacrifice;]

## 9. Agni Vaishvānara

Riṣhi: Bharadvājaḥ Bārhaspatyah

**6.9.1: Two Worlds**

**6.9.2: I know not Woof, nor the Warp**

**6.9.3: He Tells the Things that must be Spoken**

**6.9.4: He Grows with a Body**

**6.9.5: An Immortal Light Set Inward for Seeing**

**6.9.6: Something there is that I Shall Speak**

**6.9.7: May the Immortal keep us Safe**

[Metre: Triṣṭup (11, 4) ]

**6.9.1:** A day that is black and a day that is argent bright (1), two worlds revolve in their different paths (2), (by forces) that we must know (3). Agni, the universal Godhead, has thrust the Darkness down by the Light (6, 4), like a king that comes to birth (5).<sup>1</sup>

**6.9.2:** I know not the woof (1), I know not the warp (2), nor what is this web that they weave moving to and fro in the field of their motion and labour (3). There are secrets that must be told (5). The son speaks here of someone (4), the supreme through his father who is lower than he (6).<sup>2</sup>

[The idea in line 6 is echoed in (4.18). Indra is the Lord of Divine Mind. He is the son born in us. The father is the limited body and

<sup>7</sup> अदब्धेभिः तव गोपाभिः (1), इष्टे अस्माकं पाहि त्रिष्ठस्थ सूरीन् (2), रक्षा च नो ददुषां शाधौ अग्ने (3), वैश्वानर प्र च तारीः (4), स्तवानः (5)

<sup>1</sup> अहंश्च कृष्णम् अहः अर्जुनं च (1), वि वर्तेते रजसी (2), वेद्याभिः (3), वैश्वानरौ (4), जायमानौ न राजा (5), अवातिरत् ज्योतिषाग्निः तमांसि (6)

<sup>2</sup> नाहं तन्तुं (1), न वि जानामि ओतुं (2), न यं बयन्ति समरेऽत्मानाः (3), कस्य स्वित् पुत्र इह (4), वक्त्वानि (5), परो वदाति अवरेण पित्रा (6)

mind, clearly inferior to Indra. Indra kills the father as stated in (4.18.12), i.e., the force of Divine Mind removes the limited powers of mind and body in us, and fills with the divine mind.

*vaktvāni*: secrets that must be told; the things that must be told;

*vaktvānām* is in 3.20.9); *parah*: supreme;

*vayanti*; (the web) they weave; *atamāna*: moving to and fro;

*samare*: in the field (of their motion and labour);]

**6.9.3:** He knows the warp, he knows the woof (1), he tells in their time (*ṛtuthā*) the things that must be spoken (2). This is the guardian of immortality who wakes to the knowledge of these things (3).

Walking here below (4), he is the one in the highest beyond (*parah*) who sees through another (5).

[*ṛtuthā*: in their time;]

**6.9.4:** This is the pristine Priest of the call, behold him (1). This is the immortal Light in mortals (2). This is he that is born (3), and grows with a body (5), and is the Immortal seated and steadfast for ever (4).

**6.9.5:** He is an immortal Light set inward for seeing (1); (he is) a swiftest mind within (in men) that walk (on the way) (2). All the Gods with a single mind, a common intuition (3), move rightly in their divergent paths towards the one Will (4).

[*sādhu*: rightly, perfectly; *vi*: divergent;]

**6.9.6:** My ears range wide to hear (1), and wide my eyes (to see) (2); wide this Light that is set in the heart (3); wide walks my mind and I set my thought afar (4). Something there is that I shall speak (5); something that now I shall think (6).

<sup>3</sup> स इत् तन्तुं स वि जानान्त्योतुं (1), स बक्त्वा॒नि क्रतुथा॑ वंदाति॑ (2),  
य ई॑ चिकैतत्॑ अ॒मृतं॒स्य॑ गोपा॑ (3), अवः॑ चरन्॑ (4), परो॑ अन्येन॑ पश्यन्॑ (5)

<sup>4</sup> अयं॑ होता॑ प्रथुमः॑ पश्यते॑मम्॑ (1), इदं॑ ज्योतिः॑ अ॒मृतं॑ मत्येषु॑ (2),  
अयं॑ स जंजो॑ (3), ध्रुव आ॑ निष्पत्तो॑ अमर्त्यः॑ (4), तन्वा॑ वर्धमानः॑ (5)

<sup>5</sup> ध्रुवं॑ ज्योतिः॑ निहितं॑ दृशये॑ कं॑ (1), मनो॑ जविष्टं॑ पतयत्सु॑ अन्तः॑ (2),  
विश्वे॑ देवाः॑ समन्सः॑ सकेता॑ (3), एकं॑ क्रतुमभि॑ वि यन्ति॑ साधु॑ (4)

<sup>6</sup> वि॑ मे॑ कर्णा॑ पतयतो॑ (1), वि॑ चक्षुः॑ (2), वि॑ इदं॑ ज्योतिः॑ हृदय॑ आहितं॑ यत्॑  
(3), वि॑ मे॑ मनः॑ चरति॑ द्रुआधीः॑ (4), किं॑ स्वित्॑ वृक्ष्यामि॑ (5),  
किमु॑ नू॑ मनिष्ये॑ (6)

**6.9.7:** All the gods bowed down before you (1), and were in fear of you (2), when you stood in the darkness, O Agni (3). May the Universal Godhead keep us that we may be safe (4). May the Immortal keep us that we may be safe (5).<sup>7</sup>

## 10. Agni

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.10.1:** Knower of all things born

**6.10.2:** Anthem of our thoughts

**6.10.3:** Person who gives to Agni

**6.10.4:** Agni filled the worlds with his Light

**6.10.5:** Establish in us the treasure

**6.10.6:** Hold Firm the Purification in Bharadvāja

**6.10.7:** Scatter all Hostile Things

[Metre: Triṣṭup (11, 4), 1-6, Dvipadā Virāṭ (10, 2), 7]

**6.10.1:** When the pilgrim-rite moves on its way (3), set in your front the divine ecstatic Agni (1). Place him in front by your words (4), the Flame of the good riddance (or purification) (2). He is the Knower of all things born (6); his light shines wide and he shall make easy for us the progressions of the sacrifice (5).<sup>1</sup>

[Line 2: *suvrkti*: it corresponds to the 'katharsis' of the Greek mystics; it is the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni *pāvaka*, the purifying Agni who brings to us this riddance or purification, 'suvrkti'. (SA)]

<sup>7</sup> विश्वे देवा अनमस्यन् (1), भियानाः (2), त्वामग्ने तमसि तस्थिवांसम् (3), वैश्वानरौ अवतृतये नो (4), अमत्यौ अवतु ऊतये नः (5)

<sup>1</sup> पुरो वौ मन्द्रं दिव्यं (1), सुवृक्तिं (2), प्रयति यज्ञे अग्निमध्वरे (3), दधिध्वम् पुर उक्थेभिः (4), स हि नो विभावा स्वध्वरा करति (5), जातवैदाः (6)

**6.10.2:** (Agni) is kindled by man's fires; (he is) priest of the call (2); he comes with the light, one with many flame-forces (1). O Agni, (hear to) the anthem (3), which our thoughts strain out pure (to the godhead) (6), like the light offering (5), even as Mamata (chanted) to him her laud (4).<sup>2</sup>

[*lghṛta*: the lines (5) and (6) give a clue to the double-meaning of *ghṛta*. Outwardly it is the clarified butter. Esoterically it is 'the light-offering';

Mamata: A lady sage; the word 'Māmateyam' son of Mamata, occurs in (1.147.3), (1.152.6), (1.158.6) and (4.4.13). The three mantrās in Maṇḍala 1 are associated with the Rishi Dīrghatamāḥ Auchathyah. (1.158.6) states, '*dīrghatamā māmateya*', Dīrghatamas, son of Mamata. Both (4.4.13) and (1.147.3) refer to the guardian powers of Agni which protected this ṛṣhi from evil. (1.147.3) mentions this riṣhi as blind. Bharadvāja clearly had high regards for this lady sage, Mamata. It is said that she is his mother. Bharadvāja seer appearing in Rig Veda appears to be different from his namesakes appearing in Rāmāyaṇa, Bhāgavata, Mahābhārata etc.]

**6.10.3:** Among mortals, the illumined person who gives to Agni with his word (2), is fed on inspiration (1). By his luminous safe guardings Agni, the one with a bright diversity of lights (3), upholds the seer in the conquest of the Pen (of ray-cows) where are the herds of the Light (4).<sup>3</sup>

[*chitrābhiḥ ūtibhiḥ*: luminous safe-guardings]

**6.10.4:** (Agni) at his birth has filled (1), the wide (worlds) with his far-seeing light (2), even though his trail is black (3). Now purifying Agni has been seen by his bright flame (5), even through much darkness of the billowing Night (4).<sup>4</sup>

<sup>2</sup> तमु द्युमः पुर्वणीक (1), होतरां अग्निभिः मनुष इधानः (2), स्तोमं (3), यम् अस्मै ममतेव शूषं (4), धूतं न (5), शुचिं मतयः पवन्ते (6)

<sup>3</sup> पीपाय स श्रवसा (1), मर्त्येषु यो अग्नये ददाश विप्र उक्थैः (2), चित्राभिः तम् ऊतिभिः चित्रशोचिः (3), ब्रजस्य साता गोमतो दधाति (4)

<sup>4</sup> आ यः प्राणौ जायमान (1), उर्बी दूरेद्वां भासा (2), कृष्णाध्वा (3), अधं बहु चित् तम् ऊर्म्यायाः तिरः (4), शोचिषा ददृशौ पावकः (5)

[Line 3: *kṛṣṇādhva*: Agni of the blackened trail;

*urvī*: the wide worlds of heaven and earth;

*tirah*: across, through, (7.9.2) and others; destroy (S);]

**6.10.5:** O Agni, by your safe guardings (3), establish the treasures, in us and the lords of plenty (1,4). Which is of richly brilliant kind packed with plenitude (2). They surpass all others in their hero-mights (6), in their achievements and inspiration (5).

[*ati anyān janān abhi santi*: surpass all others persons;]

**6.10.6:** O Agni, found the rapture (2). Yearn to the sacrifice (1,3), that the bringer of the offering casts to you (4). Hold firm the perfect purification in the Bharadwājās (5). Guard them (*avīḥ*) in their seizing of the riches of the quest (6).

[*suvṛkti*: see (6.10.1)]

**6.10.7:** Scatter all hostile things (1), increase the revealing Word (2). May we revel in the rapture, strong with strength of the Heroes, living a hundred winters (3).

[Line 3: in (6.4.8), (6.12.6), (6.13.6) etc]

## 11. Agni

Riṣhi: Bharadvājāḥ Bārhaspatyah

**6.11.1:** Turn the gods towards us

**6.11.2:** You are god within mortals

**6.11.3:** Understanding full of riches

**6.11.4:** Five peoples

**6.11.5:** Sacrifice is like an eye in the Sun

**6.11.6:** Let us rush beyond sin and struggle

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> नू नः: (1), चित्रं पुरुवाजाभिः: (2), ऊती अग्ने (3), रुयिं मधवद्भ्यश्च धेहि (4), ये राधसा श्रवसा च (5), अति अन्यान् सुवीर्येभिः चाभि सन्ति जनान् (6)

<sup>6</sup> इमं यज्ञं (1), चनौ धा अग्न (2), उशन् (3), यं तं आसानो जुहुते हविष्मान् (4), भरद्वाजेषु दधिषे सुवृक्तिम् (5), अवीः वाजस्य गथ्यस्य सातौ (6)

<sup>7</sup> वि द्रेषांसि ईनुहि (1), वर्धय इळां (2), मदैम शतहिमाः सुवीरा॑ः (3)

**6.11.1:** O Agni, the missioned one, strong to sacrifice and the priest of call, offer sacrifice (1). Put away from us all that opposes as if by the applied force of the Life-gods (2). May the earth and heaven turn (their attention) in their paths towards (our) offering (4); (may) Mitra and Varuṇa and the Ashvin twins, the lords of the journey (also do so) (3).<sup>1</sup>

[*āvavṛtyah*: turn in their path; *ishita*: missioned one;]

**6.11.2:** To us you are our priest of the invocation, harmless and perfect in ecstasy (1). You are the god within in mortals that makes the discoveries of knowledge (2). (You are) the carrier (*vahnih*) with the burning mouth (*āsa*), with the purifying flame of offering (3). O Agni, worship with sacrifice your own body (4).<sup>2</sup>

[Harmless: keep the place free of harm]

**6.11.3:** In you the understanding is full of riches (1); it desires the gods and the divine births (2), so that the word may be spoken and the sacrifice done (3). The wisest of the Angirasās, the sage (4), the singer chants his honey-rhythm in the rite (5).<sup>3</sup>

[*rebha*: singer]

**6.11.4:** O Agni, sacrifice to the largeness of Earth and Heaven (2). He has leaped into radiance and does the works well and is wide of light (1). The five peoples anoint the bringer of their satisfactions (Agni) (5), as a living being (3). They lavish the oblation with obeisance of surrender (4).<sup>4</sup>

<sup>1</sup> यजस्व होतः इषितो यजीयानग्ने (1), बाधौ मरुतां न प्रयुक्ति (2),  
आ नौ मित्रावरुणा नासत्या (3), द्यावा होत्राय पृथिवी वंवृत्याः (4)

<sup>2</sup> त्वं होता मन्द्रतमो नो अध्रुक् (1), अन्तर्देवो विदथा मत्येषु (2),  
पावकयो जुह्वा वहिरासा (3), अग्ने यजस्व तन्वं तव स्वाम् (4)

<sup>3</sup> धन्या चित् हि त्वे धिषणा (1), वष्टि प्रदेवान् जन्म (2), गृणते यजद्यै  
(3), वेपिष्ठो अङ्गिरसां यद्ध विप्रो (4), मधुच्छन्दो भनति रेभ इष्टौ (5)

<sup>4</sup> अदिव्युत् स्वपाको विभावा (1), अग्ने यजस्व रोदसी उरुची (2),  
आयुं न (3), यं नमसा रातहव्या (4), अञ्जन्ति सुप्रयसं पञ्च जनाः (5)

[Five peoples: The peoples who have developed the powers of one or more of the five worlds namely matter, life-energy, mind, mahas or supermind and Ānanda; *su apāka*: see (6.12.2)]

**6.11.5:** The sacred grass has been plucked with prostration of surrender to the Agni (1). The ladle of the purification, full of the light-offering, has been set to its motion (2). The home has been reached in the house of Earth (3). The sacrifice is lodged like an eye in the sun (4).<sup>5</sup>

[*ghṛtavatī*: light-offering; *ayāmsi*: set to motion;  
*sruk*: ladle; *suvṛkti*: see (6.10.1)]

**6.11.6:** O Agni, with the gods kindling your fires (3), dispense to us (1), the Treasures, O son of force (4). Shining with light let us rush beyond the sin and the struggle (5). Agni is the priest of the call, Priest with many flame-armies (2).<sup>6</sup>

[*rāyah*: treasures; felicities]

## 12. Agni

Riṣhi: Bharadvājah Bārhaspatyah

**6.12.1: In the gated house**

**6.12.2: Man's spirit of fullness**

**6.12.3: Waker to knowledge**

**6.12.4: He conquers by our will**

**6.12.5: His light seen beyond deserts**

**6.12.6: Deliver us from bondage**

[Metre: Trishṭup (11, 4)]

<sup>5</sup> वृज्जे हु यन्नमंसा बहिःः अग्नौ (1), अयामि सुक् घृतवर्ती सुवृक्षिः (2),  
अम्यक्षिं सद्य सदने पृथिव्या (3), अश्रायि यज्ञः सूर्ये न चक्षुः (4)

<sup>6</sup> दशस्या नः (1), पुर्वणिक होतः (2), देवेभिरग्ने अग्निभिः इधानः (3),  
रायः सूनो सहसो (4), वावसाना अतिं स्सेम वृजनं नांहः (5)

**6.12.1:** O Agni, the whip (of swiftness), sacrifice to Earth and Heaven (2). (O Agni), (you are in) in the midmost of the gated house, the Priest of the call, king of sacred seat (1). This is the Son of Force in whom is the Truth (3). He stretches out from afar with his light like the Sun (4).<sup>1</sup>

**6.12.2:** O one with triple session (4), when a man sacrifices in you, O King, O Lord of sacrifice (2), when he does well his works in you (Agni) (1), like Heaven in its all-forming labour (3), then you perform the sacrifice whose offerings are man's spirit of fullness (6), and your speed is as if of a deliverer (5).<sup>2</sup>

[*maghāni*: (spirit of) fullnesses; plenitude of riches]

[triple session: Agni has three sessions with a human being to perfect him/her in the three planes of matter, life-energy and the mind;]

*svapāka: su-apāka: do the work (*apa*) well;]*

**6.12.3:** (He is) a splendour (*rāt*) in the forest (2); most brilliant-forceful is (the speed of) his journeying (1). He is like a whip on the path (3), and ever he grows and blazes (4). He is like a smelter who does hurt to none (5). He is the Immortal who wakes of himself to knowledge (6). He cannot be turned from his way in the midst of the growths of the earth (7).<sup>3</sup>

**6.12.4:** Agni is hymned by our lauds in the house (1, 3), as if he is near to us (2). He feeds on the Tree (4), and conquers by our will like a war-horse (5). This shining Bull is adored by us with sacrifice like a father (6).<sup>4</sup>

<sup>1</sup> मध्ये होता दुरोणे बृहिषो राट् (1), अग्निः तोदस्य रोदसी यजच्यै (2),  
अयं स सूनुः सहस्रकृतावा (3), द्वूरात्सूर्यो न शोचिषा ततान् (4)

<sup>2</sup> आ यस्मिन् त्वे स्वपाके (1), यजत्र यक्षद्राजन् (2), सर्वतातेव नु द्यौः (3),  
त्रिषधस्थः (4), ततरुषो न जंहौ (5), हृव्या मधानि मानुषा यजच्यै (6)

<sup>3</sup> तेजिष्ठा यस्य अरतिः (1), वनेराट् (2), तोदो अध्वन न (3), वृधसानो  
अद्यौत् (4), अद्रोघो न द्रविता (5), चैतति त्मन् अमर्त्यो (6),  
अवर्त्र ओषधीषु (7)

<sup>4</sup> सास्माकेभिः (1), एतरी न (2), शूष्येरग्निः ईके दम आ जातवैदाः (3),  
द्रवनो (4), वन्वन् क्रत्वा न अर्वा (5), उसः पितेव जार्यायि यज्ञैः (6)

[Line 3: *jātavedāḥ*: Agni, the knower of all things born, *etarī na*: as if he is near to us, (5.41.10), as if he is walking on the way (towards us), (6.12.4)]

**6.12.5:** And now his splendours chant aloud (1). He hews (the path) with ease (2), and walks along the wideness of the earth (3). He is rapid in his race (4), and in a moment he is loosed speeding to the gallop (5). He is like a thief that runs (6). His light is seen beyond the desert places (7).

[*vishitah*: loosed; *rṇah*: one who runs;]

**6.12.6:** O War-Horse, deliver us from the bondage (1). O Agni (you are) kindled with all your Fires (2); for you travel to the Riches (3), and scatter the forces of affliction and sorrow (4). May we revel in the rapture (5), strong with the strength of the Heroes, living a hundred winters (6).

### 13. Agni

**Rishi: Bharadvājāḥ Bārhaspatyaḥ**

**6.13.1: Give us the waters**

**6.13.2: You are Bhaga**

**6.13.3: Speed the human towards the treasure**

**6.13.4: The word, utterance and sacrifice**

**6.13.5: Light which has become food for the wolf-foe**

**6.13.6: May we revel in rapture**

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> अधे स्म अस्य पनयन्ति भासो (1), वृथा यत् तक्षत् (2),  
अनुयाति पृथ्वीम् (3), सद्यो यः स्पन्द्रो (4), विषितो धर्मीयान् (5),  
ऋणो न तायुः (6), अति धन्वा राट् (7)

<sup>6</sup> स त्वं नौ अर्बन् निदाया (1), विशेषभिः अग्ने अग्निभिः इधानः (2),  
वेषि रायो (3), वि यासि दुच्छुना (4), मर्देम् (5), शतहिमा: सुवीरा: (6)

**6.13.1:** O felicitous Agni, all felicities are yours (1), and they grow wide from you like branches from a tree (2). O one adored (5), (come) quickly for (giving us) the Riches, and the desirable plenty (3), and for piercing of the Vṛtra demon, (to yield) the Rain of Heaven (4), and the flowing (*rītiḥ*) of the Waters (6).<sup>1</sup>

[*shruṣṭī*: quickly, also in (10.21.3) (other meaning: hearing or inspired knowledge); *rītiḥ*: flowing; *viyanti*: grow wide;]

**6.13.2:** You are Bhaga (of the felicities) (1), and you pour on us the ecstasy (2), and take up your house in us, a pervading presence and a potent splendour (3). O Divine Agni, like Mitra (4), you are a feeder on the vast truth (5), and on the abundant joy and beauty (6).<sup>2</sup>

[*ā iṣhe*: pour;]

**6.13.3:** O Agni you are born of the Truth, O thinker and knower (4). As the Child of the Waters, you take pleasure in a man and speed him with the Treasure (5). (This person) becomes a master over beings (1), and in his might slays Vṛtra and becomes a seer (2). he recovers the plenitude of riches of the (hostile) Panī (3).<sup>3</sup>

[*sajōṣha*: take pleasure;

Panī: the hostile force who hoards the riches in the cave;

Lines 1,2: The devotee becomes the master and seer and he kills the demons. Recall that the human Angirasa seers become the equal of gods and help Indra in the killing of Vṛtra as described in (1.32, 1.33)

**6.13.4:** O Son of Force (1), the mortal who has reached to your intensity (3), by the word and the utterance and the altar (*vedi*) and the sacrifice (2), draws to him sufficiency of every kind of wealth, O Divine Agni (4), and walks on the way with his riches (5).<sup>4</sup>

<sup>1</sup> त्वद् विश्वा सुभग् सौभंगानि अग्ने (1), वि यन्ति वनिनो न व्याः (2), श्रुष्टी रथिः वाजौ (3), वृत्रत्यैं दिवो वृष्टिः (4), ईङ्ग्यौ (5), रीतिः अपाम् (6)

<sup>2</sup> त्वं भग्ने (1), न आ हि रत्नमिषे (2), परिज्मेव क्षयसि दस्मवच्चाः (3), अग्ने मित्रो न (4), बृहूत् कृतस्या असि क्षुत्ता (5), वामस्य देव भूरेः (6)

<sup>3</sup> स सत्पतिः (1), शवसा हन्ति वृत्रमग्ने विप्रो (2), वि पृणः भर्ति वाजम् (3), यं त्वं प्रचेत क्रतजात (4), राय सजोषा नप्त्रापां हिनोषि (5)

<sup>4</sup> यस्ते सूनो सहस्रो (1), गीर्भिः उक्ष्यैः यज्ञैः (2), मर्तो निशिति वेदि आनन्द् (3), विश्वं स दैव प्रति वा अरम् अग्ने धृते धान्यं (4), पत्यते वसुव्यैः (5)

[Line 4: *dhatte aram*: draws the sufficiency; *dhānyam*: wealth; *nishitim*: intensity;]

**6.13.5:** O Agni, O Son of Force (2), for their growth, found for men (3), happy riches of inspiration with strength of its hero-keepers (1). You have created in your might (4), many herds (of light) (5), (which have become) now a food for the wolf and the foe and the destroyer (6).

[*jasuraye*: destroyer; *āraye*: foe;  
*vayah*: food, (6.13.5), (1.127.8); growth, expansion, (1.66.2, 5.15.3 and many others); birds (8.74.14, 10.80.5) etc.)]

**6.13.6:** O Son of Force, become the vast speaker within us (1). O Agni, (become our) son (*toka*), give us the Son of our begetting, and all that is packed with the plenitudes (2). Let me enjoy satisfaction of fullness by my every word (3). May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters (4).<sup>6</sup>

[*vihāyā vadmā*: vast speaker;  
*pūrti*: satisfaction of fullness;  
*tokam tanayam*: see (6.1.12)]

## 14. Agni

**Riṣhi: Bharadvājah Bārhaspatyah**

**6.14.1:** Man takes pleasure in work and thought

**6.14.2:** Arranger of works

**6.14.3:** You safeguard in many ways

**6.14.4:** Master of beings

**6.14.5:** Rescues man from the one who binds

[Metre: Anuṣṭup (8, 4), 1-5, Shakvari (8, 7), 6]

<sup>5</sup> ता नृभ्य आ सौश्रवसा सुबीरा (1), अग्ने सूनो सहसः (2), पुष्यसै धाः (3), कृणोषि यत् शब्दसा (4), भूरि पश्चो (5), वयो वृकाय आरये जसुरये (6)

<sup>6</sup> बद्धा सूनो सहसो नो विहाया (1), अग्ने तोकं तनयं बाजि नो दाः (2), विश्वाभिः गीर्भिः अभि पूर्तिमश्यां (3), मदैम शतहिमाः सुबीराः (4)

**6.14.1:** When mortal man (2), by his musings (4), comes to take pleasure of work and thought (3), in Agni (1), he shines with light and is one Supreme (5). He receives the impulsion that leads him to safety (6).<sup>1</sup>

[*pra bhasat*: shines; *pūrvya*: supreme]

**6.14.2:** Agni is the thinker and knower (1), Agni is a mightiest arranger of works in an orderly way and a seer (2). In sacrifices, the groups of human beings (4), aspire to Agni, the Priest of the invocation (3).<sup>2</sup>

[*iṣate*: aspires,]

**6.14.3:** Of many kinds are they who seek your safeguard (1), and strive with the Agni for his riches (2). Men breaking through the Destroyer (3), seek to overcome his lawless strength (5), by the order of their works (4).<sup>3</sup>

**6.14.4:** Agni gives to man a Master of beings (1,3), a Warrior who overbears the charge of the foe and (wins) the Waters (2). The enemies are afraid at his very sight (5), and scatter in panic from his puissance (4).<sup>4</sup>

[*ṛti-saham*: who overbears the charge of the foe;

Line 1: Agni creates in man a power which plays the role of master of beings and warrior.]

<sup>1</sup> अग्ना (1), यो मत्यै (2), दुवो धियै जुजोष (3), धीतिभिः (4),  
भसन्तु ष प्र पूर्व्य (5), इषं वुरीतावसे (6)

<sup>2</sup> अग्निः इत् हि प्रचेता (1), अग्निः वेधस्तम् क्रषिः (2),  
अग्निं होतारमील्ते (3), यज्ञेषु मनुषो विशः (4)

<sup>3</sup> नाना ह्यग्ने अवसे (1), स्पर्धन्ते रायौ अर्यः (2),  
तूर्वन्तो दस्युमायवौ (3), ब्रतैः (4), सीक्षन्तो अब्रतम् (5)

<sup>4</sup> अग्निः (1), अप्साम् क्रतीषहैं वीरं (2), ददाति सत्पतिम् (3),  
यस्य त्रसन्ति शबसः (4), संचक्षि शत्रवो भिया (5)

**6.14.5:** By means of knowledge, the god Agni (1), rescues mortal man from the binder (2). A forceful thing is the treasure of his riches, not surrounded by the adversary (3), unbesieged in its plenitudes <sup>5</sup> (4).

[*sahāva*: forceful thing; *avṛta*: unbesieged, not surrounded; *nida*: Binder; censor; powers which question man repeatedly about his capacity to go to the higher step in consciousness]

**6.14.6:** Same as (6.2.11).

## 15. Agni

**Rishi:** Bharadvājah Bārhaspatyah, Āngirasaḥ Vītahavyaḥ

**6.15.1: The Guest with the Word**

**6.15.2: Our Aspiration**

**6.15.3: Discernment**

**6.15.4: Speech has its Home in the Light**

**6.15.5: One Hewing the Way**

**6.15.6: He Enjoys Our Works**

**6.15.7: I Chant to Agni**

**6.15.8: Ever-wakeful Agni**

**6.15.9: You Pervade both Gods and Humans**

**6.15.10: He Sacrifices for Us**

**6.15.11: Intensity of Sacrifice**

**6.15.12: Path with Destruction to the Treasure**

**6.15.13: The Truth is in Him**

**6.15.14: Light that Makes Pure**

**6.15.15: Let Us Pass Beyond Stumblings**

**6.15.16: Lead the Sacrifice Perfectly**

**6.15.17: Churn Agni like Sage Atharvan**

**6.15.18: Be Born to Us**

**6.15.19: Make us keen with your light**

[Metre: Jagatī (12, 4), 1-2, 4-5, 7-9; Shakvarī (8, 7), 3, 15; Atishakvarī (16/16/12/8/8), 6; Triṣṭup (11, 4), 10-14, 16, 19; Anuṣṭup (11, 4); 17, Br̥hatī (9, 4), 18;]

<sup>5</sup> अग्निर्हि विद्वना (1), निदो देवो मर्तम् उरुप्यति (2),  
सहावा यस्यावृतो रथिः (3), वाजेषु अवृतः (4)

[The mantrās 5, 10, 14 and 16 are also in the Taittirīya Samhita of Kṛṣṇa Yajur Veda.]

**6.15.1:** You must crown with the word (3), the guest waking in the dawn (1), Master of all these peoples (2). He is pure from his very birth (5). Surely he comes to us from heaven in his time (4). A child from the womb, eternally he feeds on all that is unfallen (6).

**6.15.2:** In the forest of delight, the Bhrigus placed (the object of) our aspiration (2), with his high flame of light (3), like a friend well-confirmed in his place (1). And now, O Wonderful, be well-pleased in him who has cast to you the offering (4). You are magnified by wordings of your power from day to day (5).

[*mahayase*: magnified; *prashatibhiḥ*: wordings of the power; *īdyah*: (object of) our aspiration;]

**6.15.3:** Be in us the one whom the wolf cannot rend, the god who makes the discernment to grow in us (1). Be our deliverer from the enemy (*arya*) beyond and within us (2). O Son of Force, extend in mortals the Riches (3), the wide-spreading House, for the caster of the offering (4), for Bharadwaja, the wide-spreading House (5).

[*chhardih*: house]

**6.15.4:** You must crown the Carrier of offerings, the Traveller, the Godhead (Agni) (4). (He is) the guest shining with light, the godhead of the Sun-world (1). Agni, the Priest of man's invocation makes the path of *yajña* perfect (2). (Crown) with your acts of purification the Seer whose speech has its home in the Light (3).

<sup>1</sup> इमम् शु वो अतिथिम् उष्वर्बुधं (1), विश्वासां विशां पतिम् (2),  
ऋजसे गिरा (3), वेति इत् दिवो (4), जनुषा कत् चिदा शुचिः (5),  
ज्योक्षित् अति गर्भो यदन्युतम् (6)

<sup>2</sup> मित्रं न यं सुधितं (1), भृगवो दृधुः वन् सप्तौ ईड्यम् (2), ऊर्ध्वशौचिषम्  
(3), स त्वं सुप्रीतो वीतहृष्टे अद्भुत् (4), प्रशस्तिभिः महयसे दिवेदिवे (5)

<sup>3</sup> स त्वं दक्षस्य अवृको वृधो भूः (1), अर्थः परस्य अन्तरस्य तरुषः (2),  
रायः सूनो सहस्रो मर्त्येषु आ (3), छुर्दिः यच्छ वीतहृष्टाय सप्रथौ (4),  
भरद्वाजाय सप्रथौ (5)

<sup>4</sup> द्युतानं वो अतिथिं स्वर्णरम् (1), अग्निं होतारं मनुषः स्वध्वरम् (2),  
विप्रं न द्युक्षवैचसं सुवृक्षिभिः (3), हव्यवाहम् अरतिं देवम् ऋजसे (4)

[*suvṛktibhiḥ*: acts of purification; *dyukṣha-vachasam*: speech which houses the light or which has its home in heaven]

**6.15.5:** He shines with the light that makes pure, the light that awakens to knowledge (1). (He) shines in beauty on the earth as if with a splendour of Dawn (2). He is as if one hewing his way in the march and battle of the shining Horse (3). He is like one athirst and luminously blazing, the ageless (Agni) (4).<sup>5</sup>

[*kṛpa*: light; *rurucha*: shines in beauty;  
*etasha*: steed; *āghṛṇe*: luminously blazing;]

**6.15.6:** Set Agni and again Agni to work with your fuel (1). Chant with your speech to the dear, the beloved Guest (2). Approach and set the Immortal alight with your words (3). A god, he enjoys in the gods our desirable things (4), a god, he enjoys our works in the gods (5).<sup>6</sup>

**6.15.7:** I chant to Agni that is kindled with the word for fuel (1), the Agni that is pure and makes pure (2). Agni is steadfast forever and marches in front in the Rite of the Path (3). We desire with his felicities him who knows all births (6), the Illumined, the Priest of the call (4), rich with many blessings, the harmless, the Seer (5).<sup>7</sup>

[*samidhā girā*: with the word for fuel; *gṛye*: chant]

**6.15.8:** O Agni, they have set you here as the Messenger (1,3), the Immortal in generation after generation, the carrier of offerings (2). (You are) protector of man and the Godhead of his prayer (4). Gods and mortals alike (5), sit with obeisance (7), before the all-pervading Master of the peoples, the ever-wakeful Agni (6).<sup>8</sup>

<sup>5</sup> पावकया यः चित्यन्त्या कृपा (1), क्षामन् रुच उषसो न भानुना (2), तूर्वन् न यामन् एतशस्य नूरण (3), आयो धृणे न तंतृषाणो अजरः: (4)

<sup>6</sup> अग्निमिश्रिं वः समिधा दुवस्यत (1), प्रियंग्रियं वो अतिथि गृणीषणि (2), उपं वो गीर्भिः अमृतं विवासत (3), देवो देवेषु बनते हि वायै (4), देवो देवेषु बनते हि नो दुवः: (5)

<sup>7</sup> समिद्धम् अग्निं समिधां गिरा गृणे (1), शुचिं पावकं (2), पुरो अध्वरे ध्रुवम् (3), विप्रं होतारं (4), पुरुवारम् अद्रुहं कविं (5), सुस्मैः इमहे जातवेदसम् (6)

<sup>8</sup> त्वां दूतमग्ने (1), अमृतं युगेयुगे हव्यवाहं (2), दधिरे (3), पायुम् ईड्यम् (4), देवासंश्र मतांसंश्र (5), जागृतिं विभुं विश्पतिं (6), नमस्ता नि धैदिरे (7)

6.15.9: O Agni, according to the laws of your works, you pervade both (1). You are the messenger of the Gods and range both the worlds (2). Since we have accepted your thinking and the right understanding that is yours (3), be to us our triple armour (of defence) (4), and benignant helper (5).<sup>9</sup>

[Line 1: both: gods and human beings;]

6.15.10: May we, who know not, come into touch with this great knower (2), with his true front and just walk and perfect vision (1).

May he who knows all manifested things do sacrifice for us (3).<sup>10</sup>

May Agni voice our offering in the world of the Immortals (4).

[*svañcham, su-añcham*: one who is true in his movement, (7.10.6), one with just walk]

6.15.11: You guard and bring safe to the other side (1), the man who has reached to the Thought for you, the Seer, O heroic fire (2). He has achieved the intensity of the sacrifice or its ascending movement (*uditim*) (3). You fill him with might and riches (4).<sup>11</sup>

6.15.12: O Agni, guard us from one who would imprison us (1). O One with the Force, guard us from faults (2). Along the path full of destructions may there come to you (3), the thousandfold delectable treasure (4).<sup>12</sup>

[Lines 3,4: Progress implies the destruction of physical and mental structures, which have proved useful in the earlier times, but are no longer valid now.]

<sup>9</sup> विभूषन् अग्नं उभयाँ अनु ब्रता (1), दूतो देवानां रजसी समीयसे (2), यत् ते धीति सुमतिम् आवृणीमहे (3), अर्ध स्मा नः त्रिवर्ष्यः (4), शिवो भव (5)

<sup>10</sup> तं सुप्रतीकं सुदृशं स्वश्रम् (1), अविद्वांसो विदुष्टरं सपेम (2), स येष्ठद् विश्वा ब्रयुनानि विद्वान् (3), प्र हृव्यमङ्गिः अमृतेषु बोचत् (4)

<sup>11</sup> तमग्ने पासि उत तं पिपर्षि (1), यस्तु आनंद कवयै शूर धीतिम् (2), यज्ञस्य वा निशितिं वा उदितिं वा (3), तमित् पृणक्षि शर्वसोत राया (4)

<sup>12</sup> त्वमग्ने बनुष्युतो नि पाहि (1), त्वम् नः सहसावन् अव्यात् (2), सं त्वा ध्वस्मन्वत् अभ्यैतु पाथः (3), सं रयिः स्पृह्याय्यः सहस्री (4)

**6.15.13:** Agni, the Priest of the invocation, is a king and the Master in our house (1). All the births he knows, he is the Knower of all things born (2). (He is) strong to sacrifice, to the gods and mortals (3), let him sacrifice; the Truth is in him (4).<sup>13</sup>

**6.15.14:** O Agni, today you are summoning Priest of man's sacrifice (1). O Light that makes pure (2), today you come as a doer of worship (3). Today you grow all-pervading in your greatness (5). You worship with the things of the Truth (4). Today you carry our offerings, O ever-youthful Agni (6).<sup>14</sup>

**6.15.15:** Open your manifesting eye on our pleasant things which are well established (1). Let a man set you within him to sacrifice to Earth and Heaven (2). Protect us, O King of Riches, in our conquest of the plenitudes (3). O Agni, may we pass safe through all the stumbling-places (4). Let us pass beyond these things (5), pass safe in your keeping through them (6).<sup>15</sup>

[Line 1: *khya*: reveal to us, focus your attention, (1.4.3)]

**6.15.16:** With your strong armies of flame (1), and along with the gods, with you as their leader, sit, O Agni (2,4), in the wool-flecked lair, where the Nest (*kulāyinam*) is ready and also the light-offering (3,5). Lead perfectly (*sādhu*) the sacrifice for the *yajamāna*, for the releaser of the Soma-delight (6).<sup>16</sup>

[*savitre*: for the releaser of the Soma-delight;

*yonim*: lair, abode;

Line 6: Sacrifice is a being and power; it is not a mere procedure]

<sup>13</sup> अग्निर्होता गृहपतिः स राजा (1), विश्वा वेदु जनिमा जातवैदाः (2),  
देवानांमुत् यो मत्यानां यजिष्ठः (3), स प्र यजताम् कृतावा (4)

<sup>14</sup> अग्ने यदुय विशो अंधरस्य होतः (1), पावकशोचे (2),  
वे: त्वं हि यज्वा (3), कृता यजासि (4), महिना वि यत् भूः (5),  
हृव्या वैह यविष्ट या तै अद्य (6)

<sup>15</sup> अभि प्रयांसि सुधितानि हि ख्यो (1), नि त्वा दधीत् रोदसि यजधौ (2),  
अवा नो मघवन् बाजसातौ अग्ने (3), विश्वानि दुरिता तरेम् (4),  
ता तरेम् (5), तवावसा तरेम् (6)

<sup>16</sup> अग्ने विश्वेभिः स्वनीक (1), देवैः (2), ऊर्णविन्तं (3), प्रथमः सीद् (4),  
योनिम् कुलायिनं घृतवन्तं (5), सवित्रे यज्ञं नय् यजमानाय साधु (6)

**6.15.17:** The arrangers of works churn out (1), this Agni like Atharvan of old (2). In his zigzag walk (3), they led him who is free from ignorance (4), from the dusky nights (5).<sup>17</sup>

[Lines 1,2: See also (6.16.13) and (6.16.14)]

**6.15.18:** Be born to us in our all-forming labour for the coming of the Gods (1), and for our peace (2). Bring the gods to us (3), the Immortals, the builders of the growing Truth (4). Give the touch of the gods to our sacrifice (5).<sup>18</sup>

[*sprsha*: touch, (4.3.15, 4.4.2 etc)]

**6.15.19:** O Agni, O master of the house and people (1), we have fed you with our fuel and made you a vastness (2). Let the works of the house-master be unhalting (3). Make us utterly keen with your intense force of light (4).<sup>19</sup>

[*akarma*: make]

<sup>17</sup> इममु त्यम् (1), अथर्वत् अग्निं मन्थन्ति वेधसः: (2),

यम् अङ्गयन्तम् (3), आनंद्यन् अमूरं (4), इयाव्याभ्यः (5)

<sup>18</sup> जनिष्वा देववीतये सर्वतोता (1), स्वस्तये (2),

आ देवान् वक्ष्मि (3), अमृतान् क्रतावृधो (4), यज्ञं देवेषु पिस्पृशः (5)

<sup>19</sup> बृयमु त्वा गृहपते जनानामग्ने (1), अकर्म समिधा बृहन्तम् (2),

अस्थूरि नो गार्हपत्यानि सन्तु (3), तिग्मेनं नस्तेजसा सं शिशाधि (4)

## Anuvāka 2: Sūktās (16-23)

### 16. Agni

Riṣhi: Bharadvājah Bārhaspatyah

- 6.16.1: Agni as priest in human beings
- 6.16.2: Brings the gods to us, do worship
- 6.16.3: Tracks of the gods
- 6.16.4: Bharata, bringer of treasure
- 6.16.5: Desirables
- 6.16.6: Hear the Laud
- 6.16.7: Men meditating
- 6.16.8: Your Perfect Sight and Will
- 6.16.9: Wiser in Knowledge
- 6.16.10: Come for the Advent
- 6.16.11: Offering of Clarity (*ghṛta*)
- 6.16.12: Inspired Knowledge
- 6.16.13: Atharvan Churned You Out from the Lotus
- 6.16.14: Seer Dadhyang
- 6.16.15: Mighty One on the Paths
- 6.16.16: You Grow by the Moon-powers
- 6.16.17: Plant the Higher Discernment
- 6.16.18: Take Joy in Our Work
- 6.16.19: Conscious with Multiple Knowledge
- 6.16.20: Treasure Beyond Earthly Things
- 6.16.21: Stretched Out the Vast
- 6.16.22: *stoma*, *archa* and *gāya*
- 6.16.23: Messenger
- 6.16.24: Worship with sacrifice
- 6.16.25: Your Vision of Immortal Given to Mortals
- 6.16.26: Giver Becomes Best by Work
- 6.16.27: They Move to Universal Life
- 6.16.28: Agni Conquers for Us
- 6.16.29: Wide-seeing Agni
- 6.16.30: Guard Us from Sin and Calamity
- 6.16.31: Mortal of Evil Movements
- 6.16.32: Doer of Wickedness

**6.16.33: Peace with its Wideness to Bharadwāja**

**6.16.34: Agni Kindled by our Offerings**

**6.16.35: Lightnings in the Imperishable**

**6.16.36: Bring the Word**

**6.16.37: You are Made by Our Force**

**6.16.38: Refuge of Our Peace**

**6.16.39: You Break the Cities**

**6.16.40: Bring him Like a New-born Child**

**6.16.41: Discoverer of Riches**

**6.16.42: Beloved Guest**

**6.16.43: Your Horses**

**6.16.44: Bear the Gods to Us**

**6.16.45: Agni of Bringers (Bharata)**

**6.16.46: Surrender**

**6.16.47: Offering Shaped by the Heart**

**6.16.48: Gods Kindle the Supreme Agni**

[Metre: Vardhamāna Gāyatrī (6/7/8), 1, 6; Gāyatrī (8, 3), 2-5, 7-26, 28-45; Anuṣṭup (8, 4), 27, 47-48; Triṣṭup (11, 4), 46;]

[The mantrās 10, 11, 13, 14, 21, 39-43 are in TS also.]

**6.16.1:** O Agni (1), you are set here (3), as the Priest of the call in all the sacrifices (2); (you) are placed by the gods in the human being (4).

[*hitaḥ*: placed]

**6.16.2:** To the Great One, offer worship (2), with your rapturous tongues in the Rite of the Path (*adhvara*) (1). Bring the gods to us, do the sacrifice (3).<sup>2</sup>

[*vakṣhi*: bring; *yakṣhi*: perform *yajña*]

**6.16.3:** O Agni, arranger of works, by your revealing light (2), you know the tracks of the gods and their highways (1), in the sacrifice, O mighty of will (3).

[*vedhah*: arranger of works]

<sup>1</sup> त्वमग्ने (1), यज्ञानां होता विशेषां (2), हितः (3),  
देवेभिः मानुषे जनै (4)

<sup>2</sup> स नौ मन्द्राभिः अध्वरे जिह्वाभिः (1), यजा महः (2),  
आ देवान् वक्षि यक्षि च (3)

<sup>3</sup> वेत्था हि वैधो अध्वनः पथश्च देव (1), अञ्जसा अग्ने (2), यज्ञेषु सुक्रतो (3)

**6.16.4:** The Bringer of the Treasure (*bharata*) with his horses of swiftness (2), has aspired to you for a twofold bliss (*shunam*) (1,3). He has sacrificed in the sacrifices to the master of sacrifice (4).<sup>4</sup>

[Bharata: Aitareya Br. (39.23) mentions the coronation of the king Bharata, son of Duṣhyanta. It states that the seer Dirghatamas, son of Mamata, was the chief priest here. Obviously this Duṣhyanta is different from the one appearing in Kālidāsa's Shākuntala.

Note that *Bharatāḥ*, children of Bharata appears in the Vishvāmitra's hymns (3.33.11, 12). (SA) regards 'bharata' both as name of seer and as the bringer of treasure in RV. In (3.53.12) Vishvāmitra's mantra (*brahma*) is said to protect the people of Bhārata, (*bhāratam janam*).]

**6.16.5:** O Agni, the multitude of these desirable things (1), are for Divodāsa, who presses the Soma (2), and for Bharadwāja, the giver of the offering (3).<sup>5</sup>

**6.16.6:** You are the Immortal messenger (1). Lend ear to the laud of the seer (3), and bring here the Divine People (2).<sup>6</sup>

**6.16.7:** The mortals deeply meditating (1), aspire to you, the God in the sacrifice (3), so that the godheads may come to them (2).<sup>7</sup>

[*iłate*: aspire (to you);

*svādhyāḥ*: *su-ādhyāḥ*; deeply meditating; one in Right thought]

**6.16.8:** Bring into sacrifice your perfect sight and your will (1). Rich are your gifts (2), and in these is the joy of all who desire (3).<sup>8</sup>

**6.16.9:** You are the Priest of the call placed here in thinking man (1). (You are) his carrier with mouth of flame, wiser in knowledge than he (the man) (2). O Agni, sacrifice to the people of heaven (3).<sup>9</sup>

<sup>4</sup> त्वामीळे अधं द्विता (1), भरुतो ब्राजिभिः (2), शुनम् (3),  
ईजे यज्ञेषु यज्ञियम् (4)

<sup>5</sup> त्वमिमा वार्या पुरु (1), दिवोदासाय सुन्वते (2), भरद्वाजाय दाशुषे (3)

<sup>6</sup> त्वं दृतो अमर्त्यं (1), आ वंहा दैव्यं जनम् (2), शृणवन् विप्रस्य सुषुतिम् (3)

<sup>7</sup> त्वामीळे स्वाध्यो मत्तीसो (1), देववीतये (2), यज्ञेषु देवमीळते (3)

<sup>8</sup> तव प्र यक्षि संदृशमुत क्रतुं (1), सुदानवः (2), विश्वे जुषन्त कामिनः (3)

<sup>9</sup> त्वं होता मनुर्हितो (1), वह्निरासा विदुष्टरः (2), अग्ने यक्षि दिवो विशः (3)

**6.16.10:** Come, O Agni, for the advent (1). Voiced by the word, come for the gift of the offering (2). Sit on the grass of the altar, O the Priest of our invocation (3).

[This is first mantra of Sāma Veda;  
*barhishi*: the grass (near the altar);]

**6.16.11:** O Angiras, by our fuel (1),  
we make you to grow and also by our offering of the clarity (2).  
Flame into a vast light, O ever-youthful Agni (3).<sup>11</sup>

[*ghṛta*: offering of clarity, the light-offering]

**6.16.12:** O God, you illumine towards us (2),  
a wide light of inspired knowledge (1),  
and the vastness of a perfect force, O Agni (3).<sup>12</sup>

**6.16.13:** O Agni, Atharvan churned you out from the Lotus (1),  
from the head of every chanting sage (2).<sup>13</sup>

[Lines 1,2 (alt.): Atharvan churned you out, from the Lotus of the head of every chanting sage.

See also (6.15.17). Here is the earliest mention of the tantric experience of the subtle lotus in the head. See also (6.48.5).

Pushkara (lotus) is mentioned in (7.33.11), related to the birth of Vasishtha.]

**6.16.14:** And Dadhyang too, the Seer, Atharvan's son (1),  
kindled you, a slayer of the Vṛtra and shatterer of his cities (2).<sup>14</sup>  
[*idhe*: kindled;]

<sup>10</sup> अग्ने आ याहि वीतये (1), गृणानो हृव्यदातये (2),  
नि होता सत्सि बर्हिषि (3)

<sup>11</sup> तं त्वा समिद्धिः आङ्गिरो (1), घृतेन वर्धयामसि (2), बृहत् शौचा यविष्ट्य (3)

<sup>12</sup> स नः पृथु श्रवाय्यम् (1), अच्छां देव विवाससि (2),  
बृहत् अग्ने सुवीर्यम् (3)

<sup>13</sup> त्वामग्ने पुष्करात् अधि अर्थवा निः अमन्थत (1),  
मूर्धो विश्वस्य ब्राघतः (2)

<sup>14</sup> तमु त्वा दृध्यङ् क्रषिः पुत्र ईधे अर्थवर्णः (1), बृत्रहणं पुरंदरम् (2)

**6.16.26:** Let the giver be the best by work of the will (1).

Winning you today he becomes one overflowing with affluence (2).

Even though he/she is a mortal, she shall taste the perfect purification (*suvṛktim*) (3).<sup>26</sup>

[The human giver of gifts ascends to high levels of opulence by the works impelled by the will of Agni. When the devotee wins Agni's favour, he overflows with affluence.]

**6.16.27:** These are your men whom you guard, O Agni (1);

they find the speed of your impulse and move to universal Life (2).

(They are) fighters piercing through the armies of the enemy (3),<sup>27</sup> fighters conquering the armies of the enemy (4).

[Line 3 & 4: (alt.) piercing through the enemies who war against them.

*arātiḥ*: hostiles; enemy forces;

*aryah*: fighters; *ūtah*: whom you guard;]

**6.16.28:** Let Agni with his keen energy of light (1), overwhelm every devourer (2). Agni conquers for us the riches (3).<sup>28</sup>

[*atrinam*: devourer]

**6.16.29:** O wide-seeing Agni, God who knows all things born (2), bring to us the treasure with its strength of the Heroes (1).

O mighty of will, slay the demon-keepers (*rakṣhāmsi*) (3).<sup>29</sup>

**6.16.30:** O God who knows all things born (2), guard us from sin (1), and from him that works calamity (3). O Seer of the Word, protect us (*rakshā*) (4).<sup>30</sup>

<sup>26</sup> क्रत्वा दा अस्तु श्रेष्ठो (1), अद्य त्वा वृन्वन् सुरेकणाः (2),  
मर्ते आनाश सुवृक्तिम् (3)

<sup>27</sup> ते ते अग्ने त्वोतां (1), इषयन्तो विश्वमायुः (2),  
तरन्तो अर्यो अरातीः (3), वृन्वन्तो अर्यो अरातीः (4)

<sup>28</sup> अग्निः तिग्मेन शोचिषा (1), यासुद् विश्वं न्यत्रिणम् (2),  
अग्निर्नै बनते रथिम् (3)

<sup>29</sup> सुबीरं रथिमा भर् (1), जातवेदो विचर्षणे (2),  
जहि रक्षांसि सुक्रतो (3)

<sup>30</sup> त्वं नः पाहि अंहसो (1), जातवेदो (2), अघायतः (3),  
रक्षां णो ब्रह्मणस्कवे (4)

[Note the difference between the 2 words *rakṣā* and *rakṣāmsi*; *rakṣā*: protect us; *rakṣāmsi*: demons; *rakṣah*: demons, (10.87.10, 4.3.14)]

**6.16.31:** The mortal of evil movements (1), who gives us over to be killed (2), guard us, from him and his evil, O Agni (3).<sup>31</sup>

**6.16.32:** O God, repulse on every side with your tongue (of flame) (1), that doer of wickedness (2). (Oppose) the mortal who would slay us (3).<sup>32</sup>

**6.16.33:** Extend to Bharadvāja the peace with its wideness (1), O forceful (2). Extend to him the desirable riches, O Agni (3).<sup>33</sup>

[*saprathāḥ sharma*: peace with its wideness; the wide-spreading house of refuge]

**6.16.34:** Agni is the seeker of the treasure (2). Agni is kindled and brilliant, and fed with our offerings (4). Let Agni slay the encircling Adversaries (1), with his flame of illumination (3).<sup>34</sup>

[Note that Agni, within us, seeks the treasure for us]

**6.16.35:** Let him become the father of the Father in the womb of the Mother (1). Let him break out into lightnings in the Imperishable (2). Let him take his seat in the native home of the Truth (3).<sup>35</sup>

[*vi-didyutāno*: shine wide, (3.7.4); break into lightnings; *didyu*: lightning, (1.71.5)]

<sup>31</sup> यो नौं अग्ने दुरेव आ मर्तों (1), बृधाय दाशति (2),  
तस्मान्बः पाहि अंहसः (3)

<sup>32</sup> त्वं तं दैवं जिह्वा परि ब्राधस्व (1), दुष्कृतम् (2),  
मर्तों यो नो जिधांसति (3)

<sup>33</sup> भरद्वाजाय सप्रथः शर्म यच्छ (1), सहन्त्य (2), अग्ने वरेण्यं वसु (3)

<sup>34</sup> अग्निर्वृत्राणि जङ्घनद् (1), द्रविणस्युः (2), विपन्यया (3),  
समिञ्चः शुक्र आहुतः (4)

<sup>35</sup> गर्भे मातुः पितुष्प्रिता (1), विं-दियुतानो अक्षरे (2),  
सीदन् क्रतस्य योनिमा (3)

**6.16.36:** O wide-seeing Agni, God who knows all things that are born (2), bring us the Word with its issue (1). (Bring us) the Word whose light shines in Heaven (3).<sup>36</sup>

**6.16.37:** (O Agni), you are made by our force (3); we come to you of the rapturous vision (1), (we come) bringing our offerings for your pleasure (2). We release towards you, our words, O Agni (4).<sup>37</sup>

**6.16.38:** Like men those take refuge in the shade (1), we have arrived to the refuge of your peace (3), there where you blaze with light (2), and are a vision of gold, O Agni (4).<sup>38</sup>

[*upaghṛneḥ*: blaze with light]

**6.16.39:** You are like a fierce fighter shooting arrows (1), and like a sharp-horned Bull (2).

O Agni, you break the cities (of the hostiles) (3).<sup>39</sup>

**6.16.40:** They bring him (Agni) like a beast of prey (1); like a new-born child, they bear him in their hands (2).

Agni performs perfectly the pilgrim-yajña for the peoples (3).<sup>40</sup>

[*su-adhvaram*: one who is a perfect guide for the performance of yajna]

**6.16.41:** Bring to us this great discoverer of riches (2).

Bring the god for the advent of the gods (1).

Let him take his seat in his own native home (3).<sup>41</sup>

[*bharatā*: bring]

<sup>36</sup> ब्रह्म प्रजावत् आ भर् (1), जातवेदो विचर्षणे अग्ने (2),  
यत् दीदयंद् दिवि (3)

<sup>37</sup> उप॒ त्वा रण्वसंदशं (1), प्रयस्वन्तः (2), सहस्रृत (3),  
अग्ने॑ ससृज्महे॒ गिरः (4)

<sup>38</sup> उप॒ छायामिव (1), घृणे॑ः (2), अग्नम् शर्मै॒ ते वयम् (3),  
अग्ने॑ हिरण्यसंदशः (4)

<sup>39</sup> य उग्र॑ इब॑ शर्यहा (1), तिग्मशृङ्गो॑ न वंसगः (2),  
अग्ने॑ पुरो॑ रुरोनिधि॑ (3)

<sup>40</sup> आ यं हस्ते॑ न खादिनं (1), शिशु॑ जातं॑ न बिश्रंति॑ (2),  
विशामग्रिं स्वध्वरम् (3)

<sup>41</sup> प्र॑ देवं देवर्वीतये॑ (1), भरता॑ वसुवित्तमम् (2), आ॑ स्वे॑ योनौ॑ नि॑ षीदतु॑ (3)

**6.16.42:** In Agni is born to you (1), the felicitous one, the master of your House (3). Sharpen to his intensity the beloved guest (2).<sup>42</sup>

[*jātavedasi*: Agni who knows all things born]

**6.16.43:** O Agni, yoke those horses of yours (1), that do well the work, O god (2).

(They) can bear you sufficient for our passion (3).<sup>43</sup>

[*manyave*: intense mental passion, wrath]

**6.16.44:** Come to us (1), bear towards us the Gods so that they may eat our pleasant offerings (2), and drink our Soma-delight (3).<sup>44</sup>

[*vītaye*: for the eating, (5.26.2); for the advent, (6.16.10) etc.]

**6.16.45:** Upward burn, O Agni of the Bringers (1), shine brightly with your incessant flame (2). Spread wide your light, O ageless power (3).<sup>45</sup>

[*ut shocha*: upward burn; *vibhāhi*: spread wide the light;]

**6.16.46:** Let the mortal who would serve the God with his works in the advent (of the god) (1), aspire, bringing his offering to the Agni in the Rite of the Path (2). Let him with uplifted (or, outstretched) hands and with obeisance of surrender (*namasā*) (4), make shine (5), the summoning Priest of Earth and Heaven, the Agni of true sacrifice (3).<sup>46</sup>

[*satya-yajam*: (the fire of) true sacrifice; one who worships the Truth with sacrifice; *duvasyet*: serve with works;  
*adhvare*: in the pilgrim-rite, the rite of the path]

<sup>42</sup> आ जातं जातवैदसि (1), प्रियं शिशीत अतिथिम् (2),  
स्योन आ गृहपतिम् (3)

<sup>43</sup> अग्ने युक्ष्वा हि ये तव अश्वासो (1), देव साधवः (2),  
अरं बहन्ति मन्यवे (3)

<sup>44</sup> अच्छा नो याहि (1), आ वहु अभि प्रयांसि वीतये (2),  
आ देवान् त्सोमपीतये (3)

<sup>45</sup> उद्यगे भारत (1), द्युमत् जस्त्रेण दविद्युतत् (2), शोचा वि भाहि अजर (3)

<sup>46</sup> वीती यो देवं मतो दुवस्येत् अग्निम् (1), ईळीत अध्वरे हृविष्मान् (2),  
होतारं सत्ययज् रोदस्योः (3), उत्तानहस्तो नमसा (4), विवासेत् (5)

**6.16.47:** O Agni, by the illumining word (1), we bring to you (3),  
an offering that is shaped by the heart (2). Let there be born from it,  
your impregnating bulls and your heifers (4).<sup>47</sup>

[*ukṣhaṇa*: impregnating; *r̥shabha*: bull which indicates the power of  
diffusing the energies, generating and integrating its powers;  
*vashā*: heifers, the energies which help the powers of bull]

**6.16.48:** The Gods kindle the supreme Agni (1). The Riches are  
brought (3), by the Horse of swiftness (5); and the demon-keepers  
are pierced (4). (Agni is) most strong to slay Vṛtra (2).<sup>48</sup>

[*agriyam*: supreme]

## 17. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

**6.17.1:** Wide herds of light

**6.17.2:** Thoughts as carriers of light

**6.17.3:** Made the sun to manifest

**6.17.4:** You became vast being joyful

**6.17.5:** Moved the hill

**6.17.6:** Mature milk from immature cows

**6.17.7:** Propped up the wide heaven

**6.17.8:** Gods placed you as the sole (*ekah*) strength

**6.17.9:** Universal life

**6.17.10:** Shattered Ahi

**6.17.11:** The three streams

**6.17.12:** Released the waters of obstructed rivers

**6.17.13:** Our new hymn

**6.17.14:** The bringer of treasure (*bharat-vāja*)

**6.17.15:** Blissful for hundred years

[Metre: Trīṣṭup (11, 4), 1-14; Dvipadā Trīṣṭup (11, 2), 15;]

<sup>47</sup> आ तैं अग्नं कृचा (1), हृविः हृदा तुष्टं (2), भरामसि (3),  
ते तैं भवन्तु उक्षणं क्रष्मभासौ वशा उत (4)

<sup>48</sup> अग्निं देवासौ अग्नियम् इन्धते (1), वृत्रहन्तमम् (2),  
येना वसुन्याभृता (3), तृङ्गहा रक्षांसि (4), वाजिना (5)

**6.17.1:** O Fierce one, drink the Soma (with which) (1), you illumined herds of the wide and the great light, O Indra who is hymned (2). O Violent one and thunder-armed, you have slain (3), all the unfriendly Vṛtra-demons by your strength (4).<sup>1</sup>

[*vi vadhiṣa*: slain; *tarda*: to illumine (S);  
*ūrvam*: wide, (4.2.17)]

**6.17.2:** Protect us, O remover of foes and a passer of all barriers (1). He is mighty and makes the thoughts to be carriers of Light (2). He is the bearer of Vajra and the breaker of the pen of ray-cows (stolen by hostiles) (3). O Indra with the steeds (4), you cut out (for us) the plenitude with a rich variety (5).<sup>2</sup>

[*shipra*: light, (5.54.11); *shipi*: ray of light (MW),  
*tarutrah*: a passer of barriers, (6.1.11);  
*trndhi*: cut out, (5.12.2), (6.53.5), also in next verse;  
Line 4: 'you cut out the plenitude from the hill where it is guarded by the hostiles'. A similar idea is in (5.12.2), which has the word *trndhi*; Note the connection to the epithet *gotrabhit*.]

**6.17.3:** Protect us as of old and be joyful (1). Hear the hymn and increase (in us) by the words (2). Make manifest the Sun (3). Nourish us with the impelling forces (4). Slay the foe, release out the cows, O Indra (5).<sup>3</sup>

[Line 1: 'Drink (*pāhi*) the Soma as of old' (S). He renders '*pāhi*' in the earlier verse in the same way.

Line 3: The Sun (or entire knowledge) is hidden in the (symbolic) subconscious ocean by the Vṛtra and Vala foes. (3.39.5) declares that Indra found the Sun dwelling in darkness, (*sūryam viveda tamasi kṣhiyatam*). This idea is again mentioned in line 1 of (6.17.5).

<sup>1</sup> पिबा सोममभि यमुग्म (1), तर्दै ऊर्बं गव्यं महि गृणान् इन्द्र (2),  
बि यो धृष्णो वधिषो वज्रहस्त (3), विश्वा वृत्रम् अभित्रिया शवोभिः (4)

<sup>2</sup> स इं पाहि य क्रजीषी तरुत्रो (1), यः शिप्रवान् वृषभो यो मंतीनाम् (2),  
यो गोत्रभिद् वज्रभृद् (3), यो हरिष्ठाः स इन्द्र (4),  
चित्रां अभि तृन्धि वाजान् (5)

<sup>3</sup> एवा पाहि प्रत्यथा मन्दतु (1), त्वा श्रुधि ब्रह्म वावृधस्व उत गीर्भिः (2),  
आविः सूर्यं कृषुहि (3), पीपिहि इषो (4), जहि शत्रून् अभि गा इन्द्र तृन्धि (5)

The same idea is mentioned in the symbolic anecdote of Hayagrīva, who recovered the lost Veda lying hidden in the subconscious ocean (Mahābhārata, Shānti Parva, Nārāyaṇākhyena, adhyāya 357). Recall that Veda has to be recited. Hayagrīva is the deity with the neck of a horse, a special power of life-energy (*prāṇa*) that can handle the power needed for recitation.]

**6.17.4:** O master of self-law, O Indra, you become vast by being joyful (1). O Luminous one, drink the Soma and diffuse your energy (2). You are mighty, opulent and have strengths free of all limits (3). O overcomer of foes, may the rapturous Soma make you blissful (4).<sup>4</sup>

[*svadhāvah*: master of self-law, (5.3.5)]

**6.17.5:** You did make the Sun and Dawn to shine in your rapture (1), breaking the firm places (2). You did move from its foundation (4), the great hill that enveloped the ray-cows, O Indra (3).<sup>5</sup>

[*mandasāna*: rapture, (5.60.7), (5.50.10);

*svāt sadasaḥ pari*: from its own place, the foundation;]

**6.17.6:** By your will-power and by your deeds (1), you have developed the mature (milk) in the immature (udders) through your powers (2). You have opened the strong doors (*dura*) for the ray-cows (to come out) (3). Associated with the Angirasa (seers), you have liberated the ray-cows to go up to the wideness (4).<sup>6</sup>

**6.17.7:** You have filled the wide earth, with your great deeds (1). O Indra, the mighty one, you have propped up the vast heaven (2). You have sustained the heaven and earth, whose children are the gods (3). As of old, the two strong ones (*yahvi*) are the mothers of the truth-in-movement (*ṛtasya*) (4).

<sup>4</sup> ते त्वा मदा बृहदिन्द्र स्वधाव (1), इमे पीता उक्षयन्त युमन्तम् (2),  
महाम् अनूनं तवसं विभूति (3), मत्सरासो जर्हषन्त प्रसाहम् (4)

<sup>5</sup> येभिः सूर्यमुषसं मन्दसानो अवासयो (1), अपे दृळहानि दद्रैत् (2),  
महामद्रिं परि गा इन्द्र सन्तं (3), नुत्था अच्युतं सदस्स्परि स्वात् (4)

<sup>6</sup> तव क्रत्वा तव तद् दंसनाभिः (1), आमासु पकं शच्या नि दीधः (2),  
और्णोः दुरे उस्त्रियाभ्यो वि दृळहा (3), उत् उर्बाति गा असृजो अङ्गिरस्वान् (4)

<sup>7</sup> प्रपाथ क्षां महि दंसो वि उर्बीम् (1), उप द्याम् क्रष्णो बृहदिन्द्र स्तभायः (2),  
अधारयो रोदसी देवपुत्रे (3), प्रत्वे मातरा यह्नी क्रतस्य (4)

[Recall that *rodasī* represents earth and heaven as two nourishing mothers]

**6.17.8:** O Indra, all the gods placed you in front (1), in the battle, as their sole strength (2). When the undivine forces assailed the deities (3), then (the Maruts) supported Indra (in the battle) for the gain of the light of the Sun (4).<sup>8</sup>

[*svarṣhāta*: *svaḥ-sāta*: gain of the light, (6.33.4);  
*abhi-auhiṣhṭa*: assailed (S), (occurs only once)]

**6.17.9:** When Indra, the universal life, struck down the assailing Ahi to the sleep (of death) (2), then the heaven bowed down to you (*apa anamat*) in the two-fold fear of your own (*svasya*) Vajra and of your wrath (1).<sup>9</sup>

**6.17.10:** O Fierce (Indra), Twashtri constructed for you, the mighty one, the thousand-edged, the hundred-stepped thunderbolt (1). O Indra, with that (Vajra) you completely shattered Ahi (3). (Ahi) had an utter desire for supremacy, he was assailing and loud shouting (2).<sup>10</sup>

[*navaṭam*: loud-shouting (S), (occurs only once)]

**6.17.11:** All the Maruts of common delight increase you (1). Pūshan and Viṣṇu (3), integrated (*pachat*) a hundred strengths for you (2). May the three streams (*sarāmsi*) of the rays (Soma) which are intoxicating rush to you for the killing of Vṛtra (4).<sup>11</sup>

[The phrase *pachat vṛṣhabha* or *pachat mahiṣha* occurs in (10.28.3), (10.27.2), (5.29.7). S renders line 2 as 'three hundred buffaloes were

<sup>8</sup> अथ त्वा विश्वे पुर इन्द्र देवा (1), एकं तवसं दधिरे भराय (2),  
 अदैवो यत् अभि औहिष्ट देवान् (3), स्वर्षाता वृणत् इन्द्रमत्र (4)

<sup>9</sup> अथ द्यौश्चित् ते अप सा नु बज्जाद् द्वित अनंमद् भियसा स्वस्य मन्योः  
 (1), अहिं यदिन्द्रौ अभि ओहसानं नि चित् विश्वायुः शयथे जघान (2)

<sup>10</sup> अथ त्वष्टा ते मह उग्र बज्जं सहस्रभृष्टं ववृत्त शताश्रिम् (1),  
 निकामम् अरमणसं येन नवन्तम् (2), अहिं सं पिणक् क्रजीषिन् (3)

<sup>11</sup> वर्धान् यं विश्वे मरुतः सजोषाः (1), पचत् शतं महिषान् इन्द्र तुभ्यम्  
 (2), पूषा विष्णुः (3), त्रीणि सरांसि धावन् वृत्रहणं मदिरम् अंशुमस्मै (4)

cooked for Indra'. Recall that Indra is a non-physical force and does not need any earthly food, rice or meat.

*pachaḥ* has to be rendered in the psychological sense of, 'being matured'.

[*amshu*: ray (8.72.2);

The three streams stand for the energies of the three lower planes, matter, life and mind or the three higher energies (*tridhātu*)]

**6.17.12:** You have released the waters of the greatly obstructed and arrested rivers to run freely with billows (1). You made them flow in appropriate paths (2). You made the waters in the low-regions (*nīchih*) to reach the ocean (3).<sup>12</sup>

[*kṣodah*: running (water), (1.65.3);

Line 3 indicates that we are not dealing with physical rivers. Ordinary waters in a low region cannot reach the ocean.]

**6.17.13:** O Indra, you are the maker of all things (1). You are great, fierce, non-decaying and giver of strengths (2). You are full of hero-power; you have the perfect weapon, the auspicious thunder bolt (3). May our new soul-thought (*brahma*) turn your protection towards us (4).<sup>13</sup>

**6.17.14:** O Indra, establish in the luminous sages (2), the plenitude, inspired hearing, impulsion and felicities (1). O Indra, (establish) (seer) Bharadvāja among the gods (*nṛvata*) and the persons of wisdom (3). O Indra, protect us (*edhisma*) in our journey beyond (*pārye*) the heaven (of mind) (*divi*) (4).<sup>14</sup>

[*bharadvāje*: the bringers of treasures; name of seer]

<sup>12</sup> आ क्षोदो महि वृतं नदीनां परिष्ठितम् असृज ऊर्मिम् अपाम् (1),  
तासामनु प्रवते इन्द्र पन्थां (2), प्र आर्दयो नीर्चीः अपसः समुद्रम् (3)

<sup>13</sup> एवा ता विश्वा चक्रवांसम् इन्द्रै (1), महाम् उग्रम् अंजुर्यं सहोदाम् (2),  
सुवीरं त्वा स्वायुधं सुवज्रम् (3), आ ब्रह्म नव्यमवसे ववृत्यात् (4)

<sup>14</sup> स नो वाजाय श्रवेस इषे च राये (1), धैहि द्युमते इन्द्र विप्रान् (2),  
भरद्वाजे नृवते इन्द्र सूरीन् (3), दिवि च स्मैधि पायेऽन इन्द्र (4)

**6.17.15:** May we conquer the plenitude that is founded by the divine (1). May we be blissful for a hundred winters endowed with the strengths of the heroes (2).<sup>15</sup>

[*sanema*: may we conquer, (1.73.5);

*devahitam*: that which is founded by the divine, (5.42.4)]

## 18. Indra

Rishi: Bharadvājāḥ Bārhaspatyah

**6.18.1:** Might spread all over

**6.18.2:** Sole one to work amidst human doers

**6.18.3:** Do you have this superlative power?

**6.18.4:** All your powers are true

**6.18.5:** Ancient friendship between gods and humans

**6.18.6:** Invoked by mantra to be born in man

**6.18.7:** Human beings with immortal names

**6.18.8:** He is never perplexed

**6.18.9:** Conquer the crooked knowledge of the demons

**6.18.10:** One with great sound

**6.18.11:** Felicities of a hundred paths

**6.18.12:** No one excels him in knowledge

**6.18.13:** Devotees Āyu, Turvayāna and others

**6.18.14:** The greatest seer among seers (*kavi*)

**6.18.15:** Do that which is yet undone

[Metre: Triṣṭup (11, 4)]

**6.18.1:** Laud Indra, whose might is spread all over (1). (He is) the conqueror, is unconquered, one called by many (2), invincible, fierce and he puts forth overwhelming force (3). Increase him, the showerer, with these words (of mantrās) for the sake of men who see (men of vision) (4).<sup>1</sup>

[*vanyat*: conquering, (6.12.4), (6.16.20), (6.16.26);

*avāta*: unconquered, (6.16.20);

*sahamānāḥ*: puts forth over-whelming force, (6.6.10);

*charṣhaṇīnām*: men of vision, (6.1.8) & others]

<sup>15</sup> अया वाजं देवहितं सनेम् (1), मदैम शतहिमाः सुवीराः (2)

<sup>1</sup> तमुं षुहि यो अभिभूत्योजा (1), वन्वत् अवातः पुरुहूत इन्द्रः (2),

अषाङ्कहसुग्रं सहमानम् (3), आभिः गीर्भिः वर्ध वृषभं चर्षणीनाम् (4)

**6.18.2:** He is ever the combatant, the warrior, engaged in battle (1). (He is) the one who enjoys with the sacrificer, the helper of many, one with the roaring sound and the remover of foes (2). He stirs up great dust (in his movements) (3). He is the sole one (to do work) among the human doers of action (4); he is a master of strength (5).<sup>2</sup>

[*r̥jishī*: remover of foes, (1.32.6), (5.40.4);

*satvā*: warrior (4.13.2); donor (S);

Line 4: All actions done by all persons are really done by Indra.]

**6.18.3:** You have quickly humbled the Dasyus (1); you are the sole one who has conquered (from the hostiles) on behalf of the (Āryan) doers of action (2). O Indra, do you, indeed have this superlative power or not (3)? (If so) manifest it at proper times (4).

[*svit*: indeed; *avanoḥ*: you did conquer, (10.69.10);

*ṛtutha*: in the appropriate time, (6.9.3)]

**6.18.4:** I think that you are one with many births (2), most strong among the strong, most swift among the swift ones in the journey (3). All your powers are true (*sat*) (1). You are most fierce among the fierce; you are most mighty among the mighty (4). You are unassailable by those who are swift to violence (5).

[*turasya*: swift, (5.43.9);

Line 5: I have followed (S); S derives *radhra* from *radh* which means 'violence'.]

**6.18.5:** Let there be that ancient friendship between you, gods and us (1). (For the sake of) the Angirasas who spoke aright the word (2), certainly, you did make to fall that which was fixed (3). You slew (*han*) Vala as he rushed against you, achiever of works (4); you did make to swing open all the doors of the city (5).<sup>5</sup>

<sup>2</sup> स युधमः सत्वा खजृत् (1), स॒मद्वा तुविष्मक्षो नदनुमान् क्र॒जीषी (2), बृहद्रेणुः च्यवनो (3), मानुषीणाम् एकः कृष्टीनाम् अभवत् (4), स॒हावा (5)

<sup>3</sup> त्वं हु नु त्यत् अंदमायो दस्यून् (1), एकः कृष्टीः अवनोः आर्याय (2), अस्ति स्वि नु वीर्यं तत्ते इन्द्रं न स्विदस्ति (3), तद्वतुथा वि वौचः (4)

<sup>4</sup> सत् इत् हि तैः (1), तुविजातस्य मन्ये (2), सहः सहिष्ठ तुरतस्तुरस्य (3), उग्रमुग्रस्य तवस्तवीयो (4), अरघ्रस्य रथतुरौ बभूव (5)

<sup>5</sup> तन्मः प्रत्वं स॒ख्यमस्तु युष्मे (1), इ॒था वदङ्गिः वलम् अङ्गिरोभिः (2), हन् अंच्युतच्युत् (3), दस्म इ॒षयन्तम् कृणोः (4), पुरो वि दुरौ अस्य विश्वाः (5)

[Line 3: refers to the riches stolen by hostiles and kept in midworld. Indra brings them down to earth;  
*han* in line 3, *vala* in line 2 are used in translating line 4;  
*iśhayanta*: rushing (against you), speeding on the way, (2.2.11);  
*rṇoḥ*: in movement;  
*aṅgirobhīḥ*: (human) angirasa seers]

**6.18.6:** He, Indra, is fierce and a maker of rulers (2). In the great battle with the Vṛtra (foes) (3), he is invoked with the words (of mantra) for helping us (1). (He is invoked) for the gain of the gods as his children (*toka*) and successors (*tanaya*) (of knowledge), he the thunder-bearer (4). In battles, he is regarded with great reverence (5).<sup>6</sup>

[Line 5: due to S]

**6.18.7:** With his might, the births of the human beings with immortal names (1), have been spread wide (2). Along with his light, might, riches (or felicities) and strength (3), he, the strongest godhead, dwells in the same abode (as the men) (4).<sup>7</sup>

[Line 2: *ati pra sarsre*: spread, wide; *majmanā*: might, (8.103.2); Line 1: 'human beings with the immortal names': A name is not a mere identifier, but a source and indicator of power of the associated deity. When a god is born in a human being, he endows the human being with his power. Thus the human carries that immortal's name. The line could refer to the human Angirasa seers who achieved the divine state as ancient fathers (*pitṛ*).]

**6.18.8:** He is never perplexed (1). No effort of his is wasted (2). He has a name which grasps perfectly (the devotee or foe) (3). He swiftly destroys the cities (of the hostiles) and flattens the foes (5). He has indeed slain Chumuri, Dhuni, Pipru, Shambara and Shushna (4).<sup>8</sup>

<sup>6</sup> स हि धीभिः हव्यो (1), अस्ति उग्र ईशानकृत् (2), मंहुति वृत्रत्यैँ (3),  
 स तोकसांता तनये स वज्री (4), वितन्त्साय्यो अभवत् सुमत्सु (5)

<sup>7</sup> स मज्जन्ना जनिंम् मानुषाणाम् अमर्त्येन नास्त् (1), अति प्र सर्से (2),  
 स द्युम्नेन स शब्दसोत राया स वीर्येण (3), नृतमः समौकाः (4)

<sup>8</sup> स यो न मुहे (1), न मिथु जनो भूत् (2), सुमन्तुनामा (3), चुमुरि धुनिं च  
 वृणक् पिपुं शम्बरं शुष्णुमिन्द्रः (4), पुरां च्यौत्तायं शयथाय नूचित् (5)

[*sumantu*: who grasps perfectly (10.12.6); *mithuḥ*: wasted;

Line 4: Chumuri, Dhuni etc.: They are non-physical beings or forces, hostile to gods. See the note at the end of this sūkta.]

**6.18.9:** O Indra, ascend the car for (the journey of) killing Vṛtra (2), with your protections from above, with your own might, and your great deeds (1). Set the vajra with your power of discrimination (3). O generous giver, face (*abhi*) the (crooked) knowledge (of the hostiles) and conquer it (4).<sup>9</sup>

[*tvakṣhasā*: by your own body (might), (1.100.15);

*panyāmsam*: the wonderful or great doer, (8.74.3);

*dhiṣhva*: set, (3.6.6); *puruḍatra*: generous giver (S);

*dakṣhiṇa hasta*: with power of discrimination; right hand, (S)]

**6.18.10:** Like Agni burning a dry forest (1), destroy the rakṣha-foes with your missile which is fearful like your thunderbolt (2). You have shattered them with your mighty weapon of deep powers (3). With great sound you destroyed the calamities (or places of evil) (4).<sup>10</sup>

[*adhvāna* is rendered *adhvana* (one with great sound) in the padapāṭha; *gambhīreśhu*: deep, (10.106.9)]

**6.18.11:** O one with many radiances, with many plenitudes (or strengths), come in our front (2), with felicities by a hundred paths, O Indra (1). You are the son of strength (3). O one called by many, no undivine force is capable of removing you (from us) (4).<sup>11</sup>

[*pathi*: paths (everywhere); conveyances (S);

*yotoḥ*: remove (from us) (based on *yotavai* in (8.71.15));

*adeva*: undivine force]

<sup>9</sup> उदावत्ता त्वक्षस्ता पन्यसा च (1), वृत्रहत्याय् रथमिन्द्र तिष्ठ (2),

धिष्व वज्रं हस्तु आ दक्षिणत्रा (3), अभि प्र मन्द पुरुदत्र मायाः (4)

<sup>10</sup> अग्निं शुष्कं बन्म (1), इन्द्र हेती रक्षो नि धक्षि अशनिः न भीमा (2),

गम्भीरये ऋष्यया यो सुरोज (3), अध्वानयद् दुरिता दम्भयत् च (4)

<sup>11</sup> आ सहस्रं पथिभिः इन्द्र राया (1), तुविद्युम् तुविवाजेभिः अर्वाक्

याहि (2), सूनो सहस्रो (3), यस्य नूचित् अदैव ईशै पुरुहूत् योतोः (4)

**6.18.12:** O luminous One, your greatness (*mahimā*) exceeds that of heaven and earth (2); (your greatness) has many types of radiances, and is solid (or dense) (1). (Indra) has no enemy, no counterpart (*pratimāna*) (3). No one is superior to him (*pratishthih*) and no one excels him in many types of knowledge (4). He is the overcomer of foes (5).

[*ghṛṣhve*: luminous one, (4.2.13),  
*sthaviram*: dense, (10.51.1); solid, (6.1.11)]

**6.18.13:** The great act which you did to (help) Āyu, Kutsa and Atithigva (2), is celebrated (*prabhūt*) even now (*adya*) (1). For them you have given thousands in gifts (3). With your might, you have quickly elevated Turvayāna who was lying flat on the ground (4).

[*utninetha*: elevated; *abhiṣham*: flat on the ground;  
*turvayāṇa*: same as Divodāsa, (S)]

**6.18.14:** O God, the greatest seer among all seers (2), the gods become repeatedly rapturous at the destruction of Ahi (by you) (1). For persons in misery, you create happiness (3), and the appropriate divine forms, voiced in words (4).

[*kara*: create, (8.84.16); *dive tanve*: the divine forms;  
*variva*: happiness (1.59.5);]

**6.18.15:** The heaven and earth, and the immortal gods acknowledge (*anu jihata*) your strengths (1). O skilled worker, do that which is yet undone by you (2); (you) create a new hymn in the sacrifices (3).

[*anujihate*: acknowledge or how down (as in 5.60.2)

*kṛtnu*: skilled worker, (1.92.10)

<sup>12</sup> प्र तु विद्युम्भस्य स्थविरस्य (1), घृष्णेः दिवो ररप्तो महिमा पृथिव्याः (2),  
 नास्य शत्रुः न प्रतिमानं मस्ति (3), न प्रतिष्ठिः पुरुमायस्य (4), सहौः (5)

<sup>13</sup> प्र तत् ते अद्या करणं कृतं भूत् (1), कुत्सं यत् आयुम् अंतिथिग्वम्  
 अस्मै (2), पुरु सहस्रा नि शिशा (3), अभि क्षाम् उत् तूर्बयाणं धृपता  
 निनेथ (4)

<sup>14</sup> अनु त्वा अहिष्टे अधे देव देवा मदन् (1), विश्वे कवितमं कवीनाम् (2),  
 करो यत्र वरिवो बाधिताय (3), दिवे जनाय तन्वे गृणानः (4)

<sup>15</sup> अनु द्यावापृथिवी तत् त ओजो अमर्त्या जिहत इन्द्र देवाः (1),  
 कृष्णा कृत्वो अकृतं यत् ते अस्ति (2), उक्थं नवीयो जनयस्व यज्ञैः (3)

### Notes on the meanings of the names of Demons

**Shambara:** he who destroys or covers happiness (*sham*); enemy of the devotee Atithigva

**Shuṣhṇa:** he who dries up the essence of beings or causes deserts or desert-like atmosphere

**Pipru:** one who fills (*pūrayati*) his own stomach (at the expense of others);

**Namuchi:** He is an associate of Vṛtra; 'he who does not release the waters'.

**Dhuni:** one who makes persons tremble;

**Chumuri:** An associate of Dhuni]

## 19. Indra

Riṣhi: Bharadvājah Bārhaspatyah

**6.19.1: Widened the doers of work**

**6.19.2: Gain of understanding**

**6.19.3: Turn towards us**

**6.19.4: We, blameless and non-hurting**

**6.19.5: Giver of riches**

**6.19.6: Best strength**

**6.19.7: Might with perfect discernment**

**6.19.8: Lights belonging to the Sun-world**

**6.19.9: The great, stable and vast bliss**

**6.19.10: Happiness of the most strong**

**6.19.11: Universal force**

**6.19.12: Humble the arrogant foe**

**6.19.13: Two types of demon-foes**

[Metre: Triṣṭup (11, 4)]

**6.19.1: Great is Indra who fills the (human) strivers with all (*ā*) (desired things) just as human beings do (1). He is two-fold in greatness and unfailing in strength (2). He increases in us by the gifts given (by yajamāna); he bestows a wide-ranging might (3).<sup>1</sup> He has widened the doers of auspicious deeds (4).**

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<sup>1</sup> महान् इन्द्रो नृवदा चर्षण्प्रा (1), उत द्विबहीं अमिनः सहौभिः (2),  
अस्मद्ग्रंक् वावृथे वीर्याय उरुः (3), पृथुः सुकृतः कर्तृभिः भूत् (4)

[*amina*: unfailing; *charṣhaṇi*: strivers; *nṛvat*: human beings;  
*pr̥thuh*: widened (line 4): increased the vision of their works and the  
 skill of their execution;]

**6.19.2:** We establish Indra (within us) for the gain of understanding (1). (He is) vast, mighty, undecaying and ever-youthful (2). He, ever-increasing, and with invincible might (3), grows (within us) at once in an incomparable way (4).<sup>2</sup>

[*shūshuvāmsam*: ever-increasing, (1.64.15), (6.19.7), (6.19.8);  
*sātaye*: conquest (5.5.4); *asāmi*: incomparable]

**6.19.3:** For granting us inspired knowledge, turn towards us (2), your wide, active and bountiful hands (1). O dweller in (our) house, O Indra, turn towards us and protect us in battles (4), just as a herdsman (tends) the herd of cows (3).

[*vavṛtsva*: turn towards (us), (4.1.2); *damūna*: dweller in our abode (common meaning); lowly-minded (S);  
*sam mīmīhi*: turn towards, (5.4.2), fashion, (3.1.15)]

**6.19.4:** Seeking the plenitude we invoke here (2), the destroyer of enemies, Indra along with the Maruts (1). May we live (like) the adorer in the days of old (3), who were blameless, non-hurting and they cannot be confined (*anedyāḥ*) (4).<sup>4</sup>

**6.19.5:** He is the supporter of the law of workings, giver of riches and is increased by the Soma-delight (1).

He is the possessor of excellent and beautiful riches (2).

Riches congregate towards him from all paths (*pathyā*) (3), like the rivers which journey together to reach the ocean (4).<sup>5</sup>

<sup>2</sup> इन्द्रमेव धिषणा सातयै धात् (1), बृहन्तम् क्रष्णमजरं युवानम् (2),  
 अषोऽहेन शावसा शूशुबांसं (3), सद्यः चित् यो वावृथे असामि (4)

<sup>3</sup> पृथू करस्ता बहुला गभर्स्ती (1), अस्मद्वक् सं मिमीहि श्रवांसि (2),  
 यूथेवं पश्चः पशुपा (3), दमूना अस्मान् इन्द्राभ्या वंवृत्स्व आजौ (4)

<sup>4</sup> तं व इन्द्रं चतिनामस्य शाकैः (1), इह नूनं बाजयन्तौ हुवेम (2),  
 यथो चित्पूर्वे जरितारं आसुः (3), अनेद्या अनवद्या अरिष्टाः (4)

<sup>5</sup> धृतव्रतो धनदा: सोमवृद्धः (1), स हि बामस्य वसुनः पुरुषः (2),  
 सं जग्मिरे पथ्या रायौ (3), अस्मिन् समुद्रे न सिन्धवो यादमानाः (4)

**6.19.6:** O hero, bring to us the might which is best among all the mighty (1); (bring to us) the strength which is best among all the strengths, O fierce overcomer of foes (2). O lord of steeds, make us happy by giving us (4), all the luminous (riches) and the diffusive might (fit) for men of thinking (3).<sup>6</sup>

[*vṛṣhṇya*: it is the might which is diffused for helping all creative activities; it is also called as 'masculine might' by (SA).]

**6.19.7:** O Indra, bring to us that ever-increasing (2), delight (*mada*) which overcomes all the hostiles and is free of harm (or non-destroying) (1). Desirous of victory, we pray for your protections (4). We exalt you for becoming the child (in us) and for granting the successors of our knowledge progeny (3).<sup>7</sup>

[*ūtah*: protections; *shūshuvāmsam*: see (6.19.2);  
*toka, tanaya*: see (6.1.12)]

**6.19.8:** O Indra, bring us the might which diffuses abundance, (1), which is ever-increasing (in us), has perfect discernment and which seizes the riches (of the hostiles) (2). With your protection, may we destroy in battles our enemies (3), whether they be (a group of) companions or unaccompanied (4).<sup>8</sup>

[*vṛṣhanam*: the strong power which diffuses itself in abundance;  
*dhanaspr̥tam*: one who brings out the riches, (5.8.2); seizer of riches, (1.36.10); *ajāmin*: unaccompanied, (10.69.12), (4.4.5)]

**6.19.9:** May your abundant strength come (1), from the west, from the north, from the south, from the east (2); may it come to us in front from every quarter (3); give us the lights belonging to the Sun-world (4).<sup>9</sup>

<sup>6</sup> शविष्टं न आ भर शूर शब् (1), ओजिष्टम् ओजों अभिभूत उग्रम् (2), विश्वा द्युम्हा वृष्ण्या मानुषाणाम् (3), अस्मभ्यैं दा हरिवो मादयध्यै (4)

<sup>7</sup> यस्ते मदेः पृतनाषाट् अमृध् (1), इन्द्रं तं न आ भर शूशुबांसम् (2), येन तोकस्य तनयस्य सातौ मैसीमहि (3), जिगीबांसः त्वोताः (4)

<sup>8</sup> आ नौ भर वृष्टणं शुष्म्भम् इन्द्र (1), धनस्पृतं शूशुबांसं सुदक्षम् (2), येन वंसाम् पृतनासु शत्रून् तवोतिभिः (3), उत जामीः अजामीन् (4)

<sup>9</sup> आ ते शुष्मो वृषभं एतु (1), पश्चात् आ उत्तरात् अंधरादा पुरस्तात् (2), आ विश्वतौ अभि समेतु अर्बाङ् (3), इन्द्रं द्युम्हं स्वर्वत् धेहि अस्मे (4)

[*svarvat*: that belonging to the *svar* world, i.e., the world of the spiritual sun, (5.34.1), (6.47.8);  
*ā etu*: come; *ā*: come]

**6.19.10:** O Indra, along with the gods (1), with your protection, may we enjoy the happiness of the most strong, beautiful and the glorious (2). You are the lord of the riches of both the worlds (3). O King, establish in us the bliss which is great, vast and stable (4).<sup>10</sup>

[*sthūram*: stable, (10.156.3); *ikshe*: lord; *vasva*: riches (5.15.1);  
*shromatebhīḥ*: glorious]

**6.19.11:** We invoke here the giver of strength, the fierce one (4), for his new protections (3). Indra is the divine lord, not defeated by foes, and is the universal force (2). He is mighty, accompanied by the Maruts and increasing (!).<sup>11</sup>

[*vāvṛdhānam*: increasing (within mortals with his powers);  
*vishva-saham*: universal force;]

**6.19.12:** O Indra, humble the person who thinks that he is the greatest (*mahi*) one existing amidst all these human beings (1).

We invoke you here to the meeting of the heroes on earth (2), for (granting us) the ray-cows, the waters (energies) and the successors (of our knowledge) (3).<sup>12</sup>

[*vajrin*: thunderer; one with vajra, Indra;  
*shūrasātau*: the symbolic battle involving the divine aides (the heroes) who help the human being;  
*randhayā*: humble (him)]

<sup>10</sup> नृवत् त इन्द्र् (1), नृतमाभिः ऊती वंसीमहि वामं श्रोमतेभिः (2),  
 ईक्षे हि वस्वं उभयस्य (3), राजन् धा रत्नं महि स्थूरं बृहन्तम् (4)

<sup>11</sup> मरुत्वन्तं वृषभं वावृधानम् (1), अक्वारि दिव्यं शासमिन्द्रम्  
 विश्वासाहम् (2), अवंसे नृतनाय (3), उग्रं संहोदाम् इह तं हुवेम (4)

<sup>12</sup> जनं वज्रिन् महि चित् मन्यमानम् एभ्यो नृभ्यो रन्धया येषु अस्मि (1),  
 अधा हि त्वा पृथिव्यां शूरसातौ हवामहे (2), तनये गोषु अप्सु (3)

**6.19.13:** O one invoked by many, with our acts of friendship (1), may we become superior to all the (hostile) foes (2). O hero, killing the two types of Vṛtra-foes (3), may we rejoice in the felicities with your protection (4).<sup>13</sup>

[*ubhayāni*: two types of hostile forces, those who hide the knowledge (Vala) and those who hide the energies (Vṛtra)]

## 20. Indra

Riṣhi: Bharadvajah Bārhaspatyah

**6.20.1:** Riches which give strength and guidance

**6.20.2:** Ahi obstructs the waters

**6.20.3:** Maker of mantra

**6.20.4:** (The devotee) Kutsa's battle for light

**6.20.5:** Universal life of the evil power (Shushṇa)

**6.20.6:** The hawk (*shyena*) and Soma

**6.20.7:** Gift of inviolable riches

**6.20.8:** Hostiles becoming submissive

**6.20.9:** Car yoked by the word

**6.20.10:** Taught Purukutsa

**6.20.11:** Restored Navavāstva to his father

**6.20.12:** Turvasha and Yadu

**6.20.13:** Dabhitī made you shine with light

[Metre: Triṣṭup (11, 4), 1-6,8-13; Virāt (10, 4), 7;]

**6.20.1:** O Indra, give us the riches having the strength which stands over man (guiding him) in his battles against the hostiles (2), just as the rays of the Sun permeate the entire earth (*bhūma*) (1). Grant us the strength which is thousand-fold and wide (3), and which overcomes the power of Vṛtra who blocks the flow of energies, O son of strength (4).<sup>1</sup>

[*abhitasthau*: stands over, (7.8.4)]

<sup>13</sup> वृयं तं एभिः पुरुहूत सर्व्यैः (1), शत्रोःशत्रोः उत्तरं इत् स्याम (2),  
धन्तो वृत्राणि उभयानि शूर (3), राया मंदेम बृहता त्वोताः (4)

<sup>1</sup> द्यौर्न य इन्द्राभि भूम (1), अर्यः तस्यौ रुयिः शवसा पृत्सु जनान् (2),  
तं नः सहस्रभरम् उर्वरासां दुष्क्रि (3), सूनो सहसो वृत्रतुरम् (4)

**6.20.2:** O Indra, the gods establish in you forever all their powers (2), just as they do in heaven (1). O Indra, remover of foes, along with Viṣṇu (4), slay the coverer Ahi, who obstructs the waters (coming to earth) <sup>2</sup>(3).

[*satrā*: ever (1.71.9), (1.72.1)]

**6.20.3:** Indra hews (the way for aspirants), he is full of energy and the strongest of the strong (1). Indra is the maker of mantra and grows in the greatness (*mahāḥ*) (2). He became the lord of the sweet Soma-delight (3). He shattered all the cities of the hostiles holding (the vajra) <sup>3</sup>(4).

[*tūrvan*: hews (the way), (6.15.5)]

**6.20.4:** O Indra, the Paṇis in hundreds, ran away (1), from their battle against the seer with the ten powers (Kutsa) who wanted to recover the light (*arka*) (2). Indra easily overcame the blows of Shushṇa who had powerful evil-knowledge and destroyed him (3). He did not allow any sustenance (food) for him (*pitva kimchana pra*) (4). <sup>4</sup>

[*na pra arirechīt*: destroyed (S)]

**6.20.5:** When Shushṇa passed away, hit by Vajra (2), then the universal life of the great doer of harm was annihilated (1). Indra widened their common car for his charioteer Kutsa (3), for the recovery of Sun (hidden in darkness) (4). <sup>5</sup>

[*kaḥ uru*: widened; *druḥāḥ*: doer of harm, (4.4.15);

*sātau*: recovery, (6.10.6);

<sup>2</sup> दिवो न (1), तुभ्यम् अनु इन्द्र सत्रा असुर्यै देवेभिः धायि विश्वम् (2), अहिं यत् वृत्रम् अपो वंत्रिवांसं हन् (3), क्रजीषिन् विष्णुना सचानः (4)

<sup>3</sup> तूर्वन् ओजीयान् तवसः: तवीयान् (1), कृतब्रह्म इन्द्रौ वृद्धमहाः (2), राजाभवत् मधुनः सोम्यस्य (3), विश्वासां यत्पुरां दुर्द्वम् आवत् (4)

<sup>4</sup> शतैः अंपद्रन् पृणये इन्द्र (1), अत्र दश औणये कवये अक्ससातौ (2), वधैः शुष्णस्य आशुष्णस्य मायाः (3), पित्वो न अरिरेचीत् कि चन प्र (4)

<sup>5</sup> महो द्रुहो अपे विश्वायु धायि (1), वज्रस्य यत्पतने पादि शुष्णः (2), उरुष सरथं सारथये कः इन्द्रः कुत्साय (3), सूर्यस्य सातौ (4)

Recall that the Sun was immersed in the forces of ignorance by the dasa-foes. Indra along with Kutsa and Angirasa ṛishis recovers the Sun.

Recall: 'O Indra, make manifest the Sun', (6.17.3);

'found the Sun dwelling in darkness' (3.39.5);

Note that even the demonic forces like Shuṣṇa pervade the life everywhere; hence the epithet 'universal life' in line 1.]

**6.20.6:** The hawk bore (*pra*) to Indra the rapturous Soma (1).

He (Indra) injured the head of the dāsa-foe Namachi (2).

He protected the slumbering (sage) Nami, the son of Sapa (3).

He filled Nami with the felicities and the impulsions (for progress) for his well-being (4).<sup>6</sup>

[*sampṛṇak*: fill completely;

*amshu*: ray, (8.72.2); Soma-delight, (4.1.19); *na* is filler]

**6.20.7:** O Indra (*vajrin*), by your might you have shattered the firm (subtle) cities (2), of (the demon) Pipru who has the wicked knowledge of the Ahi (1). To the giver (performer of *yajña*) Rjishvan, you have given the gift (4), of the inviolable riches, O gracious one (3).

[Both the demon Pipru and the devotee Rjishvan occur in many RV mantrās.

*dātram*: gift; *sudāman*: one connected to the devotee; note that *dāmā* is rope; see (6.24.4)]

**6.20.8:** (The hostiles) Vetasu, Dashoṇi with the power of harm, Tūtuji (1), Tugra and Ibha (3), were made to be submissive to (the king) Dyotana like a son (coming to a mother) (4), by Indra, who gives the felicities desired (2).<sup>8</sup>

[*upasiṣja*: to control; *shashvat*: continually, ever]

<sup>6</sup> प्र इयेनो न मंदिरम् अंशुमस्मै (1), शिरौ दासस्य नमुचेः मथायन् (2), प्रावृन् नमी साप्यं सुसन्तं (3), पृणक् राया समिषा सं स्वस्ति (4)

<sup>7</sup> वि पिप्रोः अहिमायस्य (1), दृव्हाः पुरो वज्रिन् शबसा न दर्दीः (2), सुदामन् तद् रेकणो अप्रमृष्यम् (3), ऋजिश्वने दात्रं दाशुषेऽदाः (4)

<sup>8</sup> स वैतुसुं दशमायं दशोणिं तूरुजिम् (1), इन्द्रः स्वभिषिसुमः (2), आ तुग्रं शशदिभं (3), घोतनाय मातुः न सीमुपं सृजा इयध्यै (4)

**6.20.9:** Bearing in his hand the Vṛtra-killing thunderbolt (2),  
the irresistible Indra, conquers his confronters (1).

He ascends the car with steeds like an archer (3).

The car yoked by the word, carries the mighty Indra (4).<sup>9</sup>

[*garta*: car; *asta*: archer]

**6.20.10:** O Indra, may we conquer (the hostiles) with your fresh (*navya*) protection (1). By the power of (your) peace, you have shattered the seven cities of the (demon) Sharat (3). You killed the dasyu-foes (4); you have taught (*shikshan*) Purukutsa (regarding these events) (5). Aspirants affirm by lauds these (great) deeds of yours at sacrifices (2).<sup>10</sup>

[*sanema*: may we conquer, (1.73.5);

*sharma*: peace, (6.16.33, 6.16.38) and many others.

Indra destroys by the power of peace the cities of hostiles who are known for causing disturbances. S renders *sharma* as the thunderbolt. There is no need for such an arbitrary assignment of meaning.]

**6.20.11:** O Indra, in ancient times, you have been the increaser (1), of Uṣhanas, who was desirous of supreme good, he having the wisdom of seers (2). O Indra, to the father in the world of light (*mahe*) you restored in due order his own son (4), Navavāstva who was far away (*para*) (3).<sup>11</sup>

[*kāvya*: one having seer-wisdom, the son of the sage Kavi;

*varivah*: happiness, supreme good;

*Navavāstvam*: occurs only in (1.36.18), (6.20.11) and (10.49.6). S calls him as a Rājaṛṣhi (Riṣhi-king) in (1.36.18), but he calls him as a demon-foe killed by Indra in (6.20.11). KS indicates that only the esoteric interpretation keeps us away from such gross errors (CWKS, vol. 5).

<sup>9</sup> स ईं स्पृधो बनते अप्रतीतो (1), बिभ्रद् वज्रं वृत्रहणं गमस्तौ (2),  
तिष्ठत् हरी अधि अस्तेव गर्ते (3), वचोयुजा वहत् इन्द्रम् क्रष्णम् (4)

<sup>10</sup> सुनेम् ते अवसा नव्य इन्द्र (1), प्र पूरवः स्तवन्त एना यज्ञः (2),  
सप्त यत्पुरः शर्म शारदीः दर्त् (3), हन् दासीः (4), पुरुकुत्साय शिक्षन् (5)

<sup>11</sup> त्वं वृथ इन्द्र पूर्वो भूः (1), वरिवस्यन् उशनै काव्याय (2),  
परा नववास्त्वम् (3), अनुदेयं महे पित्रे ददाथ स्वं नपातम् (4)

'*Navavāstva*' means, 'one with a new dwelling' or 'one whose body is newly made'. In this mantra, *Navavāstvā* is restored to his own father in the supreme world of light (line 4). This line is consistent with the mantra of Rishi Vaikunṭha (10.49.6) which states, 'I (Indra) carried *Navavāstvam* across the shining world of light and established him on the other side'.

The error of S is in rendering '*parā*' as 'killed' whereas it means, 'far away'.]

**6.20.12:** O Indra, you cause the trembling (of your enemies) (1). You make the waters, detained by (the demon) Dhunimatī to flow like rushing rivers (2). O hero, when you crossed the ocean to reach the shore (3), you have brought Turvasha and Yadu to happiness (4).<sup>12</sup>

[Turvasha and Yadu, two devotees and kings, appear in (1.36.18), (1.54.6), (4.30.17), (5.31.8), (9.61.2).

*rṇah*: one who runs, (6.12.5); *rṇoh*: to flow;

*rṇavah*: (you) move (7.8.3);

*turvashah*: one who is swift, one who wins swiftly (KS).

S, while commenting on (8.1.31) on the phrase *yādvah pashuh* interprets *yādvah* as *yaduvamshodbhavaḥ* i.e., those from the Yadu race. Then perhaps realising that *Yaduvamsha* was far off from Vedic age, states *yādvā* means *yādava* or human beings (quoted from (A.B. Purāṇi), p. 232)]

**6.20.13:** O Indra, all this, has been your work in battles (1). You have put to the sleep of death, the slumbering Dhuni and Chumuri (2). Dabhīti (a devotee) made you shine with light by (offering) the pressed Soma-delight (3). Carrying the fuel (of aspiration), (he made you shine) with the ripeness (of offerings) and the rik mantrās (of illumination) (4).<sup>13</sup>

[*pakthih*: ripeness, (5.29.11)]

<sup>12</sup> त्वं धुनिः इन्द्रः (1), धुनिमतीः कृणोः अपः सीरा न स्वर्वन्तीः (2), प्रयत् समुद्रमति शूरं पर्षिं (3), पारया तुर्बशं यदुं स्वस्ति (4)

<sup>13</sup> तब हु त्यदिन्द्र विश्वमाजौ (1), सस्तो धुनीचुमुरी या हु सिष्वप् (2), दीदयत् इत् तुभ्यं सोमैभिः सुन्वन् दभीतिः (3), इधमभृतिः पुक्थी अर्कैः (4)

## 21. Indra

**Riṣhi: Bharadvājāḥ Bārhaspatyaḥ**

- 6.21.1: The doer of works calls you**
  - 6.21.2: Increased by words**
  - 6.21.3: Manifestation of knowledge by Sun**
  - 6.21.4: Where is Indra now?**
  - 6.21.5: Closeness to Indra**
  - 6.21.6: Humble persons**
  - 6.21.7: Your ancient friend Vajra**
  - 6.21.8: You are our ancient kinsman**
  - 6.21.9: Mitra and Varuṇa**
  - 6.21.10: You continue the performance of yajña**
  - 6.21.11: You made Manu superior**
  - 6.21.12: Easy going paths**
- [Metre: Triṣṭup (11, 4)]**

**6.21.1:** The doer of work with a variety of offerings of work (1), calls you to the sacrifice (*havyā*), O hero (2). The new thoughts call you, the undecaying one, who is seated in the car (3). The riches associated with the Word, which are opulent (*vibhūti*) reach you (4).<sup>1</sup>  
 [*purutamah*: full of variety or multitudes, (6.6.2);  
*kārah*: doers of work, (4.1.14)]

**6.21.2:** I laud Indra (1), who has the knowledge and who upholds our words and is increased by the words in the sacrifice (2). His greatness (resulting) from his multiple (magic) knowledge exceeds (4), the greatness of the heaven and earth (3).

[*ati ririche*: exceeds]

<sup>1</sup> इमा उ त्वा पुरुतमस्य कारोः हव्यै (1), वीर हव्या हवन्ते (2),  
 धियो रथेष्टामजरं नवीयो (3), रयिः विभूतिः इयते बचस्या (4)

<sup>2</sup> तमु स्तुष इन्द्रं (1), यो विदानो गिर्वाहसं गीर्भिः यज्ञवृद्धम् (2),  
 यस्य दिवमति महा पृथिव्याः (3), पुरु-मायस्य रिरिचे महित्पम् (4)

**6.21.3:** The darkness has extended itself and in that (darkness) there was no knowledge (2). He makes here the manifestation of knowledge by means of Sun (1,3). The mortals who long for the dwelling of the immortal (4), are not harmed (by this ignorance), O master of self-law (5).

[*avayunam*: that (darkness) in which there is no knowledge; *iyakṣhantah*: they who aspire, (10.4.1)]

**6.21.4:** Where is that Indra now who has done those (great) deeds (1)? In which place does he move about (2)? Who are the people amidst whom (he abides) (3)? Which yajña gives happiness to his mind (4)? O Indra, which mantra is supreme (*varāya*) to him (5)? Which invoker is (acceptable to him) (6)?<sup>4</sup>

[*varāya*: supreme, (8.84.4)]

**6.21.5:** O Doer of many deeds, your friends, those born of old (*purājāḥ*), the ancient ones, have occupied (an inner place) close to you (1). They could be of middle times or of recent times (2). O one called by many, take notice of me, (who wants to be) close to you (3).<sup>5</sup>

**6.21.6:** Humble persons by questioning (1), have laboured out (the details of) your ancient, inspiring and supreme (deeds), O Indra (2). O hero, we sing (the luminous word), O bringer of mantra (3).

Whatever we know about you, we (sing) about their greatness (4).<sup>6</sup>

[*archa*: sing (the luminous word);

*shrutyā*: of inspired knowledge; *parāṇi*: supreme;]

<sup>3</sup> स इत् (1), तमौ अवयुनं तंतन्वत् (2), सूर्येण ब्रयुनवत् चकार (3), कदा ते मर्तीं अमृतस्य धाम इयक्षन्तो (4), न मिनन्ति स्वधावः (5)

<sup>4</sup> यस्ता चकार स कुहं स्विदिन्द्रः (1), कमा जनं चरति (2), कासुं विक्षु (3), कस्तै यज्ञो मनसे शं (4), वराय को अर्कं इन्द्र (5), कतमः स होता (6)

<sup>5</sup> इदा हि ते वेविषतः पुराजाः प्रत्नास आसुः पुरुकृत्सखोयः (1), ये मध्यमासं उत नूतनास (2), उत अवमस्य पुरुहूत बोधि (3)

<sup>6</sup> तं पूच्छन्तो अवरासः (1), पराणि प्रत्ना ते इन्द्रं श्रुत्या अनु येमुः (2), अर्चामसि वीर ब्रह्मबाहो (3), यादेव विद्व तात्वा महान्तम् (4)

**6.21.7:** The massive strength of the Rakshasas is concentrated against you (1). Stand up firmly against the great power manifested (against you) (2). O Violent one, destroy it (4), yoked to your ancient friend, the Vajra (3).<sup>7</sup>

[*pāja*: massive strength, (3.14.1)]

**6.21.8:** O hero, supporter of the hymns (2), listen to this new laud of the singer (1). You have been always swift to our call (*suhava*) in the sacrifices (4), since, from ancient times you are the kinsmen of our forefathers (3).<sup>8</sup>

[*brahmaṇyata*: laud of the striver;  
*eṣṭau*: *a-iṣṭau*: in sacrifices]

**6.21.9:** May Varuṇa, Mitra, Indra, Maruts (2), come in our front today for our increase and protection (1,3). May Pūshan, Viṣṇu, Agni, (Goddess) Puramdhī, Savitar, the growths of earth and the hills, (come to our front) (4).<sup>9</sup>

[Verse addressed by ṛishi to his fellow aspirants;  
*prakṛṣṭha*: come to our front; *ūtaye*: increase or growth;  
*puramdhī*: the many-thoughted goddess; *avase*: protection]

**6.21.10:** You have many energies and continue the (performance of) yajña (1). Your adorers glorify you with the luminous ḍak mantrās (2). O One who is called (*huvānah*), hear the call (*havam*) from us, who are calling you (*huvata*) (3). O Immortal one, there is none who equals you (4).<sup>10</sup>

[*prayajya*: one who continues the yajña, (3.9.2)]

<sup>7</sup> अभि त्वा पाजो रक्षसो वि तस्थे (1), महि जङ्गानमभि तत् सु तिष्ठ (2),  
तवं प्रदेन युज्यैन सख्या वज्रेण (3), धृष्णो अप् ता तुदस्व (4)

<sup>8</sup> स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो (1), वीर कारुधायः (2),  
त्वं हि आपि: प्रदिवि पितृणां (3), शश्वत् बभूथ सुहव एष्टौ (4)

<sup>9</sup> प्र ऊतये (1), वरुणं मित्रमिन्द्रं मरुतः (2), कृष्ण अवसे नो अद्य (3),  
प्र पूषणं विष्णुमग्निं पुरोधिं सवितारम् ओषधीः पर्वतांश्च (4)

<sup>10</sup> इम उ त्वा पुरुशाक प्रयज्ञो (1), जरितारो अभि अर्चन्ति अक्षैः (2),  
श्रुधी हवमा हुवतो हुवानो (3), न त्वावान् अन्यो अमृत त्वदस्ति (4)

**6.21.11:** Come quickly (hearing) our words (1). You are the son of strength, know everything and the lord of yajña (2). You are the protector of truth, with your tongue of Agni (3). (With this truth) you made Manu superior (to overcome) all *dasyus* (4).<sup>11</sup>

[Agni is associated with speech. With the tongue of Agni, only truth can be uttered. Hence truth is protected by Agni (*r̥tasāpa*)]

**6.21.12:** O Indra, who moves in our front, instruct us (1), about the easy-going paths and also those which are difficult (2), O constructor of paths and who knows everything (3). O Indra, bring to us the plenitude with those your (steeds) (5), who are unwearied, wide, and bearers of great burdens (4).<sup>12</sup>

[The journey here is psychological, not physical]

## 22. Indra

Riṣhi: Bharadvājāḥ Bārhaspatyāḥ

**6.22.1:** Sole one

**6.22.2:** Seven sages and Navagvās

**6.22.3:** Riches full of the light of Sun-world

**6.22.4:** Proclaim the nature of felicity

**6.22.5:** Worshippers question Indra

**6.22.6:** Destroys the cities (of demons)

**6.22.7:** Bears us across all calamities

**6.22.8:** Illumine earth, heaven and midworld

**6.22.9:** Destroy all cunning knowledge

**6.22.10:** Integrated peace and happiness

**6.22.11:** Your steeds cannot be stopped

[Metre: Trishṭup (11, 4)]

<sup>11</sup> नू म् आ वाच्मुप याहि (1), बिद्रान् विशेभिः सूनो सहस्रो यजत्रैः (2),  
ये अंग्लिजिहा क्रतसापं आसुः (3), ये मनुं चक्रुः उपरं दसाय (4)

<sup>12</sup> स नौ बोधि पुरएता (1), सुगेषु उत दुर्गेषु (2), पथिकृत् विद्रानः (3),  
ये अश्रमास उरबो वहिष्टः (4), तैभिः न इन्द्राभि वक्षि वाजम् (5)

**6.22.1:** He is the sole one to be invoked by the seeing men (1). I worship this Indra with the words (2). He, mighty one, travels (to the devotees) carrying and distributing the luminous energies (3). He is true, he is a warrior (*satvā*), has various kinds of knowledge, he has the force (4).<sup>1</sup>

[*patyase*: (you) travel, (6.2.1), walks on the way, (6.13.4)]

**6.22.2:** Our ancient fathers, *Navagvās* (1), are the seven sages who replenish (Indra) (2). He is the dweller in the summits (of consciousness), swift, and overcomes the foes assailing in front (3). His thoughts are most potent; there is no sorrow or evil in his speech (4).<sup>2</sup>

[*abhi-vājayanatāḥ*: they that replenish, (6.5.7);

*nakṣhat-dābhām*: one who overcomes the foes assailing in front, (Yāska, Ni, 6.3);

The epithets in line 4 could refer to the ancient fathers.]

**6.22.3:** From Indra we seek the riches (or felicities), which have many strengths (1). He is a giver of manifold plenty and is there with the gods (2). The riches are undisturbed, undecaying and full of the light of the Sun-world (3). O One with the steed, bring these riches to us so as to make us happy (4).<sup>3</sup>

[*purukṣhoh*: giver of manifold plenty, (3.25.2)]

**6.22.4:** O Indra, proclaim to us (*vivocho*) (1), that felicity (or happiness) which was obtained by your adorers in ancient times (2). What is your portion (of this felicity) (3)? What is its strength (4)? (O Indra), you are irresistible (*dudhra*), invoked by many, one with a multitude of riches and killer of the mighty demons (5).<sup>4</sup>

<sup>1</sup> य एक इत् हृव्यः चर्षणीनाम् इन्द्रं (1), तं गीर्भिः अभ्यर्च आभिः (2),  
यः पत्यते वृषभो वृष्ण्यावान् (3), सत्यः सत्वा पुरुमायः सहस्वान् (4)

<sup>2</sup> तमु नः पूर्वे पितरो नवंगवाः (1), सुस विप्रासो अभि वाजयन्तः (2),  
नक्षत् दामं ततुरि पर्वतेष्टाम् (3), अद्रोघवाचं मतिभिः शविष्टम् (4)

<sup>3</sup> तम् ईमह् इन्द्रमस्य रायः पुरुषीरस्य (1), नृबतः पुरुक्षोः (2),  
यो अस्कृधोयुः अजरः स्वर्वान् (3), तम् आ भरं हरिबो माद्यध्यै (4)

<sup>4</sup> तन्मो विवौचो (1), यदि ते पुरा चिंत् जरितारं आनुशुः सुप्तमिन्द्र (2),  
कस्तै भागः (3), किं वयौ (4), दुध्र खिद्धः पुरुहूत पुरुवसो असुरघः (5)

[*yadi*: the usual meanings are ‘when’, ‘if’. But in (6.5.11), it means ‘that which’.

*dudhra*: to handle the enemies appropriately, (1.56.5);

*khidvah*: one who causes misery (to the demons)]

**6.22.5:** The worshipper whose words are luminous with wisdom (*vepa*) (3), questions Indra (1). He travels (*nakshat*) with the impelling force on the path to face the enemy (coming in front) (5). Indra is seated in the car, has the Vajra in his hand (2). He accepts (the prayers) of many, he is the doer of many great deeds and bestower of strength (4).<sup>5</sup>

[*vakvari*: chosen words; *gātum*: path, (6.6.1), way;

*grābha*: to accept]

**6.22.6:** O one with self-strength, with your vajra-weapon which is tiered, quick as thought (2), you have crushed Vṛtra, growing in strength by his cunning (1). O one exuberant in strength, you have demolished with your perfect strength (4), the unyielding and strong (cities of the hostiles) (3).<sup>6</sup>

[*svatava*: one with self-strength, (4.2.6);

*su-oja*: perfect strength; *parvata*: one with tiers;

*virapshinam*: exuberant in strength, (10.115.3);

*vīlu*: strong, (4.3.14) etc.]

**6.22.7:** (I want to) to spread around as in ancient times (2), (the glory of) the most ancient and powerful one (Indra), by means a new thought (1). May that Indra, who is a perfect conveyance and limitless, bear us (3), across all the calamities (4).<sup>7</sup>

<sup>5</sup> तं पृच्छन्ती (1), वज्रहस्तं रथेष्टाम् इन्द्रं (2), वेपी वक्त्री यस्य नू गीः (3), तुविग्राभं तुविकूर्मि रभोदां (4), ग्रातुम् ईषे नक्षते तुम्मच्छ (5)

<sup>6</sup> अया हु त्यं मायया वावृधानं (1), मनोजुवा स्वतवः पर्वीतेन (2), अच्युता चिद् वीलिता (3), सु औंजो रुजो वि द्व्लहा धृषता विरप्तिन् (4)

<sup>7</sup> तं बो धिया नव्यस्या शविष्ठं प्रतं (1), प्रत्वत् परि-तंसुयध्यै (2), स नौ वक्षत् अनिमानः सुवह्ना इन्द्रो (3), विश्वानि अतिं दुर्गहाणि (4)

**6.22.8:** Illumine the regions of earth, heaven and midworld (2),  
 (to oppress) the hostile forces who want to harm (1). O showerer,  
 burn them with your light (3). Flame out the haters of the word from  
 the earth and the midworld (4).<sup>8</sup>

[*shochah*: flame out (destroy with your flame), (6.16.11)]

**6.22.9:** You are the king of the people of heaven, and of the  
 earthly worlds (1). Your (all-seeing) vision is brilliant and burning  
 (2). O Indra, grasp with the power of discrimination (right hand) the  
 vajra (3), and destroy all the cunning-knowledge (of the hostiles), O  
 unaging one (4).<sup>9</sup>

[*ajurya*: unaging, (1.67.1),

*sandrk*: vision, (4.1.6); all-seeing, (1.66.1)]

**6.22.10:** O Indra, for piercing the hostile forces, bring us peace and  
 happiness which are integrated in effort (1), which are vast and  
 inviolable (2). Destroy (or encompass) the *ārya* and *dāsa* foes (3),  
 and also the human enemies, swiftly, O one with Vajra (4).<sup>10</sup>

[*samyatam*: joining or united in effort, (6.16.21);

*amṛdhrām*: inviolable, (5.37.1); *tūrya*: piercing, (6.13.1);

*sutuka*: swift, (10.3.7)]

**6.22.11:** O one invoked by many, O arranger of works, with your  
 admirable steeds (1), come here, O one who continues the  
 (performance of) sacrifice (2). (Your steeds) cannot be stopped by  
 the undivine forces or gods (3). With them, come swiftly to our  
 front (4).<sup>11</sup>

<sup>8</sup> आ जनार्युद्धाणे (१), पार्थिवानि दिव्यानि दीपयो अन्तरिक्षा (२),  
 तपा वृषन् विश्वतः शोचिषा (३), तान् ब्रह्मद्विषे शोचय क्षाम् अपः च (४)

<sup>9</sup> भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतः (१), त्वेषसंहक् (२),  
 धिष्व वज्रं दक्षिण इन्द्रं हस्ते (३), विश्वा अजुर्य दयसे वि मायाः (४)

<sup>10</sup> आ संयतम् इन्द्रणः स्वस्ति शत्रुतूर्याय (१), बृहतीम् अमृग्राम् (२),  
 यया दासानि आर्याणि वृत्रा करौ (३), बज्जिन् सुतुका नाहुषाणि (४)

<sup>11</sup> स नो नियुज्ञिः पुरुहूत वेधो विश्ववाराभिः (१), आरा गंहि प्रयज्यो (२),  
 न या अदैवो वरते न देव (३), आभिः याहि तूर्यमा मंद्रचंद्रिक् (४)

## 23. Indra

Riṣhi: Bharadvājah Bārhaspatyah

6.23.1: *stoma, brahma and ukthā*

6.23.2: Devotee with discrimination

6.23.3: Make the Sun-world (*u-loka*) accessible

6.23.4: Those who carry the *stoma* laud

6.23.5: Increase Indra in us by mantra

6.23.6: Most peaceful and beautiful mantrās

6.23.7: You instruct us

6.23.8: O Fierce Indra, rejoice in us

6.23.9: Fill the enjoyer with Soma

6.23.10: The adorer becomes illumined

[Metre: Triṣṭup (11, 4)]

6.23.1: O Indra, when you are being joined to the Soma-delight being released (1), when the affirming laud (*stoma*), the soul-thought (*brahma*) and the word (*uktha*) are proclaiming you (2), yoke your horses, O Maghavan (3), and come here, with the Vajra, in your hands (4).

[*nimishla*: joined;  
*shasyamāna*: being proclaimed, (7.8.3); as it is spoken, (10.45.10)]

6.23.2: Whether you are in the heaven beyond (*pārye*) (1), or fighting with warriors in the Vṛtra-killing battles, you protect (*avasi*) your Soma-offering devotee (2). O Indra, who is free of fear, you overcome the host of the dasyu-foes (4), to aid the devotee with discrimination, but is afraid (of the dasyu foes) (3).<sup>2</sup>

[*sushvīm*: *susvīm*: Soma-offering (devotee)]

<sup>1</sup> सुत इत् त्वं निमिश्ल इन्द्र॑ सोमे॑ (1), स्तोमे॑ ब्रह्मणि॑ शस्यमान॑ उक्थे॑ (2), यद् वा॑ युक्ताभ्यां॑ मधवन्॑ हरिभ्यां॑ (3), बिभृद्वज्ञ॑ बाहोरिन्द्र॑ यासि॑ (4)

<sup>2</sup> यद् वा॑ दिवि॑ पार्ये॑ (1), सुष्विम॑ इन्द्र॑ वृत्तहत्ये॑ अवसि॑ शूरसातौ॑ (2), यद् वा॑ दक्षस्य॑ विभ्युषो॑ (3), अविभ्युत्॑ अरन्धयः॑ शर्धीत॑ इन्द्र॑ दस्यून्॑ (4)

**6.23.3:** May Indra be the drinker of the Soma-delight which is released (by our work) (1). O Fierce one, you lead the adorer to safety (2). You make the wide world (*u-loka*) accessible to the hero who pours the Soma for you (3). For the doer of works who lauds, you give the riches (or felicities) (4).<sup>3</sup>

[*kīrayāḥ*: doer of works, (8.103.13), singer of hymns]

**6.23.4:** May Indra, with his steeds, come to the Soma-pressing (1), carrying the vajra, to drink the Soma and give the Ray-cows (2).

May he make for us one (a son) who is a hero, has the powers of the godhead (*naryam*) and have all the abilities of a great hero (3).

May those who carry the *stoma* (to Indra), hear the invocation of the speaker of the (potent) word (4).<sup>4</sup>

[*stomavāhāḥ*: those who carry the stoma (based on *stomavāhasah* in (1.5.1))]

**6.23.5:** In ancient times Indra has done great deeds for us (1). Hence whatever hymns he desires to hear (*vāvān*), those we will recite for Indra (2). We laud when the Soma-delight is released (3). We express (*shamsat*) the utterances (4). We increase Indra by means of the soul-thought (*brahma*) (5).<sup>5</sup>

**6.23.6:** Since you have made the soul-thought (*brahma*) means of your growth in us (1), we address you with such thoughts (2). O drinker of Soma, when the Soma is released (3), we recite the mantrās which are beautiful and most peaceful (4), and which bring (or support) the yajñā (5).<sup>6</sup>

[*rāndryā*: beautiful (S), (occurs once)]

<sup>3</sup> पाता सुतमिन्द्रो अस्तु सोमं (1), प्रणेनीः उग्रो जरितारम् ऊती (2), कर्ता वीराय सुष्वय उ लोकं (3), दाता बसु स्तुवते कीरयै चित् (4)

<sup>4</sup> गन्ता इयान्ति सवना हरिभ्यां (1), बृधिः वज्रं पुषिः सोमं दुदिः गाः (2), कर्ता वीरं नर्यं सर्ववीरं (3), श्रोता हवं गृणतः स्तोमवाहाः (4)

<sup>5</sup> अस्मै वृयं यद् वावान् तद् विविष्म इन्द्राय (1), यो नं प्रदिवो अपस्कः (2), सुते सोमे स्तुमसि (3), शंसत् उकथा (4), इन्द्राय ब्रह्म वर्धनं यथासत् (5)

<sup>6</sup> ब्रह्माणि हि चंकृषे वर्धनानि (1), तावत् त इन्द्र मृतिभिः विविष्मः (2), सुते सोमे सुतपा: (3), शंतमानि रान्द्रां क्रियास्म (4), वक्षणानि यज्ञैः (5)

**6.23.7:** You instruct us (1), become joyful with the offering of *purodāṣha* (cake) (2), drink the Soma which breaks down (the hostiles) by the knowledge (3). O Indra, be seated on the seat of sacred grass, prepared by *yajamāna* (4). Grant the wide world (Sun world) for the devotee who desires you (5).<sup>7</sup>

[*tvāyataḥ*: desires (to serve) you, (1.53.3)]

**6.23.8:** O fierce Indra, rejoice as much as you favour (1). May these sacrifices attain you and pervade you (2). May these our invocations reach you (3). May these thoughts influence you to grant protection to us (4).<sup>8</sup>

[*yajñāsaḥ*: sacrifices (viewed as beings), (5.9.2), (8.23.10)]

**6.23.9:** O Friends, when the pressed Soma is ready (1), fill the enjoyer Indra with the Soma (2). May there be plenty (of Soma) for his need in battles (3). Indra does not neglect to grant protection to the person offering Soma (4).<sup>9</sup>

[*bharāya*: battles, (1.111.5)]

**6.23.10:** With the offering of the pressed Soma-delight (1), Indra, the lord (*kshayat*) of the opulence, is praised by me of the Bharadwāja lineage (2). (By Indra's grace) may the adorer become an illumined person (*sūriḥ*) (3). May Indra be the giver of all desirable riches (4).<sup>10</sup>

<sup>7</sup> स नौं बोधि (1), पुरोळाशं रराणः (2), पिबा तु सोमं गोक्रजीकम् इन्द्र (3), एदं बहिः यजमानस्य सीदु (4), उरुं कृधि त्वायुत उं लोकम् (5)

<sup>8</sup> स मन्दस्वा ह्यनु जोषमुग्र (1), प्र त्वा यज्ञासे इमे अंशुवन्तु (2), प्रेमे हवासः पुरुहूतमुस्मे (3), आ त्वा इयं धीरवंस इन्द्र यम्याः (4)

<sup>9</sup> तं वः सखायः सं यथा सुतेषु (1), सोर्मेभिः ई पृणता भोजमिन्द्रम् (2), कुवित् तस्मा असंति नौ भराय (3), न सुच्चिम् इन्द्रो अवसे मृधाति (4)

<sup>10</sup> एवेदिन्द्रः सुते (1), अंस्तावि सोर्मेभरद्वाजेषु क्षयुत् इत् मधोनः (2), असुद् यथा जरित्र उत सूरिः (3), इन्द्रौ रायो विश्वारस्य दाता (4)

## Anuvāka 3: Sūktās (24-43)

### 24. Indra

Rishi: Bharadvājah Bārhaspatyah

6.24.1: King of lauds

6.24.2: He is the power of Words

6.24.3: He spreads to us like branches of a tree

6.24.4: His helpful bondage

6.24.5: *asat* and *sat*

6.24.6: Perfect hymn (*sushṭuti*)

6.24.7: Stoma and Uktha

6.24.8: He can climb mountains and descends to depths

6.24.9: Give us urgings

6.24.10: Rejoice for a hundred years

[Metre: Trīṣṭup (11, 4)]

6.24.1: A call is uttered to the rapturous Indra, who is a showerer (1), (to come) with Soma, he is the Soma drinker and the remover of dasyu-foes (2). Men (offer) utterances (*ukthaiḥ*) and the illumined chant (*rk*) to the opulent one (3). He is an inhabitant of heaven, king of lauds, is inexhaustible in his protection (4).<sup>1</sup>

[*r̥iśham*: remover of foes, (Indra) (1.32.6)]

6.24.2: He is hero who smites foes, has the powers of godhead (*narya*) and is a conscious knower (1). He hears the call and gives wide protection to the singer (2). He is our treasure, (he is the) power of words uttered by men, the upholder of the doers of work (3). (He is) the strong one, lauded in the discovery of knowledge, he gives the plenitude (4).<sup>2</sup>

[*kārū*: doers of work, (7.2.7)]

<sup>1</sup> वृषा मदु इन्द्रे श्लोके उवथा (1), सचा सोमैषु सुतपा कंजीषी (2),  
अर्चत्र्यौ मधवा नभ्य उवथैः (3), युक्षो राजा गिराम् अक्षितोति: (4)

<sup>2</sup> ततुरिः वीरो नर्यो विचेताः (1), श्रोता हवौ गृणत उर्बि-ऊतिः (2),  
बसुः शंसो नरां कारुधाया (3), वाजी स्तुतो विदध्यै दाति वाजम् (4)

**6.24.3:** Like the axle of the wheel (1), the Hero, who is the vast, exceeds the heaven and earth, in greatness (*mahnā*) (2). O ancient Indra, we ascend to you by your increasings (4), like (climbing) the branches of a tree, O much invoked (3).<sup>3</sup>

[*ruruuhūḥ*: ascend, (6.7.6); spread (S)

'Climbing Indra as a ladder' is in (1.10.1)]

**6.24.4:** O One with many powers (*purushāka*), your energies and actions (*shakā*) (1), converge like the paths of cattle towards home (2). As the cords that bind the calves are really not a bondage (*adāmānah*) for them, so are thy bonds for us, most gracious (*sudāman*) Indra (3).<sup>4</sup>

[*shāka*: powers, (5.15.2); *sudāman*: one auspiciously connected to devotee; *dāmā*: rope, string, (8.72.6), (8.23.2);

*tantayah*: cords;]

**6.24.5:** One act to day, another tomorrow (1), so Indra constantly turns what is not (*asat*) into what is (*sat*) (2). Here are for us Mitra, Varuṇa, Pūshan and Savitṛ (*arya*), to take us to our desired goal (4).<sup>5</sup>

[*vasha*: goal]

**6.24.6:** By the utterances Indra is lead to the *yajña* (easily) (2), just as the water comes down from the mountain peaks (1). Those who desire the plenitude go to you with a perfect hymn (3), like horses to a battle, O Indra (4).<sup>6</sup>

[*gīrvāha*: one who carries or supports the word, Indra;

*ānayan*: lead; *ājim*: battle;]

<sup>3</sup> अक्षो न चुक्रचौः (1), शूर बृहन् प्र तै मुहा रिरिचे रोदस्योः (2), वृक्षस्यु नु तै पुरुहूत व्या (3), व्यूतयौ रुहुः इन्द्र पूर्वीः (4)

<sup>4</sup> शर्चीवितस्ते पुरुशाक शाका (1), गवामिव सुतयः संचरणीः (2), वत्सानां न तन्तयस्त इन्द्र (3), दामन्वन्तो अदामानः सुदामन् (4)

<sup>5</sup> अन्यत् अद्य कर्वैम् अन्यदु शो (1), असंत् च सन्मुहुः आचक्रिः इन्द्रः (2), मित्रो नो अत्र वरुणश्च पूषा अर्यो (3), वशस्य पर्येतास्ति (4)

<sup>6</sup> वि त्वदापो न पर्वतस्य पृष्ठात् (1), उकथेभिः इन्द्र आनयन्त यज्ञैः (2), तं त्वाभिः सुषुतिभिः वाजयन्त (3), अाजिं न जंगमुः गिर्वाहो अश्वाः (4)

**6.24.7:** Years do not age him (1), nor do months and days wear out Indra (2). May this form of him, the magnificent, grow more glorious still (3), extolled by our affirming lauds (*stoma*) and our utterances (4).

**6.24.8:** He whom we worship bows not to the firm or the stiff (1), or to the challenger incited by the dasyu-foe (2).

To Indra the lofty mountains, are easy (to climb) like plains (3),<sup>8</sup> and in the deeps there is a foot-hold for him (4).<sup>9</sup>

[*shardhataḥ*: challenger, (8.60.12);

*gādham*: supporting path, foot-hold;]

**6.24.9:** Through deep and vast paths, O mighty one (1), O Drinker of Soma, give us plenitude and urgings (2). Stand high with your protections for us, O one who meets no hurt (3),<sup>9</sup> when the gloom of night brightens into day (4).

[*preṣhāḥ*: urgings, (1.68.5); *ūrdvah*: high, (1.36.13) etc.

*ariṣhyan*: one who meets with no hurt, (2.8.6)]

**6.24.10:** Be with our leader in battle, for his protection (1);

protect him from a near (or a distant) foe (2);

protect him from enemies at home and in the forest (3). May we rejoice a hundred winters with the strength of the strong (4).<sup>10</sup>

[*nāyam*: yajamāna; leader of rite; *ita*: near;]

<sup>7</sup> न यं जरन्ति शरदो (1), न मासा न द्याव इन्द्रम् अवकर्शयन्ति (2),  
बुद्धस्य चिद्र्धतामस्य तनूः (3), स्तोमैभिः उक्थैश्च शस्यमाना (4)

<sup>8</sup> न वीळवे न मते न स्थिराय (1), न शर्धते दस्युजूताय स्तुवान् (2),  
अज्ञा इन्द्रस्य गिरयश्चित् कृष्वा (3), गम्भीरे चिंद भवति गाधमस्मै (4)

<sup>9</sup> गम्भीरेण न उरुणे अमत्रिन् (1), प्रेषो यन्धि सुतपावन् वाजान् (2),  
स्था ऊषु ऊर्ध्वं ऊती अरिषण्यन् (3), अक्तोः व्युष्टौ परितक्ष्यायाम् (4)

<sup>10</sup> सच्चस्व नायमवसे अभीक (1), इतो बा तमिन्द्र पाहि रिषः (2),  
अमा चैन्मरण्ये पाहि रिषो (3), मदेम शतहिमाः सुवीराः (4)

## 25. Indra

**Riṣhi: Bharadvājah Bṛhaspatyah**

**6.25.1: Protections**

**6.25.2: Hostiles are spread everywhere**

**6.25.3: Make them feeble**

**6.25.4: Battle**

**6.25.5: No one is a match for you**

**6.25.6: The worshipper wins the battle**

**6.25.7: Protector and armour**

**6.25.8: Master of yajna**

**6.25.9: Bharadvāja seers**

**[Metre: Triṣṭup (11, 4)]**

**6.25.1:** O Indra, you are strong (2), with these protections which may be small, great, or in the middle (1). With them guard us in our battle against the hostile forces (3). O Fierce one, grant us these protections and the great plenitude (4).<sup>1</sup>

**6.25.2:** Along with the (other) gods, you harm the confronters (1), and destroy the wrath of the enemies, O Indra (2). For the sake of yajamāna (ārya), destroy all the hostile (dasyu) foes (4), who have spread everywhere (*vishūchī*) and assail (*abhiyuja*) us (3).<sup>2</sup>

[*arishyanta*: those who meet no hurt, gods, (2.8.6);

*spṛdha*: confronters (forces), (6.5.6); *ābhīḥ*: these (gods)]

**6.25.3:** Those who are harnessed to conquer us (2), those who assail us whether they be kinsmen or unrelated (1), make their strengths to become feeble (3); destroy their masculine mights (*vr̥ṣhṇayanī*) (4), and put them to flight (5).<sup>3</sup>

[*yuyujre*: yoked, (5.53.1); *vanuṣha*: desiring to conquer, (6.6.6)]

<sup>1</sup> या तं ऊतिरिवमा या पंरमा या मध्यम् (1), इन्द्रं शुभ्मिन् अस्ति (2), ताभिर्लूषु वृत्रहत्ये अवीः न (3), एभिश्च वाजैः महान् ने उग्र (4)

<sup>2</sup> आभि॒ः स्पृथो॑ मिथती॒ः अरिषण्यन् (1), अ॒भित्रस्य॑ व्यथया॑ मन्त्युम्॑ इन्द्र (2), आभि॒ः विश्वा॑ अभियुजो॑ विषूची॑ः (3), आर्यै॒ विशो॑ अव॑ तारीत्॑ दासी॑ः (4)

<sup>3</sup> इन्द्रं जामय॑ उत्॑ ये अजामयो॑ अर्बाचीनासौ॑ (1), बनुषो॑ युयुज्ञे॑ (2), त्वमैषां॑ विथुरा॑ शवाँसि॑ (3), जुहि॑ वृष्ण्याँनि॑ (4), कृणुहि॑ पराचः॑ (5)

**6.25.4:** By his bodily strength, the hero (of godly forces) conquers the hero (of hostile forces) (1), when they both battle each other, with their bodies shining (with anger or valour) (2), (or when they dispute) roaring with shouts for the sake of Ray-cows, successors, waters or fertile lands (3).<sup>4</sup>

[*urvarāśu*: fertile lands, (1.127.6); *toka, tanaya*: see (6.1.12)]

**6.25.5:** (O Indra), I think that there is no hero who can battle with you (2). There exists no hero who is a swift and violent overthower (of foes) (like you) (1). O Indra, no one is a match for you (3). You are superior to all the persons born in the universe (4).<sup>5</sup>

**6.25.6:** When two (persons) contend in a great battle for the sake of habitation or followers (3), or they want to expand their dominions or they are eager to confront each other (4), among the two (fighters or disputants), only one wins the strengths (and riches) (1), (namely) the worshipper (*vedhasah*) who invokes you in the meeting (or battle) (2).<sup>6</sup>

[*vyachasvatī*: expanding (10.110.5); *nṛmṇah*: strengths (5.19.2), (1.67.2) (includes the riches and felicities);

*maho vṛtre*: great battle (S);]

**6.25.7:** O Indra, for the people of vision who tremble (with fear) (1), be their protector and their armour (2). (Also protect) us who are most strong (3), who are noble (*arya*) and those of us who have been placed in front by the men of wisdom (4).<sup>7</sup>

[*ejati*: trembles, (5.59.2); *nṛtama*: those who are most strong]

<sup>4</sup> शूरो वा शूरं बनते शरीरैः (1), तनुरुचा तस्मिं यत् कृपवैते (2),  
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते (3)

<sup>5</sup> नहि त्वा शूरो न तुरो न धृष्णुः (1), न त्वा योधौ मन्यमानो युयोधं (2),  
इन्द्रं नक्षिः त्वा प्रति अस्ति (3), एषां विश्वा जातानि अभ्यसि तानि (4)

<sup>6</sup> स पंत्यत उभयोः नृमणम् अयोः यदी (1), वेधसः समिथे हवन्ते (2),  
बुत्रे वा महो नृवति क्षये वा (3), व्यचंस्वन्ता यदि वितन्तसैते (4)

<sup>7</sup> अधे स्मा ते चर्षण्यो यत् एजान् इन्द्रं (1), त्रातोत भंवा वरुता (2),  
अस्माकास्तो ये नृतमासो (3), अर्य इन्द्रं सूर्यो दधिरे पुरो नः (4)

**6.25.8:** To you has been assigned a mighty Indra-power forever (1), for killing (the foe) Vṛtra everywhere (2); to you, Indra, master of yajña, all the valour and strength has been assigned (3), in the overcoming of the foes (*nṛshahye*) by the gods (4).<sup>8</sup>

[Also in TS (1.6.12.3)]

**6.25.9:** May you drive away our hostile confronters in the battle (1), and destroy the ungodly enemies who want to harm us (2). O Indra, may we, Bharadvāja seers who are extolling you (4), know the light (of knowledge) which gives the protection and growths (3).<sup>9</sup>

[*sam-aja*: drive out, (5.2.12); *spṛdha*: confronters, the hostile forces. S uses this word for ‘army’ in general, whether it is fighting for hostiles or the godly persons; *vastoh*: lights;]

## 26. Indra

Riṣhi: Bharadvājāḥ Bārhaspatyah

**6.26.1: Soma and forceful protection**

**6.26.2: Lord of existence**

**6.26.3: So-called invulnerable (demon)**

**6.26.4: Increased the adorer Tuji**

**6.26.5: Divodāsa**

**6.26.6: Demon Chamūri and devotee Dabhiti**

**6.26.7: Protect with your triple armour**

**6.26.8: Sage Pratardana**

[Metre: Trīṣṭup (11, 4)]

**6.26.1:** O Indra, listen to our invocation (1). We anoint you with Soma for the gain of the great plenitude (2). When men assemble for a battle (3), in the days ahead, grant us a forceful protection (4).<sup>1</sup>

<sup>8</sup> अनुं ते दायि मृह इन्द्रियाय सत्रा (1), ते विश्वमनुं वृत्रहत्ये (2),  
अनुं क्षत्रमनुं सहौ यज्ञत्रेन्द्र (3), देवेभिरनुं ते नृषहौ (4)

<sup>9</sup> एवा नः स्पृधः समंजा समत्सु (1), इन्द्रं रारन्धि मिथतीः अदैवीः (2),  
विद्याम् वस्तोः अवसा (3), गृणन्तो भरद्वाजा उत ते इन्द्र नूनम् (4)

<sup>1</sup> श्रुधी ने इन्द्रं हृयामसि त्वा (1), मुहो वाजस्य सातौ बावृषाणाः (2),  
सं यद्विशो अयन्त शूरसाता (3), उग्रं नो अवः पार्ये अहन् दा: (4)

**6.26.2:** (Bharadvāja), born of plenitude calls you, the swift life-force (steed) (1), in the quest for obtaining the great plenitude (2). You Indra is the lord of existence and the passer of all barriers (3). Bharadvāja sees you battling the Vṛtra foes for recovering the Ray-cows and killing the foes with the fist (4).<sup>2</sup>

[*gadhyasya*: for the quest, (6.10.6);

*chaṣṭe*: sees you, (5.19.1); *tarutra*: passer of barrier;

*vājineya*: born of Vājinī (S); Vājinī in (3.6.1) and others means, ‘one full of plenitude’. For S, *vājīnī* is a lady. He does not give any basis for his statement.]

**6.26.3:** You have impelled the seer for the recovery of the luminous rik mantrās (1). You shattered (the demon) Shuṣhpā for the sake of (the devotee) Kutsa (2). To give peace and happiness to (the devotee) Athithigva (4), you cut off the head of the foe (Shambara) who thought he was invulnerable (3).

[*shamsyam*: that which has to be expressed, (8.60.11);

*a-marmanāḥ*: invulnerable]

**6.26.4:** You have brought to Vṛshabha a great war-chariot (1).

You have protected him who was warring for ten days (2).

You have slain Tugra along with Vetasu (3).

You have increased Tuji who lauds you (4).<sup>4</sup>

[*vṛshabha*: name of a king, according to S. This king does not appear anywhere else in RV.

*tūtoḥ*: increased (S), (occurs only once)]

<sup>2</sup> त्वां वाजी हृवते वाजिनेयो (1), मुहो वाजस्य गध्यस्य सातौ (2),  
त्वां वृत्रेषु इन्द्र सत्पंति तरुत्रं (3), त्वां चष्टे मुष्टिहा गोषु युध्यन् (4)

<sup>3</sup> त्वं कविं चौदयो अर्कसातौ (1), त्वं कुत्साय शुष्णं दाशुष्वे वर्क् (2),  
त्वं शिरो अमर्मणः पराहन् (3), अतिथिग्वाय शंस्यं करिष्यन् (4)

<sup>4</sup> त्वं रथं प्रभरो योधम् क्रष्णम् (1), आवो युध्यन्तं वृषभं दशगुम् (2),  
त्वं तुग्रं वेतसवे सचाहुन् (3), त्वं तुजिं गृणन्तमिन्द्र तूतो: (4)

**6.26.5:** O Indra, subduer of foes, your deeds are well-known (1).  
 O hero, you have scattered the foes in hundreds and thousands (2).  
 You have slain the dāsa-foe Shambara (staying) in the mountain (3).  
 With your varied protections, you have protected (the devotee)  
 Divodāsa (4).<sup>5</sup>

**6.26.6:** (You are) rapturous with the Soma-delight offered with intense faith (1); for (helping) Dabhitī you have consigned the (demon) Chumuri to the sleep of death (2). By giving (the maiden) Raji to Piṭhīnas (3),  
 you have destroyed sixty thousand (enemies) by your powers (4).<sup>6</sup>  
 [Raji or Piṭhīnas do not appear in any other RV mantrās.]

**6.26.7:** May I, along with their wise persons, obtain (1), from you happiness and vigour which are supreme (2). (The same was given) by you to the heroes who laud you, who is accompanied by heroes (*sadhavīra*) (3). (O Indra), you are powerful and protect the persons by your triple armour of defence (4).<sup>7</sup>

**6.26.8:** O Indra, in this invocation (*hūtau*) (to you) for light (1), may we be your most dear friends, O great one (2). May Kṣatrashrī, the son of Pratardana, be most glorious (3), with the destruction of the Vṛtra-foes and the attainment of riches and felicities (4).<sup>8</sup>

[The sage Pratardana is mentioned in Kaushitāki U. (3.1.1) as one upholding the truth and as a friend and devotee of Indra.]

<sup>5</sup> त्वं तत् उकथम् इन्द्र बर्हणा कः (1), प्र यत् शता सुहस्ता शूर दर्पि (2),  
 अवे गिरे: दासं शम्बरं हुन् (3), प्रावो दिवोदासं चित्राभिः ऊ ती (4)

<sup>6</sup> त्वं श्रुद्धाभिः मन्दसानः सोमैः (1), दम्भीतये चुमुरिमिन्द्र सिष्वप् (2),  
 त्वं रजिं पिठीनसे दशस्यन् (3), घषिं सहस्रा शच्या सचाहन् (4)

<sup>7</sup> अहं चन तत्सुरिभिः आनश्यां (1), तव ज्याय इन्द्र सुम्भमोजः (2),  
 त्वया यत् स्तबन्ते सधवीर वीराः (3), त्रिवर्स्थेन नहुषा शविष्ट (4)

<sup>8</sup> वयं तै अस्याम् इन्द्र द्युम्भूतौ (1), सखायः स्याम महिन् प्रेष्ठाः (2),  
 प्रातर्दनिः क्षत्रश्रीः अस्तु श्रेष्ठो (3), घने वृत्राणां सुनये धनानाम् (4)

## 27. Indra

**Rishi: Bharadvājah Bārhaspatyah**

**6.27.1: What has Indra done for his friends?**

**6.27.2: He has achieved with them**

**6.27.3: None equal to you**

**6.27.4: Varashikha lineage killed**

**6.27.5: Abhyavartin and Hariyūpiya (river)**

**6.27.6: Yavyāvatti river**

**6.27.7: Knowledge moves freely and joyfully**

**6.27.8: Gift of discrimination**

**[Metre: Triṣṭup (11, 4)]**

**6.27.1: What has Indra (done) in the rapture of the (Soma) (1)?**

What has he done on drinking (this Soma) (2)? What has he done in friendship (3)? What has been obtained (by devotees) either in march or in a state of rest (3)? What have the devotees of old or the recent ones obtained (5)?<sup>1</sup>

[ *vividre*: obtained (S);

*raṇā*: movement, march (6.15.5) ]

**6.27.2: [The questions posed earlier are answered. This verse and the one before are identical except that *kim* and *kimu* in verse 1 are replaced by *sat* and *sadu*; here *sat* means ‘union’.]**

In the rapture of Soma, Indra has achieved union (with the supreme) (1). In drinking the Soma, Indra has achieved union (2).

He has achieved union during friendship (3). He has given the state of union with Indra for the devotees of old and the new ones (4).

During march, and at rest, he has made the devotees to achieve union with Indra (5).<sup>2</sup>

[ *sat*: in union, (3.4.8). For S, *sat* means a good deed like giving riches to a devotee.]

<sup>1</sup> किमस्य मदे (1), किमु अस्य पीतौ इन्द्रः (2), किमस्य सुख्ये चकार (3),  
रणा वा ये निषदि किं ते (4), अस्य पुरा विविदे किमु नूतनासः (5)

<sup>2</sup> सदस्य मदे (1), सदु अस्य पीतौ इन्द्रः (2), सदस्य सुख्ये चकार (3),  
रणा वा ये निषदि सत् ते (4), अस्य पुरा विविदे सदु नूतनासः (5)

**6.27.3:** There is no one equal in greatness to you (1). O Maghavan, we do not know of anyone more opulent (than you) (2). In your unlimited riches, nothing is new (3).<sup>3</sup> No one is able to see your powers (4).

[Line 3: All the riches have been with you eternally. Nothing can be added to it.

*samasya*: in equality; *samana*: an equal, (6.4.1), (10.69.8);

*mahimāna*: greatness, (7.2.2), (10.69.9);

*nūtanasya*: that which is new (everywhere in RV). S renders it as 'praised'. *nūnat* means, 'to voice' in (6.3.7).

*nūtana* has no such meaning]

**6.27.4:** We understand (the greatness) of your powers (*indriyam*) by which (1), you have slain the lineage of Varashikha (2). O Indra, the most powerful among them *Parama*, was shattered (4), by (only) the sound of the Vajra weapon, hurled (*nihata*) at him with your might (3).<sup>4</sup>

[*parama*: the most powerful; name of a son of Varashikha (S);

*acheti*: to know, to understand, (1.88.5) (occurs in only two places)]

**6.27.5:** To favour Abhyavartin, the son of Chayamana (2), Indra destroyed the lineage of Varashikha (1). (Indra) killed all the *Vṛchīvatas* (stationed) on the eastern side of Hariyüpiya (river) (3).

One of them on the other bank (*apara*) was also killed (4).<sup>5</sup>

[*vṛchīvatas* appears in the mantra 7 also; *shikṣhan*: to favour]

<sup>3</sup> न हि नु तैं महिमनः समस्य (1), न मधवन् मधवत् त्वस्य विद्ध (2),  
न राधसो राधसो नूतनस्य इन्द्र (3), नकिः ददश इन्द्रियं तैं (4)

<sup>4</sup> एतत् यत् तं इन्द्रियम् अचेति (1), येन अबधीः वरशिखस्य शेषः (2),  
वज्रस्य यत् ते निहतस्य शुष्मात् स्वनात् चित् (3), इन्द्र परमो ददार (4)

<sup>5</sup> वधीदिन्द्रौ वरशिखस्य शेषो (1), अग्यावर्तिनैः चायमानाय शिक्षन् (2),  
वृचीवतो यत् हरियूपीयायां हन् पूर्वे अर्धे (3), भियसापरो दर्त् (4)

**6.27.6:** O Indra, (there are) the three hundred mailed warriors (standing) together near the river Yavyāvatī (1); they, the Vṛchīvantas, walk on the way to their doom (3), while breaking the sacrificial vessels (4), and moving aimlessly (5). (Indra) is called by many for getting inspired knowledge (2).<sup>6</sup>

[*patyate*: travels, (8.102.9); walks on the way, (6.13.4);

*sharave*: to the doom (4.3.7);

Yavyāvati: According to S, it is same as Hāriyūpiya river]

**6.27.7:** His luminous (*aruṣha*) knowledge (ray-cow) moves freely within (between Heaven and Earth, matter and mind) like cows in a perfect pasture (*su-yavasa*) (1). He delivered (the hostile) Turvasha (to be under the control of the devotee) Śrṅjaya (3). He made Vṛchīvata to be instructed by the descendants of Devavāta (4).<sup>7</sup>

[Lines 3 and 4 can refer to the psychological powers symbolised by names like Śrṅjaya, Vṛchīvata etc.

Line 4: According to S, the descendent of Devavāta is Abhyavarti. Vṛchīvata are the sons of Varashikha.

*para dāh*: deliver (us), (7.1.1.9); *rerihat*: to lick, (10.45.4);

*rerihāṇā*: (to move) joyfully and freely]

**6.27.8:** The opulent king Abhyāvartī, son of Chayamāna, has given me (2), twenty ray-cows (powers of knowledge) and two female powers of movement (riding in cars) (1). This gift of discrimination given by a descendent or Pṛthu, cannot be destroyed (3).<sup>8</sup>

[*dūṇāsha*: (*dur-nasha* in padapāṭha): that which cannot be destroyed]

<sup>6</sup> त्रिंशत् शतं वर्मिण इन्द्र साकं यव्यावृत्यां (1), पुरुहृत श्रवस्या (2),  
वृचीवंन्तः शरवे पत्यमानाः (3), पात्रा भिन्दाना (4), नि अर्थानि आयन् (5)

<sup>7</sup> यस्य गावो अरुषा सूयवस्यू अन्तः ऊषु चरतो रेरिहाणा (1),  
स सृज्जयाय तुर्वशं परादात् (2), वृचीवंतो दैववाताय शिक्षन् (3)

<sup>8</sup> द्रुयान् अग्ने रथिनौ बिंशति गा वधूमतो (1), मधवा महैं सप्त्राद्  
अभ्यावृत्ती चायमानो ददाति (2), दूणाशा इयं दक्षिणा पार्थवानाम् (3)

## 28. Ray-cows (*gāvah*)

Riṣhi: Bharadvājah Bārhaspatyah

- 6.28.1: Ray-cows have brought us bliss
- 6.28.2: Indra teaches his devotee
- 6.28.3: The Ray-cows are not stolen
- 6.28.4: Ray-cows range over wide movements
- 6.28.5: Ray-cows are Indra and Bhaga
- 6.28.6: Your strength glorified in assemblies
- 6.28.7: May darts of Rudra leave you aside
- 6.28.8: Mighty seed of the bull

[Metre: Triṣṭup (11, 4), 1, 5-7; Jagatī (12, 4), 2-4; Anuṣṭup (8, 4), 8;]

**6.28.1:** The ray-cows have come and brought us bliss (1). May they stay in the appropriate place and be pleased with us (2). May they live here, mothers of calves, with many forms (3), and yield milk for Indra on many dawns (4).<sup>1</sup>

[Indra does not need the milk of a cow. Here milk, a product of cow, means knowledge.

*gośṭhe:* in a place of knowledge, hall of recitation; cow-stall for ritualists;

Line 4 (alt.): The ray-cows give the knowledge for Indra who is born in us.]

**6.28.2:** Indra fills him (with gifts) and teaches the worshipper (1); (he) makes gifts and does not take away what is one's own (2).

Increasing his riches forever (in the devotee) (3),  
he puts the seeker of gods in an impregnable place (*khilye*) (4).<sup>2</sup>

[*prṇate:* to satisfy with gifts, (10.122.4)]

<sup>1</sup> आ गावौ अगमन्तुत भद्रमंक्न् (1), सीदन्तु गोष्टे रुणयन्तु अस्मे (2), प्रजावंतीः पुरुषपा इह स्युः (3), इन्द्राय पूर्वीः उषसो दुहानाः (4)

<sup>2</sup> इन्द्रो यज्वने पृष्ठते च शिक्षति (1), उपेदाति न स्वं मुषायति (2), भूयौभूयो रथिमिदस्य वर्धयन् (3), अभिन्ने खिल्ये नि दंधाति देवयुम् (4)

**6.28.3:** They are not lost, nor do robbers injure them (1),  
nor the unfriendly frighten, nor wish to assail them (2).

The master of the ray-cows lives together long with these (4),  
and worships the devās and offers gifts (3).<sup>3</sup>

[This verse can be understood to refer to the animal cows as well as to the rays of knowledge. The dominant idea is that *gāvah* refers to the rays. Only in that sense we can say that ‘they are not lost’. Of course, the line 1 has been translated as referring to injunctions, ‘One should not steal the cows’.]

**6.28.4:** The horse, that tears the earth, does not reach them (ray-cows) (1). The cutting instruments come not near them (2).

The ray-cows range over wide movements fearlessly (3),<sup>4</sup>  
which (ray-cows) belong to the mortal who sacrifices (4).

[*uru-gāyam*: wide movement;

*samskr̥tatr̥am*: (cutting) instruments (S);

*samskr̥tam*: perfected, (5.76.2)]

**6.28.5:** To me the cows are Bhaga, they are Indra (1),  
ray-cows are the enjoyment of the first-poured Soma (2).

These that are ray cows, they are Indra, O people (3)!

It is Indra I desire with my heart and with my mind (4).<sup>5</sup>

[*gāvah*, ray cows are symbols of light. The seer implies that if he desires the ray-cows, he will attain by them Indra, the lord of the illumined mind.

*Bhaga*: the god of delight; the god of enjoyment, (7.15.11)

*bhakta*: that which is to be enjoyed, (1.127.5); food (S);

*bhakṣhiya*: may I enjoy, (1.81.6)

*bhakṣham*: enjoyment, (9.83.4);

<sup>3</sup> न ता नेशन्ति न दंभाति तस्करो (1), न आसाम् आमित्रो व्यथिरा  
दधर्षति (2), देवान् च याभिः यजते ददाति च (3), ज्योक् इत् ताभिः:  
सचते गोपतिः सह (4)

<sup>4</sup> न ता अबीरेणुकंकाटो अश्रुते (1), न संस्कृतत्रम् उपयन्ति ता अभि (2),  
उरुगायमभयं तस्य ता अनु गावो (3), मर्तस्य वि चरन्ति यज्ञवनः (4)

<sup>5</sup> गावो भगो गाव इन्द्रो मे अच्छान् (1), गावः सोमस्य प्रथमस्य भक्षः (2),  
इमा या गावः स जनास इन्द्र (3), इच्छामि इत् हृदा मनसा चिदिन्द्रम् (4)

*bhakṣhaṇam*: drinking of Soma, (1.110.3)

First poured Soma: the Soma that results in the beginning of the work. This Soma is the cause of enjoyment; this enjoyment can be had only if we have the associated knowledge, *gāvah*. Hence *gāvah* is called as the enjoyment.

Line 2: appears in: 'you have given birth to ray-cows (*gāḥ*) (1.91.22)]

**6.28.6:** O Ray-cows, you fatten the emaciated (1),  
and you make the unlovely look beautiful (2).

Make our house happy, you with pleasant voice (3),  
your great strength is spoken in our assemblies (4).<sup>6</sup>

[Lines 2 and 3 are meaningful when addressed to *gava* as the animals, as well as the knowledge. Note that in line 1, only knowledge can restore the health of a person, not merely the milk.

Line 4 applies only to *gava* as knowledge. The animal cow is not glorified in assemblies]

**6.28.7:** May you have many calves, graze on good pastures (1), and drink pure water at good drinking places (2). May not the thief master you, nor the one, who brings evil by speech (3), and may the darts of Rudra leave you aside (4).

[*parivṛjyāḥ*: avoid, (S)]

**6.28.8:** Let the nourishment of ray-cows be solicited (1).

May the mighty seed of the Bull be present (and empower) in your strength (2).<sup>8</sup>

[*upaparchana*: nourishment]

<sup>6</sup> यूयं गावो मेदयथा कृशं (1), चिदश्रीरं चित्कृणुथा सुप्रतीकम् (2),  
भद्रं गृहं कृणुथ भद्रवाचो (3), बृहद् वो वयं उच्यते सुभासु (4)

<sup>7</sup> प्रजार्वतीः सूयवसं रिशन्तीः (1), शुद्धा अपः सुप्रपाणे पिबन्तीः (2),  
मा वः स्तेन ईशत् म अघशँसः (3), परि वो हेती रुद्रस्य वृज्याः (4)

<sup>8</sup> उपेदम् उपपचीनम् आसु गोषूप॑ पृच्यताम् (1),  
उप॑ कंषभस्य रेतुसि उप॑ इन्द्र तवं वीर्ये (2)

## 29. Indra

**Rishi: Bharadvājāḥ Bārhaspatyāḥ**

**6.29.1: Attaining right thinking**

**6.29.2: Sprinkle us with divine powers**

**6.29.3: Might with discernment**

**6.29.4: Devotees most beloved of the gods**

**6.29.5: No limit for your might**

**6.29.6: One with unequalled ojas**

**[Metre: Triṣṭup (11, 4)]**

**6.29.1:** Desirous of attaining (the state of) right thinking (2), and for obtaining his friendship, men serve the great (*maho*) Indra (1). The wielder of vajra is a great giver (3). Offer worship with sacrifice to him who is mighty and rapturous (4).<sup>1</sup>

[*sepuḥ*: serve, (occurs only once)]

**6.29.2:** May Indra in the car sprinkle (ā) us with the golden light (*hiranyayē*) in the car (2). (May he) sprinkle us, with the divine powers in his hands (1), and with the rays which are spread out in his hands (3). The steeds yoked to his car, convey the mighty one in the path towards us (4).<sup>2</sup>

[Line 2: *ratheshthāḥ*: one sitting in the car, Indra; *narya*: powers of the godhead, (1.72.1); ā *mimikṣhu*: sprinkle (5.58.5); (from *mīḥ*, to sprinkle, 1.24.22, 1.22.3 KS)

ā: in lines 2, 3 refers to ā*mimikṣhuḥ* in line 1;

*hiranyayē*: golden light, (5.54.11)]

<sup>1</sup> इन्द्रैऽवो नरः सुख्याय सेपुः महो (1), यन्तः सुमतयै चकानाः (2), महो हि दाता वज्रहस्तो अस्ति (3), महामुरणवमवसे यजध्वम् (4)

<sup>2</sup> आ यस्मिन् हस्ते नर्यो मिमिक्षुः (1), आ रथे हिरण्ययै रथेष्टाः (2), आ रश्मयो गर्भस्त्योः स्थूरयोः (3), आध्वनश्वासो वृषणो युजानाः (4)

**6.29.3:** They (devotees) offer service (*duva*) at his feet who sprinkles them with felicities (1). The wielder of Vajra, the violent overthrower of enemies, is full of might accompanied by discernment (*dakṣinā*) (2). You inhabit in a body of delightful (*surashim*) form (*atkam*), so that they may have your vision (*dr̥she*) (3). You have become one with graceful (*nṛto*) and rapid impulsion (*iśhiro*) like the Sun (*svaḥ*) (4).<sup>3</sup>

[*nṛtavīśiro*: *nṛto* + *iśhiro* (*padapāṭha*);

*nṛto*: dancing, (10.29.3), graceful;

*duva*: activity, (1.36.14);

*vasānah*: inhabiting, (10.5.2);]

**6.29.4:** The released Soma-delight is most perfectly mixed (1), with the material knowledge and the matured cake (2). The devotees laud Indra by means of mantrās (3). Those who are most beloved of the gods express (their eagerness) with the words (4).<sup>4</sup>

[Line 4: (alt.): utter the lauds;

*shamsata*: express; *āprṇati*: satisfy;

*devavāṭāḥ*: desired by the gods, (3.20.2), god-beloved, (3.23.2)

*dhānāḥ*: barley; material knowledge;]

**6.29.5:** No limit has been established for your might (1).

The heaven and earth are intimidated by your greatness (2).

The illumined ones satisfy the most speeding one (3),

by performing sacrifices which give growth (in us) (5),

just as (a cow herd) satisfies a herd (of cows) with water (4).<sup>5</sup>

[*iye*: has done yajna or sacrifice, (6.1.9, 6.3.2) etc.]

<sup>3</sup> श्रिये ते पादा दुव आ मिमिष्ठः (1), धृष्णुः बज्जी शबसा दक्षिणावान् (2), बसानो अत्कं सुरभिं दुशो कं (3), स्वः पनृतविषिरो बभूथ (4)

<sup>4</sup> स सोम आमिष्ठ-तमः सुतो भूद् (1), यस्मिन् पक्षिः पच्यते सन्ति धानाः (2), इन्द्रं नरः स्तुवन्तौ ब्रह्मकारा (3), उक्था शासन्तो देववात्तमाः (4)

<sup>5</sup> न ते अन्तः शबसो धाय्यस्य (1), वि तु बाबधे रोदसी महित्वा (2), आ ता सूरिः पृणति तूतुजानो (3), युथेवाप्सु (4), समीजमान ऊती (5)

**6.29.6:** Thus the mighty Indra is invoked who is swift to our calls (1), whether he increases in us or not (2). He (is) a warrior with bright chins (3). He, one with unequalled Ojas, he of many births (4), killed Vṛtra and the dasyus (5).<sup>6</sup>

[*satva*: warrior (4.13.2); *purū*: many;]

## 30. The deeds of Indra

**Rishi:** Bharadvājah Bārhaspatyāḥ

**6.30.1: He, the Sole One**

**6.30.2: Upholds the wide planes (worlds)**

**6.30.3: You cleft a path for rivers**

**6.30.4: No one like you**

**6.30.5: You brought to birth Sun, heaven and dawn**

[Metre: Trishṭup (11, 4)]

**6.30.1:** Indra has increased again and again (in us) the strength of heroic acts (1). He, the sole one and unaging, gives the felicities (2). Indra surpasses heaven and earth (3). A mere portion of him is equal to both earth and heaven (4).<sup>1</sup>

[*ardham*: A portion; *rodasī*: (feminine), both heaven and earth in their nourishing functions.]

**6.30.2:** I meditate on his vast mightiness (1). No one can harm the actions he upholds (2). He made the Sun visible everyday (3). He, strong in will, upholds the wide planes (4).<sup>2</sup>

[*dhāt*: upholds, (1.67.2);

*sadmāni*: (the seven) planes or worlds, (4.1.8);

*sukratu*: strong in will, (8.19.3);

*asuryam*: vast mightiness, (5.10.2, 7.5.6)]

<sup>6</sup> एवेदिन्द्रः सुहर्व क्रष्णो अस्तु (1), ऊती अनूती (2), हिरिशिप्रः सत्वा (3), एवा हि जातो असमाति ओजाः पुरू (4), च वृत्रा हनति नि दस्यून् (5)

<sup>1</sup> भूय इदं वावृथे वीर्याय (1), एको अजुर्यो दयते वसूनि (2), प्र रिरिचे दिव इन्द्रः पृथिव्या (3), अर्धम् इत् अस्य प्रति रोदसी उभे (4)

<sup>2</sup> अधा मन्ये बृहत् असुर्यमस्य (1), यानि दाधार नकिरा मिनाति (2), दिवेदिवे सूर्यो दर्शतो भूद् वि (3), सद्गानि ऊर्विया सुक्रतुः धात् (4)

**6.30.3:** O Indra, you cleft (*aradat*) a path for the rivers (*ābhyaḥ*) (2). This act (*apah*) of yours for the rivers is well-known now and in ancient days (1). The mountains are standing firm like persons standing for meals (3). O strong of will, the worlds are firm because of you (4).<sup>3</sup>

[*niseduh*: standing; *dṝham*: firm, (4.1.15)]

**6.30.4:** It is certainly true that there is no one like you (1). No mortal or god is greater than you, O Indra (2). You have killed Ahi lying on (the floor of) ocean (3). You have released the waters (to flows) towards the ocean (4).<sup>4</sup>

[Line 3: same idea is in (1.32), *vṛtro ashayat* (verse 7), *shayānam* (verse 8)]

**6.30.5:** O Indra, you have opened the wide (*vi*) doors (of heaven) for the waters to flow in all directions (1). You have shattered the firm *Vṛtra* (*parvata*) (2). You are the lord of the seeing persons of the world (3). You simultaneously brought to birth together the Sun, the Heaven and the Dawn (4).<sup>5</sup>

[Purport: The waters began flowing in all directions because you broke the hard place of confinement of waters in the mountain. All the four events, namely the release of waters, the birth of Sun, birth of Dawn and birth of Heaven occurred simultaneously (*sākam*). These four events are not separate, but four aspects of a single event. It is accomplished by all the gods together, even though only the name of one god is mentioned in each place.]

Line 4: The same idea is in (2.12.7, 3.44.2, 3.49.4, 6.44.23) etc.

*vi*: opened wide, (4.12.3);

*parvata*: *Vṛtra*, cloud;

*durah*: doors, (1.68.5), (10.110.5) etc.;

<sup>3</sup> अद्या चिन्तू चित् तदपो नदीनां (1), यदाभ्यो अरदो ग्रातुमिन्द्र (2),  
नि पर्वता अद्वसदो न सेंदुः (3), त्वयो दृक्षहानि सुक्रतो रजांसि (4)

<sup>4</sup> सत्यमित् तम त्वा-वान् अन्यो अस्ति (1), इन्द्रे देवो न मत्यो ज्यायान्  
(2), अहूभाहि परिशयान् म् अर्णो (3), अवासृजो अपो अच्छां समुद्रम् (4)

<sup>5</sup> त्वमपो विदुसे विष्णुचीः इन्द्र (1), दृक्षहमरुजः पर्वतस्य (2),  
राजाभवो जगतः चर्षणीनां (3), साकं सूर्यं जनयन् द्याम् उषासंम् (4)

*sākam*: simultaneously;

*viśhūchi*: tending all ways, (10.79.7);]

## 31. Indra

Rishi: Suhotraḥ Bhāradvājah

6.31.1: You uphold the strivers

6.31.2: The fear of your approach

6.31.3: Removed the wheel of Sun's car

6.31.4: Releases Soma playfully

6.31.5: Warrior for the truth

[Metre: Triṣṭup (11, 4), 1-3, 5; Shakvarī (8, 7), 4;]

[The Sūktas 31-38 are part of the Br̥hat-Sāma, a collection of 100 mantrās.]

6.31.1: You, the Sole One, are the lord of riches and manifest the opulence (1). O Indra, you uphold by your hands the strivers (2).

The men of vision glorify you with silence (4), for obtaining (gods as their) children, progeny and the dynamical energies (3).<sup>1</sup>

[*vivāchah*: words in many languages; silence or silent prayers (10.23.5); *abhūh*: manifest (10.27.7);

*rayi*: riches; *apsu*: waters, dynamical energies]

6.31.2: O Indra, through the fear of you, all the regions of midworld (1), which are firm, release their energies (2). At your approach, all the strong things are afraid (4), and also the heaven and earth, the mountains and the delights (are afraid) (3).<sup>2</sup>

[*rajāmsi*: dust, energies (such as rain), (8.43.6);

*achyuta*: firm; *ajman*: approach;]

<sup>1</sup> अभूः एको रथिपते रथीणाम् (1), आ हस्तयोः अधिथा इन्द्र कृष्टीः (2), वि तोके अप्सु तनये च सूरे (3), अबोचन्त चर्षणयो विवाचः (4)

<sup>2</sup> त्वत् भिया इन्द्र पार्थिवानि विश्वा (1), अच्युता चित् च्यावयन्ते रजांसि (2), द्यावाक्षामा पर्वतासो बनानि (3), विश्वं द्वलहं भयते अज्मना तै (4)

**6.31.3:** O Indra, along with Kutsa, you battled Shuṣṭha who dries up the essence and also Kuyava (1). With your forward movement, you smote them in your search for Ray-cows (2). You have removed the wheel of the Sun's car (3); you have driven away the power of evil (4).<sup>3</sup>

[Line 3: By removing the wheel of Sun's car, Sun is rendered stationary. His energies are marshalled together to combat the hostiles, as indicated in (5.62.1).

*dasha*: cut, harm, (3.72.8, 10.4.6);

*go-iṣṭau*: in the search (*iṣṭau*) for ray-cows, (1.91.23);]

**6.31.4:** You have destroyed the hundred impregnable cities of the Dasyu, Shambara (1). O Indra, who is puissant, you instructed (the devotee) Divodasa about your powers (2). For the singing Bharadvāja, who releases the Soma-delight playfully with joy, you (released) the felicities (3).<sup>4</sup>

[*sutakre*: in a playful mood of joy;

*shachīvah*: one who has puissance (or great power), (3.21.4)]

**6.31.5:** O warrior for the truth, for obtaining the great bliss (1), mount the forceful car, O one with many strengths (2). Knowing the excellent path, come with your protection towards me (3).

O one with inspired knowledge, grant the inspired knowledge to the men of vision (seeing men) (4).<sup>5</sup>

[*upayāhi*: come; *satvā*: warrior, (4.13.2);

*satvānam*: warrior (8.40.10);

*pra shrāvaya*: (grant) the excellent inspired knowledge]

<sup>3</sup> त्वं कुत्सैनाभि शुष्णिमिन्द्रु आशुषं युध्य (1), कुर्यवं गविष्टौ दशा प्रपित्वे  
  (2), अधु सूर्यस्य मुषायः चक्रम् (3), अविवेरपाँसि (4)

<sup>4</sup> त्वं शतानि अवु शम्बरस्यु पुरो जघन्थ अप्रतीनि दस्योः (1),  
  अशिक्षो यत्र शच्या शचीवो दिवौदासाय (2),

  सुन्वते सुतके भरद्वाजाय गृणते वसूनि (3)

<sup>5</sup> स सत्यसत्वन् महुते रणाय (1), रथुमा तिष्ठ तुविनृमण भीमम् (2),  
  याहि प्रपथिन् अवुस उपे मद्रिक् (3), प्र च श्रुत श्रावय चर्षणिभ्यः (4)

## 32. Indra

Rishi: Suhotrah Bhāradvājah

**6.32.1: Fashioned the words of peace**

**6.32.2: Place the thoughts rightly**

**6.32.3: He is most friendly and a seer**

**6.32.4: Come in front of the singer**

**6.32.5: Released the waters**

[Metre: Triṣṭup (11, 4)]

6.32.1: Indra is incomparable and full of multitudes (1). He is a great hero, mighty and swift (2). He is the thunderer (or has Vajra) and exuberant in strength (3). (To him) with the dense (weapon), I have firmly fashioned the words, full of peace, with my mouth (4).  
*[purutamah:* full of multitudes (6.6.2);

*sthavira:* solid, dense, (6.1.1), (10.51.1); thunderer (S)]

6.32.2: For the sake of seers, he along with Sūrya, set the parents in their dwellings (1). For the singers, he shattered the hill (Vṛtra) (2). As desired by the illumined singers of the riks who place the thoughts rightly (3), he released upward the Ray-cows from the bondage (4).  
*[ṛkvabhiḥ:* the illumined ones who sing the riks, (7.10.4);

*su-adhibhiḥ:* by those that place the thoughts rightly, (5.14.6),

*avāsayaḥ:* settle in the dwelling, (3.1.17),

*mātarah:* parents, heaven and earth;

*vāvashana:* as repeatedly desired; *nidānam:* bondage;]

<sup>1</sup> अपूर्वा पुरुतमानि अस्मै (1), महे वीराय तवसै तुराय (2),

विरक्षिनै बज्जिणे (3), शंतमानि बचासि आसा स्थविराय तक्षम् (4)

<sup>2</sup> स मात्रा सूर्येणा कवीनाम् अबोसयद् (1), रुजद्रिं गृणानः (2),

स्वाधीभिः क्रक्कभिः वावशान (3), उत् उस्त्रियाणाम् असृजन् निदानम् (4)

**6.32.3:** For having the knowledge eternally (2), the doer of many deeds (Indra) overcame (the hostiles) with the help of those who have surrendered to the divine (3), and also with the help of the carrier of offerings, and the illumined singers of riks (1). He, who is the seer among the seers, destroyed the strong places (5). He, the destroyer of cities, is also most friendly among the friendly ones (4).<sup>3</sup>

**6.32.4:** May you come in front of the singer (1), with the new and great plenitudes and strengths (2). (O Indra), who has joy in the word, may you come with happiness (4), to the people in whom are the many strengths, you the showerer (3).<sup>4</sup>

[*nīvyābhīḥ*: new (occurs only once);

*girvānah*: he who has joy in the word, (2.6.3);

*puruvīram*: in which are many strengths, (8.71.6);

*kṣhitīnām*: people]

**6.32.5:** Indra is the overcomer of foes, full of discrimination (2). He along with the galloping horses and his own might (1), released the waters towards their goal, without any returning (3), to enter the inviolable ocean everyday (4).<sup>5</sup>

[*apramṛṣhyam*: inviolable, (4.2.5); insatiable (S);

*sargeśhu*: galloping;

Line 2: *apa*: waters, (appears in translation of line 3).]

<sup>3</sup> स वहिभिः कर्कभिः (१), गोषु शश्वन् (२), मितज्ञुभिः पुरुकृत्वा जिगाय (३), पुरः पुरोहा सखिभिः सखीयन् (४), दृव्वहा रुरोज कविभिः कविः सन् (५)

<sup>4</sup> स नीव्याभिः जरितारम् अच्छाँ (१), महो बाजेभिः महद्विः च शुष्मैः (२), पुरुवीराभिः वृषभ क्षितीनामा (३), गिर्वणः सुविताय प्रयाहि (४)

<sup>5</sup> स सर्गेण शबसा तत्त्वे अत्यैः (१), अप इन्द्रो दक्षिणतः तुराषाद् (२), इत्था सृजाना अनेपावृत् अर्थैः (३), दिवेदिवे विविषुः अप्रमृष्यम् (४)

## 33. Indra

**Riṣhi: Shunahotraḥ Bhāradvājah**

**6.33.1: Give us a son**

**6.33.2: Invoke you by silence**

**6.33.3: Two classes of enemies**

**6.33.4: We are limited in knowledge**

**6.33.5: Abide with us here and hereafter**

[**Metre: Triṣṭup (11, 4)**]

**6.33.1:** O Indra, give us a son who is full of energy (1), may he be joyful, great giver and strong in approach, O mighty one (2).

May he, with the good power of horse (life-energy), conquer the foes with numerous strong steeds (or life-energies) (3).

May he defeat all the Vṛtrās and other enemies in combats (4).<sup>1</sup>

[According to S, this sūkta deals with the prayer for a son, but the ‘word’ son appears nowhere directly in the Sanskr̥t text. However, ‘suno’ can be considered as a substitute to *sūno* son, even though the *padapāṭha* separates these two words.

*su + no:* one auspicious to us, son]

**6.33.2:** In the (inner) battles, the men of vision (2), invoke you by silence for protection, O Indra (1). You, with the illumined sages (the Angirasas), have slain the Paṇis (3). Protected by you, the giver obtains the plenitude of life-energy (4).<sup>2</sup>

[*vājasya sanitā:* giver of plenitude, (1.36.13);

*shūrasātau:* in the meeting of heroes, (inner) battles, (1.100.7)]

<sup>1</sup> य ओजिष्ठ इन्द्रं तं सु नौ दा (1), मदौ वृष्ण् स्वभिष्ठिः दास्चान् (2),  
सौबैश्यं यो वनवत् स्वश्रौ (3), वृत्रा सुमत्सु सासहत् अमित्रान् (4)

<sup>2</sup> त्वां हि इन्द्रावसे विवाचो हवन्ते (1), चर्षण्यः शूरसातौ (2),  
त्वं विप्रेभिः वि पणीन् अशायः (3), त्वोत् इत् सनिता वाजमवौ (4)

**6.33.3:** O Indra, hero, you have destroyed the two classes of enemies (1), the Vṛtra and other *dāsās* and the (nobles) āryans (who side with the *dasyu*) (2). O strongest godhead among gods, you have destroyed the foes in battles with the essence (or the weapons) (4), just as the well-formed weapon destroys the forest (3).<sup>3</sup>

[*sudhitah*: firmly established, (4.6.7); *vadhīr*: weapon; *ādarshi*: destroy;

*atkam*: the essence or rasa, (1.95.7); *atka*: weapons (S); *atkam* has the meaning of 'robe' in (5.74.5), (5.55.6). Then we can render line 4 as, 'you remove the foes like a robe'.

ārya: Human beings who align themselves with the powers of light, as opposed to the *dasyus*; However there are some among the ārya who side with the *dasyu* (powers) as mentioned here.]

**6.33.4:** O Indra, to us who are limited in knowledge (1), become our protector, friend and protect our growth, O universal life (2). When warring in the battles of upper hemisphere (midworld) (4), we invoke you for the gain of the light of Sun-world (3).<sup>4</sup>

[*akavābhīḥ*: those limited in knowledge, (5.58.5);

*svarṣhāta*: gain of the light of svar; *nema*: half, (3.61.8),

*nemadhīta*: upper hemisphere (midworld), (1.72.4)]

**6.33.5:** O Indra, abide with us, now and hereafter (1), and may you be graceful to us and also in our approaches (to you) (2). May we, who hymn with words, be in the heavenly peace of your greatness (3). (We are) most interested in the knowledge belonging to the other world (4).<sup>5</sup>

[*syāḥ naḥ*: abide with us, (7.1.8), (7.1.9);

*aparam*: hereafter, (1.36.6);

*abhiṣṭau*: in approach (to you), (10.6.1);

<sup>3</sup> त्वं तान् इन्द्रु उभयान् अमित्रान् (1), दासा वृत्राणि आर्यो च शूर (2), वधीः वनेव सुधितेभिः (3), अत्कैः आ पृत्सु दर्षि नृणां नृतम (4)

<sup>4</sup> स त्वं ने इन्द्र अकेवाभिः (1), ऊती सखा विश्वायुः अविता वृधे भूः (2), स्वर्षात् यत् ह्यामसि त्वा (3), युध्यन्तो नेमधिता पृत्सु शूर (4)

<sup>5</sup> नूनं ने इन्द्रापरायं च स्या (1), भवा मृलीक उत नो अभिष्टौ (2), इत्था गृणन्तो महिनस्य शर्मन् दिवि ष्याम् (3), पार्ये गोषतमाः (4)

*mṛlika*: (be) gracious;

*mahinasya*: your greatness, (10.70.5, 3.6.2);

*pārye*: connected with *pāra*, the other shore; that which make one free of grief (S)

*pāryam*: ability to overcome foes; (1.121.12); this meaning could be used in line 4;]

## 34. Indra

Rishi: Shunahotrah Bhāradvājah

6.34.1: Wide-pervading wisdom

6.34.2: Skilful craftsman

6.34.3: Prayers do not trouble Indra

6.34.4: The callings increase him (in us)

6.34.5: Prayer in the form of chant

[Metre: Triṣṭup (11, 4)]

6.34.1: O Indra, manifold words have gone together to you (1).

From you has come wide-pervading wisdom (2). The lauds of the seers, offered now and in ancient times (3), and the utterances of the illuminations (riks), greatly compete with each other (in glorifying you), O Indra (4).

[*vibhva*: wide-pervading, (3.6.9); *pūrvīḥ*: manifold, (3.20.3)

*pasprdhra*: to complete;]

6.34.2: He is much invoked, lauded by many, and is a skilful craftsman (1). He, the sole one, is widely proclaimed and manifoldly expressed in *yajña* (2). Just as a chariot yoked with great force (gives joy to the warrior) (3), may (our actions) make Indra become blissful again and again for us (4).

[*r̥bhvā*: a skilful craftsman, (10.20.5, 10.69.7),

*puru prashasta*: widely proclaimed, (1.36.19, 8.103.12), manifoldly expressed (1.73.2); *gūrtah*: those who hymn, (1.56.2);]

<sup>1</sup> सं च त्वे जग्मुः गिर इन्द्र पूर्वीः (1), वि च त्वत् यन्ति विभ्वो मनीषाः

(2), पुरा नूनं च स्तुतय कर्षीणां (3), पस्पृध्र इन्द्रे अधि उक्थार्का (4)

<sup>2</sup> पुरुहूतो यः पुरुगूर्त क्रम्भान् (1), एकः पुरुप्रशस्तो अस्ति यज्ञैः (2),

रथो न महे शबसै युजानो (3), अस्माभिः इन्द्रो अनुमाद्यौ भूत् (4)

**6.34.3:** The thoughts and the voices (of prayer) (*vāñjī*) do not trouble Indra (1); they come to him and increase him (in us) (2). Even when hundreds and thousands of singers praise him with words (3), he, who has joy in the word, (finds) happiness in our prayers (4).<sup>3</sup>

[*girvanasam*: he who has joy in the word, (2.6.3);

*nakṣhanti*: approach, go, (8.103.1)]

**6.34.4:** The poured Soma comes to Indra eagerly (2), just as the rays of the moon (go everywhere) in the sky (1). The callings (offerings) in the yajña together increase him (in us) (4), just like the water flowing towards persons in a desert (3).<sup>4</sup>

[*samyat*: flowing towards, (S);

*havanāni*: callings, (5.56.2), offerings, (10.81.7);

*hava*: call, (4.9.7) etc.]

**6.34.5:** To him, Indra, this laud has been uttered by our thinkings (2). To him this powerful prayer in the form of a chant has been uttered (1). In this great battle with Vṛtra-foes (3), may Indra, the universal life, protect us and increase us (with his powers) (4).<sup>5</sup>

## 35. Indra

Rishi: Naraḥ Bhāradvājāḥ

**6.35.1: Make our thoughts blissful**

**6.35.2: Recover Ray-cows of the triple law of working**

**6.35.3: Integrate our thoughts with life-energies**

**6.35.4: Cows which are easily milked**

**6.35.5: Opening of the inner doers**

[Metre: Trishṭup (11, 4)]

<sup>3</sup> न यं हिसन्ति धीतयो न वाणीः (1), इन्द्रं नक्षन्ति इदभि वर्धयन्तीः (2),  
यदि स्तोतारः शतं यत् सहस्रं गृणन्ति (3), गिर्वणसं शं तदस्मै (4)

<sup>4</sup> अस्मा एतत् दिवि अचेवं मासा (1), भिर्भिक्ष इन्द्रे नि अयामि सोमः (2),  
जनं न धन्वन् अभि सं यत् आपः (3), सत्रा बावृधुः हवनानि यज्ञैः (4)

<sup>5</sup> अस्मा एतन् महि आङ्गूष्म् (1), अस्मा इन्द्रो य स्तोत्रं मतिभिः अवाचि  
(2), असद् यथा महति वृत्रतूर्य (3), इन्द्रौ विश्वायुः अविता वृथश्च (4)

**6.35.1:** When will the wisdom (*brahma*) be present in the abodes reached by your car (1)? When will you grant nourishing thousands to the one who hymns you (2)? When will you clothe our affirmative lauds (*stoma*) with riches (or felicities) (3)? When will you make our thoughts to be full of the bliss of plenitude (4)?<sup>1</sup>

[*vāsayā*: clothe, (1.140.1); *ratna*; bliss; *vāja*: plenitude; *kṣaya*: abode]

**6.35.2:** O Indra, when will you bring together leaders with leaders (1), heroes with heroes, and give us victory in the battles (in our subtle bodies) (2)? When will you go forth and recover the ray-cows (knowledge) of the triple law of working (3)? Establish in us the luminous inspirations (or energies) of the Sun-world (Sun) (4).<sup>2</sup>

[*gāh*: go forth, (10.1.2, 4.3.13); *nile*: abode (10.5.6, 10.5.2 etc); *tridhātu*: triple law of working, (7.5.4, 8.72.9, 8.102.14); *gośhu*: ray-cows (everywhere in RV); energy (S); *ājīn*: battles]

**6.35.3:** O one most strong, when will you fashion (or form) the wisdom-word (2), for your adorer, O Indra (1)? When will you integrate our thoughts with the nervous life energies (3)? When will our calls go to (or yield) the riches of knowledge, (4).<sup>3</sup>

[*niyuta*: teams of steeds, nervous life energies, (5.52.11); *vishvapsu*: with its many energies, (10.77.4); *psara*: food, energies, (1.41.7);]

<sup>1</sup> कदा भुवन् रथक्षयाणि ब्रह्मं (1), कदा स्तोत्रे संहस्रोद्यं दा: (2),  
कदा स्तोमं वासयो अस्य राया (3), कदा धियः करसि वाजरत्नाः (4)

<sup>2</sup> कहिं स्वित् तदिन्द्र यन् नृभिः नृन् (1), वीरैः वीरान् इळ्यासे जय  
आजीन् (2), त्रिधातु गा अधि जयासि गोषु (3), इन्द्रे द्युम्नं स्वर्वत् धेहि  
अस्मे (4)

<sup>3</sup> कहिं स्वित् तदिन्द्र यत् जरित्रे (1), विश्वप्सु ब्रह्मं कृणवः शविष्ठ (2),  
कदा धियो न नियुतौ युवासे (3), कदा गौमंधा हवनानि गच्छाः (4)

**6.35.4:** Establish in your adorer (*jaritre*) the fullness of the inspirations of plenitude (2), the delights of life-energy and the plenitude of knowledge (1). O Indra, nourish the Ray-cows which are easily milked and the impelling forces (3). For us, the sons of Bharadvāja, grant the things shining in beauty among those luminously blazing (4).

[*magha*: plenitude; *suruchah*: luminously blazing (3.7.5), in the beauty of splendour, (3.15.16); *ruruche*: shines in the beauty; *prksha*: satisfaction, (1.71.7, 1.73.5); fullness, (1.127.5); satisfying fullness, (2.1.15)]

**6.35.5:** Direct him who is our adversary into a different (course) (1). O hero, I voice my laud for the opening of the (inner) doors (2). Never may I be separated from the milch cow which yields pure milk (3). O wide one, take delight in the Āngirasa seers (4).

[*dughāna*: yelder, that which pours, (1.100.3);  
*shukra*: pure;]

## 36. Indra

Riṣhi: Naraḥ Bhāradvājah

**6.36.1: Distributor of plenitude**

**6.36.2: Adorers pluck the will-power from Indra**

**6.36.3: Maruts**

**6.36.4: Sole sovereign of all worlds**

**6.36.5: Manifestations appropriate to our desires**

[Metre: Triṣṭup (11, 4)]

**6.36.1:** Forever your raptures give birth to all (1). Forever the riches which exist on earth (give birth to all) (2). Forever truly you have become the distributor of plenitude (3), when you established (or uphold) the all-mightiness among the gods (4).<sup>1</sup>

<sup>4</sup> स गोमधा जरिते अश्वशन्द्रा (1), बाजश्रवसो अधि धेहि पृक्षः: (2),  
पीपिहि इषः सुदुधामिन्द्र धेनुं (3), भरद्वजेषु सुरुचौ रुच्याः (4)

<sup>5</sup> तमा नूनं वृजनम् अन्यथा चित् (1), शूरो यत् शंक्र वि दुरो गृणीषे (2),  
मा निररं शुक्रदुघस्य धेनोः (3), आङ्गिरसान् ब्रह्मणा विप्र जिन्व (4)

<sup>1</sup> सत्रा मदासः तव विश्वजन्याः (1), सत्रा रायो अधि ये पार्थिवासः (2),  
सत्रा वाजानाम् अभवो विभक्ता (3), यदेवेषु धारयथा असुर्यम् (4)

[*dhārayatam*: (you) upheld, (5.27.6);

*vishvajanya*: giving birth to all the things or creatures, (7.10.4);

*satrā*: always, (1.71.9, 1.72.1, 5.60.4)]

**6.36.2:** People worship repeatedly Indra for his vigour (*ojas*) (1).

Always he upholds in them strength (2). He seizes the aggressive foe in front, he smites the evil one and also the strong (foe) (3). They (adorers) obtain (pluck) the will-power (from Indra) for the killing of Vṛtrās (4).<sup>2</sup>

[*dudhaye*: one who smites the evil; *kratu*: will-power]

**6.36.3:** His associates, Maruts are increasers, with masculine might (1). They serve Indra with their virilities of strength and the herd (of steeds) (2). The words which are the utterances of strength spread widely and enter you (4), just as the rivers flow into the ocean (3).<sup>3</sup>

**6.36.4:** O Indra, voiced by our words, you released the stream of felicities (1). You (released) the treasures of many delights (2). You are the unequalled lord of men (3). You are the sole sovereign of all the worlds (4).<sup>4</sup>

[*puruḥ-chandrasya*: of many delights, (2.2.12);

*khām*: stream]

**6.36.5:** O Indra, may you hear the inspired words from those who are seekers of actions (1). Like the heaven (or Sun), you (prevail) against the vast riches of the enemy (2). You are conscious of the manifestations in every age (4), appropriate to our desires for the might (in each age) (3).<sup>5</sup>

[*vayah*: manifestation, (5.15.4); *arya*: enemy;

<sup>2</sup> अनु प्र यैजे जन ओजों अस्य (1), सत्रा दधिरे अनु वीर्याय (2),

स्यूम-गुभे दुधये अर्वते च (3), क्रतुं वृजन्ति अपि वृत्रहत्यै (4)

<sup>3</sup> तं सधीचीः ऊतयो वृष्ण्यानि (1), पौस्यानि नियुतेः सश्चुः इन्द्रम् (2),

समुद्रं न सिन्धव (3), उक्थशुष्मा उरु-व्यचसं गिर आ विशान्ति (4)

<sup>4</sup> स रायः खामुप सृजा गृणानः (1), पुरुः चन्द्रस्य त्वमिन्द्र वस्वः (2),

पतिः बभूथ असमो जनानाम् (3), एको विश्वस्य भुवनस्य राजा (4)

<sup>5</sup> स तु श्रुधि श्रुत्या यो दुबोयुः (1), द्यौर्न भूमाभि रायौ अर्यः (2),

असो यथा नः शब्दसा चकानो (3), युगेयुगे वयसा चेकितानः (4)

*duva*: activity or work, (1.36.14), (4.8.6) etc.;

*duvoyuh*: seekers of activity;

Lines 3,4: Our desires for the types of might change with age and we pray that Indra may be conscious of the change and act appropriately.]

## 37. Indra

Riṣhi: Bharadvājaḥ Bārhaspatyaḥ

6.37.1: Rejoicing with Indra

6.37.2: Soma meets the works in the gated house

6.37.3: Vāyu distributes *amṛta* (nectar)

6.37.4: Discrimination

6.37.5: Indra increases in us

[Metre: Trīṣṭup (11, 4)]

6.37.1: Let your yoked steeds carry you (2), to our front in a car laden with all desirable things, O Fierce Indra (1). The singer of hymns (or the doer of works) invokes you, who has the light of Sun (3). Rejoicing together, today may we become affluent (in felicities) (4).<sup>1</sup>

[*kīriḥ*: singer, doer of worship, (8.103.3);

*sadhamāda*: together rejoicing, (5.20.4);

*r̥dhimahi*: attain affluence (by your grace) (1.31.8)]

6.37.2: The bright (Soma-delight) meets the work in the gated house (1). Becoming purified, it flows intense (2). May the Supreme Indra drink this Soma (3). Dwelling in the light, he is the king of blissful Soma (or Soma sacrifice) (4).<sup>2</sup>

[*dyukṣham*: who dwells in the light, (2.21);

*r̥jyanta*: move with intensity, (1.140.2); *harayah*: bright, (8.43.4);

Line 1: The gated house is the human body. The work generates the Soma in the body.]

<sup>1</sup> अवाग्रथं विश्वारं त उग्रेन्द्र (1), युक्तासो हरयो वहन्तु (2),

कीरि: चित् हि त्वा हवते स्वर्वान् (3), कधीमहि सधमादः ते अद्य (4)

<sup>2</sup> प्रो द्रोणे हरयः कमाग्मन् (1), पुनानास कञ्जन्तो अभूवन् (2),

इन्द्रो नो अस्य पूर्वः पंपीयाद् (3), युक्षो मदस्य सोम्यस्य राजा (4)

**6.37.3:** The mighty Indra in the smooth-wheeled car (2), is brought in our front by the straight-going (or intense) steeds (for giving us) the inspired hearing (*shrava*) (3). The steeds can go everywhere (1). Now (*nu*) Vāyu certainly (*nuchit*) distributes the nectar (*amṛta*) (4).<sup>3</sup> [The fact of deity Vāyu bringing and distributing the *amṛta* is mentioned elsewhere in RV (10.186.1) which is quoted in several other Veda mantra samhitās.

*vi dasyet* in line 4: 'to distribute' (SA); to dry up or wasted (S). To make line 4 meaningful with the meaning of the word *vi dasyet*, S inserts a negation *na* which is not in the mantra text and renders this line 4 as 'Let the ambrosial Soma be wasted in the wind'. There is no need for such an insertion of *na* in line 4 above.]

**6.37.4:** The performer of many great deeds (2), Indra sends forth the power of discrimination (in gifts) to the opulent, he the supreme (1). O One with vajra, with your force of impulsion (*yayā*) you destroy the evil (3). You also bestow the opulence on the wise persons, O violent overthrower of foes (4).<sup>4</sup>

[*pariyāśi*: destroy, (S), *yayā*: force of impulsion, (1.63.8); *dakṣiṇa*: force of discrimination]

**6.37.5:** Indra is the giver of the solid and opulent (riches) (1). Through our words, may he increase in us, he who has great splendour (2). He is the excellent slayer of the Vṛtra foes (3). He the warrior fills the wise with riches, he with swift motion (4).<sup>5</sup>

[*sthavirebhiḥ vājaiḥ*: solid and opulent riches, (6.1.11)  
*satvā*: warrior, (4.3.2);]

<sup>3</sup> आसस्माणासः: (1), शवसानम् अच्छ इन्द्रं सुचक्रे रथ्यासो (2), अश्वाः: अभि श्रव कर्ज्यन्तो वहेयुः: (3), नू चिन्मु वायोः अमृतं वि दस्येत् (4)

<sup>4</sup> वरिष्ठो अस्य दक्षिणाम् इयर्ति इन्द्रौ मधोनां (1), तुविकूर्भि-तमः: (2), यया वज्रिबः परियासि अंहौ (3), मधा च धृष्णो दयसे वि सूरीन् (4)

<sup>5</sup> इन्द्रो वाजस्य स्थविरस्य दात (1), इन्द्रौ गीर्भिः वर्धतां वृद्धमहाः: (2), इन्द्रौ वृत्रं हनिष्ठो अस्तु सत्वा (3), आता सूरिः पृणति तूतुजानः: (4)

## 38. Indra

Rishi: Bharadvājah Bārhaspatyah

**6.38.1: Gift of adorable thoughts**

**6.38.2: The invocation turns Indra towards us**

**6.38.3: May the stoma increase Indra in us**

**6.38.4: Words, utterances and thinking**

**6.38.5: Achievement in works**

[Metre: Trīṣṭup (11, 4)]

**6.38.1:** Let the richly diverse (Indra) drink the Soma (given by us) which is exhilarating (*ut*) (1). May Indra accept the invocation which is great and luminous (2). May the munificent Indra enjoy the gift (4), of the adorable thoughts (offered) in the divine-journey of the persons (or *yajamāna*) (3).<sup>1</sup>

[*bharṣha*: to bear (S), (occurs once); *yāman*: journeying, (10.46.10)]

**6.38.2:** They recite the thunderous (*tanyati*) chant to Indra (2), so that (it reaches) the ears of the dweller (Indra), even though he may be far (1). Indra who measures the riks (4), is brought here to my presence by turning him (*enam*) from his paths by means of this invocation to the god (3).<sup>2</sup>

[*ā vāvṛtyaḥ*: those who turn in their paths, (6.11.1);

*tanyati*: occurs only once. It is assumed to be same as *tanyatu* which means ‘thunderous’ everywhere; loud chant (S);]

**6.38.3:** I laud the ancient and undecaying Indra with rik mantrās (2), which have the supreme thoughts (1). Our soul-thoughts (*brahma*) and words are established in the great one (3).

May the affirming laud (*stoma*) increase Indra in us (4).<sup>3</sup>

[*anūśhata*: lauded, (1.6.6), from *nu*: to praise;]

<sup>1</sup> अपादित उदु नः चित्रतमो (1), मर्ही भर्षद् युमतीम् इन्द्रहूतिम् (2), पन्यसीं धीतिं दैव्यस्य यामन् जनस्य (3), रातिं वनते सुदानुः (4)

<sup>2</sup> दुरात् चिदा वंसतो अस्य कण्ठा (1), घोषात् इन्द्रस्य तन्यति ब्रुवाणः (2), एयमेनं देवहूतिः ववृत्यान् मद्रच्यक् (3), इन्द्रम् इयम् ऋच्यमाना (4)

<sup>3</sup> तं वौं धिया परमया (1), पुराजाम् अजरम् इन्द्रम् अभि अनूषि अर्कैः (2), ब्रह्मा च गिरौ दधिरे समस्मिन् महान् (3), च स्तोमो अधि वर्धदिन्द्रै (4)

**6.38.4:** The yajña and the Soma-delight increase Indra (in us) (1).

The words of the soul-thought (*brahma*), the utterance (*ukthā*) and the thinking (*manma*) increase him (in us) (2). May the dawn and the course of the day and night increase him (3). May the months, seasons and days increase Indra (in us) (4).<sup>4</sup>

[*manma*: thinking; *yāman*: course; *uktha*: utterance;  
*gira*: words;]

**6.38.5:** Thus has Indra manifested who is unequalled in strength (1).

We illumine the wise (Indra) for protection who is both great and fierce (3), and to increase the achievement in works and the inspired knowledge in us (2), and for killing the Vṛtra foes (4).<sup>5</sup>

[*rādhase*: achievement (in work), (10.140.5) etc.]

## 39. Indra and Soma

Riṣhi: Bharadvājah Bārhaspatyah

**6.39.1: Soma is the rapturous seer**

**6.39.2: He fought the Paṇis with Words**

**6.39.3: Created the dawns**

**6.39.4: Doer of works**

**6.39.5: You give many types of riches**

[Metre: Triṣṭup (11, 4)]

**6.39.1:** This (Soma) is the divine rapturous seer, bearer of the sacrifice (1), and the honeyed speaker with the illumined thoughts (2). O god, join this (Soma) together (3), with impulsions (*iṣhah*) that are lead by the cows of light, to us the speakers of the word (4).<sup>1</sup>

[*āpā yuvasya*: join; *grnate*: speaker of the word;

<sup>4</sup> वर्धात् यं यज्ञ उत सोम इन्द्रं वर्धान् (1), ब्रह्म गिर उक्था च मन्म (2),  
वर्ध अह एनमुषसो यामन् अत्तोः (3), वर्धान् मासाः शरदो धाव इन्द्रम् (4)

<sup>5</sup> एवा जंज्ञानं सहस्रे असामि (1), वावृधानं राधसे च श्रुताय (2),  
महाम् उग्रम् अवसे विप्र नूनम् आ विवासेम (3), वृत्रतूर्येषु (4)

<sup>1</sup> मन्द्रस्य कवेः दिव्यस्य वहेः (1), विप्र-मन्मनो वचनस्य मध्यः (2),  
अपानः तस्य सचनस्य देव (3), इषो युवस्व गृणते गोअंग्राः (4)

*sachanasya*: go together, (1.127.11)

*madhvah*: honeyed;

S introduces the phrase ‘drink the Soma’. For S, ‘*apāḥ*’ is ‘to drink’.]

**6.39.2:** He it was who desired the shining Ray-cows which are all around the hill (1); (he is) truth-yoked, yoking his car with the thoughts of truth (2). (Then) Indra broke the unbroken summits (heights) of Vala (3). By words, he fought against the Paṇis.<sup>2</sup>

[*usrāḥ*: ray-cows;]

**6.39.3:** He it was who as the moon-power (*indu*), day and night and through the years (2), made the lightless nights to shine out (1).

They held the vision of the days (3). He created the dawns, pure in their birth (4). (SA)<sup>3</sup>

**6.39.4:** He it was becoming luminous who made the lightless ones to be full of light (1). He made the many (dawns) shine by the truth (2). He went in the car (*nābhi*) (drawn by) the horses yoked by the truth (3), and discovered the Sun-world, satisfying (with the wealth) the doer of works (4).

[*nābhi*: wheel, car; *svar-vida*: finds the Sun-world;

Lines 3-4: With the car drawn by the horses yoked by the truth, he finds by knowledge luminous vastnesses of the Sun-world.

We have utilised summary translations of verses (1-4) which are in (SA), (SV), p.222-223. It is always the thought, the truth, the word that is associated with the cows of the Paṇis. By the words of Indra, the divine-mind power, those who withhold the cows are conquered. Same idea is in (2.24.3)]

<sup>2</sup> अयम् उशानः पर्यद्रिम् उसा (1), कृतधीतिभिः कृतयुग् युजानः (2),  
रुजत् अरुणं वि बुलस्य सानुँ (3), पॄणीन् वचोभिः अभि यौधत् इन्द्रः (4)

<sup>3</sup> अयं यौतयत् अद्युतो वि अक्षून् (1), दोषा वस्तोः शुरद् इन्दुः इन्द्र (2),  
इमं केतुम् अदधुः नू चिदहां (3), शुचिजन्मन उषसः चकार (4)

<sup>4</sup> अयं रौचयत् अरुचो रुचानो (1), अयं वासयत् वि कृतेन पूर्वीः (2),  
अयमीयत कृतयुग्भिः अर्थैः (3), स्वर्बिंदा नाभिना चर्षणिप्राः (4)

**6.39.5:** O Ancient one, O king, for one who hymns you with the praises (1), for the one who should be given the riches, you bestow many types of impulsion (2). To the one who hymns you, you grant the life-energy (steeds), the heroes (4), the ray-cows, the waters and the growths of earth and the non-noxious (*aviṣṭā*) delights (3).<sup>5</sup>

## 40. Indra

Riṣhi: Bharadvājah Bārhaspatyah

**6.40.1: Maruts**

**6.40.2: Soma released by the efforts of all**

**6.40.3: Come here for our happiness**

**6.40.4: Found the growth of the subtle body**

**6.40.5: Increase yajña in us**

[Metre: Triṣṭup (11, 4)]

**6.40.1:** O Indra, drink, the pressed Soma for your rapture (1); stop your friendly (steeds); loosen them (2). May the company (of Maruts) accept gracefully our hymns (3). For the person who hymns in the yajña, found in him/her the expanding growth (4).<sup>1</sup>

[*vayodhāḥ*: found the growth which expands in its wideness, (1.73.1), (10.7.7) and others]

**6.40.2:** O Indra, you drank the Soma for your rapture as soon as you were born (1). O one exuberant in strength, you drink (the Soma) for doing conscious work (2). For you, the herds of light, heroes, waters, the stones (3), worked together to release the Soma for your drink (4).<sup>2</sup>

<sup>5</sup> नू गृणानो गृणते प्रत्यं राजन् (1), इषः पिन्व बसुदेयाय पूर्वीः (2),  
अप ओषधीः अविषा बनानि गा (3), अर्वातो नृन् क्रचसै रिरीहि (4)

<sup>1</sup> इन्द्र पिब तुम्हयं सुतो मदाय (1), अवे स्य हरी वि मुचा सखाया (2),  
उत प्र गाय गण आ निषद्य (3), अथा यज्ञाय गृणते वयो धाः (4)

<sup>2</sup> अस्य पिब यस्य जज्ञान इन्द्र मदाय (1), क्रत्वे अपिवो विरप्तिन् (2),  
तमु ते गावो नर आपो अद्रिः (3), इन्दुं समह्यन् पीतये सम् अस्मै (4)

**6.40.3:** The fire (of aspiration) is kindled; the Soma, is pressed and released, O Indra (1). May your bright bearers (steeds) bring you here (2). (O Indra), I call you with a mind which intensely desires you (3). O Indra, the great one, come here to us for our happiness (or for our happy journeying in life) (4).<sup>3</sup>

[*suvitāya*: for happiness (7.2.6); for happy journeying (2.2.6, 3.2.13)]

**6.40.4:** O Indra, you go continually to those who desire you (*ushata*) (2). Come here (1), with your great mind for drinking the Soma-delight (3). May you hear the soul-thoughts (*brahmāṇi*) (4). Establish (or found) the growths in the subtle body for the person who is performing the *yajña* here (5).<sup>4</sup>

[Line 5: similar to line 4 of (6.40.1);

*ushatā*: those who desire you;]

**6.40.5:** O Indra, whether (you abide) in the heaven beyond, which is wide apart (1), or you abide, in your own home (2), you protect (our *yajña*) along with the Maruts who are of one mind, O one who has joy in the word (4). O one with the team of steeds, also increase the *yajña* in us (3).<sup>5</sup>

[*avase*: to increase or to protect, (1.17.1)]

## 41. Indra

Rishi: Bharadvājāḥ Bārhaspatyāḥ

**6.41.1:** O Indra, come in our front

**6.41.2:** Journeying aspirant

**6.41.3:** Drop of Soma of universal form

**6.41.4:** By Soma, fill all the worlds with its might

**6.41.5:** Rejoice and protect us

[Metre: Trīṣṭup (11, 4)]

<sup>3</sup> समिद्धे अ॒ग्नौ सु॒त इन्द्र॑ सोम॑ (1), आ॒ त्वा॑ वहन्तु॑ हरयो॑ वहिष्ठाः॑ (2),  
त्वायता॑ मनसा॑ जोहवीमि॑ (3), इन्द्रा॑ याहि॑ सुवितायं॑ महे॑ नः॑ (4)

<sup>4</sup> आ॑ याहि॑ (1), शश्वत्॑ उशता॑ यथाय॑ इन्द्र॑ (2), महा॑ मनसा॑ सोमपेयम्॑ (3),  
उप॑ ब्रह्माणि॑ शृणव॑ (4), इमा॑ नो॑ अथा॑ ते॑ यज्ञः॑ तन्वे॑ वयौ॑ धात्॑ (5)

<sup>5</sup> यदिन्द्र॑ दिवि॑ पार्ये॑ यत्॑ क्रधक्॑ (1), यद्॑ वा॑ स्वे॑ सदने॑ यत्र॑ वासि॑ (2),  
अतौ॑ नो॑ यज्ञमवसे॑ नियुत्वान्॑ (3), सजोषाः॑ पाहि॑ गिर्वणो॑ मरुन्दिः॑ (4)

**6.41.1:** O one not inclining to wrath, come to this yajna (1).

The pressed and purified Soma is ready for you (2).

O Indra, supreme among the gods, come to our front (4),  
like the cows going to their own stalls, O thunderer (3).<sup>1</sup>

[*ahelamāna*: not inclining to wrath; undisdainful (1.24.11);

*hedr, helr*: to show disrespect (KS);

*yajñiyānām*: masters of yajna, gods, (4.1.20),

*prathama*: first, supreme]

**6.41.2:** O strong in will, from your place in the heights which is spread wide (1), drink continually the sweet Soma which is billowing (2). May you protect the journeying aspirant (or adhvaryu priest) who has started (on the symbolic journey) (3). O Indra, interested in the ray-cows, hurl the thunderbolt against the foe (4).<sup>2</sup>

[*varishtha*: sharp, (5.48.3); spread out (S);

*kākut*: heights, (1.8.6), (10.8.2)

*gavyuh*: seeking the ray-cows;

*pra-asthāt*: started on the journey;

S inserts 'tongue' in line 1. There is no word here for tongue]

**6.41.3:** O showerer, this drop (of Soma) of universal form (1), has been formed for the mighty Indra (2). (O Indra), you are stable and fierce, the lord of steeds; drink this (Soma) (3), which is ancient, since you are the lord and it is your food (4).<sup>3</sup>

[*pradivah*: ancient, (10.5.4, 4.6.4, 4.7.8) etc.,

*sam akāri*: formed;

*drapsa*: drop;]

<sup>1</sup> अहेलमान् उप्य याहि यज्ञं (1), तुभ्यं पवन्त् इन्दवः सुतासः: (2),  
गावो न बञ्जिन् स्वमोको (3), अच्छ इन्द्रा गंहि प्रथमो यज्ञियानाम् (4)

<sup>2</sup> या तै काकुत् सुकृता या वरिष्ठा (1), यथा शश्वत् पिबसि मध्वे ऊर्मिम् (2),  
तया पाहि प्र तै अध्वर्युः अस्थात् (3), सं ते वज्रौ वर्तताम् इन्द्र गव्युः: (4)

<sup>3</sup> एष द्रूप्सो वृषभो विश्वरूप (1), इन्द्रोय वृष्णे समकारि सोमः: (2),  
एतं पिब हरिवः स्थातः उग्र (3), यस्य ईशिषे प्रदिवि यस्ते अन्मम् (4)

**6.41.4:** The pressed Soma is more opulent than the unpressed, O Indra (1). O one who knows, this (Soma) is superior in the march of life (2). O overcomer of foes, approach this yajña (within us) (3). By this (*tena*) (Soma), you fill all the worlds with your mights (4).<sup>4</sup> [Soma is the delight of existence. Using this as a medium, he fills all in the universe with his might. Even ordinarily, we learn a lesson easily if it is presented in a joyful way.

Line 4: O Indra, fill yourself with all the powers with this (Soma) (S); *titirvah*: overcomer of foes, (S); *rane*: in the march, (6.15.15), battle, (6.16.15)]

**6.41.5:** O Indra, we invoke you; come to our front (1). May the Soma be sufficient for your being (2). O Indra, rejoice in the pressed Soma (3). Protect us completely in battles and (protect us) amidst the (hostile) human beings (4).

[*aram*: sufficient; *pra ava*: protect completely]

## 42. Indra

Riṣhi: Bharadvājāḥ Bārhaspatyah

**6.42.1: His movements**

**6.42.2: Soma poured into different vessels**

**6.42.3: Wise Indra impels the devotees**

**6.42.4: Guard us from the hosts of hostiles**

[Metre: Anuṣṭup (8, 4), 1-3; Br̥hatī (9, 4), 4]

**6.42.1:** Bring (the Soma) to him who desires the drink (of Soma) and knows everything (1). His movements are ready and sufficient (2). He meets the yajna-performers in the forefront of their movements (3).<sup>1</sup>

[*daghva*: movement, (S)]

<sup>4</sup> सुतः सोमो असुतात् इन्द्र वस्यान् (1), अ॒यं श्रेयान् चिकितुषे रणाय (2), ए॒तं तितिर्ब॑ उर्प याहि यज्ञं (3), तेन॑ विश्वा॑ः तविषी॑ः आ पृणस्व (4)

<sup>5</sup> हृयामसि॑ त्व इन्द्र॑ याहि॑ अर्वाङ् (1), अरं॑ ते॑ सोमस्तुन्वै॑ भवाति॑ (2), शतक्रतो॑ मादयस्वा॑ सुतेषु॑ (3), प्रास्मान्॑ अ॒व॑ पृतनासु॑ प्र॒ विक्षु॑ (4)

<sup>1</sup> प्रति॑ अस्मै॑ पिपीषते॑ विश्वानि॑ विदुषै॑ भर॑ (1),

अरंगमाय॑ (2), जग्मये॑ अपश्चात्-दध्वने॑ नरै॑ (3)

**6.42.2:** Proceed to the presence of Indra who drinks Soma profusely (1), which is pressed (suffused with) the moon-powers (4), (it is) poured into different vessels (2). Indra is the remover of foes (3).<sup>2</sup>

[*indubhiḥ*: the powers of delight of Soma;  
*amatrebhiḥ*: different vessels (meant for different deities)]

**6.42.3:** Approach with reverence Indra with your pressed Soma-delight with its moon-powers (1). The wise Indra who knows everything and is violent (*dhr̥shat*) to the foes (2), impels his devotees (to achieve all their aims) (3).<sup>3</sup>

**6.42.4:** O performer of the yajña-rite, bring only to him the pressed Soma-delight and the food (1). May he guard us from the assailant (3), and all the hosts (of the hostile foes) who often want to conquer (or those who can be conquered) (2).

[*andhasa*: Soma-delight in the form of food, (1.9.1), (1.52.2), (1.52.3);  
*andhāmsi*: foods, (1.28.7)]

## 43. Indra

Rishi: Bharadvājah Bārhaspatyah

**6.43.1: Devotee Divodāsa**

**6.43.2: Protect our bodies**

**6.43.3: Knowledge in the hard rock**

**6.43.4: Sustain in me the Indra-power**

[Metre: Uṣhṇik (8/8/12)]

<sup>2</sup> एमैनं प्रति-एतन् सोमैभिः सोमपात्मम् (1),  
 अमत्रेभिः (2), क्रजीषिणम् इन्द्रे (3), सुतेभिः इन्दुभिः (4)

<sup>3</sup> यदी सुतेभिः इन्दुभिः सोमैभिः प्रतिभूषथ (1),  
 वेदा विश्वस्य मेधिरो धूषत् (2), तं तमित् आ ईषते (3)

<sup>4</sup> अस्माऽस्मा इत् अन्धसो अध्वर्यो प्र भरा सुतम् (1),  
 कुवित् समस्य जेन्यस्य शर्धतो (2), अभिशस्ते: अवस्परत् (3)

**6.43.1:** For the sake of Divodāsa, you have subdued (2),  
the foe Shambara in your rapture (1).

O Indra, drink this Soma which has been pressed for you (3).<sup>1</sup>

**6.43.2:** In the rapture of the intense Soma which is pressed out (1),  
you protect (our bodies) in the middle and in its boundaries (2).

O Indra, drink this Soma which has been pressed for you (3).<sup>2</sup>

**6.43.3:** In your rapture, you have released the knowledge within  
the hard rock (1). O Indra, drink this Soma which has been pressed  
for you (2).<sup>3</sup>

[Here is the reference to the presence of the knowledge within the  
physical matter and its release. All the wonders of the modern  
technology are based on tapping the powers within the sand, rock  
etc.]

**6.43.4:** Rejoicing in the Soma (1), establish and sustain the might of  
the lord of plenitude (Indra) in me (2). O Indra, drink this Soma  
which has been pressed for you (3).<sup>4</sup>

<sup>1</sup> यस्य त्यच्छम्बरं मदे (1), दिवोदासाय रन्धयः (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

<sup>2</sup> यस्य तीव्रसुतं मदं (1), मध्यमन्तं च रक्षसे (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

<sup>3</sup> यस्य गा अन्तः अशमनो मदै हृल्हा अबासृजः (1),  
अयं स सोमं इन्द्र ते सुतः पिब (2)

<sup>4</sup> यस्य मन्दानो अन्धसो (1), माघोनं दधिषे शबः (2),  
अयं स सोमं इन्द्र ते सुतः पिब (3)

## Anuvāka 4: Sūktās (44-49)

### 44. Indra

Riṣhi: Shamuh Bārhaspatyaḥ

6.44.1: Most opulent

6.44.2: Riches to the thinkers

6.44.3: Lord of self-law

6.44.4: All-seeing

6.44.5: Lauds increase him

6.44.6: Common dwelling

6.44.7: Devotee with discrimination

6.44.8: Ordainer in the path of truth

6.44.9: Non-giving foes

6.44.10: May we abide in you, our kinsman

6.44.11: Separation from your friendship

6.44.12: Supporter of singers

6.44.13: Adhvaryu priest

6.44.14: Irresistible

6.44.15: Rapture of Soma

6.44.16: Soma of immortality

6.44.17: Hostile armies

6.44.18: Wise seers full of plenty

6.44.19: The bright steeds

6.44.20: Life-energies joyful

6.44.21: Soma nourishes beings

6.44.22: Soma held back the evil trafficker Paṇi

6.44.23: Light within the Sun

6.44.24: Car with the seven rays

[Metre: Anuṣṭup (8, 4), 1-6; Virāṭ Triṣṭup (10/9/11/9), 7-9;  
Triṣṭup (11, 4), 10-24;]

6.44.1: (O Indra), you are the most opulent among the opulent ones (1), and you are most luminous among those which are luminous (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Indra, Lord of self-law (4).<sup>1</sup>

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<sup>1</sup> यो रथिवो रथिंतमो (1), यो द्युस्मैः द्युम्भवत्तमः (2),  
सोमः सुतः स इन्द्र् (3), ते अस्ति स्वधापते मदः (4)

**6.44.2:** You among the powerful have many powers (1). You give the riches (felicities) to the thinkers (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Lord of self-law (4).<sup>2</sup>

**6.44.3:** By your might, you increase us (1). You (come) swiftly to us with your own protection (2). O Indra, the Soma is pressed out (3), that Soma is your own rapture, O Lord of self-law (4).<sup>3</sup>

**6.44.4:** Him, the lord of mighty, I laud with hymns (2), he favours devotees without causing pain (1).

He is the leader who subdues (all foes) (3).

He is the bounteous giver and he is the all-seeing (4).<sup>4</sup>

[*aprahanam*: *aprahanam* (in *pada pāṭha*), meaning in line (1) due to (S); (occurs only once)]

**6.44.5:** The lauds increase him (1). He is the lord of swift achievements (2). The two goddesses, (heaven and earth), repeatedly serve him the mighty one (3).<sup>5</sup>

**6.44.6:** May the increasings of our lauds for Indra (1), spread wide (2). Like (the work of) wise persons (3), his increasings make us ascend in the common dwelling (4).<sup>6</sup>

[The devotee and the Indra have a common dwelling which is the devotee's subtle body. Thus the devotee ascends to higher and higher plateaus, as mentioned in (1.10.2).]

*barhāṇa*: increasings; *upastrīṣhṇi*: spread wide (S);

*sakṣhitau*: in the common dwelling, (6.9.5)]

<sup>2</sup> यः शार्मः तुविशागम् (1), ते रायो द्रामा मंतीनाम् (2),  
सोर्मः सुतः स इन्द्र् (3), ते अस्ति स्वधापते मदः (4)

<sup>3</sup> येन वृद्धो न शब्दसा (1), तुरो न स्वाभिंः ऊतिभिंः (2),  
सोर्मः सुतः स इन्द्र् (3), ते अस्ति स्वधापते मदः (4)

<sup>4</sup> त्यमु वो अप्रहणं (1), गृणीषे शब्दस्स्पतिम् (2),  
इन्द्रं विश्वासाहुं नरं (3), मंहिष्ठं विश्वचर्षणिम् (4)

<sup>5</sup> यं वृद्धयन्ति इद् गिरः (1), पतिं तुरस्य राधसः (2),  
तम् इत् अनु अस्य रोदसी देवी शुष्मं सपर्यतः (3)

<sup>6</sup> तद्व उक्थस्य बुर्हण इन्द्रोय (1), उपस्तृणीषणि (2),  
विपो न (3), यस्य ऊतयो वि यद् रोहन्ति सक्षितः (4)

**6.44.7:** Indra finds the young friend (devotee) who has discernment (1). Drinking the Soma, he gives the awareness of the divine riches (or opulent state) (2). The conqueror, along with his energetic steeds (3), rescues his friends and becomes the protector (4).<sup>7</sup>

[*sasavān*: conqueror, (10.11.5, 3.22.1);

*uruṣhyati*: to rescue (6.14.15);

*achait*: gives, (S), (occurs only once;)]

**6.44.8:** May Indra, the ordainer in the path of truth, drink (the Soma) (1). For the glory of the mind (of Indra), the gods carry out the work (2). Bearing a name with the words of the ‘vast’ (or great words) (3), the beautiful body (*venyah*) becomes manifest to protect us (4).<sup>8</sup>

[*venya*: beautiful; attractive, (S)]

**6.44.9:** Establish in us the discernment which is most luminous (1).

Destroy the numerous non-giving foes (of ours) (2).

By showering your energies, make us wide (*vayah*) (3).<sup>9</sup>

Secure in us the conquest of the riches or felicities (4).<sup>9</sup>

[*vayah*: wideness, (1.140.9), growth, (1.66.2) etc.,

Line 3: (alt.) carry out our growth or expansion (of your powers in us);

*sātāu*: conquest, (6.10.6)]

**6.44.10:** O opulent one, may we abide in you (1). O one with bright horses, O giver, do not be unfavourable to us (2). We do not behold any other kinsman than you among the mortals here (3). O dear one, why else are you called as the one who impels us towards riches (4)?<sup>10</sup>

<sup>7</sup> अविदुद् दक्षं मित्रो नवीयान् (1), पपानो देवेभ्यो वस्यौ अचैत् (2),  
सूस्वान् स्तौलाभिः धौतरीभिः (3), उरुष्या पायुः अभवत् सखिभ्यः (4)

<sup>8</sup> क्रतस्य पथि वेधा अपायि श्रिये (1), मनांसि देवासौ अक्रन् (2),  
दधानो नाम महो वचोभिः (3), वर्पुः हशयै वेन्यो व्यावः (4)

<sup>9</sup> द्युमर्त्तम् दक्षं धेह्युस्मे (1), सेधा जनानां पूर्वीः अरातीः (2),  
वर्षीयो वर्यः कृणुहि शर्चीभिः (3), धनस्य सातौ अस्मान् अविद्वि (4)

<sup>10</sup> इन्द्रु तुभ्युमित् मंघवन् अभूम् (1), वर्यं दात्रे हरिवो मा वि वैनः (2),  
नकिरापिः दद्वशे मर्त्यत्रा (3), किमङ्ग रंग्रचोदनं त्वाहुः (4)

[*radhra*: riches (S); *mā vi venah*: do not forget us, (S)]

**6.44.11:** O mighty one, give us not to the foe who harms (1). O opulent and joyful one, may we not suffer a separation in your friendship (2). Many obstructions which oppose your work are there in men (3). Slay those who do not press the Soma and offer; destroy those who do not satisfy you (4).<sup>11</sup>

[*apṛṇataḥ*: those who do not satisfy you, (5.7.10); *rarītha*: give, (S); *rīshāma*: suffer separation, (1.94.1-14);  
*nīṣhṣidha*: *nīṣh* *sidhah* (*padapāṭha*), obstructions, (S)]

**6.44.12:** Just as thundering causes the clouds (to rain) (1), you (pour) (on the devotees) the achievements based on the life-energies and ray-cows (2). From ancient days, you have been the supporter of singers (3). May the opulent (foes), who do not give the offerings, not overcome you (4).<sup>12</sup>

[Line 4: *maghonah*: opulent ones; the evil forces such as Vṛtra, Vala and their followers who are also opulent;

*dabhan*: overcome you, (10.87.9);

*ādāmāna*: those who do not give; *kāru*: singers;]

**6.44.13:** The adhvaryu priests, leaders of the pilgrim rite, offer the Soma-delight to the great hero Indra (1), for he is their king (2). He has grown (within us) with the ancient and recent hymns (3), done by the chanting rīshis (4).<sup>13</sup>

[*vāvṛdhe*: increased, has grown]

**6.44.14:** In the rapture (of Soma) (1), wise and the irresistible Indra has destroyed the bodies of many Vṛtra-foes (2).

Offer the sweet Soma to the mighty hero Indra for his drink (3).<sup>14</sup>

<sup>11</sup> मा जस्वने वृषभं नो ररीथा (1), मा तै रेवतः सख्ये रिषाम (2),  
पूर्वीः तं इन्द्रं नि: सिधः जनैषु (3), जहि असुष्वीन् प्र वृह अपृणतः: (4)

<sup>12</sup> उद्भ्राणीव स्तनयन्नियर्ति (1), इन्द्रो राधांसि अश्यानि गव्या (2),  
त्वमसि प्रदिवः कारु-धाया (3), मा त्वा आदामान् आ देभन् मधोनः: (4)

<sup>13</sup> अध्वर्यो वीरं प्र महे सुतानाम् इन्द्राय भर (1), स ह्यस्य राजा (2),  
यः पूर्व्याभिः उत नूतनाभिः गीर्भिः वावृधे (3), गृणताम् कर्षीणाम् (4)

<sup>14</sup> अस्य मदै (1), पुरु वर्पांसि विद्वान् इन्द्रो वृत्राणि अप्रती जंघान (2),  
तम् प्र हौषि मधुमन्तम् अस्मै सोमं वीराय शिप्रिणे पिबध्यै (3)

[*shipriṇe*: one with strong chin, the mighty one;  
*pra hoshi*: offer with a call or mantra (occurs only once), (*hu*: to call); *aprati*: irresistible]

**6.44.15:** May Indra drink the pressed Soma (1). In the rapture of Soma, may he kill Vṛtra with his Vajra weapon (2).

Although he is faraway, may he come in our front to this yajña (3). He is the protector of treasure and thoughts; and (he is) the upholder of the singers (4).<sup>15</sup>

**6.44.16:** May Indra drink this Soma of immortality which is dear to him (2), which is appropriate to be drunk by Indra (1).

May the god in his happy rightmindedness be joyful towards us (3). May he destroy our enemies and also our own sins or evils (4).<sup>16</sup>

[*saumanasāya*: happy right-mindedness, (3.1.21), (5.42.11)]

**6.44.17:** O opulent hero, in your rapture, kill the foes (1), who are unfriendly whether they be our kinsmen or not (2). (Kill) the hostile armies who attack in front aggressively or those who use their weapons far from us (against us) (3); hurt them to retreat or kill them (4).<sup>17</sup>

**6.44.18:** O opulent Indra, certainly (you) be with us in the battles (1). May the great happiness come easily to us (2). O Indra, make us who are near you, the wise seers (4), and may we have the dynamical energies (waters), the successors and children (*toka tanaya*) (3).<sup>18</sup>

[*āsu*: There are two versions in RV, two with same letters, but with different accent marks. There are two others 'āsuḥ' with different

<sup>15</sup> पाता सुतमिन्द्रो अस्तु सोमं (1), हन्ता वृत्रं बज्रेण मन्दसानः (2),  
 गन्ता यज्ञं परावतः चित् अच्छा (3), वसुः धीनाम् अविता कारुधायाः (4)

<sup>16</sup> इदं त्यत् पात्रम् इन्द्रपानम् (1), इन्द्रस्य प्रियम् अमृतम् अपायि (2),  
 मत्सत् यथा सौमनसायं देवं (3), व्यस्मद् द्वेषौ युयवद् व्यहः (4)

<sup>17</sup> एना मन्दानो जहि शूर शत्रून् (1), जामिम् अजामिं मधवञ्चमित्रान् (2),  
 अभिषेणान् अभि आदेदिशानान् (3), पराच इन्द्र प्र मृणा जही च (4)

<sup>18</sup> आसु भ्या णो मधवञ्चिन्द्र पृत्सु (1), अस्मभ्यं महि वरिंकः सुगं कः (2),  
 अपां तोकस्य तनयस्य जेष (3), इन्द्र सूरीन् कृष्णुहि स्मा नो अर्धम् (4)

accent marks. The same word *āsu* (in the text) with same accent occurs in 9 places in RV, three places in this maṇḍala, namely (6.5.3), (6.28.8) and (6.44.18). In the first 2 places, S interprets it as a pronoun and here (in 6.44.18) as 'mighty'. The meaning 'are' or its variants is valid in all 3 places.

*āsu sma naḥ*: certainly (you) be with us

*variva*: happiness; *ardham*: near, (4.32.1); half; S assigns different meanings for this word in different verses. The meaning given by S here is 'full of plenty'.

The word may be related to *rdh*, to grow; Note ṣ becomes ar.

*rdhat*, grow in riches in (6.3.2).

Line 4 (alt.): make us wise and to grow in riches.

*toka, tanaya*: see (6.1.12)]

**6.44.19:** The bright and mighty steeds, are yoked (1), to the mighty car having an abundance of rays (and they) are swift (2). (The steeds) are hastening towards us (3). May the well-yoked (steeds) bring you (5), the mighty one with Vajra in your hands to the rapture—giving and gift-showering (yajña) (4).<sup>19</sup>

**6.44.20:** O mighty (Indra), the life-energies (steeds) are established in the body (1), and are joyful like the waves which diffuse light (2). They (the steeds) bring you, the mighty, to the Soma released by the mighty (stones), you the showerer of benefits (3).<sup>20</sup>

[Both this verse and the next are not easily translated because of the profusion of the words beginning with *vṛṣh*, each of which may have a different connotation. Recall (6.6.7) with many words beginning with *chitra* and their meanings assigned by (SA).

*vṛṣhabhiḥ*: mighty (stones) which release the Soma; the mind and life force in the body;

*droṇa*: vessel, body; *ghṛtapruṣha*: which diffuse light;]

<sup>19</sup> आ त्वा हर्यो वृषणो युजाना (1), वृषरथासो वृषरश्मयो अत्याः (2), अस्मत्राश्वो (3), वृषणो वज्रवाहो वृष्णे मदाय (4), सुयुजो वहन्तु (5)

<sup>20</sup> आ तै वृषन् वृषणो द्रोणमस्थुः (1), घृतपृष्ठो न उमयो मदन्तः (2), इन्द्र प्रतुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् (3)

**6.44.21:** You, Indra, are the enjoyer of heaven, the strong master of earth (1), the feeder (leader) of the rivers, the bull of the things that are stable (2). The sweet essence and drink of sweetness and supreme Soma (*induh*) (4), which is mighty (*vṛshabha*) nourishes the showerer (or mighty one, *vṛshne*) (3).<sup>21</sup>

[*stiyānām*: things which are stable, (7.5.2);

*pīpāya*: has nourished (2.2.9), nourishes (4.3.9);

*vṛshabhaḥ*: strong master;]

**6.44.22:** This god Soma born of force (1), with Indra for helper held back the Paṇi by force (2). He it was who took away from his own unblessed (*ashivasya*) father (the divided being) his weapons of war and his forms of knowledge (*māyāḥ*) (3).<sup>22</sup> (SA, SV, p. 139)

[This is an excellent example of a translation beyond my own abilities.

The idea in line 3 is mentioned in the mantra of Rishi Vāmadeva (4.18.12) and explained by (SA), in (SV) p. 422. This mantra states that ‘Indra slays his father and makes his wife (Aditi) a widow’. Aditi is the infinite consciousness in the cosmos, espoused and held by the lower creative power which works through the limited body and mind. Indra, the force of illumined mind is the child born of Aditi, and the inferior mind (the father). The ordinary consciousness of body and mind is killed by Indra, the lord of divine mind. The mantra (6.44.22) states that Indra took away the knowledge in the hands of his inauspicious father, the lower creation.

*amuṣhnāt*: took away;]

<sup>21</sup> वृषासि दिवो वृषभः पृथिव्या (1), वृषा सिन्धूनां वृषभः स्तियानाम् (2),  
वृष्णे तु इन्दुः वृषभ पीपाय (3), स्वादू रसौ मधुपेयो वराय (4)

<sup>22</sup> अ॒यं देवः सहस्रा जायमान् (1), इन्द्रैण युजा पृणिम् अ॑स्तभायत् (2),  
अ॒यं स्वस्य पि॒तुः आयुधानि इन्दुः अमुष्णात् अशिवस्य मायाः (3)

**6.44.23:** He it was who made the Dawns glorious in their lord (1).  
 He it was who created the Light within in the Sun (2). He it was who found the triple principle (of immortality) in heaven in its regions of splendour (3), and (found) the hidden immortality in the triple worlds (4).<sup>23</sup>

[Line 4: It is the giving of the Amṛta in separate parts alluded to in Atri hymns, the threefold offering of Soma given on the three levels *trīśu sānuṣhu*, body, life and mind.

Line 3: the regions of splendour are the three worlds of *svar*.

*tridhātu*: the triple law of working, (7.5.4) and others. It is the sat-chit-ānanda of Vedānta. In Veda it is (i) *vasu*, substance, (ii) *ūrja*, the abounding force of our being, (iii) *priyam* or *mayas*, the delight and love in the very essence of existence. (SA), quoted by A.B. Purani, p. 43)

*Trita*: the god or rishi of third plane; one who is full of the luminous mental powers unknown to the physical mind, (SA)]

**6.44.24:** He it was who supported widely heaven and earth (1). He it was who fashioned the car with its seven Rays (2). He it was who held by its force the ripe yield (of the *madhu* or *ghṛta*) in the cows (3), even in the foundation (or the fountain source) of the ten movements (of Soma-delight) (3).<sup>24</sup>

[SA suggests that we should study these three mantrās (6.44.22-24) along with the three mantrās of (6.73) to understand the unity of all the events mentioned in RV such as the recovery of the waters, ray-cows, the sun, the dawn etc. All the gods act together and only the names of one or two of them are mentioned in each place. In (6.73), it is Brhaspati who is the prime mover. In (6.44.22-24) it is Soma.

*utsam*: foundation or fountain;]

<sup>23</sup> अयम् अङ्कृणोत् उषसः सुपत्नीः (1), अयं सूर्ये अदधात् ज्योतिर्न्तः (2),  
 अयं त्रिधातुं दिवि रोचनेषु (3), त्रितेषु विन्दत् अमृतं निगूळहम् (4)

<sup>24</sup> अयं द्यावापृथिवी बि ष्कभायद् (1), अयं रथेमयुनक् सुप्तरश्मिम् (2),  
 अयं गोषु शच्या पक्मन्तः सोमौ दाधार् (3), दशायन्त्रम् उत्सम् (4)

## 45. Indra

**Rishi: Shamuh Bārhaspatyah**

- 6.45.1: Our friend Indra**
  - 6.45.2: Gives riches to the undevout**
  - 6.45.3: Expressions of Truth**
  - 6.45.4: Upholds mantra**
  - 6.45.5: Protects all**
  - 6.45.6: You create the utterance**
  - 6.45.7: Possessor of the ṛk mantra**
  - 6.45.8: Treasure in the worlds**
  - 6.45.9: Destroy the cities of the hostiles**
  - 6.45.10: Seekers of knowledge**
  - 6.45.11: Hear our invocation**
  - 6.45.12: We recover the treasures with your help**
  - 6.45.13: Joy in the word**
  - 6.45.14: Your attention is most swift**
  - 6.45.15: Assailing car**
  - 6.45.16: One who sees all strivers**
  - 6.45.17: Benignant helper**
  - 6.45.18: Overthrow confronters**
  - 6.45.19: The ancient one, our ally and friend**
  - 6.45.20: Those with the delight in the word**
  - 6.45.21: Fill all our desires**
  - 6.45.22: He gives us peace and well-being**
  - 6.45.23: Does not withhold gifts**
  - 6.45.24: Opens the abode of ray-cows**
  - 6.45.25: The lauds reach you on all sides**
  - 6.45.26: You are the ray-cow, life-energy**
  - 6.45.27: Soma brings great achievements**
  - 6.45.28: The words approach you**
  - 6.45.29: Seekers of plenitude**
  - 6.45.30: Soma comes from the innermost regions**
  - 6.45.31: The artisan Br̥bu**
  - 6.45.32: Auspicious donations**
  - 6.45.33: Singers continually praise the wise one**
- [Metre: Gāyatrī (8, 3), 1-28, 30-32; Atinichṛt (7/6/7), 29; Anuṣṭup (8, 4), 33;]

**6.45.1:** May that youthful Indra, be our friend (2).

He brought Turvasha and Yadu from afar, by right leading (1).<sup>1</sup>

**6.45.2:** Indra gives sustenance, even to the unwise (1).

He conquers the riches hidden (by foes) (3),

(effortlessly) even though he uses only a slow-paced steed (2).<sup>2</sup>

[āśhu: swift, (4.7.4)]

**6.45.3:** His guidance is great (1).

His expressions of truth (or utterances) are ancient (2).

His protections never waste (or do not decay) (3).<sup>3</sup>

[praṇītayah: guidance, (10.69.1)]

**6.45.4:** O friends, sing the luminous ṛk mantrās and also do the chant to him who upholds the mantra (1),

for he is our guiding thought and is great (2).<sup>4</sup>

[brahmavāhasam: upholder of the mantra, one who bears the thoughts of our soul]

**6.45.5:** O Slayer of Vṛtra, you are (regarded as) the protector of one or of two (1), however protect all those of us who are in this condition (of needing protection) (2).<sup>5</sup>

**6.45.6:** Remove (from us) those who hate us (1).

In those who utter the laud (or word), you create (2),

an utterance of the mighty heroes for the gods (3).<sup>6</sup>

[kr̥noti: you create, (6.13.5);

uchyase: (you) raise an utterance, (5.25.8)]

<sup>1</sup> य आनंयत् पराबतः सुनीती तुर्वशं यदुम् (1),  
इन्द्रः स नो युवा सखा (2)

<sup>2</sup> अविप्रे चिद्रथो दधत् (1), अनशुना चिदर्वता (2),  
इन्द्रो जेता हितं धनम् (3)

<sup>3</sup> महीरस्य प्रणीतयः (1), पूर्वः उत प्रशस्तयः (2), नास्य क्षीयन्त ऊतयः (3)

<sup>4</sup> सखायो ब्रह्मवाहुसे अर्चत् प्र च गायत (1), स हि नः प्रमतिः मही (2)

<sup>5</sup> त्वमेकस्य वृत्रहन् अविता द्रथौरसि (1), उत् ईदृशे यथा वयम् (2)

<sup>6</sup> नयसि इत् ऊति द्विर्षः (1), कृणोषि उक्थशंसिनः (2),  
नृभिः सुवीर उच्यसे (3)

**6.45.7:** I invoke the one who has the soul-thought (*brahma*) and who upholds this thought, the friend of the words of knowledge (*gīrbhiḥ*), and the possessor of the word of illumination (*r̥k*) (1).  
I call him for milking him like a cow (2).<sup>7</sup>

[Line 2: same idea is in (1.4.1), 'we call Indra for milking'. Indra is the cow which yields the milk of knowledge.]

**6.45.8:** (The sages) have declared that all the treasures hidden (*ni*) in the two (worlds) are in the hands of the hero (1).

He overcomes the armies of foes (in battles) (2).<sup>8</sup>

[Two: heaven and earth]

**6.45.9:** O lord of energies (*shachī*) and the wielder of vajra (*adri*), destroy (*vi vr̥ha*) the strong (cities) of the hostiles (1).

O unbending one (*anānata*), (destroy) their cunning knowledge (2).<sup>9</sup>

**6.45.10:** O Indra, you are true (*satya*), drinker of Soma and the lord of plenitude (1).

We, the seekers of inspired knowledge, invoke you (2).<sup>10</sup>

**6.45.11:** You have been called (2), before (*purā*) and also now, for (the recovery of) our riches hidden (by the foes) (1).

May you now hear our invocation (and come) (3).<sup>11</sup>

[*āsitha*: (you are) called, (you have) become; also occurs in (6.45.17); and nowhere else. S suggests two meanings.]

**6.45.12:** O Indra, who is full of inspiration (2), with the plenitude (*vājāḥ*) of thoughts and the most powerful among steeds (1), may we conquer (or recover) the hidden riches (of the foe) with your help (3).<sup>12</sup>

<sup>7</sup> ब्रह्माण् ब्रह्मवाहसं गीर्भिः सखायम् ऋग्मियम् (1), गां न दोहसै हुवे (2)

<sup>8</sup> यस्य विश्वानि हस्तयोः ऊचुः वसौनि नि द्विता वीरस्य (1), पृतनाषहः (2)

<sup>9</sup> वि हृष्टानि चिदद्रिक्वो जनानां शशीपते वृह (1), माया अनानत (2)

<sup>10</sup> तमुं त्वा सत्य सोमपा इन्द्रं वाजानां पते (1), अहूमहि श्रवस्यवः (2)

<sup>11</sup> तमुं त्वा यः पुरा आसिथ यो वा नुनं हिते धनै (1), हव्यः (2),  
स श्रुधी हवम् (3)

<sup>12</sup> धीभिः अर्वद्विः अर्वतो वाजान् (1), इन्द्र श्रवाय्यान् (2),  
त्वया जेष्म हितं धनम् (3)

[Line 3 (alt.): may we recover the plenitude (*vājān*) and the hidden riches]

**6.45.13:** O Indra, O one who has joy in the word (*girvanah*), you are a hero and great (1).

For the recovery of riches (you are established) (2),  
to become the victor over your foes in the battle (3).<sup>13</sup>

[*hite*: established; *bhare*: battle]

**6.45.14:** O killer of foes, your protection (attention) (1),  
is most swift (*java*) and appropriate to the task (2).

Impel your chariot for our task (3).<sup>14</sup>

[*makṣhu*: appropriate, (1.2.6.)]

**6.45.15:** O Chief of charioteers (*rathitama*), with our assailing car (1),  
conquer the hidden wealth of the foe, O victorious one (*jishṇa*) (2).<sup>15</sup>

[*asmākena rathena*: our car; clearly the car is, 'our body', not the physical conveyance]

**6.45.16:** Chant the hymn to him, the sole one (1), who sees all the strivers (*kṛṣṭinām*) (2). He is born as the leader of men (3);  
his will (*kratu*) is for the works of abundance (*vṛṣha*) (4).<sup>16</sup>

[*vṛṣhakratu*: meaning in line 4 is as in (5.36.5)]

**6.45.17:** For those who sing the hymns, you become (1), their kinsman, increaser (or protector), benignant helper (*shivah*) and their friend (2). Hence Indra, be gracious to us (3).<sup>17</sup>

**6.45.18:** Take the bolt in your hands (1), for the destruction of the Rakṣhās, O one with Vajra (2), and utterly overthrow the confronters (*sprdhah*) who come in your front (3).<sup>18</sup>

<sup>13</sup> अभूः ऊ वीर गिर्बणो महान् इन्द्र (1), धनै हिते (2), भरै वितन्त्साय्यः (3)

<sup>14</sup> या ते ऊतिः अभित्रहन् (1), मुक्षू-जवस्तम् आसति (2),  
तया नो हिनुही रथम् (3)

<sup>15</sup> स रथैन रथीतमो अस्माकेन अभियुग्वना (1),  
जेष्ठि जिष्णो हितं धनम् (2)

<sup>16</sup> य एक इत् तमुष्टुहि (1), कृषीनां विचर्षणिः (2), पतिर्जङ्गे (3), वृषक्रतुः (4)

<sup>17</sup> यो गृणतामित् आसिथ् (1), आपि: ऊती शिवः सखा (2),  
स त्वं नै इन्द्र मृल्य (3)

<sup>18</sup> धिष्व वज्रं गभस्त्यो (1), रक्षोहत्याय वज्रिवः (2), सासहीष्ठा अभि स्पृधः (3)

**6.45.19:** The ancient one, our ally, our friend, impels the singers to the felicities (1). We call him, the most well-known upholder of the soul-thoughts (*mantrās*) (2).<sup>19</sup>

**6.45.20:** He alone rules over all terrestrial riches (1).

He is the supreme among those who have the delight in the word;<sup>20</sup> he is with the unseizable ray (of knowledge) (*gu*) (2).

[*adhrigau*: unseizable (*adhri*) ray (*gau*); uncontrollable ray, (3.21.4)]

**6.45.21:** Coming in your teams (of horses), fill all our desires (1), with the plenitudes, life-energies, and the ray-cows (knowledge)<sup>21</sup> (2), forcefully (*dṝshat*), O lord of knowledge (3).

**6.45.22:** When the Soma-delight is poured, sing together (*sachā*) (1), to the one who is called by many and is the warrior (2).

He, the mighty one (*shākine*) gives us peace and well-being (*sham*) like (the grass) to the cattle (3).<sup>22</sup>

[Line 3 (alt.): He gives us (*na*) the ray-cows and peace.]

**6.45.23:** He who hears our lauds (3), does not withhold the gift of riches (1), he having the plenitude of ray-cows (2).<sup>23</sup>

[*na ghā ni yamate*: not withhold]

**6.45.24:** The destroyer of the Dasyus, goes (2), to the dwellings of the ray-cows, (stolen by) Kuvitsa (1). By his energies, he opens the (doors of the inner) dwellings for us (3).<sup>24</sup>

[*apavarat*: to open]

<sup>19</sup> प्रत्वं रथीणां युजं सखायं कीरिचोदनम् (1), ब्रह्म-वाहस्तमं हुवे (2)

<sup>20</sup> स हि विश्वानि पार्थिवान् एको वसूनि पत्यते (1), गिर्वेणस्तमो अध्रिंगुः (2)

<sup>21</sup> स नो नियुद्धिः आ पृण कामं (1), वाजेभिः अश्विभिः गोमंड्डिः (2), गोपते धृषत् (3)

<sup>22</sup> तद् वौं गाय सुते सच्चा (1), पुरुहूताय सत्वने (2), शं यद् गवे न शाकिने (3)

<sup>23</sup> न धा वसुः नि यमते दानं (1), वाजस्य गोमतः (2), यत् सीमुप श्रवद् गिरः (3)

<sup>24</sup> कुवित्सस्य प्र हि ब्रजं गोमन्तं (1), दस्युहा गमत् (2), शर्चीभिः अपं नो वरत् (3)

**6.45.25:** O Shatakratu, with words we laud you which reach you on all sides (1), just (as the sound of) the calves reach their mothers, O Indra (2).<sup>25</sup>

**6.45.26:** Your friendship is not easily lost (1). O hero, for the seeker of ray-cows (knowledge), you are the ray-cow (2).

You are the life-energy for the seeker of life-energies (steeds) (3).<sup>26</sup>

[*dūnāsham*: *dur nāsham* (padapātha), not easily lost (S).]

**6.45.27:** Become blissful with the Soma (1),

which brings great achievements with the body (in us) (2).

Do not subject the person who lauds you to his reviler (3).<sup>27</sup>

[*rādhasah*: achievement, (10.140.5) & others;

Lines 1, 2: Blissful condition of Indra increases the manifestation of his powers in us leading to the achievements.]

**6.45.28:** As the Soma is offered to you repeatedly (1), the words (or hymns) approach you who has the joy in the word (2), just as the calves hasten to the mother-cows (3).<sup>28</sup>

**6.45.29:** Many singers sing their lauds to Indra (2), who is most manifold with his many (powers) (1).

He gives the plenitude to the seekers of plenitude (3).<sup>29</sup>

[*vājayatām*: seekers of plenitude, (4.7.11);

Line 3 is similar to the pāda 2 of (1.3.10) (Sarasvati mantra).]

**6.45.30:** O Indra, may you be ours (1). For you is this *stoma* (affirming laud) which comes from our innermost region (*antama*), and is strongest for us to bear (within us) (*vāhiṣṭha*) (2). May you impel us to the great riches (3).<sup>30</sup>

<sup>25</sup> इमा उं त्वा शतक्रतो अभि प्र णौनुवुः गिरः (1), इन्द्र वृत्सं न मातरः (2)

<sup>26</sup> दुणाशौ सूख्यं तव (1), गौरसि वीर गव्यते (2), अश्वौ अश्वायते भेव (3)

<sup>27</sup> स मन्दस्वा ह्यन्धसो (1), राधसे तन्वा महे (2), न स्तोतारं निदे करः (3)

<sup>28</sup> इमा उं त्वा सुतेसुते (1), नक्षन्ते गिर्वणो गिरः (2), वृत्सं गावो न धेनवः (3)

<sup>29</sup> पुरुतमं पुरुणां (1), स्तौतृणां विवाचि (2), वार्जेभिः वाजयताम् (3)

<sup>30</sup> अस्माकमिन्द्र भूतु (1), ते स्तोमो वाहिष्ठो अन्तमः (2),

अस्मान् राये महे हिनु (3)

**6.45.31:** Bṛbu presided over the powerful places of the Paṇis (1), like the wide bank of the Ganges (2).<sup>31</sup>

[*varṣiṣṭhe*: most powerful, (5.7.1);

According to S, *Bṛbu* is a divine artisan (*takṣha*). The three mantrās 31-33 deal with his gifts. Bṛbu obtained his possessions from the Paṇis for doing their work. Recall that Paṇis are the traffickers in the powers of senses.]

**6.45.32:** Swiftly flowing like the blissful wind (1),

the auspicious donation of the thousands (of ray-cows) (2),<sup>32</sup> has been given at once to me (who is), soliciting a gift (3).

[According to S, the gift of cattle is given to the sage Bharadvāja, the seer of the mantra.]

**6.45.33:** All the good people known to us (1), singers, praise continually Bṛbu (2), who is wise, who gives away thousands and conquers profusely (*sātamam*) the thousand (powers) (3).<sup>33</sup>

## 46. Indra

Riṣhi: Shamyuḥ Bārhaspatyaḥ

**6.46.1: Doers of work**

**6.46.2: Unite us with plenitude**

**6.46.3: Master of existence**

**6.46.4: Be conscious as our protector**

**6.46.5: Protect earth and heaven**

**6.46.6: Power of men of vision**

**6.46.7: Mights of all doers of work**

**6.46.8: Powers of demonic foes**

**6.46.9: Give us a house of refuge with triple law of working**

**6.46.10: Be near us for our protection**

**6.46.11: Be our increaser**

**6.46.12: Our Enemies under the power of ignorance**

**6.46.13: Seekers of knowledge follow you**

<sup>31</sup> अधि बृबुः पंगिनां वर्षिष्ठे मूर्धन्तस्थात् (1), उरुः कक्षो न गङ्ग्यः (2)

<sup>32</sup> यस्य वायोरिव द्रवद् भद्रा (1), रातिः संहस्रिणी (2), सद्यो दानाय मंहते (3)

<sup>33</sup> तत् सु नो विश्वे अर्य (1), आ सदा गृणन्ति कारवः बृबुं (2),  
संहस्रदातमं सूरिं संहस्रसातमम् (3)

#### 6.46.14: Recover the ray-cows

[Metre: Br̥hatī (9, 4), 1,3,5,7,9,11,13; Satobṛhatī (12/8/12/8), 2,4,6,8,10,12,14;]

**6.46.1:** For the gain of plenitude, the doers of work (2), invoke you (1). Men invoke you, the master of existence (for protection) against Vṛtra-foes (3). (They invoke you) for recovering the waters, and the steeds (4).<sup>1</sup>

[*kāravah*: doers of work, (2.2.9, 3.6.1);

*kāśṭhāḥ*: that which stands pervading (KS), waters, (1.37.10), (1.32.10), (1.59.6); limits, (4.58.7);]

**6.46.2:** (O Indra) rich in brilliance, with Vajra in your arms (1), you are the lord of mountain, mighty, have impetuous violence, you are lauded (2). You grant us the Ray-cows, life-energies (steeds) and chariots (3). Make us victorious in battles and unite us with plenitude forever (*satrā*) (4).<sup>2</sup>

**6.46.3:** We invoke Indra (2), who is far-seeing and destroys mighty foes (1). You assail foes in a thousand ways, you have many strengths (*nṛmṇa*) and you are a master of existence (3). Be our increaser in our contests (4).<sup>3</sup>

[*satrāḥā*: destroy mighty foes (S) (occurs once); strike out, (5.35.4).]

**6.46.4:** Assail our foes with your wrath like a bull (1), (you are) an overcomer of foes, bounteous and worthy of the luminous rik mantrās (2). Be conscious (of your role) as our protector (3), in our efforts to get the great wealth, successors, waters (energies) and the (light of) the Sun (4).<sup>4</sup>

[*ghṛṣhum*: overcomer of foes, (1.64.12);

<sup>1</sup> त्वामिद्धि हवामहे (1), साता वाजस्य कारबः (2),

त्वां वृत्रेषु इन्द्र सत्पतिं नरः (3), त्वां काष्टासु अर्वतः (4)

<sup>2</sup> स त्वं नश्चित्र वज्रहस्त (1), धृष्णुया महः स्तवानो अंद्रिबः (2),

गामश्च रथ्यमिन्द्र (3), सं किर सत्रा वाजं न जिग्युषे (4)

<sup>3</sup> यः सत्राहा विचर्षणिः (1), इन्द्रं तं हूमहे वयम् (2),

सहस्रमुष्क तुविनृम्ण सत्पते (3), भवा समत्सु नो वृधे (4)

<sup>4</sup> बाधसे जनान् वृषभेव मन्युना (1), धृष्णौ मीळह क्रचीषम (2),

अस्माकं बोधि अविता (3), महाधने तनूषु अप्सु सूर्ये (4)

*bodhi:* become conscious.]

**6.46.5:** O Indra, bring to us, the inspired knowledge which is Supreme, and is filled with the energy (*o<sub>j</sub>ish tham |*) (1). O One with handsome chin, you protect both the earth and heaven (3). You have rich variety and the vajra in your hands (2).<sup>5</sup>

[*papuri:* filled with, (1.46.1); *ā prā:* protect.]

**6.46.6:** Among the gods, we invoke the king (2), for our protection, he has the power of men of vision, and is fierce (1). Repel all the hostile forces (3). O lord of riches, make us overcome easily the foes (4).<sup>6</sup>

**6.46.7:** Whatever energy (*ojas*) and mights (exist) among human doers of action (1), whatever be the light of the five classes of men (2), bring to us, all these powers and virilities of strength forever, O Indra (3).

**6.46.8:** O Maghavan, whatever masculine mights existed in the (demonic) foes such as Tr̄kshu, Druhyu, Puru (1), bestow them fully upon us (2), while facing the foes, for their destruction in battles (3). [*vr̄shnyam:* masculine might, (6.8.3); *turvane:* destruction.]

**6.46.9:** O Indra with the triple law of working (1), give to those men of opulence and to me (3), a house of refuge with the triple armour and also full of happiness (2). Separate our abodes from the blazing (weapons of foes) (4).<sup>7</sup>

<sup>5</sup> इन्द्रं ज्येष्ठं न आ भर् ओजिष्ठं पपुरि श्रवः (1),  
येनेमे चित्रं वज्रहस्तं रोदसी (2), आ उभे सुशिष्ठ्र प्राः (3)

<sup>6</sup> त्वामुग्रम् अवसे चर्षणीसहुं (1), राजन् देवेषु हूमहे (2),  
विश्वा सु नौ विथुरा पिंडना (3), वंसो अमित्रान् सुषहान् कृधि (4)

<sup>7</sup> यदिन्द्रं नाहुषीषु आँ ओजो नृमणं च कृषिषु (1),  
यद्वा पञ्चं क्षितीनां द्युस्मम् (2), आ भर सत्रा विश्वानि पौस्या (3)

<sup>8</sup> यद्वा तुक्षौ मधवन् द्रुहौ आ जने यत्पूरौ कञ्च वृष्ण्यम् (1),  
अस्मभ्यं तत् रिरीहि सं (2), नृषाह्ये अमित्रान् पृत्सु तुवर्णै (3)

<sup>9</sup> इन्द्रं त्रिधातुं (1), शरणं त्रिवर्स्थं स्वस्तिमत् छर्दिः (2),  
यच्छ मधवं द्रुभ्यश्च महं च (3), यावया दिद्युमेभ्यः (4)

[*tridhātu*: triple law of working; see (6.44.23);

*trivarūtha*: triple armour (5.4.8);

*sharaṇam*: refuge; *yāvayā*: separate]

**6.46.10:** O Indra, lord of riches, who has joy in the word (4), be near us (or within us) to protect our bodies (3,5). With your knowledge-seeking mind (1), you have destroyed the enemies who want to hurt us with their violence (2).<sup>10</sup>

[*ādabhuḥ*: have destroyed, (3.16.2)]

**6.46.11:** O Indra, be our increaser (1). Protect our leader in the battle (2), when the sharp-pointed, shining and winged shafts (4), fall from the midworld (3).<sup>11</sup>

**6.46.12:** When the heroes extend their bodies (in a battle) (1), away from the dear dwellings of their fathers (2), then scatter the powers of ignorance who are hostile to us (4), and give happiness and well-being (*sharma*) to our bodies and to our successors (*tane*) (3).<sup>12</sup>

**6.46.13:** O Indra, when you impel your war-horses (life-energies) to gallop seeking the great riches (1), the seekers of knowledge (3), follow your journey (*adhvani*) in the uneven and difficult road like a falcon (seeking food) (2).<sup>13</sup>

[*sarge*: galloping; *shravasyataḥ*: seekers of knowledge.]

**6.46.14:** Although neighing loudly through terror (2), (the steeds) rush rapidly like rivers in their downward course (1), and repeatedly return like the birds to their prey (3), to seize (recover) the ray-cows with their hands (4).<sup>14</sup>

<sup>10</sup> ये गंव्यता मनसा (1), शत्रुम् आदभुः अंभिप्रग्नन्ति धृष्णुया (2),  
अर्ध स्मा नो (3), मधवभिन्द्र गिर्वणः तनूपा (4), अन्तमौ भव (5)

<sup>11</sup> अर्ध स्मा नो वृधे भव (1), इन्द्र नायमवा युधि (2),  
यदन्तरिक्षे पत्तयन्ति (3), पर्णिनौ दियवः तिगममूर्धानः (4)

<sup>12</sup> यत्र शूरासः तन्वौ वितन्वते (1), प्रिया शर्म पितृणाम् (2),  
अर्ध स्मा यच्छ तन्वे तनै च छुर्दिः (3), अचित्तं यावयु द्वेषः (4)

<sup>13</sup> यदिन्द्र सर्गे अर्बतः चोदयासे महाधुने (1),  
असमने अधवनि वृजिने पथि इयेनां इव (2), श्रवस्यतः (3)

<sup>14</sup> सिन्धून्-इव प्रवण आशुया (1), यतो यदि क्लेशमनु ष्वणि (2),  
आ ये वयो न वर्वृति (3), आमिषि गृभीता ब्राह्मोः गर्वि (4)

[*klosham, krosham*: terror;  
*āshuyā*: rapidly; *gavi*: ray-cows;

It is a description of the steeds of Indra in a battle. Although they are in terror of the hostiles, they return again and again to battle. Here is a symbolic description of the operation of life-energy in the so-called successful persons. They also have fear, but yet they go forward and face the obstacles.]

## 47. Soma, Indra, car and drums

Riṣhi: Gargah Bhāradvājah

Soma: (1-5)

- 6.47.1: Soma, full of *rasa*
- 6.47.2: Destruction of demon-foes
- 6.47.3: Wise thinker and six wide realms
- 6.47.4: Three principles
- 6.47.5: Soma established the heaven

Indra: (6-23)

- 6.47.6: Source of riches
- 6.47.7: Lead us beyond the perils to the beautiful things
- 6.47.8: Wide world (*u-lokam*)
- 6.47.9: Impel us towards the supreme
- 6.47.10: Sharpen my intellect
- 6.47.11: Responds to every call swiftly
- 6.47.12: May we become lords of perfect forces
- 6.47.13: Connected to *yajna*
- 6.47.14: Wisdom words hasten to you
- 6.47.15: Who can adequately praise Indra?
- 6.47.16: Order assigned to the worshippers
- 6.47.17: Friendship and service to Indra
- 6.47.18: To every form, he is the counter form
- 6.47.19: Form-maker Indra with devotees
- 6.47.20: Desert with no track of knowledge
- 6.47.21: Wealth-seeking *dasyu* foes
- 6.47.22: Ten types of life-energy
- 6.47.23: Divodāsa, a devotee

### Devotees: (24-25)

**6.47.24: Atharva seers**

**6.47.25: Universal opulence**

### Chariot: (26-28)

**6.47.26: Chariot as friend**

**6.47.27: Might (*ojas*) of chariot**

**6.47.28: Child of Mitra and *nābhi* of Varuṇa**

### Drum: (29-31)

**6.47.29: Drum**

**6.47.30: Drum snorts away the misfortune**

**6.47.31: Hidden knowledge returns**

[Metre: Triṣṭup (11, 4), 1-18, 20-22, 26, 28-31; Br̥hatī (9, 4), 19; Anuṣṭup (8, 4), 23; Gāyatrī (8, 3) 24; Dvipadā Triṣṭup (11, 2) 25; Jagatī (11, 4), 27;]

**6.47.1:** This (Soma prepared here) is tasty and it is also sweet (1), it is intense and it is full of essence (*rasa*) (2).

After Indra has imbibed that Soma (3),  
no one can withstand his force in the battles (4).<sup>1</sup>

**6.47.2:** The sweet (Soma) imbibed here has been rapturous (1).

This Soma exalted him in the killing of Vṛtra (2),  
in the (destruction of) the multitude of strengths of Shambara (3),  
and of the ninetynine cities (of the hostiles) (4).<sup>2</sup>

[*dehyah*: bodies, cities; *chaurya*: strengths (S)]

**6.47.3:** This drink of Soma makes my speech ascend to higher tiers (of consciousness) (1). This Soma makes the thinking mind to become aware and to become full of aspiration (*ushatīm*) (2).

The wise thinker (Soma) has created the six wide realms (3),  
there are no other worlds beyond these six (4).<sup>3</sup>

<sup>1</sup> स्वादुः किल अयं मधुमान् उतायां (1), तीव्रः किलायं रसवान् उतायम् (2),  
उतो नु अस्य पैषिवांसमिन्द्रं (3), न कश्चन सहत आहवेषु (4)

<sup>2</sup> अयं स्वादुः इह मर्दिष्ट आस (1), यस्येन्द्रौ वृत्रहत्यै ममाद (2),  
पुरुणि यः च्यौत्रा शम्बरस्य (3), वि नवतिं नवं च देह्यः अहन् (4)

<sup>3</sup> अयं मै पीत उदियति वाचम् (1), अयं मनीषाम् उशतीम् अंजीगः (2),  
अयं षट् ऊर्बीः अभिमीत् धीरो (3), न याभ्यो भुवनं कृत् चन आरे (4)

[*ut-iyarti*: ascend, (10.140.2); *ajigah*: wakes, (7.10.1); *āre*: beyond]

**6.47.4:** (This Soma) has formed the wideness (or spreading) of the earth (1), (He has formed) the largeness (or the height) of the heaven (2). Soma has placed the nectar of immortality in the three principles (*pravatsu*) (3). He has upheld the wide midworld (4).<sup>4</sup>

[*pravatsu*: *pravat* occurs 4 times in (5.54.9) with the meaning of extensions. It also means ‘gliding’ in (1.33.6), (3.5.8).

The three principles: matter (*anna*), life-energy (*prāṇa*), and the mind (*manas*); other meanings possible;]

**6.47.5:** This Soma makes known the (bright) sea with the rich variety of manifestation (1). The face of dawn appears dwelling in the resplendent (*shukra*) home (2). This mighty Soma (3), with a powerful support (4), has propped up the mighty heaven which carries the Maruts (5).<sup>5</sup>

[*astabhnāt*: propped up, (6.8.3)

*arṇa*: sea, (10.8.3); *dṛṣhikē*: manifestation, (1.66.5), vision, (1.69.5)]

**6.47.6:** O Indra, drink forcefully the Soma in the vessel (body) (1). You are a hero, the killer of Vṛtra; you (recover) the riches with the foes in the battles (2). Drink copiously at the noon-day rite (3); O source of riches, establish the riches in us (4).<sup>6</sup>

[*kalasha*: vessel, body;]

**6.47.7:** O Indra, look out like one who goes before us (on the road) (1), and lead us to the riches, farther beyond our front (2). O One who carries the devotees safely (to the goal), lead us beyond the perils (3), to the beautiful things (or desirables) by your right leading (4).<sup>7</sup>

<sup>4</sup> अयं स यो वर्तिमाणं पृथिव्या (1), वृष्माणं दिवो अकृणोदयं सः (2),  
अयं पीयूषं तिसूषु प्रवत्सु सोमो (3), दाधार उरु अन्तरिक्षम् (4)

<sup>5</sup> अयं विदत् चित्रदशीकम् अर्णः (1), शुक्रसंद्वानाम् उषसामनीके (2), अयं  
महान् (3), महुता स्कम्भनेन् (4), उत् याम् अस्तभाद् वृषभो मरुत्वान् (5)

<sup>6</sup> धृषत् पिंच कलशे सोममिन्द्र (1), वृत्रहा शूर समरे वसूनाम् (2),  
माध्यंदिने सवनं आ वृषस्व (3), रथिस्थानौ रथिम् अस्मासु धेहि (4)

<sup>7</sup> इन्द्र प्रणः पुरएतेव पश्य (1), प्र नौ नय प्रतरं वस्यो अच्छ (2),  
भवा सुपारो अतिपारयो नो (3), भवा सुनौतिः उत वामनीतिः (4)

[*prataram*: farther beyond, (10.79.3)]

**6.47.8:** You, in your knowledge, lead us on to the wide world (!), even *svar* (world), the light which is free from fear, (it is) with happy beings (2). O mighty Indra, may we be in your powerful arms (3), may we stay close to you and find a vast refuge (4).<sup>8</sup>

[*urum lokam*: wide world; also described as *uru u loka*; it is same as the world *svar*.]

Note that (6.72.1) clearly states that *svar* is different from the Sun. The substance of *svar* is a great light and that light is the light of the Sun *surya*.]

**6.47.9:** O Indra, place us in your wide chariot (1), with a hundred steeds strong to bear it (forward) (2). We desire that you impel us towards the supreme (or abundance) (3). May no foe pierce our riches (4).<sup>9</sup>

[*ā iṣhe*: I desire (10.20.7); *tarīt*: pierce, (10.69.5);

*varṣiṣṭhām*: supreme, (3.26.8); abundance, (3.13.17)

*vahiṣṭhāḥ*: most strong to bear, (4.14.4), (4.13.4) etc.,

*aryāḥ*: foe]

**6.47.10:** Make me happy, Indra; be pleased to prolong my life (1); sharpen my intellect like the edge of an iron sword (2); accept with pleasure whatever I speak to you (3). Make me so that I am enjoyable to the gods (4).<sup>10</sup>

**6.47.11:** I call the strong Indra who is called by many (3), the saviour Indra, the increaser Indra (1), Indra the hero who responds (swiftly) to every call (2). May the opulent Indra establish in us the bliss and well-being (4).<sup>11</sup>

[Also in TS (1.6.12.16).]

<sup>8</sup> उरुं नौं लोकमनुं नेषि विद्वान् (1), स्वर्वत् ज्योतिः अभयं स्वस्ति (2),  
ऋष्वा तं इन्द्रं स्थविरस्य बाहू (3), उर्पं स्थेयाम शरणा बृहन्ता (4)

<sup>9</sup> वरिष्ठे न इन्द्रं बन्धुरै धा (1), वहिष्ठयोः शतावन् अश्वयोरा (2),  
इषमा वक्षिषां वर्षिष्ठां (3), मा नः तारीत् मधवन् रायो अर्यः ॥ 9

<sup>10</sup> इन्द्रं मूळ मह्यं जीवातुम् इच्छ (1), चोदय धियम् अयसो न धाराम् (2),  
यत् किं चाहं त्वायुः इदं बदामि तत् जुषस्व (3), कृधि मा देववन्तम् (4)

<sup>11</sup> त्रातारम् इन्द्रम् अवितारम् इन्द्रं (1), हवैहवे सुहवं शूरम् इन्द्रम् (2),  
ह्यामि शुक्रं पुरुहूतमिन्द्रं (3), स्वस्ति नौ मधवा धातु इन्द्रः (4)

**6.47.12:** May Indra the protector of all, one with the light (*svavān*) (1), make us happy with his protections, he the knower of all (2).

Let him destroy the enemies and make us fearless (3).

May we become the lords of perfect forces (*suvīryasya*) (4).<sup>12</sup>

[Also in TS (1.7.13.11).]

**6.47.13:** May we be in the true thinking of the master of *yajña* (Indra) (1). May we become blissful (*bhadre*) and right-minded (2). May Indra, the auspicious protector, one with light (3), drive away our foe who is hidden (*sanuta*), to a far off place (*ārāt*) (4).<sup>13</sup>

[Same as (10.131.7). Also in TS (1.7.13.12);

*sanutyaḥ*: hidden, (6.5.4); *sanutah*: apart, (5.2.4);

Note that the Rishis associated with this mantra and (10.131.7) are different even though the mantra is same.]

**6.47.14:** O Indra, like a torrent (coming down) a downward slope (1), the collection (*niyuta*) of wisdom-words and the utterances (lauds) hasten to you, O Indra (2). O thunderer, you unite the delight of existence and the knowledge (*gā*) (4), with the wide achievements and great creative (*savanā*) activity (3).<sup>14</sup>

[*pravata*: downward slope; *ūrmi*: torrent;

*apah*: activity; *samyuvase*: unite; *indūn*: delight, Soma]

**6.47.15:** Who can (adequately) praise him (1)? Who can completely satisfy him (2)? Who can offer him sacrifices (3)? Through all the days Maghava is conscious of his own terrible (powers) (4). By his powers, he makes one (person) the first and then the others precede and follow (6), as (a man) throws out his feet (alternately in walking) (5).<sup>15</sup>

<sup>12</sup> इन्द्रः सुत्रामा स्ववान् अवौभिः (1). सुमृळीको भंवतु विश्ववेदाः (2),  
बाधतां द्वेषो अभयं कृणोतु (3), सुवीर्यस्य पतयः स्याम (4)

<sup>13</sup> तस्य वयं सुमृतौ यज्ञियस्य अपि (1), भद्रे सौमनसे स्याम (2),  
स सुत्रामा स्ववान् इन्द्रौ (3), अस्मे आरात् चिद् द्वेषः सनुतः युयोतु (4)

<sup>14</sup> अव त्वे इन्द्र प्रवतो न उर्मिः (1), गिरो ब्रह्माणि नियुतौ धवन्ते (2),  
उरु न राधः सवना पुरूणि अपो (3), गा वैज्ञिन् युवसे समिन्दून् (4)

<sup>15</sup> क ई स्तवत् (1), कः पृणात् (2), को यजाते (3),  
यदुग्रम् इत् मधवा विश्वहा अवैत् (4), पादाविव प्रहरन् (5),  
अन्यमन्यं कृणोति पूर्वमपरं शर्चीभिः (6)

[Line 6: No one is famous or powerful all the time. One's power or fame goes up and down, in the course of the time]

**6.47.16:** The hero is renowned; he tames the fierce foes (1); he repeatedly changes the ranking assigned to the various worshippers (2). He is the enemy of arrogant, king of the two (3). Indra gives freely to the creatures (*visha*) and human beings (4).<sup>16</sup>

[*choshkūyate*: gives freely, (8.6.41), (1.33.3); calls (his worshippers) (S).

two: heaven and earth;]

**6.47.17:** When those who were friendly in ancient times turn around in their friendship (1), he harms them and associates with (their) inferiors (who are) friendly (2); or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him (4).<sup>17</sup>

[Line 1: refers to some ancient gods who became hostile later;  
*vṛṇakti*: turn around, (4.7.10)]

**6.47.18:** To every form, Indra has remained the counter-form (1), that is his form for us to face and see (2). By his *māya* powers, he moves on endowed with many forms (3), for yoked are his thousand steeds (4).<sup>18</sup>

[Quoted in Brh. U. (2.5.19), as part of the exposition of Madhu-vidya. See Kapāli Sāstry, 'Lights on the Upaniṣads', SAKSI]

**6.47.19:** Yoking his horses to his car (1), the form-maker (Indra) shines here (2), sitting among his wise devotees (4); who (else), can always offer protection against their adversaries (3)?<sup>19</sup>

[Line 3 (Literal): who else can harm the adversaries?]

<sup>16</sup> शृण्वे वीर उग्रमुंगं दमायन् (1), अन्यम् अन्यम् अतिनेनीयमानः (2),  
 एधमान्-द्विद् उभयस्य राजा (3), चोष्णयते विश इन्द्रौ मनुष्यान् (4)

<sup>17</sup> परा पूर्वेषां सख्या वृणक्ति (1), वि-तर्तुराणो अपरेभिः एति (2),  
 अनानुभूतीः अवधून्वानः (3), पूर्वीः इन्द्रः शरदः तर्तरीति (4)

<sup>18</sup> रूपंरूपं प्रतिरूपो बभूव (1), तदस्य रूपं प्रतिचक्षणाय (2),  
 इन्द्रौ मायाभिः पुरुरूपं ईयते (3), युक्ता ह्यस्य हरयः शता दश (4)

<sup>19</sup> युजानो हुरिता रथे (1), भूरि त्वष्टैह राजति (2),  
 को विश्वाहा द्विष्ठतः पक्ष (3), आसत उतासीनेषु सूरिषु (4)

**6.47.20:** O gods, we have wandered, into a desert where there is no track of knowledge (ray-cows) (1); the vast extant of earth has become the haunt of evil-doers (2). O Bṛhaspati, make us conscious of the pastures of Ray-cows (3). O Indra, show the path for your adorer who is truly (*itthā*) in this condition (4).<sup>20</sup>

[*gavyūtiḥ*: path of Ray-cows, (10.80.6);

*gaviṣṭau*: *go-iṣṭau*: pastures of ray-cows, places of knowledge, (1.36.8)]

**6.47.21:** Indra, becoming manifest from his abode (removes) (2), day by day, the darkness of the same form, (so that he may distinguish) the other portion (*anyam ardham*), (or the day) (1).

The showerer has slain the wealth-seeking dasa-foes (3), Varchin and Shambara, in (the country of) Udavraja (4).<sup>21</sup>

[*vasnayantā*: wealth-seeking (S).]

**6.47.22:** O Indra, the devotee Prastoka has given to him (your adorer) the achievements (1), in the form of the ten sheaths of ten (types of) life-energies (horses) (2). We have accepted the riches (stolen by) Shambara (4), (which were recovered) by the achievements of Divodāsa and Atithigva (3).<sup>22</sup>

[*koshayīḥ*: sheaths, purses of gold; *ādāt*: given;

*rādhasah*: achievements; *prati agrabhīṣhma*: accepted, (5.30.12), (5.30.15)]

**6.47.23:** Ten horses (life-energies), ten sheaths (1), the ten robes and ample enjoyment (2), and the ten lumps of gold (3), I have received (*asāniṣham*) from Divodāsa (4).<sup>23</sup>

<sup>20</sup> अग्नव्यूति क्षेत्रम् आगन्म देवा (1), उर्वी सती भूमिः अंहूरणाभूत् (2), बृहस्पते प्र चिकित्सा गविष्टौ (3), इत्था सते जरित्र इन्द्र पन्थाम् (4)

<sup>21</sup> दिवेदिवे सुहर्षीः अन्यमर्ध कृष्णा (1), असेधदप सद्बन्नो जाः (2), अहन् दुसा वृषभो वस्त्रयन्ता (3), उद्ब्रजे वर्चिनं शम्बरं च (4)

<sup>22</sup> प्रस्तोक इन्नु राधेसस्त इन्द्र (1), दश कोशायीः दश वाजिनौअदात् (2), दिवौदासात् अतिथिग्वस्य राधः (3), शाम्बरं बसु प्रति अंग्रभीष्म (4)

<sup>23</sup> दशाश्वान् दश कोशान् (1), दश वस्त्र अधिभोजना (2), दशौ हिरण्यपिण्डान् (3), दिवौदासात् असानिषम् (4)

**6.47.24:** Ashvatha has given to Pāyu (3), ten chariots with their horses (1); (he has given) a hundred Ray-cows to the Atharva seers (2).<sup>24</sup>

**6.47.25:** The son of Sṛnjaya has worshipped the Bharadwāja seers (2), who have upheld the universal and vast opulence (1).<sup>25</sup>

[*rādha*: opulence, achievement;

*vishvajanyam*: universal, (10.2.6)]

**6.47.26:** O (Chariot made of) delight, be strong of limb (1). You are our friend, mighty hero, who carries us to the end of our ways (2). You are tied to knowledge, you are strong (*vīlu*) (3).

Let him who mounts you conquer what is to be conquered (4).<sup>26</sup>

[*vana*: delight; *vanaspati*: lord of delight;

*pratarāṇa*: meaning in line (2), (2.1.12)]

**6.47.27:** From heaven and from earth is its might (*ojas*) collected (1), from the lord of delight is its strength gathered (2). It is surrounded by the Ray-Cows and impelled by the Divine energies (waters) (3). (it is powered by) Indra's thunderbolt; adore with oblation such a chariot (4).<sup>27</sup>

[The chariot mentioned here is symbolic, not merely the physical vehicle. Recall *yajña* is journey, the chariot is used in this *yajña*-journey. It is powered by heaven and earth; delight gives its strength; it is impelled by the divine energies (waters) and the Indra's thunderbolt.]

**6.47.28:** (You are) the thunderbolt of Indra, the army of the Maruts (1), the child of Mitra, the navel-centre of Varuṇa (2). You rejoice in us, the givers of offering (3). Accept our oblations, O chariot Divine (4).<sup>28</sup>

<sup>24</sup> दश रथान् प्रस्तिमतः (1), शतं गा अर्थवैभ्यः (2), अश्वथः पायवै अदात् (3)

<sup>25</sup> महि राधो विश्वजन्यं दधानान् (1), भरद्वाजान् सार्जुयो अभि अंयष्ट (2)

<sup>26</sup> वनस्पते वीडवङ्गो हि भूया (1), अस्मत्संखा प्रतरणः सुवीरः (2),

गोभिः सन्नेष्ठो असि वील्यस्वा (3). आस्थाता तै जयतु जेत्वानि (4)

<sup>27</sup> दिवस्पृथिव्या: पर्योज उद्धृतं (1), वनस्पतिभ्यः पर्याभृतं सहः (2), अपाम् ओज्जमानं परि गोभिः आवृत्तम् (3), इन्द्रस्य वज्रं हविषा रथं यज (4)

<sup>28</sup> इन्द्रस्य वज्रो मरुतामनीकं (1), मित्रस्य गर्भो वरुणस्य नाभिः (2),

सेमां नौ हृव्यदातिं जुषाणो (3), देवं रथं प्रतिं हृव्या गृभाय (4)

[*jushāṇa*: rejoice; *havyadātim*: giver of offering, (3.2.8).

Note that *havya* appears both in lines 3 and 4. The meanings of this word in these lines have to be distinguished.]

**6.47.29:** (O Drum), roar to earth and heaven (1); let the scattered world be aware of you in many places (2). O Drum, in unison with Indra and the Gods (3), drivé away the foe to the remotest place (*dūrāt davīya*) (4).<sup>29</sup>

**6.47.30:** O Drum, roar and grant us force and might (1); overthrow the obstacles by thundering (2). O Drum, snort away the misfortune from here (3). Indra's fist are you; show your strength (4).<sup>30</sup>

**6.47.31:** Drive the armies of the foe far away (1), make our hidden knowledge-rays return to us (2); the drum makes a loud sound to draw the attention of all (*ketumat*) (3). Our heroes winged with steeds meet together (4); may our chariot-men be victorious, O Indra (5).<sup>31</sup>

[*aja*: drive; *amīḥ*: far away; *prati āvartaya*: return to us; *vāvadīti*: make loud sound]

## 48. Agni, Pūshan and Maruts

Riṣhi: Shamyuh Bārhaspatyah

Agni: (1-10)

**6.48.1: Getting discernment in yajña**

**6.48.2: Our increaser and protector**

**6.48.3: Agni shines**

**6.48.4: Make all gods to be in our front**

**6.48.5: Waters and truth fill you**

**6.48.6: Billowing on the edge of darkness**

**6.48.7: Kindled by the bringers of plenitude**

<sup>29</sup> उपं श्वासय पृथिवीमुत धां (1), पुरुत्रा तै मनुतां विष्ठितं जगत् (2),  
स दुन्दुभे सजूरिन्द्रेण देवैः दूराद् (3), दर्बीयो अपं सेधु शत्रून् (4)

<sup>30</sup> आ क्रन्दय बलमोजौ न आ धा (1), निः ष्टनिहि दुरिता बाधमानः (2),  
अपं प्रोथ दुन्दुभे दुच्छुनां इत (3), इन्द्रस्य मुषिरसि वील्यस्व (4)

<sup>31</sup> आमूरज (1), प्रति आवर्तय इमाः (2), कैतुमद् दुन्दुभिः वावदीति (3),  
समश्वपर्णाः चरन्ति नो नरो (4), अस्माक्मिन्द्र रथिनों जयन्तु (5)

**6.48.8: Grant me a hundred years**

**6.48.9: Impart the knowledge**

**6.48.10: Avert the disregards of gods to us**

**Maruts: (11-15)**

**6.48.11: O Maruts, release us from the bonds**

**6.48.12: Immortal inspirations**

**6.48.13: Cow which gives milk to the entire universe**

**6.48.14: Form-making powers of Maruts**

**6.48.15: Free us from all littleness**

**Pūshan: (16-19)**

**6.48.16: O Pūshan, be within hearing distance**

**6.48.17: No uprooting of trees which supports crows**

**6.48.18: Our friendship with you is perfect**

**6.48.19: O Pūshan, manifest your powers for us**

**Maruts: (20-22)**

**6.48.20: True words of Maruts, the agitators**

**6.48.21: Works that have to be done**

**6.48.22: Once heaven was born, once the earth**

[Metre: Bṛhatī (9, 4), 1,3,5,9,14,19-20; Satobṛhatī (12/8/12/8) 2,4,10,12,17; Mahāsato Bṛhatī, 6,8; Mahābṛhatī (8/8/8/8/12), 7; Kakup (8/12/8), 11, 16; Purauṣhpik (12/8/8), 13, 18; Atijagatī (12/12/12/8/8), 15; Mahābṛhatī yavamadhyā (8/8/8/8/12), 21; Anuṣṭup (8, 4), 22;]

**Agni (1-10)**

**6.48.1: For getting discernment in yajña and yajña, we invoke with word and word, Agni (1), who is immortal, knower of all things, our dear friend and to whom the word of expression has been formed (2).<sup>1</sup>**

[*dakṣhase*: for discernment, (2.1.11);

This mantra and the subsequent mantrās of this sūkta are regarded as very important in the performance of the ‘Agnīṣṭoma yāga’. This is stated in Shatapatha Bra. (9.1.2.39).<sup>\*</sup> The recitation of these mantrās adds fullness to the rite and it reaches the world of moon or Soma (Chandraloka).

<sup>1</sup> यज्ञायज्ञा बो अग्न्यै गिरागिरा च दक्षसे (1),

प्रप्रे वयम् मृतं जातवैदसं प्रियं मित्रं न शँसिषम् (2)

\* *yajñā yajñiyam puchchham, chandramā vai yajñāyajñiyam*

The first two verses are the text for Agniṣṭoma Sāman which is sung in four different ways according to the Sāma Veda mode of recitation. ‘grāmāgeyagāna’.]

**6.48.2:** Certainly (*hina*) (Agni), the son of strength is one who satisfies our desires (1). Let us make offerings to him who distributes (the offerings to gods) (2). May he guard our plenitude (3). May he be our increaser and the protector of our bodies (4).<sup>2</sup>

[*vṛdhā*: increase of Agni-power (in us); *asmayuḥ*: one who is attached to us and satisfies our desires, (7.15.8), (8.19.7); the meaning is assigned based on the ending *yu* of all the words such as *devayuḥ*.]

**6.48.3:** O Agni, undecaying and the showerer (1), you shine brightly with your great rays of light (2). O pure flame with your incessant flaming light, blaze out (3). Shine out perfectly with your high illuminings (4).<sup>3</sup>

[*sudītibhiḥ*: with (his) high illuminings, (5.8.4);  
*archiṣha*: rays of light;]

**6.48.4:** You sacrifice to the mighty gods (1). You worship with sacrifice, with your will and actions (2). Make all the gods to be in our front for our growth and protection (3). Conquer the plenitude and bring it to us (4).<sup>4</sup>

[*vamsva*: conquer, (7.17.5); Note the 3 elements of worship in line 2.]

**6.48.5:** The child of truth (*rta*) is completely filled with (2), (powers of) Waters, the Hills and the delights (1).

You are born by churning with strength (3),<sup>5</sup>  
done for the gods at the peaks of earth (4).

<sup>2</sup> ऊर्जो नपातं स हिन अयम् अस्मयुः (1), दाशैम हृव्यदातये (2),  
भुवद् वाजेषु अविता (3), भुवद् वृध उत त्राता तनूनाम् (4)

<sup>3</sup> वृषा हृग्ने अजरो (1), महान् विभासि अर्चिषा (2),  
अजस्तेण शोचिषा शोशुचत् शुचे (3), सुदीतिभिः सु दीदिहि (4)

<sup>4</sup> महो देवान् यजसि (1), यक्षि आनुषक् तव क्रत्वा उत दंसना (2),  
अर्वाचिः सी कृणुहि अग्नेऽवसे (3), रास्व वाजोत वैस्व (4)

<sup>5</sup> यमापो अद्रयो बना (1), गर्भम् क्रतस्य पिप्रति (2),  
सहसा यो मथितो जायते (3), नृभिः पृथिव्या अधि सानवि (4)

[*sānavi*: peak, (8.103.2); *garbham*: child; this epithet is used for Agni in many mantrās in all Maṇḍalās.

(3.9.5) states, ‘O Agni, you are churned out for the gods’. Recall ‘churning’ in (6.16.13). Recall that our life is a journey from peak to peak. At each peak, we need the power of Agni to go to the next peak. The word ‘gods’ refers to the particular powers operative at that peak.]

**6.48.6:** He fills both the Earth and Heaven with the lustre (or light) (1). He speeds to the heaven with the smoke (2). He is beheld billowing on the edge of darkness (ignorance) (3). The mighty Agni with his shining rays disperses (ā) the dark nights (4,5).<sup>6</sup>

**6.48.7:** O Agni, with your rays of light which are vast (1), O god, with your pure radiance, O god (2), you are kindled by the bringers of plenitude, O mighty and young (Agni) (3). O Brilliant one, shine out on us the opulence (4); O purifier, shine out on us luminously (5).<sup>7</sup>

[*bharadvāja*: name of the seer of this mantra; the bringer (*bharat*) of plenitude (*vāja*)]

**6.48.8:** O Agni, you are the lord of dwellings of all creatures (1), and also those of human beings (2). O youngest and mighty, protect me from the evil acts done by (the hostiles) from their hundred cities (3). (Grant) a hundred years of life to us who kindle you and those worshippers who offer the hymns (4).<sup>8</sup>

[*vishām*: creatures, (1.36.5) & others; human beings, (5.1.9); people, (1.36.1);

*pūrbhiḥ*: cities, (8.16.10)]

<sup>6</sup> आ यः पूर्पौ भानुना रोदसी उभे (1), धूमेन धावते दिवि (2), तिरः तमो ददश ऊर्म्यासु (3), आ श्यावासु अंरुषो वृषा (4), श्यावा अंरुषो वृषा (5)

<sup>7</sup> बृहद्धिः अग्ने अर्चिभिः (1), शुक्रेण देव शोचिषा (2), भरद्वाजे समिधानो यविष्ट्य (3), रेवन्नः शुक्र दीदिहि (4), युमत् पावक दीदिहि (5)

<sup>8</sup> विश्वासां गृहपतिः विशामसि त्वमग्ने (1), मानुषीणाम् (2), शतं पूर्भिः यविष्ट पाहि अंहसः (3), समेष्वारं शतं हिमाः स्तोतृभ्यो ये च ददति (4)

**6.48.9:** O treasure, impel us towards us the achievements (2), along with a variety of protections (or increasings) (1). O Agni, you are the charioteer (to convey us) to the felicities (3). Impart to us how the knowledge may be transmitted to successors (4).<sup>9</sup>

[*tuche*: successors; progeny (S); *gādham*: support of the movement;]

**6.48.10:** Protect our progeny and successors (1), with unfailing and uninjurable protections (2). O Agni, you avert the disregard of the gods (towards us) (3). You remove far from us the undivine (or hostile) forces (4).<sup>10</sup>

[*adevāni*: undivine forces, (8.11.3); human-made violence (S); *aprayutvabhiḥ*: unfailing; *toka, tanaya*: see (6.1.12)]

### Maruts: (11-15)

**6.48.11:** With new words (hymn), bring into being (*upa ajadhwam*) (2), the ray-cow giving the rich yield of the milk (of knowledge), O friends (1). From the bonds release her who should not be bound (3).<sup>11</sup>

**6.48.12:** May the cow pour the immortal inspirations of knowledge (2), to the host of Maruts who are self-luminous (1). She moves (in the sky of midworld) happily (4), she is gracious to the swift Maruts (3).<sup>12</sup>

**6.48.13:** To (the seer) Bharadwāja, milk the cow (1), which is two-fold and which gives the milk for the entire universe (2), and the impulsions for universal enjoyment (3).<sup>13</sup>

<sup>9</sup> त्वं नंः चित्र ऊत्या वसो (1), राधांसि चोदय (2),

अस्य रायः त्वमग्ने रथीरसि (3), विदा गाधं तुचे तु नंः (4)

<sup>10</sup> पर्षि तोकं तनयं (1), पूर्तभिः त्वं अदब्धैः अप्रयुत्वभिः (2),

अग्ने हेळांसि दैव्या युयोधि नो (3), अदैवानि ह्वरांसि च (4)

<sup>11</sup> आ संखायः सबुद्धां धेनुम् (1), अजध्वमुप नव्यसा वचः (2),

सुजध्वम् अनपस्फुराम् (3)

<sup>12</sup> या शर्धीय मारुताय स्वभानवे (1), श्रवो अमृत्यु धुक्षत (2),

या मृक्लीके मरुतां तुराणां (3), या सुम्मैः अव्यावरी (4)

<sup>13</sup> भरद्वाजाय अव धुक्षत (1), द्विता धेनुं च विश्वदौहसम् (2),

इष्वं च विश्वभौजसम् (3)

[*avadhukṣata*: milk]

**6.48.14:** We praise (the Maruts) for their ordering (of felicities) for us (5). They are strong in will like Indra (1), (they) have full of form-making powers like Varuna (2). (They) are rapturous like Aryaman (3), and grant easily and generously the felicities like Viṣṇu (4).<sup>14</sup>

[*sṛṣṭa*: glide, (3.18.5)]

**6.48.15:** (We praise) the mighty host of Maruts, who are of many-voices, who nourish and who are free from all littleness (1). For the persons of vision, they create (the felicities) in hundreds and thousands collectively (*sam*) (2). They manifest the hidden riches (3). They make the riches widely known (or which is full of knowledge, *suveda*) (4).<sup>15</sup>

[*pūṣhaṇam*: those who nourish; the name of deity mentioned in the next 4 mantrās.]

### Pūṣhan: (16-19)

**6.48.16:** O Pūṣhan, hasten to me, I adore you (1).

O blazing one, be within the hearing distance (2).

Kill the demonic foes, evil forces and non-givers (3).<sup>16</sup>

[*apikarṇa*: near the ear, within hearing distance]

**6.48.17:** O Pūṣhan, the lord of forests, do not allow the uprooting of this tree which supports the crows (1). Utterly destroy my revilers (2). Let not a foe (*sūra*) kill me (3), just as (a hunter) kills a bird with its neck (*grīvā*) (4).<sup>17</sup>

[*sūra*: foe (S), (not a common meaning);

<sup>14</sup> तं व इन्द्रं न सुकृतुं (1), वर्णमिव मायिनम् (2),

अर्यमणं न मन्दं (3), सूप्र भोजसं विष्णुं न (4), स्तुष आदिशे (5)

<sup>15</sup> त्वेषं शधीं न मारुतं तुविष्णविं अनवाणि पूषणं (1), सं यथा शता सं  
सहस्रा कारिष्टत् चर्षणिभ्यः आ (2), आविः गूळ्हा वसू करत् (3),  
सुवेदा नो वसू करत् (4)

<sup>16</sup> आ मा पूषन् उपै द्रव शंसिषं (1), नु तै अपिकर्ण आघृणे (2),  
अघा अर्यो अरातयः (3)

<sup>17</sup> मा कांक्म्बीरम् उद वृहो वनस्पतिम् (1), अशस्तीः वि हि नीनशः (2),  
मोत सूरो अहं (3), एवा चन ग्रीवा आदधते वे: (4)

*kākambarīm:* (the tree) which nourishes the crows.]

**6.48.18:** May our friendship with you be unbroken (and strong) like the bag (1), which has no flaws (2),<sup>18</sup> and is established to be perfect (3).

[S translates lines 2 and 3: ‘holding curds without spilling (S)’; He renders *dadha* as curds.

*dadha* does not mean curds in RV or elsewhere

*dadhanve:* having established, (2.5.3)]

**6.48.19:** (O Pūshan), you are beyond the mortals (1).

You are the equal of other gods in glory (2).

O Pūshan, manifest your powers for us in battles (3);

(please) protect us now as (you have done) in ancient times (4).<sup>19</sup>

[*abhikhyāḥ*: open the manifesting eye, (6.15.15); all-regarding, (8.23.5)]

### Maruts: (20-21)

**6.48.20:** O Agitators (*dhūtayāḥ*), you are pleasurable (*vāmi*) among the things of delight (*vāmasya*) (1); may your true words (*sūnṛtā*) be the guide for us (2), to gods or men, O Maruts (3), and to those beginning the sacrifice or those continuing the yajña (4).<sup>20</sup>

[*prayajyavāḥ*: one who does sacrifice, (3.6.2);

Line 1: (alt.) you are beautiful among the beings of beauty.]

**6.48.21:** The works that have to be done (1), around the heaven are done quickly just as the godhead Sun (does) (2). Maruts with their might (*shava*) and the splendour, bore the sacrificial name (3). The might of Maruts killed Vṛtra and is supreme; (it is) the might which killed Vṛtra (4).<sup>21</sup>

<sup>18</sup> इतेरिव ते अवृकमस्तु सूख्यम् (1),

अच्छेदस्य दधन्वतः (2), सुपूर्णस्य दधन्वतः (3)

<sup>19</sup> परो हि मर्त्यैः असि (1), समोदेवैः उत श्रिया (2),

अभि रथ्यः पूषन् पृतनासु नः (3), त्वमवा नूनं यथा पुरा (4)

<sup>20</sup> बामी बामस्य धूतयः (1), प्रणीतिः अस्तु सूनृता (2),

देवस्य वा मरुतो मर्त्यस्य व (3), ईजानस्य प्रयज्यवः (4)

<sup>21</sup> सद्यश्चिद् यस्य चर्कृतिः (1), परि द्यां देवो नैति सूर्यः (2), त्वेषं शब्दो

दधिरे नाम यज्ञियं (3), मरुतो वृत्रहं शब्दो ज्येष्ठं वृत्रहं शब्दः (4)

[*charkṛtyām*: (works) that have to be done, (8.103.3);  
*jyeṣṭha*: supreme;

Line 3: *dadhire nāma yajñiyam* occurs in many mantrās;]

**6.48.22:** Once was the heaven born indeed (1); once was the earth born (2). Only once was the milk (of knowledge) of the dappled mother (Prshṇi) drawn (3). Apart from those, none else manifested again (4).<sup>22</sup>

[Only once does the heaven of knowledge dawn in our minds. If one ignores it, the same knowledge rarely returns once again. Similarly lines 2,3 have to be understood.]

## 49. All-gods

Riṣhi: Rjishvā Bhāradvājah

**6.49.1:** Gods with perfect working of laws

**6.49.2:** Will-power free of arrogance

**6.49.3:** Two luminous daughters hear us

**6.49.4:** Our thinking goes to Vāyu

**6.49.5:** Ashvins go to the house of aspirant

**6.49.6:** Seers create the ever-changing universe

**6.49.7:** The purifying virgin Sarasvati

**6.49.8:** Hymns of praise and you

**6.49.9:** Agni is supreme in assigning the portions

**6.49.10:** Rudra, the keeper of perfect peace

**6.49.11:** Maruts increase the growths in deserts

**6.49.12:** Words of the wise like stars in the sky

**6.49.13:** Viṣṇu and his three steps

**6.49.14:** Rapture in us

**6.49.15:** Dwelling devoted to the gods

[Metre: Triṣṭup (11, 4), 1-14; Shakvarī (8, 7), 15;]

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<sup>22</sup> सूकृत् ह द्यौः अजायत (1), सूकृत् भूमिः अजायत (2), पृश्न्या दुर्गं सूकृत् पयुः (3), तदुन्यो नानु जायते (4)

**6.49.1:** With new words, I laud the divine persons with the perfect working of the laws (1). I (also laud) Mitra and Varuna, who grant happiness (2). May Varuṇa, Mitra and Agni, who have the perfect hero-force (4), come here and hear (our lauds) (3).<sup>1</sup>

**6.49.2:** The luminous Agni, the intuition of yajña, is worshipped (4), by all persons as the object of prayer in the pilgrim-rites (1). Agni is with will-power which is free of arrogance, a traveller to the young (heaven and earth) (2), the divine child and the son of strength (3).<sup>2</sup>

[*aratir yuvatyoḥ*: traveller to the young earth and heaven, (10.3.5); *aruṣham*: luminous.]

**6.49.3:** Among the two luminous daughters of different forms (1), one shines with the stars, the other with the Sun (2). They, purifiers, swiftly replace each other and move diversely (3). May they approach and hear our thinking (expressed as laud), they who measure the riks (4).<sup>3</sup>

[*mithah*: mutually, (1.68.4);  
*nakṣhata*: approach, (8.103.1) and others]

**6.49.4:** May our vast thinking go towards (the deity) Vāyu (1), who has the vast riches (felicities), in whom are all desirable things (boons) and who fills the chariot (of the worshipper with wealth) (2). (O Vāyu), you travel along the luminous path (*yāma*) with your *niyut* steeds (3). O one who carries the sacrifice, O seer, you grant the desires of the (human) seer (4).

[*manīsha*: vast thinking; *patyamāna*: travcl, (10.132.3);  
*dyutā*: with light, (6.2.6)]

<sup>1</sup> स्तुषे जनं सुब्रतं नव्यसीभिः गीर्भिः (1), मित्रावरुणा सुम्मयन्ता (2),  
त आ गमन्तु त इह श्रुवन्तु (3), सुक्षत्रासो वरुणो मित्रो अग्निः (4)

<sup>2</sup> विशोविशा ईङ्घम् अध्वरेषु (1), अहस्क्रतुम् अरतिं युक्त्योः (2),  
दिवः शिशुं सहसः सूनम् (3), अग्निं यज्ञस्य केतुमरुषं यज्ञधौ (4)

<sup>3</sup> अरुषस्य दुहितरा विरूपे (1), स्तूभिः अन्या पिपिशे सूरौ अन्या (2),  
मिथस्तुरां विचरन्ती पावके (3), मन्मथं श्रुतं नक्षत्रं कच्यमाने (4)

<sup>4</sup> प्र वायुमच्छा बृहती मनीषा (1), बृहद्रथिं विश्वारं रथप्राम् (2),  
द्युतत् यामा नियुतः पत्यमानः (3), कविः कविम् इयक्षसि प्रयज्यो (4)

**6.49.5:** May my body be covered with (radiance) by Ashvins (1), who have a wide-shining car yoked by thought (2). O leaders, by that car you go to the house of the aspirant (worshipper) (3), to help him and (to grant) the successors (4).

[*yāthah*: come, (5.74.5); *vartih*: dwelling; *ishayadhyai*: to impel]

**6.49.6:** The mighty Parjanya and Vāta (1), stir the earth with the waters to generate the things born of water (2). The seers, who hear the truth (3), create the ever-changing universe (*jagat*) (5), with the stationary and the movable entities by means of the words (4).<sup>6</sup>

[*jinvat*: move, (3.5.16), animate, (3.3.7), stir, (3.2.11); *apyāḥ*: born from waters, (10.11.2); *puriṣhāṇi*: waters; *ā kṛṇudhvam*: create, (4.3.1, 7.3.1, 10.6.5); *sthātuḥ*: stationary; *jagataḥ*: movable]

**6.49.7:** The purifying virgin with a variety in movement (1), Sarasvatī, the protector of heroes establishes the wisdom in us (2). Along with the other goddesses with common delight, may she establish a house of refuge which is gapless and impenetrable (3), and grant the happiness to the speaker of the word (4).<sup>7</sup>

[Also in TS (4.1.11.10);

*kanya*: untapped potential (which is to be manifested).]

**6.49.8:** May the protector of all paths all around (1), be approached with the illumining hymns with the words of love (2). May he bestow on us the delight-giving strengths (3); may Pūṣhaṇ bring to perfection our every thought (4).<sup>8</sup>

[Also in TS (1.1.14.6);

<sup>5</sup> स मे वपुः छदयत् अश्विनोः (1), यो रथौ विरुक्मान् मनसा युजानः (2),  
येन नरा नासत्य इध्यधै वर्तिः याथः (3), तन्याय त्मने च (4)

<sup>6</sup> पर्जन्यवाता वृषभा (1), पृथिव्या: पुरीषाणि जिन्वतम् अप्यानि (2),  
सत्यंश्रुतः कवयो (3), यस्य गीर्भिः जगतः स्थातः (4), जगत् आ कृणुध्वम् (5)

<sup>7</sup> पार्वीरबी कन्या चित्रायुः (1), सरस्वती वीरपत्नी धियै धात् (2),  
ग्राभिः अच्छिद्रं शरणं सजोषा दुराधर्षे (3), गृणते शर्मं यंसत् (4)

<sup>8</sup> पृथस्पथः परिपतिं (1), बच्चस्या कामेन कृतो अभि आनन्द अर्कम् (2),  
स नौ रासः छुरुधः चन्द्राग्रा (3), धियैधियं सीषधाति प्र पूषा (4)

*arkam*: the illumining ray, (3.9.2, 3.26.7);

*vachasyā kāmena kṛta*: done with the words of love;

*chandrāgrā*: delight-giving, (5.41.14); *sharadhaḥ*: strengths; *rāsat*: give]

**6.49.9:** Let Agni, the priest of call, be worshipped with sacrifice in all habitations, (3). He is easily invoked, he calls (the deity) Tvaṣṭha (the form-maker) (and others) and is wide in light (4).

He finds the expanding growth, is glorious and is supreme in assigning the portions (1). This god has beautiful hands, is a skilled craftsman and has luminous arms (2).<sup>9</sup>

[*prathama-bhājam*: through his will, he distributes (*bhājam*) appropriately the various tasks and the energies needed.]

**6.49.10:** By these words, may Rudra increase (in us) during the day (2), and may Rudra (increase) in the night also (3), he, the father of the worlds (1). Let us invoke him in many ways who is vast, undecaying, the mighty one and keeper of perfect peace (4).

May the seer impel us (in all our activities) (5).<sup>10</sup>

[*su-sumnam*: keeper of perfect peace, (5.75.2);

*ṛdhak*: in many ways; *r̥shvam*: mighty;]

**6.49.11:** May the Maruts come to the choice offerings (hymns) of the singer (2). They are ever youthful, masters of yajña and seers (1). O leaders, truly you travel like the Angirasa seers (4); you animate and increase (the growths) in the desert-like places (3).<sup>11</sup>

[*achitram*: places with no growths of plants (S); (occurs once);

*jinvatha*: animate]

<sup>9</sup> प्रथमभाजं यशसं वयोधां (1), सुपाणिं देवं सुगर्भस्तिम् क्रम्बम् (2), होता॒ यक्षद् यजतं पस्त्यानाम् (3), अग्निः त्वष्टारं सुहवै विभावा॑ (4)

<sup>10</sup> भुवनस्य पितरं (1), गीर्भिः आभी रुद्रं दिवा॑ वर्धया॑ (2), रुद्रमत्तौ (3), बृहन्तरम् क्रम्बम् अजरं सुषुप्तम् क्रधक् हुवेम (4), कविना॑ इषितासः (5)

<sup>11</sup> आ युवानः कवयो यज्ञियासो (1), मरुतो गृन्त गृणतो वरस्याम् (2), अचित्रं चिद्धि॑ जिन्वथा॑ वृधन्त (3), इत्था॑ नक्षन्तो नरो अङ्गिरस्वत् (4)

**6.49.12:** May the heroic and mighty Maruts swiftly move towards the unborn (Indra) (1), just as the herd rushes to the cow-stall at the (call of) the cow-herd (2). The words of the wise shine like the stars in the sky (4). They give the touch of the inspired knowledge (*shruta*) to the body (of the worshipper) (3).<sup>12</sup>

[*pra*: move towards, (10.70.9); *ajā*: unborn (common meaning); hymns (S);

*pisprshah*: give touch, (6.15.18) (give the touch of the gods to our sacrifice)]

**6.49.13:** Viṣṇu has measured out the earthly worlds in three (steps) (1), (to help) Manu who was assailed (by the demons) (2). In the house of refuge granted to us (3), may we rejoice with our bodies and their extensions or (acts) and in the riches (felicities) (4).<sup>13</sup>

[For the translation and explanation of the relevant mantrās to Viṣṇu namely (1.22.17-21), (1.154) and others, see the book, ‘Veda Mantrās and Sūktās widely used in worship’, (SAKSI)

The first four words are in (1.154.1). *sharma*: house of refuge (1.127.5); *tanā*: with actions, (8.40.7); *rajāmsi*: earthly worlds;]

**6.49.14:** May that (*tat*) rapture be established in us by that (supreme) (*tat*), the (creator) Savitar by that Parvata (2), by the waters, the luminous rik mantrās and Ahibudhnya (1). May the gods who give generously and the growths of earth establish that rapture in us (3). May the (deity) Bhaga, and (goddess) Puramdhī make us take delight in the felicities (riches) (4).<sup>14</sup>

[*chana*: rapture, (6.10.6, 6.4.2); *jinvasi*: take delight in, (8.84.7)

*parvata*: may refer to Indra. Note that the epithet *tat* is used for both Savitar and Parvata.]

<sup>12</sup> प्र वीरायु प्र तवसे तुराय अजा (1), यूथेवं पशु-रक्षिः अस्तम् (2),  
स पिस्पृशति तन्वि श्रुतस्य (3), स्तृभिः न नाकं वचनस्य विपः (4)

<sup>13</sup> यो रजांसि विममे पार्थिवानि त्रिः चित् विष्णुः (1), मनवे बाधिताय  
(2), तस्य ते शार्मेन् उपदद्यमाने (3), राया मंदेम तन्वा तना च (4)

<sup>14</sup> तत् नो अहिर्बुध्यो अभिः अक्षैः (1), तत् पर्वतः तत् संविता चनो धात् (2)  
तत् ओषधीभिः अभि रातिषाचो (3), भगः पुरांधिः जिन्वतु प्र राये (4)

**6.49.15:** (O Gods), grant us an undecaying dwelling (3). From that (dwelling) may we overcome all the hostile beings and antidivine (*adevī*) enemies (4). From that, may we give enjoyment to the persons who are devoted to Gods (*ādevīḥ*) (5). May that dwelling be a protector of truth, great, and have many strengths in it (2). May it be full of men of vision, be endowed with a chariot and the riches (1).

[*charṣhaṇiprām*: full of seeing men, (4.2.13);

*ādevīḥ*: those devoted to the gods; Distinguish this word from *adevī*; anti-divine, occurring in line (4). Both the opposing words *adevī* and *ādevī* occur together in this mantra, perhaps only once in RV.

*puruviṁrah*: (has) many strengths;]

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<sup>15</sup> नू नो रथिं रथ्यं चर्षणिप्रां (1), पुरुवीरं मह कृतस्य गोपाम् (2),  
क्षयं दाताजरं (3), येन जनान् स्पृधो अदैवीः अभि च क्रमाम् (4),  
विशु आदैवीः अभ्यश्ववाम् (5)

## Anuvāka 5: Sūktās (50-61)

### 50. All-gods (Vishvedevāḥ)

Riṣhi: Rjishvā Bhāradvājāḥ

6.50.1: We call Aditi and others

6.50.2: Sūrya impels all the gods

6.50.3: Heaven and earth

6.50.4: Maruts the children of Rudra

6.50.5: Worshipper wants riches (or felicities)

6.50.6: Hero with the joy in the word

6.50.7: Waters—the most motherly healers

6.50.8: Savitar unveils all the desirables

6.50.9: Turn the gods towards us

6.50.10: Release us from the force of ignorance

6.50.11: Gifts born of knowledge

6.50.12: Gracious be Vāyu and Viṣṇu

6.50.13: Bhaga, the enjoyer

6.50.14: Ahibudhnya

6.50.15: Worship with thoughts

[Metre: Triṣṭup (11, 4)]

6.50.1: With prostrations to surrender, we call the goddess Aditi (1), Varuṇa, Mitra and Agni to be gracious to us (2). (We call), Aryaman who harms the (undivine) forces and is full of bliss (3). (We call) the protecting divinities, (the creator) Savitar and Bhaga (4).<sup>1</sup>

6.50.2: O Sūrya with the auspicious light (1), impel all the gods, the mighty ones who have Dakṣha for their father, and who are sinless, to be our impellers (*vīhi*) (2). (The gods) have two births, they are true and are the protectors of truth (*ṛtam*) (3). They belong to the Sun-world (*svar*), are masters of yajña, and they have the tongues of Agni (4).<sup>2</sup>

<sup>1</sup> हुवे वौं देवीम् अदितिं नमोभिः (1), मृक्षीकाय बरुणं मित्रम् अग्निम् (2), अभिक्षुदाम् अर्यमणं सुशेवं (3), त्रातृन् देवान् संवितारं भगं च (4)

<sup>2</sup> सुज्योतिषः सूर्य (1), दक्षपितृन् अनागा: त्वे सुमहो वीहि देवान् (2), द्विजन्मानो य क्रतुसापः सत्याः (3), स्वर्वन्तो यजता अग्निजिह्वाः (4)

[*dakṣha*: power of discrimination; or Puruṣha; not the Dakṣha Prajāpati of Purāṇas.]

**6.50.3:** O Heaven and Earth which have the hero-force, which are wide and vast (1), grant us a house of refuge for our perfect bliss, O twin deities (2), Create in us the greatness of the Supreme good (*varivah*) (3). O Goddess Dhiṣhaṇā, make our dwelling free from hostile forces (4).

**6.50.4:** May the children of Rudra (1), the shining ones who are unsubdued (3), being invoked, (come) here (to us) who bow down (2). We call the gods, Maruts, for their presence near us in all our difficulties (5), great or small (4).<sup>4</sup>

[*namantām*: they who bow down, (10.51.9);]

**6.50.5:** The two goddesses (*rodasī*) are close to you (1). The worshipper, who wants to be enriched, clings to you, O Pūṣhan (2). O Maruts, may you come here after hearing our call (3). All the beings who are present in your several paths tremble (at the speed of your coming) (4).<sup>5</sup>

[*ṛdhat*: grow in riches, (6.3.2); *abhyardha*: (occurs only once), *ardha* comes from the root *ṛdh*, whose meaning is given above.

The commentator Durga renders ‘*abhyardhayan*’ as ‘*abhivardhayan*’, ‘to request the increase in riches’. S. Durga and Yāska agree that this word is connected with *dāna*, gift.

*rodasī*: refers to heaven and earth, when both function as nourishing powers.]

**6.50.6:** O adorer, with a new hymn, worship Indra (2), the hero, who has the joy in the word (1).

The one who is lauded will surely hear our invocation (3).

May Indra voiced by us, bestow on us the great plenitude (4).<sup>6</sup>

<sup>3</sup> उत् द्यावापृथिवी क्षत्रम् उरु बृहद् (1), रौदसी शरणं सुषुप्ते (2),  
महस्करथो वरिंबो यथा नो (3), अस्मे क्षयाय धिषणे अनेहः (4)

<sup>4</sup> आ नो रुद्रस्य सूनबों (1), नमन्ताम् अद्या हृतासो (2), वसंबो अधृष्टाः  
(3), यदीम् अर्भे महति वा (4), हितासौं बाधे मरुतो अहांम् देवान् (5)

<sup>5</sup> मिष्यक्ष येषु रोदसी नु देवी (1), सिषक्ति पूषा अभ्यर्ध-यज्वा (2),  
श्रुत्वा हवं मरुतो यज्ञं याथ (3), भूमा रेजन्ते अध्वनि प्रवित्ते (4)

<sup>6</sup> अभि त्यं वीरं गिर्विणसम् (1), अर्च इन्द्रं ब्रह्मणा जरितः नवैन (2),  
श्रवदित् हवमुपं च स्तवानो (3), रासद् वाजान् उपं महो गृणानः (4)

[*girvaṇasam*: one who has joy in the word, (2.6.3);  
*abhi-archa*: worship]

**6.50.7:** O Waters, establish in the human beings the power of protection which is inviolate (1). (Establish) the happiness during both rest and movement among the children and successors (2). You are the most motherly healers (3). You are the mothers to the entire universe (comprising both) stationary and moving elements (4).<sup>7</sup>

[*sham yoḥ*: happiness during rest and during movement (*yoḥ*);  
*amṛkte*: inviolate (that which cannot be violated), (4.3.12); that which causes no harm (8); *janitriḥ*: mothers;  
*toka, tanaya*: see (6.1.12)]

**6.50.8:** May the god Savitar, the deliverer (1), the master of sacrifice, one with golden hands, come here (to the worshipper) (2). Like a symbol of the (goddess) Ushas, he, the generous one (3), unveils all desirable things for the giver of sacrifice (4).<sup>8</sup>

[Line 4: same as in (5.80.6);  
*datravān*: one who brings all the things to be given.]

**6.50.9:** O Son of strength (1), may you turn the gods in their paths today towards our pilgrim-rite (2). May I always be fit to receive your gifts (3). May we be always in your protection with the strength of heroes (4).<sup>9</sup>

[*ā vavṛtyāḥ*: turn in their paths (6.11.1).]

**6.50.10:** On our call may you come swiftly to us (1), with your thinking, O dear Nāsatyās, the wise persons (2). Release us from the great (force of) ignorance, as you did for Atri (3). O leaders, you hew a path for us during the great calamities (or stumbling) (occurring) in battles (4).<sup>10</sup>

<sup>7</sup> ओमानंम् आपो मानुषीः अमृक्तं धाते (1), तोकाय तनयाय शं योः (2),  
 यूयं हि ष्ठा भिषजो मातृतमा (3), विश्वस्य स्थातुः जगतो जनित्रीः (4)

<sup>8</sup> आ नौ देवः संविता त्रायमाणो (1), हिरण्यपाणिः यजतो जगम्यात् (2),  
 यो दत्रवान् उषसो न प्रतीकं (3), व्यूर्णुते दाशुषे वायोणि (4)

<sup>9</sup> उत त्वं सूनो सहसो (1), नो अद्या देवान् अस्मिन् अध्वरे वैवृत्याः (2),  
 स्यामहं ते सदुमिद् रातौ (3), तव स्याम् अग्ने अवसा सुवीरः (4)

<sup>10</sup> उत त्या मे हवमा जगम्यात् (1), नासंत्या धीभिः युवमङ्ग विप्रा (2),  
 अत्रिं न महः तमसो अमुमुक्तं (3), तूर्वतं नरा दुरितात् अभीकैं (4)

[*tūrvan*: to hew away, (6.15.5), (6.14.3)]

**6.50.11:** O givers of plenty, along with the godheads (2), give us plentiful riches which are luminous (1). O luminous gods of the earth-space, offer gifts (3). You are born of knowledge and (give) effectivity (in work) (4).<sup>11</sup>

O gods, be gracious to us (5).

[*nṛvad*: with the gods (6.1.12, 5.18.5);

*purukṣhoh*: giver of manifold plenty, (3.25.2); celebrated by many (S);

*dashasyantah*: offering, making a gift, (5.3.4, 7.5.7);

*āpyam*: effectivity, (1.36.12); alliance (7.15.1)]

**6.50.12:** Be gracious to us, O Vāyu and Viṣṇu (2), and also Rudra and Sarasvati, who are all one in joy and are bounteous (1). May the divine artisans, Rbhūs and Vāja, the arrangers of works (3), and (the gods) Parjanya and Vāta nourish us with the impelling forces (4).<sup>12</sup>

[*pipyatām*: nourish (5.71.2); *vidhātā*: ordainers, those who have the authority to order, (4.55.2);

*iṣham*: impelling forces, (5.6.8, 10.140.3);

*mīlhushāḥ*: bounteous, lavish, (8.102.5), (4.15.5); S renders it only as givers of rain; *sajosha*: of one mind (5.4.4), one in joy (4.5.1, 6.3.1)]

**6.50.13:** May the gods Savitar (Creator), Bhaga (the enjoyer and distributor) (1), and the son of waters protect us and fill us (or spread us wide) with the (necessary) gifts (2). May Tvaṣṭā, along with the gods and the Mothers (3), accompanied by the gods of heaven and earth with its oceans (protect us and fill us with gifts) (4).<sup>13</sup>

<sup>11</sup> ते नौ रायो द्युमतो वाजंवतो द्रातारो भूत (1). नृवतः पुरुक्षोः (2). दशस्यन्तौ दिव्याः पार्थिवासो (3). गोजाता अप्यौ (4). मृळता च देवाः (5)

<sup>12</sup> ते नौ रुद्रः सरस्वती सजोषा मील्हुष्मन्तो (1). बिष्णुः मृळन्तु वायुः (2). क्रमुक्षा वाजो दैव्यो विधाता (3). पर्जन्यावाता पिप्यतामिर्षं नः (4)

<sup>13</sup> उत स्य देवः संविता भगो (1). नौ अपां नपात् अवतु दानु पर्षिः (2). त्वष्टा देवेभिः जनिभिः (3). सजोषा द्यौः देवेभिः पृथिवी संमुद्रैः (4)

**6.50.14:** May Ahirbudhnya, Aja-ekapāt and the Earth with its Oceans hear us (1). The all-gods increase the truth, are called (by human beings), and are praised with mantrās (3). Declared by the seers, may they protect (and increase) us (4).<sup>14</sup>

[*kavishastāḥ*: those (whose activities) are declared by the seers, (3.21.4)]

Ahirbudhnya: name of a seer; Indra who woke up (*budhnya*) the sleeping snake (Ahi); occurs in (6.49.14) also. There are several mantrās where Ahi and Budhnya occur separated. For some more details, see the commentary on (10.92.12) in ‘Rig Veda Samhitā: Tenth Maṇḍala’ (SAKSI), 2007.]

**6.50.15:** Thus my child, belonging to the lineage of Bharadvāja worships the gods with the thoughts and luminous mantrās (1). (They also worship) the Vasus and the goddesses who are invoked and are inviolate (3), and all the gods who are lauded and become the masters of the yajña (3).<sup>15</sup>

[*adhr̥ṣṭāḥ*: inviolate, (7.3.8); *gnāḥ*: goddesses, energies, (4.9.4, 2.1.5)]

## 51. All-gods

Riṣhi: Rjishvā Bhāradvājah

**6.51.1: Mitra and Varuṇa**

**6.51.2: Sage knows the secret birth of gods**

**6.51.3: Perfectly born Aditi and others**

**6.51.4: Persons desirous of activity**

**6.51.5: Happiness in abundance**

**6.51.6: Become charioteers of our bodies**

**6.51.7: Effects of actions**

**6.51.8: Obeisance with surrender**

**6.51.9: Wide-vision and discernment**

<sup>14</sup> उत नो अहिर्बुद्ध्यः शृणोतु (1), अ॒ज एकपात् पृथि॒वी संमुद्रः (2), विश्वे॑ देवा॒ क्रता॒वृधौ॑ हुवानाः॒ स्तुता॒ मन्त्राः॒ (3), कविशु॒स्ता॒ अ॒वन्तु॒ (4)

<sup>15</sup> एवा॒ नपातो॒ मम॒ तस्य॒ धीभिः॒ भरद्वाजा॒ अ॒भि॒ अ॒र्चन्ति॒ अ॒कैः॒ (1), ग्ना॒ हुतास्तो॒ वस्त्रो॒ अ॒धृष्टा॒ (2), विश्वे॑ स्तुतास्तो॒ भूता॒ यजत्राः॒ (3)

**6.51.10: Gods lead us across all calamities**

**6.51.11: Widen the planes (or worlds) in us**

**6.51.12: Birth of gods within us**

**6.51.13: Make our paths easy to travel**

**6.51.14: Paṇi and Vṛka**

**6.51.15: Lavish givers**

**6.51.16: Path leading to happiness**

[Metre: Trīṣṭup (11, 4), 1-12; Uṣṇik (8/8/12), 13-15;  
Anuṣṭup (8, 4), 16;]

**6.51.1:** Mitra and Varuṇa are beloved and are inviolate (2);  
their eyes which are vast and great rise up (!).

The face of the truth, resplendent to the vision (3),  
having risen is shining expansively like the gold in heaven (4).<sup>1</sup>

[*ut ā eti*: rise up; *rukma*: gold, (4.10.5)]

**6.51.2:** The (spiritual) Sun, who sees the good and evil acts of  
mortals (3), makes manifest the intentions of the noble one (*arya*)  
(4), the sage who knows the secret births of the gods (2),  
and who knows the three things of knowledge (of these gods) (1).<sup>2</sup>

[*vidathāni*: things of knowledge, (3.14.1); *sanuta*: secret (S);  
*sūrah*: the spiritual Sun]

**6.51.3:** I laud the great protectors of truth (1), the perfectly born  
Aditi, Mitra and Varuṇa (2), Aryamaṇa and Bhaga (3). Turning to  
them, I declare the (acts of) the purifiers, the companions who are  
inviolate in their thinkings (4).<sup>3</sup>

[*achchha*: in front; turning to, (6.6.1); *sadhanya*: companions,  
(4.4.14).]

<sup>1</sup> उद्यु त्यत् चक्षुः महि मित्रयोः आ एति (1), प्रियं वरुणयोः अदृधम् (2),  
ऋतस्य शुचि दर्शतम् अनीकं (3), रुक्मो न दिव उदिता व्यद्यौत् (4)

<sup>2</sup> वेद् यः त्रीणि विदथानि (1), एषां देवानां जन्म सनुतः आ च विप्रः (2),  
क्रजु मर्तेषु वृजिना च पश्यन् (3), अभि चंष्टे सूरो अर्य एवान् (4)

<sup>3</sup> स्तुष उ बो मह ऋतस्य गोपान् (1), अदितिं मित्रं वरुणं सुजातान् (2),  
अर्यमणं भगम् (3), अदृधीतीन् अच्छां बोचे सधन्यः पावकान् (4)

**6.51.4:** Persons desirous of activity approach Aditi and the Ādityās (4), and the youthful gods, abiding in heaven endowed with warrior-forces (3). They are smiters of the hostiles, masters of existence and inviolate (1). They are great kings and givers of excellent dwellings (2).<sup>4</sup>

[*duvoyu*: one who seeks the activities; *devayu*: god-seeking;  
*suvasana*: excellent dwellings (S).]

**6.51.5:** May the father Heaven, the mother Earth who cannot be harmed (1), the brother Agni and Vasus be gracious to us (2).

May all the Ādityās and Aditi who are of one mind (3), distribute to us the happiness and well-being in abundance (4).<sup>5</sup>

[*adhruk*: one who cannot be harmed; S renders it as 'one who does not harm her children'. Why should earth want to harm her own children?]

**6.51.6:** O masters of *yajña*, deliver us not to the evil-doers of all kinds (2), and also to the tearers (*vṛkṣa*) and the related energies (*vṛkye*) (1). You become the chariooteers of our bodies (3). You become the (givers of) the words of discrimination (4).<sup>6</sup>

[*vṛkye*: she-wolf, hostile energies related to tearing;  
*rīradhata*: deliver, (3.16.5).]

**6.51.7:** May we not experience the effects of sins done by others (1). May we not do those actions for which we may have to undergo suffering (2). O All-gods, you rule over all the dwellings (in the universe) (3); make the hostile forces to harm themselves by their own actions (4).<sup>7</sup>

<sup>4</sup> रिशादसः सत्पतीन् अदव्यान् (1), मुहो राज्ञः सुवसनस्य दातृन् (2)  
 यूनः सुक्षत्रान् क्षप्तो दिवो नृन् (3), आदित्यान् यामि अदितिं दुवोयु (4)

<sup>5</sup> यौष्णितः पृथिवि मातः अध्रुक् (1), अग्ने भ्रातः वसवो मृलता नः (2),  
 विश्वे आदित्या अदिते सजोषां (3), अस्मभ्यं शर्म बहुलं वि यन्त (4)

<sup>6</sup> मा नो वृकाय वृक्यै (1), सम् अस्मा अधायते रीरधता यजत्राः (2),  
 यूयं हि ष्टा रथ्यौ नः तनूनां (3), यूयं दक्षस्य वचसो बभूव (4)

<sup>7</sup> मा व एनो अन्यकृतं भुजेम् (1), मा तत् कर्म वसवो यत् चयध्वे (2),  
 विश्वस्य हि क्षयथ विश्वदेवाः (3), स्वयं रिपुः तन्वं रीरिषीष (4)

**6.51.8:** Obeisance to the potent (gods) of whom I become conscious with surrender (1). Prostrations to the gods who support the heaven and earth (2); prostrations to the gods and to the One who is their lord (3); I become conscious of whatever sinful act (I have done) in a spirit of surrender (and expiate for it) (4).<sup>8</sup>

[*ā vivāse*: (I) illumine; become completely conscious of it.]

**6.51.9:** O the great Lords of yajña, I offer adoration (*ā name*) to you, all the gods (4), with the prostrations of surrender (*namobhiḥ*) to you who have wide-vision (3). (You are) the charioteers of truth, are pure in discernment (1). (You) are seated in the dwellings of the truth (*rta*) and are inviolate (2).<sup>9</sup>

**6.51.10:** The gods who are supreme in splendour (1), lead us across all calamities (2). Varuṇa, Mitra and Agni are the gods with perfect warrior-force (3). Their thinkings are only on truth and they are kings of all the utterances (*vakma*) of truth (4).<sup>10</sup>

**6.51.11:** May Indra, Earth (1), Pūshan, Bhaga, Aditi and the five types of persons (3), increase (or widen) the planes (or worlds) (in us) (2). May they become the perfect leaders and the givers of the perfect peace and well-being and to the perfect protection (*su-avasa*) (4). May they be excellent defenders and be the givers of the protections of the knowledge (5).<sup>11</sup>

[*kṣhāma*: planes (five or seven), each plane corresponds to a world and a principle of consciousness like *anna* (matter), *prāṇa* (life-energy) etc; the common meaning ‘earth’ as in (6.5.2) is not appropriate since *prthivī* is there;

*panchajana*: five types of persons, see (6.11.4)]

<sup>8</sup> नम् इदुग्रं नम् आ विवासे (1), नमौ दाधार पृथिवीमुत याम् (2),  
नमौ दैवेभ्यो नम् ईशा एषां (3), कृतं चित् एनो नम् सा विवासे (4)

<sup>9</sup> क्रतस्य बो रथ्यः पूतदक्षान् (1), क्रतस्य पस्त्य-सदो अदब्धान् (2), तान्  
आ नमोभिः उरुचक्षसो (3), नृ विश्वान् ब आ नमे महो यजत्राः (4)

<sup>10</sup> ते हि श्रेष्ठवर्चसः (1), त उ नः तिरो विश्वानि दुरिता नयन्ति (2),  
सुक्षुत्रासो वरुणो मित्रो अग्निः (3), क्रतधीतयो वक्मराजसत्याः (4)

<sup>11</sup> ते न इन्द्रः पृथिवी (1), क्षामं वर्धन् (2), पूषा भग्नो अदितिः पञ्च जनाः  
(3), सुशमाणः स्ववंसः सुनीथा भवन्तु नः (4), सुत्रात्रासः सुगोपाः (5)

**6.51.12:** (The seer), the son of Bharadvāja, prays to the gods for the (birth of) the divine planes (and gods) (within himself) (1). The invoker (Agni) comes (to the seer) with the right thinkings (2). The seated yajamāna (3), the seeker of the riches and felicities, bows down (*vavanda*) (5), to the gods who are taking birth (within him) in the sacrifice (4).

[*namshi*: prays, seeks (S);

*miyedha*: yajna, (3.19.1)]

**6.51.13:** Cast away utterly (*apa asya*) far away from us the enemy, the thief, the crooked one who brings calamities (1).

O master of existence, make our path easy to travel (2).<sup>13</sup>

[*durādhye*: *duḥ + ādhye*, he who brings calamity, (8.71.7);

*davishṭham*: far away (S)]

**6.51.14:** O Soma, these pressing stones (of delight) of ours seek your friendship (1). Slay the devourer Paṇi (2), for he is indeed the Vṛka, (the hostile force) which (covers or tears) (3).<sup>14</sup>

[The pressing stones are the mind and body which release the Soma-delight when the work is done. They clearly seek friendship with Soma.]

**6.51.15:** (O Maruts), you are the lavish givers with Indra as your leader and you are luminous (1). Render our path of journey easy by being with us as protectors (2).<sup>15</sup>

[*abhidiyavah*: luminous, (8.75.6), (3.27.1);

*ā amā*: being together with us (S)]

<sup>12</sup> नू सद्गानं दिव्यं नंशि देवा भारद्वाजः (1), सुमतिं याति होता (2),  
आसानेभिः यजमानो (3), मियेधैः देवानां जन्म (4), वसूयुः वर्वन्द (5)

<sup>13</sup> अप त्यं वृजिनं रिपुं स्तेनम् अग्ने दुराध्यम् दविष्ठम् अस्य (1),  
सत्पते कृधी सुगम् (2)

<sup>14</sup> ग्राबाणः सोम नो हि कं सखित्वनाय वावशुः (1),  
जही न्यत्रिणौ परिणं (2), वृको हि षः (3)

<sup>15</sup> यूयं हि षष्ठा सुदानव इन्द्रज्येष्ठा अभिव्यवः (1),  
कर्ता नो अध्वन् आ सुगं गोपा अमा (2)

**6.51.16:** We have reached the path (1), which leads to happiness (*svastigām*) and which is free of foe (2), (whereby) one overcomes all the haters (3), and wins the felicities (4).<sup>16</sup>

## 52. All-gods

Rishi: Rjishvā Bhāradvājāḥ

**6.52.1:** The yajña performer with inflated ego

**6.52.2:** Maruts punish such persons

**6.52.3:** Powers of Soma

**6.52.4:** Protection from dawns, rivers and fathers

**6.52.5:** Behold the rising Sun

**6.52.6:** Parjanya, Sarasvati and Oshadhī

**6.52.7:** All-gods are seated

**6.52.8:** Devotee with the pouring light and offerings

**6.52.9:** We, the sons of immortality

**6.52.10:** Increase the truth

**6.52.11:** Twaṣṭṛ and Indra rejoice in our offering

**6.52.12:** Agni worships with knowledge

**6.52.13:** Agni is master of yajna

**6.52.14:** Do not utter inappropriate words

**6.52.15:** Universal life

**6.52.16:** Word of revelation and the child

**6.52.17:** All-gods rejoice in knowledge

[Metre: Triṣṭup (11, 4), 1-6,13,15-17; Gāyatrī (8, 3), 7-12; Jagatī (12, 4), 14;]

**6.52.1:** Destroyed is the performer who does the yajña, thinking he is beyond it (*ati*) (4). May the dwellers on the mountains overwhelm him (3). I do not think such an yajña is worthy of heaven or earth (1). All the associated works (*shamībhīḥ*) are not appropriate for any (proper) yajña (2).<sup>1</sup>

<sup>16</sup> अपि पन्थाम् अगन्महि (1), स्वस्तिगाम् अनेहसम् (2)

येन विश्वा: परि द्विषो वृणक्ति (3), विन्दते वसुं (4)

<sup>1</sup> न तद् दिवा न पृथिव्यान् मन्ये (1), न यज्ञेन नोत शमीभिः आभिः (2),  
उञ्जन्तु तं सुभवः पर्वतासो (3), नि हीयताम् अतियाजस्य यष्टा (4)

[*na nu manye*: I do not agree; S regards ‘*ati yāja*’ as the name of a person. According to S, this mantra states that the riṣhi of this sūkta does not approve of the yajñā of Atiyāja. He renders ‘*yāṣṭha*’ as the patron of this yajñā and line 4 as ‘let this patron be destroyed or degraded’;

*parvatāsaḥ*: dwellers on the hills, (5.46.6), (divine powers)]

**6.52.2:** O Maruts, the person who thinks himself as superior to all (1), and who looks down on the mantra-worship done by us (2), may his energies become feeble (3). May the heaven burn out this hater of the Word (4).<sup>2</sup>

**6.52.3:** O dear Soma, why are you called as the protector of mantra (1)? O dear (Soma), why are you called as the protector against hostile attacks against us (2). O dear (Soma), why do you (simply) behold us being placed in bondage (*nidyamānān*) (3). (Cast) your burning missile upon the hater of the mantra (4).<sup>3</sup>

**6.52.4:** May the dawns which are born protect me (1). May the nourishing rivers protect me (2). May the dwellers in the mountains protect me (3). May the ancient fathers who call the gods protect me (4).<sup>4</sup>

**6.52.5:** During all the times, may we be right-minded (1). May we behold the Sun rising up (2). May the master of wealth and of riches (Agni), the carrier (of offerings) to the gods, come here (on our invocation), with the protections and do the necessary actions (3).<sup>5</sup>

[*vasupatiḥ vasūnam*: occurs in (5.4.4); need to render ‘*vasu*’ separately in the 2 places;

<sup>2</sup> अतिं वा यो मरुतो मन्यते (1), नो ब्रह्म वा यः क्रियमाणं निनित्सात् (2), तपौषि तस्मै वृजिनानि सन्तु (3), ब्रह्मद्विषमभितं शौचतु द्यौः (4)

<sup>3</sup> किमङ्ग त्वा ब्रह्मणः सोम गोपां (1), किमङ्ग त्वाहुः अभिशस्तिपां नः (2), किमङ्ग नः पश्यसि नियमानान् (3), ब्रह्मद्विषे तपुषिं हेतिमस्य (4)

<sup>4</sup> अवन्तु मामुषसो जायमाना (1), अवन्तु मा सिन्धवः पिन्वमानाः (2), अवन्तु मा पर्वतासो ध्रुवासो (3), अवन्तु मा पितरो देवहूतौ (4)

<sup>5</sup> विश्वदानीं सुमनसः स्याम (1), पश्येम नु सूर्यम् उत् चरन्तम् (2), तथा कर्द वसुपतिः वसूनां देवान् ओहानो अवसा अगमिष्ठः (3)

*ohānah*: carrier (of offerings), (7.6.11), (has other meanings also).]

**6.52.6:** Indra comes to us with his protections (swiftly) as one near by (1). May the nourishing Saraswati come here along with the other rivers (2). May Parjanya, and the blissful growths of earth (come here) (3). May Agni who is easily invoked and perfect in expression (come here) like a father (4).<sup>6</sup>

**6.52.7:** O All-gods, may you come here and hear this invocation (1). May you be seated on this *barhi* seat of grass (2).<sup>7</sup>

**6.52.8:** O All-gods (*vishve-devāḥ*), come here to him (2), who worships with the pouring light (or clarity) and offerings (1).<sup>8</sup>

[*bhūshema*: approach with reverence, (3.3.9); *ghṛtasnu*: pouring light, (10.122.6), (3.6.6); dripping the clarity, (5.26.2).]

**6.52.9:** (O Gods), may you hear the Words (lauds) of ours, sons of immortality (1). May you be gracious to us (2).<sup>9</sup>

[Recall, *amṛtasya putrāḥ* in (10.13.1)]

**6.52.10:** The All-Gods who increase the Truth, who hear the call of invocation at the appropriate times (season, *ṛtu*) (1), may they delight in this offering of milk (of knowledge) made by a friend (*yujya*) (2).<sup>10</sup>

[Also in TS (2.4.14.16)]

**6.52.11:** May the gods, Indra along with the host of Maruts, accompanied by Twashṭri, Aryaman and Mitra (1), rejoice in this offering and laud of ours (2).<sup>11</sup>

[*tvaṣṭṛtmān*: Tvaṣṭṛ accompanied by (Indra);

<sup>6</sup> इन्द्रो नेदिष्टम् अवसा अग्मिष्ठः (1), सरस्वती सिन्धुभिः पिन्वमाना (2), पर्जन्यो न ओषधीभिः मयोभुः (3), अग्निः सुशंसः सुहवः पितेव (4)

<sup>7</sup> विश्वे देवास् आ गत शृणुता मे इमं हव्यम् (1), एदं बर्हिः निषीदत (2)

<sup>8</sup> यो वो देवा घृतस्तुना हव्यैनं प्रतिभूषति (1), तं विश्व उपं गच्छथ (2)

<sup>9</sup> उपं नः सूनबो गिरं शृण्वन्तु अमृतस्य ये (1), सुमृलीका भैवन्तु नः (2)

<sup>10</sup> विश्वे देवा क्रतावृधं क्रतुभिः हवनश्रुतेः (1), जुषन्तां युज्यं पर्यः (2)

<sup>11</sup> स्तोत्रमिन्द्रो मरुद्रुणः त्वष्टूमान् मित्रो अर्यमा (1),

इमा हव्या जुषन्त नः (2)

Note that even though there are anecdotes about the lack of harmony between Indra and Tvaṣṭṛ, here they are asked to come together.]

**6.52.12:** O Agni, worship the various gods in this pilgrim-rite with the manifestations of knowledge (1). The invoker is awake to (the knowledge of) the divine persons (2).<sup>12</sup>

[*vayunā, vayunam* etc., refer to the manifestations of knowledge. Worship can be done only when the necessary knowledge of the deity manifests to the worshipper.]

**6.52.13:** O All-gods, hear my invocation (1). You who are in the midworld are seated in the heaven (2). May you sit on this grass seat and rejoice (4), with Agni, master of *yajña*, as your tongue (3).<sup>13</sup>

**6.52.14:** O All-gods who are to be worshipped with sacrifice, may you hear (1), (my) thinkings about the two deities, earth and heaven, and the son of waters (Agni) (2). May I not utter any inappropriate words (3). With blissful words, may we rejoice within (4).<sup>14</sup>

[Line 3: I have followed S. The exact meaning of *parichakshyāni* is not definite. This line 3 could mean, 'may not the hostile forces intervene to place inappropriate words in my mouth'.

*manma*: thinkings]

**6.52.15:** Every day and night, may these gods give (4), the universal life and the impulsions to us (3).

These gods are mighty and aggressive in knowledge (1); they may be born in the earth (*jmā*) or the heaven or in the waters or in the seat of the soul's sessions (2).<sup>15</sup>

<sup>12</sup> इमं नौ अग्ने अध्वरं होतः वयुनशो यजं (1), चिकित्वान् दैव्यं जनम् (2)

<sup>13</sup> विश्वे देवाः शृणुतेमं हवं मे (1), ये अन्तरिक्षे य उप धवि ष्ठ (2), ये अग्निजिह्वा उत वा यजत्रा (3), आ-सद्य अस्मिन् बहिर्षि मादयध्वम् (4)

<sup>14</sup> विश्वे देवा मर्म शृण्वन्तु यज्ञिया (1), उभे रोदसी अपां नपात् च मन्त्रं (2), मा वो बचांसि परिचक्ष्याणि वोचं (3), सुमेषु इत् वो अन्तमा मदेम (4)

<sup>15</sup> ये के च ज्मा महिनो अहिमाया (1), दिवौ जंज्ञिरे अपां सधस्थे (2) ते अस्मभ्यम् इषये विश्वमायुः (3), क्षपं उम्मा वरिवस्यन्तु देवाः (4)

[*ahimāyā*: aggressive in knowledge, (10.36.4), those who have the power to destroy (S).]

**6.52.16:** May Agni and Parjanya, protect my thoughts (1). May the gods who are ready for our call (*suhavā*) (accept) our perfect laud in this invocation (*have*) (for *yajña*) (2). One of you generate the Word of revelation (*iḥām*), the other generates the child (3). Establish in us the impulsions for being full of children (or successors) (4).<sup>16</sup>

[*garbha* in line 3: child; the god himself is born in the *yajamāna* as his child.]

**6.52.17:** When the sacred grass is strewn, and Agni is kindled (1), we illumine him with the great laud accompanied with the obeisance (2). May the all-gods, masters of *yajña*, rejoice in the offerings (4), and in the knowledge (*vidathe*) given by us today (3).<sup>17</sup>

## 53. Pūshan and Paṇi

Riṣhi: Bharadvājah Bārhaspatyah

**6.53.1: The lords of path**

**6.53.2: Practice of discrimination**

**6.53.3: Impel the trafficker Paṇi to give**

**6.53.4: Distinguish the paths**

**6.53.5: Smite the heart of Paṇi**

**6.53.6: Make our delights become Paṇi's desire**

**6.53.7: Write the line on the heart**

**6.53.8: Your goal that impels the word to rise**

**6.53.9: You perfect our thought-vision**

**6.53.10: The thought that wins knowledge and life-energy**

[Metre: Gāyatrī (8, 3), 1-7,9-10; Anuṣṭup (8, 4), 8;]

[Pūshan is one of the Ādityās. He nourishes both the *yajamāna* and the Earth. Though the home of all the Gods is high above (*ūrdhvam*)

<sup>16</sup> अग्नी-पर्जन्यौ अवतं धियौ मे (1), अस्मिन् हवे सुहवा सुषुतिं नः (2),  
इळामन्यो जनयद् गर्भेमन्यः (3), प्रजावतीः इष आ धन्तमस्मे (4)

<sup>17</sup> स्तीर्णे बुर्हिषि समिधाने अग्नौ (1), सूक्तेन महा नमसा विवासे (2),  
अस्मिन् नौ अ॒द्य वि॒दथै (3), यजत्रा विश्वै देवा हृविषि॑ माद्यध्वम् (4)

*āyatanaṁ*), yet their main station or field of action differs. Thus the abode of Indra, Lord of the Divine Mind, is the Mind Station, *Svar*. Agni is stationed on Earth. The Maruts belong to the mid-region, the Life-world. Similarly the other Gods preside over their respective places and carry on their activities. Pūshan belongs to the third station; still his station is taken as the Earth because he is the lord of mother Earth. He supports and nourishes her. By nourishing the earth, he himself becomes nourished. Nourished thus, Pūshan showers the bounty of Indra and becomes his brother (6.55.5). Ultimately he becomes the brother of Earth and the space (divided into quarters), (6.58.4). By nourishing earth, he makes it ready for the manifestation of Uṣha, the Dawn of higher consciousness. And when the Ashvins espouse Uṣha, he adopts these health-givers who effect increasing nourishment as parents (10.85.14).

Even after the slaying of Vṛtra, the demons or *Pani*s obstruct the path of the sacrificer, steal or cover the knowledge (cows); other enemies of the Gods harass the devotee in his upward course, directly or indirectly, by robbing him of his wealth-Rays, veiling the path, showing wrong directions etc. It is here that the work of Pūshan is specially seen. The traffickings of the *Pani* and the like do not affect God Pūshan. He is the lord of the Paths (*pathaspati*). He does not lose the ray-cows. Pūshan aids in the effort of the sacrificer to reach the sun-world, even while living (10.17.4). In (6.53.3), (6.53.6), he is prayed to soften the hearts of misers and goad the hearts of greedy.

Pūshan nourishes the sacrificer as well as the Earth. He is the progeny of Āditya who showers the wealth of knowledge, light, strength; elder to Uṣha, he protects the Earth; brother of Indra, master of the route of the sacrificer, he guards the path, searches out the sacrificer, urges his effort.]

**6.53.1:** We yoke Pūshan (3), the lord of the path, as if (he is a chariot) (1), for winning the plenitude, and the Thought (2).<sup>1</sup>

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<sup>1</sup> वृयमु त्वा पथस्पते रथं न (1), बाजसातये धिये (2), पूषन् अयुज्महि (3)

**6.53.2:** Lead us to the heavenly riches and the strength of a hero (1), and (make us) intent on the (practice of) discrimination (2).  
Lead us to the master of house with beautiful things (3).

[*naryam vasu*: heavenly riches.]

**6.53.3:** O shining Pūshan, impel the Paṇī to give (2), even him who gives not (1). Soften the mind even of the Paṇī (3).

[Here is the mention that the hostile forces like Paṇī (associated with hoarding), may voluntarily develop in themselves the godly virtues such as giving.]

**6.53.4:** Distinguish the paths that lead to the winning of the plenitude (1); slay the aggressors (2).

Let our thoughts be perfected (3).

**6.53.5:** O seer, smite the heart of the Paṇīs with the goad (1); so make them subject to us (2).

[*randhaya*: (make them) subservient, (10.87.8);  
*āraya*: goad;]

**6.53.6:** O Pūshan, smite them with your goad (1); may our delight become the desire in the heart of Paṇī (2); so make them subject to us (3).<sup>6</sup>

[This verse and several subsequent ones indicate that the adversaries, Paṇīs, the traffickers, may voluntarily give up their store of wealth.]

**6.53.7:** O seer, on the heart of the (trafficker) Paṇī (2), write your line and make (the heart) soft (1). Make the Paṇī subject to us (3).<sup>7</sup>

<sup>2</sup> अभि नो नर्य वसुं वीरं (1), प्रयतदक्षिणम् (2), वामं गृहपतिं नय (3)

<sup>3</sup> अदित् सन्तं चित् (1), आघृणे पूषन् दानाय चोदय (2),  
पणे: चित् वि ग्रंदा मनः: (3)

<sup>4</sup> वि पथो वाजसातये चिनुहि (1), वि मृधौ जहि (2),  
साधन्ताम् उग्र नो धियः: (3)

<sup>5</sup> परि तृन्धे पणीनाम् आरया हृदया कवे (1), अर्थेम् अस्मभ्यं रन्धय (2)

<sup>6</sup> वि पूषन् आरया तुद पुणे: (1), इच्छ हृदि प्रियम् (2),  
अर्थेम् अस्मभ्यं रन्धय (3)

<sup>7</sup> आ रिख किकिरा कृणु (1), पणीनां हृदया कवे (2),  
अर्थेम् अस्मभ्यं रन्धय (3)

[*kikih*: soft; *ā rikha*: write;

Pūshan makes the heart of the Paṇi to become soft.

Note the word, ‘*rikha*’ ‘to write’ is same as *likha* in current usage with the usual interchange of *ra* and *la*.]

**6.53.8:** You bear your goad that impels the Word to rise, O shining seer, O Pūshan (1). With that, write your line on the hearts of all (2). Make them soft (*kikih*) (towards us) (3).<sup>8</sup>

[*samasya*: all]

**6.53.9:** With your goad which leads the ray-cows (1), and which perfects the herds (of thought-vision), O resplendent person (2), with that, we seek the happiness from you (3).<sup>9</sup>

[*sādhanam*: accomplish aim, make perfect, (3.1.17, 3.5.3)

*pashu*: herds of thought-vision;

*āśhtra*: goad; *opasha*: baton for leading, (10.85.8);]

**6.53.10:** Create for us the thought that wins the ray-cow (1), that (wins) the horse, that wins the plenitude of the wealth (2). Do the acts appropriate for the gods (*nrvat*) for your advent here (3).<sup>10</sup>

## 54. Pūshan

Rishi: Bharadvājah Bārhaspatyah

**6.54.1:** Lead us to one who instructs us

**6.54.2:** Homes with knowledge

**6.54.3:** Wheel never stuck in its movement

**6.54.4:** Supreme riches

**6.54.5:** Pūshan protects our ray-cows and life energy

**6.54.6:** Guard the singer

**6.54.7:** Loss of knowledge

<sup>8</sup> यां पूषन् ब्रह्मचोदनीम् आरां बिभर्षि आघृणे (1),  
तथा समस्य हृदयमा रिख (2), किकिः आ कृणु (3)

<sup>9</sup> या ते अष्ट्रा गोओपशा (1), आघृणे पशुसाधनी (2),  
तस्यास्ते सुम्भ्रम ईमहे (3)

<sup>10</sup> उत नौं गोषणिं धियम् (1), अश्वसां वाजसामुत (2),  
नृवत् कृणुहि वीतये (3)

**6.54.8: Inspired knowledge**

**6.54.9: Your law of working**

**6.54.10: Recover what is lost**

[Metre: Gāyatrī (8, 3)]

**6.54.1:** O Pūshan, lead us to a person who knows (1), who may instruct us by the revealing light (of wisdom) (2). He may even say, this is so (3).<sup>1</sup>

[*añjasa*: by the revealing light, (10.16.3);

Line 3: He may clarify certain issues with certainty.]

**6.54.2:** Instructed by Pūshan, may we go to the homes (where the stolen ray cows are secreted) (1).

May he say that certainly they are these (ray-cows) (2).<sup>2</sup>

[Pūshan leads us by knowledge, forcefully teaching us saying, ‘thus it is and thus’, so that we learn from him of the homes to which we travel.]

**6.54.3:** The wheel of the chariot of Pūshan comes not to harm (1), the sheath (*kosha*) (of the wheel) is never stuck (in the ground) (2), nor is there any trouble or suffering in its movement (3).

[*pavi*: movement; it is related to *pavate*, to stream]

**6.54.4:** The person who worships Pūshan by offerings is not harmed (*na mr̄ṣhyate*) (1).

He obtains the supreme (*prathama*) riches (2).<sup>4</sup>

**6.54.5:** May Pūshan come to (guard) our Ray-cows (1); may Pūshan protect our war-steeds (2); may Pūshan give us the plenitude (3).<sup>5</sup>

<sup>1</sup> सं पूषन् विदुषा नय (1), यो अङ्गसा अनुशासति (2),  
य एवेदम् इति ब्रवत् (3)

<sup>2</sup> समु पूष्णा गमेमहि यो गृहान् अभिशासति (1), इम एवेति च ब्रवत् (2)  
पूष्णः चक्रं न रिष्यति (1), न कोशो अव पद्यते (2),  
नो अस्य व्यथते पुविः (3)

<sup>4</sup> यो अस्मै हुविषा अविधुत् न तं पूषापि मृष्यते (1),  
प्रथमो विन्दते वसु (2)

<sup>5</sup> पूषा गा अन्वेतु नः (1), पूषा रक्षतु अर्वतः (2), पूषा वाजं सनोतु नः (3)

**6.54.6:** O Pūshan, follow (and guard) the ray-cows of the yajamāna who offers the pressed Soma (1).

(May he also guard) us, the singers (2).<sup>6</sup>

[*anu pra gā ihi*: follow (for guarding)]

**6.54.7:** O Pūshan, let not our (ray-cows) perish; let them not be injured (1); let them not be hurt by falling into a well (2).

Thus come, along with the unharmed (ray-cows) (3).<sup>7</sup>

[Line 2: Knowledge becomes lost when it goes to an inaccessible place. *kevate* means both 'well' and 'an inaccessible place'.]

**6.54.8:** We seek the riches from the master (3).

Pūshan makes us listen to the inspired knowledge (1).

He is missioned to have the knowledge to prevent the loss (2).<sup>8</sup>

[*iryaḥ*: one who is missioned, (7.13.3)]

**6.54.9:** O Pūshan, how can we come to harm by being within your law of working (*vrata*) (1)? We are at this time your adorers (2).<sup>9</sup>

**6.54.10:** May Pūshan put forth his right hand (over us) in front (1).

May he drive back to us that which we have lost (2).<sup>10</sup>

[*dakṣhiṇam hastam*: right hand; the activities done with discrimination (*dakṣhiṇam*).]

<sup>6</sup> पूषन् तु प्र गा इहि यजमानस्य सुन्वतः (1), अस्माकं स्तुवताम् उत (2)

<sup>7</sup> माकिः नेशत् माकीं रिषुन् (1), माकीं सं शारि केवटे (2),  
अथ अरिष्टाभिः आ गंहि (3)

<sup>8</sup> शृण्वन्तं पूषणं वयम् (1), ईर्यम् अनेष्टवेदसम् (2), ईशानं राय ईमहे (3)

<sup>9</sup> पूषन् तवं ब्रते वयं न रिष्येम् कदा चन (1), स्तोतारस्त इह स्मसि (2)

<sup>10</sup> परि पूषा परस्तात् हस्तं धधातु दक्षिणम् (1), पुनः नो नष्टम् आजन्तु (2)

## 55. Pūshan

**Riṣhi: Bharadvājāḥ Bārhaspatyah**

**6.55.1: Journey to the Truth**

**6.55.2: Master of great achievements**

**6.55.3: Unborn life-energy**

**6.55.4: Uṣha, sister of Pūshan**

**6.55.5: Brother of Indra**

**6.55.6: Benefactor of human beings**

[Metre: Gāyatrī (8, 3)]

**6.55.1:** O one luminous on all sides, O son of creator, come here and be together with us (1).

Become for us the charioteer of the journey to the truth (2).<sup>1</sup>

[*āghṛṇe*: one luminous on all sides (1.23.13); common epithet for Pūshan; *vimucha*: Prajāpati, the creator of all beings, (S).]

**6.55.2:** We seek the riches from our friend, (Pūshan) (3), the chief of charioteers, one with braided hair (1), the master of great achievements (2).<sup>2</sup>

**6.55.3:** The luminous one is a stream of riches, and is a lavish heap of its substance (1). He is the unborn one with life-energy (2).

He is the friend of the illumined thinkers (3).<sup>3</sup>

[*rāshi*: heap; *vasu*: substance; The epithet *ajāshva* in line 2 occurs in 5 mantrās of RV and all refers to Pūshan.]

**6.55.4:** We laud now the master of plenitude (2), the unborn one with the life-energy (1). He is the lover of his sister (*svasuh*) (3).<sup>4</sup>

[*ajāshva*, occurs 5 times in RV and all of them refer to Pūshan.

Dawn (*uṣha*) is the sister of Pūshan]

<sup>1</sup> एहि वां विमुचो नपात् आधृणे सं संचावहै (1), रथीःकृतस्य नो भव (2)

<sup>2</sup> रथीतमं कपदिनम् (1), ईशानं राधसो महः (2), रायः सखायम् ईमहे (3)

<sup>3</sup> रायो धारास्य आधृणे वसौ राशिः (1), अजाश (2),  
धीवतो धीवतः सखा (3)

<sup>4</sup> पूषणं नु अजाशम् (1), उर्प स्तोषाम वाजिनम् (2),  
स्वसुः यो जार उच्यते (3)

**6.55.5:** I speak to him (Pūshan) who supports (or understands) the mother (Night) (1). May the lover of the sister hear us (2). The brother of Indra is my friend (3).

[*dadhishum*: one who understands; husband (S);

*didhishvah*: understanding, (1.71.3), supporting,]

**6.55.6:** The benefactor of men (2), the god Pūshan is brought here (3), carried in a car harnessed to the unborn powers (1).

## 56. Pūshan

Riṣhi: Bharadvājāḥ Bārhaspatyaḥ

**6.56.1:** He is called by Karambha offering

**6.56.2:** Indra works with Pūshan

**6.56.3:** Pūshan, the charioteer, and the Sun

**6.56.4:** Perfect us

**6.56.5:** Inspired knowledge known far

**6.56.6:** All-forming labour, today and tomorrow

[Metre: Gāyatrī (8, 3), 1-5; Anuṣṭup (8, 4), 6;]

**6.56.1:** Pūshan is called by the (offering of) *karambha* (1).

No other god is called in that way (2).

[*karambha*: In the rite it is a dish prepared out of *ghṛta* (ghee) and flour (*yavasa*). The two constituents denote clarity of thought and strength.]

**6.56.2:** Indra, the master of beings (*satpati*) kills the Vṛtrās (2), yoked to his friend (Pūshan) the supreme charioteer (1).

**6.56.3:** He, the strong one (*paruṣhe*) with knowledge (*gavi*) (1), the supreme charioteer impels (*ni-airayat*) (3), the golden wheel of the Sun (*sūrah*) (2).

<sup>5</sup> मातुः दिधिषुम् अब्रवं (1), स्वसुः जारः शृणोतु नः (2),  
भ्रातेन्द्रस्य सखा मर्म (3)

<sup>6</sup> आजासः पूषणं रथे निशुम्भाः ते (1), जनश्रियम् (2),  
देवं वहन्तु बिभ्रतः (3)

<sup>1</sup> य एनम् आदिदेशति करम्भात् इति पूषणम् (1), न तेन देव आदिशो (2)

<sup>2</sup> उत धा स रथीतमः सरव्या सत्पतिः युजा (1), इन्द्रौ वृत्राणि जिघते (2)

<sup>3</sup> उतादः परुषे गवि (1), सूरः चक्रं हिरण्ययम् (2), नि एरयद् रथीतमः (3)

[*paruṣha*: strong, (5.27.5)]

**6.56.4:** O one lauded by many, strong one (*dasra*), one with excellent knowledge, we call you (1). We meditate on you (2); perfect us (3).<sup>4</sup>

[*sādha*: make perfect, (3.5.11, 4.3.8); accomplish, (3.1.23); Line 2 (alt.): 'Achieve that which is in your thoughts (*manma*).'  
This is based on the second meaning of '*sādh*']

**6.56.5:** Satisfy this group (of persons) (*ganam*) (2), who are searching for the ray cows for recovering them (1).  
O Pūshan, your inspired knowledge (*shruta*) is known far (3).<sup>5</sup>

[*sīshadhabhā*: satisfy; *sātaye*: for the conquest, recovery;  
*gaveṣhaṇam*: go-*eṣhaṇam*: searching for the ray-cows;]

**6.56.6:** We seek from you our well-being (1), remoteness from evil and proximity to the riches (felicities) (2), in the all-forming labour today, in the all-forming labour tomorrow (3).<sup>6</sup>

[*sarvatāta*: all-forming labour, (4.15.18), (6.2.2);  
The happy state of the soul that he gives removes from it all sin and evil. The building of the whole godhead in our universal being needs continuous effort, day after day.]

## 57. Indra and Pūshan

Rishi: Bharadvājaḥ Bārhaspatyah

**6.57.1: Friendship**

**6.57.2: Soma and the clarity**

**6.57.3: The bearers of the two powers**

**6.57.4: Waters brought down**

**6.57.5: For right thinking, cling to Indra**

**6.57.6: We draw Pūshan to us**

[Metre: Gāyatrī (8, 3)]

<sup>4</sup> यद्द्य त्वा पुरुषुत् ब्रवाम् दस्म मन्तुमः (1), तत् सु नो मन्म् (2), साधय (3)

<sup>5</sup> इमं च नो गवेषणं सातये (1), सीषधो गणम् (2),  
आरात् पूषनसि श्रुतः (3)

<sup>6</sup> आ तें स्वस्तिम् ईमह (1), अरे अंधाम् उपावसुम् (2),  
अद्या च सर्वतातये शः च सर्वतातये (3)

**6.57.1:** For the gain of the plenitude we call you (2), O Indra and Pūshan, for your friendship, for our well-being and bliss (1).<sup>1</sup>

**6.57.2:** One (of you) approaches to drink the pressed Soma-delight (which is released) in our bodies (ladles, *chamvah*) (1); the other desires the strength and clarity (*karambha*) (2).<sup>2</sup>  
[Indra desires Soma; Pūshan, the *karambha*]

**6.57.3:** The unborn powers are the bearers of the one (Pūshan) (1); the two-shining (powers), well supported, (bear) the other (Indra) (2), and with them they destroy the foes (3).<sup>3</sup>

[*aja*: unborn powers; goat (S)]

**6.57.4:** When Indra, the supreme showerer (of gifts), brings down the flowing mighty waters (1),  
Pūshan is by his side as his companion (2).<sup>4</sup>  
[*ritah*: flowing (S), (occurs once).]

**6.57.5:** We swiftly come and cling to Indra (3), and to Pūshan for our right thinking (1), just as we cling to the branches of a tree (2).<sup>5</sup>

**6.57.6:** We draw to us Pūshan (1), and Indra for our great happiness and welfare (3), just as a charioteer (pulls) the reins (2).<sup>6</sup>

## 58. Pūshan

Rishi: Bharadvājāḥ Bārhaspatyah

**6.58.1:** Master of sacrifice

**6.58.2:** Oversees all worlds

**6.58.3:** Golden ships of Pūshan

**6.58.4:** Lord of revelation

[Metre: Triṣṭup (11, 4), 1, 3-4; Jagatī (12, 4), 2]

<sup>1</sup> इन्द्रा नु पूषणां वर्यं सूख्याय स्वस्तये (1), हुवेम् वाजसातये (2)

<sup>2</sup> सोमं मन्य उपासद् तु पातवे चम्बोः सुतम् (1), करम्भम् अन्य इच्छति (2)

<sup>3</sup> अजा अन्यस्य वहयो (1), हरी अन्यस्य संभृता (2),  
ताम्यां वृत्राणि जिद्धते (3)

<sup>4</sup> यदिन्द्रो अनयद् रितो महीः अपो वृषन्त्मः (1), तत्र पूषाभवत् सचा (2)

<sup>5</sup> तां पूषणः सुमृतिं वर्यं (1), वृक्षस्य प्रवृयामिव (2),  
इन्द्रस्य चा रभामहे (3)

<sup>6</sup> उत् पूषणं युवामहे (1), अभीशून् इव सारथिः (2), महा इन्द्रं स्वस्तये (3)

**6.58.1:** O Pūshan, one of your forms, is resplendent; the other is that of the master of sacrifice (1). The divergent forms of yours in the day, are like that of heaven (2). O master of self-law, you protect all with your powers (*māyā*) (3). O Pūshan, may your gifts to us be blissful and bestow good (4).

[*vishvarūpa*: different forms]

**6.58.2:** His steeds are the unborn life-energies; he is the protector of ray-cows and the plenitude is his abode (1). Impelling the thoughts (of all human beings towards the soul), he is established to oversee all the worlds (2). Pūshan, with his loosened goad (*ashṭram*), sweeps all the worlds (and removes the hostiles) (3). Travelling over all the worlds, you bring together all beings in vision (4).<sup>2</sup>

[*jyate*: (you) travel, (4.7.8)]

**6.58.3:** O Pūshan, your golden ships move in the oceans of the midworld within us (1). With them, your duties as the messenger of Sun are done (2). Those who desire the inspired knowledge have their desires satisfied (3).<sup>3</sup>

**6.58.4:** Pūshan is the close kin to heaven and earth (1). He is the lord of revelation (Ila), the opulent one with potent splendour (2). The gods gave him (Pūshan) to Sūryā (3). He is mighty, is true in movement and accomplishes everything by (mere) desire (4).<sup>4</sup>

[*dasma varchāḥ*: one with potent splendour, (6.13.2);

*sūryā*: the daughter of Sun, detailed in (10.85)

*su-antram*: true in movement, (7.10.3), (4.6.9);]

<sup>1</sup> शुक्रं तै अन्यद् यजतं तै अन्यद् (1), विषुरूपे अहनी द्यौः इव असि (2), विश्वा हि माया अवसि स्वधावो (3), भद्रा तै पूषनिह रातिरस्तु (4)

<sup>2</sup> अजाश्वः पशुपा वाजपस्त्यो (1), धियंजिन्वो भुवने विश्वे अपितः (2), अष्टां पूषा शिथिराम उद्दरीवृजत् (3), संचक्षाणो भुवना देव ईयते (4)

<sup>3</sup> यास्तै पूषन् नावौ अन्तः संमुद्रे हिरण्ययीः अन्तरिक्षे चरन्ति (1), ताभिः यासि दूत्यां सूर्यस्य (2), कामैन कृत श्रव इच्छमानः (3)

<sup>4</sup> पूषा सुबन्धुः दिव आ पृथिव्या (1), इळस्पतिः मघवा दस्मवर्चाः (2), यं देवासो अददुः सूर्ययै (3), कामैन कृतं तवसं स्वञ्चम् (4)

## 59. Indra and Agni

**Rishi: Bharadvājah Bṛhaspatyaḥ**

**6.59.1: Some Ancient Fathers who are enemies of gods**

**6.59.2: Your mother is earth**

**6.59.3: Gods for our protection**

**6.59.4: One uttering inappropriate words**

**6.59.5: Who can know of your greatness**

**6.59.6: Dawn without feet comes earlier**

**6.59.7: Our battles have a good reason**

**6.59.8: May not evil-powers consume us**

**6.59.9: Celestial and terrestrial treasures**

**6.59.10: Come to accept our words**

[Metre: Br̥hatī (9, 4), 1-6; Anuṣṭup (8, 4), 7-10;]

**6.59.1:** Along with the release of Soma, we shall speak of (1), the heroic deeds done by you (2). You have slain those fathers who are the enemies of the gods (3), and you are living, O Indra and Agni (4).<sup>1</sup>

[Here is mentioned that some of the ancient fathers (*pitarah*) became the enemies of the ideals of gods. Recall that Veda speaks of beings who were formerly gods, but have now become enemies of those ideals.]

**6.59.2:** True indeed are your great achievements (1), they are admirable, O Indra and Agni (2). Your father equals you (in powers) (3); you are twins (4), having a mother (earth) who is everywhere (widespread) (5).

[*paniṣṭha*: admirable, (3.1.13)]

**6.59.3:** When the Soma is offered, you are together in the same abode (1), like the swift horses in the pasture (2). We invoke the gods with the Vajra (4), here for our protection, O Indra and Agni (3).<sup>2</sup>

<sup>1</sup> प्र नु वौचा सुतेषु वां (1), वीर्या यानि चक्रथुः (2),  
हतासौ वां पितरो देवशत्रव (3), इन्द्राग्नी जीवथो युवम् (4)

<sup>2</sup> बट् इत्था महिमा वाम् (1), इन्द्राग्नी पनिष्ठ आ (2),  
समानो वां जनिता (3), भ्रातरा युवं यमौ (4), इहेह-मातरा (5)

<sup>3</sup> ओकिवांसा सुते सच्चाँ (1), अश्वा सर्सी इवादने (2),  
इन्द्रा नु अग्नी अवसा इह (3), वज्रिणा वृयं देवा हवामहे (4)

[*oki*: dwelling]

**6.59.4:** O Increases of truth who are lauded (2), you gods do not accept (or eat) (5), the Soma, O Indra and Agni (1), when it is offered by a person who utters inappropriate words (or lack of respect) (*joshavākam*) to you (3). Great lauds (or proclamation of greatness) are offered to you (4).<sup>4</sup>

[*pajrahōshīṇa*: meaning in line (4); (occurs only once); S regards *hōshīṇa* as *goṣha* or proclamation; *pajra* refers to the Angirasa seers in many places.]

**6.59.5:** O Indra and Agni, which mortal can become conscious of (the vastness of) your joint actions (1), when he sees one of you in the common car drawn by horses tending all ways (2)?<sup>5</sup>

**6.59.6:** O Indra and Agni, this (goddess dawn) without any feet comes earlier than those (beings) with feet (who are sleeping) (1). She moves about making the people active and makes them utter the sounds with their tongues (2). She traverses thirty steps (before becoming visible) (3).<sup>6</sup>

[Line 3: The reference is to the thirty units of time elapsing between the onset of dawn and the appearance of the solar orb.

*shiro hitvī*: making the head active;]

**6.59.7:** O Indra and Agni, men eagerly stretch their bows with their arms (eager for battle) (1); we seek the ray-cows (3), may you not desert us (in the battle) (2).<sup>7</sup>

[*gaviṣṭiṣhu*: *go-iṣṭiṣhu* in the search for the herds of light, (5.63.5), (1.36.8)]

<sup>4</sup> य इन्द्राश्चि सुतेषु (1), वां स्तवत् तेषु कृतावृधा (2),  
जोषबाकं बद्धतः (3), पञ्चहोषिणा (4), न दैवा भस्थः चन (5)

<sup>5</sup> इन्द्राश्चि को अस्य वां देवौ मर्त्तः चिकेतति (1),  
विष्णूचो अश्वान् युयुजान ईयत् एकः समान आ रथे (2)

<sup>6</sup> इन्द्राश्चि अपात् इयं पूर्वागात् पद्धतीभ्यः (1),  
हित्वी शिरौ जिह्या वावद्धत् चरत् (2), त्रिंशत् पदा न्यक्रमीत् (3)

<sup>7</sup> इन्द्राश्चि आ हि तन्वते नरो धन्वानि बाह्योः (1),  
मा नौ अस्मिन् महाधने परा वर्क् (2), गविष्टिषु (3)

Basic idea: Men usually are eager for fights, without any good reason. But we are fighting for the recovery of knowledge (ray-cows);

*mā-parā-varktam*: not desert us (S,) ]

**6.59.8:** May not the evil-beings, hostiles and non-givers (2), consume us, O Indra and Agni (1). Drive away my foes (3); take them away from (sight of) the sun (4).

**6.59.9:** Indra and Agni, you have both celestial and terrestrial treasures (1). Bring for us here the riches (2), which nourish the universal life (3).

**6.59.10:** O Indra and Agni, you carry the utterances (1); you hear our call by the affirming lauds (*stoma*) (2). May you come here (to accept) all the words (mantrās) (3), and to drink the Soma-delight (4).<sup>10</sup>

## 60. Indra and Agni

Rishi: Bharadvājah Bārhaspatyah

**6.60.1:** Devotee can destroy the foe

**6.60.2:** You unite us with the waters

**6.60.3:** Our achievements based on limited knowledge

**6.60.4:** Their deeds of old

**6.60.5:** They make us happy

**6.60.6:** Lords of existence

**6.60.7:** The affirming lauds (*stoma*)

**6.60.8:** Desire to see the steeds

**6.60.9:** Drink the Soma-delight

**6.60.10:** Agni and forests

**6.60.11:** Mortal illumines Indra by aspiration

<sup>8</sup> इन्द्रांश्ची तपन्ति (1), मा अधा अर्यो अरातयः (2),  
अप द्वेषांसि आ कृतं (3), युयुतं सूर्यादधि (4)

<sup>9</sup> इन्द्रांश्ची युवोरपि वसुं दिव्यानि पार्थिवा (1),  
आ नं इह प्र यच्छतं रथिं (2), विश्वायुः पोषसम् (3)

<sup>10</sup> इन्द्रांश्ची उक्थवाहसा (1), स्तोर्मेभिः हवनश्रुता (2),  
विश्वाभिः गीर्भिः आ गंतम् (3), अस्य सोमस्य पीतयै (4)

**6.60.12: Carts filled with plenitude**

**6.60.13: Achievements which create bliss**

**6.60.14: We call gods for friendship and happiness**

**6.60.15: Manifest your powers**

[Metre: *Triṣṭup* (11, 4), 1-3, 13; *Gāyatrī* (8, 3), 4-12;

*Bṛhatī* (9, 4), 14; *Anuṣṭup* (8, 4), 15;]

**6.60.1:** When the devotee serves Indra and Agni, O enduring (powers) (2), he easily destroys the Vṛtra-foe and gains the plenitude (1). Ruling over an abundance of riches (3), they (Indra and Agni) who are most-strong, seek the plenitude with their strength (4).<sup>1</sup>

[Line 4: The powers of Indra and Agni manifested in the individual seek the plenitude.

*sahurī*: enduring (powers), (10.83.6, 10.84.5) (S)]

**6.60.2:** O Indra and Agni, certainly you have battled for (the recovery of) the ray-cows (1), the waters, the sun-world (*svar*), the dawns that were covered (or carried away) (2). O (Indra and Agni) with the team of steeds, you unite us to the Ray-cows, waters (4), directions, Sun-world (*svar*) and the brilliant dawns (3).<sup>2</sup>

[*ūlhāḥ*: (those) stolen (by hostiles) (S) (occurs only once).]

**6.60.3:** O Indra and Agni, come close to us and (accept) our prostrations of surrender (2), with your strengths which destroy the foes, O Vṛtra-killers (1). May our achievements based on limited knowledge become supreme (3).<sup>3</sup>

[*akavā*: with limited knowledge (5.58.5); recall *kavi*, means a seer, one with supreme knowledge. S renders *akavebhīḥ* as unblameable.

*rādhobhīḥ*: achievements (irregular noun-ending according to Pāṇini grammar).]

<sup>1</sup> अर्थद् वृत्रमुत सनोति वाजम् (1), इन्द्रा यो अशी सहुरी सपर्यात् (2),  
इरज्यन्ता वसव्यस्य भूरेः (3), सहस्तमा सहसा वाजयन्ता (4)

<sup>2</sup> ता यौधिष्ठिमभि गा इन्द्र (1), नूनमपः स्वः उषसौ अग्न ऊळ्हाः (2),  
दिशः स्वः उषसे इन्द्र चित्रा (3), अपो गा अग्ने युवसे नियुत्वान् (4)

<sup>3</sup> आ वृत्रहणा वृत्रहभिः शुष्मैः (1), इन्द्र यातं नमोभिः अग्ने अर्वाक् (2),  
युवं राधोभिः अकवेभिः इन्द्रा अग्ने अस्मे भवतम् उत्तमेभिः (3)

**6.60.4:** I invoke those two, whose deeds of old have been celebrated in full (1). O Indra and Agni, may we be not harmed (2).<sup>4</sup>

**6.60.5:** We invoke Indra and Agni (2), who are fierce and are the slayers of enemies (1). As such, may they make us happy (3).<sup>5</sup>

[Line 3 is same as in (1.17.1);

*īdṛshe*: by reason of our seeking of this kind, (1.17.1) (KS).]

**6.60.6:** The lords of beings kill the Vṛtrās and kill the *dāsa* and *ārya* foes (1). They kill all the haters (of gods) (2).<sup>6</sup>

**6.60.7:** O Indra and Agni, these affirming lauds (*stoma*) glorify you both (1). May you come and drink the bliss-giving Soma (2).<sup>7</sup>

[*shambhu*: bliss-giving, (1.65.3)]

**6.60.8:** O leaders, there are donors with many longings who desire (to see) the team of steeds (1).

O Indra and Agni, may you come here with them (2).<sup>8</sup>

[The prospective appearance of the steeds indicated by their noise is welcome to the devotee, since it indicates Indra's coming.

*niyuta*: team of yoked-steeds.]

**6.60.9:** O leaders, may you come here with the team (of steeds) for the pressed Soma (1).

O Indra and Agni, may you drink the Soma (2).<sup>9</sup>

**6.60.10:** Pray for that Agni (1), who envelopes all the forests with flame (2), who blackens them with (his) tongue (3).<sup>10</sup>

[*iśhva*: pray or worship, (8.19.2) etc.

<sup>4</sup> ता हुवे ययौरिदं पप्ने विश्वं पुरा कृतम् (1), इन्द्राग्नी न मर्धतः (2)

<sup>5</sup> उग्रा विघ्निना मृधं (1), इन्द्राग्नी हवामहे (2), ता नौ मृलात ईदृशौ (3)

<sup>6</sup> हुतो वृत्राणि अर्या हुतो दासानि सत्पती (1), हुतो विश्वा अप् द्विष्टः (2)

<sup>7</sup> इन्द्राग्नी युवामिमे अभि स्तोमा अनूषत (1), पिबतं शंभुवा सुतम् (2)

<sup>8</sup> या वां सन्ति पुरुस्पृहौ नियुतो दाशुर्वे नरा (1),  
इन्द्राग्नी ताभिः आ गतम् (2)

<sup>9</sup> ताभिः आ गच्छतं नरोपेदं सबनं सुतम् (1), इन्द्राग्नी सोमंपीतये (2)

<sup>10</sup> तम् ईळिष्व (1), यो अर्चिषा वना विश्वा परिष्वजत् (2),  
कृष्णा कृणोति जिह्या (3)

*ihe:* (I) pray, (3.27.11) and many others.]

**6.60.11:** The mortal, kindled with aspiration, illumines Indra with happiness (1); to him Indra gives the waters (energies) so that he can easily cross (*sutarā*) (the obstacles) to reach the light (2).<sup>11</sup>

[Line 2: *apaḥ*: waters (energies); works.]

**6.60.12:** Fill the swift steeds with impulsions (*iṣha*) (to move) (2), so that the plenitude can be (swiftly) carried to us, O Indra and Agni (1,3).<sup>12</sup>

[(Alt): O Indra and Agni, impel the horses (with their carts) filled (*pīptam*) with plenitude to come swiftly to us.]

**6.60.13:** We call both of them for the gain of plenitude (4). We call both of them, Indra and Agni, in front for presenting them with the offerings (1). (We call them) both for the strength (*saha*) and the achievements which creates bliss (among us) (2). (We call) them both, the givers, for the impulsions and riches (felicities) (3).<sup>13</sup>

[*ā-hu-vadhyā*: meaning in line 1 due to S; (occurs only once).]

**6.60.14:** O divine friends (2), we call you for friendship and happiness, O Indra and Agni (3). May you come to us with the herds of light, the troops of steeds (life-energies) and ample riches (or felicities) (1).<sup>14</sup>

**6.60.15:** O Indra and Agni, listen to the call (1), of the *yajamāna*, who presses (or releases) the Soma-delight (2). Come here for accepting the offerings and drinking the sweet Soma (4), and for manifesting your powers (*vītam*) (3).<sup>15</sup>

<sup>11</sup> य इद्ध आविवासति सुप्तम् इन्द्रस्य मर्त्यः: (1), बुम्मायं सुतरा अपः (2)

<sup>12</sup> ता नो वाजेवतीः (1), इष्ट आशून् पिपृतम् अर्वतेः (2),  
इन्द्रमग्निं च वोऽहंवे (3)

<sup>13</sup> उभा वाम् इन्द्राश्ची आहुवध्या (1), उभा राधेसः सह मादुयध्यै (2),  
उभा दातारौ इषां रथीणामुभा (3), वाजेस्य सातये हुवे वाम् (4)

<sup>14</sup> आ नो गव्येभिः अश्वैः वसव्यैः उप गच्छतम् (1),

सखायौ देवौ (2), सख्यायं शंभुवा इन्द्राश्ची ता हवामहे (3)

<sup>15</sup> इन्द्राश्ची शृणुतं हवं (1), यजमानस्य सुन्वतः (2),

वीतं (3), हृव्यानि आ गतं पिबतं सोम्यं मधुं (4)

## 61. Sarasvatī

**Riṣhi: Bharadvājah Bārhaspatyah**

**6.61.1: Destroys the Selfishness in Us**

**6.61.2: Overreaches the Beyond**

**6.61.3: The Illusory Forms**

**6.61.4: Protect Us in All Ways**

**6.61.5: Felicities Recovered**

**6.61.6: Bestow the Desirable Riches**

**6.61.7: Golden Path**

**6.61.8: Undeviating**

**6.61.9: Extends her Sisters**

**6.61.10: Seven Sisters**

**6.61.11: Floods Earth with Light**

**6.61.12: Seven-fold Plane**

**6.61.13: She is at Work Among Excellent Workers**

**6.61.14: Do not Burn Us with Rays**

[Metre: Jagatī (12, 4), 1-3, 13; Gāyatrī (8, 3), 4-12; Triṣṭup (11, 4), 14;]

[This Sūkta with 14 mantrās, due to Riṣhi Bharadvāja, emphasizes the multiple facets of Sarasvati. Sarasvati has force, power, speed; she can give plenitude and wealth to the sacrificer; she can protect him/her from Vṛtra, the coverer, the censurers, and the Paṇis, the hostile powers; she overcomes all the obstacles coming in her way, she guards the intellect (*dhī*) of the sacrificer (verse 4), she is conscious (*chikitushā*, verse 13, *chetantī*); she is rich in thought or intellect (*dhīyāvasu*), she makes the sacrificer conscious; she is full of Truth (*ṛtāvarī*) and capable of giving the vision of Truth to the sacrificer. These attributes cannot apply to a physical river. For more details, see our compact book, ‘Sarasvati’ (SAKSI).]

**6.61.1:** Sarasvatī gave intensely (swiftly) (1), to Vadhriashva, the great giver, and to Divodāsa who had fallen in his move (2). She destroyed the eternal selfish trafficker (*paṇī*) (3). These are, indeed, your mighty gifts, O Sarasvatī (4).<sup>1</sup>

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<sup>1</sup> इयम् अददात् रभसम् (1), ऋणच्युतं दिवोदासं वृद्यश्वाय दुशुषे (2),  
या शश्वन्तम् आच्चखाद अवृसं पुणिं (3), ता तै दात्राणि तविषा सरस्वति (4)

[Line 2: *r̥na* has the meaning of ‘debt’ as well as ‘movement’. S translates part of line 2 as, ‘Divodāsa who had fallen in debt’. But it could be translated as, ‘Divodāsa who had a psychological fall’, i.e., the upsurge of a negative quality. Sarasvati helps him appropriately. *achakhat*: destroy; *avasam*: one who protects (his own interests), selfish, guardian; *dātrāṇi* : gifts; *adadāt*: gave;]

**6.61.2:** She broke the peaks of mountains (2), by her forces, as if (they are) weak fibres (1). By her mighty waves and forces she overreaches the Beyond (3). For our protection, by our hymns of praise (4), and by our thoughts, we worship Sarasvati (5).<sup>2</sup>

[Clearly the mountain symbolizes the forces of ignorance.

Line 3: She enables us to climb to the highest levels of consciousness.

*ghnīm* : crosses, overreaches;]

**6.61.3:** O Sarasvati, destroy the harsh critics (*nida*) of the Gods (1), and the progeny of Br̥saya, the creator of (illusory) forms (2).

Find delight for the people in the earth (3), and trickle poison for these (the hostile powers), O one full of plenitude (4).<sup>3</sup>

[*nida*: censurers; those who betray us]

Line 4: *visham* has the common meaning of poison. For S, it is water. He translates line 4 as, ‘make the waters flow for mankind’. The meaning of line 4 is, ‘may the evil thought of the hostile powers become their own poison’.]

**6.61.4:** May Goddess Sarasvati protect us in all aspects (1); she is full of plenitude, and with the steeds (life-force) of plenty (2), she is the guardian of thoughts (3).<sup>4</sup>

[*pra avatu* : protect us in all aspects; *avitrī* : guardian;]

<sup>2</sup> इयं शुष्मेभिः विसखा इव (1), अरुजत् सानुं गिरीणां (2),  
तंविषेभिः ऊर्मिभिः पारावत्-धीम् (3), अवसे सुवृक्तिभिः (4),  
सरस्वतीम् आ विवासेम धीतिभिः (5)

<sup>3</sup> सरस्वति देवनिदो नि बर्हय (1), प्रजां विश्वस्य बृसंयस्य मायिनः (2),  
उत क्षितिभ्यो अवनीः अविन्दो (3), विषमैभ्यो अस्त्रवो वाजिनीवति (4)

<sup>4</sup> प्रणो देवी सरस्वती (1), वाजेभिः वाजिनीवती (2),  
धीनाम्बित्री अवतु (3)

**6.61.5:** O Goddess Sarasvati (1), he who waits upon you with prayer when his wealth is hidden (2), (gets back his riches) like Indra in his battle with Vṛtra, the coverer (3).<sup>5</sup>

[*hita*: hidden (by adverse forces); The riches are the peace of mind and other felicities covered by Vṛtra.]

**6.61.6:** O Goddess Sarasvati (1), who is rich in plenitude, protect us in our plenitudes (2). Like Pūṣan, (the nourisher), bestow upon us desirable riches (3).<sup>6</sup>

[*sanim*: the root *san* means “to give”. *sani* is used in RV in the sense of giving, generosity, plenitude, to enjoy. *san* has a sense of delight and fulfilment, (according to Monier Williams), *rāda* : bestow]

**6.61.7:** May the fierce Sarasvatī (1), the slayer of Vṛtra, she of the golden path (2), desire our hymn of praise (3).<sup>7</sup>

[Sarasvati by her inspiration creates a luminous path for the task on hand.]

**6.61.8:** She is infinite and undeviating (1). Her oceanic and radiant flow moves everywhere (2), roaring with power (3).<sup>8</sup>

[*chariṣhṇuh*: moves everywhere; *tveṣha*: radiance; *ahrutah*: undeviating; *ama*: power;]

**6.61.9:** May she carry us beyond all haters (1). She who is full of truth has extended her other sisters (3), just as the Sun extends the day (2).<sup>9</sup>

<sup>5</sup> यः त्वा देवि सरस्वति (1), उपब्रूते धने हिते (2), इन्द्रं न वृत्रतूर्ये (3)

<sup>6</sup> त्वं देवि सरस्वति (1), अवा वाजैषु वाजिनि (2), रदो पूषेर्व नः सनिम् (3)

<sup>7</sup> उत स्या नः सरस्वती घोरा (1), हिरण्यवर्तनिः वृत्रघ्नी (2),  
वैष्टि सुषुतिम् (3)

<sup>8</sup> यस्या अनन्तो अहुतः (1), त्वेषः चरिष्णुः अर्णवः (2),  
अमः चरति रोरुवत् (3)

<sup>9</sup> सा नो विश्वा अति द्विषः (1), स्वसृः अन्या कृतावरी (2),  
अतन् अहैव सूर्यः (3)

**6.61.10:** Sarasvatī, the darling among the loved ones (1),  
well-cherished by the seven sisters (2),  
may she become the object of the hymn of praise (3),<sup>10</sup>

[*sapta svāsā*: seven sisters; The Veda has references to seven rivers, the seven seers (*sapta r̥shayāḥ*, 10.109.4), seven horses (*sapta ashvāḥ*, 5.49.9) etc. The seven refers to the seven rays of knowledge, the seven principles of being, divine and the human, called as *sapta dhātu*, (5.4.6), (6.61.12), the totality of which founds the perfect spiritual existence, (SA). See the notes in (6.61.12) in the next page. Sāyaṇa explains *saptasvāsā* as the seven metres like Gāyatrī evidently implying that Sarasvatī is the Goddess of Poetry. Then adds, “she has the form of a river like Ganga”]

**6.61.11:** May Sarasvatī protect us from the censurer (2). She floods the wide regions of the earth and midworld (with her light) (1),<sup>11</sup>  
[How can a river flood the earth and midworld with light and how can it guard one against the haters?

*nida*: see (6.61.3); *āpaprūṣhī*: floods;]

**6.61.12:** Abiding in her triple session in the seven-fold plane (1), increasing the five kinds of births (beings) (2),

she becomes worthy of our call for plenitude and plenitude (3).<sup>12</sup>

[*sapta dhātu*: consciousness with its seven steps having the familiar names of *bhūḥ* (matter), *bhuvaḥ* (life-energy), *suvaḥ* (mind), *mahaḥ* (supermind), *janaḥ* (bliss), *tapah* (consciousness-force) and *satyam* (existence); (Mahānārāyaṇa U. 35.2);

triple sessions: the sessions with the three relatively well-developed realms such as matter, life-energy and mind.]

<sup>10</sup> उत नः प्रिया प्रियासु (1), सप्तस्वसा सुजुष्टा (2),  
सरस्वती स्तोम्या भूत् (3)

<sup>11</sup> आप्रुषी पार्थिवानि उरु रजो अन्तरिक्षम् (1), सरस्वती निदः पातु (2)

<sup>12</sup> त्रिष्ठव्यस्था सप्तधातुः (1), पञ्च जाता वर्धयन्ती (2),  
वाजेवाजे हव्या भूत् (3)

**6.61.13:** Among the great rivers, by her greatness (1), she becomes fully conscious with her inspirations (2). She is at work among the doers of excellent work (3). She is vast (in her movement) like chariot, (she was) created by word of praise (*upastutya*) for pervading (4).<sup>13</sup>

[Lines 1, 2: Sarasvatī is awake to knowledge. Among the rivers, only Sarasvati is fully conscious.

*pracheekite*: fully conscious; *apas-tamā*: excellent workers; *vibhvane*: overlordship, capacity for all-pervading; *asu*: river; *dyumnāni*: illuminations; inspiration, (5.28.3);]

**6.61.14:** O Sarasvatī, bring us desirable riches (1), do not keep down our growth (*sphuri*) (2); do not burn us with the rays (3).

Take delight in our friendly entrance (4). We do not have to go to fields that are barren, because of you (thanks to you) (5).<sup>14</sup>

[*araṇāni*: places without delight, barren; *sphuri*: growth; ‘*payas*’ means both milk and water. If we render *payas* as water, *payasā mā nah ādhak* means “Burn us not with your waters”; shows that the Rik refers to some other water than material, unless the waters (of Sindh and Punjab) were boiling hot! But the sense is understandable if *payas* is understood in the sense of milk, i.e., the product of the Cow. *Go* means Ray and Cow. So the *payas* is the stream of rays of illumination from Sarasvatī. So the prayer is, “burn us not with all your light, we can bear only a little”; same idea is in RV (1.7.3). Sāyaṇa admits *mā dhak* to mean ‘do not burn’ and then seeing the incongruity of ‘burning waters’ adds, ‘*na bādhasva*’, ‘do not obstruct’, which is not warranted by the text. (A.B. Purani)]

<sup>13</sup> प्र या महिषा महिना आसु (1), चेकिते द्युमेभिः (2),  
अन्या अपसाम् अपस्तमा (3), रथं इव बृहती विभवने कृतोपस्तुत्या (4)  
चिकितुषा सरस्वती (5)

<sup>14</sup> सरस्वति अभि नौ नेषि वस्यो (1), मा अपं स्फुरीः (2),  
पयसा मा न आ धंक (3), जुषस्वं नः सख्या वेश्या च (4),  
मा त्वत् क्षेत्राणि अरणानि गन्म (5)

## Anuvāka 6: (62-75)

### 62. Ashvins

Riṣhi: Bharadvājah Bārhaspatyah

- 6.62.1: Ashvins scatter darkness
- 6.62.2: They create the water in the fields
- 6.62.3: Come to the thoughts of giver
- 6.62.4: Latest thought of adorer
- 6.62.5: They create bliss
- 6.62.6: Protected him with their winged powers
- 6.62.7: Destroyed dasyu-foes
- 6.62.8: Burning power (*tapuh*)
- 6.62.9: Mitra and Varuṇa become conscious
- 6.62.10: Make the successors have deep knowledge
- 6.62.11: Open the doors of the pen with ray-cows

[Metre: Triṣṭup (11, 4)]

6.62.1: We call Ashvins, who are adored with rik mantrās (2).  
We hymn the gods of heaven who preside (over the worlds) (1).  
They with the rays (*usrā*) of the dawn (3),  
carry the wide-spread radiance to the limits of earth (4).<sup>1</sup>

[*varāmsi*: this word occurs also in the next mantra and S assigns two opposite meanings in these 2 cases. *varāmsi* means ‘something desired’ or ‘light’, ‘radiance’. The phrase *puru ūru varāmsi* occurring here, which occurs also in (10.89.2), has the meaning, ‘the radiance which has spread all-over (*pari*)’, in both places. However, S assigns *varāmsi* in mantra 1 as ‘darkness’, where as he calls it ‘as supremely desired’, in mantra (6.62.2).

*yuyuśhata*: take away, based on *yuyota* (take away) in (8.71.8). S translates it as ‘scatter’ as referring to darkness.

*usrā*: rays, or cows (everywhere in RV); those who destroy the foes (S)]

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<sup>1</sup> स्तुषे नरो दिवो अस्य प्रसन्ता (1), अश्विना हुवे जरमाणो अकैः (2),  
या सद्य उस्मा वि उषि (3), ज्मो अन्तान् युर्घृषतः परि उर्ज वरांसि (4)

**6.62.2:** They together fashion the *yajña* with their purities (1).  
 They shine in their car with the splendour of the mid-world (2).  
 Supremely desired by many, they create the water without any limit  
 (3), in the fields after crossing the deserts (4).<sup>2</sup>

[*ajrān*: fields, (4.1.17); horses (S); *shuchibhīḥ*: purities;  
*chakramāṇa*: fashion, give form, make; *amita*: without limits.]

**6.62.3:** O Fierce (Gods), who cannot be captured by foes, you have come around (1), to the thoughts (of *yajamāna*) carried by the horses which are as swift as wind and rapid in impulsion (2). You have made the enemies of the mortal, the giver, to sleep forever (3).<sup>3</sup>

[*aradhrām*: one whom foes cannot capture; occurs also in (6.18.3); S gives quite different meanings in the two places. We have used the meaning given in (6.18.3). *vartīḥ*: round, around, (10.122.6)]

**6.62.4:** They come near the new adorer to accept his latest thought (1). The yoked steeds (2), carry the auspicious satisfactions, impulsions and strength (3). May the ancient hotar priest, benevolent, perform sacrifice to the youthful (deities) (4).<sup>4</sup>

[*adhruk*: harmless, one who makes the place free of harm; 'benevolence' is an approximation.]

**6.62.5:** With new words, I adore the ancient one (2), who is handsome, achiever of great works, performer of most powerful actions (1). They, who create bliss give wondrous gifts to the singer (4), who hymns them or praises them (3).<sup>5</sup>

[*valgū*: handsome; *dasra*: achiever of great works, (5.55.5);  
*shambhaviṣṭha*: create bliss]

<sup>2</sup> ता यज्ञमा शुचिभिः चक्रमाणा (1), रथस्य भानुं सूरचू रजोभिः (2), पुरू वरांसि अमिता मिमांता अपो (3), धन्वानि अति॒याथो अज्ञान् (4)

<sup>3</sup> ता हृत्यद् वर्तिः यत् अरंध्रम् उग्रेत्था (1), धियं ऊहथुः शश्त्रं अश्वैः मनौजवेभिः इषिरैः (2), शयध्यै परि॒व्यथिः दाशुषो मत्यैस्य (3)

<sup>4</sup> ता नव्यसो जरमाणस्य मन्म उप॑ भूषतो (1), युयुजानसस्ती (2), शुभं पृक्षम् इषुम् ऊर्जं वहन्ता (3), होता॑ यक्षत् प्रत्नो अधूक् युवाना (4)

<sup>5</sup> ता वृलू दसा पुरुशाकृतमा (1), प्रत्ना॑ नव्यसा॑ वच्सा॑ विवासे (2), या॑ शंसते॑ स्तुवते॑ (3), शंभविष्ठा॑ बभूवतुः॑ गृणते॑ चित्रराती॑ (4)

**6.62.6:** They protected him (Bhujyu) lying on the lap of ocean by their winged-powers (*patatri*) (3). By the dustless paths in the midworld, they carried (2), Bhujyu, Tugra's son from the waters in the ocean with the help of flying powers (1).<sup>6</sup>

[*vibhiḥ*: birds; *bhujanta*: protect; *ni ūhathuh*: carried;

The saving of Bhujyu by Ashvins is mentioned in more than ten verses in several Maṇḍalās beginning with (1.111.6).]

**6.62.7:** You have destroyed the hill (of the dasyu-foes) with your victorious car, O riders (1). O mighty ones, you have heard the call of Vadhrimati (and helped her) (2). You gave the cow filled with milk to Shayu as a gift (3). Thus, O fosterers, with your right thinking, you helped Rishi Chyavana (4).<sup>7</sup>

[*dashasyanta*: making a gift, (5.3.4);

*bhuranyū*: fosterers (1.121.5), (10.123.6);

*chyavana*: singer, name of rishi (1.117.13); one who moves or impels (10.115.6).]

**6.62.8:** This wrath is vast, powerful and ancient (2). May this burning power destroy the person who is an ally of the rākṣhasa-demons (5). (May this act be carried out by) Ādityās, Vasus and the Maruts, the associates of Rudra (4). (The wrath originates from) the heaven and earth, the gods of midworld and the mortals (1,3).<sup>8</sup>

[*bhūma*: vast; an epithet for the Supreme Brahman in the Chhāndogya U. (*bhūma vidya*); *tapuh*: burning power.]

<sup>6</sup> ता भुज्युं विभिः अदृश्यः समुद्रात् तुग्रस्य सूनुम् (1), उहथू रजोभिः अरेणुभिः योजनेभिः (2), भुजन्ता पतत्रिभिः अर्णसो निरूपस्थात् (3)

<sup>7</sup> वि जयुषां रथ्या यात्मद्विः (1), श्रुतं हवं वृषणा वध्रिमत्याः (2), दशस्यन्ता शयवै पिप्यथृः गाम् (3), इति च्यवाना सुमतिं भुरण्यू (4)

<sup>8</sup> यद् रौदसी (1), प्रदिवो अस्ति भूमा हेळो (2), देवानामुत मर्त्यत्रा (3), तदोदित्या वसवो रुद्रियासो (4), रक्षोयुजे तपुः अघं दधात् (5)

**6.62.9:** May Mitra and Varuṇa become aware (2), of the person who worships (the Ashvins) according to the path of truth (1). (This person) hurls his weapon against the powerful demons (3), and also against the disrespectful words originating from a being who is also treacherous (4).

[*ānavāya*: a being connected with mortals (S);]

**6.62.10:** (O Ashvins), come in the shining car which carries the (gods) (2), turning it around to make my successor (son) to have the deep knowledge (*antaraiḥ*) (1). Cut off their heads and destroy the foes (4), who harm secretly the human devotee (3).<sup>10</sup>

[*nrvata*: that in which are the gods, (5.18.5), (6.1.12);

*sanutya*: secretly.]

**6.62.11:** Come in our front with your team of yoked (*niyut*) steeds (life-energies), which may be excellent, middling or inferior (1). (You two) open the doors of the strong pen (place of knowledge), full of Ray-cows (2). Give wondrous gifts to the singer (3).<sup>11</sup>

## 63. Ashvins

Riṣhi: Bharadvājāḥ Bārhaspatyah

**6.63.1: Power of stoma**

**6.63.2: Protect our dwelling**

**6.63.3: Soma-delight**

**6.63.4: The clarity of mind flows to the giver**

**6.63.5: Enjoyers**

**6.63.6: Things of glory and beauty to Sūryā**

**6.63.7: Car with the speed of mind**

**6.63.8: Perfect and honeyed lauds**

**6.63.9: May I be mature**

**6.63.10: Purupantha and Bharadvāja**

<sup>9</sup> य ईराजानौ क्रतुथा विदध्त् रजसो (1), मित्रो वरुणः चिकेतत् (2),  
गम्भीराय रक्षसे हेतिमस्य (3), द्रोघाय चिद् बचस आनंवाय (4)

<sup>10</sup> अन्तरैः चक्रैः तनयाय वर्तिः (1), द्युमता यातं नुवता रथेन (2),  
सनुत्येन त्यजसा मत्येस्य (3), वनुष्यतामपि शीर्षा वैवृत्तम् (4)

<sup>11</sup> आ परमाभिः उत मध्यमाभिः नियुद्धिः यातम् अवमाभिः अवाक् (1),  
दृश्यस्य चिद् गोमतो वि ब्रजस्य दुरो वर्त (2), गृणते चित्रराती (3)

### 6.63.11: Company of the wise

[Metre: Virāt (11/11/11/8), 1; Triṣṭup (11, 4), 2-10;

Ekapadā Triṣṭup (11, 1), 11]

6.63.1: This affirming laud (*stoma*), like a messenger full of surrender, knows (2), how to turn around and bring the Ashvins to our presence (3). The Ashvins are handsome and are called now by many (1). The Ashvins are most dear to the thoughts of the singer (of this *stoma*) (4).<sup>1</sup>

[*preshṭha*: most dear;]

6.63.2: May you come readily at my call (1). Thus praised by my words, may you drink the Soma-delight (2). Completely protect our dwelling from the demonic-foe (3). May the enemy nearby or at a distance not harm us (4).<sup>2</sup>

[*vartih*: abide;]

6.63.3: The Soma-delight in an excellent condition has been prepared (1). The barhi grass is most easy of approach and is widespread (2). Desirous of you, the priest with out-stretched hands praises you (3). The (Soma released by) stones approach you for anointing you (4).<sup>3</sup>

[*suprāyanāḥ*: easy of approach, (5.5.5), (10.110.5);

*nakṣanta*: approach, (8.103.1)]

6.63.4: For you, Agni above stands and performs the pilgrim-rite (1). The light (or clarity of mind) from the chant of adoration flows swiftly to the giver (or *yajamāna*) (2). O Nāsatyās, the invoker with the hymns of invocation is wide in his devotion and yoked to his work (*ayukta*) (4). He (the invoker), is with a mind devoted to the worship (3).<sup>4</sup>

<sup>1</sup> क त्या वृल्लू पुरुहूत अद्य (1), दूतो न स्तोमो अविद्न नमस्वान् (2),  
आ यो अर्बाङ् नासंत्या वर्वर्त (3), प्रेष्टा ह्यसंथो अस्य मन्मन् (4)

<sup>2</sup> अरं मे गन्तं हवनाय अस्मै (1), गृणाना यथा पिबाथो अन्धः (2),  
परि ह त्यद् वर्तिः याथो रिषो (3), न यत् परो नान्तरः तुतुर्यात् (4)

<sup>3</sup> अकारि वाम् अन्धस्तो वरीमन् (1), अस्तारि वर्हिः सुप्रायुणतमम् (2),  
उत्तान-हस्तो युवयुः वंबन्दा (3), आवां नक्षन्तो अद्रय आजन् (4)

<sup>4</sup> ऊर्ध्वो वामग्निः अध्वरेषु अस्थात् (1), प्ररातिः एति जूर्णिनी घृताची (2),  
प्र होतां गूर्तमना (3), उराणो अयुक्त यो नासंत्या हर्वीमन् (4)

[*gūrtayah*: those who hymn or sing, (1.56.2); *gūrtamanā*: with mind devoted to the singing of the rik (occurs once);

*urāṇah*: widening, (4.6.3); (4.6.4);

*jūrṇihī*: chant of adoration, based on *jūrṇi* in (6.127.10) and (8.72.9); swiftly (S). (occurs only once).

**6.63.5:** O enjoyers of many things, the daughter of Sun (Sūryā) in her glory and beauty has ascended the car (1). It (car) has a hundred protections (or increasings) (2). You have become the lords of (good) magic with your special knowledge (3). O Leaders, among the gods who have manifested here, you are most skilful (*nṛtū*) (4).<sup>5</sup>

[*shriye*: beauty and glory; The meeting of Sūryā and Ashvins is in (10.85.14-16).]

**6.63.6:** For the happiness and the increasings of Sūryā (daughter of Sun), you have carried (2), the things of glory and beauty, full of vision (1). Your winged powers swiftly come to your handsome bodies (3). You, masters of knowledge, who are high-lauded, these songs of praise have reached you (4).<sup>6</sup>

[*shubhe*: to happiness, (1.127.6, 3.26.4);

*pra anu paptan*: running very fast (S); *vayah*: birds or winged powers, (10.80.5), (8.74.14) etc.; horses (S)]

**6.63.7:** Your winged powers, which are strong to bear (persons like you) (1), bring you to our delights (*prayah*), O Nāsatyās (2). Your car which has the speed of mind (3), pours the impulsions, and satisfactions which are the missioned and manifold (4).<sup>7</sup>

[*anu pra asarji*: pours repeatedly (S);

*ishidhah*: missioned; *pūrvī*: manifold]

<sup>5</sup> अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा (1), शतोतिम् (2), प्र मायाभिः मायिना भूतम् (3), अत्र नरा नृत् जनिमन् यज्ञियानाम् (4)

<sup>6</sup> युवं श्रीभिः दर्शताभिः आभिः (1), शुभे पुष्टिम् ऊहथुः सूर्यायाः (2), प्र वां वयो वपुषे अनु पसन् (3), नक्षद् वाणी सुषुता धिष्ण्या वाम् (4)

<sup>7</sup> आ वां वयो अश्वासो वहिष्ठा (1), अभि प्रयो नासत्या बहन्तु (2), प्र वां रथो मनोजवा (3), असर्जि इषः पृक्ष इषिधो अनु पूर्वीः (4)

**6.63.8:** O Enjoyers of many things, your gifts (*deshnam*) are many (1). Nourish us (*pinvatam*) with the impulsions like a cow which gives milk all the time (2). (O Ashvins), you are praised; perfect and honeyed lauds reach you (3). The Soma-essence has reached as a gift for you (i.e., it is there for your distribution) (4).<sup>8</sup>

[*deshnam*: gifts; *pinvatam*: nourish us, (3.3.7);]

**6.63.9:** May my (movements) be straight-going and swift as those of Puraya (1). May I have the hundred blissful things (*sumilhe*) (2). May I be mature like Peruka (3). May Shanda bestow upon me ten beautiful golden cars (4). May I have associates who are obedient, mighty and can overcome the hostiles (5).<sup>9</sup>

[S renders *sumilha*, as the name of a person. He renders line 1 as 'May the horses of Puraya be mine'. Such a line is opposed to the basic thought of Veda which states that, 'do not grab the property of others'. The word 'horse' is not in text.

*pāka*: mature; *r̥shva*: mighty]

**6.63.10:** O Ashvins, for your singer Purupantha, may you grant the life-energies (steeds) in hundreds or thousands (1). Also give the same to the singer Bharadvāja, O heroes (2). O Ashvins who perform many actions, kill all the demonic foes (3).<sup>10</sup>

**6.63.11:** May the supreme happiness and the company of the wise be with me (1).<sup>11</sup>

[*ā syām*: be everywhere]

<sup>8</sup> पुरु हि वां पुरुभुजा देष्णं (1), धेनुं न इषं पिन्वतम् असंक्राम् (2), स्तुतंश्च वां माधवी सुषुतिः च (3), रसाश्च ये वामनुं रातिम् अग्मन् (4)

<sup>9</sup> उत मं कञ्जे पुरयस्य रुच्वी (1), सुमीलहे शतं (2), पैरुके च पका (3), शाण्डो दात् हिरणिनः स्मत् दिष्टीन् दश (4), वशासौ अभिषाचं कञ्ज्वान् (5)

<sup>10</sup> सं वां शता नासत्या सहस्रा अश्वानां पुरुपन्था गिरे दात् (1),

भरद्वाजाय वीरं नू गिरे दात् (2), हुता रक्षांसि पुरुदंससा स्युः (3)

<sup>11</sup> आ वां सुम्भे वरिमन् सुरिभिः ष्याम्

## 64. Uṣha

**Riṣhi: Bharadvājāḥ Bārhaspatyāḥ**

**6.64.1: Uṣha makes all paths easy to travel**

**6.64.2: Your pure rays of light**

**6.64.3: Drives away enemies and ignorance**

**6.64.4: Car with wide-movements**

**6.64.5: Vision of your plenitude**

**6.64.6: You carry happiness to all**

**[Metre: Triṣṭup (11, 4)]**

[Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, “In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs.”]

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. “Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy you? O Luminous One, whom do you attain?” (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, “which mortal is fit to enjoy thee”, clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

“Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . .”

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many

of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. She elevates all persons to the full force of light and pours the *ānanda* and Soma into the mental and bodily existence. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness.

By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

For more details, see our compact book, 'Sarasvati' (with Uṣha and other goddesses), SAKSI]

**6.64.1:** The dawn shining in beauty, has risen in her glory (*shriya*) (1); she is brilliant like the waves of the waters (2). She makes all the paths easy to travel (3). She is full of riches, is opulent and has discernment (or is the goddess of understanding) (4).

[*ut asthu*: risen; *rushat*: with brilliance (4.5.15);  
*rochamānā*: shining in beauty (4.1.7)]

<sup>1</sup> उद्दु श्रिय उषसो रोचमाना अस्थुः (1), अपां न उर्मयो रुशन्तः (2),  
 कृणोति विश्वा सुपथा सुगानि (3), अभूदु वस्त्री दक्षिणा मधोनी (4)

**6.64.2:** You are seen happy (1), You shine far away (2). Your pure rays of light spread wide in the heaven (3). O goddess Usha, with your splendour you are shining (5). Shining, you display your form (4).<sup>2</sup>

[*ut-apaptan*: rise and spread wide]

**6.64.3:** The shining red rays carry (1), the blissful one, who spreads wide (her lustre) (2). She, like a warrior with a bow drives away the enemies (3). Like a swift leader of army, she destroys the ignorance (4).<sup>3</sup>

[*gāvah*: rays]

**6.64.4:** Yours are good paths and easy to be traversed, even amidst mountains and inaccessible places (1). O self-luminous one, you cross the midworld (2). In your car which has wide movements, bring to us (3), the felicities, aspired by us, O mighty one, daughter of heaven (4).<sup>4</sup>

[The paths are psychological, and not physical;  
*apah*: midworld]

**6.64.5:** O unassailable (*avātā*) Usha, carrying (*vahasi*) the things desired which are pleasurable (2), bring (*vaha*) the ray-cows (*ukshabhih*) also (1). O daughter of heaven, goddess, who are the first to be called (3), may one have the vision of your plenitude (*mamhanā*) (4).<sup>5</sup>

[*varam*: things desired; *josham*: pleasurable]

<sup>2</sup> भद्रा दृक्ष (1), उर्विया वि भासि (2), उत् तैं शोचिः भानवो चामपसन् (3), आविः बक्षः कृणुषे शुभमाना (4), उषो देवि रोचमाना महौभिः (5)

<sup>3</sup> वहन्ति सीम् अरुणासौ रुशन्तो गावः (1), सुभगाम् उर्विया प्रथानाम् (2), अप ईजते शूरो अस्तेव शत्रून् (3), बाधते तमों अजिरो न बोल्हा (4)

<sup>4</sup> सुगोत तैं सुपथा पर्वतेषु अब्राते (1), अपः तरसि स्वभानो (2), सा न आ ब्रह्म पृथुयामन् (3), ऋषे रथिं दिवो दुहितः इषयधै (4)

<sup>5</sup> सा बहु या उक्षभिः (1), अब्राता उषो वरं वहसि जोषमनुं (2), त्वं दिवो दुहितः या ह देवी पूर्वहूतौ (3), मंहना दर्शता भूः (4)

**6.64.6:** At your dawning, the human beings desirous of their portions (arise for work) (2); the birds spring up from their nests (1). O goddess Uṣha, for the mortal, the offerer of sacrifice (4), who is near you (or close to you), you carry the happiness (*vāma*) in abundance (3).<sup>6</sup>

## 65. Uṣha

Riṣhi: Bharadvājaḥ Bṛhaspatyah

**6.65.1: Cover the darkness and nights**

**6.65.2: Chariots of delight**

**6.65.3: Inspired knowledge**

**6.65.4: Ecstasy to the worshipper**

**6.65.5: By mantrās, angirasa smashed hills**

**6.65.6: Grant the felicities with the strengths**

[Metre: Triṣṭup (11, 4)]

**6.65.1:** This daughter, born of heaven (1), she shining out, wakes up (*ajigah*) the peoples to the worlds (2). With her shining rays (3), she covers the darkness and nights (5), and becomes manifest to us (at the end) of nights (4).<sup>1</sup>

[*aktūn*: nights, (6.4.5) (everywhere); planets (S)

*uchchhanti*: shining out, (1.71.1) (everywhere); driving away darkness (S); *rāmyāṇām*: of nights, (7.9.2)]

**6.65.2:** The Dawns in the chariots of delight (3), (drawn) by dawned steeds, shine out in richly diverse ways (2); and they move freely (1). Leading to the beginning of the vast (morning) sacrifice (4), they destroy the billowing darkness (5).<sup>2</sup>

<sup>6</sup> उत् ते वर्यः चिद् वसतेः अपसन् (1), नरश्च ये पितुभाजो व्युष्टौ (2),  
अमा सते वंहसि भूरिं बामम् (3), उषौ देवि दाशुषे मत्यर्थ्य (4)

<sup>1</sup> एषा स्या नौ दुहिता दिवोजाः (1), क्षितीः उच्छन्ती मानुषीः अजीगाः (2),  
या भानुना रुशता (3), राम्यासु अज्ञायि (4), तिरः तमसः चित् अक्षून् (5)

<sup>2</sup> वि तद् यंयुः (1), अरुणयुग्मिः अश्रैः चित्रं भान्ति (2), उषसः चन्द्ररथाः  
(3), अग्रं यज्ञस्य बृहतो नयन्तीः (4), वि ता बाधन्ते तम् ऊर्यायाः (5)

**6.65.3:** For the mortal sacrificer who gives, the dawns carry (or bring) (2), the inspired knowledge, plenitude, the impulsions and strengths (1). O opulent one who travels like a hero (3), establish now in the worshipper the protection (*avah*) and bliss (4).<sup>3</sup>

[*avah*: protection (everywhere in RV); food (S);

*ratna*: ecstasy (everywhere in RV); wealth (S)]

**6.65.4:** Certainly you have the ecstasy to be given to the worshipper (1). Certainly (you have) the ecstasy to be given to the heroic giver, O dawns (2), (the ecstasy) for giving it to the wise adorer (3). Fill him with the ecstasy who has the words of mantra and also a person like me (4), just as you have done before (5).<sup>4</sup>

[*idā*: certanly; *uktha*: words of mantra]

**6.65.5:** O Uṣha, certainly (through your favour) (1), the Angirasa seers declare the release of the herds of light from the heights of the hill (2). By luminous mantrās and words (*brahmaṇā*), they smashed (the mountain of ignorance) (3). The hymns of praise of the gods (uttered by) the leaders (Angirasa seers) were true indeed (4).<sup>5</sup>

[Line 3: A similar idea is in (1.71.2) ‘The Angirasa riṣhis smashed the hill (*adri*) with their cry (*raveṇa*)’. ‘The hill breaking’ is in (1.32.1), (1.7.3) and others. See also (6.2.10), (6.6.3), (6.73.1).]

Line 2: *adrisāna*: the heights of the hill (where the ray-cows are imprisoned)]

**6.65.6:** O daughter of heaven, dawn upon us, as in ancient times (1). O opulent one, (dawn) upon the worshipper as you did for the (seer) Bharadvāja (2). Grant the riches along with the strength of heroes to him who praises you (3). Establish abundantly in us the wide-moving inspired knowledge (4).<sup>6</sup>

<sup>3</sup> श्रवो बाजम् इषम् ऊर्जं (1), वहन्तीः नि दाशुषं उषसो मत्याय (2),  
मधोनीः वीरवत् पत्यमाना (3), अवौ धात विधते रत्नम् अद्य (4)

<sup>4</sup> इदा हि वौ विधते रत्नम् अस्ति (1), इदा वीराय दाशुषं उषासः (2),  
इदा विप्राय जरते (3), यदुकथा नि ष्म मावते वहथा (4), पुरा चित् (5)

<sup>5</sup> इदा हि तं उषो (1), अद्रिसानो गोत्रा गवाम् अङ्गिरसो गृणन्ति (2),  
वि अर्केण विभिदुः ब्रह्मणा च (3), सत्या नृणाम् अभवद् देवहूतिः (4)

<sup>6</sup> उच्छा दिवो दुहितः प्रत्ववत् नौ (1), भरद्वाजवत् विधते मधोनि (2),  
सुवीरं रयिं गृणते रिरीहि (3), उरुगायमधिं धेहि श्रवो नः (4)

[*urugāya*: wide-moving, (2.1.3); wide-sung, (2.1.3)]

## 66. Maruts

**Riṣhi:** Bharadvājah Bārhaspatyah

- 6.66.1: Maruts manifest their bodies
- 6.66.2: Dustless and golden forms
- 6.66.3: Goddess Mahī and Pr̥ṣṭhṇī
- 6.66.4: Maruts purify us within
- 6.66.5: Hold the name (of Maruts) in the mind
- 6.66.6: Heaven and earth
- 6.66.7: Cars with no charioteers or horses
- 6.66.8: None can bind or obstruct your devotee
- 6.66.9: Maruts with self-strength
- 6.66.10: Illuminators of the pilgrim-journey
- 6.66.11: The children of Rudra

[Metre: Triṣṭup (11, 4)]

[As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. “The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance. They find out the light of truth for all our activities. They break down that which is established and help the attainment of new formations.” [Sri Aurobindo, SV]. They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇas* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

### Rudra and Indra

The epithets assigned to them such as ‘children of Rudra’ or ‘brothers of Indra’ are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraḥa*, (1.39.7); *rudrāsaḥ*, (1.39.4).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeshtha*, (1.23.8); *marutvantam indra*, (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation, 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

### **Benefits**

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *svar* and the truths of Indra." [Sri Aurobindo, SV]. "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. They bring about the blossoming of knowledge, power, etc." [CWKS, Vol. 4, pp. 226-227].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his

whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rishi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasās who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O you, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākshasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

### The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittiriya Araṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

### **Maruts and Hanumān or Māruti**

When the age of the Rig Veda in general and Vedas in particular came to an end, the knowledge and powers of the Vedic Gods were lost to mankind as it were. The later Purāṇās have Gods by the name Maruts. They are also brothers of Indra. But there is a fundamental difference between the Purāṇic Gods and Vedic Gods. The Vedic Gods are pure, completely harmonious with one another, friends of man and urge the aspirants to move speedily on the roads of evolution. The Vedic Gods do not have any of the petty human qualities like jealousy and discordance. However, the Gods of purāṇās appear to have some of the human qualities. Of course, there is a symbolism in the Purāṇic Gods. But it is difficult to unravel them.

The power of Maruts of Rig Veda is again unravelled under the name of Māruti, Hanumān, the leader of the Vānara and the assistant and collaborator of Sri Rāmachandra in the epic Rāmāyaṇa composed by Vālmīki. Sri Rāmachandra signifies the Divine Mind, (Indra of the Rig Veda) and he is a personification of discrimination endowed with knowledge. In every situation, he always opts for the decision or action which upholds the high tenets of *dharma*, the principle that upholds the universe. The great battle between Sri Rāma and the ten-headed demon king Rāvaṇa is reminiscent of the Indra-Vṛtra battles of the Rig Veda. It is also one of the perpetual battles fought in different periods of time between the forces of good and the forces of evil. In the battle between Rāma and Rāvaṇa, when Rāma cuts off one head by an arrow, another head automatically appears. This incident clearly indicates the symbolism of Rāvaṇa as the storehouse of all evil mental movements. Destroying the evil mental movements one by one is not possible. They have to be destroyed together in one stroke. Sri Rāma gets this intuition, acts accordingly and destroys the demon king.

Just as the Maruts help Indra in the Rig Veda, Māruti helps Sri Rāma in the Rāmāyaṇa. Māruti is the son of the wind God Vāyu.

His mother is Anjani, reminiscent of Priṣṇī, the mother of Maruts in Rig Veda. The adjectives of Māruti in Rāmāyaṇa are self-explanatory: speedy like wind, unmatched in speed, one with perfectly controlled sense organs, superior among the ones endowed with intelligence. Thus he is both a God of action and God of knowledge.

The book “Hanumat Kosha” by S.K. Ramachandra Rao cites RV mantrās (5.3.3, 10.53.7, 9.71.2, 9.72.5, 9.69.1, 1.12.1, 1.33.11, 4.18.9, 2.35.10) as containing the descriptive epithets used in describing the actions of Hanumān in epics like Rāmāyaṇa and others. For instance, RV (4.18.9) refers to the breaking of the chin (*hanu*). The epithet of messenger assigned to Agni in (1.12.1) applies to Hanumān being a messenger from Rāma to Sīta.

In the tāntrik works associated with Sri Rāma, Māruti plays a role very akin to that of Gaṇeṣha in the tāntrik works associated with Shiva. All the children pray for Māruti to develop in them both physical and mental godly strength which is brilliant, harmonious and forceful. Māruti provides the foundations of spiritual life for all the youngsters and prepares their bodies for the manifestation of the powers of the other Gods.]

**6.66.1:** (May the host of Maruts) with a common name, always moving and pleasing (like a cow) (2), (manifest) their bodies swiftly to the one who knows (1). (The Maruts) nourish the other mortals by being milked (3). Their dappled mother (Priṣṇī) with her bright udders gives the milk at the appropriate times (*sakṛt*) (4).

[Line (1) refers to a mortal who knows. For other mortals, Maruts help as in line 3. Maruts yield the benefit only if they are milked.

*pīpāya*: nourish, (4.3.9, 2.2.9); *sakṛt*: at some time, (1.105.18)

Priṣṇī: It refers to the cow, which is dappled, i.e., with a number of patches on the skin; it signifies the female energy giving birth to a variety of manifestation. The host of Maruts, the thought-powers and the storm-gods, are her children. Priṣṇī is rendered as ‘cow of variegated hue’. She is the field for the play of manifestation of life-force, delivering the mental energies within it. Note that (6.66.3)

<sup>1</sup> वपुः नु तत् चिकितुर्बै चिदस्तु (1), समानं नाम धेनु पत्यमानम् (2),  
मत्तैषु अन्यद् दोहसे पीपाय (3), सकृत् शुक्रं दुदुहे पृथिः ऊधः (4)

states that even though Pr̄shṇi gives birth to Maruts in her womb, the mother of Maruts is also Mahī, the goddess of vast. It is mentioned that when Pr̄shṇi is extended in infinite spaces of the mid-region, she is also called as Aditi.

There is also the dappled Bull, Pr̄shṇi-ashva, many hued, in his role of Puruṣha in the variety of manifestation.]

**6.66.2:** They (the Maruts) blaze like kindled fire (Agni) (1). The Maruts increase two-fold or three-fold (2). With dustless and golden (forms) (3), they manifest together with their mights and the virilities of strength (4).<sup>2</sup>

[*sākam*: together; *nrmnaiḥ*: mights;  
*paumsyebhiḥ*: virilities of strength;]

**6.66.3:** They are the sons of the bounteous Rudra (1). They are supported by the midworld (2). It is known that the mother of these mighty powers is (Goddess) Mahī (3). She, (Goddess) Pr̄shṇi, bore the child in the womb for the benefit of all (4).<sup>3</sup>

[*dādhṛvīḥ*: the midworld, that which supports (S);  
*subhve*: benefit of all, (S);  
*mīlhushah*: bounteous, (4.5.1)]

**6.66.4:** These Maruts stay within all beings and purify them of their faults (2). Thus they do not have to speed with any vehicle (*ayā*) to reach the human beings (1). When the pure (Maruts) want to shower their adorers with energies (3), then they with their glory, diffuse their energies with their bodies (4).<sup>4</sup>

[*avadyāni*: blames or faults, (6.15.12, 4.4.15); sinful acts (S);  
*niduhre*: to yield the rain (S); *januṣha*: human beings;]

<sup>2</sup> ये अग्नयो न शोशुचत् इधाना (1), द्विः यत् त्रिः मरुतौ बावृधन्त (2),  
अरेणवौ हिरण्ययास (3), एषां साकं नृमणैः पौस्यैभिः च भूवन् (4)

<sup>3</sup> रुद्रस्य ये मील्हुषः सन्ति पुत्रा (1), यान् चो नु दाधृविः भरंधै (2),  
विदे हि माता महो मही (3), षा सेत् पृथिभिः सुख्वे गर्भम् आ अधात् (4)

<sup>4</sup> न य ईर्षन्ते जनुषो अया नु (1), अन्तः सन्तौ अबृद्यानिं पुनानाः (2),  
निः यद् दुहे शुचयो अनु जोषमनु (3), श्रिया तुन्वम् उक्षमाणाः (4)

**6.66.5:** You (Maruts) satisfy the desires (*dohase*) of the devotees nearby (*ayā*) (1), who hold in their minds, the name of Maruts, the violent overthrows of hostiles (2). The generous (human) donor is able to destroy the fierce foes who are mighty (4), and also the thieves who run away (3).<sup>5</sup>

[*avayāsat*: able to destroy (S); *sudānuḥ*: generous donor; *mahna*: by their might, (4.2.1, 10.1.5);]

**6.66.6:** The mighty army (*sena*) of the Maruts, which is violent and fierce (1), unites the well-established twin powers, the heaven and earth (2). The self-luminous heaven and earth abide in them (3). Obstructions cannot abide within the mighty Maruts (4).<sup>6</sup>

[*sumeke*: firmly founded, (3.15.5, 3.6.10); *rodasi*: Heaven and earth are regarded as feminine, the nourishing mothers; *dhṛṣṇu-sheṇa*: *dhṛṣṇu-sena*: violent army; *na a tasthau*: cannot abide; *rokāḥ*: obstructions (S); note that *rokāḥ* in (3.6.7) has different accent marks and means, 'light' (SA)]

**6.66.7:** Your vehicles which have no charioteer, no horses and is impelled by the adorer (2), one free of sin, O Maruts (1). Your vehicle can travel in the perfect paths of the heaven and earth (4). Your car is free of bondages (ropes), can travel in paths where there is no grass and can cross the midworld (3).<sup>7</sup>

[*ajati*: adorer (S); *yāmaḥ*: vehicle; *rajah-tūḥ*: can cross the midworld, (6.2.2);]

<sup>5</sup> मृक्षू न येषु दोहसे चित् अया (1), आ नामै धृष्णु मारुतं दधानाः: (2),  
न ये स्तौना अयासौ (3), महा नू चित् सुदानुः अव यासत् उग्रान् (4)

<sup>6</sup> त इुग्राः शब्सा धृष्णु-बैणा (1), उभे युजन्त रोदसी सुमेके (2),  
अधं स्म एषु रोदसी स्वशोचिः (3), अ अमवत्सु तस्थौ न रोकः: (4)

<sup>7</sup> अनेनो वौ मरुतो यामो अस्तु (1), अनश्चः चिद् यम् अज्ञति अरथीः (2),  
अनवसो अनभीशू रञ्जस्तूः (3), वि रोदसी पथ्या याति साधन् (4)

**6.66.8:** O Maruts, the recoverers of plenitude, the devotee protected by you (2), has no binders and no obstructors (1). (He whom you protect) shall break open the pen (or stall of ray-cows) in the boundary below the heaven (4), and release the ray-cows and the waters (energies) for the (use of) progeny and of the god born as son (3).<sup>8</sup>

[*varta*: binders; *taruta*: obstructors; *toka, tanaya*: see (6.1.12)]

**6.66.9:** May you (Agni) bear (3), this variegated praise to the host of the Maruts who are lauded (1). They with self-strength (2), endure the might with the might (4). O Agni, the earth is shaken by the strivers (5).<sup>9</sup>

[*makha*: work, (10.11.6);]

**6.66.10:** The Maruts are resplendent as if illuminators of the yajna-journey (1). They are swift in movement and are like the flame of offering to Agni (2). Worthy of adoration, they are like the heroes who make the enemies tremble (3). Maruts are brilliant from their birth and are invincible (4).<sup>10</sup>

[*juhvo*: flame of offering,]

**6.66.11:** With offerings I worship the children of Rudra (2), the Maruts who carry the shining lances and who make everyone increase (1). The pure thinking of the luminous hosts (3), confronts fiercely (the hostiles) just as the (rain) waters on the mountains (fight for a path) (4).<sup>11</sup>

[*spr̥dhah*: conquerors, (5.44.7), (1.8.3)].

<sup>8</sup> नास्य वृत्ता न तरुता नु अस्ति (1), मरुतो यम् अवर्थ बाजसातौ (2),  
तोके वा गोषु तनये यम् अप्सु (3), स ब्रजं दर्ता पार्ये अधु चोः (4)

<sup>9</sup> प्र चित्रमर्कं गृणते तुराय मारुताय (1), स्वतबसे (2), भरध्वम् (3),  
ये सहांसि सहसा सहन्ते (4), रेजते अग्ने पृथिवी मुखेभ्यः (5)

<sup>10</sup> त्विषीमन्तो अध्वरस्यैव दिश्युत् (1), तृषुच्यवसो जुह्वो न अग्नेः (2),  
अर्चत्रयो धुनयो न वीरा (3), भाजत् जन्मानो मरुतो अधृष्टाः (4)

<sup>11</sup> तं वृधन्तं मारुतं भाजदृष्टिं (1), रुद्रस्य सूनुं हवसा विवासे (2),  
दिवः शधांपि शुचयो मनीषा (3), गिरयो न आप उग्रा अस्पृश्न् (4)

## 67. Mitra and Varuṇa

**Riṣhi: Bharadvājah Bārhaspatyah**

- 6.67.1: Greatest among the existing entities**
- 6.67.2: Thoughts of wisdom pervades you**
- 6.67.3: Called with surrender by utterances**
- 6.67.4: Pure in friendship and true**
- 6.67.5: All-gods are of one mind**
- 6.67.6: Support of aspiration of human beings**
- 6.67.7: Wise seer filled with powers**
- 6.67.8: Worker established in truth**
- 6.67.9: Those who do not nourish their fellow beings**
- 6.67.10: Nivid mantrās**
- 6.67.11: Dwelling, protected and undecaying**

**[Metre: Triṣṭup (11, 4)]**

**6.67.1:** With the words of hymns, I increase Mitra and Varuṇa (within us) (2), who are the greatest among all the existing beings (*satām*) (1). O controllers (of universe), with your own most powerful arms (4), you two restrain all persons, as if with ropes (3).<sup>1</sup>  
*[sam-yamatu: completely control (all persons) (S); asamā: not equalled by anything else, most powerful]*

**6.67.2:** This thought of wisdom pervades you two (1). O dear ones, our obeisance also approaches you (2); the seat of grass is ready in front (for you) (3). O Mitra and Varuṇa, grant us an inviolate house (4), with your armour-like protections, O great givers (5).<sup>2</sup>  
*[pra strñite: pervades (S); chhardih: house, subtle body]*

<sup>1</sup> विश्वेषां वः सतां ज्येष्ठतमा (1), गीर्भिः मित्रावरुणा वाकृधृयै (2),

सं या रक्षमेवं यमतुः (3), यमिष्ठा द्वा जनान् असमा ब्राहुभिः स्वैः (4)

<sup>2</sup> इयं मद् वां प्र स्तृणीते मनीषा (1), उपं प्रिया नमसा (2), बहिः अच्छं  
 (3), यन्तं नो मित्रावरुणौ अधृष्टं छदिः (4), यद् वां वरुथ्यं सुदान् (5)

**6.67.3:** Come, O Mitra and Varuṇa (1), loved by all, who are called by perfect utterances with prostrations of surrender (2). With your greatness you labour in all ways in persons desiring the inspired knowledge (4), just as a doer of works is engaged in work (to get the desired benefits) (3).

[Line 4: The gods do their work within human beings so that the body is ready to use the knowledge and powers given by the gods.

*yatatha:* labouring, (5.74.2)]

**6.67.4:** (They are) strong as horses, pure in friendship, and true (1), Aditi bore them in her womb (2). Even at their birth, they were most mighty among the mighty (3); they are terrible to the mortal foes (of the gods) (4). (Aditi) bore such (sons) (5).<sup>4</sup>

**6.67.5:** The All-gods, who are of one mind, have placed in you the hero-force (2). They rejoice in your plenitude (1). You have pervaded the wide-spread earth and heaven (3). Your scouts are free from ignorance (*amūrāḥ*) and are unconquered (4).<sup>5</sup>

[*spasha:* scouts, (4.4.3); these are the minor powers associated with a (major) deity such as Mitra or Varuṇa;

*vishvedevāḥ:* the all-gods; *mamhanā:* plenitude]

**6.67.6:** Every day you hold the hero-force (1). You strengthen the summit of heaven as if with a pillar (2). The universal god (Sun) and the firm traveller-star (3), stretch out the earth and heaven (4), being supported by the (aspiration of) human beings (5).<sup>6</sup>

[*upamit:* pillar, (4.5.1); *dhasina:* supporting, (4.3.9);

*atanat:* to stretch out, to form, (8.72.18)]

<sup>3</sup> आ यातं मित्रावरुणा (1), सुशस्ति उप प्रिया नमसा हृयमाना (2),

सं यौ अप्नुःस्थो अपसैव (3), जनान् श्रुधीयतः चिद् यतथो महित्वा (4)

<sup>4</sup> अश्वा न या वाजिना पूतबन्धु कृता (1), यद् गर्भम् अदितिः भरध्यै (2),  
प्रया महि महान्ता जायमाना (3), घोरा मर्ताय रिपवे (4), नि दीधः (5)

<sup>5</sup> विश्वे यद् वां मंहना मन्दमानाः (1), क्षत्रं देवासौ अदधुः सजोषाः (2),  
परि यद् भूथो रोदसी चिदुर्बी (3), सन्ति स्पशो अदब्धासौ अमूरा: (4)

<sup>6</sup> ता हि क्षत्रं धारयेथे अनु धून् (1), द्वेष्ये सानुम् उपमादिव द्योः (2),  
द्वळ्हो नक्षत्र उत विश्वदेवो (3), भूमिम् आतान् द्यां (4), धासिन् अयोः (5)

**6.67.7:** When the worshipper along with his associates fill the sacrificial chamber (within us) (2), then you support the wise seer by filling him with the powers like the belly (with food) (1). The youthful (rivers) are not obstructed and they spread the energy wide without becoming dried up (*avāta*) (3).<sup>7</sup>

[*vigra: vipra*, the wise person;  
*vibharante*: spread; *avāta*: to be dried up;]

**6.67.8:** O true ones (*satya*), when the pilgrim (or worker) is established in the truth (*rte*) (2), then this wise person always offers prayers for whatever is needed (1). O (gods) with the light for your food, may the greatness (of giving) be with you (3). May you destroy the sin (*amha*) in the giver of offerings (4).<sup>8</sup>

[*jihvā*: tongue, prayers; *ghṛta*: light; *ā idam*: whatever is needed;]

**6.67.9:** O Mitra Varuṇa, (destroy those forces) who, being contentious, destroy the domains dear to you and which are upheld by youthful powers (2). Also (destroy) the mortals and (elder) gods who are not observant (3), who do not perform *yajña* properly, even though they work (4), and those who do not nourish (their fellow beings) (5).

[*dhāma*: seat, (3.7.6) and others; domains, (4.5.4);  
*na ohasa*: not observant (as in 8.40.11), i.e., not see the faults in themselves and their works.]

**6.67.10:** The wise (Udgāṭṛ priests) chant the words (1), and other thinkers recite the Nivid mantrās (2). At that time we recite the words of truth (3). Because of your greatness, we do not associate with the other (elder) gods (4).<sup>10</sup>

<sup>7</sup> ता विग्रं धैथे जुठरं पूणध्या (1), आ यत् सद्ग् सभृतयः पूणन्ति (2),  
 न मृष्यन्ते युवतयो अवाता वि (3), यत् पर्यौ विश्वजिन्वा (4), भरन्ते (5)

<sup>8</sup> ता जिह्वया सदम् इदं सुमेधा आ (1), यद् वाँ सत्यो अरतिः क्रते भूत् (2),  
 तद् वाँ महित्वं धृत-अन्नै अस्तु (3), युवं दाशुषे वि चर्यिष्टम् अंहः (4)

<sup>9</sup> प्र यद् वाँ मित्राबरुणा (1), स्पूर्धन् प्रिया धाम् युवधिता मिनन्ति (2),  
 न ये देवास् ओहसा न मर्ता (3), अयज्ञसाचो अप्यो (4), न पुत्राः (5)

<sup>10</sup> वि यद् वाचै कीस्तासौ भरन्ते (1), शंसन्ति के चित् निविदौ मनानाः (2),  
 आद् वाँ ब्राम सत्यानि उक्था (3), नक्तिः देवेभिः यतथो महित्वा (4)

[*kīstāsa*: wise (S); *vibharante*: chant (S)]

**6.67.11:** It is the truth (*ittha*) that you are the protectors of our dwelling (1). By your coming, these (houses) given by you will be undecaying (2). (In this house) the lauds (*gāvah*) are chanted (3), the yajamāna offers in this house the delight of existence (Soma, *rāya*) which grants all benefits (*vṛṣhaṇam*), which moves straight and which is inviolate (4).<sup>11</sup>

[House is the body of the aspirant.]

## 68. Indra and Varuṇa

**Rishi: Bharadvājah Bārhaspatyah**

**6.68.1:** Yajña moves on its paths

**6.68.2:** Formation of gods

**6.68.3:** Killing Vṛtra and helping the wise

**6.68.4:** Surpass heaven and earth

**6.68.5:** Perfect giver possesses the truth

**6.68.6:** Felicities established by you in us

**6.68.7:** For seekers of wisdom, gods are guardians

**6.68.8:** Crossing the calumnies

**6.68.9:** Varuṇa, wide and with vast thinking

**6.68.10:** Car comes for the manifestation of gods

**6.68.11:** Soma-delight

[Metre: Triṣṭup (11, 4), 1-8, 11; Jagatī (12, 4), 9-10;]

**6.68.1:** The yajña is quickly uplifted (1). It is performed to the gods of one mind seated on the grass, as Manu did (before) (2). The great yajña is set moving on its paths (4), to grant us impulsions and the great happiness, O Indra and Varuṇa (3).

[S regards the word 'yajña' occurring here as referring to Soma. There is no need for such an arbitrary assignment. Yajña is not a mere rite. It is a power; when it is dormant, it needs to be uplifted.

<sup>11</sup> अवोः इत्था वां छर्दिषो (1), अभिषौ युवोः मित्रावरुणौ अस्कृधोयु (2),  
अनु यद् गावः स्फुरान् (3), क्रजिष्यं धृष्णुं यद् रणे वृष्णं युनजन् (4)

<sup>1</sup> श्रुष्टी वां यज्ञ उद्यतः (1), सजोषा मनुष्वद् वृक्तबहिषो यजद्यै (2),  
आ य इन्द्रावरुणौ इषे अद्य महे सुप्ताय (3), मह आवर्तत् (4)

*udyatā*: uplifted, (8.74.3); *varta*: path;

*āvavartati*: set moving on its paths, (5.73.7)]

**6.68.2:** You are most supreme in the formation of gods (1). You are the force of the heroes; you are most potent among all beings (2). You are the most generous among the opulent (3). You have an abundance of strength, (you) kill the Vṛtra-demons by the truth and you are an entire army (4).<sup>2</sup>

[*tujā*: force, (5.17.3); *vṛtratura*: piercing of Vṛtrās;

*devatāta*: in the formation of gods, (6.4.1, 4.6.1);]

**6.68.3:** With blissful lauds which are full of obeisance, adore (1), Indra and Varuna, desiring them (2). Among them, one with his mighty Vajra slays Vṛtra (3). The other comes to the help of (or clings to) the wise in their difficulties (4).<sup>3</sup>

[*sisakti*: clings, (1.6.1, 10.5.1);

*shūshhaiḥ*: by persons, (6.12.4), strength, (6.10.6)]

**6.68.4:** You are increased by the gods and the goddesses (1), and by the All-gods with their own words (or hymns) in the midst of human beings (2). O Indra and Varuṇa, you become pre-eminent among all of them (3). You (surpass also) the wide heaven and earth (4).<sup>4</sup>

[*pra-bhūtam*: pre-eminent;]

**6.68.5:** O Indra and Varuṇa, he who spontaneously gives to you (2), he is the perfect giver, possesses the truth and the riches or felicities (1). With his impulsions the giver crosses over the (difficulties caused by) foes (3). He possesses riches and has wealthy associates (descendents) (4).<sup>5</sup>

<sup>2</sup> ता हि श्रेष्ठा देवताता (1), तुजा शूराणां शविष्ठा ता हि भूतम् (2),  
मघोनां मंहिष्ठा (3), तुविशुष्म कृतेन वृत्तुरा सर्वसेना (4)

<sup>3</sup> ता गृणीहि नमस्यैभिः शूष्मैः सुम्भेभिः (1), इन्द्रावरुणा चकाना (2),  
वज्रेणान्यः शवसा हन्ति वृत्रं (3), सिषकृति अन्यो वृजनेषु विप्रः (4)

<sup>4</sup> ग्राश्य यत् नरश्च वावृधन्त् (1), विश्वे देवासौ नरां स्वगूर्ता: (2),  
प्रैम्ये इन्द्रावरुणा महित्वा (3), यौः च पृथिवि भूतम् उर्बी (4)

<sup>5</sup> स इत् सुदानुः स्ववान् कृतावा (1), इन्द्रा यो वां वरुण दाशति त्मन् (2),  
इषा स द्विषः तरेद् दास्वान् (3), वंसद् रथिं रथिवतंश्च जनान् (4)

**6.68.6:** O Indra and Varuṇa, may we have only that type of riches (3), which you establish, O gods, in the worshipper engaged in the pilgrim-rite (1). (The riches) should be opulent and wide (2), and destroy the calumnies of the enemies who want to conquer us (4).<sup>6</sup>

[*vanuṣṭhah*: those desiring to conquer us, (6.6.6);

*purukṣhum*: wide, (7.5.9); *vasumantam*: opulent, (10.1.8)]

**6.68.7:** O Indra and Varuṇa, to us, the seekers of wisdom, give the riches (2), which are well-protected and whose guardians are the gods (1). The strength (associated with the riches) overcomes the hostiles in battles (3), and it quickly and completely covers the knowledge of the harming foes (*tatruḥ*) (4).<sup>7</sup>

[*pratirāte*: covers; *dyumna*: light or knowledge;]

**6.68.8:** O Gods Indra and Varuṇa, who are praised (2), give us the riches (felicities) pertaining to true inspiration (1). Certainly praising the greatness of your might (3), may we cross over all calumnies (as easily as) crossing the waters with a ship (4).<sup>8</sup>

[*saushravasa*: pertaining to true inspiration, (6.1.12); happy riches of inspiration, (6.13.5); *shardha*: might, (1.71.8)]

**6.68.9:** Worship with beloved and luminous hymns the god Varuṇa who is very wide (2), and has vast thinking, he the sovereign (1). He, mighty in the way of works and his own will-power (4), illumines with his pure and undecaying light (5), the wide (earth and heaven) (3).<sup>9</sup>

[*saprathah*: with great wideness, (5.13.4, 8.60.5);

*mahivrata*: mighty in the way of works;]

<sup>6</sup> यं युवं दाशु-अध्वराय देवा रथिं धृत्थो (1), वसुमन्तं पुरुष्म् (2),  
अस्मै स इन्द्रावरुणौ अपि ष्यात् (3), प्रयो भनक्ति वनुषाम् अशस्तीः (4)

<sup>7</sup> उत नः सुत्रात्रो देवगोपाः (1), सूरिभ्य इन्द्रावरुणा रथिः ष्यात् (2),  
येषां शुष्मः पृतनासु साह्वान् (3), प्रसद्यो द्युम्ना तिरते ततुरिः (4)

<sup>8</sup> नूने इन्द्रावरुणा गृणाना (1), पृज्ञं रथिं सौश्रवसाय देवा (2),  
इत्था गृणन्तो महिनस्य शर्धो (3), अपो न नावा दुरिता तरेम (4)

<sup>9</sup> प्रसम्भाजै बृहते मन्मनु (1), प्रियम् अर्च देवाय वरुणाय सप्रधः (2), अयं  
युर्वी (3), मंहिना महिन्तः क्रत्वा (4), विभाति अजरो न शोचिषां (5)

**6.68.10:** O Indra and Varuṇa, may you drink this pressed Soma (1), which is blissful, you who hold the law of working (2). In the path of yajña for the manifestation of gods, your car (3), comes, so that you may have the drink of blissful Soma (4).<sup>10</sup>

[*svasaram*: blissful, (5.62.2)]

**6.68.11:** O mighty Indra and Varuṇa, may you accept this most sweet and powerful Soma (1). This Soma (*andhah*) is being poured by us (2). May you be seated on the (sacred) grass seat and be blissful (3).<sup>11</sup>

[*ā vṛshethām*: accept, anoint yourself, pour into (your mouth), (1.108.3); enjoy (S)]

## 69. Indra and Viṣṇu

Riṣhi: Bharadvāja Bārhaspatyah

**6.69.1:** Rejoice in my work

**6.69.2:** Creators of thought

**6.69.3:** Nourish us with riches of knowledge

**6.69.4:** May you hear our callings

**6.69.5:** Rapture of Soma

**6.69.6:** Establish in us the riches of knowledge

**6.69.7:** You are the doers

**6.69.8:** You have never been conquered

[Metre: Triṣṭup (11, 4)]

**6.69.1:** I implore you (for your grace) by my actions and impulsions (1). O Indra and Viṣṇu, may you rejoice in this work till the end (2). May you establish in me the yajña and the riches of knowledge and strength (3). Lead us across by the paths free of misfortune (4).

[*dhatta*: uphold, establish, (3.10.3, 5.18.2),

*jusheta*: rejoice, (2.10.5),<sup>1</sup>

<sup>10</sup> इन्द्रावरुणा सुतपौ इमं सुतं सोमं पिबत् (1), मद्यं धृतब्रता (2),  
युवो रथौ अध्वरं देवर्वीतये (3), प्रति स्वसरम् उपं याति पीतये (4)

<sup>11</sup> इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृष्णा वृषेथाम् (1), इदं वाम्  
अन्धः परिंकितम् अस्मे (2), आसद्य अस्मिन् बहिर्हिं मादयेथाम् (3)

<sup>1</sup> सं वां कर्मणा समिपा हिनोमि (1), इन्द्राविष्णू अपेसस्पारे अस्य (2),  
जुषेथा॑ यज्ञं द्रविणं च धत्तम् (3), अरिष्टैः नः पथिभिः पारयन्ता (4)

*dravīṇa*: knowledge which is strength (Ānanda-tīrtha), strength associated with wealth (*amara kosha*)]

**6.69.2:** You are the creators of all thoughts (1). O Indra-Viṣṇu, you pervade the *kalasha* having the Soma (2). May the lauds which are articulated manifest (you) (3). May the stoma hymn and the ṛk mantra being sung (increase you) (4).<sup>2</sup>

[Soma: It is the delight of existence.

*kalasha*: In the rite, it is the jar having the juice of the creeper. Esoterically it is the human body-mind complex which carries the Soma as its foundation (See Taittirīya U. (3.6))]

**6.69.3:** O Indra-Viṣṇu, the lords of joy (1), may you please bring here the blissful things (*madānām*) (2). Nourish (*dadhāna*) us with the riches of knowledge (3). May the collection of hymns (*stomāsaḥ*) which are being devoutly articulated by recitation (*ukthaiḥ*) reveal you completely (*sam añjantu*) (5). May the thoughts shine revealing you (*sam añjantu*) by the actions (4).<sup>3</sup>

[*añjantu*: shines revealing, (5.3.2); *aktubhiḥ*: by actions, (1.36.16)]

**6.69.4:** (O Indra-Viṣṇu), destroy the enemies and rejoice together (2). May you be carried (3), by the horses (life-energies) here (1). May you be pleased with all the calls and the thoughts (4). May you hear our speech of mantrās (*brāhmaṇa*) (5).<sup>4</sup>

[*havana*: callings, (5.62.2)]

**6.69.5:** O Indra-Viṣṇu (1), that (*tat*) your (work) is admirable (*panyāyyam*) (2). In the rapture of Soma, you have traversed wide (3), you have made the midworld excellent (4). You have widened the worlds so that we may live consciously in the higher realm (5).<sup>5</sup>

<sup>2</sup> या विश्वासां जनितारा मतीनाम् (1), इन्द्राविष्णू कलशा सोमधाना (2), प्र वां गिरः शस्यमाना अवन्तु (3), प्र स्तोमासो गीयमानासो अकैः (4)

<sup>3</sup> इन्द्राविष्णू मदपती (1), मदानाम् आ सोमं यात् (2), द्रविणो दधाना (3), सं वाम् अञ्जन्तु अकुभिः मतीनां (4), सं स्तोमासः शस्यमानास उक्थैः (5)

<sup>4</sup> आ वामश्वासो (1), अभिमातिषाहु इन्द्राविष्णू सधमादो (2), वहन्तु (3) जुषेधां विश्वा हवना मतीनाम् (4), उप ब्रह्माणि शृणुतं गिरो मे (5)

<sup>5</sup> इन्द्राविष्णू (1), तत् पन्नयाद्यैः (2), वां सोमस्य मदं उरु चक्रमाद्ये (3), अकृणुतम् अन्तरिक्षं वरीयो (4), अप्रथतं जीवसै नो रजांसि (5)

[*antarikṣha*: midworld within, *daharākāsha* (Ānanda-tīrtha);  
*varīyah*: superior, (10.70.5, 10.70.8)]

**6.69.6:** O Indra-Viṣṇu (1), you, who are the first (*agra*) eaters (*at*) of the delight, are increased in us by the offerings (2). We lavish the oblations with prostration of surrender (3). May you, who release the light, establish in us the riches of knowledge and strength (4). You stay in the *kalasha* which is like an ocean and holds the Soma (5).<sup>6</sup>

[Regarding *kalasha*, see (6.69.2); *ghṛta*: light]

**6.69.7:** O Indra-Viṣṇu, may you drink the sweet Soma (1), and fill your insides with it (and be satisfied) (3). You are the doers and accomplishers of works (2). May you come here (again) for the rapturous Soma (*andhām*) (4). May you listen to our calls soul-thoughts of (*mantrās*) (5).

[*jathara*: belly; insides; filling the belly: (2.16.2);]

**6.69.8:** O Indra and Viṣṇu (4), you two are victorious (1). You have never been conquered by anyone (2). Among the two of you (*enoh*), either one or the other has never been vanquished (3). With whomsoever you have contended (among) the three thousand (5), you have driven them away to their places (6).<sup>8</sup>

[*tredhā sahasram* (alt.): (you conquer) completely the thousand(*sahasram*) with the threefold (*tredhā*) (victory).]

<sup>6</sup> इन्द्राविष्णु (१), हविषां वावृधाना अग्रं अद्वाना (२), नमस्सा रातहव्या (३), घृतासुती द्रविणं धत्तमस्मे (४), समुद्रः स्थः कलशः सोमधानः (५)

<sup>7</sup> इन्द्राविष्णु पिबतं मध्वौ अस्य सोमस्य (१), दस्मा (२), जठरं पृणेथाम् (३), आ वाम् अन्धांसि मदिराणि अग्मन् (४), उप ब्रह्माणि शृणुतं हवं मे (५)

<sup>8</sup> उभा जिग्यथुः (१), न परा जयेथे (२), न परा जिग्ये कतुरः चन एनौः (३), इन्द्रश्च विष्णौ (४), यत् अपस्पुष्ठेथां त्रेधा सुहस्तं वि (५), तत्-ऐरयेथाम् (६)

## 70. Heaven and Earth

Riṣhi: Bharadvājah Bārhaspatyah

**6.70.1: Each is supported separately**

**6.70.2: They illumine our world**

**6.70.3: Mortal climbs the steps (in consciousness)**

**6.70.4: You extend the truth with light**

**6.70.5: You release the honey and pour it on all**

**6.70.6: You are our father and mother; nourish us**

[Metre: Jagatī (12, 4)]

**6.70.1:** O Heaven and Earth, by the laws of Varuṇa, each one of you is separately supported (3). You are undecaying and have an abundance of the *retas*-seed (4). You are full of light and join the worlds to the splendour (1). O earth, you are wide, you are spread wide, you have beautiful forms and you give the milk of honey (2).<sup>1</sup> [abhisṛiyah: joining splendour, (8.72.13)]

**6.70.2:** Your flow is not blocked; you being full of bliss, bestow it in many streams (1). You milk to us the clarity of thought (light), (you are) doers of good deeds, pure in your law of workings (2). You, the heaven and earth, illumine our world (3). You pour the seed (*retas*) into man; you are established in man (4).<sup>2</sup>

[manurhitam: set in thinking man, (6.16.9 and others);

shuchivrate: meaning in line 2 is also in (6.16.24), (8.43.16) etc.

Line 1: flow: rain (or energies) from heaven; and flow of aspiration from devotees on earth]

**6.70.3:** That mortal who gives (2), by straight movements, O heaven and earth (1), he attains to perfection by the understanding (3). Children (successors) are born to him by the power of the enveloping dharma (4). May you pour on us the many forms associated with your own laws of action (5).<sup>3</sup>

<sup>1</sup> घृतवंती भुवन्नानाम् अभिश्रिया (1), उर्वी पृथ्वी मंधुदुर्वै सुपेशसा (2), द्यावापृथिवी वरुणस्य धर्मेणा विष्कम्भिते (3), अजरे भूरिरेतसा (4)

<sup>2</sup> असंश्वन्ती भूरिंधारे पर्यस्वती (1), घृतं दुहाते सुकृते शुचिंत्रते (2), राजन्ती अस्य भुवनस्य रोदसी (3), अस्मे रेतः सिश्वतं यत् मनुर्हितम् (4)

<sup>3</sup> यो वासु क्रज्जवे क्रमणाय रोदसी (1), मतो दृदशा (2), धिषणे स साधति (3), प्र प्रजाभिः जायते धर्मेणस्पर्हि (4), युवोः सिक्ता विषुरूपाणि सब्रता (5)

[*kramanāya*: movement (occurs once; related to *vikramanēshu*, movements, in (1.154.2) (Viṣṇu hymn)]

**6.70.4:** O Heaven and earth, you are surrounded by light (*ghṛta*) (1). You are with the glory and beauty of your light, you extend (the truth with) the light; you give the satisfaction of light (2). You are wide; you spread wide; you are placed in front in the rite chosen by the priest of call (3). The wise persons adore you with bliss in the yajña (within)<sup>4</sup>.

[This mantra with 4 words beginning with *ghṛta* clearly indicates that *ghṛta* is 'light' and not ghee.

*pr̥cha*: satisfactions, (5.74.10);

*hotrvārye*: that chosen by the priest of call, *hotṛ*; elective sacrifice (1.31.3). *ishtaye*: sacrifice, yajña, (10.70.11), (10.115.4) etc.]

**6.70.5:** O Heaven and Earth, may you pour the honey of delight (*madhu*) on all (1). You are the releaser of *madhu*; you milk the *madhu*; *madhu* is your law of action (*vrata*) (2). You uphold our yajña, the felicities and the gods in us (3). (You uphold) in us the great inspired knowledge, the plenitude and the strength of the heroes (4).<sup>5</sup>

[This mantra with 4 words beginning with *madhu* indicates that *madhu* is not the liquid given by honey bee.

*mahishrava*: the great inspired knowledge]

**6.70.6:** O Heaven and earth, nourish us with strength (*ūrje*) (1). You are our father and mother, knowers of all and the performers of excellent work (2). O Heaven and earth, who rejoice together and grant happiness to all (3), fill us with felicities, plenitude and the attainment of the goal (of perfection) (4).<sup>6</sup>

[*sanim*: attainment (of the goal), (5.27.4)]

<sup>4</sup> घृतेन द्यावापृथिवी अभीवृते (1), घृतश्रिया घृतपृच्छा घृतावृधा (2),  
उर्बी पृथ्वी हौतृबूर्ध्यैं पुरोहिते (3), ते इदं विप्रां ईळते सुम्भमिष्टयैं (4)

<sup>5</sup> मधुं नो द्यावापृथिवी मिमिक्षतां (1), मधुश्रुतां मधुदुधे मधुव्रते (2),  
दधाने यज्ञं द्रविणं च देवता (3), महि श्रवो वाजं मस्मे सुवीर्यम् (4)

<sup>6</sup> ऊर्जै नो द्यौश्च पृथिवी च पिन्वतां (1), पिता माता विश्वविदा सुदंससा (2),  
संराणे रोदसी विश्वशम्भुवा (3), सुनिं वाजं रथिमस्मे समिन्वताम् (4)

## 71. Savitar

**Riṣhi: Bharadvājāḥ Bārhaspatyāḥ**

**6.71.1: Pours the light on the work**

**6.71.2: Supreme manifestation**

**6.71.3: Unfailing guardian**

**6.71.4: Pours things of beauty**

**6.71.5: Speak on our behalf**

**6.71.6: Charm and beauty (*vāmam*)**

[Metre: Jagatī (12, 4), 1-3; Triṣṭup (11, 4), 4-6;]

**6.71.1:** The God Savitar (1), holds up his golden hands for (spreading) the Soma-delight, he, the strong-in-will (2). The youthful god, perfect in discernment (4), with his arms, pours the light in the work (to be done) (3), in (upholding) the order and law of the worlds (*rajasa*) (5).<sup>1</sup>

[*ut-ayamsta*: hold up, (S); *vidharmaṇi*: in the order and law, (3.2.3)

*makhaḥ*: work, (10.11.6); *savanāya*: Soma-delight;

*pruṣhnavat*: rained, poured, (3.13.4)]

**6.71.2:** May we become glorious (*shreshtha*) by the supreme manifestation of the God Savitar (1), and also by his gifts of riches (2). You support the manifestation of abundance (4), in all the beings with two and four states of consciousness (3).<sup>2</sup>

[*bhūmanā*: abundance, (1.110.2), *niveshane*: support;

*savīmani*: manifestation, (10.36.15, 10.64.7);

*vasunā*: with the riches, (6.3.7);]

**6.71.3:** O Savitṛ, with unfailing and auspicious guardians (1), guard today our dwellings (inner and outer) (2). Golden-tongued, protect us in the new happy path (*suvitā*) (3). May we be never overpowered by one who expresses evil (4).<sup>3</sup>

<sup>1</sup> उदूष्य देवः सविता (1), हिरण्ययो ब्राह्म अंयस्त सवनाय सुक्रतुः (2), घृतेर्न पाणी अभि प्रुष्णुते मर्खो (3), युवा सुदक्षो (4), रजसो विधर्मणि (5)

<sup>2</sup> देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम (1), वसुनश दावने (2), यो विश्वस्य द्विपदो यः चतुष्पदो (3), निवेशने प्रसवे चासि भूमनः (4)

<sup>3</sup> अदब्धेभिः सवितः पायुभिष्व (1), शिवेभिः अद्य परिं पाहि नो गयम् (2), हिरण्यजिह्वः सुविताय नव्यसे रक्षा (3), माकिन्नो अघशँस ईशत (4)

[Also in TS (1.4.24.1)]

**6.71.4:** May the God Savitṛ, with golden hands, inhabitant (of heaven) (1), rise at the end of every night (ignorance) (2). He is powerful, master of sacrifice, has the tongue of honey (3). May he pour the things of abundant beauty to the giver of sacrifice (4).<sup>4</sup>

[*vāmāni*: beautiful things, (8.103.5)]

**6.71.5:** May Savitṛ with golden hands, one with true front (2), rise us (*ut-ayān*) as if he is the speaker on our behalf (1). From the earth he climbs to the summits of heaven (3). As he climbs along, he delights in (experiencing) something of his giant might (4).<sup>5</sup>

[*supratīka*: fair of front, (8.10.3); one with true front, (6.15.10); he: devotee

*abhvam*: an epithet for Agni in (1.140.5), (6.4.3), (2.4.5), indicating his hugeness and great might]

**6.71.6:** O Savitṛ, impel for us the charm and beauty to-day, charm and beauty tomorrow (*shva*) (1), and the charm and beauty, every day for us (2). O God, through this meditation (*dhiyā*), may we have our share of the delight (*vāmabhāja*) (4), and the much delight of the abode (3).<sup>6</sup>

[*vāma*: delight or joy of beauty, (SA); happy results of past actions (*karma phala*), according to S; delight of riches like gold (Bhatta Bhaskara);

*sāvīh*: impel; *bhūreḥ*: much, (6.13.2, 7.4.6)]

<sup>4</sup> उद्गृष्य देवः संविता दमूना हिरण्यपाणिः (1), प्रतिदोषम् अस्थात् (2),  
अयोहनुः यज्ञतो मन्द्रजिह्व (3), आ दाशुर्वे सुवति भूरि वामम् (4)

<sup>5</sup> उदू अयान् उपवक्तेवं (1), बाहू हिरण्यर्या संविता सुप्रतीका (2), दिवो  
रोहांसि अरुहत् पृथिव्या (3), अरीरमत् पतयत् कत् चित् अभवम् (4)

<sup>6</sup> वामम् अद्य संवितः वामम् उ श्वो (1), दिवेदिवे वामम् अस्मभ्यं साक्षीः  
स्याम (2), वामस्य हि क्षयस्य देव भूरेः (3), अद्या धिया वामभाजः स्याम (4)

## 72. Indra and Soma

Rishi: Bharadvājāḥ Bārhaspatyah

6.72.1: Found the Sun, and svar

6.72.2: Spread the earth wide

6.72.3: You speed the floods

6.72.4: Milk in immature cows

6.72.5: Inspired knowledge

[Metre: Trishṭup (11, 4)]

6.72.1: O Indra and Soma, you are great by your greatness (1), you have created great beings in the beginning (2). You found the Sun, you found the svar (3); (You) slew all darkness and limitations (4).<sup>1</sup>

[This mantra clearly distinguishes the Sun (*surya*) from the *svar*-world]

6.72.2: O Indra and Soma, you have clothed the dawns (with light) (1). You have raised the Sun along with his light (2). You support the heavens with pillars (3). You spread wide the mother earth (4).<sup>2</sup>

[*jyoti*: in RV it always indicates the light of the Spiritual Sun;  
*ut-nayatha*: raised]

6.72.3: O Indra and Soma, you killed Vṛtra who, as Ahi, encompassed the waters (1). Heaven meditates on your acts (2). You speed the floods of the rivers (3), until they have spread wide the many oceans (4).<sup>3</sup>

[*arṇāmsi*: floods; *airayata*: speeds, (8.19.24);

Note here the words, Ahi and Vṛtra, appear together. Just as a snake coils around the victim, Vṛtra in his snake-form Ahi encompasses the waters.]

<sup>1</sup> इन्द्रासोमा महि तद् वां महित्वं (1), युवं मृहानि प्रथमानि चक्रथुः (2),  
 युवं सूर्यै विविदथुः युवं स्वः (3), विश्वा तमांसि अहतं निदश्च (4)

<sup>2</sup> इन्द्रासोमा वासयथ उषासम् (1), उत् सूर्यै नयथो ज्योतिषा सह (2),  
 उप वां स्कम्भयुः स्कम्भनेन (3), अप्रथतं पृथिवीं मातरं वि (4)

<sup>3</sup> इन्द्रासोमौ अहिम् अपः परिष्ठां हथो बृत्रम् (1), अनु वां वौः अमन्यत  
 (2), प्र अणांसि एरयतं नदीनाम् (3), आ समुद्राणि पप्रथुः पुरुणि (4)

**6.72.4:** Within the udders of the immature cows, you have placed (abundantly) (2), the mature (milk), O Indra and Soma (1). You have made all these (immature) cows hold within them this white milk which is wondrous and which was not hidden (3).<sup>4</sup>

[Reference to immature cows and milk is also in (1.62.9), a mantra to Indra;

*āmā*: immature (cows); *asu-jagatīśhu*: cows (S); *rushat*: milk (S); *apinaddham*: hidden, (10.68.8); *jagrībhathuh*: hold within]

**6.72.5:** O dear Indra and Soma (1), you bestow the inspired knowledge which is a passer of barriers, and is accompanied by its successors (2). You have filled the seeing persons with the strengths of heroes (3), which can overcome hostiles in battles, O Fierce deities (4).<sup>5</sup>

[*tarutram*: passer of barriers, (6.1.11)]

## 73. Br̥haspati

Rishi: Bharadvājāḥ Bārhaspatyah

**6.73.1: Breaker of mountain**

**6.73.2: Hastens the human beings to the wide world**

**6.73.3: Destroys the enemies with the mantrās**

[Metre: Triṣṭup (11, 4)]

[This sūkta and the earlier one shows the unity of the several myths appearing in RV in their symbolism. The release of waters, obstructed by Vṛtra, usually attributed to Indra and the release of the ray-cows attributed to Angirasas are all mentioned together. See the note in (6.44.24).]

<sup>4</sup> इन्द्रासोमा पक्म् (1), आमासु अन्तः नि गवामिद् दधथुः वक्षणासु (2), जगृभयुः अनपिनद्धम् असु रशत् चित्रासु जगतीषु अन्तः (3)

<sup>5</sup> इन्द्रासोमा युवम् अङ्ग (1), तरुत्रम् अपत्यसां श्रुत्यं रराष्ये (2), युवं शुष्मं नर्यै चर्षणिभ्यः सं विव्यथुः (3), पृतनाषाहम् उग्रा (4)

**6.73.1:** He is the breaker of the mountain, the first-born, the possessor of truth (1). Br̥haspati is the descendant of Angiras, (*āngirasa*) the giver of the oblation (2), the pervader of two worlds, the dweller in the heat and light (*gharma*) of the Sun, he is to us a father (3). He, thunders loud as a Bull in heaven and earth (4).<sup>1</sup>

[Here Br̥haspati is described as *āngirasa* one born of the Angirasa-power. (10.47.6) mentions Br̥haspati as an Angirasa-power. Indra is described as becoming Angirasa in (1.100.4) (*angirastama*). If Agni is the supreme Angirasa, the flame from whom the Angirasas are born, Br̥haspati is the one Angirasa with the seven mouths and the seven words of whom these seers are powers of utterance. (SA)

*r̥tāva: r̥ta-vā (padapatha):* possessor of truth (*r̥ta*); occurs 30 times, mainly as an epithet for Agni.

*prathamajā:* first born; this epithet is also used for the demon Vṛtra (Ahi) in (1.32.3,4)]

**6.73.2:** He hastens the human beings towards the wide-world (*u loka*) (1), Br̥haspati calls the gods (2). He kills the Vṛtra-foes (hostiles), demolishes the various cities (of the hostile forces) (3). He conquers the enemies, overcomes the foes in battles (4).<sup>2</sup>

[*īvate:* hastens, (4.4.6);

*u-loka:* the wide-world, same as *svar*, the Sun-world]

**6.73.3:** This god (3), Br̥haspati has conquered the treasures (of the enemy) (1), and the great pens with the herds (of light) (2). Intending to recover the energies (waters) of *svar* world (4), he, the irresistible, destroys the enemy (of heaven) with hymns of illumination (*arkaih*) (5).<sup>3</sup>

[*apratiita:* irresistible, (5.32.9)]

<sup>1</sup> यो अद्विभित् प्रथमजा कृतावा (1), बृहस्पतिः आङ्गिरसो हुविष्मान् (2), द्विबहू-ज्मा प्राघर्म सत् पिता न् (3), आ रोदसी वृषभो रौरवीति (4)

<sup>2</sup> जनाय चिद् य ईवंत उ लोकं (1), बृहस्पतिः देवहूतौ चकार (2), धन् वृत्राणि वि पुरो दर्दीति (3), यज्ञन् शत्रूः अभित्रान् पृत्सु साहन् (4)

<sup>3</sup> बृहस्पतिः समजयद् वसूनि (1), महो ब्रजान् गोमतो (2), देव एषः (3), अपः सिषासन् स्वः अप्रतीतो (4), बृहस्पतिः हन्ति अभित्रम् अर्कैः (5)

## 74. Soma, Rudra and Healing

**Riṣhi: Bharadvājah Bārhaspatyah**

**6.74.1: Ecstasy in all houses**

**6.74.2: Chase away the evil-spirit in our abode**

**6.74.3: Establish healing powers in us**

**6.74.4: Our minds at ease**

[Metre: Triṣṭup (11, 4)]

**6.74.1:** O Soma and Rudra, confirm (in us) the almighty (of masters) (1). May sacrifices done in every dwelling (body) adequately reach you (2). Establish peace and happiness in us and all beings with two and four states (of consciousness) (4).<sup>1</sup> (Establish) the seven ecstasies in house and house (3).

[*dame*: house, human body;

*asuryam*: almighty, (5.10.2)]

**6.74.2:** O Soma and Rudra, you chase away in all directions the evil spirit (1), that has entered our abode (2). Smite the evil force and drive it far away from us (3). May all the bliss from the things of inspired knowledge be with us (4).

[*vishūchim*: tending in all directions, (10.79.7);

*amīvā*: evil, (7.8.6), unfriendly power, (3.15.1), pain, (7.1.7)]

**6.74.3:** O Soma and Rudra, in all our bodies (1), establish the healing powers (2). Loosen and remove (3), the sin we have done that is bound in our bodies (4).<sup>2</sup>

[*dhattam*: establish; *baddham*: bound; *enah*: sin, (3.7.10) etc.]

<sup>1</sup> सोमारुद्रा धारयेथाम् असुर्य (1), प्र बाम् इष्टयो अरम् अभुवन्तु (2),  
दमेदमे सप्त रत्ना (3), दधौना शं नो भूतं द्विपदे शं चतुष्पदे (4)

<sup>2</sup> सोमारुद्रा वि वृहतं विषूचीम् अर्मीवा (1), या नो गर्यम् आविवेश (2),  
आरे बाधेथां निर्वतिं पराचैः (3), अस्मे भद्रा सौश्रवसानि सन्तु (4)

<sup>3</sup> सोमारुद्रा युबम् एतानि अस्मे विश्वा तनूषु (1), भेषजानि धत्तम् (2),  
अव स्यतं मुञ्चतं (3), यन्मो अस्ति तनूषु बद्धं कृतम् एनो अस्मत् (4)

**6.74.4:** They are sharp-weaponed, sharp-arrowed, blissful (1). May Soma and Rudra, be gracious (blissful) to us (2). May they release us from the bonds of Varuṇa (3). May we have our minds at ease; may they guard our knowledge (4).<sup>4</sup>

[*sumanasyamāna*: having mind at ease, (10.51.5);  
*sushevaḥ*: full of bliss, (3.29.5) etc.]

## 75. Symbolic battles

Riṣhi: Pāyuḥ Bhāradvājah

**6.75.1: Armour**

**6.75.2: Symbolic bow**

**6.75.3: Embracing**

**6.75.4: Wife and husband**

**6.75.5: Quiver**

**6.75.6: Charioteer**

**6.75.7: Steeds**

**6.75.8: Joy-filled chariot**

**6.75.9: Wide birth and profound**

**6.75.10: Fathers with the word**

**6.75.11: Suparṇa**

**6.75.12: Aditi**

**6.75.13: Whip**

**6.75.14: Knowledge**

**6.75.15: Celestial arrow**

**6.75.16: Charged with the mantra**

**6.75.17: Aditi and Brahmanaspati**

**6.75.18: Soma covers you with immortality**

**6.75.19: Prayer is my best armour**

[Metre: Triṣṭup (11, 4), 1-5, 7-9, 11, 14, 18; Jagatī (12, 4), 6, 10; Anuṣṭup (8, 4), 12-13, 15-16, 19; Pangktih (8, 5), 17;]

[All the mantrās in this sūkta appear in the 2 anuvākās of Yajur Veda Taittirīya Samhita, TS (4.6.4) and TS (4.6.6). Clearly bow and arrow appearing in these 17 mantrās are symbolic. We give below some quotes from the Upaniṣads describing their symbolism.

<sup>4</sup> तिग्मायुधौ तिग्महेत्ति सुशोबौ (1), सोमारुद्रौ इह सु मृक्तं नः (2), प्र नौ मुञ्चतं वरुणस्य पाशाद् (3), गोपायतं नः सुमनस्यमाना (4)

- (i) *dhanus* is the body (*sharīra*) and *om* is the arrow, (Maitri U. 6.24).
- (ii) *Pranava* (*om*) is the bow and the arrow is *ātma*, *Brahman* is the target; fixing the aim in it without slackness, one penetrates into it, as the arrow penetrates the target. [Mund. (2.2.4)]
- (iii) Seize the bow as the great weapon of Upanishad, fix the arrow sharpened by meditation, stretch it (the bow) through the mind directed on the existence of Brahman, and hit the imperishable as the target, (Mund. U. 2.2.3).

For simplicity, we will retain the word ‘bow’ instead of using ‘body’ or ‘soul’, or a similar word. Similarly we will retain the word ‘arrow’ instead of replacing it by ‘mantra’ or a similar word.]

**6.75.1:** When the mailed (*varma*) warrior advances in the front of battles (2), his form is like that of a cloud (*jīmūta*) (1). Be victorious with unpierced body (3); let the might of your armour protect you (4).<sup>1</sup>  
[The armour (or mail) covers the person like a cloud.

*samada*: battle, (Yāska)]

**6.75.2:** By the bow may we win the Ray-Cows; by the bow (we win) the contests (*ājam*) (1). By the bow may we overcome the fierce-exulting foes (*tivrāh*) in the battles (2). The bow discourages (*apakāmam*) the foe (3). By the bow let us win in all the quarters (4).<sup>2</sup>

**6.75.3:** It (bowstring) approaches the ear, (as if) about to speak, (1), (as if) embracing its dear comrade (2), (as if) whispering like a woman (*yōṣha*). This bowstring of the bow is stretched in this battle with its ends tied firmly (4).<sup>3</sup>

[*āganiganti*: approaches; *shingkte*: whispering; *samane*: battle; *jyā*: bowstring; *pārayanti*: tied firmly at its ends]

<sup>1</sup> जीमूतस्येव भवति प्रतीकं (1), यद् वर्मी याति समदामुपस्थै (2),  
अनाविद्धया तन्वा जयत्वं (3), स त्वा वर्मणो महिमा पिपर्तु (4)

<sup>2</sup> धन्वना गा धन्वना आजिं जयेम (1), धन्वना तीव्राः समदौ जयेम (2),  
धनुः शत्रौरपकामं कृष्णोति (3), धन्वना सर्वाः प्रदिशौ जयेम (4)

<sup>3</sup> वक्ष्यन्तीव इत् आ गनीगन्ति कर्णे (1), प्रियं सखायं परिषस्वजाना (2),  
योर्षेव शिङ्के वित्ताधि धन्वन् ज्या इयं समने पारयन्ती (3)

**6.75.4:** Like a devoted wife staying close (to husband) (1), as a mother her child, the bow stays close (to the king) (2). In unison they drive the foes faraway (3). These two (ends of the bow) moving together scatter the foes (4).<sup>4</sup>

[*ārtnī*: (the two ends of a bow) moving;

*samvidāne*: in unison; *apavidhyatām*: drive faraway]

**6.75.5:** (The quiver), father of many (arrows), with his many sons (arrows) (1), whizzes as he goes to battle (2). The quiver, slung on the back,<sup>5</sup> yielding its content (3), does conquer every band and army (4).

[*shishchā*: whizzes]

**6.75.6:** Standing on the chariot he guides his steeds before him (1), wheresoever he, the good charioteer, desires (2). Admire the efficacy of the reins (3), the reins behind obey the intention (of the driver) (4).<sup>6</sup>

**6.75.7:** Loudly the horses neigh raising the dust from their hooves (1), with the cars they show their strength (2). Trampling with their forefeet the enemy (3), they destroy the foe without deviating from their paths (4).<sup>7</sup>

**6.75.8:** That which is carried in the car is adored as the offering (1). Deposited in it is his armour and his weapon (2). Then may we sit in the joy-filled car (3), along with friendly hearts all the days (4).<sup>8</sup>

[*nāma*: surrender; adoration; name;

<sup>4</sup> ते आचरन्ती समनेव योषा (1), मातेव पुत्रं बिभृताम् उपस्थै (2),  
अप शत्रून् विध्यतां संविदाने (3), आत्मी इमे विष्फुरन्ती अमित्रान् (4)

<sup>5</sup> बहीनां पिता बहुरस्य पुत्रः (1), शिश्रा कृणोति समैना अवगत्य (2),  
इषुधिः सङ्काः पृतनाश्च (3), सर्वाः पृष्ठे निनेद्धो जयति प्रसूतः (4)

<sup>6</sup> रथे तिष्ठन् नयति वाजिनः पुरो (1), यत्रयत्र कामयते सुषारथिः (2),  
अभीशूनां महिमानं पनायत मनः (3), पश्चादनु यच्छन्ति रथमर्यः (4)

<sup>7</sup> तीव्रान् घोषान् कृणवते वृष्पाणयो (1), अश्वा रथेभिः सह वाजयन्तः (2),  
अवक्रामन्तः प्रपदैः अमित्रान् (3), क्षिणान्ति शत्रून् अनंपव्ययन्तः (4)

<sup>8</sup> रथवाहनं हुविरस्य नाम् (1), यत्रायुधं निहितम् अस्य वर्म (2),  
तत्रा रथमुप शुगमं सदेम (3), विश्वाहा वृयं सुमनस्यमानाः (4)

*nama*: adoration in (1.65.1)]

**6.75.9:** The fathers who dwell in the sweetness (the world of bliss) found the expanding growth (1). (They are) moving in difficult places, possessed of force, profound (2), with their bright host and their strength of arrows, invincible (3), (They are) heroes in their being, wide overcomers of the banded foes (4).<sup>9</sup>

[The translation given above due to SA (SV, p. 160) reflects the spiritual meaning of the mantra. For S, it is a pedestrian verse dealing with the guards of the car.

*amṛdhrāḥ*: invincible; *urāva*: wide over comers;

*vayodhāḥ*: who found the expanding growth, (6.6.7),

*gabhirām*: profound (4.5.5), (Recall the description of Angirasa seers (fathers) in (10.62.5) as, ‘profound in knowledge’, *gabhirā-vepasah*]

**6.75.10:** May the fathers who have the divine word which carries the inspired knowledge, who are worthy of Soma, (protect us) (1). May the sinless heaven and earth be auspicious (*shiva*) to us (2). May Pūshan, the increaser of the Truth, guard us from misfortune (3). May the (fathers) guard us so that none with the voice of evil may overpower us (4).<sup>10</sup>

[*brahmaṇāsaḥ*: one having soul-thought, one having the inspired knowledge of mantra (*brahma*); *shiva*: auspicious]

**6.75.11:** (The arrow) is robed with the perfect wings; its tooth is the death (1). Tied with knowledge, she flies shot forth (2). Where men run together and also part (from each other) (3). May the arrows accord us protection there (4).<sup>11</sup>

[*vaste*: robed in, (6.4.3); *gobhiḥ*: knowledge; cow-hide (S);

*mrga*: death (*mṛ*) which moves everywhere (*go*); deer (S);

*suparṇa*: auspicious or perfect wings;]

<sup>9</sup> स्वादु-धंसदः पितरो वयोधाः (1), कृच्छ्रेश्चितः शक्तीवन्तो गभीराः (2), चित्रसेना इषुबला अमृधाः (3), सतोर्वीरा उरवौ ब्रातसाहाः (4)

<sup>10</sup> ब्राह्मणासः पितरः सोम्यासः (1), शिवे नो द्यावापृथिवी अनेहसा (2), पूषा नः पातु दुरितात् क्रतावृधो (3), रक्षा माकिः नो अधशौस ईशत (4)

<sup>11</sup> सुपर्ण वस्ते मृगो अस्या दन्तो (1), गोभिः संनज्ञा पतति प्रसूता (2), यत्रा नः सं च विच द्रवन्ति (3), तत्र अस्मभ्यम् इषवः शर्म यंसन् (4)

**6.75.12:** Increase us all around in a straight path (1); May our body (be) as of stone (2). May Soma favour us (3), and Aditi grant us peace (4).<sup>12</sup>

**6.75.13:** It smites their backs (1), it belabours their thighs (2). O Horse-whip, you impel the conscious horses in the battles (3).<sup>13</sup>

[*prachetas*: conscious thinker (most places)]

**6.75.14:** Like a snake with its coils, it encircles his arm (1), fending off the friction of the bowstring by means of the covering guard of the fore-arm (2). Knowing the different types of knowledge (3), may the warrior manfully protect the bow on all sides (4).<sup>14</sup>

**6.75.15:** Adoration to the large celestial arrow (4), originating from Parjanya (3). Its point is anointed with poison (1), its blade is made of iron (2).<sup>15</sup>

[*āla-akta*: mixed with poison, (S),

Line 3: The arrow (body) grows by the power of Parjanya.]

**6.75.16:** Being released, fly forward, O mother charged with the mantra (1). Go to our foes and destroy them (2), not one do you spare among the foes (3).<sup>16</sup>

<sup>12</sup> कर्जीते परि वृद्धिं नो (1), अश्मा भवतु नस्तुनूः (2),  
सोमो अधि ब्रवीतु नो (3), अदितिः शर्म यच्छतु (4)

<sup>13</sup> आ जंडन्ति सानु (1), एषां जघनान् उपे जिघ्रते (2),  
अश्वाजनि प्रचेतसो अश्वान् समत्सु चोदय (3)

<sup>14</sup> अहिरिव भौगैः पर्येति ब्राह्म (1), ज्याया हैतिं परिबाधमानः हुस्तद्गो (2),  
विश्वा व्रयुनानि विद्वान् (3), पुमान् पुमांसु परि पातु विश्वतः (4)

<sup>15</sup> आलक्ता या रुरुशीणि (1), अथो यस्या अयो मुख्यम् (2),  
इदं पर्जन्यं रेतस् (3), इष्वै देव्यै बृहत् नमः (4)

<sup>16</sup> अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते (1),  
गच्छ अमित्रान् प्र पद्यस्व (2), मा अमीषां कं चन उत् शिषः (3)

**6.75.17:** Where arrows fly together (1), like the hair of boys unshorn (2), may Brahmanaspati, may Aditi, grant us happiness (3). May Indra (the slayer of all foes) grant us happiness forever (4).<sup>17</sup>

**6.75.18:** I cover your vital parts with armour (1). May the royal Soma cover you with immortality (2). May Varuṇa widen (3). May the gods rejoice in your victory (4).<sup>18</sup>

**6.75.19:** Whoever, whether an unfriendly person or one known to us, desires to kill us (1), may all the gods destroy him (2). Prayer (or soul-thought) is the best armour for me deep within (*antaram*) (3).<sup>19</sup>

[*aranya*: that which brings no delight (*ropa*), a foe;

*nishṭya*: one seated within or near us, (10.133.5); one close to us;]

<sup>17</sup> यत्रं बाणाः संपतन्ति (1), कुमारा विशिखा इव (2),  
तत्रा नो ब्रह्मणस्पतिः अदितिः शर्म्य यच्छतु (3), विश्वाहु शर्म्य यच्छतु (4)

<sup>18</sup> मर्माणि ते वर्मणा छादयामि (1), सोमः त्वा राजा अमृतेन अनु वस्ताम् (2), उरोः वरीयो वरुणस्ते कृष्णोतु (3), जयन्तं त्वानु देवा मंदन्तु (4)

<sup>19</sup> यो नः स्वो अरणो यश्च निष्ठ्यो जिधांसति (1),  
देवास्तं सर्वे धूर्वन्तु (2), ब्रह्म वर्म मम अन्तरम् (3)

## II. Appendices

1. Anecdote of Bharadvāja
2. References
3. Note on Transliteration
4. Subject Index

### 1. Anecdote of Bharadvāja

Taittirīya Brāhmaṇa (3.10.11.3-6)

bharadvājo ha tribhiḥ āyubhiḥ brahmacharyam uvāsa |  
tam ha jīrṇik staviram shayānam indra upa prajyovācha |  
bharadvāja yatte chaturtham āyuḥ dadyām |  
kim anena kuryā iti |  
brahmacharyam eva anena chareyam iti hovācha |  
tam ha trīn girirūpānavijñātān iva darshayam chakāra |  
teṣhām hi ekaikasman muṣṭiṇ ādade |  
sa hovācha | bharadvājetya mantrya | veda va ete |  
anantā vai vedāḥ | etadvā etaiḥ tribhiḥ āyubhiḥ anvavochathāḥ |  
atha ta itarat ananūktam eva ehīm viddhi |  
ayam vai sarvavidyeti | tasmai ha etam agnim sāvitram uvācha |  
tam sa viditvā | amṛto bhūtva | svargam lokam imāya |  
ādityasya sāyujyam | . . . , ya evam veda | [Translation in pp. xvi]

### 2. References

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### 3. 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 Samskr̥t 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 'šha'.

**Devanagari      Symbol****Examples****Short Vowels**

अ	a	<u>cut</u> , <u>but</u> , <u>run</u>
		Never as English a
इ	i	<u>pit</u> , <u>sit</u> , <u>fit</u>

उ	u	<u>put</u> , <u>full</u>
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**Long vowels:**

आ	ā	<u>cop</u> , <u>mar</u> , <u>bar</u> , <u>car</u>
ई	ī	<u>need</u> , <u>see</u>
ऊ	ū	<u>soon</u> , <u>moon</u>

**Other vowels:**

ए	e	<u>say</u> , <u>may</u>
ओ	o	<u>more</u> , <u>sore</u> , <u>toe</u>
ऐ	ai	<u>site</u> , <u>might</u> , <u>light</u>
औ	au	<u>pout</u> , <u>out</u> ,
ऋ	r̥	comment below

**Consonants:**

क्	k	<u>kick</u> , <u>kite</u> , <u>cut</u>
ग्	g	<u>gut</u> , <u>gig</u> , <u>go</u>
च्	ch	<u>chug</u> , <u>church</u>
ज्	j	<u>jug</u> , <u>jig</u> , <u>jar</u>
ट्	t̥	<u>tub</u> , <u>tiger</u>
ड्	ɖ	<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	r̥	<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	ʂ	<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; ṭh ट्; ḍh ढ्;

ph फ्; bh भ्; ng ( ङ् ) as in sing.

### Special cases

jñ (জ্ঞ) is as in জ্ঞানম् (jñānam).

ṇ (ণ) is with the tongue in the upper palate.

sha (শা) is something between sa and sha.

ঙ occurring in যঙ্গ is simplify denoted by 'jna' omitting the accent on n.

ঁ (ঁ) 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 ঁk is written as rik.

ঁ (h with a dot below) indicates the samskr̥t visarga symbol: pronounced with exhalation.

For instance: কঃ is kah, চঃ is chah, রঃ is riঃ, নুঃ is nuঃ নোঃ is noঃ. Note that there is no letter following ঁ even though the ending sounds of রঃ নুঃ etc., are all different, following from the vowel previous to the symbol 'ঁ'.

'm' is pronounced as half 'm'.

s is a conjunction that indicates 'অ'; Example:

māsmṛtāt মাঽমৃতাত् = মা + অমৃতাত্

### 3. Subject Index

We list separately the epithets addressed to each deity such as Agni, Indra etc. Then we give the references to other information. We reference each item by the mantra triplet where it occurs.

Agni,	conquers for us, 6.16.28
advent of Agni, 6.16.10	consumes hidden enemy, 6.5.4
as ageless light, 6.5.7	cut him with evil-voice, 6.8.5
all-seeing horse, Agni as, 6.2.2	establish treasure in us, 6.10.6
avert the disregard of gods to us, 6.48.10	ever-wakeful, 6.15.8
be born in us, 6.15.18	eye of Intuition of Yajna, 6.2.3
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Bharata and Agni, 6.16.45	father and mother of all, 6.1.5
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gods kindle the supreme Agni,  
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