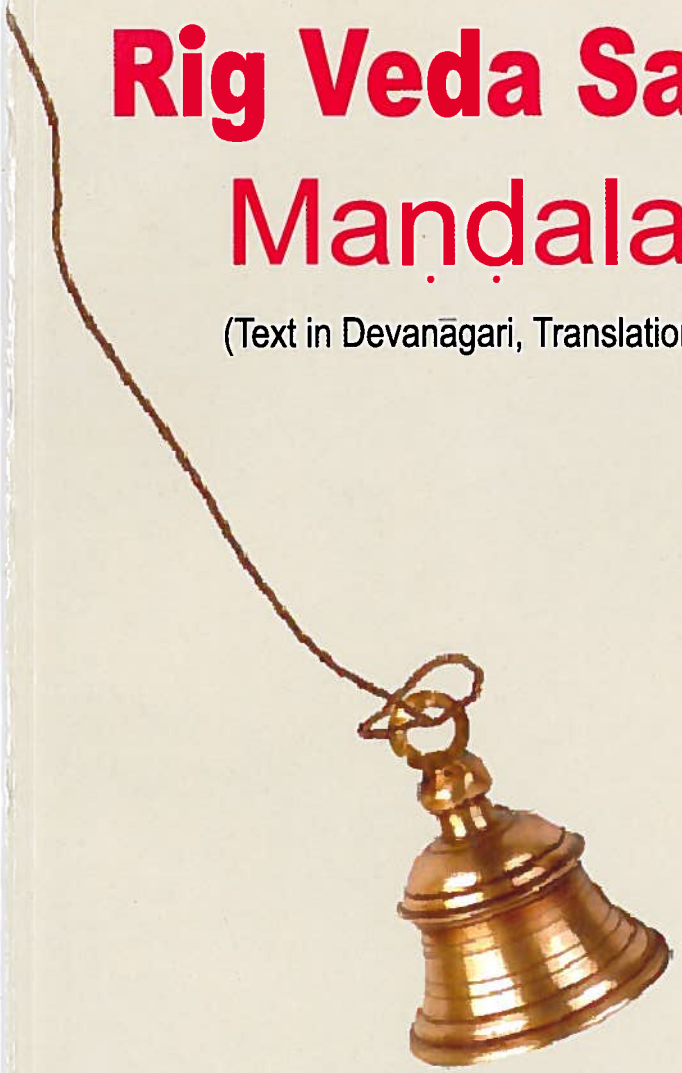
Rig Veda Samhitā

Maṇḍala - 9

(Text in Devanāgari, Translation and Notes)



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Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Riṣhis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The present edition has translation of all the 1754 mantrās (191 Suktas) of tenth Maṇḍala of Rig Veda Samhitā. The tenth Maṇḍala has Puruṣha Sūkta. It has also some sūktas dealing with the issues of healing, healthy longevity, the issues of death, return to life after dying, the realm of ancient fathers (pitṛs) and funeral rites etc.

~ ~ ~ ~

Rig Veda Samhitā: Ninth Maṇḍala

(Text in Devanāgari, Translation and Notes)

- **114 Sūktās or 1108 mantra-s**
- **Titles and Deities**
- **Appendices including Subject Index**

R. L. Kashyap

SAKSI

Published in collaboration with **ASR, Melkote**

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I. Text, Translation and Notes of 1108 mantrās

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(i) Foreword

I am indeed happy to pen this 'Foreword' to the Rig Veda Samhita: Ninth Maṇḍala, published by SAKSI.

Many of you all know that Sri Aurobindo Kapali Sastry Institute of Vedic Culture (SAKSI) is primarily engaged (among other objectives) in disseminating the Vedic (traditional) knowledge to the common man for harmonizing both the spiritual and worldly aspects of life in a humble way. As of now the number of their publications has crossed 130.

The important aspect to be noted here is that the target reader is the common man and not the well-read scholar. Further the institution has drawn inspiration from the great spiritual savants and scholars like Sri Aurobindo, Sri Kapali Sastry and the like, all of whom were the strong advocates of enabling the most as the must of the hour.

We, at the Academy of Sanskrit Research, Melkote, (which is also engaged in similar tasks and has to its credit of over 75 publications) take pride in associating with the noble task of SAKSI through our contribution in the form of printing the research/translation works of the Professor Emeritus Vedanga Vidwan Dr. R. L. Kashyap related to different 'Samhitas' of Rig & Yajur Vedas in English & Kannada to begin with.

Dr. Kashyap has chosen the Ninth Maṇḍala of the Rig Veda Samhita on priority, since all the mantra-s in this book are devoted to a single deity, namely Soma, the deity of the divine delight. Of course deities like Agni, Indra etc., are mentioned to describe their connection to Soma. In particular this Maṇḍala has many mantra-s describing Soma as the delight released in any work as long it is done consciously as an offering to the divine. I am sure this publication will be well received by the readers who have inclination to join the great spiritual movement individually and collectively.

For the kind information of the readers of the series, we wish to inform that it is our joint endeavour that all the 10 Mandalas will be released one by one. There are several interesting essays in this book dealing with the secrets behind Soma, discovered by Sri Aurobindo.

Dr. Prof. Bhashyam Swamy
Director & Joint Secretary,
ASR, Melkote-571431

(ii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry and Sri M.P. Pandit. In particular, Sri Aurobindo has given us the translations of the 12 short sūkta-s involving 63 mantra-s. For the remaining 102 sūktās or 1045 mantra-s, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskṛt words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the six Rig Veda Maṇḍala-s published recently namely third through seventh and tenth.

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

I express my sincere thanks to Prof. Bhashyam Swamyji for his encouragement and blessings, and the staff of ASR for associating with SAKSI.

28-09-2009 **R. L. Kashyap**

Vijaya Dashami

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1108 mantrās in the 114 sūktās of the Ninth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words. All the mantrās of this Maṇḍala are addressed to a single deity Pavamāna Soma, the God of Bliss. Several Rishis belonging to different lineages have contributed to the Maṇḍala, each rishi contributing one or two or three sūktās. One exception is Asita Kāshyapaḥ and Devala Kāshyapaḥ with the revelation of 20 sūktās. Bhagavad Gīta mentions these two rishis Asita and Devala.

With this book, SAKSI has published the English translations of all the Maṇḍalas of Rig Veda, except for the Eighth Maṇḍala.

Every mantra traditionally is divided into several pādās usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure without any rhyme. Since a line of English text corresponds to one pāda in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

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

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskṛt of the Veda mantrās which is very different from the classical Sanskṛt. This study coupled with his intuition regarding the secrets in

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the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In the appendix of this book, we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, ṛiṣhis, power of deities and some of the interesting topics in it. The compact book, 'Soma: The Delight of Existence' is also useful.

28-09-2009 **—Publisher**
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(iv) Titles of 114 Sūktās

1. Sweet and Rapturous
2. Prop of the Worlds
3. Seers cleanse him
4. His Discrimination
5. Āpri Hymn
6. Flows to the Soul of Yajna
7. His Laws of Action
8. Knower of Sun-world
9. Undefeated and youthful
10. Subtle Doors
11. Sweetness in work
12. Inside thought
13. Sits in the Source of Truth
14. Lodged in doers of work
15. Perfect Activity
16. Becoming Conscious
17. Truth and Beauty
18. Upholds everything
19. Away from Rigid Ideas
20. Universal Consciousness
21. Intuition
22. Web of Creation
23. Soma enters our bodies
24. Field of our Labour
25. Deity Vāyu
26. Lap of Aditi
27. Soma and Sun
28. Rushes to Human Body
29. Born in light
30. Impels speech
31. Makes Conscious the Riches

32. Establishes Inspiration
33. Four Oceans
34. Soma Enters Viṣhṇu
35. Laws of Working
36. Will and Discernment
37. All-seeing
38. Seekers of Work
39. Makes them Whole
40. Showers the Words of Bliss
41. Bridge across Calamity
42. Gods Increase Truth
43. Life-movement
44. Joy and Seerhood
45. Gives Perfect Vision
46. Heavenly Path
47. All Becomes Conscious
48. Bird Brings Soma
49. God in us Hears
50. Three Words
51. Pilgrimage-yajna
52. Ancient Paths
53. Evil Thoughts
54. Birth of Gods in Us
55. Unconquered
56. Lovers of Work
57. Guides Workers
58. Rays and Riches
59. New Births
60. Gāyatri Rhythm
61. You Stream Abundance
62. Abides with Discernment
63. Makes Everyone Noble
64. You Reveal the Godhead
65. To be Perfectly Conscious
66. Five Peoples
67. Soma Kills Fears
68. Extending the Yajna
69. Men Doing Works
70. Praying for Immortality
71. Our Tiered Formation
72. Doers of Work Milk Soma
73. Protects the Laws of Working for all
74. Soma unites himself with Actions
75. He is the Vast
76. He is apt for Work
77. Bird brings Soma
78. Many are his Paths, the conqueror
79. You have a Perfect Form
80. Soma increases Life-span and Inspiration
81. Two-fold birth of Gods
82. May we live for you
83. Unripe one Tastes not the Delight
84. Soma flows by seer-wisdoms
85. Make wide the path to perfection
86. You have the skill to shape the truth
87. Knows the Secret Name of Ray-cows
88. Soma manifests his might effortlessly

89. Boat going to the Truth
90. Makes all the Gods joyful and graceful
91. Grants Peace and Wide-light
92. The Wide World (*u-loka*) creates the Light of Day
93. May he come soon to the seekers
94. Two-fold realm of Immortality
95. Creates thoughts and Impels speech
96. Soma generates Heaven and All Gods
97. Show the straight path to us
98. Soma given for the Discerning
99. Power indicated by Name
100. Law of Working and armour
101. Soma is our great path- finder
102. The vision of beauty of a child
103. Fashions the Three Worlds
104. Achiever of Perfection
105. Our Ancient Friendship
106. Most appropriate path for us
107. Soma is Conscious and Joyful
108. Extricates Ray Cows hidden in Rocks
109. Widens All Beings
110. Immortal born in mortals
111. Becomes Bright by the thoughts of Truth
112. Different Occupations
113. Symbolic Heaven
114. Bow down with surrender to Soma

(v) Overview of Maṇḍala 9

The total number of mantrās in this Maṇḍala is 1108, divided into 114 sūktās. It is well-known that all of the 1975 mantrās of Sāma Veda, except for 102 of them are in Rig Veda. In particular the Maṇḍala 9 has most of the Sāma Veda mantrās. However, often the version of RV mantra appearing in SV is not an exact copy, but a variant. For instance the spelling of the corresponding words could be different. For instance RV (9.2.6) and SV (497) are similar; but RV verse has *rochate,* but SV verse *didyute.* Sometimes the differences are more striking. This commonality and variation naturally raises the question, "which version is really the original?" This is not the place for such a discussion. In this book, we indicate all the SV mantrās in this Maṇḍala mentioning their differences.

All the mantrās in this Maṇḍala are addressed to a single deity Pavamāna Soma. Thus all the epithets in all the mantrās in this Maṇḍala describe the deity Soma. Of course deities like Indra, Agni etc., are mentioned in many mantrās, to describe their connection to the deity Soma. Of particular importance is Indra to whom the symbolic Soma-delight, released by work, is offered to increase his rapture. Soma is not merely the juice of the Soma-plant obtained by crushing the herb. Soma is the delight of existence, Ananda, mentioned in the Taittirīya Upanishad (3.6). RV (9.96.5) states that Soma manifests the various deities like Agni, Indra, Surya, Savitṛ, Heaven and Earth. For more on the secret behind Soma, see the Essays (vi) – (xi) in the next few pages.+

Another peculiarity of this Maṇḍala is that it uses several words which are rarely used in other Maṇḍalas. This topic is discussed in the essay (xiii) in this book.

The names of all the ṛishis to whom the mantrās of this Maṇḍala were revealed are given in the essay (xii). The list contains the names well-known in other Maṇḍalas. Of particular importance are the Āngirasa-s, the disciples and descendents of the Ṛiṣhi Angirasa, and

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+ The essays are in pages (xii) – (xxvi). We refer to them several times.

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the Kāshyapa-s, the descendents and disciples of the sage Kashyapa. Bhṛgurvaruṇi, who is mentioned prominently in Taittirīya Upanishad is associated with Sūkta 65. There is one lady Riṣhi, Sikatā Nirāvari associated with (9.86).

A perusal of the titles of the 114 sūktās in the previous section gives a good preliminary idea about the contents of this Maṇḍala. Of particular interest is the symbolic representation of the Heaven, plane of bliss, in Sūkta (9.113). (9.113.1) clearly states that Soma is characterized by Truth (*satya*), the Words associated with Right Action (*ṛtavāk*), faith (*shraddhaḥ*) and askesis (*tapa*).

The healing powers of Soma are not mentioned in this Maṇḍala, but they are mentioned in Maṇḍala 6, (6.74.2) and (6.74.3). This sūkta (6.74) is jointly addressed to Soma and Rudra. Recall (2.33) and (5.42.11) praise the healing powers of Rudra.

(vi) Soma: Misconceptions and Its Secret

The total number of mantra-verses dedicated to Soma is about 1200; this number includes all the mantrās in the Maṇḍala 9 with 114 Sūktās or 1108 verses. To understand the nature and function of Soma, one has to study all these 1200 mantrās in some detail. As a first step, one can study the titles of 114 Sūktās given in Section (iii) earlier and the titles of the 1108 mantrās given in the book.

The scholars in the past have taken short cuts in this study. There is a creeper by the name of Soma which was used in the rituals of the Vedic age called as yajña. Specifically, the Soma creeper was crushed and its juice, after purification, was offered to the fire in the altar. Commentators such as Sāyaṇa or Mahīdhara, proponents of the rituals, identify Soma occurring in the Rig Veda mantrās almost exclusively with the Soma-juice obtained from the creeper. The Western Indologists also regard Soma as the juice from the creeper; in most places they regard it as an intoxicant like liquor. But a straight-forward reading of the epithets to Soma in most of the mantrās gives a picture which is radically different from that of the juice of the creeper.

In several mantrās, Soma is associated with the word '*mada*' which means intoxication, joy or exaltation. Hence it is said that Soma juice is an intoxicating liquor. Further these translators and commentators claim that the phrase, 'drinking Soma, Indra kills Vṛtra', implies that Indra becomes inebriated with the drink of Soma and in that state of intoxication, he kills Vṛtra. These Indologists completely ignore the hundreds of epithets to Indra which state that Indra is not a human being, but a cosmic power. Indra does not need any liquids to be blissful. Being joyful is his natural state.

The Soma plant was natural to Vedic India as menticned in ancient Indian books detailing the plants and their properties. As Sri Kapāli Sāstry observes (in 1950), "Soma plant is an extinct species and it was not easily available even thirty centuries ago. Twentyfour varieties of Soma plant are mentioned along with the places of their growth and their therapeutic virtues such as strength and longevity in the classical book of Ayurvedic herbs entitled, "Shushruta Samhita" in its chapter 29 having the title '*chikitsa-sthana*', but its intoxicating property is never mentioned." [KS, CW, Vol. 1, p. 62].

The phrase, 'short cuts to detailed study', was mentioned earlier. The 1200 mantrās to Soma in RV contain several thousand descriptive epithets to Soma. If we omit the repetitions and regard all epithets which are *vibhakti*-variants as one, there are at least two thousand distinct epithets to Soma. In appendix 2, we give a listing of one thousand epithets to Soma giving the reference to the Rig Veda mantra number in which each epithet occurs. All these one thousand epithets were strung together in a melodious poem of one hundred verses in the anuṣhṭuph metre by the well-known poet, Vedic scholar and seeker, Sri Sāmba Dīkṣhit. He also provided the Rig Veda reference to each epithet.

The two theories of Soma mentioned earlier namely 'the ritual theory' and 'the intoxicating liquor theory' can explain at most fifty epithets among the two thousand epithets to Soma.

An explanation of Soma which can explain most or all of the two thousand epithets should necessarily be far away from the limited thinkings embodied in the 'ritualist theory' or 'intoxicating liquor theory'.

Rig Veda itself has several verses which declare that 'Soma is not a herb' and 'the Soma cannot be drunk by human beings' as indicated below:

"After the intake of the juice of the crushed Soma plant, one thinks that Soma has been drunk. But of the Soma known to the men of sacred knowledge, none ever drank." RV (10.85.3).

"No mortal (or earthly being) can never partake of you", RV (10.85.4):

To uncover the secret of Soma, we have to consider several verses where Soma is portrayed as the master of existence (*satpati,* 1.91.5), existence (*sate,* 9.61.10) and creator of everything (9.96.5, 1.91.22). Since the text and translation of (9.96.5) is available elsewhere in this book, we give here only (1.91.22):

"O Soma, you have created all these growths of earth (1);
You (have created) the waters, you the Rays (2);
you have extended wide the mid-world (3);
By your light, you have smitten apart the covering darkness (4)."

(1.91.22)

"You are the master of existence", (1.91.5)

"Soma creates the Light of Sun", (9.97.41)

"Soma is the lord of all the worlds, (*bhuvanasya patye,* (9.86.5); *bhuvanasya rājne",* (9.85.3);)

Soma is regarded as creating all the gods in (9.96.5); he is identified with each one of them in other verses.

Soma is intimately connected with immortality (*amṛta*) in (9.91.2) and (1.91.18). Soma is also connected with both the Truth (*satya*) and the Right or Truth-in-movement (*ṛtam*) in at least 30 verses.

Soma is also regarded as the maker of the riṣhis (9.96.18).

A common epithet for Soma in RV is *vanaspati,* the lord of *vana; vana* means both a garden and the delight. Thus Soma is the lord of bliss or lord of delight.

"Soma is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, the

mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad T.U. (3.6) as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad (1.4, 2.4), Soma as the lunar deity (Chandrama), is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the essence of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness — often figured as *adri*, the hill, stone, or dense substance — both divine light and divine delight are concealed and confined, and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature; among them the mystic Soma symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *āsu*, *yuvāku*. It becomes the chief food of the gods who, called to the Soma-offering, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense consciousness, traffickers in its limited activities, they who press not the mystic Soma, give not the purified offering, raise not the sacred chant. It is the Paṇis who steal from us the Rays of the illumined consciousness, those brilliant herds of the Sun, and pen them up in the cavern of the subconscient, in the dense hill of matter."(SA)

In (9.96.6), Soma is described as supreme in every category, just as in the Vibhuti Yoga of Bhagavad Gita.

"He is Brahman among gods, rhythm of poets, Riṣhi among the illumined, the bull among animals, the shyena bird among falcons etc."

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(vii) Soma, the delight in work

Both the twin deities, Ashvins, and Soma are the Gods of Bliss. But their functions are quite different. *Madhu* is the name used for bliss when it is available in nature in abundance. One can enjoy this *madhu*, if only we become aware of it. For instance RV (1.90.1) speaks of the sweet-blowing winds. When we are walking in the woods immersed in our thoughts, we do not feel this sweetness. However when we are open in our awareness we can feel this bliss. Similarly we can become aware of the waves of happiness in a place where intense *tapas* has been done. To have access to this bliss, no effort is necessary.

But Soma is different. Where Soma occurs in the Veda, the word '*suta*' ('pressed') is also present. Soma is the bliss released when we do any work consciously. The work can be high or low, ordinary or special. The bliss released is called as the joy of work. This bliss is not released when the work is done absent-mindedly. For instance take the common example of the process of cooking. Becoming aware of the cooking means becoming aware of the ingredients such as the fragrance, taste, color, texture etc., of grains and vegetables, becoming aware of the process of cooking, becoming aware of the contributions of numerous persons such as the growers and transporters of vegetables, the contribution of cosmic forces such as the ability of the raw rice to become the cooked rice which is both tasty and pretty. Thus Soma is the bliss released by some effort, physical, prāṇic and mental.

"Those who are utterly perfected in works taste the enjoyment of his honey-sweetness." (9.83.4)

This released delight, *rasa*, may have some psychological impurities in it (mentioned in RV 4.28.1) such as the egoistic notion of the doer and possessor, viz., this activity is a success because of my efforts and abilities. We need to recognize that all activities involve the dominating role of the cosmic forces (*deva*) for which we as separate human beings with our miniscule contributions cannot claim

full credit. Hence we have to purify the *rasa* by removing our personal claims and offer the purified *rasa* to the Indra, the lord of Divine Mind, and other cosmic powers. Indra, in turn, increases the clarity and power of the mind. This leads to an increase in the quality of work done subsequently.

RV (9.83.1) clearly states that a person, who is immature and does not want to work, cannot taste this bliss.

We will give here two more quotes justifying the ideas given here.

"He holds in his heart the thrice-purified delight" (9.73.8).

"They who are firm of understanding enjoy it (Soma) approaching it from all sides (1), but one who is not a lord of his action steps down lower and lower (2). (9.73.9)

Since Soma is released by effort, the effort can be of various types as described in (9.112).

"Various are the thoughts and workings of men (1);

The carpenter seeks what is broken (2);" (9.112.1)

The connection to work implies the need for will-power.

He is described as one with perfect will-power (*sukratu,* 9.2.3).

He is knower of will (*kratu vide,* (9.44.6)), with thoughts full of will power (*kratu mate,* (9.90.6)),

He is called as appropriate for work (*kṛtvyaya,* 9.76.1);

He is swift in strength needed for work, (*jīradānum,* 9.97.17);

He is described as skilful in works (*suhastaya,* 9.46.4, 9.107.21);

Work should be done joyously in a careful and playful mood, (*krīḷave,* (9.20.7), *krīḷadbhyo,* (9.21.3); (9.86.44));

He makes everyone in the universe noble, (9.63.5).

(viii) Soma and Truth (*ṛta*)

We have mentioned earlier that Ānanda or bliss is the foundation of existence. The Existence is characterized by the triplet *satyam ṛtam bṛhat*, Truth, Right or Truth-in-movement and Vastness. *Satyam* is the absolute truth. But every aspect of our universe is marked by change, the world is called *jagat*, that which is continuously changing. Behind every aspect of movement there is a truth called as *ṛtam*, translated as Right or Right Order or Truth-in-movement. The common word for seasons *ṛtu* is derived from *ṛtam*, indicating an aspect of the truth behind the time.

All the *devās* are associated with truth. But the *ṛtam* and its euphonic (*vibhakti*) derivatives seem to occur more often in the mantrās dedicated to Soma than those dedicated to other gods.

The triplet, *satyam, ṛtam bṛhat* occur together only in the mantra Atharva Veda (12.1.1), the beginning verse of the Bhūmi Sūkta.

But the association of two of these epithets among the three occurs in 5 mantrās dedicated to Soma, 2 dedicated to Agni, and one to Mitra-Varuṇa.

ṛtam bṛhat : 9.66.24, 9.107.15, 9.108.8; (Soma)

ṛta vākena satyena : 9.113.2-4 (Soma)

satyam ugrasya bṛhataḥ : 9.113.5 (Soma)

ṛtam bṛhat : 1.75.5 and 4.3.8 (Agni)

ṛtam bṛhat : 8.25.4 (Mitra-Varuṇa)

8.1 Path of Truth

The path to truth is mentioned in several mantrās.

"Soma mounts the boat going most straight to the truth", (9.89.2);

"Soma roars in the path of the truth", (9.97.32);

"On being created, the shining Soma, impels the speech that arises in the path of truth like the boatman leading the boat", (9.95.2);

"To the one moving towards the truth comes the great feast,

the sweet and well-prepared Soma, the wide Ray-cows of Aditi", (9.74.3);

"He knows the original truth and he is the leader to Heaven", (9.70.6);

8.2 Soma as the Source of Truth

"The purifying Soma gave birth to the wide truth,

and to wide lustre, having destroyed darkness", (9.66.24);

"Born of the truth, he increases by the truth";

"He is a king, a godhead, the truth, the vast", (9.108.8).

"O Giver of delight, you take your seat in the source of truth", (9.107.4);

The Great Ones hasten to the seer in the source of Truth, (9.86.25).

"He is born, a seer, with a mind of discernment, the child of truth (1);

a birth set within in the secrecy half-arisen into manifestation (2)," (9.68.5).

"He (Soma) milks from the heaven the shining milk

that is like his ātman (1);

from the navel of truth, the immortality is born (2)", (9.74.4);

"He, strong in will, is the guardian of the truth;

and he cannot be overthrown" (9.73.8);

"O immortal, you are born in mortals (1),

in the law of truth, of immortality and of beauty (2);

Desiring, you move ever towards the plenitude (3)", (9.110.4).

"O beautiful Soma, flow pure to us from the uncrooked (realm) (1),

flow purified by the Right Word (*ṛtavākena*), by the Truth (*satya*), askesis (*tapas*) and faith (*shraddha*) (2)," (9.113.1);

"In the golden seat of the truth, he takes his seat with swiftness (1).

He abandons those who are unconscious (2)." (9.64.20)

"The thread of truth is stretched up (1);

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The purifier is on the tip of the Varuṇa's tongue where he remains by the power of formation (*māya*) (2)" (9.73.9);
Wide awake to the truth of the thoughts, (9.97.37);
"Having woven around himself the rays of the Sun (1),
he (Soma) stretched the three worlds according to knowledge (2).
He initiates the newer praise of the truth (3),
he, the lord of births, approaches the perfected vessel (body) (*niṣhkṛtam*) (4)." (9.86.32)

(ix) Soma, Seers and Sun

About 46 mantrās in RV have epithets to Soma such as, *kavi* (seer) or its euphonic variants. The phrase, seer-will (*kavi kratu*), usually used for Agni, is given to Soma in (9.9.1). Soma is intimately connected with knowledge, wisdom and Sun. In some mantrās, he is said to create the Sun. Below are some quotes:
"(O Soma), give us a vast and mighty inspiration". (1.43.7);
"Brahman among *devās,* leader among the Seer-poets,
Sage among the wise, the bull among the animals,
the falcon among vultures, the axe in the woods", (9.96.6)
"He is the procreator of Agni, procreator of Sūrya, procreator of Indra (Divine-mind), procreator of Vishṇu". (9.96.5)
"The mighty one sees inside hidden things and knows all the rays (knowledge)". (9.96.7)
"Soma is the seer of Truth and seer-will, he uttering the words of seer-wisdom overcomes (the obstacles)". (9.96.17)
"He has a mind of seeing all (ṛshi, *manā*), he creates the rishi, he is that Sun-world" (1),
"He is the guide of the wise, praised by thousands" (2). (9.96.18)
"Giving birth to the luminous world of heaven,
Giving birth to the Sun in the Waters, the Brilliant one (hari) clothes himself with the Waters and the Rays." (9.42.1)
"Giving birth" means manifesting these energies in the human being.

"He brings up the Sun to heaven"; (9.86.22), (9.107.7).
Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.
"Indu (Soma) has generated the light in the Sun (1). (9.97.41)

"The seers milk (*duhanti*) the undecaying Soma,
the seer, the vast and whole knowledge (*samī gāvaḥ*)
and lauds rejoin him at the place of source of ṛta". (9.72.6)

"You are the ocean, you reveal everything;
under thy law are the five places;
you transcend heaven and earth;
O Purifier, yours are the Lights of the Sun," (9.86.29);
"O you Soma, who is the lord, all-seeing,
your illumining rays encompass all the abodes;
Soma, with your natural powers, you pervade (all),
you are king and lord of the whole world," (9.86.5);
"This all-creating Soma is obstructed by none,
he is the conqueror of all, overcomer of divisive force,
(he is) the seer, rishi, and is to be praised with seer-wisdom." (8.79.1)
"The all-pervading Soma is drunk by the white rays of light,
waiting for the establishment of Indra's self-empire". (1.84.10)
"He being solicited for the beautiful *amṛta,*
separates heaven and earth by his seer-wisdom". (9.70.2)
He unites the Heaven and Earth (9.74.2)

Soma and Healing

"He clothes what is naked; he heals what is sick;
(he makes) the blind see and the lame walk." (8.79.2)
He lengthens the life to be unending. (8.79.6)
We have drunk Soma, we have became immortal. (8.48.3)
"O Soma and Rudra, expel the wide-spread sickness,
that has entered our dwellings." (6.74.2)

(x) Legend of Soma and the Falcon

(9.86.6) has the phrase, 'Soma was brought by the falcon (*shyena*) from heaven'. Similar epithets are:

shyenābhṛtaḥ : (1.80.2, 8.95.3, 9.87.6);

shyenaḥ ābharat : (8.82.9);

epithets with *shyena:* (9.89.2, 9.61.21) etc.,

Ritualists like Sāyaṇa, and most of the Indologists (Western or Eastern) believe that the above phrases refer to the legend of Soma being brought to earth by the falcon (*shyena*). Rig Veda has no other references to the legend apart from these phrases.

In commenting on RV (1.80.2), Kapāli Sāstry (CW, Vol. 5) declares that *shyena* in the Veda always stands for the soul or the potent mantra-word (*mantrātmaka vāk*) which comes from within and brings the Soma to seeker. This Heaven manifests in the limbs and sense-organs of the seeker. This, in turn, increases the power of the mantra uttered by the seer. This idea is mentioned in RV (1.80.1), the mantra earlier to the one mentioned above. It states 'after the acceptance of the delight causing Soma, the mantra (brahma) increases the power of yajamāna'.

"The wise know the form of exhilarating Soma (1),

brought by *shyena* (bird) from the beyond (2)." (9.68.6)

For the sake of completeness we give below the legend of Soma given in Shatapatha Brāhmaṇa (SB) and Krishṇa Yajur Veda Taittirīya Samhita (TS). The tale of Kadru-Suparṇi in Veda (TS or SB) is quite different from that in the Mahābhārata or Purāṇa. The myth of Kadru-Suparṇi given in (TS 6.1.6) is similar to that in (SB 3.6.2). The name Vinatā does not occur either in TS or SB. Again there is no cheating involved here. Again here, Suparṇi is helped by her sons, the metres like Gāyatri, Anuṣhṭubh etc. Garuḍa is not mentioned. Neither is Kadru mentioned as the mother of Nāgās, the snakes which cheat.

The legend in TS (6.1.6) is very brief and is given here.

"Kadrū and Suparṇi had a dispute for the stake of each other's form. Kadru defeated Suparṇi. Kadru told Suparṇi, 'get your release by getting the Soma in the third heaven and giving it to me'. Suparṇi requests her children, the metres, to do accordingly saying, 'for this do parents rear the children'. Among the metres, the relatively lengthy metres like Jagati (having 4 pādās of 14 syllables (*akṣhara*) each) and Triṣhṭubh (4 pādās of 13 syllables) were unsuccessful and hence each lost 2 syllables in a pāda. But Gāyatri of four syllables flew up and returned with the unborn one (*aja*). The unborn one (*aja*) won the Soma for Suparṇi. In addition, Gāyatri gained 4 syllables."

(In the RV mantrās, Jagati metre has 48 *akṣharās* (syllables) and Triṣhṭubh has 44. Gāyatri has 24 syllables made of 3 pādās, each of 8 syllables.)

The account in Shatapatha Brāhmaṇa (SB) is a little more elaborate. Here also Vinatā or Garuḍa are not mentioned. The whole misunderstanding between the Kadru and Suparṇi is said to be caused by Gods so that using this misunderstanding they could get the Soma from heaven.

The wager is; 'how far can each one see ahead'. Specifically 'what is there in the yonder shore'? Kadru states, 'there is a white horse with its hair hanging down, and the wind tosses it'. Suparṇi, (perhaps deluded by the Gods) states there is the altar on the yonder shore'. Kadru tells Suparṇi to fly and check the truth. (She has enough trust in Suparṇi). Suparṇi after returning states that, "you (Kadru) have won". Then the metres, the children of Suparṇi, fetched the Soma, to comply with the wager.

The symbolism of the Kadru-Suparṇi tale is interesting. The part *dru* in Kadru indicates the tree. Thus Kadru is the goddess of all the trees and all earthly growths. She wants all the plants and trees to be full of delight. Recall that *vana* in Veda stands both for wood and also delight. The cosmic power associated with delight is Soma. Kadru wants the Soma for all the growths of earth. But she herself is limited in form. She cannot fly. Hence the assistance of Suparṇi is needed, since Suparṇi is one having auspicious wings. Soma, the essence of delight, does not manifest without effort. The effort of the

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chants makes the Soma to come to Suparṇi. Thus, Suparṇi gets the Soma with the help of her children, the metres or chhandas.

RV (1.164.46) identifies Suparṇa with *'garutman'* (the great soul, according to Yāska). This identification of Suparṇa with Garutman is the origin of numerous myths about Garuda, the bird-carrier of Viṣhṇu, in the Purāṇa books.

For more on Suparṇa, we suggest:

(i) 'Essentials of Kriṣhṇa and Shukla Yajur Veda', chapter 17, (SAKSI) pub.

(ii) 'Semantics of Rig Veda', chapter 12.18, (SAKSI)

(iii) 'Kriṣhṇa Yajur Veda Taittirīya Samhita', vol. 2, part I, essay 9, "Suparṇa", (SAKSI)

(xi) Soma Yajna or sacrifice: Inner and Outer

There are many words in Maṇḍala 9 connected with sacrifice of Soma, *soma-yajna.* The commentator Sāyaṇa interprets all of them as referring to the outer rite, involving the altar, offerings of Soma juice with infusions of curds, grain etc. Recall that all work starts from within and ends only with the outer work. Hence the performance of work is an inner yajna. All the words have appropriate meanings in the inner yajna also.

There is a close correspondence between the steps of the inner yajna and those of the outer yajna. We will display the concordance below.

	Outer rite	Inner yajna
(1) Soma	Juice of Soma creeper	The Delight of Existence
(2) Location or source	Soma juice in the creeper	The Delight is hidden in all growths of earth, subtle mind and body
(3) Release	Juice is released by a pair of stones	The hidden delight is released by work performed by powers of mind and body

(4) Impurities	The raw juice has impurities found with herb and also introduced by the crushing process	The raw delight has the psychological impurities introduced by the doer of work such as, 'I am the doer, the quality of work is high because of me'.
(5) Purification	The strainer is cloth made up of the fleece of sheep. The word *avya, avi* occur frequently, which means a female sheep (ewe).	The purification is done by the powers of prāṇa and mind which declare, 'the work is not mine, the doer is nature' etc. This reflection is done by the actions of sense-life and sense-mind. *Avi* means sense-mind.
(6) Storage	The purified Soma is stored in the vessel (*kalasha*) or jar.	The delight is stored in the subtle aspects of human body
(7) Mixings or infusions (*āshira*)	Soma juice is mixed with milk, grain and curds	Milk, grain, curds symbolise various powers of mind and intellect.
(8) Offered to	Offered in fire to the god	Offered to the God-mind in the human body and other gods
(9) Results	The gods give the riches, cows, children etc.	Each god increases his power in the subtle body (of the aspirant). This results in increased will-power, inspiration, clarity of mind and felicities including physical riches, hero-strengths needed to overcome the obstacles, and times makes the work done by the human being more and more perfect.

(xii) Rishis of Maṇḍala 9

The total number of Rishis to whom the one or more mantrās were revealed is 80. Among them Asita Kāshyapaḥ and Devala Kāshyapaḥ are associated with 20 sūktās, numbering 5-24. Eight sūktās were revealed to Avatsāra Kāshyapaḥ. Kashyapaḥ Marīcha has 5 sūktās and a part of one sūkta; six were revealed to Kavi Bhārgava. To all other rishis, three or less sūktās were revealed. For some of them, only a few mantrās in a sūkta were revealed. A large number of the rishis are Āngirasa-s, i.e., those belonging to the clan of the seer Angirasa. Many of the rishis named here appear in other Maṇḍalas also. For instance, the first sūkta in this Maṇḍala, (9.1) and the first sūkta in Rig Veda (1.1) have the same rishi Madhuchchhandā belonging to the clan of the Rishi Vishvāmitra.

There appears to be only one lady seer namely Sikata Nivāvari to whom 20 mantrās of sūkta 86 were revealed.

Listing of Rishis

Akṛshṭā Māshaḥ: 86.1-10, 86.31-40;

Agnayo Dhishṇyā Aishvarāḥ: 109;

Agni Chākshushaḥ: 106.1-3; 106.10-14;

Atri Bhaumaḥ: 86.41-45;

Anānataḥ Pāruchchhepiḥ: 111;

Andhīguḥ Shyāvāshiḥ: 101.1-6;

Amahīyuḥ Āngirasaḥ: 61;

Ambarīsho Vārshāgiraḥ: 98;

Ayāsyaḥ Āngirasaḥ: 44-46;

Avatsāraḥ Kāshyapaḥ: 53-60;

Asitaḥ Kāshyapaḥ: 5-24;

Indrapramatiḥ Vāsishṭhaḥ: 97.4-6;

Uchathtya Āngirasa: 50-52;

Upamanyur Vāsishṭhaḥ: 97.13-15;

Ushanāḥ Kāvyaḥ: 87-89;

Ūrur Āngirasaḥ: 108.4; 108.5;

Ūrdhvasadmā Āngiraḥ: 108.8; 108.9;

Ṛjishvā Bhāradvājaḥ: 98; 108.6; 108.7;

Ṛṇarchayaḥ: 108.12, 108;

Ṛshabho Vaishvāmitrāḥ: 71;

Kakshīvān Dairghatamasaḥ: 74

Kaṇvo Gauraḥ: 94

Karnat Vāsishṭhaḥ: 97.22-24

Kashyapaḥ Mārichaḥ: 64, 67.4-6; 91; 92; 113; 114;

Kaviḥ Bhargavaḥ: 47-49; 75-79;
Kutsa Āngirasaḥ: 97.45-48;
Kumāra Āgneyaḥ: 101; 102
Kṛtayashā Āngirasaḥ: 108.10-11;
Gṛtsamada Bhārgavaḥ Shaunakaḥ: 86.46-48;
Gotamo Rāhugaṇaḥ: 67.7-9;
Gauravīti Shāktyaḥ: 108.1,2;
Chakṣhur Mānavaḥ: 106.4-6;
Jamadagniḥ Bhārgavaḥ: 62; 65; 67.16-18;
Trasadasyuḥ Paurakutsaḥ: 110;
Trita Āptyaḥ: 33; 34; 102;
Devalaḥ Kāshyapaḥ: 5-24;
Nahuṣho Mānavaḥ: 101.7-9;
Nāradaḥ Kāṇvaḥ: 105;
Nidhruviḥ Kāshyapaḥ: 63;
Nṛmedha Āngirasaḥ: 27; 39;
Nodha Gautamaḥ: 93;
Parāshara Shāktyaḥ: 97.31-44;
Pavitra Āngirasaḥ: 67.22-32; 73; 83;
Pṛshnayaḥ Ajāḥ: 86.21-30; 86.31-40;
Prajāpatiḥ: 101.13-15;
Pratardanaḥ Kāshirājo Daivodāsiḥ: 96;
Prabhūvasur Āngirasaḥ: 35; 36;
Praskaṇvaḥ Kāṇvaḥ: 95;
Priyamedha Āngirasaḥ: 28;
Bṛhanmatiḥ Āngirasaḥ: 39;40;
Bharadvājo Bārhaspatyaḥ: 67.1-3;
Bhṛgurvāruṇiḥ: 65;
Madhuchchhandā Vaishvāmitraḥ: 1;
Manu Sāmvaranaḥ: 101.10-12;
Manur Āpsavaḥ: 106.8-9;
Manyuḥ Vāsiṣhṭhaḥ: 97.10-12;
Medhātithiḥ Kaṇvaḥ: 2;
Medhyatithiḥ Kāṇvaḥ: 41-43;
Yayātin Nāhuṣhaḥ: 101.4-6;
Rahūgaṇa Āngirasaḥ: 37;38;
Renur Vaishvāmitraḥ: 70, 89;
Rebhasūnū Kāshyapau: 99; 100;
Vasiṣhṭho Maitrāvāruṇiḥ: 67.19-32; 90; 97.1-3;
Vasuḥ Bhāradvājaḥ: 80-82;
Vasukro Vāsiṣhṭhaḥ: 97-28-30;
Vishvāmitro Gāthinaḥ: 67.13-15;
Vṛshagaṇo Vāsiṣhṭhaḥ: 97.7-9;
Vaikhānasāḥ Shatam: 66;
Vyāgrapād Vāsiṣhṭhaḥ: 97.16-18;
Shaktir Vāsiṣhṭhaḥ: 97.19-21; 108.3; 108.14-16;
Shikhindinyau Apsarasau Kāshyapau: 104;
Shishuḥ Āngirasaḥ: 112;
Shyāvāshva Ātreyaḥ: 32;
Sapta Ṛshayaḥ: 107;
Sikatā Nivāvarī: 86.11-20; 86.31-40;
Harimantaḥ Āngirasaḥ: 72;
Hiraṇyastūpaḥ Āngirasaḥ: 4; 69;
Shunashepaḥ Ājigartiḥ: 3;

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(xiii) Some Important Words in this Maṇḍala

Some words almost occur exclusively in this Maṇḍala; there are some which have a unique meaning in this Maṇḍala. We mention some of them. Note that our focus is on the spiritual and psychological meaning of Veda.

arṣha: (verb): to come, arrive, (9.1.4 and others). This word and its variants such as *arṣhati, arshati* etc., occur in 100 mantrās.

avyaḥ: female sheep (ewe) (9.6.1, others). This word and its variants like *avyam, avyata, avyayam, avyayā, avyā, avye* occur in about 100 mantrās in the Maṇḍala 9. In the ritual, the strainer for purifying the raw Soma juice is a cloth made of the fleece of ewe. In the inner yajna, the eve denotes the shakti of Indra, since Indra is the Ram. The sheep *avi* denotes the sense-life and the sense-organs according to (SA). See also the notes on (9.49.4) & (9.107.8). See also item (5) in essay (xi).

vāre: Its variants such as *vārani, varebhiḥ* etc., occur in about 50 mantrās. It usually occurs along with *avya.* It indicates the cover of sense-life which acts as a strainer for the raw delight.

mṛjanti: to rub and make it pure; to cleanse; this word and its variants like *mṛjyate, mamṛjata, mamṛjyate* occur in over 100 mantrās. This word is used in connection with the purification of Soma. The subtle powers rub the Soma bright and pure. See also item (5) in essay (xi).

anvibhiḥ: 9.1.7, 9.10.4, 9.10.5, 9.86.47, 9.91.3 etc. subtle powers; they cleanse the Soma. They are also referred to as the ten brides in (9.1.7) and other places. Also referred to as the ten throwers of light (*dasha kṣhipaḥ,* 9.8.4) who rub him bright. For S, *anvibhiḥ* and its variants are the ten fingers.

indu: refers to Soma as the delight, or joy of God. This word and its variants like *indubhiḥ,* occurs in at least 120 mantrās.

indo is not technically a *vibhakti*-variant of *indu* and hence the *padapāṭha* version tags it with *iti.* It is used for addressing Soma as a

deity or power. A common usage is, 'O Indu, flow to Indra', (*indo indram parisrava*). It occurs at least in 120 mantrās.

matsaraḥ: satisfying, (1.15.1)

indavaḥ: plural of *indu;* the streams of the Soma-delight; powers of sweetness.

somāsaḥ: plural of Soma; the streams of Soma-delight.

pavamāna: pure flowing Soma. A common epithet for Soma. The entire ninth Maṇḍala is addressed to 'Pavamāna Soma'.

pavitre: strainer or purifier of the raw Soma. See *aṇvi.*

andhasa: Soma-food; food having the power of Soma such as delight.

pitu, pitūnām: a portion of Soma poured for drinking; note *pitu* is also used commonly for father;

dhanvantu: to flow, to rush, (9.77.3); all its variants in the Maṇḍala 9 such as *dhanvasi* (9.24.3) have same meaning. But in other Maṇḍalas *dhanva* means a desert; *dhanvan* in (10.4.1) means 'desert'. Also *dhanu* is bow and *dhanvana* means 'with the bow', (10.115.6).

āshiraḥ: infusions (9.64.14); the Soma is mixed with *dadhi,* curds, specifying subtle intellect. See (9.63.15), (9.75.5), (9.86.21).

apo vasāna: clad in waters (9.42.1); Soma is said to be found in waters; Soma is also mixed with water.

chamūṣhu: jars; subtle bodies. In the ritual the word indicates jars in which the Soma-juice is stored after purification. Usually the word is in dual *chamvoḥ* indicating two. In the inner yajna, *chamū* stands for the inner subtle prāṇa body and the mental body. Soma-delight after being purified, enters the subtle bodies and energies. Purification means giving up the ideas such as, 'I am the doer of work; by my abilities the work was done and the results are there to see'. See items (5) and (6) in the essay (xi).

kalasha: vessel; material body. In the outward rite, it represents the vessel in which the raw Soma juice is stored before purification. In the inner yajna, the *kalasha* indicates the material body in which the delight released by work is collected. Then it is purified by the strainer (see *avyaḥ*).

Spiritual Meanings of Some Common Words in RV

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites

apāka: wise person

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasaḥ: works, doers of work

arātīḥ: hostiles, non-givers

arati: traveller, worker, pilgrim

ari: warrior

āpaḥ: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: cows or knowledge, Ray-cows; Ray-cow indicates that it is both a ray of light and it is symbolised by cow

hamsa: swan; the soul soaring to the heights

havyam: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

hotā, hotṛ: priest of the call, the priest who invokes the other gods to come to yajña; Agni

kāvya: wisdom of a seer; seer-wisdom

kratu: will-power

manīshā: mental wisdom

pāka: immature

panchajana: five peoples; see the 'Essentials of Rig Veda', chap. 27

rādha, rādhasaḥ: achievement, (5.13.6) -

ratna: ecstasy .

rayi: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions

ṛk: mantra of illumination in metrical form

ṛtam: Right activity; truth in movement

sādha: achieving the aim, (3.1.17);

sādhuḥ: perfection; efficient in works

shravas: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)

stoma: affirming laud; repetition of several rik mantrās in an order

svadha: self-law; the law which supports each entity from within

toka: son; god being born as a son of the human yajamāna, creations of a person;

uktha: utterance (of a pāda of mantra)

uruṣhya: guard

ushanas: aspirant; name of a seer, (4.16.2)

ūti: protection; growth of the god in a human being

vṛshabha: bull, the mighty one; one who showers gifts; the supreme person

vāja: plenitude, plenty of everything

vedhaḥ: ordainer or arranger of all actions in nature

vrata: workings of the divine law; not the human observances

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(xiv) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
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.
Aryamā:	The lord of exalted power
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.
Bṛhaspati:	The power of the soul; closely related to Brahmaṇaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmaṇaspati:	Lord of Mantrās, Gaṇapati.
Iḷa:	The Goddess of revelation.
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.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
Ṛbhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force

Tvaṣhṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣhṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

(xv) 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)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāmsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Ṛk, 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:	Has two meanings
SV, SA:	The Secret of the Veda, by (SA)
SV (123):	Mantra 123 of the Sāmaveda Samhita
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā

TS (4.6.5.3): Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS

U: Upaniṣhad

Uṣhṇik (8/8/12): Uṣhṇik 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

Triṣhṭup (11,4): Triṣhṭup metre with 4 pādās, each having 11 letters, a total of 44.

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Anuvāka 1: Sūktās (1-24)

1. Sweet and Rapturous

Rishi: Madhuchchhandāḥ Vaishvāmitraḥ

Metre: Gāyatrī

9.1.1: Most sweet and rapturous
9.1.2: All-beholding one
9.1.3: You are bounteous
9.1.4: Advent of gods
9.1.5: Our declarations draw you to our front
9.1.6: Daughter of Sun
9.1.7: Subtle ones and ten brides
9.1.8: Triple law of working (tridhātu)
9.1.9: Infusions for Soma
9.1.10: Indra in rapture kills Vṛtra

9.1.1:

O Soma, most sweet and rapturous, flow in a stream (1),
for the drinking by Indra (2);
you are pressed out (by the press-stones) (3).[1]
[SV (468, 689); YVS (26.25);
Indra represents the god-mind. Drinking by Indra means empowering the god-mind within each human being.]

9.1.2:

The killer of demons, the all-beholding one (1),
has come running from his impregnable abode (2).
He is seated in the session (3).[2]

---

[1] स्वादिष्ठया मदिष्ठया पवस्व सोम धारया (1), इन्द्राय पातवे (2), सुतः (3)

[2] रक्षोहा विश्वचर्षणिः (1), अभि योनिम् अयोहतम् द्रुणा (2), सधस्थम् आसदत् (3)

[*ayohata:* impregnable;
drūṇānaḥ: running, (4.4.1); *ayaḥ:* very strong;
sadhastham: sitting or staying together, meeting;]

9.1.3:

Establish most firmly the upholder of happiness (1).
You are bounteous and strongest to slay the coverers or Vṛtra (2).
You carry (to us) the achievements of the lords of plenty (3).[3]
[*maghonām:* the lords of plenty,
parṣhi: carry, (2.7.2), (6.4.8) (everywhere);
varivaḥ: supreme good (5.29.10); happiness (1.59.5)]

9.1.4:

Come with the Soma-food to the advent of the great gods (1).
(Come to us) with the plenty and the inspired hearing (2).[4]
[*arṣha:* come, arrive, (9.45.2); This word and its variants occur in more than 100 times in RV mainly in Maṇḍala 9.
vīti: advent, (6.16.46);]

9.1.5:

O delight, our declarations move to you in your front (1,3).
This happens day by day with the same goal (2).[5]
[*āshasā:* declarations, (4.5.11)]

9.1.6:

With her eternal extension, the daughter of Sun (2,4),
purifies the flowing Soma (1), in her straining vessel (3).[6]

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[3] वरिवो-धातमो भव (1), मंहिष्ठो वृत्रहन्तमः (2), पर्षि राधो मघोनाम् (3)
[4] अभ्यर्ष महानां देवानां वीतिमन्धसा (1), अभि वाजमुत श्रवः (2)
[5] त्वामच्छा चरामसि (1), तदिदर्थं दिवेदिवे(2), इन्दो त्वे न आशसः (3)
[6] पुनाति ते परिस्रुतं सोमं (1), सूर्यस्य दुहिता (2), वारेण (3), शश्वता तना (4)

[*tanā:* extension, (1.3.4);
Recall (10.27.11) regards the Nature (*prakṛti*) as the blind daughter (*duhitā*). S interprets the daughter of Sun as *shraddhā*, intense faith, (8.75.2); regards *shrat* as being true to our aspiration.]

9.1.7:

The subtle ones, the ten brides (1,3),
seize it (the Soma) in their labour (2).
(They are) the sisters in the heaven beyond (4).[7]
[Line 1: (alt.): Seize the Soma in the great work, (endeavour, aspiration) (*samarya*)
Line 3: These sisters who dwell in the pure mind, the subtle ones (*aṇvīḥ*) are called *dasha kṣhipaḥ* in (9.8.4) since they seize the Soma and speed it on the way. They are the *dasha gāvaḥ* (ten rays). In (9.14.5) they are described as grandchildren or descendants of Sun. They are aided in the task of purification by the seven forms of thought-consciousness (*sapta dhītibhiḥ*) (9.9.4).
aṇvībhiḥ: subtle thought powers, (1.3.4), (fingers for S)]
Since *sūryasya duhitā* occurs in (9.1.6), *aṇvīḥ* can be explained as (subtle) fingers of the daughter of Sun, which is same as subtle powers. *yoṣhaṇaḥ*: brides;]

9.1.8:

They shape the shining skin (2),
containing the honey (4),
which is covered by the triple law of working (3).
He is urged to flow forward (1).[8]

---

[7] तमीम् अण्वीः (1), समर्य आ गृभ्णन्ति (2), योषणो दशं (3), स्वसारः पार्ये दिवि (4)

[8] तमीं हिन्वन्ति अग्रुवो (1), धर्मन्ति बाकुरं दृतिम् (2), त्रिधातु वारणं (3), मधु (4)

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[*dṛtim:* skin; *dhamanti:* to smelt, to shape;
agruvaḥ: moving forward, (1.140.8); *dṛtim:* skin;
tridhātu: triple law of working;
For the names of the three, see the note in (9.108.12);]

9.1.9:

For Indra's drink, the Soma is mixed (2,4),
with the milk of the unslayable cow with its calf (1,3).[9]
[*shishum:* squeezed (S); the usual meaning of 'calf' fits perfectly here; *shrīṇanti:* mix, (1.84.11)]

9.1.10:

Indra in his rapture kills all the Vṛtra-foes (1).
The warrior gives the riches (to the aspirants) (2).[10]

2. Prop of the worlds

Riṣhi: Medhātithiḥ Kāṇvaḥ
Metre: Gāyatrī

9.2.1: O Delight, enter Indra
9.2.2: Sustainer of all
9.2.3: Soma is covered by works
9.2.4: The great rivers come to you
9.2.5: Soma is the prop for the worlds
9.2.6: He has the vision of a friend
9.2.7: Hymns purified by your might
9.2.8: Your expressions of Truth
9.2.9: You seek Indra, the god-mind
9.2.10: Ancient soul of yajna

---

[9] अभीमम् अघ्न्या (1), उत श्रीणन्ति (2), धेनवः शिशुम् (3), सोममिन्द्राय पातवे (4)

[10] अस्येदिन्द्रो मदेषु आ विश्वा वृत्राणि जिघ्नते (1), शूरो मघा च मंहते (2)

9.2.1:

O pure Soma, flow swiftly to those who desire the gods (1).
O Delight, O showerer, enter Indra (2).[1]
[*devavī:* those who desire the gods, (1.36.9)]

9.2.2:

O Indra, O showerer, O one most luminous (2),
bring the great food (1).
O one who upholds (everything),
be seated on the seat at the source (3).[2]
[*dharṇasiḥ:* the sustainer of all, (5.43.13); (5.8.4)]

9.2.3:

The creator presses out the dear streams of honey (1).
(The Soma), the perfect will, is covered by works (*apaḥ*) (2).[3]
[*vasiṣhṭa:* covered (S). Note it is different from Vasiṣhṭha;
apaḥ: works;
vedhasaḥ: creator, (1.72.1); arranger of works, (6.15.7);
vidh: to worship, to be gracious;]

9.2.4:

When you are clothed in the Ray-cows (knowledge) (2),
the great flowing waters come to you, the great one (1).[4]
[*sindhavaḥ:* flowing]

---

[1] पवस्व देववीः अति पवित्रं सोम रंह्या (1), इन्द्रम् इन्दो वृषा विश (2)

[2] आ वच्यस्व महि प्सरो (1), वृषेन्दो द्युम्नवत्तमः (2),
आ योनिं धर्णसिः सदः (3)

[3] अधुक्षत प्रियं मधु धारा सुतस्य वेधसः (1), अपो वसिष्ट सुक्रतुः (2)

[4] महान्तं त्वा महीः अनु आपो अर्षन्ति सिन्धवः (1),
यत् गोभिः वासयिष्यसे (2)

9.2.5:

The Soma is prop for the worlds, and supports the heaven (2).
He is purified in the waters of the ocean (1).
Desiring us (he enters us) after going through the strainer (3).[5]
[*pavitre:* strainer, purifier, the sense-life and mind; see (9.6.1)]

9.2.6:

The great and resplendent (Soma), the showerer cries out (1),
He is the one with a vision like that of a friend (2).
He shines with the Sun (3).[6]
[SV (497, 1042) variant; YVS (38.22);
vṛṣhā: showerer of the energies of light and might]

9.2.7:

O active Soma, the hymns are purified by your perfect might (1,2).
The hymns make you beautiful in your rapture (3).[7]
[*shumbhase:* make beautiful, (5.10.4); glorify (you);
apasyuvaḥ: active; causer of actions, (1.79.1); *ojas:* perfect might;]

9.2.8:

You form the wide world (or Sun world) (2).
We seek from you (3),
the rapture for the forceful (or foe-destroying) yajamāna (1).
Your expressions of Truth are mighty (4).[8]

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[5] समुद्रो अप्सु मामृजे (1), विष्टम्भो धरुणो दिवः सोमः (2),
पवित्रे अस्मयुः (3),

[6] अचिक्रदत् वृषा हरिः महान् (1), मित्रो न दर्शतः (2), सं सूर्येण रोचते (3)

[7] गिरस्त इन्द ओजसा मर्मृज्यन्ते (1), अपस्युवः (2),
याभिः मदाय शुम्भसे (3)

[8] तं त्वा मदाय घृष्वय (1), उ लोककृत्नुम् (2), ईमहे (3),
तव प्रशस्तयो महीः (4)

[*ghṛshvayaḥ:* forceful, assailer, foe-destroying, (1.85.1), (1.37.4); *prashastayaḥ:* utterances, (8.19.19); expressions of Truth, (8.40.9)]

9.2.9:

O Soma, seeking Indra, flow to us with the stream of honey (1), just as Parjanya pours the rain (2).[9]
[seeking Indra: seeking the mind (or god-mind)]

9.2.10:

O Indu, you are the giver of Ray-cows, hero-strengths (1), life-energies (horses) and of plenitude (2).
You are the ancient (or supreme) soul of the yajna (3).[10]
[*pūrvyaḥ:* ancient, (8.75.1); supreme (2.2.9)]

3. Seers cleanse him

Riṣhi: Shunaḥshepaḥ Ājīgartiḥ;
Kṛtrimaḥ Vaishvāmitro Devarātaḥ;
Metre: Gāyatrī

9.3.1: Soma, winged power, hastens to gated house
9.3.2: Rushes against crookedness
9.3.3: Soma cleansed by seers and seekers of Truth
9.3.4: Moves with creatures of pure being
9.3.5: Soma makes gifts for all
9.3.6: Establishes ecstasy in the giver
9.3.7: Flows forth sounding
9.3.8: Joins heaven after crossing worlds
9.3.9: His ancient birth
9.3.10: He gives birth to the force of impulsion

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[9] अस्मभ्यम् इन्दो इन्द्रयुः मध्वः पवस्व धारया (1), पर्जन्यो वृष्टिमाँ इव (2)
[10] गोषा इन्दो नृषा असि (1), अश्वसा वाजसा उत (2),
आत्मा यज्ञस्य पूर्व्यः (3)

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9.3.1:

The divine immortal Soma hastens like a winged power (1),
to be seated in the gated house (2).[1]
[*droṇāni:* in the gated house, human body (6.2.8);]

9.3.2:

The divine and inviolable flowing Soma (1,4),
causing illuminations (2),
rushes against the crooked beings (3).[2]
[*hvara:* crookedness, (5.20.2); *vipā:* illuminations, (3.10.5), (9.99.1)]

9.3.3:

This divine flowing Soma is cleansed by the luminous seers (1,4),
and the seekers of Truth (2);
just as horses seeking the plenitude (are readied) (3).[3]
[*vājāya:* to or for plenitude, (3.19.1), (5.10.1);
vipanyubhiḥ: luminous seers, (8.19.10)]

9.3.4:

The hero Pavamāna moves as it were (2),
with all the creatures of pure being (3),
to conquer all the desirables (1,4).[4]
[*satvabhiḥ:* creatures of pure being, (1.140.9);
sisāsati: to conquer, (8.103.11)]

---

[1] एष देवो अमर्त्यः पर्णवीरिव दीयति (1), अभि द्रोणानि आसदम् (2)

[2] एष देवो (1), विपा कृतो (2), अति ह्वरांसि धावति (3), पवमानो अदाभ्यः (4)

[3] एष देवो विपन्युभिः पवमान (1), ऋतायुभिः (2), हरिः वाजाय (3), मृज्यते (4)

[4] एष विश्वानि वार्या (1), शूरो यन्निव (2), सत्वभिः पवमानः (3), सिषासति (4)

9.3.5:

The divine flowing Soma comes by car to its goal (1),
He makes gifts (for all) (2).
He manifests his coming presence by the sound (3).[5]
[*dashasyati:* to offer, gift]

9.3.6:

The divine Soma enters the waters (2),
as he is being lauded by seers (1).
He establishes the ecstasy in the giver (sacrificer) (3).[6]
[*ratnāni:* ecstasy, (1.1.1)]

9.3.7:

The Soma flows sounding forth in a stream (2),
and rushes across the worlds into heaven (1).[7]
[*tiraḥ:* across;]

9.3.8:

The inviolable flaming Soma from the perfect yajna (3),
joins the heaven after crossing the worlds (2,1).[8]
[*svadhvaraḥ:* perfect rite of the path, perfect yajna (8.44.13);
aspṛtaḥ: inviolable (S) (occurs once); *āsarat:* joins;
Heaven: Heaven of mind in man]

9.3.9:

On his ancient birth (1),
the god who is pressed out for the sake of other gods (2),
goes to the brilliant purifier (3).[9]
[*hariḥ:* brilliant, resplendent, (7.10.1)]

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[5] एष देवो रथर्यति पवमानो (1), दशस्यति (2), आविष्कृणोति वग्वनुम् (3)
[6] एष विप्रैः अभिष्टुतो (1), अपो देवो वि गाहते (2), दधत् रत्नानि दाशुषे (3)
[7] एष दिवं वि धावति तिरो रजांसि (1), धारया पवमानः कनिक्रदत् (2)
[8] एष दिवं व्यासरत् (1), तिरो रजांसि (2), अस्पृतः पवमानः स्वध्वरः (3)
[9] एष प्रत्नेन जन्मना (1), देवो देवेभ्यः सुतः (2), हरिः पवित्रे अर्षति (3)

9.3.10:

(Soma) is born according to many laws of working (1).
He gives birth to the force of impulsion (2).
The pressed out Soma flows in streams (3).[10]
[*vrata:* law of working]

4. His Discrimination

Riṣhi Hiraṇyastūpaḥ Āngirasaḥ
Metre: Gāyatrī

9.4.1: He is eternal and has inspired knowledge
9.4.2: The light is eternal
9.4.3: Your discernment is eternal
9.4.4: Make us men full of possessions
9.4.5: Make us share in the gifts of Sun
9.4.6: Your powers of growth and protection
9.4.7: Riches two-fold in greatness
9.4.8: Undefeated, but overcomes all
9.4.9: You are increased by yajna
9.4.10: Bring us universal life

9.4.1:

The pure flowing Soma is eternal and is a conqueror (1).
Soma has great inspired knowledge (2).
(O Soma), make us (men) full of possessions (or felicities) (3).[1]
[*vasyasaḥ:* one full of possession, (4.2.20);
sanā: eternal, (3.1.6);
Line 3: similar to (4.2.20); line 3 is the refrain in all verses]

---

[10] एष उ स्य पुरुव्रतो जज्ञानो (1), जनयन् इषः (2), धारया पवते सुतः (3)
[1] सना च सोम जेषि च पवमान (1), महि श्रवः (2),
अर्था नो वस्यसः कृधि (3)

9.4.2:

The light is eternal; the swar-world is eternal (1).
O Soma, all things are for the happiness (2).
Make us men full of possessions (3).[2]
[*saubhaga:* happiness, (6.5.2); enjoyment of bliss, (5.28.3)]

9.4.3:

(Your) discernment is eternal; (your) will is eternal (1).
O Soma, destroy the enemies who harm us (2).
Make us men full of possessions (3).[3]

9.4.4:

O strainers, purify the Soma for the drink of Indra (1).
Make us men full of possessions (2).[4]
[*pavitāraḥ: pavitāraḥ* (*pada*), strainers, purifiers, (9.83.3), they are the mind and body of the aspirants]

9.4.5:

By your will and your powers of growth and protection (2),
make us share in (the gifts of) Sun (1).
Make us men full of possessions (3).[5]
[*ā bhaja:* make us share, (1.27.5), (1.43.8);]

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[2] सना ज्योतिः सना स्वः (1), विश्वा च सोम सौभगा (2),
अथा नो वस्यसस्कृधि (3)

[3] सना दक्षमुत क्रतुम् (1), अप सोम मृधो जहि (2), अथा नो वस्यसस्कृधि (3)

[4] पवीतारः पुनीतन सोममिन्द्राय पातवे (1), अथा नो वस्यसस्कृधि (2)

[5] त्वं सूर्ये न आ भज (1), तव क्रत्वा तवोतिभिः (2),
अथा नो वस्यसस्कृधि (3)

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9.4.6:

By your will and your powers of growth and protection (1),
may we see the Sun continuously (2).
Make us men full of possessions (3).[6]
[Line 2 similar to a part in (1.23.21);]

9.4.7:

O Soma, with your perfect powers, bring us (1),
the riches which are two-fold in greatness (2).
Make us men full of possessions (3).[7]
[*dvibarhasam:* two-fold in greatness, (1.71.6); could refer to the human and divine states;
āyu-dha: powers of supporting life]

9.4.8:

O one who is undefeated in battles and overcomes the foes (2,4),
bring us the felicities (1,3).
Make us men full of possessions (5).[8]

9.4.9:

O flowing Soma, (you are) increased by means of yajña (1),
according to the order and law (2).
Make us men full of possessions (3).[9]
[Line 2: *vidharmaṇi:* in the order and law, (3.2.3); complete law, (5.17.2)

---

[6] तव क्रत्वा तवोतिभिः (1), ज्योक् पश्येम सूर्यम् (2),
अथा नो वस्यसस्कृधि (3)

[7] अभ्यर्ष स्वायुध सोम (1), द्विबर्हसं रयिम्(2), अथा नो वस्यसस्कृधि (3)

[8] अभ्यर्ष (1), अनपच्युतो (2), रयिं (3), समत्सु सासहिः (4),
अथा नो वस्यसस्कृधि (5)

[9] त्वां यज्ञैः अवीवृधन् पवमान (1), विधर्मणि (2), अथा नो वस्यसस्कृधि (3)

vidharman: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.4.10:

O Delight, bring us universal life (2),
variety of riches and life-energy (1).
Make us men full of possessions (3).[10]
[*vishvāyu: vishva-āyu:* universal life, (1.67.3), (1.68.3) etc.]

5. Āpri Hymn

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.5.1: Soma, the lord on all sides, blazes high
9.5.2: Son born of the body of sacrificer
9.5.3: His streams of honey and perfect might
9.5.4: Travels to other gods
9.5.5: Golden divine doors
9.5.6: Night and Dawn are vast and of perfect form
9.5.7: I call the two divine invokers
9.5.8: The goddesses Bhāratī, Sarasvatī and Iḷā
9.5.9: Tvaṣhṭṛ, who goes in front
9.5.10: Vanaspati, the lord of woods and delight
9.5.11: Adoration of Soma done with *svāhā*

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities

---

[10] रयिं नश्चित्रम् अश्विनम् (1), इन्दो विश्वायुम् आ भर (2),
अथा नो वस्यसस्कृधि (3)

like Indra, Tvashṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several riks such as RV (5.3.1) and RV (5.3.2).

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

The root of the Word *āpri* is *pṛ*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in [CW, KS, Vol.1]. The 10 Āpri hymns are: (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5); (10.70), (10.110).]

9.5.1:

The flowing Soma, the lord on all sides, is blazing high (1).
He is the master (or the shining one) (2).
He is the showerer, pleases (the gods) and makes sound (3).[1]

---

[1] समिद्धो विश्वतस्पतिः पवमानो (1), वि राजति (2),
प्रीणन् वृषा कनिक्रदत् (3)

9.5.2:

He is the son (born of) the body of the sacrificer (1).
The flowing Soma has sharp horns (2).
He shines from the midworld (3).[2]
[Line 1: Found in many Āpri hymns as in (1.13.2); common epithet for Agni. Since Agni is born in the aspirant, he is called his son. Here Agni is identified with Soma.
Line 2: He sharpens the horns to kill the rākshasās, as explained in (5.2.9); The padapāṭha has (*shṛnge iti)* indicating that the word is irregular (or ungrammatical).]

9.5.3:

The flowing Soma is adorable (1).
With the streams of honey and his perfect might (3),
being resplendent, he shines with the felicities (2).[3]
[*īḷenyaḥ:* adorable, (5.1.9); the one to be prayed, (7.9.4)]

9.5.4:

The flowing Soma, the ancient one with perfect might (2),
a god, travels to the other gods (4),
strewing the shining seat (of the soul) (for the gods to sit) (1,3).[4]
[*barhi:* seat (of grass), seat of the soul]

9.5.5:

The golden divine doors, rise up from the vast horizon (1);
(the doors) and Pavamāna are lauded perfectly (2).[5]
[*ātaiḥ:* directions (S); *sustutā:* perfect laud;

---

[2] तनूनपात् (1), पवमानः शृङ्गे शिशानो (2), अर्षति अन्तरिक्षेण रारजत् (3)

[3] ईळेन्यः पवमानो (1), रयिः वि राजति द्युमान् (2),
मधोः धाराभिः ओजसा (3)

[4] बर्हिः (1), प्राचीनमोजसा पवमानः (2), स्तृणन् हरिः (3), देवेषु देव ईयते (4)

[5] उत् आतैः जिहते बृहद् द्वारो देवीः हिरण्ययीः (1), पवमानेन सुष्टुताः (2)

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Doors: During the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, and faces a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide open allowing him to cross into the kingdom of Light (M.P.P).]

9.5.6:

(Day and night) are of perfect form, vast and mighty (1).
Pavamāna Soma also desires the vision of night and dawn (2).[6]
[*nakta:* the night; indicates our normal unillumined consciousness, while *uṣhas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, 'He who knows That, the One as both in the Knowledge of the whole and in Ignorance (manyness), by crossing over death by manyness, he attains the immortality by knowledge of the whole'.
na: also, (6.2.4)]

9.5.7:

I call the divine invokers, who are divine in vision (2),
and the two gods, the flowing Soma and the showerer Indra (1,3).[7]
[The two powers are mentioned in RV (10.70.7) as the *purohita* and *ṛtvik*, interpreted as the powers of ascent and of descent.]

---

[6] सुशिल्पे बृहती मही (1), पवमानो वृषण्यति नक्तोषासा न दर्शते (2)
[7] उभा देवा (1), नृचक्षसा होतारा दैव्या हुवे (2), पवमान इन्द्रो वृषा (3)

9.5.8:

The vast Bhāratī, Sarasvatī and Iḷā (1,3,4),
are the three goddesses with perfect form (6).
May they come to this yajña of the flowing Soma (2,5).[8]
[*mahī* is used often as an alternate to Bhāratī in many Āpri hymns as in (1.13.9).]

9.5.9:

I call Tvaṣṭṛ the one who goes in front (1,3).
The flowing Soma is the delight (*indu*), is Indra, the showerer (4),
the first-born, the protector (2),
the resplendent and is the lord of all creatures (5).[9]

9.5.10:

Vanaspati, the lord of woods and delight (1),
has a thousand branches, is golden, is flaming and resplendent (3).
O flowing Soma, consecrate him with the stream of honey (2).[10]
[*samangdhi:* to consecrate;
bhrājamānam: the blazing one;
haritam: resplendent;]

9.5.11:

To the adoration of Soma done with *svāhā* (2),
may the All-gods, Vāyu, Bṛhaspati and Sūrya come (1,3,4).
Agni, Indra, gods of one mind, take pleasure (in coming here) (5).[11]
[*svāhā:* that which is spoken blissfully (*su āhā*);]

---

[8] भारती (1), पवमानस्य (2), सरस्वतीळा (3), मही (4),
इमं नो यज्ञमा गमन् (5), तिस्रो देवीः सुपेशसः (6)

[9] त्वष्टारम् (1), अग्रजां गोपां (2), पुरोयावानम् आ हुवे (3),
इन्दुरिन्द्रो वृषा (4), हरिः पवमानः प्रजापतिः (5)

[10] वनस्पतिं (1), पवमान मध्वा समङ्ग्धि धारया (2),
सहस्रवल्शं हरितं भ्राजमानं हिरण्ययम् (3)

[11] विश्वे देवाः (1), स्वाहाकृतिं पवमानस्या (2), गत (3),
वायुर्बृहस्पतिः सूर्यो (4), अग्निरिन्द्रः सजोषसः (5)

6. Flows to the Soul of Yajña

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.6.1: Flow to the seekers and those whom you desire
9.6.2: You create the mighty war-steeds
9.6.3: Release this ancient rapturous Soma
9.6.4: Drops flow eagerly to Indra
9.6.5: Ten sisters rub Soma
9.6.6: Soma rains desires
9.6.7: Soma nourishes Indra
9.6.8: Soma flows to the soul of yajña
9.6.9: You establish the Word in secret places

9.6.1:

O Soma, showerer, flow in streams of bliss (1),
to the seekers of gods and those whom you desire (2,4),
(Come to us) through the cover of the sense mind (3).[1]
[SV (506); *vāremiḥ* in SV; *vāreṣhu* in RV;]
[*vāra:* covers; *avi:* female sheep (ewe); *avyaḥ vāreṣhu:* hairs of sheep's wool; net of sense-mind; The phrase *avyā vāreṣhu* occurs in many mantrās in this section. It is the net of sense-mind acting as a symbolic purifier of Soma.]

9.6.2:

O Indu, as if you are Indra,
make the enchanting essence of rapture to flow (1);
also (create) the mighty war-horses (2).[2]
[*madyam:* enchanting; *madam:* essence;
abhi kṣhara: to pour forth, create (S)]

---

[1] म॒न्द्रया॑ सोम॒ धार॑या॒ वृषा॑ पवस्व (1), दे॒वयुः॑ (2), अव्यो॒ वारे॑षु (3), अस्म॒युः॑ (4)

[2] अ॒भि त्यं मद्यं॒ मद॒म् इन्द॒विन्द्र॒ इति॑ क्षर (1), अ॒भि वा॒जिनो॒ अर्व॑तः (2)

9.6.3:

Release this ancient rapturous (Soma) (1),
to flow towards the purifier and around it (2).
May it create the plenitude and inspired knowledge (or hearing) (3).[3]
[*suvāno:* pressed out; released; *abhi arṣha:* come towards;
ā: around, (S)]

9.6.4:

The drops of Soma (1),
being purified, flow (eagerly) towards Indra (3),
like water going down the slopes (2).[4]
[*punānaḥ:* purifying, (7.9.2)]

9.6.5:

The ten sisters (brides) rub the Soma bright and pure (2),
just as men care for a war-horse (1).
(The Soma) coming out of the strainer plays in the delight (3).[5]
[*vana:* wood; delight; *dasha yoṣhaṇaḥ:* see (9.1.7);
avim: strainer made of sheep's skin (*avi*) in the ritual;]

9.6.6:

Unite the Soma which rains desires along with the Ray-cows (1,6).
The Soma essence is pressed out for the rapture (2,4),
of the gods for their advent and for battles (3,5).[6]
[The mixture of delight (Soma) and knowledge (*go*) is useful as a source of power in contests or battles.
bharāya: contests, battles]

---

[3] अभि त्यं पूर्व्यं मदं सुवानो (1), अर्ष पवित्र आ (2), अभि वाजमुत श्रवः (3)

[4] अनु द्रप्सास इन्दव (1), आपो न प्रवत (2), असरन् पुनाना इन्द्रम् आशत (3)

[5] यमत्यमिव वाजिनं (1), मृजन्ति योषणो दश (2),
वने क्रीळन्तम् अति अविं (3)

[6] तं गोभिः वृषणं रसं (1), मदाय (2), देववीतये (3),
सुतं (4), भराय (5), सं सृज (6)

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9.6.7:

The outpressed Soma, divine (1,3),
flows in a stream to the god Indra (2).
(The stream) with the milk (of knowledge) will nourish (Indra) (4).[7]
[*pīpayat:* nourished]

9.6.8:

The pressed out Soma flows swiftly with a perfect cry (2),
to the soul of the yajna (1).
He protects the ancient seer-wisdoms (3).[8]
[*svānaḥ:* to make a sound, to cry, (5.10.5), (5.25.8);
suṣhvāṇaḥ: making a perfect sound; S suggests a variety of meanings, without giving any reasons]

9.6.9:

O seeker of Indra, purify the rapturous (Soma) (1),
for the advent (of Indra), O most rapturous one (2).
You establish the Word (of wisdom) in the secret places (3).[9]

7. His Laws of Action

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.7.1: The paths of the laws of Truth
9.7.2: Soma enters the waters
9.7.3: Soma cries out in delight
9.7.4: He enters the Sun-world
9.7.5: Soma destroys the demons
9.7.6: His sound conquers thought

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[7] देवो (1), देवाय धारय इन्द्राय पवते (2), सुतः (3), पयो यदस्य पीपयत् (4)
[8] आत्मा यज्ञस्य (1), रंह्या सुष्वाणः पवते सुतः (2), प्रत्नं नि पाति काव्यम् (3)
[9] एवा पुनान इन्द्रयुः मदं (1), मदिष्ठ वीतये (2), गुहा चित् दधिषे गिरः (3)

9.7.7: His laws of action are also of delight
9.7.8: Those with knowledge get the energy
9.7.9: Heaven and earth

9.7.1:

The Soma-delight creates (1),
the paths of the laws of Truth (embodying) beauty (2).
Know the method of yoking to these paths (3).[1]
[*sushriyam:* one with beauty, (3.3.5); *vidānā:* to know (S);
dharman: in the law, (5.15.2)
asṛgram: created, (1.7.4); occurs in eleven mantrās of Maṇḍala 9.
asṛgran in (9.46.1), 'to loosen' is its variant. Recall that creation in Veda is to loosen something already there.]

9.7.2:

The streams of supreme honey (flow on) (1),
and the great (Soma) enters the waters (2).
The offering of Soma is to be adored over other offerings (3).[2]
[*vi gāhate:* enter. Line 2 is similar to line 2 in (9.3.6)]

9.7.3:

The supreme word yoked to the Soma the showerer (1),
cries out in delight (2),
in the abodes along the path of Truth (3).[3]
[*vane:* in delight; *pra ava chakradat:* to sound (S)]

---

[1] असृग्रमिन्दवः (1), पथा धर्मन् ऋतस्य सुश्रियः (2),
विदाना अस्य योजनम् (3)

[2] प्र धारा मध्वो अग्रियो (1), महीरपो वि गाहते (2), हविर्हविष्षु वन्द्यः (3)

[3] प्र युजो वाचो अग्रियो वृष (1), अव चक्रदत् वने (2),
सद्माभि सत्यो अध्वरः (3)

9.7.4:

Clothed in the mights (2),
the seer with his seer-wisdoms, enters the Sunworld (1,3),
and conquers the steeds of plenitude (4).[4]
[*vaṣānaḥ:* clothed, inhabiting; *vājī:* steed of plentitude, (5.30.14);
sisāsati: to conquer, (8.103.11), (9.3.4)]

9.7.5:

When the worshipper makes the Soma to journey (5),
then the flowing Soma like a king (1,3),
destroys the demonic confronters and human foes (2,4).[5]
[*ṛṇvanti:* journeys, (6.2.6);
sīdati: to sit (usual meaning); *abhi sīdati:* sit upon (the foes), to destroy]

9.7.6:

The beloved (Soma) is seated in the luminous woods (2),
after passing through the purifier of sense mind (1).
His sound conquers the thought (3).[6]
[*priyaḥ:* beloved (of the gods); *vana:* woods of delight;
matī: thought, (10.11.6);
hari: luminous, green;
vanuṣhyan: conquering, (6.6.6)]

9.7.7:

He goes rapturously together with Vāyu, Indra, Ashvins (1),
His laws of action are also of delight (2).[7]
[*dharmāṇām:* laws of action, (8.43.24)]

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[4] परि यत् काव्या कविः (1), नृम्णा वसानो (2), अर्षति स्वः (3),
वाजी सिषासति (4)

[5] पवमानो (1), अभि स्पृधो विशो (2), राजेव (3), सीदति (4),
यदीम् ऋण्वन्ति वेधसः (5)

[6] अव्यो वारे (1), परि प्रियो हरिर्वनेषु सीदति (2), रेभो वनुष्यते मती (3)

[7] स वायुमिन्द्रमश्विना साकं मदेन गच्छति (1), रणा यो अस्य धर्मभिः (2)

9.7.8:

The sweet Soma flows in waves to Mitra, Varuṇa and Bhaga (1).
Those who have the knowledge get the energies (or happiness) (2).[8]
[*shakma:* energies to do work, (2.38.4); Bhaga: see (9.109.13)]

9.7.9:

Conquer for us, O heaven and earth (1,5),
the felicities with delight (2),
the inspired knowledge (or hearing) and the treasure (4),
for the gain of plenitude (3).[9]

8. Knower of Sun-world

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.8.1: Soma and Indra
9.8.2: Vāyu and Ashvins
9.8.3: To sit in the source of Truth
9.8.4: The ten cleansers and seven thoughts
9.8.5: Loosened to flow through sense mind
9.8.6: Soma puts on a robe of Rays
9.8.7: Enter your friend Indra
9.8.8: Rain and light from heaven
9.8.9: Knower of the Sun-world

9.8.1:

The Soma flows to dear Indra who desires it (1),
and increases his hero-strengths (2).[1]
[Indra is dear to Soma; also Indra desires Soma.]

---

[8] आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः (1), विदाना अस्य शक्मभिः (2)

[9] अस्मभ्यं रोदसी (1), रयिं मध्वो (2), वाजस्य सातये (3),
श्रवो वसूनि (4), सं जितम् (5)

[1] एते सोमा अभि प्रियम् इन्द्रस्य कामम् अक्षरन् (1), वर्धन्तो अस्य वीर्यम् (2)

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9.8.2:

The pure Soma in the vessels go to Vāyu and Ashvins (1).
May they establish in us hero-strengths (2).[2]

9.8.3:

The pure Soma is desired for Indra's achievements (1).
Impel him to sit in the source of Truth (2).[3]
[*hārdi:* heart's desire, (9.60.3); occurs 6 times in Maṇḍala 9.]

9.8.4:

The ten who impel rub him bright (1).
The seven thoughts urge him (2).
The illumined seers take delight in you (3).[4]
[*amādiṣhuḥ:* take delight in you, (occurs once);
sapta: seven; In the Veda, seven refers to the seven planes of consciousness with the lower three (matter, life, mind), the upper three (*sat, chit, ānanda*) and the fourth one (*svar* or *mahas* or *vijnāna*). Each plane has its unique thought (*dhīti*), chant (*vāṇi*), Rishi etc., *sapta ṛṣhayaḥ* appears in (9.107). For details, see 'Rig Veda Samhita: Fourth Maṇḍala' (SAKSI), appendix 7.
kṣhipaḥ: those who impel, (9.46.6); related to the ten brides in (9.1.7); could be the five organs of senses and the five organs of action.
Line 1 is similar to (9.15.8);]

---

[2] पुनानासः चमूषदो गच्छन्तो वायुमश्विना (1), ते नो धान्तु सुवीर्यम् (2)

[3] इन्द्रस्य सोम राधसे पुनानो हार्दि (1), चोदय ऋतस्य योनिमासदम् (2)

[4] मृजन्ति त्वा दश क्षिपो (1), हिन्वति सप्त धीतयः (2),
अनु विप्रा अमादिषुः (3)

9.8.5:

O Soma you have been loosened (to flow) through sense-mind (2);
we clothe you with the rays for the delight of the gods (1,3).[5]
[*sṛjānam:* loosened;
meṣhyaḥ: sheep, sense-life or sense-mind]

9.8.6:

The purified Soma in the bodies is resplendent and ruddy (1,3).
He puts on the robe of rays (2,4).[6]
[*hariḥ:* resplendent, (9.42.1); *aruṣhaḥ:* ruddy in glow, (2.10.2)
gavyāni: pertaining to rays; related to cows (S)
kalasha: material body (*annamaya kosha*) of a person; the related sheaths, the vital body (*prāṇamaya*) and mental body are denoted as two bowls. See (9.20:6).]

9.8.7:

O lord of plenty, flow towards us (1).
Kill all our enemies (evil-forces) (2).
Enter your friend Indra (3).[7]
[*maghonaḥ:* lord of plenty (Soma), (7.12.2); For S this epithet refers to the human worshipper]

9.8.8:

May the rain (of felicities) and light from the heaven (1),
flow down on the earth (2).
O Soma, uphold our strength in battles (3).[8]

---

[5] देवेभ्यः त्वा मदाय (1), कं सृजानमति मेष्यः (2), सं गोभिः वासयामसि (3)

[6] पुनानः कलशेष्वा (1), वस्त्राणि (2), अरुषो हरिः (3), परि गव्यानि अव्यत (4)

[7] मघोन आ पवस्व नो (1), जहि विश्वा अप द्विषः (2),
इन्दो सखायमा विश (3)

[8] वृष्टिं दिवः परि स्रव द्युम्नं (1), पृथिव्या अधि (2), सहो नः सोम पृत्सु धाः (3)

9.8.9:

You are the knower of the Sun-world (*svar*) (2),
we invoke you the drink of Indra, divine in vision (1),
for enjoying the impulsions and the soul-formations (3).[9]
[*nṛchakṣhasam:* divine in vision, (8.10.17);
bhakṣhīmahi: for enjoying (7.96.6), (7.98.6); Line 3 here is in (7.96.6);
prajām: soul-formations;]

9. Undefeated and youthful

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.9.1: Respect Soma as a growing child
9.9.2: You have an abode within (us)
9.9.3: The Son illumined others on his birth
9.9.4: Placed in the seven thoughts
9.9.5: Undefeated and youthful
9.9.6: He satisfies the divine rivers
9.9.7: Guard us while we do work
9.9.8: Make the path effective
9.9.9: Grant us the inspired knowledge and hero-strengths

9.9.1:

The seer (Soma) most dear to the heaven (1),
is to be placed (carefully) as a growing child (2).
The outpressed Soma, the seer-will (Soma) flows (3).[1]
[SV (476, 935); (variant)]
[*naptre:* child, (5.7.1); *vayāmsi:* expanding powers (3.3.7);
suvānaḥ: pressed out]

---

[9] नृचक्षसं त्वा वयम् इन्द्रपीतं (1), स्वर्विदम् (2), भक्षीमहि प्रजामिषम् (3)
[1] परि प्रिया दिवः कविः (1), वयांसि नप्त्योर्हितः (2),
सुवानो याति कविक्रतुः (3)

9.9.2:

O beloved (Soma), full of gladness, arrive with the light (2,4),
to the aspirant free of harm (3),
praising you more and more for your having an abode (1).[2]
[*chaniṣhṭhā:* full of gladness, (8.74.8); *vītī:* with the light, (6.6.1)
prapra: more and more, (7.8.4);
kṣhaya: abode (within the aspirant);]

9.9.3:

The Son, pure, as soon as he was born (1,3,5),
he illumined the mothers and others born of them (2,4,6).
He is the increaser of Truth, he is great and vast (7).[3]
[*mahān:* vast, (10.4.2); mighty (10.6.4); *mahī:* great, (7.2.6);]

9.9.4:

He (Soma) is placed in the seven thoughts (1).
Free of harm, he is pleased with the seven rivers (2);
they make him, the sole one, the undecaying, to grow (3).[4]
[*akṣhi:* undecaying (S); *nadyaḥ:* rivers, see (9.9.6);
sapta: see (9.8.4), (9.10.7)]

9.9.5:

O Indra, Soma is placed in your workings (3).
He (Soma) dwells in them (rivers) (1),
he is undefeated and youthful (2).[5]

---

[2] प्रप्र क्षयाय पन्यसे जनाय (1), जुष्टो (2), अद्रुहे (3),
वीति अर्ष चनिष्ठया (4)

[3] स सूनुः (1), मातरा (2), शुचिः (3), जातो (4), जाते (5), अरोचयत् (6),
महान् मही ऋतावृधा (7)

[4] स सप्त धीतिभिर्हितो (1), नद्यो अजिन्वत् अद्रुहः (2),
या एकमक्षि वावृधुः (3)

[5] ता अभि सन्तम् (1), अस्तृतं महे युवानम् (2),
आ दधुः इन्दुम् इन्द्र तव व्रते (3)

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[Line 3: The rivers place Soma in Indra (S).
santam: to dwell, (5.8.3)]

9.9.6:

The immortal carrier of offering sees the seven rivers (1).
Being full like a well, he satisfies the divine (rivers) (2).[6]
[*vāvahiḥ:* he who carries all, Soma (S); *kriviḥ:* well; Soma (S)]

9.9.7:

(O Soma) the male, guard us while doing the work (1).
O Soma the purifier, kill (the demons) (3),
the powers of darkness who battle us (2).[7]
[*kalpeṣhu:* during effective performance of work; during rites (S) (occurs only once); variants of *kalpa* occur with the meaning, 'make effective'.]

9.9.8:

Make the path effective for the chant of the new hymn (1).
Blaze forth your radiance as of old (2).[8]
[*navyase:* new; *sūkta:* hymn;
navīyase: chanting; *navīnot: nūnot:* sounding, (6.3.7);
sādhayā: effective, perfect]

9.9.9:

O flowing Soma, grant us the great inspired knowledge,
the Ray-cows, the life-energies (horses) and the hero-strengths (1).
Give us the power of intelligence (2),
and (the light of) the Sun-world (3).[9]

---

[6] अभि वह्निरमर्त्यः सप्त पश्यति वावहिः (1), क्रिविः देवीः अतर्पयत् (2)
[7] अवा कल्पेषु नः पुमः (1), तमांसि सोम योध्या (2), तानि पुनान जङ्घनः (3)
[8] नू नव्यसे नवीयसे सूक्ताय साधया पथः (1), प्रत्नवत् रोचया रुचः (2)
[9] पवमान महि श्रवो गामश्वं रासि वीरवत् (1), सना मेधां (2), सना स्वः (3)

10. Subtle Doors

Rishi: Asitaḥ Devalaḥ and Kāshyapaḥ
Metre: Gāyatrī

9.10.1: Seeking inspired knowledge
9.10.2: Soma rushes into the arms of workers
9.10.3: Anointed by seven founders
9.10.4: Soma pressed out for giving bliss
9.10.5: Somās create felicities at dawn
9.10.6: Subtle doors within opened
9.10.7: Seven kinsmen and seven equal invokers
9.10.8: I unite my eyes with the Sun
9.10.9: Indra sees the lovable Soma

9.10.1:

Seeking inspired knowledge (2),
Soma-streams have come for the felicities (3),
making a sound like the chariots or like the steeds of war (1).[1]
[*somāsaḥ:* the streams or outpourings of Soma. Often rendered as *somās*, with these implied meanings.]

9.10.2:

The Soma-streams are established in the arms (of aspirants) (2),
to do the work swiftly like the chariots (1),
or like labourers carrying a load (happily) (3).[2]
[Recall that Soma is generated by conscious work, such as performing the yajna rites or doing manual work like carrying a load.]

---

[1] प्र स्वानासो रथा इव अर्वन्तो न (1), श्रवस्यवः (2),
सोमासो राये अक्रमुः (3)

[2] हिन्वानासो रथा इव (1), दधन्विरे गभस्त्योः (2), भरासः कारिणामिव (3)

9.10.3:

Somās are anointed with the rays (2),
just as kings or yajna are (surrounded) by utterances (1,3);
(are anointed) by the seven founders of many things (4).[3]
[*dhātṛbhiḥ:* founders of many things, (4.7.1)]

9.10.4:

The Soma is pressed out for giving bliss (1);
The streams of outpressed (Soma) arrive (3),
to greaten the words (2).[4]
[SV (485, 1122); (variant); (*madho* in SV, *sutaḥ* in RV);
barhaṇā: greatenings, (5.71.1); increased, (1.52.11)]

9.10.5:

(Somās) are the drink for Vivasvan (1).
They create the felicities of dawn (2).
(The Somās) of the Sunworld spread their subtle powers (3).[5]
[*sūrāḥ:* from the Sun world, (10.8.3), the flowing Soma (S), (occurs once); *bhagam:* felicities, (6.13.2)]

9.10.6:

The ancient singers of the hymns (2,4),
and the men with masculine might in their passion (5),
open the subtle doors (within us) (1,3).[6]

---

[3] राजा॑नो॒ न प्रशस्तिभिः॒ (1), सोमा॑सो॒ गोभि॑रञ्जते (2), य॒ज्ञो न (3), स॒प्त धा॒तृभिः॑ (4)

[4] परि॑ सुवा॒नास॒ इन्द॑वो॒ मदा॑य (1), ब॒र्हणा॑ गि॒रा (2), सु॒ता अ॑र्षन्ति॒ धार॑या (3)

[5] आ॒पा॒नासो॑ वि॒वस्व॑तो॒ (1), जन॑न्त उ॒षसो॒ भग॑म् (2), सू॒रा अण्वं॒ वि त॑न्वते (3)

[6] अप॒ द्वारा॑ (1), मती॒नां प्र॒त्ना (2), ऋ॑ण्वन्ति (3), का॒रवः॑ (4), वृष्णो॒ हर॑स आ॒यवः॑ (5)

[*harasa:* in their passion;
The subtle doors are usually closed and prevent the divine energies from coming into our bodies. These doors can be opened by the power of delight associated with the singers or those doing conscious work sincerely. Recall the note on these doors in (9.5.5).]

9.10.7:

The sole abode (of Soma) is surrounded by (3),
the seven intimate allies and (the seven) equal invokers (2),
are seated there (1).[7]
[*samīchī:* equal, (2.13.6);
samīchīnāsaḥ: equal companions, (3.29.6);
padam: abode, (8.102.14)]

9.10.8:

I take the navel of the yajna into my navel (1).
I unite my eyes with the Sun (2).
May I extract the essence from the Son of the seer (Soma) (3).[8]
[Son of seer: one aspect of the seer (Soma);
duhe: extract the essence, (1.105.2)]

9.10.9:

The illumined seer (Indra) sees with his (divine) eyes (4),
the seat in the heaven where *adhvaryūs* (2),
have secretly placed, the lovable (Soma) (1,3).[9]

[Note that the 'seat' and 'heaven' are subtle, within the subtle body of man. *adhvaryu:* priest of the pilgrimage-journey; the soul of man doing the inner yajna.]

---

[7] समीचीनास आसते (1), होतारः सप्तजामयः (2), पदमेकस्य पिप्रतः (3)

[8] नाभा नाभिं न आ ददे (1), चक्षुश्चित् सूर्ये सचा (2),
कवेः अपत्यमा दुहे (3)

[9] अभि प्रिया (1), दिवस्पदम् अध्वर्युभिः (2), गुहा हितम् (3),
सूरः पश्यति चक्षसा (4)

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11. Sweetness in Work

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.11.1: Men who seek the gods

9.11.2: Atharvana seers mix Soma with milk

9.11.3: Peace to Ray-cows and people

9.11.4: Illumine Soma (within) with chants

9.11.5: Sweetness rushes into the Soma by work

9.11.6: Approach Soma with surrender

9.11.7: Accomplishes every task

9.11.8: Indra, the lord of mind (*manasaspati*)

9.11.9: Grant us riches with perfect energy

9.11.1:

Sing to the pure-flowing Soma-delight, O men (1),
who aspire for the gods (2).[1]
[*iyakshati:* to aspire, (10.11.6)]

9.11.2:

The seekers of gods, Atharvaṇa (seers) have mixed (5,2),
the honeyed milk of knowledge with the divine (Soma) (1,3),
(to be offered to) the god (Indra) (4).[2]

9.11.3:

O Soma, may you flow to us (1),
giving peace and happiness to Ray-cows, people (2),
to the life-energies and the growths of earth, O king (3).[3]

---

[1] उपास्मै गायता नरः पवमानाय इन्दवे (1), अभि देवाँ इयक्षते (2)

[2] अभि ते मधुना पयो (1), अथर्वाणो अशिश्रयुः (2),
देवं (3), देवाय (4), देवयु (5)

[3] स नः पवस्व (1), शं गवे शं जनाय (2), शमर्वते शं राजन् ओषधीभ्यः (3)

9.11.4:

Soma supports the worlds with his self-strength (1).
With his rosy hue, he touches the heaven (of mind) (2).
Worship (or illumine) Soma with chants (3).[4]
[*babhrave:* support (the worlds), (2.33.8) (S);
gātha: chants, (8.71.14);
Line 3: (alt.) sing the illumined chant to Soma]

9.11.5:

Purify the Soma pressed out (2),
with the stones worked by the hand (1).
The sweetness (*madhu*) rushes into the Soma (*madhau*) (3).[5]
[Soma is generated when one does work consciously with the hands. When the Soma is generated, the sweetness or delight rushes into it; the performer of work feels it.]

9.11.6:

Approach Soma in a spirit of obeisance (1).
Mix the Soma with the curds of knowledge (2).
Establish the delight in the mind (Indra) (3).[6]
[*dadhnā:* curds, a product of milk which symbolizes knowledge]

9.11.7:

You accomplish every task; you are the killer of the hostiles (1). Flow to give peace and happiness to the Ray-cows (2).
You satisfy in succession the desires of gods (3).[7]
[*vicharṣhaṇiḥ:* accomplishes every work, (9,44.3)]

---

[4] बभ्रवे नु स्वर्तवसे (1), अरुणाय दिविस्पृशे (2), सोमाय गाथमर्चत (3)

[5] हस्तच्युतेभिः अद्रिभिः (1), सुतं सोमं पुनीतन (2), मधौ आ धावता मधु (3)

[6] नमसा इत् उप सीदत (1), दध्ना इत् अभि श्रीणीतन (2), इन्दुमिन्द्रे दधातन (3)

[7] अमित्रहा विचर्षणिः (1), पवस्व सोम शं गवे (2), देवेभ्यो अनुकामकृत् (3)

9.11.8:

O Soma, you flow to be drunk by Indra (1),
the lord of mind for giving him rapture (2,4).
You are poured around the mind (3).[8]
[Lord of the mind: *manasaspatiḥ;* could refer to Soma also]

9.11.9:

O Soma, grant us the riches with perfect energy (1).
O delight, yoke us to Indra (god-mind) (2).[9]

12. Inside thought

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.12.1: Soma-flows created in heaven
9.12.2: Wise seers call Indra to drink Soma
9.12.3: Soma dwells in the home within
9.12.4: You see all
9.12.5: Soma-delight born of solar light
9.12.6: Soma impels speech
9.12.7: You are inside the thought
9.12.8: Flows in a stream of wisdom
9.12.9: Uphold riches with splendour

9.12.1:

The flow of the out-pressed Soma-delight has been created (1),
in the home of Truth, O Soma (2).
This most sweet (Soma-delight) is for Indra, the god-mind (3).[1]
[*asṛgram:* created, (9.7.1)]

---

[8] इन्द्राय सोम पातवे (1), मदाय (2), परि षिच्यसे मनश्चित् (3), मनसस्पतिः (4)

[9] पवमान सुवीर्यं रयिं सोम रिरीहि नः (1), इन्दो इन्द्रेण नो युजा (2)

[1] सोमा असृग्रम् इन्दवः सुता (1), ऋतस्य सादने (2), इन्द्राय मधुमत्तमाः (3)

9.12.2:

The wise seers call Indra to drink the Soma (1,3),
just as the mother-cows (call the) calves (2).[2]

9.12.3:

The wise (Soma) (3),
dwells in the home-within releasing the rapture (1),
which is like the waves of the ocean (2).
The Soma resides above the light (4).[3]
[*gaurī:* light, since it is connected with *gau* symbolizing ray of light, (5.29.11); *shritaḥ:* lodged, (5.11.3)]

9.12.4:

You see all from the navel of heaven (1).
You greaten by veiling the senses (2).
O Soma, you are ~~the~~ seer who is strong of will (3).[4]
[*vāre:* veil, (9.50.3); *avyaḥ:* sense-life and sense-mind, (9.50.3); see (9.6.1), (9.7.6); *mahīyate:* greaten, (5.56.9);
sukratuḥ: one having perfect power of working, (5.25.9)]

9.12.5:

The Soma is in the vessels (human bodies) (1).
He is placed inside the strainer (2).
The Soma-delight is born of the solar light (3).[5]
[*sasvaḥ:* solar light, (5.30.2); *sasvaje* (*pada*)*:* enters embracing (S)
kalasha: see (9.8.6);]

---

[2] अभि विप्रा अनूषत (1), गावो वत्सं न मातरः (2), इन्द्रं सोमस्य पीतये (3)

[3] मदच्युत् क्षेति सादने (1), सिन्धोः ऊर्मा (2), विपश्चित् (3),
सोमो गौरी अधि श्रितः (4)

[4] दिवो नाभा विचक्षणो (1), अव्यो वारे महीयते (2),
सोमो यः सुक्रतुः कविः (3)

[5] यः सोमः कलशेषु आ (1), अन्तः पवित्र आहितः (2), तमिन्दुः परि षस्वजे (3)

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9.12.6:

(Seated) in the Sun-world above the ocean (2),
the Soma-delight impels the speech (1).
He animates the sheath from which the honey-delight flows (3).[6]
[*jinvan:* to move, to animate, (3.3.7);
adhi viṣhṭapi: top of the Sun-world, (10.123.2)]

9.12.7:

You are hymned eternally; you are the lord of delight (1).
You are inside the thought (2);
you give rich yield of milk (of knowledge) (3).
You impel the ages of mankind (4).[7]

9.12.8:

Urged by the heaven (2),
the Soma, the seer, flows in a stream of wisdom (3),
to the beloved abode (of the worshipper) (1).[8]
[*padā* (in line 2): abode, used in line 1]

9.12.9:

You uphold the riches with multiple splendour (2),
coming to us swiftly, O pure-flowing, O delight (1,3).[9]
[*dhāraya:* to uphold, (6.8.6);
svābhuvam: su-ābhuvam: that comes swiftly, (5.6.3)]

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[6] प्र वाचमिन्दुः इष्यति (1), समुद्रस्याधि विष्टपि (2),
जिन्वन् कोशं मधुश्चुतम् (3)

[7] नित्यस्तोत्रो वनस्पतिः (1), धीनामन्तः (2), संबर्दुघः (3),
हिन्वानो मानुषा युगा (4)

[8] अभि प्रिया (1), दिवः पदा सोमो हिन्वानो (2),
अर्षति विप्रस्य धारया कविः (3)

[9] आ पवमान (1), धारय रयिं सहस्रवर्चसम् (2), अस्मे इन्दो स्वाभुवम् (3)

13. Sits in the source of Truth

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.13.1: The perfected Soma for Indra
9.13.2: Sing for the advent of gods
9.13.3: Soma with massive strength
9.13.4: Conquest of the plenty
9.13.5: Bring us perfect hero-strength
9.13.6: Soma swiftly comes
9.13.7: Soma established in the doer of works
9.13.8: You kill all the haters (of the word)
9.13.9: Sit in the source of Truth

9.13.1:

The Soma delight purified by means of sense-mind (1,3)
arrives in a thousand streams (2).
(It is) perfected for the use of Indra (4).[1]
[*nishkṛtam: niḥ-kṛtam:* perfected or fully accomplished (1.2.6); occurs in maṇḍala 9 many times. See (9.15.1); Vāyu: life-energy; *atyaviḥ: ati-aviḥ:* through the sheep's (hair); through the net of sense-mind;]

9.13.2:

O those desirous of protection (2),
sing aloud for the wise pure-flowing Soma (1,3),
pressed out for the advent of the gods (4).[2]

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[1] सोमः पुनानो (1), अर्षति सहस्रधारो (2), अति-अविः (3), वायोः इन्द्रस्य निष्कृतम् (4)

[2] पवमानम् (1), अवस्यवो (2), विप्रमभि प्र गायत (3), सुष्वाणं देववीतये (4)

9.13.3:

The Soma with massive strength (2),
flows for the conquest of plenty by the singer (1,3),
and also for the advent of gods (4).[3]

9.13.4:

O Soma-delight with hero-strengths (3),
luminous, and with vast impulsions (2),
flow to us for the conquest of the plenty (1).[4]

9.13.5:

May the outpressed divine Soma-delight (3),
bring us the felicities in thousands (1),
and also perfect hero-strengths (2).[5]
[*ā pavantām:* bring (S); to stream]

9.13.6:

Like steeds impelled by their drivers (1),
may the (Soma) swiftly come out of the cover of sense-mind (2,4),
for the conquest of the plenty (3).[6]
[*vi asṛgram:* to come out; manifest, (1.9.4)]

9.13.7:

Making a lowing noise, the Soma-delight enters (1),
(the strainer) like calves coming to their mother-cows (2).
(The Soma) is established in the hands (of the doer of work) (3).[7]

---

[3] पवन्ते वाजसातये (1), सोमाः सहस्रपाजसः (2), गृणाना (3), देववीतये (4)

[4] उत नो वाजसातये पवस्व (1), बृहतीरिषः द्युमत् (2), इन्दो सुवीर्यम् (3)

[5] ते नः सहस्रिणं रयिं पवन्ताम् (1), आ सुवीर्यम् (2),
सुवाना देवास इन्दवः (3)

[6] अत्या हियाना न हेतृभिः (1), असृग्रं (2), वाजसातये (3),
वि वारम् अव्यम् आशवः (4)

[7] वाश्रा अर्षन्ति इन्दवो अभि (1), वत्सं न धेनवः (2), दधन्विरे गर्भस्त्योः (3)

9.13.8:

O pure-flowing Soma, while making a sound (2),
you kill all the haters (3).
You are cherished by Indra and are satisfying (1).[8]
[The stones (*adri*) which crush and release Soma often symbolise Indra's Vajra which makes the thundering sound,
matsaraḥ: satisfying, (1.15.1)]

9.13.9:

O pure-flowing Soma, you have the vision of Sun-world (2).
You kill the non-givers (1).
You sit in the source of Truth (3).[9]

14. Lodged in doers of work

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.14.1: Lodged in the doers of work
9.14.2: Those desirous of work
9.14.3: Knowledge-rays dwell in Soma
9.14.4: Scatters the impurity
9.14.5: Form as that of knowledge
9.14.6: Flows from its lodging
9.14.7: Those who throw the light
9.14.8: You desire our welfare

9.14.1:

The seer (Soma) flows around like the waves of the river (1).
Soma is lodged in the doers of work and supports them (2);
He is desired by many (3).[1]
[SV (486);]

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[8] जुष्ट इन्द्राय मत्सरः (1), पवमान कनिक्रदत् (2), विश्वा अप द्विषो जहि (3)

[9] अपघ्नन्तो अराव्णः (1), पवमानाः स्वर्दृशः (2), योनौ ऋतस्य सीदत (3)

[1] परि प्रासिष्यदत् कविः सिन्धोः ऊर्मौ (1),
अधि श्रितः कारं बिभ्रत् (2), पुरुस्पृहम् (3)

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[Recall that joy released in work upholds the doers of the work.
kāram: doers of work, (5.29.8); *adhi shritaḥ:* lodged; (9.12.3), (9.86.8);]

9.14.2:

The allies, desirous of work, along with the five hosts (2),
have perfected the words (of praise) (1,3),
for the Soma who upholds all (4).[2]
[*pariṣhkṛtaḥ: pari-kṛtaḥ:* (pada): perfected, (8.39.9);
pañcha vrātā: five hosts (3.26.6), probably the powers of the five planes, see (9.101.9);
dharṇasim: one who upholds (everything), (9.2.2)]

9.14.3:

The All-gods rejoice (2),
in the powerful essence of Soma (1),
in which the knowledge rays dwell (3).[3]

9.14.4:

He rushes (through the strainer), (2),
tearing and scattering the arrows (of impurity) in his body (1,3).
Then he unites with his ally (Indra) (4).[4]
[*jahat:* scattering, (1.36.16); *niriṇāti:* (he) tears, (1.127.4);]

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[2] गिरा (1), यदी सबन्धवः पञ्च व्रातां अपस्यवः (2),
परिष्कृण्वन्ति (3), धर्णसिम् (4)

[3] आदस्य शुष्मिणो रसे (1), विश्वे देवा अमत्सत (2), यदी गोभिः वसायते (3)

[4] निरिणानो (1), वि धावति (2), जहत् शर्याणि तान्वा (3),
अत्रा सं जिघ्रते युजा (4)

9.14.5:

(Soma is) rubbed bright and pure by the youthful (Agni-force) (2),
just as the Sun purifies the daughters (of Aditi) (1).
Thus Soma is given shape (or form) as that of knowledge (3).[5]
[*nirṇijam:* shape, form, (8.10.23); *naptīḥ:* daughters, (of Aditi), (9.69.3);
vivasvataḥ: Sun, (8.39.3); yajamāna]

9.14.6:

With (the aid of) subtle forces (3),
the Soma from its lodging (1),
flows sideways to the knowledge (of Indra) (2).
He makes a sound recognized (by aspirants) (4).[6]
[*gavyā:* knowledge, (1.140.13); *ati jigāti:* journeys across;
tirashchatā: oblique way or sideways, (4.18.2);
aṇvyā: subtle forces, see (9.15.1), (9.16.2), (9.26.1)]

9.14.7:

Those who throw the light (1),
grab the back of the powerful (Soma) and cleanse him (5,3),
unite him with Indra, the lord of impulsions (2,4).[7]
[*iṣhaspatim:* lord of impulsion, Indra; *marjayanta:* cleanse;
kṣhipaḥ: those who throw the light (or offering), (9.8.4), (9.15.8)]

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[5] नप्तीभिः यो विवस्वतः शुभ्रो न (1), मामृजे युवा (2),
गाः कृण्वानो न निर्णिजम् (3)

[6] अति श्रिती (1), तिरश्चता गव्या जिगाति (2), अण्व्या (3),
वग्नुम् इयर्ति यं विदे (4)

[7] अभि क्षिपः (1), समग्मत (2), मर्जयन्तीः (3), इषस्पतिम् (4),
पृष्ठा गृभ्णत वाजिनः (5)

9.14.8:

Taking all the felicities of the Heaven and the Earth (1),
come to us, whose welfare you desire, O Soma (2).[8]
[*marmṛshat:* to touch, (1.140.5)]

15. Perfect Activity

Ṛishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.15.1: Soma advances to the perfect activity of Indra
9.15.2: The vast extension of godhead
9.15.3: Goes along a bright path
9.15.4: Establishes his might in the aspirant
9.15.5: Lord of streams
9.15.6: Overpowers hidden evil
9.15.7: Human beings collect Soma
9.15.8: Cleanse him with seven thoughts

9.15.1:

Soma advances, heroic with swift chariots (2),
by the force of subtle thought (1),
to the perfected activity (or perfected field) of Indra (3).[1]
[*dhiyā aṇvyā:* force of subtle thought;
aṇvībhiḥ: subtle thought-powers, (1.3.4), (9.1.7), (9.16.2) (fingers for S)
Line 3: Soma comes to the perfect action, designed by Indra]

9.15.2:

(Soma) takes many forms of thought (1),
to arrive at that vast extension (or formation) of the godhead (2),
where the immortals are present (3).[2]

---

[8] परि दिव्यानि मर्मृशद् विश्वानि सोम पार्थिवा वसूनि (1), याहि अस्मयुः (2)

[1] एष धिया याति अण्व्या (1), शूरो रथेभिराशुभिः (2),
गच्छन् इन्द्रस्य निष्कृतम् (3)

[2] एष पुरू धियायते (1), बृहते देवतातये (2), यत्रामृतास आसते (3)

9.15.3:

He is placed within and led along a bright path (1).
At each impulsion, they effectuate (your activities) (2).[3]
[Line 2: The workers offer the Soma prepared for the various gods, each offering done under an impulsion.
tuñje: impulsion, (1.7.7);
bhūrṇayaḥ: to support; to make your activities effective, (1.55.7), (9.17.1);]

9.15.4:

He tosses his horns and sharpens them (1).
He, the lord of hosts and the showerer (2),
establishes his strengths (in the aspirant) by his might (3).[4]
[*nṛmṇā:* strengths, (5.19.2);
yūtha: host]

9.15.5:

With his golden rays, he, the steed of swiftness proceeds (1);
the rays (of Soma) are bright and pure (2).
He becomes the lord of the streams (3).[5]
[*vājī:* steed of swiftness, (1.66.2)]

9.15.6:

He travels overpowering with his strength (2),
the hidden evil forces (1).
He descends upon them who are doomed to destruction (3).[6]
[*yayiḥ:* to travel, (5.87.5);
shādeṣhu: those doomed to die (the rākṣhasās) (S), (occurs once);
vasūni: concealed, (S); *pibdanā:* hostiles, (6.46.6);]

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[3] एष हितो वि नीयते अन्तः शुभ्रावता पथा (1), यदी तुञ्जन्ति भूर्णयः (2)
[4] एष शृङ्गाणि दोधुवत् शिशीते (1), यूथ्यो वृषा (2), नृम्णा दधान ओजसा (3)
[5] एष रुक्मिभिः ईयते वाजी (1), शुभ्रेभिरंशुभिः (2), पतिः सिन्धूनां भवन् (3)
[6] एष वसूनि पिब्दना (1), परुषा ययिवाँ अति (2), अव शादेषु गच्छति (3)

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9.15.7:

Human beings collect the pure Soma in their bodies (1).
(The Soma) is the bestower of great impulsion (2).[7]
[*upa mṛjanti:* collect (S); *droṇeṣhu:* bodies; vessels (S);
marjyam: made bright and pure;]

9.15.8:

The ten throwers light rub him pure and bright (1),
with the seven thoughts and their perfect powers (2).
(They render him) most rapturous (3).[8]
[*svāyudham: su-āyudham:* Powers which support the life-span (*āyu*); perfect weapons; they are needed to ward off the hostile powers who cause impurity;
Line 1 appears to be a variant of line 1 in (9.8.4)]

16. Becoming Conscious

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.16.1: Soma gallops like a steed

9.16.2: Will-power associated with discernment

9.16.3: Soma is inviolate amidst waters

9.16.4: Soma becomes conscious

9.16.5: Prostrations of surrender to Indra

9.16.6: Purified in the robe of sense-mind

9.16.7: Nourishes the arranger of works

9.16.8: You purify the body of the wise

---

[7] एतं मृजन्ति मर्ज्यम् उप द्रोणेषु आयवः (1), प्रचक्राणं महीरिषः (2)

[8] एतमु त्यं दश क्षिपो मृजन्ति (1), सप्त धीतयः स्वायुधं (2), मदिन्तमम् (3)

9.16.1:

The Soma pressed out offers protection (1).
He gives rapture to the forceful one (Indra) (2).
After his creation, he gallops like a steed (3).[1]
[*takta:* galloping, (6.32.5), (9.32.4);
ghṛṣhvaye: the forceful, (1.37.4), (9.2.8);
oṇim: protection, (1.61.14); *oṇyoḥ:* (9.65.11);]

9.16.2:

By the will-power associated with discernment (1),
the Soma-food clothes itself with the waters which lead (2),
and clings to the knowledge-rays in the subtle powers (3).[2]
[*rathyam:* a charioteer, to lead;
andhasa: Soma-food;
saschire: cling to, (5.20.2); *vasānaḥ:* clothing himself, (9.7.4), (4.5.15)]

9.16.3:

Soma is inviolate and unapproachable amidst the waters (1).
Release the Soma into the strainer (2);
purify it for the drink of the god-mind (Indra) (3).[3]
[*anaptam:* unapproachable (by foes), (occurs once);
dustaram: inviolate]

9.16.4:

Being purified (by the flow through) strainer (1,3),
Soma becomes conscious (2),
and arrives at the yajna (4).
He is seated in the world of session by his will-power (5).[4]

---

[1] प्र ते॑ सो॒तार॑ ओ॒ण्यो॒ रसं॒ (1), मदा॑य॒ घृष्व॑ये (2), सर्गो॑ न त॒क्ति एत॑शः (3)

[2] क्रत्वा॒ दक्ष॑स्य (1), र॒थ्य॑म॒पो वसा॑न॒म् अन्ध॑सा (2),
गो॒षाम् अण्वे॑षु सश्चिम (3)

[3] अन॑प्तम् अ॒प्सु दु॒ष्टरं॒ सोमं॑ (1), प॒वित्र॒ आ सृ॑ज (2), पु॒नी॒हि इन्द्रा॑य॒ पात॑वे (3)

[4] प्र पु॑ना॒नस्य॒ (1), चेत॑सा॒ सोमः॑ (2), प॒वित्रे॑ (3), अर्षति (4),
क्रत्वा॑ स॒धस्थ॒म् आस॑दत् (5)

9.16.5:

With prostrations of surrender, the Soma clings to Indra (1,3),
in the great battle (2).[5]
[*kāriṇaḥ:* powerful (S);
asṛkṣhata: cling, (9.46.2)]

9.16.6:

Purified in the robe of sense-mind (1),
attaining all the glories (2),
the Soma stands amidst the knowledge-rays like a hero (3).[6]
[*shriyaḥ:* glories, (7.15.5)]

9.16.7:

The stream of the outpressed Soma (comes) (2),
from a height nourishing the ordainer like the heaven (1,3).
The Soma effortlessly enters the strainer (4).[7]
[*vedhasaḥ:* creator; ordainer of sacrifice who arranges all the works in the inner or outer yajna;
pipyuṣhī: nourishing]

9.16.8:

You purify the body of the wise person (2),
among human beings, O Soma (1,3).
You rush through the cover of the sense-mind (4).[8]
[*tanā:* body, (2.2.1)]

---

[5] प्र त्वा नमोभिः इन्दव इन्द्र सोमा असृक्षत (1),
महे भराय (2), कारिणः (3)

[6] पुनानो रूपे अव्यये (1), विश्वा अर्षन् अभि श्रियः (2),
शूरो न गोषु तिष्ठति (3)

[7] दिवो न सानु पिप्युषी (1), धारा सुतस्य (2), वेधसः (3),
वृथा पवित्रे अर्षति (4)

[8] त्वं सोम (1), विपश्चितं तना पुनान (2), आयुषु (3),
अव्यो वारं वि धावसि (4)

17. Truth and Beauty

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.17.1: Soma quickly kills Vṛtra
9.17.2: Flows to Indra like rain
9.17.3: High waves of Soma
9.17.4: He is increased by chants
9.17.5: You impel us like the Sun
9.17.6: Wise singers laud you
9.17.7: Formation of godheads (in man)
9.17.8: Know about Truth and beauty

9.17.1:

Like rivers falling down in a steep place (1),
Soma pierces and kills the Vṛtra-demons (2).
Soma quickly comes out (of the strainer) (3).[1]
[*asṛgram:* to come out; to manifest, (9.13.6), (9.7.1);
āshavaḥ: swift, (5.6.1);]

9.17.2:

When pressed out the streams of Soma-delight (1),
flow to Indra, like rain to the earth (2,3).[2]

9.17.3:

The satisfying Somaa, with its high waves (1),
which cause delight enters the strainer (2).
For the sake of seekers of gods, it destroys the Rākṣhasās (3).[3]
[*matsara:* to cause delight]

---

[1] प्र निम्नेनेव सिन्धवो (1), घ्नन्तो वृत्राणि भूर्णयः (2),
सोमा असृग्रम् आशवः (3)

[2] अभि सुवानास इन्दवो (1), वृष्टयः पृथिवीमिव (2),
इन्द्रं सोमासो अक्षरन् (3)

[3] अति-ऊर्मिः मत्सरो मदः सोमः (1), पवित्रे अर्षति (2),
विघ्नन् रक्षांसि देवयुः (3)

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9.17.4:

After being purified in the strainers (2),
he rushes into the bodies (1).
He is increased in the sacrifices by chants (3).[4]
[*kalasha:* material body, see (9.8.6)]

9.17.5:

Ascending beyond the three luminous worlds (1),
he blazes like the heaven (2).
Moving, you impel (us) like the Sun (3).[5]
[Line 2: (alt.) moving, you also impel the Sun (S); *na:* also, (6.2.4); *iṣhṇāsi:* moving, (1.63.2);]

9.17.6:

The wise singers laud you who is at the head of the yajna (1).
They uphold something dear to your vision (2).[6]

9.17.7:

The wise persons desirous of protection (3),
and the gods with their thoughts (2),
make the master of plenitude bright and pure (1,4),
in the formation of godheads (5).[7]
[*avasyavaḥ:* those who crave for protection;
devatātaye: in the formation of godhead (with human beings), (9.15.2);

---

[4] आ कलशेषु धावति (1), पवित्रे परि षिच्यते (2), उक्थैः यज्ञेषु वर्धते (3)

[5] अति त्री सोम रोचना रोहन् (1), न भ्राजसे दिवम् (2),
इष्णन् सूर्यं न चोदयः (3)

[6] अभि विप्रा अनूषत मूर्धन् यज्ञस्य कारवः (1), दधानाः चक्षसि प्रियम् (2)

[7] तमु त्वा वाजिनं (1), नरो धीभिः (2), विप्रा अवस्यवः (3),
मृजन्ति (4), देवतातये (5)

vājinam: master of plenitude, Soma, (10.87.1), (9.17.7); powerful one (9.26.1);
mṛjanti: rub bright and pure, (5.1.7), (9.29.2);]

9.17.8:

Pour forth the intense and sweet stream of the Soma (1).
Be seated in the world of session (2),
for (knowing about) the Truth and beauty (3).
You are meant for the drink (of gods) (4).[8]

18. Upholds everything

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.18.1: You uphold the bliss
9.18.2: You are seer
9.18.3: Gods become of one mind
9.18.4: You establish felicities in the singer
9.18.5: You milk heaven and earth (two)
9.18.6: From you come the plenitudes of the two
9.18.7: Upholds Everything

9.18.1:

Soma is pressed out by being (placed) between the stones (1);
(it) flows to the purifier (2).

You uphold everything in bliss (3).[1]

[SV (475, 1093); variant]
[Stones: Heaven and Earth]

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[8] मधोः धारामनु क्षर तीव्रः (1), सधस्थम् आसदः (2),
चारुः ऋताय (3), पीतये (4)

[1] परि सुवानो गिरिष्ठाः (1), पवित्रे सोमो अक्षाः (2), मदेषु सर्वधा असि (3)

9.18.2:

O Soma-food, you are wise (1,3),
you are the seer bringing to birth the delight (2).
You uphold everything in bliss (4).[2]

9.18.3:

After the drink, the gods become of one mind (1).
You uphold everything in bliss (2).[3]
[*sajoṣhasaḥ:* take a common pleasure with one mind;]

9.18.4:

In the hands (of singer), you establish (2),
all the desirable riches (or felicities) (1).
You uphold everything in bliss (3).[4]

9.18.5:

You milk the Heaven and Earth as if they were two mothers (1).
You uphold everything in bliss (2).[5]

9.18.6:

(From you), comes the plenitude of heaven and earth, all-round (1).
You uphold everything in bliss (2).[6]

9.18.7:

After purification, the Soma makes a sound (of chant) (2),
as he forcefully enters the vessels (bodies) (1).
You uphold everything in bliss (3).[7]

---

[2] त्वं विप्रः (1), त्वं कविः मधु प्र जातम् (2),
अन्धसः (3), मदेषु सर्वधा असि (4)

[3] तव विश्वे सजोषसो देवासः पीतिम् आशत (1), मदेषु सर्वधा असि (2)

[4] आ यो विश्वानि वार्या वसूनि (1), हस्तयोः दधे (2), मदेषु सर्वधा असि (3)

[5] य इमे रोदसी मही सं मातरेव दोहते (1), मदेषु सर्वधा असि (2)

[6] परि यो रोदसी उभे सद्यो वाजेभिः अर्षति (1), मदेषु सर्वधा असि (2)

[7] स शुष्मी कलशेषु आ (1), पुनानो अचिक्रदत् (2), मदेषु सर्वधा असि (3)

19. Away from Rigid Ideas

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.19.1: Purified riches
9.19.2: Lords of Sun-world
9.19.3: (Soma) thundering amidst men
9.19.4: Thoughts desire union (with Soma)
9.19.5: Soma establishes the child
9.19.6: To get away from rigid ideas
9.19.7: Enemies

9.19.1:

O Soma, bring us that (3,5),
the purified riches from heaven and earth (2,4),
rich in variety and accompanied by the chants (1).[1]
[*ukthyam:* utterances of potent words]

9.19.2:

You are the lords of the Sun-world (1),
and of the Ray-cows (or knowledge), O Soma and Indra (2).
You are the rulers; nourish our thoughts (3).[2]
[*pipyatam:* nourishing; Line 2 is in (5.71.2)]

9.19.3:

The showerer, being purified (1),
is on the sacred grass-seat thundering amidst men (2).
Being resplendent, he sits in his native abode (3).[3]
[*hariḥ:* resplendent, (7.10.1), (9.2.6); (occurs 50 times in Maṇḍala 9.)
yonim: native abode, (3.5.7), (9.1.2); (occurs 30 times in Maṇḍala 9.)]

---

[1] यत् सोम चित्रम् उक्थ्यं (1), दिव्यं पार्थिवं वसु (2),
तन्नः (3), पुनान (4), आ भर (5).

[2] युवं हि स्थः स्वर्पती (1), इन्द्रश्च सोम गोपती (2), ईशाना पिप्यतं धियः (3)

[3] वृषा पुनान (1), आयुषु स्तनयन् अधि बर्हिषि (2),
हरिः सन् योनिम् आसदत् (3)

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9.19.4:

The thoughts desire union (1),
with the mighty one with his (mighty) seed (2),
just like the mother-cows desire the calves (3).[4]
[*retasi:* mighty seed, (6.28.8); (9.74.1) *dhītayaḥ:* thoughts;]

9.19.5:

The purified Soma establishes the child (2),
in those desiring it (1),
yielding the pure milk of knowledge (3).[5]
[According to S, line (1) refers to the waters. They desire the child and yield the milk as in line 3.
vṛshanyante: being desirous (occurs once); see (9.5.6)]

9.19.6:

Teach us, about getting away from rigid ideas (1,2).
Establish the fear among the enemies (3).
O pure-flowing Soma, find the (hidden) riches (4).[6]
[*apa-tasthuṣhaḥ:* away from rigid ideas; gratifying desires not yet fulfilled (S)
tasthuṣhaḥ: fixed, firm, (1.6.1), (1.115.1);
upa shikṣha: teach, (3.19.3);]

9.19.7:

O Soma, destroy the growth and wideness (2),
the strength and virility (manliness) of our enemies (1),
whether they be far or near (3).[7]
[*vayaḥ:* growth and wideness, (9.68.10), (1.140.9); *ni tira:* destroy;]

---

[4] अवावशन्त धीतयो (1), वृषभस्य अधि रेतसि (2), सूनोः वत्सस्य मातरः (3)

[5] कुवित् वृषण्यन्तीभ्यः (1), पुनानो गर्भमादधत् (2),
याः शुक्रं दुहते पयः (3)

[6] उप शिक्ष (1), अपतस्थुषो (2), भियसमा धेहि शत्रुषु (3),
पवमान विदा रयिम् (4)

[7] नि शत्रोः सोम वृष्ण्यं नि शुष्मं (1), नि वयः तिर (2),
दूरे वा सतो अन्ति वा (3)

20. Universal Consciousness

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.20.1: Advent of gods
9.20.2: Grant plenty of Rays to adorers
9.20.3: Universal consciousness
9.20.4: Bring impulsion for work
9.20.5: Enter our words of utterance
9.20.6: He sits in the vessels (bodies)
9.20.7: He gives playfully

9.20.1:

For the advent of the gods, the seer (Soma) (1),
enters the covering of sense-mind (for purification) (2).
Overcoming the obstructions he defeats (all the enemies) (3).[1]
[*sāhvān: sahvān* (pada): overcoming obstructions, (1.58.5)]

9.20.2:

The pure flowing Soma grants to his adorers (1,3),
the plenitude full of the knowledge-rays in thousands (2,4).[2]

9.20.3:

By the thought you grant us the universal consciousness (1),
and make it flow (to us) by the thought (2).
O Soma, find for us the inspired knowledge (3).[3]
[*matī:* by the thought, (10.11.6);
parimṛshase: to grant, (S);
vidaḥ: find, (4.1.3)]

---

[1] प्र कविः देववीतये (1), अव्यो वारेभिरर्षति (2),
साह्वान् विश्वा अभि स्पृधः (3)

[2] स हि ष्मा जरितृभ्य (1), आ वाजं गोमन्तम् (2),
इन्वति पवमानः (3), सहस्रिणम् (4)

[3] परि विश्वानि चेतसा मृशसे (1), पवसे मती (2), स नः सोम श्रवो विदः (3)

9.20.4:

May you come here (1),
bringing the impulsion (for progress) to the singers (4).
To the lords of riches bring the vast glory (2),
and the steadfast riches (3).[4]

9.20.5:

O Soma, enter our words of utterance (2),
like a king with perfect laws of action (1).
You are the purifier, wonderful and the carrier of energies (3).[5]

9.20.6:

He is inviolate and the carrier of energies in the waters (1).
He is rubbed pure and bright by the hands (2).
Then the Soma sits in the bowls (*chamūṣhu*) (3).[6]
[*chamūṣhu:* they are the two bowls to store the purified Soma juice in the outer ritual. They are two since they are referred by the dual, *chamvoḥ* in (9.36.1). In the inner yajna they are the vital body and the mental body. The deity Soma places in them the seed (*retas*) of new human births, as stated in (9.99.6). The purified Soma-delight strengthens them.
The word *kalasha* appearing in this context is the material body.]

9.20.7:

Playfully, give us (generously the gifts) in the yajna (1).
Soma goes to the strainer (2).
In the singer he establishes hero-strength (3).[7]

---

[4] अभि अर्ष (1), बृहद्यशो मघवद्भ्यो (2), ध्रुवं रयिम् (3),
इषं स्तोतृभ्य आ भर (4)

[5] त्वं राजेव सुव्रतो (1), गिरः सोमा विवेशिथ (2), पुनानो वह्ने अद्भुत (3)

[6] स वह्निः अप्सु दुष्टरो (1), मृज्यमानो गभस्त्योः (2), सोमः चमूषु सीदति (3)

[7] क्रीळुः मखो न मंहयुः (1), पवित्रं सोम गच्छसि (2),
दधत् स्तोत्रे सुवीर्यम् (3)

21. Intuition

Rishi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.21.1: Finds the Sun-world for the singer

9.21.2: Soma creates the growth

9.21.3: Flows in waves effortlessly

9.21.4: Provides all desirables

9.21.5: Establishes the golden prosperity

9.21.6: Light of intuition

9.21.7: Soma impels the thoughts

9.21.1:

The pure-flowing Soma rushes to the god-mind, Indra (1).
He is luminous, gives satisfaction (2),
and finds the Sun-world (for the singer) (3).[1]
[*ghṛshve:* luminous one, (4.2.13);
ghṛshvaye: forceful, (1.85.1), in all Marut and Indra sūktās;]

9.21.2:

You forcefully restrain those who want to assail us (1).
He who presses and offers the Soma finds the supreme good (2).
He (Soma) himself creates the growth in the adorer (3).[2]
[*vṛṇvate:* to restrain, (1.5.4); *varivaḥ:* supreme good, (5.29.10);
vayaḥ-kṛtaḥ: to create growth, (10.7.7);
abhiyujaḥ: they who assail us, (3.11.3)]

---

[1] एते धावन्ति इन्दवः सोमा इन्द्राय (1), घृष्वयः मत्सरासः (2), स्वर्विदः (3)
[2] प्रवृण्वन्तो अभियुजः (1), सुष्वये वरिवोविदः (2), स्वयं स्तोत्रे वयस्कृतः (3)

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9.21.3:

Playing effortlessly, the Soma-delight (1),
flows into the rivers in waves (3).
(He is) the sole one in the world of session (2).[3]
[*vi akṣharan:* to flow, (mainly in Maṇḍala 9), (9.8.1), (9.17.2)]

9.21.4:

The flowing Soma provides all the desirables (1),
just as the seven steeds attached to a car (bring all the riches) (2).[4]

9.21.5:

As instructed by Vena (2),
the Soma establishes in us the golden prosperity (1),
which is asked by us (3).[5]
[*pishangam:* golden prosperity, (5.31.2);
venam: luminous one, (1.83.5), (1.43.9) (Sun here);
arāvā: asked (by us); *rav:* to sound; *raveṇa:* by the cry (1.71.2);]

9.21.6:

As instructed by the light of intuition (2),
a new charioteer has been established (in him) like Ṛbhu (1).
Make the pure waters to flow (with the Soma) (3).[6]
[*ādishe:* as ordered by, (6.48.14)]

---

[3] वृथा क्रीळन्त इन्दवः (1), सधस्थम् अभि एकमित् (2),
सिन्धोः ऊर्मा व्यक्षरन् (3)

[4] एते विश्वानि वार्या पवमानास आशत (1), हिता न सप्तयो रथे (2)

[5] आस्मिन् पिशङ्गम् इन्दवो दधाता (1), वेनम् आदिशे (2),
यो अस्मभ्यम् अरावा (3)

[6] ऋभुर्न रथ्यं नवं दधाता (1), केतम् आदिशे (2),
शुक्राः पवध्वम् अर्णसा (3)

9.21.7:

The master of plenitude, Soma illumines (1,3),
and creates its own abode (in the human body) (2,4).
The Soma has impelled the thoughts of the human beings (5).[7]
[*kāṣhṭhā:* limits, abode; *sataḥ:* being, (4.6.6);
avīvashan: illumining, (10.64.15);
vājinaḥ: master of plenitude, (9.17.7), (10.87.1);]

22. Web of Creation

Riṣhi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.22.1: The swift streams

9.22.2: Flows like unlimited wind

9.22.3: The thoughts

9.22.4: Soma aspires to embrace the worlds

9.22.5: Attains supreme worlds

9.22.6: Web of creation

9.22.7: Carry Ray-cows away from Paṇis

9.22.1:

The swift-flowing streams of Soma (1),
released (by the aspirant), makes a loud noise (3),
like the galloping steeds of a car (2).[1]
[*sargeṣhu:* gallopings, (4.3.12)]

---

[7] एत उ त्ये अवीवशन् (1), काष्ठाँ (2), वाजिनो (3), अक्रत (4),
सतः प्र असाविषुः मतिम् (5)

[1] एते सोमास आशवो (1), रथा इव प्र वाजिनः सर्गाः (2), सृष्टा अहेषत (3)

9.22.2:

The Soma flows forward effortlessly (1,5),
like the unlimited wind (2),
like the rains from the (deity) Parjanya (3),
and the easily spreading Agni (4).[2]
[*uravaḥ:* unlimited, (5.47.2); vast (5.57.4);
vṛshṭayaḥ: rains, descending energies
Parjanya: Descent of the superconscient into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. (SA)]

9.22.3:

The illumined seers are purified by the Soma with infusions (1).
The thoughts have attained the illuminations (2).[3]
[*āshiraḥ:* infusions, (3.32.2);
dadhi-shiraḥ: see (9.63.15);
vi ānashuḥ: attained, (5.10.3);
vipā: the illuminations, (3.10.5);
vipashchitaḥ: vipaḥ + chitaḥ: illumined seers, (8.43.19)]

9.22.4:

The immortal Soma on being pressed out and released (2),
aspires to traverse all the paths and embrace the worlds (1,4);
He is not weary (3).[4]
[*mṛshṭā:* to encircle, to embrace, (1.140.2);
iyakṣhati: aspire, (10.11.6);]

---

[2] एते (1), वाता इव उरवः (2), पर्जन्यस्येव वृष्टयः (3),
अग्नेरिव भ्रमा (4), वृथा (5)

[3] एते पूता विपश्चितः सोमासो दधि-आशिरः (1), विपा व्यानशुः धियः (2)

[4] एते मृष्टा (1), अमर्त्याः ससवांसो (2), न शश्रमुः (3), इयक्षन्तः पथो रजः (4)

9.22.5:

(The Soma) crossing the ends of Heaven and Earth (1),
attains the supreme worlds (2).[5]
[*ānashuḥ:* attains, (5.10.3); *vi-prayanta:* crossing (S);
pṛṣhṭhāni: backs, ends; *rajaḥ:* worlds]

9.22.6:

By gliding, the Soma enters (2),
the supreme formation, web of creation (1).
This (work) is indeed highly glorified (3).[6]
[*uttamāyyam:* glorified (S), (occurs once);
pravata: gliding; *tantu:* web
tanvānaḥ: formation, (7.10.2)]

9.22.7:

O Soma, you carry the riches of Ray-cows (away) from Paṇis (1).
You cry out in joy (3),
on weaving out the web (of Truth) that is spun (2).[7]
[Line 2: *tantum tatam:* meaning as in (2.3.6);
achikradat: roars, (occurs many times in Maṇḍala 9)]

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[5] एते पृष्ठानि रोदसोः विप्रयन्तो (1), व्यानशुः उत इदम् उत्तमं रजः (2)

[6] तन्तुं तन्वानम् उत्तमम् (1), अनु प्रवत आशत (2), उत इदम् उत्तमाय्यम् (3)

[7] त्वं सोम पणिभ्य आ वसु गव्यानि धारयः (1), ततं तन्तुम् (2), अचिक्रदः (3)

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23. Soma enters our bodies

Rishi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.23.1: The rapture in seer-wisdoms
9.23.2: Ancient beings move into new abodes
9.23.3: Impulsion for having good progeny
9.23.4: Soma enters our bodies quickly
9.23.5: Soma upholds all things
9.23.6: Rejoicing together with gods
9.23.7: Indra kills the Vṛtra-foes

9.23.1:

The swift-flowing Somās release (1),
the rapture in all the seer-wisdoms (3),
by streams of sweetness (2,4).[1]
[*madhoḥ:* sweetness;
Somās: streams of Soma;]

9.23.2:

The ancient beings (like Soma), like mature human beings (1),
move into new abodes (2).
They have generated the Sun to illumine (all) (3).[2]
[SV (502); *padam:* abode, (8.102.14); *pratnāsaḥ:* ancient;
āyavaḥ: human beings, (6.14.3).
Soma is the foundation of existence. It has existed from ancient times. It creates Sun also as mentioned in SV (527), RV (9.96.5)]

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[1] सोमा असृग्रम् आशवो (1), मधोः (2), मदस्य धारया (3),
अभि विश्वानि काव्या (4)

[2] अनु प्रत्नास आयवः (1), पदं नवीयो अक्रमुः (2), रुचे जनन्त सूर्यम् (3)

9.23.3:

O pure-flowing Soma, recover for us (1),
(the riches in) the (subtle) mansion of the foe, the non-giver (2).
Create in us the impulsion for having the good progeny (3).[3]
[*gayam:* the subtle mansion of the demons within our body; it contains the riches stolen from us, (6.74.2);
prajā: progeny; new soul-formations, the successors of our ideals; the extensions of our creative activities; *kṛdhi:* create, (1.127.11)]

9.23.4:

The rapturous streams of Soma flow towards the human beings (1),
for (giving them) delight (2).
The honey-Soma flows quickly towards our bodies (3).[4]
[*abhi chutam:* flow quickly;
kosham: sheath, the store of Soma;]

9.23.5:

Soma, upholds all things and arrives (1),
to establish the rapture in the mind and senses (2).
With its hero-strengths, it protects (all) from hostile attacks (3).[5]
[*dharṇasiḥ:* one that upholds all, (5.8.4)]

9.23.6:

Soma flows to Indra and the gods for rejoicing together (1).
Soma conquers the plenty (for the singer or aspirant) (2).[6]
[*siṣhāsati:* to conquer, (8.103.11);
sadhamādyaḥ: rejoicing together, (5.20.4)]

---

[3] आ प॑वमान नो भर॒ (1), अर्यो॑ अदा॑शुषो॒ गय॑म् (2), कृ॒धि प्र॒जाव॑ती॒रिषः॑ (3)

[4] अ॒भि सोमा॑स आ॒यवः॒ पव॑न्ते॒ (1), मद्यं॒ मद॑म् (2), अ॒भि कोशं॑ मधु॒श्चुत॑म् (3)

[5] सोमो॑ अर्षति धर्ण॒सिः (1), दधा॑न इन्द्रि॒यं रस॑म् (2),
सु॒वीरो॑ अभिशस्ति॒पाः (3)

[6] इन्द्रा॑य सोम पवसे दे॒वेभ्यः॑ सध॒माद्यः॑ (1), इन्दो॒ वाजं॑ सिषाससि (2)

9.23.7:

Indra, having drunk (the Soma) becomes rapturous (1).
He, the irresistible, destroyed the Vṛtra-foes (or obstacles) (2).
He will kill them in (future also) (3).[7]
[*aprati:* irresistible, (1.53.6)]

24. Field of our Labour

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.24.1: Soma mixed with water
9.24.2: Ray-cows move to Soma
9.24.3: Gods make the Soma to move
9.24.4: Soma flows to the field of our labour
9.24.5: Go to the splendour of Indra
9.24.6: Utter killer of Vṛtra foes
9.24.7: Pure, purifier and sweet

9.24.1:

The pure-flowing Soma has flowed forth in streams (1).
He is mixed with water and rubbed bright and pure (2).[1]
[*shrīṇanti:* to mix, (1.84.11); *dhanvanti:* rushes, (9.97.20);
dhanvatiḥ: connected with movement, (S);
somāsaḥ: streams of Soma]

9.24.2:

The knowledge-rays (or Ray-cows) move to (the Soma) (1),
just as (water) descends down the slope (2).
The purified (Soma) goes swiftly to Indra (3).[2]

---

[7] अस्य पीत्वा मदानाम् इन्द्रो (1), वृत्राणि अप्रति जघान (2), जघनत् च नु (3)

[1] प्र सोमासो अधन्विषुः पवमानास इन्दवः (1), श्रीणाना अप्सु मृञ्जत (2)

[2] अभि गावो अधन्विषुः (1), आपो न प्रवता यतीः (2), पुनाना इन्द्रमाशत (3)

9.24.3:

The pure Soma flows swiftly to Indra for his drink (1).
You (Somās) are made to move by the gods (2).[3]
[*dhanvasi:* flow swiftly;
yataḥ: made to move, (5.48.5, 5.53.16)]

9.24.4:

O Soma, give delight to the gods (1),
flow to the fields of our labour (2).
You are conquering (3),
and you are the one to be rejoiced in (4).[4]
[Line 4: *anumādyaḥ:* meaning as in (7.6.1);
sasniḥ: conquering, (3.15.5);
Line 2: *charshaṇī saham:* SA gives two quite different meanings. One of them is given above, based on (5.35.1).
Line 2 (alt.): those who have power overseeing men; men of vision, based on (8.19.35)]

9.24.5:

O Delight, when you are pressed out by the stones (1),
you rush to the strainer (2).
Then you are ready for going to the splendour of Indra (3).[5]
[*dhāmne:* splendour, (5.48.1); seat, (1.87.6)]

9.24.6:

Flow, O utter killer of Vṛtra-foes (1).
You are to be rejoiced in our words of utterances (2).
You are pure, purifier and wonderful (3).[6]

---

[3] प्र पवमान धन्वसि सोम इन्द्राय पातवे (1), नृभिः यतो वि नीयसे (2)
[4] त्वं सोम नृमादनः (1), पवस्व चर्षणीसहे (2), सस्निर्यो (3), अनुमाद्यः (4)
[5] इन्दो यत् अद्रिभिः सुतः (1), पवित्रं परिधावसि (2), अरम् इन्द्रस्य धाम्ने (3)
[6] पवस्व वृत्रहन्-तम (1), उक्थेभिः अनुमाद्यः (2), शुचिः पावको अद्भुतः (3)

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[*vṛtrahan-tama:* most killer of Vṛtra. This phrase indicates that Vṛtra is not a physical being, but a cosmic force. Indra destroys this force utterly, not partially.]

9.24.7:

Soma is released by pressing (2),
you are called as pure, purifier and sweet (1,3).
You manifest the gods (4),
you are the killer of one who brings evil by speech (5).[7]
[Line 4: meaning as in (4.4.3);
Line 3: *deva-avīḥ:* meaning as in (3.29.8), epithet to Agni]

[7] शुचिः पावक उच्यते (1), सोमः सुतस्य (2),
मध्वः (3), देवावीः (4), अघशंसहा (5)

Anuvāka 2: Sūktās (25-60)

25. Deity Vāyu

Riṣhi: Dṛḍhachyuta Āgastyaḥ;
Metre: Gāyatrī

9.25.1: Accomplisher of discrimination
9.25.2: Enters the deity Vāyu
9.25.3: He is most beloved
9.25.4: Seat of immortals
9.25.5: Giving birth to the words
9.25.6: Native seat of Indra

9.25.1:

O Soma, accomplisher of discrimination (1),
resplendent one, flow for the drinking of the gods (2).
(The drink) causes rapture among Vāyu and the Maruts (3).[1]
[SV (474, 919);]

9.25.2:

The pure-flowing Soma placed in the thoughts (2),
enters its native seat making a sound (1).
He enters the deity Vāyu according to the laws of action (3).[2]

9.25.3:

The showerer, the seer, the most beloved (2,4),
shines amidst the abodes of gods (1,3).
He is killer of Vṛtra, and reveals utterly the godhead (5).[3]
[Line 5: *devavītamaḥ:* revealing utterly the godhead, (9.28.3);
yonau: abodes (S)]

---

[1] पवस्व दक्षसाधनो (1), देवेभ्यः पीतये हरे (2), मरुद्भ्यो वायवे मदः (3)
[2] पवमान धिया हितो (1), अभि योनिं कनिक्रदत् (2), धर्मणा वायुमा विश (3)
[3] सं देवैः शोभते (1), वृषा कविः (2), योनौ (3),
अधि प्रियः (4), वृत्रहा देववीतमः (5)

9.25.4:

Pervading all forms (1),
being purified, it goes to the luminous (or joyful place) (2),
where the immortals are seated (3).[4]

9.25.5:

The luminous Soma, gives birth to the Words (1),
flows to Indra, who controls the life-span (*āyu*) (2).
He is the seer-will (3).[5]
[*giraḥ:* the words of the hymns;
āyuṣhak: for another meaning, see (9.63.22)]

9.25.6:

O most rapturous one, flow (1).
O seer, uphold the strainer (2).
Be seated in the native seat of the mantra (3).[6]
[*arkaḥ:* chant of illumination; *ṛk* mantra, (6.5.5)]

---

[4] विश्वा रूपाणि आविशन् (1), पुनानो याति हर्यतः (2),
यत्र अमृतास आसते (3)

[5] अरुषो जनयन् गिरः सोमः (1), पवत आयुषक् इन्द्रं गच्छन् (2),
कविक्रतुः (3)

[6] आ पवस्व मदिन्तम (1), पवित्रं धारया कवे (2),
अर्कस्य योनिम् आसदम् (3)

26. Lap of Aditi

Rishi: Idhmavāho Dārḍhachyutaḥ;
Metre: Gāyatrī

9.26.1: In the lap of goddess Aditi
9.26.2: The delight is undecaying
9.26.3: He is the creator
9.26.4: Abides in thoughts and is lord of speech
9.26.5: Joyful and all-seeing
9.26.6: Soma is increased by words

9.26.1:

The men of wisdom, with their subtle thoughts (3),
purify the powerful one (1),
who is in the lap of (the goddess) Aditi (2).[1]

9.26.2:

The Ray-cows offer praise (to Soma) (1).
The delight is in a thousand streams and is undecaying (2).
He supports the heaven from all sides (3).[2]
[Line 1: (alt.) The knowledge (Ray-cows) go towards the bliss (Soma) with a happy sound; *abhi anūṣhata:* sound high, (5.5.4); lowed (noise of cows), (4.1.16)]

---

[1] तम् अमृक्षन्त वाजिनम् (1), उपस्थे अदितेः अधि (2),
विप्रासो अण्व्या धिया (3)

[2] तं गावो अभि अनूषत (1), सहस्रधारम् अक्षितम् (2),
इन्दुं धर्तारम् आ दिवः (3)

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9.26.3:

(The worshippers) by their power of intelligence have placed (2),
the pure-flowing (Soma) in heaven (3).
He (the Soma) is the creator (1),
establishes a firm foundation for supporting everything (4).[3]
[*dhāyase:* supporting; *bhūri:* many;
Line 2: The word worshipper is not here, but it is in the mantra 6 in this sūkta;
ahyan: worked, placed, (6.40.2); *ayaḥ:* works, (10.138.1)]

9.26.4:

The Soma abides in the thoughts and is luminous (2).
He is the lord of speech and inviolable (3).
By their arms (the worshippers) have placed him (in heaven) (1).[4]
[*bhurijo:* two arms; (4.2.14), *samvasānam:* abiding;]

9.26.5:

The companions at a high level urge with the stones (1,3),
the luminous Soma (to be pressed out) (2).
He is joyful and all-seeing (4).[5]
[*haryatam:* joyful, (8.44.5); *hari:* luminous;]

9.26.6:

O pure-flowing Soma, who is increased by words (1),
the worshippers urge you (to come) (2).
O luminous one, flow to Indra to give him satisfaction (3).[6]
[*vedhasaḥ:* worshipper]

---

[3] तं वेधां (1), मेधया अह्यन् (2), पवमानम् अधि द्यवि (3),
धर्णसिं भूरिधायसम् (4)

[4] तम् अह्यन् भुरिजोः (1), धिया संवसानं विवस्वतः (2),
पतिं वाचो अदाभ्यम् (3)

[5] तं सानौ अधि जामयो (1), हरिं (2), हिन्वन्ति अद्रिभिः (3),
हर्यतं भूरिचक्षसम् (4)

[6] तं त्वा हिन्वन्ति वेधसः (1), पवमान गिरावृधम् (2),
इन्दो इन्द्राय मत्सरम् (3)

27. Soma and Sun

Ṛiṣhi: Nṛmedhaḥ Āngirasaḥ;
Metre: Gāyatrī

9.27.1: Comes to satisfy the gods
9.27.2: Achiever of discernment
9.27.3: All-knowing Soma brought by gods
9.27.4: Soma comes to the seeker of Ray-cows
9.27.5: Soma, Sun and human body
9.27.6: Soma, showerer and luminous

9.27.1:

The seer (Soma), lauded by us (1),
(comes to) the strainer to satisfy (the gods) (2).
After being purified, he drives away the foes (3).[1]
[*toshate:* to satisfy, (9.45.2); *toshā:* smiters, (3.12.4);
Line 1: (alt.) Soma nears the strainer to smite (the foes within us)]

9.27.2:

Soma, the conqueror of *svar*, is poured on the purifier (2),
for the sake of Indra and Vāyu (1).
He is the achiever of discernment (3).[2]
[*sādhan:* achieving aim, (3.1.17);
svar: Sun-world, the fourth world]

9.27.3:

The all-knowing Soma in the woods of delight is pressed out (3).
He is the showerer and the head of heaven (2).
He is brought here by the gods (1).[3]

---

[1] एष कविः अभिष्टुतः (1), पवित्रे अधि तोशते (2), पुनानो घ्नन् अप स्रिधः (3)
[2] एष इन्द्राय वायवे (1), स्वर्जित् परि षिच्यते पवित्रे (2), दक्षसाधनः (3)
[3] एष नृभिः वि नीयते (1), दिवो मूर्धा वृषा (2),
सुतः सोमो वनेषु विश्ववित् (3)

9.27.4:

Making a sound, the pure-flowing Soma (comes to) (2),
the seekers of Ray-cows and the seekers of the golden lustre (1,3).
He, the delight is ever-victorious and is irresistible (4).[4]
[*satrājit:* ever victorious, (8.98.4);
hiraṇyayuḥ: seekers of gold, (7.31.3);
gavyuḥ: seekers of Ray-cows, (1.51.14), (7.31.3)]

9.27.5:

The pure-flowing and rapturous Soma is left behind (2,5),
(in the human body) by Sun in heaven (1,3).
Soma in the strainer gives satisfaction (4).[5]
[*matsaraḥ:* satisfaction, (1.15.1);
hāsate: leave, abandon, (8.75.8); is left behind in the vessel (human body)]

9.27.6:

The purified Soma-delight (3),
which is powerful flows to Indra in the midworld (1,4).
(Soma) is the showerer and is luminous (2).[6]
[*asiṣhyadat:* flows, (9.14.1)]

---

[4] एष गव्युः (1), अचिक्रदत् पवमानो (2), हिरण्ययुः (3),
इन्दुः सत्राजित् अस्तृतः (4)

[5] एष सूर्येण (1), हासते पवमानो (2), अधि द्यवि (3),
पवित्रे मत्सरो (4), मदः (5)

[6] एष शुष्मी असिष्यदत् अन्तरिक्षे (1), वृषा हरिः (2),
पुनान इन्दुः (3), इन्द्रम् आ (4)

28. Rushes to Human Body

Rishi: Priyamedhaḥ Āngirasaḥ
Metre: Gāyatrī

9.28.1: The lord of mind placed within us
9.28.2: Soma enters all the planes
9.28.3: Soma reveals the godhead
9.28.4: Rushes to the human body
9.28.5: Soma illumines the Sun
9.28.6: Those who bring evil by speech

9.28.1:

The mighty one, all-knowing, the lord of the mind (1,3),
is placed by the gods (within us) (2).
He (the Soma) rushes through the cover of sense mind (4).[1]
[*vājī:* mighty one; steed of swiftness, (1.66.2);
Line 1 refers to Indra.]

9.28.2:

The Soma pressed out for the gods, flows into the strainer (1,2).
He enters all the planes (with his light) (3).[2]
[*dhāmāni:* planes, (2.3.2); seats, (10.70.7)]

9.28.3:

From his own home, this god immortal strives for bliss (for all) (1).
He is the killer of Vṛtra and reveals utterly the godhead (2).[3]
[*shubha:* light, bliss, (5.52.8);
Line 2 is in (9.25.3).]

---

[1] एष वाजी (1), हितो नृभिः (2), विश्ववित् मनसस्पतिः (3),
अव्यो वारं वि धावति (4)

[2] एष पवित्रे अक्षरत् (1), सोमो देवेभ्यः सुतः (2), विश्वा धामानि आविशन् (3)

[3] एष देवः शुभायते अधि योनौ अमर्त्यः (1), वृत्रहा देववीतमः (2)

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9.28.4:

Working with the ten companions (2),
the showerer Soma cries out (in bliss) (1).
He rushes to the gated house (human body) (3).[4]
[*droṇa:* gated house, (6.2.6); vessel; (S); See (9.3.1)]

9.28.5:

The all-seeing pure-flowing Soma (2),
illumines the Sun (1).
He knows all the planes and knows all (3).[5]

9.28.6:

The Soma, strong and inviolable, arrives at the strainer (1,2).
You manifest the gods (3).
You kill those who bring evil by speech (4).[6]
[Lines 3 and 4: are in (9.24.7)]

---

[4] एष वृषा कनिक्रदत् (1), दशभिः जामिभिः यतः (2),
अभि द्रोणानि धावति (3)

[5] एष सूर्यम् अरोचयत् (1), पवमानो विचर्षणिः (2),
विश्वा धामानि विश्ववित् (3)

[6] एष शुष्मी अदाभ्यः सोमः (1), पुनानो अर्षति (2), देवावीः (3),
अघशंसहा (4)

29. Born in light

Ṛiṣhi: Nṛmedhaḥ Āngirasaḥ;
Metre: Gāyatrī

9.29.1: Approaches Gods with reverence
9.29.2: Born in the light
9.29.3: Ocean of our subtle body
9.29.4: Drive far away our enemies
9.29.5: Protect us from the censurers
9.29.6: Luminous strength

9.29.1:

The outpressed streams of the showerer (Soma),
flow with their perfect might (*ojasa*) (1).
He approaches the gods with reverence (2).[1]
[*prabhūṣhan:* approach with reverence, (3.55.1)]

9.29.2:

With the words of chant the worshippers and the singers (2),
rub pure and bright the racer (steed) (1),
as soon as it is born in light (3).
He is glorious (at birth) (4).[2]
[*vedhasaḥ:* worshipper; *kāravaḥ:* singers; *jyotiḥ:* light;
saptim: the racing steed, (10.80.1)]

9.29.3:

O Soma, master of riches, on being purified (2),
overpower the foes (1).
Increase the ocean (of our subtle body) which is glorious (3).[3]
[*samudram:* ocean; inner ocean]

---

[1] प्र अस्य॒ धारा॑ अक्षर॒न् वृष्ण॑ः सु॒तस्य ओज॑सा (1), दे॒वाँ अनु॑ प्र॒भूष॑तः (2)

[2] सप्तिं॑ मृजन्ति (1), वे॒धसो॑ गृ॒णन्तः॑ का॒रवो॑ गि॒रा (2),
ज्योतिः॑ जज्ञा॒नम् (3), उ॒क्थ्य॑म् (4)

[3] सु॒षहा॑ सोम॒ तानि॑ ते (1), पुना॒नाय॑ प्रभूवसो (2), वधौ॑ समु॒द्रमु॒क्थ्य॑म् (3)

9.29.4:

O Soma, flow in a stream (2),
so as to conquer all the felicities (1).
Drive far away all our enemies (3).[4]

9.29.5:

Protect us from the cries of those eager to war against us (1).
(Protect us) from the censurer and every other (foe) (2),
so that we may be free (3).[5]
[*svanāt:* makes sounds; *araruṣhaḥ:* one who wars, (3.18.2);
samasya: every, (8.75.9)]

9.29.6:

O Soma, pour on us the stream of riches of heaven and earth (1).
Bring us the luminous (or resplendent) strength (2).[6]

30. Impels speech

Riṣhi: Bindhuḥ Āngirasaḥ;
Metre: Gāyatrī

9.30.1: Soma impels speech

9.30.2: Calls the powers of Indra (towards us)

9.30.3: Desired by many

9.30.4: Goes to gated houses (human beings)

9.30.5: Most sweet and luminous

9.30.6: Drink of Indra with Maruts

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[4] विश्वा वसूनि संजयन् (1), पवस्व सोम धारया (2), इनु द्वेषांसि सध्र्यक् (3)

[5] रक्षा सु नो अररुषः स्वनात् (1), समस्य कस्य चित् निदो (2),
यत्र मुमुच्महे (3)

[6] आ इन्दो पार्थिवं रयिं दिव्यं पवस्व धारया (1), द्युमन्तं शुष्ममा भर (2)

9.30.1:

The streams of strong Soma (1),
effortlessly flow to the strainer (2).
The purified (Soma) impels the speech (3).[1]

9.30.2:

Urged by those who press out (the Soma) (1),
Soma makes a sound while being rubbed bright and pure (2).
He sends forth callings to the powers of Indra (3).[2]
[*iyarti:* sends forth, (10.45.7), (9.14.6);
vagnūn: callings, (10.3.4);]

9.30.3:

O Soma, flow to us in a stream (1,4),
you are strong, overcome foes (2),
endowed with hero-strengths and (are) desired by many (3).[3]

9.30.4:

Let the Soma crossing (the strainer) (1),
flow in streams upon us (2).
He goes to the gated houses (human bodies) to be seated (3).[4]
[*asiṣhyadat:* see (9.27.6)]

---

[1] प्र धारा अस्य शुष्मिणो (1), वृथा पवित्रे अक्षरन् (2),
पुनानो वाचम् इष्यति (3)

[2] इन्दुः हियानः सोतृभिः (1), मृज्यमानः कनिक्रदत् (2),
इयर्ति वग्नुम् इन्द्रियम् (3)

[3] आ नः (1), शुष्मं नृषाह्यं (2), वीरवन्तं पुरुस्पृहम् (3),
पवस्व सोम धारया (4)

[4] प्र सोमो अति (1), धारया पवमानो असिष्यदत् (2),
अभि द्रोणानि आसदम् (3)

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9.30.5:

Released by the stones (3),
you, O Delight, are most sweet and luminous (2),
are urged along with waters, for drink by Indra, O delight (1,4).[5]

9.30.6:

Press the Soma which is most sweet (1),
beautiful and satisfying (3,5),
for (the drink of) Indra with the Vajra (2),
along with the host of Maruts (4).[6]
[*shardha:* host (of Maruts)]

31. Makes Conscious the Riches

Rishi: Gotamaḥ Rāhūgaṇaḥ
Metre: Gāyatrī

9.31.1: Makes conscious the Riches
9.31.2: Increaser of light in us
9.31.3: Winds are gracious to you
9.31.4: Join us to plenitude
9.31.5: Ray-cows yield inexhaustible light
9.31.6: We desire your friendship

9.31.1:

The pure-flowing Soma-delight is perfect in thought (1),
moves, making conscious all the felicities (2).[1]
[*kṛṇvanti:* making, (9.63.5);
svādhyaḥ: su-ādhyaḥ: perfect in thought, (1.71.8)]

---

[5] अप्सु (1), त्वा मधुमत्तमं हरिं (2), हिन्वन्ति अद्रिभिः इन्दो (3), इन्द्राय पीतये (4)

[6] सुनोता मधुमत्तमं सोमम् (1), इन्द्राय वज्रिणे (2), चारुं (3), शर्धाय (4), मत्सरम् (5)

[1] प्र सोमासः स्वाध्यः पवमानासो (1), अक्रमुः रयिं कृण्वन्ति चेतनम् (2)

9.31.2:

O Indu, you are the increaser of light (2),
for the heaven and earth (within us) (1).
Become the lord of plenitude (3).[2]
[*dyumnasya:* of the light, (5.7.3)]

9.31.3:

O Soma, the winds are gracious to you (1).
The rivers (gladly) come to you (2).
O Soma, they increase your greatness (3).[3]
[Recall the famous hymn to *Madhu* (delight) (*madhu vidya*) in (1.90.6-8), repeated in several Upanishads. The epithets are similar.]

9.31.4:

O Soma, increase in us (1).
May the might coming from every side unite with you (2).
Join us to the plenitude (3).[4]
[Same as (1.91.16); also in TS (3.2.5.3), TS (4.2.7.4);
Used in Navagraha worship to invoke Soma. Also used for bathing with milk the *vigrahas* of Gods.]

9.31.5:

O Babhru, for you the Ray-cows yield (1,3),
the inexhaustible Light and the milk of knowledge (2,4).
He is at the high level (of consciousness) and is most powerful (5).[5]

---

[2] दिवस्पृथिव्या (1), अधि भव इन्दो द्युम्नवर्धनः (2), भवा वाजानां पतिः (3)

[3] तुभ्यं वाता अभिप्रियः (1), तुभ्यम् अर्षन्ति सिन्धवः (2),
सोम वर्धन्ति ते महः (3)

[4] आ प्यायस्व (1), समेतु ते विश्वतः सोम वृष्ण्यम् (2),
भवा वाजस्य संगथे (3)

[5] तुभ्यं गावो (1), घृतं पयो (2), बभ्रो दुदुह्रे (3), अक्षितम् (4),
वर्षिष्ठे अधि सानवि (5)

[*sānavi:* high level, (4.45.1);
varṣhiṣhṭha: most powerful, (5.7.1);
babhruḥ: knowledge in the mortal mind, (2.33.8) (SA); one who upbears the worlds (S); ruddy brown (S); The first meaning appears to be appropriate here.]

9.31.6:

With your perfect powers of support of life (1),
you are our lord and the lord of all beings of the worlds (2).
O Delight, we desire your friendship (3).[6]
[*sataḥ:* beings, (4.6.6);
bhuvanasya sataḥ: all the beings of the worlds;
su-āyu-dha: perfect powers to support life;]

32. Establishes Inspiration

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Gāyatrī

9.32.1: Soma flows for the coming of knowledge
9.32.2: Matrons of Trita
9.32.3: Soma enters thoughts of all
9.32.4: Sits in the source of Truth (in man)
9.32.5: Knowledge-Rays call you like a lady
9.32.6: Establish inspiration in us

9.32.1:

The streams of Soma release the bliss for us (1),
the possessors of riches, through the inspired knowledge (2).
The pressed out Soma flows (3,5),
for the coming of knowledge (*vidathe*) (4).[1]
[SV (477, 769);]

---

[6] स्वायुधस्य ते (1), सतो भुवनस्य पते वयम् (2),
इन्दो सखित्वम् उश्मसि (3)

[1] प्र सोमासो मदच्युतः (1), श्रवसे नो मघोनः (2), सुता (3),
विदथे (4), अक्रमुः (5)

9.32.2:

The matrons of Trita release the luminous (Soma) (1),
with the press-stones and urge it to flow (2),
to the god-mind for his drink, O delight (3).[2]
[Trita: the triple born, one who has the birth in the three realms of matter, life and mind; the matrons in line 1 are his energies; see also (9.37.4).
yoṣhaṇa: matrons, (7.2.6);]

9.32.3:

Just like a swan entering its own flock (1),
Soma enters the thoughts of all (2),
and drives them like a horse (drives) the Ray-cows (3).[3]
[*ajyase:* you are driven, (6.2.8)]

9.32.4:

Overseeing the two (worlds) (1),
Soma enters like a galloping horse (2),
and sits in the source of Truth (in man) (3).[4]
[*takta:* galloping, (6.32.5)]

---

[2] आदीं त्रितस्य योषणो हरिं (1), हिन्वन्ति अद्रिभिः (2),
इन्दुम् इन्द्राय पीतये (3)

[3] आदीं हंसो यथा गणं (1), विश्वस्य अवीवशत् मतिम् (2),
अत्यो न गोभिः अज्यते (3)

[4] उभे सोम अवचाकशन् (1), मृगो न तक्तो अर्षसि (2),
सीदन् ऋतस्य योनिमा (3)

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9.32.5:

The knowledge-rays call you (1),
just as a lady calls her lover with sweet words (2).
(You hasten) just as a hero hastens to a happy contest (3).[5]
[*hitam:* happy;]

9.32.6:

Establish in us the luminous glory (1).
(Establish) in us and those who have the plenty (2),
the attainment of inspiration and the intelligence (3).[6]
[*sanim:* gain, attainment;]

33. Four Oceans

Rishi: Trita Āptyaḥ
Metre: Gāyatrī

9.33.1: Soma leads the water to the woods
9.33.2: Streams of Truth
9.33.3: Soma travels to Vishṇu
9.33.4: Three types of Chants
9.33.5: Mighty mothers of Truth
9.33.6: Felicities from the four Oceans

9.33.1:

The wise streams of Soma lead the waves of water (1),
to the woods (of delight) like the buffaloes (2).[1]
[SV (478, 764);]
[Soma, the delight of existence, causes the waters, the dynamical energies to have the waves, indicating their rhythm.]

---

[5] अभि गावो अनूषत (1), योषा जारमिव प्रियम् (2),
अगन् आजिं यथा हितम् (3)

[6] अस्मे धेहि द्युमत् यशो (1), मघवन्त्सूरिभ्य मह्यं च (2), सनिं मेधामुत श्रवः (3)

[1] प्र सोमासो विपश्चितः अपां न यन्ति ऊर्मयः (1), वनानि महिषा इव (2)

9.33.2:

In the gated houses of Truth, they uphold (1),
the streams of Truth and pure knowledge in the mortal mind (2).
(Also uphold) the plenitude with imperishable Ray-cows (3).[2]
[*babhru:* knowledge in the mortal mind, (1.140.6)]

9.33.3:

The Soma is pressed out for Indra, Vāyu, Varuṇa and the Maruts (1);
Soma also travels to the all-pervading Viṣhṇu (2).[3]
[*arṣhanti:* arrive, travel, (9.42.5, 9.45.2)]

9.33.4:

The Ray-cows sound high the three types of chants (1).
The milch-cows give shape (to the knowledge) (2).
The resplendent (Soma) moves forward making sounds (3).[4]
[SV (471, 869); *dhenavaḥ:* milch cows; *gāvaḥ:* Ray-cows;
mimanti: to form, to shape, (5.2.3); *hariḥ:* resplendent, (7.10.1)]

9.33.5:

The mighty mothers of Truth chant the words (of hymns) (1).
They rub bright and pure (Soma), the child of heaven (2).[5]

9.33.6:

May the thousand-fold felicities from the four oceans (1,3),
flow to us on every side (2).[6]
[*sahasriṇaḥ:* thousand-fold;
Four oceans: corresponds to the three lower worlds and the svar]

---

[2] अभि द्रोणानि (1), बभ्रवः शुक्रा ऋतस्य धारया (2),
वाजं गोमन्तम् अक्षरन् (3)

[3] सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः (1), सोमा अर्षन्ति विष्णवे (2)

[4] तिस्रो वाच उदीरते गावो (1), मिमन्ति धेनवः (2), हरिरेति कनिक्रदत् (3)

[5] अभि ब्रह्मीः अनूषत यह्वीः ऋतस्य मातरः (1), मर्मृज्यन्ते दिवः शिशुम् (2)

[6] रायः समुद्रां चतुरो (1), अस्मभ्यं सोम विश्वतः आ पवस्व (2), सहस्रिणः (3)

34. Enters Viṣhṇu

Riṣhi: Trita Āptyaḥ
Metre: Gāyatrī

9.34.1: Destroys the cities of hostiles
9.34.2: Soma enters Viṣhṇu
9.34.3: The strong obtain the milk of knowledge
9.34.4: Purified in three planes
9.34.5: The abode of Truth
9.34.6: Spontaneous words of praise

9.34.1:

On being pressed out, the illumining Soma-delight flows in streams (1).
With his perfect might, he destroys the strong places (2).[1]
[*hinvānaḥ:* illumining, inspiring, (7.10.1);
dṛḷha: the cities of hostiles]

9.34.2:

The Soma pressed out for Indra, Vāyu, Varuṇa and Maruts (1).
Soma also enters the all-pervading Viṣhṇu (2).[2]
[Verse almost same as (9.33.3)]

9.34.3:

The mighty Soma is pressed out by powerful stones and moves (1).
The strong obtain the milk of knowledge by milking (2).[3]
[*shakmabhiḥ:* energies, (9.7.8); *yatan:* to move, (5.48.5)]

---

[1] प्र सुवानो धारया तना इन्दुः हिन्वानो अर्षति (1), रुजत् दृळ्हा व्योजसा (2)
[2] सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः (1), सोमो अर्षति विष्णवे (2)
[3] वृषाणं वृषभिः यतं सुन्वन्ति सोमम् अद्रिभिः (1), दुहन्ति शक्मना पयः (2)

9.34.4:

The satisfying Soma has been purified for Indra (2),
in the three planes (1).
The luminous (Soma) is mixed with (ingredients) in many forms (3).[4]
[Line 2: Soma has been united (with energies) in many forms;
sam ajyate: mixed, united, (3.17.1);
trita: the three planes; name of the seer of this mantra; see also (9.37.4)]

9.34.5:

The children of Pṛṣhṇi (Maruts) milk (the Soma) (2),
which is the supreme abode of the Truth (1).
The offering is beautiful and most beloved (to the gods) (3).[5]
[*viṣhṭapam:* supreme abode, (9.12.3), (9.41.6)]

9.34.6:

The unhesitant words of praise flowed wide and came to Soma (1),
(just like) the calves attracted to the mother-cows (2).[6]
[*ahrutaḥ:* words uttered spontaneously without any hesitation or reservation, (10.56.2);
sasruḥ: flowed wide, (1.73.6); *vāshrā:* calves, (8.43.17)]

---

[4] भुवत् त्रितस्य (1), मर्ज्यो भुवत् इन्द्राय मत्सरः (2), सं रूपैः अज्यते हरिः (3)
[5] अभीम् ऋतस्य विष्टपं (1), दुहते पृश्निमातरः (2), चारु प्रियतमं हविः (3)
[6] समेनम् अहुता इमा गिरो अर्षन्ति सस्रुतः (1), धेनूः वाश्रो अवीवशत् (2)

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35. Laws of Working

Rishi: Prabhūvasuḥ Āngirasaḥ
Metre: Gāyatrī

9.35.1: You find the light for us
9.35.2: You move the ocean
9.35.3: Overcome foes desirous of conflict
9.35.4: Knowledge about the laws of working (*vrata*)
9.35.5: Soma is the mover of speech
9.35.6: Lord of Dharma

9.35.1:

O pure-flowing Soma, pour on us the felicities in wide streams (1), by which you find the light for us (2).[1]

9.35.2:

O Soma-delight, may you flow and move the ocean (1),
and confound all the foes (2).
You are the upholder of our felicities and our might (or vigour) (3).[2]
[*ejaya:* to make one tremble (in fear), (5.59.2), to move or chase away, (5.78.7); *īnkhaya:* move, (1.19.7); impel (S)]

9.35.3:

O hero (Soma), by your hero-strengths (1),
we overcome the foes desirous of conflict (2).
Pour on us the desirable (felicities) (3).[3]
[*varivaḥ:* hero (S)]

---

[1] आ नः पवस्व धारया पवमान रयिं पृथुम् (1), यया ज्योतिः विदासि नः (2)
[2] इन्दो समुद्रमीङ्खय पवस्व (1), विश्वम्-एजय (2), रायो धर्ता न ओजसा (3)
[3] त्वया वीरेण वीरवो (1), अभि ष्याम पृतन्यतः (2), क्षरा णो अभि वार्यम् (3)

9.35.4:

Soma impels the worshipper towards plenitude (1).
He conquers the plenitude for the seer (2).
He gives the knowledge about the laws of working (3),
and about supporting the living (4).[4]
[Line 4: (alt.) supporting the effort to lead a perfect life;
siṣhāsan: sisāsan (pada): to conquer, (8.103.11), (9.3.4);
vidāna: gives us the knowledge, (2.9.1);
āyudhā: supporting the living (*āyu*); weapons (usual meaning);]

9.35.5:

With the words of hymns, we clothe Soma (1,3).
He is the purifier and the mover of speech (2).
He is the lord of the people and of the Ray-cows (4).[5]
[*vāsayāmasi:* to clothe, (9.8.5)]

9.35.6:

O lord of Dharma, all the persons are supported (2),
by your law of workings (1).
(You are) the purifier and the lord of riches (3).[6]
[Lines 1,2: all persons hold on to your law of workings;
vrata: law of workings;]

---

[4] प्र वाजम् इन्दुः इष्यति (1), सिषासन् वाजसा ऋषिः (2),
व्रता विदान (3), आयुधा (4)

[5] तं गीर्भिः (1), वाचम् ईङ्खयं पुनानं (2), वासयामसि सोमं (3),
जनस्य गोपतिम् (4)

[6] विश्वो यस्य व्रते (1), जनो दाधार धर्मणस्पतेः (2), पुनानस्य प्रभूवसोः (3)

36. Will and Discernment

Rishi: Prabhūvasuḥ Āngirasaḥ
Metre: Gāyatrī

9.36.1: Soma moves to the goal
9.36.2: Those who desire you
9.36.3: Will-power with discernment
9.36.4: Glorified by the seekers of Truth
9.36.5: You pour riches of all worlds
9.36.6: You satisfy the seekers of life-energy

9.36.1:

Soma (flows) from the purifier to the two bowls (2),
like a horse released (from the post) (1).
The swift (Soma) moves to the goal (of inner yajna) (3).[1]
[SV (490); *kārṣhman:* goal, (1.116.17); *akramīt:* moves, (4.15.3);
chamvoḥ: two bowls; for details, see (9.20.6);
vājī: steed of sweetness, (4.11.4)]

9.36.2:

O Soma, you are the bearer of energies and are wakeful (1),
you flow to those who desire you (2),
beyond the sheath of dripping sweetness (purifier) (3).[2]
[*devavīḥ:* see (9.2.1)]

9.36.3:

O ancient purifier, illumine for us the luminaries (1,2).
Impel us with the will-power endowed with discernment (3).[3]
[*dakṣha:* discernment, discrimination]

---

[1] असर्जि रथ्यो यथा (1), पवित्रे चम्वोः सुतः (2), कार्ष्मन् वाजी न्यक्रमीत् (3)
[2] स वह्निः सोम जागृविः (1), पवस्व देववीः (2),
अति अभि कोशं मधुश्चुतम् (3)
[3] स नो ज्योतींषि (1), पूर्व्य पवमान वि रोचय (2), क्रत्वे दक्षाय नो हिनु (3)

9.36.4:

You are glorified by the seekers of Truth (1).
You are rubbed pure and bright by the arms (2).
You flow beyond the cover of the sense-life (purifier) (3).[4]
[*ṛtāyubhiḥ: ṛtayubhiḥ* (pada): seekers of Truth, (9.3.3)]

9.36.5:

O Soma, to the giver, you pour (1),
all the riches of heaven and earth (2),
and that from the midworld (3).[5]

9.36.6:

O Soma, lord of strength (5),
you ascend to the plane of heaven (to satisfy) (1,3),
the seekers of life-energy, the seekers of knowledge-rays (2),
and the seekers of hero-strengths (4).[6]

37. All-seeing

Riṣhi: Rāhūgaṇaḥ Āngirasaḥ
Metre: Gāyatrī

9.37.1: Protects the seekers of gods
9.37.2: All-seeing one
9.37.3: Crosses the cover of sense life (purifier)
9.37.4: Soma makes the Sun to shine
9.37.5: Soma is the killer of Vṛtra
9.37.6: Delight flows to the bounteous mind

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[4] शुम्भमान ऋतायुभिः (1), मृज्यमानो गभस्त्योः (2), पवते वारे अव्यये (3)

[5] स विश्वा दाशुषे (1), वसु सोमो दिव्यानि पार्थिवा (2),
पवताम् आ अन्तरिक्ष्या (3)

[6] आ दिवः पृष्ठम् (1), अश्वयुः गव्ययुः (2), सोम रोहसि (3),
वीरयुः (4), शवसस्पते (5)

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9.37.1:

Soma is pressed out for the drink (of gods) (1).
He rushes to the purifier (2).
Soma, which showers benefits (protects) the seekers of gods (3,5),
from the obstacles caused by the demons (4).[1]

9.37.2:

The all-seeing one, the luminous one (2),
who sustains all, comes from the purifier (1,3),
to his native seat (within us) making a sound (4).[2]
[*dharṇasiḥ:* sustainer of all, (5.43.13), (9.2.2)]

9.37.3:

The pure and mighty Soma, rushes to the luminous heaven (1).
He is the killer of the demons (2).
He crosses the cover of sense life (purifier) (3).[3]
[*divaḥ:* heaven, mind]

9.37.4:

The pure-flowing Soma at the peak of the three planes (1),
made the Sun to shine with his companion-rays (2).[4]
[Trita: the triple born from the all-pervading substance, (10.46.3), (10.46.6); the triple (5.9.4)]

---

[1] स सुतः पीतये (1), वृषा सोमः (2), पवित्रे अर्षति (3),
विघ्नन् रक्षांसि (4), देवयुः (5)

[2] स पवित्रे (1), विचक्षणो हरिः (2), अर्षति धर्णसिः (3),
अभि योनिं कनिक्रदत् (4)

[3] स वाजी रोचना दिवः पवमानो वि धावति (1), रक्षोहा (2),
वारम् अव्ययम् (3)

[4] स त्रितस्य अधि सानवि पवमानो (1), अरोचयत् जामिभिः सूर्यं सह (2)

9.37.5:

The Soma is the killer of Vṛtra (1).
He is the showerer, causes no hurt, finds happiness (2),
flows easily like plenitude, on being pressed out (3).[5]
[*asarat:* (9.6.4);
varivovit: finds the happiness, (9.21.2), (9.41.9), (10.38.4);
varivaḥ: happiness, (1.107.1) (KS)]

9.37.6:

The god, impelled by the seer, rushes to the gated houses (1).
The delight flows to the bounteous mind (2).[6]
[*mamhanā:* bounteous]

38. Seekers of Work

Riṣhi: Rāhūgaṇaḥ Āngirasaḥ;
Metre: Gāyatrī

9.38.1: Thousand-fold plenitude

9.38.2: Matrons of Trita

9.38.3: The ten seekers of work

9.38.4: Goes to men eagerly like a lover

9.38.5: Child of heaven

9.38.6: Soma is all-supporting

9.38.1:

The showerer Soma, (swift as a) chariot (1),
comes to the cover of the sense-life (purifier) (2),
and goes to the thousand-fold plenitude (3).[1]

---

[5] स वृत्रहा (1), वृषा सुतो वरिवोवित् अदाभ्यः (2),
सोमो वाजम् इव असरत् (3)

[6] स देवः कविना ईषितो अभि द्रोणानि धावति (1), इन्दुः इन्द्राय मंहना (2)

[1] एष उ स्य वृषा रथो (1), अव्यो वारेभिरर्षति (2), गच्छन् वाजं सहस्रिणम् (3)

9.38.2:

The matrons of Trita urge the Soma from the press-stones (1),
(to flow) to the god-mind for his drink, O delight (2).[2]
[Verse almost same as (9.32.2).]

9.38.3:

The ten seekers of work cleanse the Soma and make it luminous (1).
He is glorified for his rapture (2).[3]
[This verse is a variant of (9.2.7)
shumbhanti: glorify, (5.22.4); *apasyuvaḥ:* see (9.2.7)]

9.38.4:

The Soma sits amidst mental beings (1,3),
going eagerly like a lover to his love or like a hawk (2,4).[4]
[Line 2: According to an anecdote, Soma was originally brought from heaven by a hawk and placed on earth. The hawk symbolises the soul-power]

9.38.5:

This essence (*rasa*) (Soma) is rapturous and beholds all (1).
He is a child of heaven (2).
The delight enters the cover (of the purifier) (3).[5]
[Lines 2 and 3: The natural state of Soma is pure since it is born of heaven, which is a symbol of mind. While doing work, it is released with the associated impurities. After purification, it goes to god-mind Indra.]

---

[2] एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः (1), इन्दुमिन्द्राय पीतये (2)

[3] एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः (1), याभिः मदाय शुम्भते (2)

[4] एष स्य मानुषीषु आ (1), श्येनो न (2), विक्षु सीदति (3),
गच्छन् जारो न योषितम् (4)

[5] एष स्य मधो रसो अव चष्टे (1), दिवः शिशुः (2),
य इन्दुः वारम् आविशत् (3)

9.38.6:

The pressed out Soma is luminous and (is ready) for drinking (1).
The Soma is all-supporting; crying out (joyously) (2).
He enters its beloved native seat (3).[6]
[Line 2: *dharṇasi:* see (9.37.2), (9.23.5)]

39. Makes them Whole

Rishi: Bṛhanmatiḥ Āngirasaḥ
Metre: Gāyatrī

9.39.1: Where are the gods?
9.39.2: Impulsion for the inner journey
9.39.3: His perfect might
9.39.4: Moves easily like waves of ocean
9.39.5: Upper kingdoms and lower realms
9.39.6: Worshippers have become whole

9.39.1:

O one with the vast mind, surrounded by a beloved lustre (2),
go quickly (to the gods) (1),
saying (and finding out), 'where are the gods?' (3).[1]
[*dhāmnā:* lustre]

9.39.2:

Purifying the impure yajamāna you give him the impulsion (1,3),
for carrying out the journey (of inner yajna) (2).
You pour the rain of energy from the heaven (4).[2]
[*yātayan:* carrying out the journey]

---

[6] एष स्य पीतये सुतो हरिः अर्षति (1), धर्णसिः क्रन्दन् (2),
योनिमभि प्रियम् (3)

[1] आशुः अर्ष (1), बृहत् मते परि प्रियेण धाम्ना (2), यत्र देवा इति ब्रवन् (3)

[2] परिष्कृण्वन् अनिष्कृतं जनाय (1), यातयन् (2), इषः (3),
वृष्टिं दिवः परि स्रव (4)

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9.39.3:

When the Soma is pressed out, it enters the purifier (1),
upholding its flaming energy by its perfect might (2).
He is all-seeing and all-illuminating (3).[3]
[*virochayan:* all-illuminating, (occurs once)]

9.39.4:

The Soma effortlessly enters heaven from the purifier (1).
He moves (easily) like the waves of ocean (2).[4]
[*raghu:* swift, to move effortlessly]

9.39.5:

The pressed out Soma illumines (the powers) (1,3),
in the upper kingdoms and those in the lower realms (2).
The sweet (Soma) flows to the god-mind Indra (4).[5]
[*āvivāsati:* illumines, (8.19.13)]

9.39.6:

The companions call the luminous one (1),
(Soma) who is urged by the (pressing) stones (2).
May the Soma be seated in the native abode of Truth (3).[6]
[*samīchīna:* see (9.10.7)]

---

[3] सुत एति पवित्र (1), आ त्विषिं दधान ओजसा (2),
विचक्षाणो विरोचयन् (3)

[4] अयं स यो दिवस्परि रघुयामा पवित्र आ (1), सिन्धोरूर्मा व्यक्षरत् (2)

[5] आविवासन् (1), परावतो अथो अर्वावतः (2), सुतः (3),
इन्द्राय सिच्यते मधु (4)

[6] समीचीना अनूषत हरिं (1), हिन्वन्ति अद्रिभिः (2),
योनौ ऋतस्य सीदत (3)

40. Shower the Words of Bliss

Rishi: Bṛhanmatīḥ Āngirasaḥ
Metre: Gāyatrī

9.40.1: Seers glorify Soma by thinkings
9.40.2: Soma ascends to Indra
9.40.3: Pour the felicities in thousands
9.40.4: Grant the thousand-fold impulsion
9.40.5: Increase the words of the Adorer
9.40.6: Shower on us the Words of Bliss

9.40.1:

The pure all-seeing Soma has overcome all the hurting forces (1).
The seers glorify the wise (Soma) with their thinkings (2).[1]
[SV (488, 924); *vicharṣhaṇiḥ:* all-seeing]

9.40.2:

From his native abode, the down-hued (Soma) the showerer (1),
ascends and goes to Indra on being pressed out (2).
He sits in the eternal home (3).[2]
[*dhruve:* eternal, (1.73.4); *sadasi:* in the home;]

9.40.3:

O Soma, the delight, pour in thousands from all sides (2,3),
the great felicities to us (1).[3]

---

[1] पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः (1), शुम्भन्ति विप्रं धीतिभिः (2)

[2] आ योनिमरुणो (1), रुहत् गमत् इन्द्रं वृषा सुतः (2), ध्रुवे सदसि सीदति (3)

[3] नू नो रयिं महाम् (1), इन्दो अस्मभ्यं सोम विश्वतः (2),
आ पवस्व सहस्रिणम् (3)

9.40.4:

O Soma, delight, bring for us all the luminous things (1).
Impart for us the thousand-fold impulsion (2).[4]
[*vidā:* distribute, (1.36.14), impart for us knowledge, (1.71.7)]

9.40.5:

O purifying Soma, bring for us the singers (1,3),
the felicities (or riches) with the perfect hero-might (2,4).
Increase the words (or hymns) of the adorer (5).[5]
[Line 5: increase the aspiration of the adorer expressed in his chant; *punāna:* purifying;]

9.40.6:

O purifying Soma, O delight (1),
bring us the riches which are two-fold in their greatness (2).
O delight, shower on us the words (of bliss) (3).[6]
[Line 3: May the utterances or words which are blissful to the hearers come out naturally or effortlessly out of our mouths. A similar idea is in (1.10.3), (1.10.4);
ukthyam: utterance (10.140.1); word (10.11.5), see (4.47.1);
dvibarhasam: two-fold in its greatness, (7.8.6); (riches of) heaven and earth (S)]

---

[4] विश्वा सोम पवमान द्युम्नानि इन्दवा भर (1), विदाः सहस्रिणीरिषः (2)

[5] स नः पुनान आ भर (1), रयिं (2), स्तोत्रे (3), सुवीर्यम् (4),
जरितुः वर्धया गिरः (5)

[6] पुनान इन्दवा (1), भर सोम द्विबर्हसं रयिम् (2), वृषन्निन्दो न उक्थ्यम् (3)

41. Bridge across Calamity

Riṣhi: Medhyātithiḥ Kāṇvaḥ;
Metre: Gāyatrī

9.41.1: Effectuating Soma
9.41.2: Happy path, bridge across calamity
9.41.3: Sound of Soma
9.41.4: Flows with Ray-cows and Life-energy
9.41.5: Fills the vast heaven and earth
9.41.6: Bliss giving streams

9.41.1:

Like cows going (to the stalls) (1),
the effectuating (Somās) carrying the splendour, march and move (2),
by removing their outer covering and killing the dark forces (3).[1]
[SV (491, 892); (variant)
[*būrṇayaḥ:* effectuating, (1.55.7);
ayāsaḥ (*padapāṭha*): march (3.18.2); *akramīt:* moves, (4.15.3);
Line 3: Refers to the purification by the sense-mind, killing inner foes like attachment, such as 'this work was done by me', 'it is mine' etc. Then Soma becomes pure and effective.]

9.41.2:

We meditate on the happy path (or journeying) (1),
which is a bridge across the calamity (2).
We overcome the dasyu-foes not obeying the law of workings (3).[2]
[*duḥ-āvyam:* calamity;
suvitasya: happy path, happy journeying, (2.2.6)]

---

[1] प्र ये गावो न (1), भूर्णयः त्वेषाः अयासो अक्रमुः (2),
घ्नन्तः कृष्णामप त्वचम् (3)

[2] सुवितस्य मनामहे अति (1), सेतुं दुराव्यम् (2), साह्वांसो दस्युमव्रतम् (3)

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9.41.3:

The sound of the powerful pure-flowing Soma is heard (1,3),
and it is like that of rain (2).
The Soma moves in the heaven like a lightning (4).[3]

9.41.4:

O out-pressed Soma, flow with your great impulsions (1,4),
having the (luminous) Ray-cows, the lustre of gold, O Indu (2),
and the life-energy and the plenty (3).[4]

9.41.5:

O wide-seeing Soma, fill the vast heaven and earth (1),
just as the Sun (fills) the dawn (or days) with his rays (2).[5]
[*vicharṣhaṇi:* wide-seeing, (6.2.1); accomplishes every work, (9.44.3)]

9.41.6:

O Soma, flow around us on all sides (1,3),
with bliss-giving streams (2),
just like the essence (flowing) in the Sun-world (4).[6]
[For S, *rasa* is river; *viṣhṭapa* is steep place.The meanings do not fit in any mantra.
viṣhṭapam: established world, supreme abode 8.34.13, 8.32.3, 8.67.9, 8.97.5;
Sun-world: 9.34.5, 9.113.10, 1.46.3, 9.12.6, 10.123.2]

---

[3] शुण्वे (1), वृष्टेरिव (2), स्वनः पवमानस्य शुष्मिणः (3),
चरन्ति विद्युतो दिवि (4)

[4] आ पवस्व महीमिषं (1), गोमदिन्दो हिरण्यवत् (2),
अश्वावत् वाजवत् (3), सुतः (4)

[5] स पवस्व विचर्षण आ मही रोदसी पृण (1), उषाः सूर्यो न रश्मिभिः (2)

[6] परि णः (1), शर्म-यन्त्या धारया (2), सोम विश्वतः सरा (3),
रसेव विष्टपम् (4)

42. Gods Increase Truth

Rishi: Medhyātithiḥ Kāṇvaḥ
Metre: Gāyatrī

9.42.1: Gives birth to Heaven and Sun
9.42.2: Flow by Ancient Thought
9.42.3: Streams of thousand Strengths
9.42.4: Brings to Birth the Gods
9.42.5: Gods who Increase the Truth
9.42.6: Stream on us Vast Impulsions

9.42.1:

He has given birth to the luminous worlds of heaven (1).
He has given birth to the Sun in the waters (2).
The brilliant one clothes himself with the waters and the rays (3).[1]
[*divaḥ:* the three worlds of heaven;
apsu: waters; Agni, Sūrya and Soma are said to be found in the waters or seven rivers.
gāḥ: both cows and rays, Ray-cows]

9.42.2:

By the ancient thought (1),
he flows pressed out in a stream (3),
a god around the gods (2).[2]

9.42.3:

For one increasing and swiftly advancing (1),
for his winning of the plenty, there flow (2),
the streams of Soma with their thousand strengths (3).[3]

---

[1] ज॒नय॑न् रोच॒ना दि॒वो (1), ज॒नय॑न्न॒प्सु सूर्य॑म् (1), वसा॑नो॒ गा अ॒पो हरिः॑ (3)
[2] ए॒ष प्र॒त्नेन॒ मन्म॑ना (1), दे॒वो दे॒वेभ्य॒स्परि॑ (2), धार॑या पवते सु॒तः (3)
[3] वा॒वृ॒धा॒नाय॒ तूर्व॑ये (1), पव॑न्ते॒ वाज॑सातये (2), सोमाः॑ स॒हस्र॑पाजसः (3)

[*tūrvaye:* swiftly advancing on the path through all obstacles; the sacrifice is figured both as a growth of man (*vāvṛdhāna*) and as a journey (*tūrvaye*);
somāḥ: streams of Soma;]

9.42.4:

After the ancient food is milked out (1),
he is poured into the strainer that purifies (2),
and shouting, he brings to birth the gods (3).[4]

9.42.5:

Soma, purifying himself travels to all desirable boons (1,3),
to the gods who increase the Truth (2).[5]
[Line 1: Soma travels to the boons so as to give delight to the recipients of boons.]

9.42.6:

O Soma, when you are pressed out, (stream on us that) (2),
in which are the cows, the heroes, the steeds, the plenty (1).
Stream (on us) the vast impulsions (3).[6]

[Translation of S: 'Give us a wealth along with which there are cows, men, horses and battle and give us plentiful food'. He renders the word *'vāja'* as battle. S renders usually both *iṣhaḥ* and *vāja* as food. Since both these words occur in this mantra, he renders *vāja* as battle. Why would one pray for having a battle? *vāja* actually means 'plenty of plenty'. He renders the line 3 as 'give us large foods.']

---

[4] दुहानः प्रत्नमित् पयः (1), पवित्रे परि षिच्यते (2),
क्रन्दन् देवाँ अजीजनत् (3)

[5] अभि विश्वानि वार्या (1), अभि देवाँ ऋतावृधः (2),
सोमः पुनानो अर्षति (3)

[6] गोमन्नः सोम वीरवत् अश्वावत् वाजवत् (1), सुतः (2), पवस्व बृहतीरिषः (3)

43. Life-movement

Rishi: Medhyātithiḥ Kāṇvaḥ
Metre: Gāyatrī

9.43.1: Life-movement cleansed pure
9.43.2: Delight for the mind to drink
9.43.3: Bliss perfected by words
9.43.4: Pure-flowing (*pavamāna*)
9.43.5: Joy neighs aloud
9.43.6: Enrich him with utter force

9.43.1:

With the words let us clothe this (Soma) (appearing) (3),
as a life-movement cleansed pure by light for giving rapture (1);
this is brightly rejoicing (2).[1]
[*gobhiḥ:* rays of light]

9.43.2:

All our words that seek the being's growth (1),
make us glad as of old (2).
This (*tam*) (is the) delight for the mind to drink (3).[2]
[*indrāya:* to the mind;
shumbhanti: make (us) glad, make us beautiful, (5.10.4)]

9.43.3:

This bliss of Soma (is) perfected by the words (2),
from Medhyatithi's luminous mind (3).
He moves, bright rejoicing, purifying its streams (1).[3]

---

[1] यो अत्य इव मृज्यते गोभिः मदाय (1), हर्यतः (2),
तं गीर्भिः वासयामसि (3)

[2] तं नो विश्वा अवस्युवो गिरः (1), शुम्भन्ति पूर्वथा (2),
इन्दुमिन्द्राय पीतये (3)

[3] पुनानो याति हर्यतः (1), सोमो गीर्भिः परिष्कृतः (2),
विप्रस्य मेध्यातिथेः (3)

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9.43.4:

O pure-flowing Soma, win for us a felicity (1),
entirely glorious (2),
and thousand-energied in its brilliant power, O Indu (3).[4]
[*vidā:* to win, to find;
pavamāna: pure-flowing; Soma: the lord of delight]

9.43.5:

Indu (joy) neighs aloud in the purifier (1,3),
like the horse that gallops towards plenty (2).
When desiring the godhead, he flows through it and beyond (4).[5]

9.43.6:

Stream pure towards the winning of our plenty (1),
(stream) towards the increase of the illumined person (2,4),
who hymns you with words (3).
O Soma, enrich him with an utter force (5).[6]

---

[4] पवमान विदा रयिमस्मभ्यं सोम (1), सुश्रियम् (2),
इन्दो सहस्रवर्चसम् (3)

[5] इन्दुः (1), अत्यो न वाजसृत् (2), कनिक्रन्ति पवित्र आ (3),
यत् अक्षाः अति देवयुः (4)

[6] पवस्व वाजसातये (1), विप्रस्य (2), गृणतो (3), वृधे (4),
सोम रास्व सुवीर्यम् (5)

44. Joy and Seerhood

Rishi: Ayāsya Āṅgirasaḥ
Metre: Gāyatrī

9.44.1: You impel us

9.44.2: Joy establishes the seerhood

9.44.3: It is awake in the gods

9.44.4: Man in fullness

9.44.5: Energy utterly displayed

9.44.6: Soul's substance, vast inspiration

9.44.1:

O Soma, towards a vast formation (1),
you impel us forward like (the sea) bearing forward a wave (2).
Being unattainable by effort, you (move) towards the gods in us (3).[1]
[*arṣhaḥ:* impel us (1.105.12); *arṣha:* arrive (9.1.4); This word and its variants occur mostly in Maṇḍala 9.
mahe tana: vast formation;
ayāsya: unattainable by effort, (1.62.7); name of rishi]

9.44.2:

Clasped in the mentality (1),
made firm by the understanding (2),
Soma is impelled towards the Supreme (3),
and establishes seerhood by the illumined mind (4).[2]
[*kaviḥ:* seerhood; to make a person a seer]

---

[1] प्र ण इन्दो महे तन (1), ऊर्मिं न बिभ्रत् अर्षसि (2),
अभि देवाँ अयास्यः (3)

[2] मती जुष्टो (1), धिया हितः (2), सोमो हिन्वे परावति (3),
विप्रस्य धारया कविः (4)

9.44.3:

It is this that is awake in the gods (1),
and from them it comes pressed out into the strainer (2).
Soma (delights) in his movement accomplishing every work (3).[3]

9.44.4:

So do you flow pure for us desiring the plenty (1),
effecting a shining sacrifice (2).
Man in his fullness places you, on all his seats (3).[4]
[*āvivāsati:* places you in his dwelling, (5.74.1);
Line 3: (alt.): Man places you in the sacred seats (prepared by him)]

9.44.5:

May that (sacrifice) performed for (the deities) Bhaga and Vāyu (1),
be ever-increasing (to make) us, wise and heroic persons (2).
May Soma labour harmonizing the gods (within us) (3).[5]
[*bhaga:* the lord of enjoyment,
vāyu: lord in the vitality, lord of Prāṇa, the life-force;
sa: that, the sacrifice mentioned in the earlier mantra.]

9.44.6:

You are the finder of the will, discoverer of the way (2).
Today for the possession of the soul's substance (1),
do you, conquer for us the plenitude (3),
and the inspiration vast (4).[6]

---

[3] अयं देवेषु जागृविः (1), सुत एति पवित्र आ (2),
सोमो याति विचर्षणिः (3)

[4] स नः पवस्व वाजयुः (1), चक्राणः चारुमध्वरम् (2),
बर्हिष्माँ आ विवासति (3)

[5] स नो भगाय वायवे (1), विप्रवीरः सदावृधः (2),
सोमो देवेष्वा यमत् (3)

[6] स नो अद्य वसुत्तये (1), क्रतुवित् गातुवित्तमः (2),
वाजं जेषि (3), श्रवो बृहत् (4)

[*vasuttaye:* gain or possession of *vasu* (S).
vasu: substance; wealth,
S interprets *vasu* as wealth. However a look at the other epithets like *kratuvit* (finder of will), *shravo bṛhat* (inspiration vast), indicates that *vasu* is not the ordinary money. It can only be soul's substance, even though the word soul is not here. Note that S renders *shrava* as food, to force his meaning.]

45. Gives Perfect Vision

Rishi: Ayāsya Āṅgirasaḥ
Metre: Trishṭup

9.45.1: May the god manifest in us
9.45.2: God in mind be satisfied
9.45.3: Open the gates of bliss
9.45.4: Soma is the power
9.45.5: They yearn for the lord of sweetness
9.45.6: You give perfect vision

9.45.1:

Stream pure for our rapture with the soul's strong vision (1),
so that the godhead may be manifest in us (2),
O delight, (flow) for the God-mind to drink (3).[1]
[*nṛchakshāḥ:* of divine vision (3.22.2, 10.45.3). Here it is rendered as, soul's strong vision;
nṛ: gods, soul;]

9.45.2:

Arrive at the goal of your embassy (1).
Let the god in the mind be satisfied (2).
Arrive to the godhead for the sake of your lovers (3).
Arrive to the highest good (4).[2]

---

[1] स पवस्व मदाय कं नृचक्षा (1), देववीतये (2), इन्दविन्द्राय पीतये (3)
[2] स नो अर्षाभि दूत्यं (1), त्वमिन्द्राय तोशसे (2),
देवान् सखिभ्य आ (3), वरम् (4)

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[*arṣha:* arrive (9.1.4). This word appears mainly in the maṇḍala 9. *toshase:* satisfy]

9.45.3:

Ruddy are you (1); we will adorn you (3),
with the illuminations of the light for ecstasy (2,4).
Open wide for us the gates to bliss (5).[3]
[*rāye:* bliss]

9.45.4:

He has flowed beyond the sheath of the purifying (1).
He is the Steed of Power (2),
that flings in its strength its yoke behind on the road (3).
Soma (delight) gallops towards the gods (4).[4]

9.45.5:

To him his lovers cry aloud since he sports (1,3),
in the woodlands of his delight beyond the senses (2,4).
For the lord of the sweetness, they yearn who raise the song (5).[5]
[*ati avim:* beyond the senses;
sakhāyaḥ: lovers, friends
anūṣhata: anu + uṣhata, to yearn or aspire again and again
nāva: ship (usual meaning); laud or hymn (S); *nau* is the potent word (*vāk*) according to S.]

---

[3] उत त्वाम॑रुणं (1), व॒यं गोभिः॑ (2), अञ्जमो॒ (3), मदा॑य॒ कम् (4),
वि नो॑ रा॒ये दुरो॑ बृधि (5)

[4] अति ऊं॑ प॒वित्र॑म् अक्रमीद् (1), वा॒जी (2), धुरं॒ न याम॑नि (3),
इन्दुः॑ दे॒वेषु॑ पत्यते (4)

[5] सम॒ी सखा॑यो अस्वर॒न् (1), वने॒ (2), क्रीळ॑न्त॒म् (3), अत्य॑विम् (4),
इन्दुं॑ ना॒वा अ॑नूषत (5)

9.45.6:

Flow in that pure stream of yours (1).
With it you give men perfect vision when they drunk it (2).
O Soma, grant an utter strength for him who affirms you (3).[6]
[*indu:* Soma; Joy of God (SA),
stotre: one who affirms you]

46. Heavenly Path

Rishi: Ayāsya Āngirasaḥ
Metre: Gāyatrī

9.46.1: Manifesting the gods
9.46.2: Powers of sweetness perfected
9.46.3: The power in the mind increased
9.46.4: Soul-upheaving ecstasies
9.46.5: Find for us a heavenly path
9.46.6: Flowing into purity

9.46.1:

Like horses that gallop and do swiftly their work (2),
(Soma) is released for manifesting the gods (1);
The Soma-streams, increase our formations (3).[1]
[*parvata-vṛdhaḥ:* increase our formations]

9.46.2:

The powers of sweetness are perfected (1),
adorned like a woman by her father's clan (2);
the outpourings of bliss (Soma) join and cling to the god Vāyu (3).[2]
[*indavaḥ:* powers of sweetness;
asṛkṣhata: join and cling]

---

[6] तया॑ पवस्व॒ धार॑या॒ (1), यया॑ पी॒तो वि॒चक्ष॑से (2),
इन्दो॑ स्तो॒त्रे सु॒वीर्य॑म् (3)

[1] असृ॑ग्रन् दे॒ववी॑तये (1), अत्या॑सः॒ कृत्व्या॑ इव (2), क्षर॑न्तः पर्वता॒वृधः॑ (3)

[2] परि॑ष्कृतास॒ इन्द॑वो॒ (1), योषे॑व॒ पित्र्या॑वती (2),
वा॒युं सोमा॑ असृक्षत (3)

9.46.3:

Lo these outpourings of the delight and the sweetness (1,3),
full of the love and pleasure are poured into their vessels (2),
and increase the power in the mind by works (4).[3]
[*prayasvantaḥ:* offering: full of love and pleasure, (5.20.3)
indram: powers in the mind]

9.46.4:

O you bright energies run (1),
and with strong hands seize Soma's soul-upheaving ecstasies (2);
join his satisfaction with your rays (3).[4]
[*manthinā:* churning ecstasies, (3.32.2);
shukrā: bright energies]

9.46.5:

Stream pure, O winner of wealth (1);
enforce for us the vast treasure of felicity (2);
O Soma, find for us the (heavenly) path (3).[5]

9.46.6:

The ten who impel (3),
cleanse this, that has to be cleansed (1);
The pure-flowing Soma is intoxicating and satisfying for Indra (2,4).[6]
[*madam:* bliss, Soma;
indrāya: God in the mind, Indra]

---

[3] एते सोमास इन्दवः (1), प्रयस्वन्तः चमू (2), सुताः (3),
इन्द्रं वर्धन्ति कर्मभिः (4)

[4] आ धावता (1), सुहस्त्यः शुक्रा गृभ्णीत मन्थिना (2),
गोभिः श्रीणीत मत्सरम् (3)

[5] स पवस्व धनंजय (1), प्रयन्ता राधसो महः (2),
अस्मभ्यं सोम गातुवित् (3)

[6] एतं मृजन्ति मर्ज्यं (1), पवमानं (2), दश क्षिपः (3), इन्द्राय मत्सरं मदम् (4)

47. All Becomes Conscious

Rishi: Kaviḥ Bhārgavaḥ
Metre: Gāyatrī

9.47.1: By perfect working, bliss has increased

9.47.2: All becomes conscious

9.47.3: Essence (*rasa*) of the mind

9.47.4: Thoughts become clear

9.47.5: You bring the manifold plenty

9.47.1:

By this perfect working, bliss that was great (1),
has increased (2).
Full of its own intoxication, it aspires upward (3),
in its abundance and its mastery (4).[1]
[*vṛshāyāte:* abundance; mastery (as in *vṛshabha*);
ut: aspires upwards;]

9.47.2:

All that it has done and all that it shall do (1),
becomes conscious in it (2),
by the beating down of all that opposes (3).
Exerting intense force, it accumulates its gains of active Truth (4).[2]
[*ṛṇā:* gains of active Truth; *ṛ* indicates Truth;
chayate: accumulate;
Line 4: Soma acquits the debts of his worshipper (S)]

---

[1] अया सोमः सुकृत्यया महश्चित् (1), अभ्यवर्धत (2), मन्दान उद् (3), वृषायते (4)

[2] कृतानीत् अस्य कर्त्वा (1), चेतन्ते (2), दस्युतर्हणा (3), ऋणा च धृष्णुः चयते (4)

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9.47.3:

May this bliss become the essence of the power of mind (1),
even its electric force (Vajra) (2),
and win us our full thousand (3),
now that its self-expression is born (4).[3]
[*uktham:* self-expression; *vajraḥ:* electric force; *rasaḥ:* essence;
Rig Veda has four words related to prayer or hymn having distinct meanings. They are *shamsa, gāyatra, uktha, stoma.*
shamsa: it brings the idea into the field of expression;
gāyatra: the hymn which brings up and sets in motion the needs;
uktha: that which desires and wills;
stoma: that which establishes or affirms, affirming laud. [SA, SV, p.491]]

9.47.4:

For the seer who holds it (Soma) of itself (1),
He (Soma) claims the delight for his illumined mind (2),
when its thoughts become clear and bright (3).[4]
[*kaviḥ:* the seer of Truth; *ratna:* delight, bliss (1.1.1)]

9.47.5:

You win possession of the felicities (1),
even as of these labouring powers (3).
For the conquerors, you bring the manifold plenty (2,4).[5]
[*bhareṣhu:* bringings; *sisāsatū:* win; *arvatām:* labouring powers;
jigyuṣhu: conquerors;]

---

[3] आत् सोम॑ इन्द्रि॒यो रसो॒ (1), वज्रः॑ (2), सहस्र॒सा भुव॑त् (3),
उ॒क्थं यद॑स्य॒ जाय॑ते (4)

[4] स्व॒यं क॒विः वि॑ध॒र्तरि॒ (1), विप्रा॑य॒ रत्न॑मिच्छति (2),
यदी॑ मर्मृ॒ज्यते॒ धियः॑ (3)

[5] सि॒षा॒सतू॑ र॒यीणां (1), वाजे॒षु (2), अर्व॑तामिव (3), भरे॑षु जि॒ग्युषा॑म् असि (4)

48. Bird Brings Soma

Rishi: Kaviḥ Bhārgavaḥ
Metre: Gāyatrī

9.48.1: We seek you in the beauty
9.48.2: Utterances are rapturous
9.48.3: Painless bird (Suparṇa)
9.48.4: Let the bird bring him (Soma)
9.48.5: He attains to a greater largeness

9.48.1:

To the seats of our fulfilment (2),
you bring the mights of the great heaven (1,3),
we seek you by perfection in our works (5).
in the beauty of your brightness (4).[1]
[*nṛmṇāni:* mights]

9.48.2:

You are the overthrower of resolute foes (1).
Your utterances are rapturous (2,4).
On the great and vast law of workings (3),
You break open for us our hundred cities (5).[2]

9.48.3:

O perfect-in-will, let the painless bird bring you (2,4),
towards felicity to be the king of our heavens (1,3).[3]

---

[1] तं त्वा॑ नृ॒म्णानि॒ बिभ्र॑तं (1), स॒धस्थे॑षु (2), म॒हो दि॒वः (3), चारुं॑ (4), सुकृ॒त्ययेमहे (5)

[2] संवृ॑क्तधृष्णुम् (1), उ॒क्थ्यं॑ (2), म॒हाम॑हिव्रतं॒ (3), मद॑म् (4), श॒तं पुरो॑ रुरु॒क्षणि॑म् (5)

[3] अत॑स्त्वा र॒यिम॒भि राजा॑नं (1), सुक्रतो (2), दि॒वः (3), सु॒प॒र्णो अ॑व्य॒थिः भ॑रत् (4)

[In the Purāṇa, there is a popular anecdote of the bird Suparṇa bringing Soma from the heaven. This anecdote has several variants in the Vedic texts such as RV (10.144) whose ṛishi is Suparṇa Tārkṣhya. (10.144.4) addresses Suparṇa as the son of falcon (*shyena*) and he brings to Indra the Soma from the space beyond our worlds (*parāvataḥ*). This is also mentioned in (9.68.6) and others. See also the essay (ix), 'The Legend of Soma and falcon' in pages (xxi).

Suparṇa: means a winged power or the symbolic bird with wide wings or with beautiful wings. The word occurs in more than 35 mantrās of RV and 20 verses of Taittirīya Samhitā of Yajur Veda. Sri Aurobindo states, "It is the symbol of soul liberated and upsoaring, winging upwards towards the heights of our being, no longer involved in the ordinary limited movement or labouring gallop of the life-energy (horse)".]

9.48.4:

Let the bird (*viḥ*) bring him (5);
he is the transgressor of the lower light (3),
and the guardian of the Truth (4).
(He) is the common possession (2),
for all who had the vision of the Sun-world (1).[4]
[Him, He: Soma (not explicitly mentioned)]

9.48.5:

Now driving forward (1),
he attains to a greater largeness of the power in the mind (2),
effects his possession of our energies (3),
and accomplishes all our endeavour (4).[5]

---

[4] विश्वस्मा इत् स्वर्दृशे (1), साधारणं (2), रजस्तुरम् (3), गोपामृतस्य (4), विः भरत् (5)

[5] अधा हिन्वान (1), इन्द्रियं ज्यायो महित्वमानशे (2), अभिष्टिकृत् (3), विचर्षणिः (4)

49. God in us Hears

Rishi: Kaviḥ Bhārgavaḥ
Metre: Gāyatrī

9.49.1: Streams down vast impulsions
9.49.2: The herds of light come to our house
9.49.3: Manifesting the godhead entirely
9.49.4: Let the god in us hear
9.49.5: Let the bliss illuminate us

9.49.1:

Stream down utterly on us your rain (1),
even the whole wave of the waters from all heaven (2).
(You) undecaying, stream down those vast impulsions (3).[1]
[*ā pavasva:* stream down]

9.49.2:

Flow pure in that stream (1),
by which the herds of the light come here to our house (2,4).
They (herds) bring (delight) to the creature (3).[2]

9.49.3:

Stream down on us the light (1).
Stream in the sacrifices manifesting entirely the godhead (2),
stream on us the rain (3).[3]

---

[1] पवस्व वृष्टिमा सु नो (1), अपामूर्मिं दिवस्परि (2),
अयक्ष्मा बृहतीरिषः (3)

[2] तया पवस्व धारया (1), यया गाव इहागमन् (2),
जन्यास उप (3), नो गृहम् (4)

[3] घृतं पवस्व (1), धारया यज्ञेषु देववीतमः (2),
अस्मभ्यं वृष्टिमा पव (3)

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9.49.4:

For giving us the energy (1),
may you race abroad in your stream (3),
over all the sense-life where you are purified (2).
Let the gods in us hear indeed (4).[4]
[*vi dhāva:* race abroad;
saḥ: he (usual meaning), you (occasional as in (10.69.3) and here;
avyam: sense-life, (*avi:* female sheep);
avya, avyam, avyayam, avye etc., occur mainly in the ninth maṇḍala with one or two of them in other Maṇḍalās. S translates these words in many ways related to the 'wool' used in the strainer since *avi* has the meaning of sheep. The meaning 'sense-life' used by (SA) fits everywhere in their over 100 occurrences.]

9.49.5:

Let Bliss purifying itself in its streams flow upon us (1),
beating away the demons (*rākṣhasa*) (2).
Let it illumine us with that pristine (light) (3),
in all luminousnesses (4).[5]
[*pratna:* ancient, pristine;
asiṣhyadat: flow (upon us), (9.14.1);]

---

[4] स नं ऊर्जे (1), वि अव्ययं पवित्रं (2), धाव धारया (3),
देवासः शृणवन् हि कम् (4)

[5] पवमानो असिष्यदत् (1), रक्षांसि अपजङ्घनत् (2), प्रत्नवद्रोचयन् (3), रुचः (4)

50. Three Words

Rishi: Uchatya Āngirasa
Metre: Gāyatrī

9.50.1: Urge the wheel
9.50.2: Three words in us mount upwards
9.50.3: Soma rains sweetness and veils the senses
9.50.4: Where illuminations are born
9.50.5: O Soma, may the mind drink you

9.50.1:

Upward mount your strengths (1).
Their voice is as the sound of the waves of the ocean (of being) (2).
Urge the wheel of the wagon (3).[1]

9.50.2:

In your pouring forth (1),
when you move in the plane of the sense (4),
the three words in us mount upward (2),
desiring their plenitude (3).[2]
[*sānavi:* plane; *sānu:* peak, realm; *avya:* sense;
makha is related to *magha*, plenitude, plenty;
Three Words: Probably they represent the three lower sheaths matter, life and mind within us.]

---

[1] उत् ते शुष्मास ईरते (1), सिन्धोरूर्मेरिव स्वनः (2),
वाणस्य चोदया पविम् (3)

[2] प्रसवे त (1), उदीरते तिस्रो वाचो (2), मखस्युवः (3),
यत् अव्य एषि सानवि (4)

9.50.3:

The pressing stones (release) the pure flowing (Soma) (3),
which is brilliant, beloved and which races (2).
(The Soma) rains the sweetnesses (4),
and thus veils the senses (1).[3]
[*hinvanti:* races, speeds, (10.156.1)]

9.50.4:

O complete in ecstasy, flow (1),
in your stream into the places of the purifying (2).
O seer, be seated in the native home of Light (3).[4]
[S: O most exhilarating sage (Soma), flow in a stream to the filter to sit on the lap of Indra.]

9.50.5:

O utter ecstasy, stream brightening yourself (1,3),
with the rays of the light, with its active beams (2,4).
O Lord of sweetness, may the mind drink you (5).[5]
[*añjānaḥ:* anointed (3.10.4), brightening;
gobhiḥ: rays of light; *aktubhiḥ:* beams, radiances, *indrāya:* towards mind
The work here on sūktās 43-50 is based partially on their summary translations of (SA) appearing in "Sri Aurobindo: Archives and Research, April, 1977".]

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[3] अव्यो वारे (1), परि प्रियं हरिं हिन्वन्ति (2),
अद्रिभिः पवमानं (3), मधुश्चुतम् (4)

[4] आ पवस्व मदिन्तमं (1), पवित्रं धारया (2),
कवे अर्कस्य योनिमासदम् (3)

[5] स पवस्व मदिन्तम (1), गोभिः (2), अञ्जानो (3), अक्तुभिः (4),
इन्दविन्द्राय पीतये (5)

51. Pilgrim-yajna

Rishi: Uchathya Āngirasaḥ
Metre: Gāyatrī

9.51.1: Leader of the pilgrim-yajna (*adhvaryu*)
9.51.2: Indra the thunderer
9.51.3: Gods rejoice in the Soma-food
9.51.4: Shower the growth on the adorer
9.51.5: You bestow on us the divine inspiration

9.51.1:

O leader of pilgrim-yajna (1),
lead the Soma pressed out by the stones to the purifier (2).
Purify it for Indra's drinking (3).[1]
[SV (499, 1255); YVS (20.31);]

9.51.2:

To Indra, the thunderer (2),
press out the nectarous and supreme Soma of heaven (1,3),
which is most sweet (4).[2]
[*pīyūṣham:* nectarous]

9.51.3:

O delight (1),
the gods rejoice with your pure-flowing sweet Soma-food (2),
along with the Maruts (3).[3]
[*andhasaḥ:* Soma-food, foods constituted out of the delight of Soma, (1.9.1), (5.51.5)]

---

[1] अध्वर्यो (1), अद्रिभिः सुतं सोमं पवित्र आ सृज (2),
पुनीहि इन्द्राय पातवे (3)

[2] दिवः पीयूषमुत्तमं सोमम् (1), इन्द्राय वज्रिणे (2),
सुनोता (3), मधुमत्तमम् (4)

[3] तव त्य इन्दो (1), अन्धसो देवा मधोः वि अश्नते पवमानस्य (2), मरुतः (3)

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9.51.4:

O Soma, increase him who presses out (the Soma) (1).
You shower the adorer with growth and protection (3),
who effectuates the rapture (2).[4]
[*stotaram:* one who affirms you, adorer, (9.45.6)
The singer who affirms the power of Soma makes the release of Soma and its delight effective. Thus Soma offers protection and increases his powers.
būrṇayaḥ: to effectuate, (9.15.3, 7.86.7), swift (S)]

9.51.5:

Soma, the all-seeing one, on being pressed out (1,3),
comes to the purifier in streams (2).
(You bestow on us) the plenitude and the divine inspiration (4).[5]

52. Ancient Paths

Ṛiṣhi: Uchathya Āngirasaḥ
Metre: Gāyatrī

9.52.1: Soma-food (*andhasa*) dwells in light
9.52.2: Come to us by the ancient paths
9.52.3: Soma in a state of movement
9.52.4: Destroy those who subdue us
9.52.5: Bounteous giver of riches

9.52.1:

The Soma-food dwells in light (1,3),
may it win the riches, grant us completely the plenitude (2).
May the outpressed (Soma) arrive at the purifier (4).[1]

---

[4] त्वं हि सोम वर्धयन् सुतो (1), मदाय भूर्णये (2), वृषन् स्तोतारम् ऊतये (3)
[5] अभि अर्ष विचक्षण (1), पवित्रं धारया (2), सुतः (3), अभि वाजमुत श्रवः (4)
[1] परि द्युक्षः (1), सनद्रयिः भरत्-वाजं नो (2), अन्धसा (3),
सुवानो अर्ष पवित्र आ (4)

[SV (496);
arṣha: arrive (9.1.4); *dyukṣha:* dwelling in light (2.2.1)
svāno: interpreted as *suvāno,* that which is pressed out;
andhasaḥ: see (9.51.3)]

9.52.2:

(O Soma), who is beloved of the gods (2),
come to our body in a thousand streams (3),
by the ancient paths across the cover of the sense-life (1).[2]
[Line 1: refers to purification of raw Soma]

9.52.3:

O delight, send us Soma in a state of movement (1).
(May he) bring us the gifts (of light and might) (2).
Send us the Soma subjected to the blows (3).[3]
[Line 3: the blows are those of the press stones of life and mind;
charum: movement (of mind and life) (1.7.6); literally, it means a cloud (KS).
īnkhaya: to move, (1.19.7); to bring, (10.153.1);
vadhasnaiḥ: blows, (7.6.5);]

9.52.4:

O one called by many, destroy the strength of those persons (1),
who want to master us (2).[4]
[*ādideshati:* who want to master us, (1.42.2)]

---

[2] तव प्रत्नेभिः अध्वभिः अव्यो वारे (1), परि प्रियः (2),
सहस्रधारो यात् तना (3)

[3] चरुः न यस्तम् ईङ्खय इन्दो न (1), दानम् ईङ्खय (2), वधैः वधस्नवीङ्खय (3)

[4] नि शुष्मम् इन्दवेषां पुरुहूत जनानाम् (1), यो अस्माँ आदिदेशति (2)

9.52.5:

O bounteous giver of riches (3),
make the pure riches flow (towards us) in thousands (2),
and the growths in hundreds (to flow), O delight (1).[5]
[*ūtayaḥ:* growths, protections]

53. Evil Thoughts

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.53.1: Destroy the confronters around us
9.53.2: Cars with riches
9.53.3: Protect us from evil thoughts
9.53.4: Soma is amidst the rivers

9.53.1:

Your strengths rise up (1),
scattering the foes, O one with the thunderbolt (2).
Destroy our confronters surrounding us (3).[1]
[*spṛdhaḥ:* confronters, (6.5.6)
Line 2: the epithet usually refers to Indra. Here Soma is identified with Indra as in line 3.]

9.53.2:

By your perfect might you destroy (our enemies) (1).
With a fearless heart, I pray to you (3),
for (the protection of) the cars having riches placed in them (2).[2]
[Line 2: *dhane hite:* riches with the enemy (S). No word for enemy here.]

---

[5] शतं न इन्द ऊतिभिः (1), सहस्रं वा शुचीनाम् पवस्व (2), मंहयत् रयिः (3)
[1] उत् ते शुष्मासो अस्थू (1), रक्षो भिन्दन्तो अद्रिवः (2),
नुदस्व याः परिस्पृधः (3)
[2] अया निजघ्निः ओजसा (1), रथसङ्गे धने हिते (2), स्तवा अबिभ्युषा हृदा (3)

9.53.3:

With your laws of working (1),
O pure Soma, (protect) us from the violence of the foe (2),
and (also) from the one with evil thoughts (3).
May you destroy those (evil forces) battling against us (4).[3]
[*ādhṛṣhaḥ:* violence of the adversary, (2.1.9);
duḥ-dhyā (*dūḍhyā*): one with evil thoughts, (3.16.2)]

9.53.4:

For the satisfaction of (the god-mind) Indra (3),
urge the luminous Soma from whom the bliss drips (1),
who is amidst rivers and is the master of plenitude (2).[4]

54. Birth of Gods in Us

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.54.1: The undeviating rishis
9.54.2: Soma oversees all like Sun
9.54.3: Abides above all the worlds
9.54.4: Birth of gods in us

9.54.1:

The thousands of rishis, the undeviating (5,3),
milk the knowledge (2,4),
(from the Soma) who is ancient, shining and brilliant (1).[1]
[*ahrayaḥ:* undeviating (from the path of Truth), (3.2.4); unhesitant, (8.60.16)]

---

[3] अस्य॑ व्र॒तानि॒ (1), न आधृषे॒ पव॑मानस्य (2), दू॒ढ्या॑ (3), रु॒ज यः त्वा॑ पृत॒न्यति॑ (4)

[4] तं हि॑न्वन्ति मद॒च्युतं॒ हरिं॑ (1), न॒दीषु॑ वा॒जिन॑म् इन्दु॒म् (2), इन्द्रा॑य मत्स॒रम् (3)

[1] अ॒स्य प्र॒त्नामनु॒ द्युतं॑ शु॒क्रं (1), दु॑दुह्रे॒ (2), अह्र॑यः (3), पयः॑ (4), सहस्र॒साम् ऋषि॑म् (5)

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9.54.2:

Like the Sun, he oversees (all) (1).
He rushes to the lakes (2).
The seven gliding from the heaven (unite with him) (3).[2]
[Seven: refers to the energies of the seven planes]

9.54.3:

Like the Divine Sun (2),
the purified Soma abides above all the worlds (1).[3]

9.54.4:

O purified delight who is a seeker of Indra (4),
surround us with the plenitudes and Ray-cows (1,3),
(needed) for the birth of gods (in us) (2).[4]

55. Unconquered

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.55.1: Enjoyment of felicities
9.55.2: Born as Soma-food
9.55.3: Ray-cows and steeds
9.55.4: You conquer, but never are conquered

9.55.1:

O Soma-food, flow towards us (2,4),
abundantly like barley for our repeated nourishment (1,3).
O Soma, (flow to us) for the all-round enjoyment of bliss (5).[1]
[*saubhagā:* enjoyment of bliss (or felicities)]

---

[2] अ॒यं सूर्य॑ इव उप॒दृक् (1), अ॒यं सरां॑सि धावति (2), स॒प्त प्र॒वत॒ आ दिव॑म् (3)

[3] अ॒यं विश्वा॑नि तिष्ठति पुना॒नो भुव॑नो॒परि॑ सोमो॑ (1), दे॒वो न सूर्यः॑ (2)

[4] परि॑ णो (1), दे॒ववी॑तये॒ (2), वाजाँ॑ अर्षसि॒ गोम॑तः (3), पु॒ना॒न इ॑न्दविन्द्र॒युः (4)

[1] यव॑यवं (1), नो॒ अन्ध॑सा (2), पु॒ष्टंपु॑ष्टं॒ (3), परि॑ स्रव (4),
सोम॒ विश्वा॑ च॒ सौभ॑गा (5)

9.55.2:

O Delight, whether you are being affirmed (1),
or whether you are born as the Soma-food (2),
be seated on the seat of sacred grass, O beloved one (3).[2]
[*stava:* to affirm, (1.154.2)]

9.55.3:

O Soma, flow to us as the Soma-food (2),
for granting us the Ray-cows and the steeds (life-energies) (1),
as the days of light quickly pass (3).[3]
[*ahaḥ:* days of light, (1.140.13)]

9.55.4:

O Soma, you always conquer, (you are) never conquered (1).
You assail and kill the foes (2).
O conqueror of the thousands, flow (for us) (3).[4]

56. Lovers of Work

Ṛiṣhi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.56.1: You are True and Vast
9.56.2: Plenitude to the Lovers of Work
9.56.3: The ten Subtle Powers cleanse you
9.56.4: Protect us from Evil and Sorrow

---

[2] इन्दो यथा तव स्तवो (1), यथा ते जातमन्धसः (2), नि बर्हिषि प्रिये सदः (3)

[3] उत नो गोवित् अश्ववित् (1), पवस्व सोम अन्धसा (2),
मक्षूतमेभिः अहभिः (3)

[4] यो जिनाति न जीयते (1), हन्ति शत्रुमभीत्य (2),
स पवस्व सहस्रजित् (3)

9.56.1:

O Soma, you are both True and Vast (1).
Coming out of the purifier, may you quickly surround us (2).
For the seekers of gods, you kill the rākṣhasa foes (3).[1]
[The important phrase *ṛtam bṛhat* occurs in (1.75.5), (4.3.8), (8.25.4), (9.66.24), (9.107.15), (9.108.8).]

9.56.2:

When the delight attains friendship with the god-mind (Indra) (3),
then the Soma brings the plenitude (1),
in a hundred streams, to the lovers of work (2).[2]
[*apasyuvaḥ:* lovers of work, engaged in active work, (9.2.7), (1.79.1)]

9.56.3:

The ten subtle powers call you, O Soma (1,3),
just as a maiden calls her lover (2).
You are cleansed pure for the gain (of plenitude) (4).[3]
[Line 4: The delight, when it is pure, leads to the plenitude. The Soma is pure when there is no claim on it by the worker who does the work releasing the delight of work.]

9.56.4:

O delight, may the sweet Soma flow to Indra and Viṣhṇu (1).
Protect the singers and other persons from evil and sorrow (2).[4]

---

[1] परि॒ सोम॑ ऋ॒तं बृ॒हत् (1), आ॒शुः प॒वित्रे॑ अर्षति (2), वि॒घ्नन् रक्षां॑सि देव॒युः (3)

[2] यत् सोमो॒ वाज॒मर्ष॑ति (1), श॒तं धारा॑ अप॒स्युवः॑ (2),
इन्द्र॑स्य स॒ख्यम् आवि॒शन् (3)

[3] अ॒भि त्वा॒ योष॑णो दश॑ (1), जा॒रं न क॒न्या॑ (2), अनूषत (3),
मृ॒ज्यसे॑ सोम सा॒तये॑ (4)

[4] त्वमिन्द्रा॑य॒ विष्ण॑वे स्वा॒दुः इ॑न्दो॒ परि॑ स्रव (1), नॄन् स्तो॒तॄन् पा॒हि अंह॑सः (2)

57. Guides Workers

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.57.1: Moves smoothly to Heaven
9.57.2: Impels forces which support Life
9.57.3: Sits with the Workers (and guides)
9.57.4: Treasures of Earth and Heaven

9.57.1:

Like the showers of rain, let the streams (of Soma) (1,3),
flow smoothly towards heaven (of mind) (2,4),
along with the thousandfold plenitude (5).[1]
[Heaven (*divaḥ*) symbolizes the mind. The Soma-delight flows to the mind and empowers it.
asashchataḥ: smoothly, unstayingly, not stuck up, (10.69.8), (1.13.6)]

9.57.2:

The luminous (Soma delight) (2),
comes to oversee all the acts of seer-wisdoms (1).
He impels the forces which support life (3).[2]
[*kāvyā:* seer-wisdoms, the wisdom of the seers and their actions, (1.72.1) and all other occurrences;
āyudhā: see (9.35.4);
tunjāna: to impel, (9.87.6);]

---

[1] प्र ते॒ धारा॑ (1), अस॒श्चतो॑ दि॒वो न य॑न्ति (2), वृ॒ष्टयः॑ (3), अच्छा॒ (4), वाजं॑ सह॒स्रिण॑म् (5)

[2] अ॒भि प्रि॒याणि॒ काव्या॒ विश्वा॒ चक्षा॑णो अर्षति (1), हरिः॑ (2), तुञ्जा॒न आयु॑धा (3)

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9.57.3:

The purified Soma sits with the workers (1,4),
like a king with perfect laws of actions (sits) with his followers (2),
or like the hawk with its capture (3).[3]
[*vrata:* laws of action, (everywhere in RV)
Line 1: *āyubhiḥ:* those who perform the works releasing the Soma;
vamsāma: to conquer, (8.60.12);
vamsva: take possession of, (8.23.27); For S, *vamsa* is water;
ibhena: with the followers, (4.4.1); (For S, it is fearlessly);
Soma sits with the workers and guides them]

9.57.4:

O Soma, when you are purified, bring us (2),
all the treasures of earth and heaven (1).[4]

58. Rays and Riches

Ṛishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.58.1: Rapturous Soma flows swift
9.58.2: Knows the riches for mortals
9.58.3: Dhvasra
9.58.4: Numerous subtle powers

9.58.1:

The rapturous Soma swiftly flows crossing (obstacles) (1,3).
The streams of the pressed Soma-food (are flowing swiftly) (2).[1]
[SV (500, 1057);]

---

[3] स मर्मृजान आयुभिः (1), इभो राजेव सुव्रतः (2),
श्येनो न वंसु (3), षीदति (4)

[4] स नो विश्वा दिवो वसु उतो पृथिव्या अधि (1), पुनाना इन्दवा भर (2)

[1] तरत् स मन्दी धावति (1), धारा सुतस्य अन्धसः (2),
तरत् स मन्दी धावति (3)

[Note that line 3 is the refrain,
tarat: crossing (obstacles), rescuing (aspirants) (S)]

9.58.2:

The shining rays of the divine (Soma) know the riches (1),
(needed) by mortals for their growth (or protection) (2).
The rapturous Soma swiftly flows crossing (obstacles) (3).[2]
[*avasa:* increase protection, (1.17.6);
usrā: shining rays (everywhere in RV)]

9.58.3:

We have received thousands from Dhvasra and Puruṣhanti (1).
The rapturous Soma swiftly flows crossing (obstacles) (2).[3]
[Dhvasra and Puruṣhanti are two kings, according to S.
dhvasrā: one who destroys foes, (4.19.7), (10.40.3);
puru-santi: (separation as in Pada Pāṭha): one who gives plenty, (1.112.23)]

9.58.4:

From them we have received numerous subtle powers (1).
The rapturous Soma swiftly flows rescuing the worshippers (2).[4]
[*tana:* bodies, subtle powers; (5.41.9); garments (S);
Line 1: the number three hundred thousand is shortened here as numerous.]

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[2] उ॒स्रा वे॑द॒ वसू॑नां॒ (1), मर्त॑स्य दे॒वी अव॑सः (2), त॒रत् स म॒न्दी धा॑वति (3)

[3] ध्व॒स्रयोः॑ पुरु॒षन्त्योः॒ आ स॒हस्रा॑णि दद्महे (1), त॒रत् स म॒न्दी धा॑वति (2)

[4] आ ययोः॑ त्रिं॒शतं॒ तना॑ स॒हस्रा॑णि च॒ दद्म॑हे (1), त॒रत् स म॒न्दी धा॑वति (2)

59. New Births

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.59.1: Ecstasy for us with new births
9.59.2: Flow with understanding
9.59.3: Cross over calamities
9.59.4: You rule all worlds

9.59.1:

Flow, O Soma, conqueror of Ray-cows and steeds (1),
conqueror of the worlds, conqueror of delight (2).
Bring us the ecstasy along with the new births within us (3).[1]
[*raṇyati:* (he) takes delight, (5.18.1); *ashva:* steeds, life-energy;
prajāvat: with the new births, with new soul-formations]

9.59.2:

(O Soma), flow with the inviolate waters (1),
flow with the growths of the earth (2);
flow with the (powers of) understanding (3).[2]
[*dhishaṇā:* understanding, (6.11.3, 3.2.1);
adābhyaḥ: inviolable, (3.11.5)]

9.59.3:

O pure-flowing Soma, you cross over all calamities (1).
O seer, may you be seated on the sacred seat (2).[3]
[Line 1: People endowed with the power of Soma-delight cross over all calamities;
duritāni: calamities, (5.4.9); stumblings, (7.12.2)]

---

[1] पवस्व गोजित् अश्वजित् (1), विश्वजित् सोम रण्यजित् (2),
प्रजावत् रत्नमा भर (3)

[2] पवस्व अद्भ्यो अदाभ्यः (1), पवस्व ओषधीभ्यः (2), पवस्व धिषणाभ्यः (3)

[3] त्वं सोम पवमानो विश्वानि दुरिता तर (1), कविः सीद नि बर्हिषि (2)

9.59.4:

O pure-flowing Soma, you are a knower of the Sun-world (1).
As soon as you were born you became great (2).
O Delight, you rule over all (the worlds) (3).[4]
[*abhi asi:* rule over, (4.6.1)]

60. Gāyatrī Rhythm

Rishi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.60.1: Gāyatrī Rhythm

9.60.2: Supports thousands

9.60.3: Bliss enters the heart of Indra

9.60.4: Seed of new soul-formations

9.60.1:

To the delight with a thousand eyes (3),
to the pure-flowing one and all-seeing (2).
chant with the Gāyatrī rhythm (1).[1]
[See the note on *Gāyatrī* in (9.47.3)]

9.60.2:

You are that (power) with a thousand eyes (1),
who supports thousands (2);
you are purified by flowing across the veil (of senses) (3).[2]
[*apāvishu:* to purify, (S), (occurs once);
vāram: veil, (9.50.3); *sahasra-bharṇasam:* powers to carry thousands, (9.64.25), (9.64.26), (9.98.1)]

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[4] पवमान स्वर्विदो (1), जायमानो अभवो महान् (2),
इन्दो विश्वाँ अभि इत् असि (3)

[1] प्र गायत्रेण गायत (1), पवमानं विचर्षणिम् (2), इन्दुं सहस्रचक्षसम् (3)

[2] तं त्वा सहस्रचक्षसमर्थो (1), सहस्रभर्णसम् (2), अति वारम् अपाविषुः (3)

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9.60.3:

Let the bliss purifying itself in its streams flow upon us (2),
beyond the veil (of purifier) (1).
He rushes to the bodies (3),
entering the heart of Indra, (the divine mind) (4).[3]
[Line 2: same as in (9.49.5)]

9.60.4:

O All-seeing Soma (2),
flow in peace for Indra's achievement (1).
Bring us the seed of the new soul-formations (3).[4]
[*prajāvat:* new births, see (9.59.1)]

---

[3] अति॒ वारा॒न् (1), पव॑मानो असिष्यदत् (2), क॒लशाँ॑ अ॒भि धा॑वति (3), इन्द्र॑स्य॒ हार्द्या॑विशन् (4)

[4] इन्द्र॑स्य सोम॒ राध॑से॒ शं प॑वस्व (1), विचर्षणे (2), प्र॒जाव॒द्रेत॒ आ भ॑र (3)

Anuvāka 3: Sūktās (61-67)

61. You Stream Abundance

Rishi: Amahīyuḥ Āngirasaḥ

Metre: Gāyatrī

9.61.1: Advent of Indra in Rapture
9.61.2: Divodāsa with True Thought
9.61.3: Golden Impulsions for us
9.61.4: Your Friendship
9.61.5: Your waves make us Happy
9.61.6: Impulsions with Hero-strengths
9.61.7: Becomes united with the Solar Gods
9.61.8: Indra, Vāyu and rays of Sun
9.61.9: Bhaga, Vāyu, Pūṣhan
9.61.10: Earthlings have received your Inspiration
9.61.11: Conquer back from destroyers
9.61.12: Finding Supreme Good
9.61.13: Soma of perfect Birth (in man)
9.61.14: Our Words increase him
9.61.15: Peace and bliss to our Ray-cows
9.61.16: Soma has generated the Vaishvānara Light
9.61.17: Essence of Soma is fault-free
9.61.18: You are the entire Light
9.61.19: Soma-food desires the gods
9.61.20: Kill Vṛtrās who spread hostility
9.61.21: Seated in your native abode
9.61.22: You protected Indra in battle
9.61.23: Increase the Power of Word in us
9.61.24: May you be conscious of us
9.61.25: Those without the power of Delight
9.61.26: Glory with Hero-strengths
9.61.27: A hundred foes together cannot harm you
9.61.28: You stream the Abundance
9.61.29: Your friendship and your Light
9.61.30: Protect us from censurers

9.61.1:

O Soma, may you flow for the advent (of Indra) in rapture (1),
by which he destroyed the ninetynine (cities of the hostiles) (2).[1]
[SV (495, 1210);
vītī: in the advent, (6.16.46)]

9.61.2:

In a moment, (your flow) (destroyed) the cities (of the demons) (1);
Shambara was killed for Divodāsa, who has the True Thought (2),
then Turvasha and Yadu (were killed) (3).[2]
[*itthā-dhiye:* one who has the true thought, (4.11.3)]

9.61.3:

Make the thousand-fold golden impulsion flow towards us (3).
Surround us with steeds, and their knowledge (1),
and Ray-cows, O Soma (2).[3]
[*ashvavit:* knowledge of steeds, the life-energy]

9.61.4:

O pure-flowing Soma, you flood the purifier (1).
We solicit your friendship (2).[4]
[*undan:* flood, (2.3.2)]

9.61.5:

You flow in streams with waves into the purifier (1).
O Soma, make us happy with these (waves) (2).[5]

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[1] अया वीती परि स्रव यस्त इन्दो मदेषु (1), आ अवाहन् नवतीः नव (2)
[2] पुरः सद्य (1), इत्थाधिये दिवोदासाय शम्बरम् (2), अध त्यं तुर्वशं यदुम् (3)
[3] परि णो अश्वम् अश्ववित् (1), गोमत् इन्दो (2),
हिरण्यवत् क्षरा सहस्रिणीरिषः (3)
[4] पवमानस्य ते वयं पवित्रम् अभ्युन्दतः (1), सखित्वमा वृणीमहे (2)
[5] ये ते पवित्रम् ऊर्मयो अभिक्षरन्ति धारया (1), तेभिः नः सोम मृळय (2)

9.61.6:

After being purified bring us the felicities (1),
along with impulsions with hero-strengths (2).
O Soma, you are the lord of all (3).[6]

9.61.7:

Soma, the child of the ocean is cleansed by the ten who impel (1).
He becomes united with the solar gods (*ādityāḥ*) (2).[7]
[(1.46.2) states that Ashvins are also the children of the ocean.
kṣhipaḥ: impelling powers, (9.46.6), (9.14.7)]

9.61.8:

When the Soma is pressed out, it proceeds to the purifier (2),
and then to Indra and Vāyu and the rays of Sun (1,3).[8]

9.61.9:

O rapturous one, flow (2),
in our (yajna) to Bhaga, Vāyu, Pūṣhan (1),
and also to the handsome Mitra and Varuṇa (3).[9]

9.61.10:

The Soma-delight has been born in the higher regions (1).
Even though you are in the heaven, (the persons on) the earth (2),
have received luminous peace and great inspiration (from you) (3).[10]
[SV (467, 672); YVS (26.16);]
[*ugram:* puissant, forceful]

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[6] स नः पुनान आ भर रयिं (1), वीरवतीमिषम् (2), ईशानः सोम विश्वतः (3)
[7] एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम् (1), सम् आदित्येभिः अख्यत (2)
[8] समिन्द्रेणोत वायुना (1), सुत एति पवित्र आ (2), सं सूर्यस्य रश्मिभिः (3)
[9] स नो भगाय वायवे पूष्णे (1), पवस्व मधुमान् (2), चारुः मित्रे वरुणे च (3)
[10] उच्चा ते जातमन्धसो (1), दिवि सत् भूम्या (2), ददे उग्रं शर्म महि श्रवः (3)

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9.61.11:

(By your grace), we conquer for human beings (2),
all the luminous things from the destroyers (1),
and become blissful (3).[11]
[*siṣhāsanta:* to conquer, (8.103.11), (9.3.5);
arya: destroyers (3.2.12)]

9.61.12:

Flow to those offering sacrifice to Indra, Varuṇa and Maruts (1,3),
so that they can find the supreme good (2).[12]
[SV (592, 673); YVS (26.17);
varivaḥ: supreme good, (1.59.5);
yajyave: those who have the will for sacrifice (3.19.4)]

9.61.13:

The gods approach Soma of perfect birth (4),
he is a destroyer who speeds the waters (1,3),
and (is accompanied) by the knowledge-rays (2).[13]
[*pari-kṛtaḥ:* perfected, (3.28.2), (8.39.9);
bhangam: destroyer (of foes) (S) (occurs once)]

9.61.14:

May our words increase him who wins the heart of Indra (1,3),
just as milch cows (foster) their calves (2).[14]
[*shishvarīḥ:* cows with abundant milk (S);]

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[11] एना विश्वानि अर्य आ द्युम्नानि (1), मानुषाणाम् सिषासन्तो (2), वनामहे (3)

[12] स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः (1), वरिवोवित् (2), परिस्रव (3)

[13] उपो पु जातमप्तुरं (1), गोभिः (2), भङ्गं (3), परिष्कृतम् इन्दुं देवा अयासिषुः (4)

[14] तमिद्वर्धन्तु नो गिरो (1), वत्सं संशिश्वरीरिव (2), य इन्द्रस्य हृदंसनिः (3)

9.61.15:

O Soma, give peace and bliss to our Ray-cows (1);
establish in us the nourishing impulsions (2).
Increase the utterances (coming out of) the inner ocean (3).[15]

9.61.16:

The streaming and luminous Soma has generated (1),
the vast Vaishvānara Light, like a wonderful thunder (2,3).[16]
[SV (484, 889);
vaishvānara: the universal godhead or power of Light and Force]

9.61.17:

O king, the essence of the rapture of the flowing-Soma (1),
is free of faults (2).
He enters the purifier of sense-life (3).[17]

9.61.18:

O one with discernment, your flowing essence (2,1),
is luminous and illumines (everything else) (3).
you are the entire light (4).
You have the vision of the svar-world (5).[18]
[Lines 4 and 5: (Soma makes) the lights of the universe and the Sun-world to be seen;
svar: the world of Truth, Sun-world]

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[15] अर्षा॑ णः सोम॒ शं गवे॑ (1), धु॒क्षस्व॑ पिप्यु॒षीम् इषं॑म् (2),
वर्षा॑ समु॒द्रम् उ॒क्थ्यं॑म् (3)

[16] पव॑मानो अजीजनत् दि॒वः (1), चि॒त्रं न त॑न्य॒तुम् (2),
ज्योतिः॑ वैश्वान॒रं बृ॒हत् (3)

[17] पव॑मानस्य ते॒ रसो॒ मदो॑ राजन् (1), अदुच्छुनः (2), वि वार॒मव्य॑म् अर्षति (3)

[18] पव॑मान॒ रस॒स्तव॒ (1), दक्षो॒ (2), वि रा॑जति द्यु॒मान् (3),
ज्योति॒र्विश्वं॒ (4), स्व॑र्दृ॒शे (5)

9.61.19:

(O Soma), flow forth with the Soma-food (1),
which is rapturous and is supreme (or most desirable) (2).
He desires the gods and destroys those giving expression to evil (3).[19]
[SV (470, 815);]

9.61.20:

You are the killer of the Vṛtra, who spreads hostility (1).
Everyday you conquer the plenitude (for the seekers) (2).
You are the giver of the Ray-cows and the life-energies (3).[20]

9.61.21:

Become luminous (2),
being united with our Ray-cows having perfect abodes (1,3).
Be seated in your native abode (coming swiftly) like a falcon (4).[21]

9.61.22:

By streaming, you protected Indra in the killing of Vṛtra (1),
who had stopped the (flow of) great waters (2).[22]
[SV (494);]

9.61.23:

O bounteous Soma (2),
with our perfect hero-forces may we recover the treasures (1).
May the purified Soma increase the power of the word in us (3).[23]

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[19] यस्ते॒ मदो॒ वरे॑ण्यः॒ (1), तेना॑ पवस्वान्ध॑सा (2), दे॒वावीः॑ अ॑घशंस॒हा (3)
[20] जघ्नि॑ः वृ॒त्रम॑मित्रि॒यं॒ (1), सस्नि॒र्वाजं॑ दि॒वेदि॑वे (2), गो॒षा उ॑ अश्व॒सा अ॑सि (3)
[21] संमि॑श्लो॒ (1), अरु॒षो भ॑व (2), सू॒पस्थाभि॒ः न धे॒नुभि॑ः (3),
सीद॑न् श्ये॒नो न योनि॒मा (4)
[22] स प॑वस्व॒ य आवि॒थ इन्द्रं॑ वृ॒त्राय॒ हन्त॑वे (1), व॒व्रि॒वांसं॑ म॒हीः अ॒पः (2)
[23] सु॒वीरा॑सो व॒यं धना॒ जये॑म (1), सोम मीढ्वः (2), पु॒ना॒नो व॑र्ध नो॒ गिरः॑ (3)

9.61.24:

Protected by you, with your growths (1),
may we conquer those who could hurt us (2),
O Soma, may you be conscious of us in your workings (3).[24]
[*āmuraḥ:* those who would hurt (us), (8.39.2)]

9.61.25:

The Soma streams kill those who hurt (1),
and those who do not have the powers of delight (2).
He goes to the rightly perfected (yajna) of Indra (3).[25]
[SV (510, 1213);]
[*niṣhkṛtam:* rightly perfected, (1.2.6), (5.67.1)]

9.61.26:

O pure-flowing (Soma), bring us the vast riches (1).
Kill those who would do us harm (2).
O delight, grant us glory along with hero-strengths (3).[26]

9.61.27:

When you, being purified, seek plenitude (4),
and lavish the riches (on the sacrificer) (2),
a hundred foes together cannot harm you (1,3).[27]
[*makha:* plenitude, (9.50.2)]

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[24] त्वोतासः तव अवसा (1), स्याम वन्वन्त आमुरः (2),
सोम व्रतेषु जागृहि (3)

[25] अपघ्नन् पवते मृधो अप सोमो (1), अराव्णः (2),
गच्छन्निन्द्रस्य निष्कृतम् (3)

[26] महो नो राय आ भर पवमान (1), जही मृधः (2), रास्व इन्दो वीरवद्यशः (3)

[27] न त्वा शतं चन हुतो (1), राधो दित्सन्तम् (2), आ मिनन् (3),
यत् पुनानो मखस्यसे (4)

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9.61.28:

On being pressed out, you stream the abundance (1).
Make our people glorious; destroy all our enemies (2,3).[28]
[SV (479, 778);
dviṣhaḥ: foes; hostile forces, both internal and external;]

9.61.29:

O Delight, with your friendship and your supreme light (1),
may we overpower the foes desiring battle (2).[29]
[Line 2: same as in (1.8.4);
sāsahyāma: overpower, (1.8.4)]

9.61.30:

With your fierce and sharp weapons (1),
meant for the destruction of foes (2),
protect us from every censurer or betrayal (3).[30]
[*samasya:* every, (8.75.9)]

62. Soma Abides with Discernment

Riṣhi: Jamadagniḥ Bhārgavaḥ
Metre: Gāyatrī

9.62.1: Obtain all Felicities
9.62.2: Destroying evils, makes Paths easy going
9.62.3: Soma comes with the Word of Revelation
9.62.4: Abides with Discernment in the heights
9.62.5: Purified in the Waters
9.62.6: Decorate the Soma Essence

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[28] पवस्व इन्दो वृषा सुतः (1), कृधी नो यशसो जने (2),
विश्वा अप द्विषो जहि (3)

[29] अस्य ते सख्ये वयं तवेन्दो द्युम्न उत्तमे (1), सासह्याम पृतन्यतः (2)

[30] या ते भीमानि आयुधा तिग्मानि (1), सन्ति धूर्वणे (2),
रक्षा समस्य नो निदः (3)

9.62.7: Take your seat on the purifier
9.62.8: Sitting in the womb of delight
9.62.9: Flow to Angirasa seers
9.62.10: Speeds the aspirants
9.62.11: Showering abundance is his law
9.62.12: Felicities desired by many
9.62.13: Soma with the seer-will
9.62.14: Measurer of the midworld
9.62.15: He is born of the lauds
9.62.16: Soma is pressed out by the gods
9.62.17: Seven thoughts, three backs, three pillars
9.62.18: Urging the lord of plenitude
9.62.19: Soma urges the riches into us from all sides
9.62.20: Gods and men milk out the knowledge
9.62.21: Soma has the most inspired knowledge
9.62.22: We voice by our word its inspiration
9.62.23: Eternal plenitude
9.62.24: Seer Jamadagni
9.62.25: Your protection flows towards our words
9.62.26: Impel the waters to flow by speech
9.62.27: Worlds stand by your greatness
9.62.28: Your streams spread out
9.62.29: Tasks of discrimination
9.62.30: Supports the perfect hero-might in the adorer

9.62.1:

The rapid Soma-delight goes through the purifier (1),
(to obtain) all the felicities (2).[1]
[*asṛgram:* comes, (9.17.1)]

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[1] एते असृग्रम् इन्दवस्तिरः पवित्रमाशवः (1), विश्वानि अभि सौभगा (2)

9.62.2:

Destroying all the evils, he makes the paths easy-going (1),
for successors and the steeds of swiftness (life-energy) (2).
He fashions the bodies of war-horses (to fight the evil) (3).[2]
[*tanā:* bodies, (2.2.1)]

9.62.3:

They (Soma) advance towards our perfect lauds (2),
creating the highest good for our Ray-cows (1).
They come together with the word of revelation for us (3).[3]
[*samyataḥ:* come together, (5.34.9); self-gathered, (2.2.2)]

9.62.4:

Abiding with discernment in the waters at the heights (2),
Soma has been pressed out to release the rapture (1).
Coming swiftly like a bird, he takes his seat in the native abode (3).[4]
[SV (473, 1008);
[*amshu:* Soma, (4.1.19)]

9.62.5:

The Ray-cows like the taste of the milk of knowledge (3),
mixed with the brilliant Soma desired by gods (1).
The pressed out Soma by gods is purified by the waters (2).[5]

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[2] विघ्नन्तो दुरिता पुरु सुगा (1), तोकाय वाजिनः (2),
तना कृण्वन्तो अर्वते (3)

[3] कृण्वन्तो वरिवो गवे (1), अभ्यर्षन्ति सुष्टुतिम् (2),
इळाम् अस्मभ्यं संयतम् (3)

[4] असावि अंशुः मदाय (1), अप्सु दक्षो गिरिष्ठाः (2),
श्येनो न योनिम् आसदत् (3)

[5] शुभ्रमन्धो देववातम् (1), अप्सु धूतो नृभिः सुतः (2),
स्वदन्ति गावः पयोभिः (3)

[*devavātaḥ:* desired by gods, (3.20.2);
dhūtaḥ: purified, (9.107.5); *apsu:* works, waters;
nṛbhiḥ: usually refers to gods. It is the gods who release the delight from work.]

9.62.6:

Rejoicing together the impelling powers decorate (2,4),
the sweet and rapturous essence for the sake of its immortality (3),
just like decorating a horse (1).[6]
[*hetāraḥ:* the impelling powers (occurs once);
sadhamādaḥ: rejoicing together (5.20.4)]

9.62.7:

O Indu, take your seat on the purifier (3),
with those streams dripping with sweet Soma (1),
which have manifested for our protection (2).[7]
[Indu: a name for the deity of Soma, the delight of existence]

9.62.8:

Passing obliquely through the net of sense-life (2),
hasten for Indra's drinking (1),
sitting in the womb of delight (3).[8]

9.62.9:

O Indu, most sweet, flow towards the Angirasa seers to give (1),
the milk of knowledge, the Light and the Highest Good (2).[9]

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[6] आदीमश्वं न (1), हेतारो अशूशुभन् (2), अमृताय मध्वो रसं (3), सधमादे (4)

[7] यास्ते धारा मधुश्चुतो (1), असृग्रमिन्द ऊतये (2), ताभिः पवित्रमासदः (3)

[8] सो अर्षेन्द्राय पीतये (1), तिरो रोमाणि अव्यया (2), सीदन् योना वनेष्वा (3)

[9] त्वमिन्दो परि स्रव स्वादिष्ठो अङ्गिरोभ्यः (1), वरिवोवित् घृतं पयः (2)

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9.62.10:

The purifier Soma, is placed in front by the men of vision (1);
He is conscious (2).
He speeds (the aspirants) to the vast alliance (or effectivity) (3).[10]
[SV (508); *āpyam:* alliance, (7.15.7); effectivity (1.36.12);
vicharṣhaṇe: the seeing-one, one with vision of the subtle things, (8.43.2); one who accomplishes all our endeavours, (9.44.3);]

9.62.11:

The pure-flowing Soma is the enjoyer (1,3),
his law of working is showering (the abundance) (2).
He kills the demon foes (4).
For the giver he grants the felicities (5).[11]
[*vṛṣhā:* enjoyer; (1.140.2)]

9.62.12:

Pour on us the felicities in thousands (1),
along with Ray-cows and life-energies (2).
They cause delight to many and are desired by many (3).[12]

9.62.13:

The wide-moving Soma, the one with seer-will (3),
is cleansed by mortals and sprinkled around (1,2).[13]

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[10] अयं विचर्षणिर्हितः पवमानः (1), स चेतति (2), हिन्वान आप्यं बृहत् (3)

[11] एष वृषा (1), वृषव्रतः (2), पवमानो (3), अशस्तिहा (4),
करत् वसूनि दाशुषे (5)

[12] आ पवस्व सहस्रिणं रयिं (1), गोमन्तम् अश्विनम् (2),
पुरुश्चन्द्रं पुरुस्पृहम् (3)

[13] एष स्य परि षिच्यते (1), मर्मृज्यमान आयुभिः (2), उरुगायः कविक्रतुः (3)

9.62.14:

The rapturous Soma flows to Indra (3).
He has abundant protection, growth and plenty of many things (1).
He is the seer and measurer of the mid-world (or worlds) (2).[14]
[*vimānaḥ:* measurer, (3.26.7);
ūtiḥ: protection, growth]

9.62.15:

Soma is born of the lauds and praised here (in the yajna) (1).
He is established for Indra (2),
just as a bird is established in its nest (3).[15]

9.62.16:

The pure-flowing Soma pressed out by the gods (1),
rushes forth like a war-horse (2),
to alight vigorously in the bowls (human bodies) (3).[16]

9.62.17:

By means of the seven thoughts (5),
the Soma is yoked to the car of the rishis (2,4),
which has three backs and three pillars (1),
so that it can go (to the gods) (3).[17]
[*chamūṣhu:* bowls, bodies, see (9.20.6);]

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[14] स॒हस्रो॑तिः श॒तामघो (1), वि॒मानो॒ रज॑सः क॒विः (2), इन्द्रा॑य पवते॒ मदः॑ (3)

[15] गि॒रा जा॒त इ॒ह स्तु॒त इन्दुः॑ (1), इन्द्रा॑य धीयते (2), वि॒र्योना॑ वस॒ताविव॑ (3)

[16] पव॑मानः सु॒तो नृभिः॒ सोमो॒ (1), वाज॑म् इव असरत् (2),
च॒मूषु॒ शक्म॑ना॒ आसद॑म् (3)

[17] तं त्रि॑पृ॒ष्ठे त्रि॑वन्धु॒रे (1), रथे॑ युञ्जन्ति॒ (2), यात॑वे (3), ऋषी॑णां (4),
स॒प्त धी॒तिभिः॑ (5)

9.62.18:

Those who press out the Soma (1),
urge the luminous lord of plenitude (4),
who seizes the riches (of foes) (2),
to come rapidly (to grant) the plenitude (to the seekers) (3).[18]
[*vajāya:* plenitude; *vājinam:* master of plenitude;
dhanaspṛtam: who seizes the riches (1.36.10)]

9.62.19:

The outpressed Soma enters the vessel (human body) (1).
He urges the riches and felicities (into us) from all sides (2).
He stands amidst Ray-cows like a hero (3).[19]
[SV (489); variant]
[*arṣhan:* to urge, (1.105.12)]

9.62.20:

O Indu for getting rapture (1),
the gods and men milk out the knowledge (2),
The sweet Soma is for the gods (3).[20]

9.62.21:

For the gods, pour the Soma from the purifier (1,3).
(The Soma) is sweet (2),
and has the most divine inspiration (4).[21]

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[18] तं सोतारो (1), धनस्पृतम् (2), आशुं वाजाय यातवे (3),
हरिं हिनोत वाजिनम् (4)

[19] आविशन् कलशं सुतो (1), विश्वा अर्षन्नभि श्रियः (2),
शूरो न गोषु तिष्ठति (3)

[20] आ त इन्दो मदाय (1), कं पयो दुहन्ति आयवः देवा (2), देवेभ्यो मधु (3)

[21] आ नः सोम पवित्र आ सृजता (1), मधुमत्तमम् (2),
देवेभ्यो (3), देवश्रुत्तमम् (4)

9.62.22:

Release the Soma, in rapturous streams (1,3).
We voice by our word its vast inspiration (2).[22]
[*gṛṇānaḥ:* voice by our word (5.16.5)]

9.62.23:

Being purified, you flow (2),
for the advent of the mights of the Ray-cows (1).
Flow for the sake of the eternal plenitude (3).[23]

9.62.24:

The affirmed lauds are voices hymned by the seer Jamadagni (2),
May all impulsions with knowledge-rays, come to us (1).[24]
[*pariṣṭubhaḥ:* affirming lauds; see *stoma* in (9.47.3)]

9.62.25:

O Supreme Soma, flow towards our words (1),
with your variegated protection (or increasings) (2).
(Flow) towards our seer-wisdoms (3).[25]
[*agriyam:* supreme, (6.46.18)]

9.62.26:

O one who makes all things to move (4),
O supreme one, by means of speech, impel (2),
the waters of the ocean to flow (1,3).[26]
[*ejati:* to move;]

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[22] एते सोमा असृक्षत (1), गृणानाः श्रवसे महे (2), मदिन्तमस्य धारया (3)

[23] अभि गव्यानि वीतये नृम्णा (1), पुनानो अर्षसि (2), सनद्वाजः परि स्रव (3)

[24] उत नो गोमतीः इषो विश्वा अर्ष (1), परिष्टुभः गृणानो जमदग्निना (2)

[25] पवस्व वाचो अग्रियः सोम (1), चित्राभिरूतिभिः (2),
अभि विश्वानि काव्या (3)

[26] त्वं समुद्रिया अपो (1), अग्रियो वाच ईरयन् (2), पवस्व (3), विश्वमेजय (4)

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9.62.27:

O seer, O Soma, by your greatness all these worlds stand (1).
By your greatness, the rivers hasten to flow (2).[27]

9.62.28:

Your streams do not stay fixed anywhere (2),
but spread out and flow towards the purifier (3),
like the rain falling from the heaven (1).[28]
[*shukrām:* purifier; *upastire:* spread out, (5.85.1);
asaschataḥ: without staying fixed anywhere, (10.69.8)]

9.62.29:

Purify the Soma for the sake of Indra (1),
for achieving the fierce tasks of discrimination (2).
Soma is the lord and causes the advent of achievement (3).[29]
[*vīti:* advent; *rādhasa:* achievement, (10.140.5); riches;
sādhan: accomplishing, (3.1.7)]

9.62.30:

O Truth, O seer, O pure-flowing Soma,
take your seat in the purifier (1).
(You) support the perfect hero-might in the adorer (2).[30]

---

[27] तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे (1), तुभ्यमर्षन्ति सिन्धवः (2)

[28] प्र ते दिवो न वृष्टयो (1), धारा यन्ति असश्चतः (2),
अभि शुक्राम् उपस्तिरम् (3)

[29] इन्द्रायेन्दो पुनीतन (1), उग्रं दक्षाय साधनम् (2), ईशानं वीतिराधसम् (3)

[30] पवमान ऋतः कविः सोमः पवित्रमासदत् (1), दधत् स्तोत्रे सुवीर्यम् (2)

63. Makes Everyone Noble

Rishi: Nidhruviḥ Kāshyapaḥ
Metre: Gāyatrī

9.63.1: Inspirations and perfect energy
9.63.2: Be seated in the bodies (vessels)
9.63.3: May you be honey
9.63.4: Soma fights against crookedness
9.63.5: Soma makes everyone noble in the universe
9.63.6: Soma flows to Indra and his own world
9.63.7: Sun shines by the flow of Soma
9.63.8: Soma flows towards the thinking man
9.63.9: Steeds of Sun in ten directions
9.63.10: Sprinkle Soma on the purifier
9.63.11: Unassailable felicities
9.63.12: Riches with Rays and life-energy
9.63.13: Soma is like the divine sun
9.63.14: Flows in the streams of purity and Truth
9.63.15: Soma mixed with curds
9.63.16: Soma reveals the godhead
9.63.17: Soma in the sounding rivers
9.63.18: Plenitude with knowledge rays
9.63.19: Purifying net of sense-life
9.63.20: Cleanse the Soma with thoughts
9.63.21: The wise cross the waters by thoughts
9.63.22: O Soma, ascend to Vāyu
9.63.23: Enter the inner ocean of our heart
9.63.24: You make the will-power firm
9.63.25: Soma releases all seer-wisdoms
9.63.26: Soma is created to kill all foes
9.63.27: Soma poured forth on earth from midworld
9.63.28: Strong-in-will
9.63.29: Come to us crying aloud in joy
9.63.30: Bestow all desirable things

9.63.1:

O Soma, pour (on us) the thousand-fold felicities (1).
Establish in us the inspirations and the perfect energy (2).[1]
[SV (501);]
[*shravāmsi:* inspirations, (3.19.5)]

9.63.2:

O most rapturous one (2),
flow with impulsions and energy to Indra (1).
May you be seated in the bodies (bowls) (3).[2]

9.63.3:

O Soma who has been pressed out (1),
flow towards the vessel, to Indra, Viṣhṇu and Vāyu (2,3,5).
May you be honey (4).[3]

9.63.4:

Along with the streams of Truth (2),
Soma who supports the worlds and is swift
is released (to fight) against the crookedness (1).[4]
[*hvaraḥ:* crookedness, (5.20.2);
babhravaḥ: one who supports the world, (2.33.8)]

9.63.5:

(Soma) increases Indra to cross the waters swiftly (1).
(Soma) makes everyone in the universe noble (2).
He kills the nongivers (3).[5]

---

[1] आ पवस्व सहस्रिणं रयिं सोम सुवीर्यम् (1), अस्मे श्रवांसि धारय (2)

[2] इषमूर्जं च पिन्वस इन्द्राय (1), मत्सरिन्तमः (2), चमूषु आ नि षीदसि (3)

[3] सुत (1), इन्द्राय विष्णवे (2), सोमः कलशे अक्षरत् (3),
मधुमाँ अस्तु (4), वायवे (5)

[4] एते असृग्रम् आशवो अति ह्वरांसि बभ्रवः सोमा (1), ऋतस्य धारया (2)

[5] इन्द्रं वर्धन्तो अप्तुरः (1), कृण्वन्तो विश्वमार्यम् (2), अपघ्नन्तो अराव्णः (3)

[Line 1: Soma increases Indra towards swiftness in work; *apturaḥ:* to swiftly cross the waters, (3.27.11), swiftness to do work]

9.63.6:

The outpressed Soma which supports the worlds (1,3),
goes towards Indra the god-mind (4),
and also flows to his own world (2).[6]
[Line 2: The Soma as it flows towards Indra, the lord of divine mind, also goes to his own abode, the heaven of the mind which happens to be Indra's realm also.]

9.63.7:

(O Soma), you urge the waters towards human beings (3).
Uphold the flow (of Soma) by which the Sun shines (1,2).[7]
[SV (493, 1216);
Line 3: *apaḥ:* waters (dynamical energies), works. By using the meaning of work, we get an alternative translation of line 3.]

9.63.8:

The pure-flowing Soma is yoked to the steed of Sun (1),
to travel through the midworld towards the thinking man (2).[8]

9.63.9:

Uttering 'Indra', Soma (2),
yokes the steeds of Sun to travel in the ten (directions) (1).[9]
[Here is the mention of the power of repeating a name (*nāma japa*).]

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[6] सुता (1), अनु स्वम् आ रजो अभ्यर्षन्ति (2), बभ्रवः (3),
इन्द्रं गच्छन्त इन्दवः (4)

[7] अया पवस्व धारया (1), यया सूर्यमरोचयः (2), हिन्वानो मानुषीरपः (3)

[8] अयुक्त सूर एतशं पवमानो (1), मनौ अधि अन्तरिक्षेण यातवे (2)

[9] उत त्या हरितो दश सूरो अयुक्त यातवे (1), इन्दुरिन्द्र इति ब्रुवन् (2)

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9.63.10:

Sprinkle on the (purificatory) net of sense-life (2),
the satisfying Soma pressed out for Indra and Soma, O singers (1).[10]
[*gira:* singers, who worship with the word]

9.63.11:

O pure-flowing Soma, grant us the unassailable felicities (1),
which cannot be destroyed by those desiring to conquer us (2).[11]
[*dushṭaram: duḥ + taram:* unassailable (by foes)]

9.63.12:

Bring for us the thousand-fold riches (1),
endowed with knowledge-rays and life-energies (2);
(bring us) also the inspired knowledge and the plenitude (3).[12]

9.63.13:

When it is pressed out by the stones and flows (2),
Soma is like the divine Sun (1).
He establishes the essence (of Soma) in the vessel (body) (3).[13]

9.63.14:

Endowed with knowledge-rays and plenitude, Soma flows (3),
in the streams of Purity and Truth (2),
to the abodes of the noble doer (1).[14]

---

[10] परीतो वायवे सुतं गिर इन्द्राय मत्सरम् (1), अव्यो वारेषु सिञ्चत (2)

[11] पवमान विदा रयिमस्मभ्यं सोम दुष्टरम् (1), यो दूणाशो वनुष्यता (2)

[12] अभ्यर्ष सहस्रिणं रयिं (1), गोमन्तमश्विनम् (2), अभि वाजमुत श्रवः (3)

[13] सोमो देवो न सूर्यो (1), अद्रिभिः पवते सुतः (2), दधानः कलशे रसम् (3)

[14] एते धामानि आर्या (1), शुक्रा ऋतस्य धारया (2), वाजं गोमन्तमक्षरन् (3)

9.63.15:

The outpressed streams of Soma mixed with curds (1,3),
prepared for the Vajra-bearing Indra (2),
flows through the purifier (4).[15]
[*dadhyāshiraḥ: dadhi-āshiraḥ:* mixed with curds, (5.51.7);
dadhi: curds; that which holds the thought; subtle intellect;
āshiraḥ: see (1.44.28)]

9.63.16:

O Soma, pour the most-sweet Soma into the purifier (1,3),
(for granting us) riches (or felicities) (2).
The Soma is rapturous and reveals utterly the godhead (4).[16]
[*devavītamaḥ:* revealing utterly the godhead, (9.25.3)]

9.63.17:

Humans purify the luminous (Soma) in the sounding rivers (1),
(and give it) to Indra, for getting satisfaction and the plenity (2).[17]

9.63.18:

O Soma, may the golden riches with life-energy (2),
and perfect hero-strength flow towards us (1,3).
Bring for us the plenitude endowed with knowledge-rays (4).[18]

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[15] सुता (1), इन्द्राय वज्रिणे (2), सोमासो दध्याशिरः (3),
पवित्रम् अति अक्षरन् (4)

[16] प्र सोम मधुमत्तमो (1), राये (2), अर्ष पवित्र आ (3),
मदो यो देववीतमः (4)

[17] तमी मृजन्ति आयवो हरिं नदीषु (1), वाजिनम् इन्दुमिन्द्राय मत्सरम् (2)

[18] आ पवस्व (1), हिरण्यवत् अश्वावत् सोम (2), वीरवत् (3),
वाजं गोमन्तमा भर (4)

9.63.19:

Through the purifying net of sense life (2),
sprinkle for Indra the most sweet Soma (3),
just like giving plenitude for one desirous of it (1).[19]

9.63.20:

The wise, desirous of protection and growth (2),
cleanse the seer with thoughts, him fit for brightening (1).
The showerer of abundance flows forth crying out (3).[20]

9.63.21:

The wise persons, by their thoughts, glorify (4),
the streams of Truth, with the mighty Soma (1,3),
and cross the waters by means of thoughts (2).[21]
[*samasvaran:* glorify, (10.96.2);
apturaḥ: cross the waters, (3.27.11)]

9.63.22:

O luminous (Soma) flow with your rapture (1,3),
going continuously and true in order, to Indra (2).
Ascend to Vāyu for upholding the law (4).[22]
[SV (483, 1235); (variant);]
[*āyuṣhak:* same as *ānuṣhak* in the SV version according to S; continuous and true in order; uninterruptedly;]

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[19] परि॒ वाजे॒ न वा॑ज॒युम् (1), अव्यो॒ वारे॑षु (2), सिञ्चत इन्द्रा॑य॒ मधु॑मत्तमम् (3)

[20] क॒विं मृ॑जन्ति॒ मर्ज्यं॑ धी॒भिः (1), विप्रा॑ अव॒स्यवः॑ (2),
वृषा॒ कनि॑क्रत् अर्षति (3)

[21] वृष॑णं (1), धी॒भिर॒सुरं॒ (2), सोमं॑म् ऋ॒तस्य॒ धार॑या (3),
म॒ती विप्राः॒ सम॑स्वरन् (4)

[22] पव॑स्व देव (1), आयु॒षक् इन्द्रं॒ गच्छतु (2), ते॒ मदः॑ (3), वा॒युमा रो॑ह॒ धर्म॑णा (4)

9.63.23:

O pure-flowing Soma, you crushed the foes (1),
to (recover) the riches full of inspiration (2).
O Dear Soma, enter the inner ocean (of our heart) (3).[23]
[*ni toshase:* to crush;
shravāyyam: full of inspiration, (5.20.1)]

9.63.24:

O Soma, by flowing you destroy the hurting (evil) foes (1).
You are the finder of right-will and are satisfying (2).
Drive off the beings who are opposed to the gods (3).[24]
[SV (492, 1237);]

9.63.25:

The pure-flowing, delightful and bright Soma (1,3),
releases all the seer-wisdoms (2,4).[25]
[*asṛkṣhata:* cast out, to release, (5.52.6)]

9.63.26:

The pure, bright, swiftly flowing Soma has been created (1),
to kill all the enemies (of the gods and the Word) (2).[26]
[*asṛgram:* created, (1.9.4)]

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[23] पवमान नि तोशसे (1), रयिं सोम श्रवाय्यम् (2), प्रियः समुद्रमा विश (3)

[24] अपघ्नन् पवसे मृधः (1), क्रतुवित् सोम मत्सरः (2), नुदस्व अदेवयुं जनम् (3)

[25] पवमाना (1), असृक्षत (2), सोमाः शुक्रास इन्दवः (3),
अभि विश्वानि काव्या (4)

[26] पवमानास आशवः शुभ्रा असृग्रमिन्दवः (1), घ्नन्तो विश्वा अप द्विषः (2)

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9.63.27:

The pure-flowing Soma has been poured forth (1,3),
from the heaven and the middle world (2),
on the summits of the earth (4).[27]

9.63.28:

O Soma, O delight, with your purifying-streams (1),
kill all the enemies and rākṣhasās (2),
O strong-in-will (3).[28]

9.63.29:

Crying in joy you kill the rākṣhasas (1,3).
Come (to us) with a strength, luminous and Supreme (2,4).[29]

9.63.30:

O Soma, bestow (on us) the heavenly and earthly riches (1).
O Indu, (bestow on us) all the desirable things (2).[30]

64. You Reveal the Godhead

Riṣhi: Kāshyapaḥ Mārīchaḥ
Metre: Gāyatrī

9.64.1: Showering Abundance is your Law
9.64.2: You rain down Truth and Rapture
9.64.3: Open the Subtle Doors within us
9.64.4: The life-energy and swift Heroes
9.64.5: Seekers of Truth make Soma happy

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[27] पवमाना (1), दिवः परि अन्तरिक्षात् (2), असृक्षत (3),
पृथिव्या अधि सानवि (4)

[28] पुनानः सोम धारयेन्दो (1), विश्वा अप स्रिधः जहि रक्षांसि (2), सुक्रतो (3)

[29] अपघ्नन् सोम रक्षसो (1), अभ्यर्ष (2), कनिक्रदत् (3),
द्युमन्तं शुष्ममुत्तमम् (4)

[30] अस्मे वसूनि धारय सोम दिव्यानि पार्थिवा (1), इन्दो विश्वानि वार्या (2)

9.64.6: Riches given to the giver
9.64.7: Gallopings of the omniscient Soma
9.64.8: You hasten to us all forms from heaven
9.64.9: Words according to the order and the law
9.64.10: Soma flows by the thoughts of the beloved seers
9.64.11: Seated in the seat of Truth
9.64.12: You reveal the godhead
9.64.13: Uphold the purity in the thinkers
9.64.14: Manifest supreme good in all human beings
9.64.15: You are fully perfected
9.64.16: You pour down the thoughts of aspirants
9.64.17: Soma goes to the ocean, the source of Truth
9.64.18: Soma is desirous of us
9.64.19: Established in the inner ocean
9.64.20: Abandons those who are unconscious
9.64.21: Those not wide in knowledge sink down
9.64.22: Be seated in the source of Truth
9.64.23: The wise perfect you, the creator
9.64.24: Mitra, Varuṇa and others
9.64.25: Words with the power to carry thousands
9.64.26: Words which desire plenitude
9.64.27: Soma is dear to persons
9.64.28: Its light lauds the hymn all around
9.64.29: Urged by invokers
9.64.30: May we have the vision of Sun

9.64.1:

O Soma, you are shining, you shower (abundance) (1).
O god, you are the showerer; showering is your law of nature (2).
O showerer, you uphold the laws (3).[1]
[SV (504, 781) (variant); TS (4.2.11.6); (*dadhriṣhe* in SV, *dadhiṣhe* in RV);]

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[1] वृषा॑ सोम द्यु॒माँ अ॑सि॒ (1), वृषा॑ दे॒व वृष॑व्रतः (2), वृषा॒ धर्मा॑णि दधिषे (3)

9.64.2:

O mighty one, your strength is a masculine might (1).
You rain on us delight; you rain on us the rapture (2).
You rain down Truth (3).
You are indeed the showerer of all (or of abundance) (4).[2]
[*vṛshā:* enjoyer, showerer, one who rains down;
Alternative translations are possible by using the first meaning of *vṛshā* given here;
vṛshṇyam: masculine might, might which conquers everything]

9.64.3:

O Soma, you neigh like a horse (1).
O Indu, shower on us the Ray-cows and life-energies (2).
Open the (subtle) doors so that we may have the inner riches (3).[3]

9.64.4:

Soma, the master of plenitude, brilliant in light, is pressed out (1,3), to obtain the Ray-cows, the steeds and swift heroes (2,4).[4]
[SV (482, 1034);]
[*vīrayā:* heroes; mental and moral energies in us which resist the assaults of ignorance, division, evil and falsehood.
vājinaḥ: master of plenitude, (8.84.8); *āshavaḥ:* swift]

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[2] वृष्णस्ते वृष्ण्यं शवो (1), वृषा वनं वृषा मदः (2),
सत्यं वृषन् (3), वृषेदसि (4)

[3] अश्वो न चक्रदो (1), वृषा सं गा इन्दो सम् अर्वतः (2),
वि नो राये दुरो वृधि (3)

[4] असृक्षत प्र वाजिनो (1), गव्या सोमासो अश्वया (2),
शुक्रासो (3), वीरयाशवः (4)

9.64.5:

Soma is rendered happy (or bright) by the seekers of Truth (1).
He is rubbed pure and bright by the luminous arms (2).
He flows through the net of sense-life (for purification) (3).[5]
[*gabhastyoḥ:* luminous arms, (5.54.11)]

9.64.6:

For the giver, may Soma pour forth (1,3),
all riches (or felicities) of heaven, earth and the midworld (2,4).[6]

9.64.7:

When the pure-flowing, omniscient (Soma) is released (1,3),
its gallopings, are like the rays of the Sun (2,4).[7]
[*sargaḥ:* gallopings, (3.29.11)]

9.64.8:

O Soma, creating the inspired knowledge (1),
you hasten all forms from the heaven (to us) (2).
You nourish our inner ocean (3).[8]
[*abhi-arṣhasi:* hasten;
Line 3: you are the essence of ocean (S);
pinvasi: (you) nourish (7.5.8)]

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[5] शुम्भमाना ऋतायुभिः (1), मृज्यमाना गभस्त्योः (2), पवन्ते वारे अव्यये (3)

[6] ते विश्वा दाशुषे वसु सोमा (1), दिव्यानि पार्थिवा (2), पवन्ताम् (3), आन्तरिक्ष्या (4)

[7] पवमानस्य विश्ववित् (1), प्र ते सर्गा (2), असृक्षत (3), सूर्यस्येव न रश्मयः (4)

[8] केतुं कृण्वन् (1), दिवस्परि विश्वा रूपा अभ्यर्षसि (2), समुद्रः सोम पिन्वसे (3)

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9.64.9:

O pure-flowing and inspiring (Soma) (1,3),
you impel the Words according to the order and the law (2,4).
Your cry (or sound) is like that of the god Sūrya (5).[9]
[*hinvānaḥ:* illumining one, inspiring one, (7.10.1)]

9.64.10:

The conscious Soma, the delight of existence, flows forth (1),
by the thoughts of the beloved seers (2),
just like the horses released by a (skilful) charioteer (3).[10]
[SV (481);]

9.64.11:

Your waves manifesting the gods flows to the purifier (1).
May you be seated in the seat of Truth (2).[11]
[*devāvīḥ:* manifesting or bringing the gods, (3.29.8)]

9.64.12:

O rapturous Indu, you utterly reveal the godhead (2);
you flow to the purifier, to become the drink for Indra (1,3).[12]
[*devavītamaḥ:* utterly reveals the godhead, (5.26.8), (9.63.16)]

9.64.13:

(O Soma), flow so as to uphold (2),
the purity in the impulsions of the thinkers (1,3).
O Soma, come to the Ray-cow for being resplendent (4).[13]
[SV (505, 841);]

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[9] हिन्वानो (1), वाचमिष्यसि (2), पवमान (3), विधर्मणि (4),
अक्रान् देवो न सूर्यः (5)

[10] इन्दुः पविष्ट चेतनः (1), प्रियः कवीनां मतिः (2), सृजत् अश्वं रथीरिव (3)

[11] ऊर्मिर्यस्ते पवित्र आ देव-अवीः पर्यक्षरत् (1), सीदन् ऋतस्य योनिमा (2)

[12] स नो अर्ष पवित्र आ (1), मदो यो देववीतमः (2), इन्दो इन्द्राय पीतये (3)

[13] इषे (1), पवस्व धारया (2), मृज्यमानो मनीषिभिः (3),
इन्दो रुचाभि गा इहि (4)

9.64.14:

O luminous one, in you the infusions are released (4).
Being pure (1),
manifest the supreme good and the strength in all human beings (2),
O one who has joy in the word (3).[14]
[*girvaṇasa:* one who has joy in the word, (2.6.3);
āshiraḥ: infusions, see (9.64.28)]

9.64.15:

Being pure, come to Indra for the manifestation of gods (1).
(You are) fully accomplished (or perfected) (2),
shining and moving amidst the horses of swiftness (3).[15]

9.64.16:

The swift and inspiring Soma, (going) towards the ocean (1),
is urged by the thoughts (of aspirants) (2).
to pour down (on earth) (3).[16]
[*jūta:* urged, (1.127.2); *hinvāna:* illumining, inspiring, (7.10.1)]

9.64.17:

Soma which is rubbed bright and pure by human beings (1),
effortlessly, goes to the ocean, the source of Truth (2).[17]
[*vṛthā:* without effort]

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[14] पुनानो (1), वरिवः कृधि ऊर्जं जनाय (2), गिर्वणः (3),
हरे सृजान आशिरम् (4)

[15] पुनानो देववीतय इन्द्रस्य याहि (1), निष्कृतम् (2),
द्युतानो वाजिभिः यतः (3)

[16] प्र हिन्वानास इन्दवो अच्छा समुद्रमाशवः (1),
धिया जूता (2), असृक्षत (3)

[17] मर्मृजानास आयवो (1), वृथा समुद्रमिन्दवः अग्मन् ऋतस्य योनिमा (2)

9.64.18:

O Soma, who is desirous of us (2),
send to us all the riches along with the perfect energy (1,3).
With hero-strengths protect us and our house of refuge (4).[18]
[*sharma:* house of refuge, (1.127.5); peace]

9.64.19:

When the bearer of offerings (Agni) is fashioned (1),
when the horse (*etasha*) is yoked by the rik-mantrās (2),
then you are established in the (inner) ocean (3).[19]
[*mimāti:* to form, to shape; *pra āhitaḥ:* established;]

9.64.20:

When he is swiftly seated in the golden seat of Truth (1),
then he abandons those who are unconscious (2).[20]
[*yoniḥ:* native abode; *jahāti:* abandon, (10.18.5, 7.5.3)]

9.64.21:

Those who are desirous of you sing about you with hymns (1).
The conscious thinkers intensely aspire towards you (2).
Those who are not wide in knowledge sink down (3).[21]

9.64.22:

O Soma, most sweet, flow to Indra who is with Maruts (1),
and be seated in the source of the Truth (2).[22]
[SV (472, 1076) (variant);]

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[18] परि णो याहि (1), अस्मयुः (2), विश्वा वसून्योजसा (3),
पाहि नः शर्म वीरवत् (4)

[19] मिमाति वह्निः (1), एतशः पदं युजान ऋक्वभिः (2),
प्र यत् समुद्र आहितः (3)

[20] आ यद्योनिं हिरण्ययम् आशुः ऋतस्य सीदति (1), जहाति अप्रचेतसः (2)

[21] अभि वेना अनूषत (1), इयक्षन्ति प्रचेतसः (2), मज्जन्ति अविचेतसः (3)

[22] इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः (1), ऋतस्य योनिम् आसदम् (2)

9.64.23:

The wise, the knowers of the Word, perfect you, the creator (1).
The human beings rub you pure and bright (2).[23]
[*pariṣhkṛtaḥ:* perfected, (8.39.9); *vedhasaḥ:* creator, ordainer;]

9.64.24:

O seer, Mitra, Aryama, Varuṇa and the Maruts drink (2,4),
the essence of the pure-flowing Soma (1,3).[24]

9.64.25:

O purified Soma, O Indu (1,3),
you impel the words with illumined consciousness (2,4),
and with the power to carry thousands (5).[25]
[*sahasra-bharṇasam:* power to carry thousands, (9.60.2);
vipaḥ-chitaḥ: illumined consciousness, (8.43.19)]

9.64.26:

O purified Soma, O Indu, bring (3),
the words which have the power to carry thousands (1),
and which desire the plenitude (2).[26]
[*makhasyuvam:* desiring the plenitude, (9.50.2)]

9.64.27:

O purified Soma, who is called by many (1),
who is dear to persons, enter the (inner) ocean (2,3).[27]

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[23] तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति वेधसः (1),
सं त्वा मृजन्ति आयवः (2)

[24] रसं (1), ते मित्रो अर्यमा पिबन्ति वरुणः कवे (2),
पवमानस्य (3), मरुतः (4)

[25] त्वं सोम (1), विपश्चितं (2), पुनानो (3), वाचम् इष्यसि इन्दो (4),
सहस्रभर्णसम् (5)

[26] उतो सहस्रभर्णसं वाचं (1), सोम मखस्युवम् (2), पुनान इन्दवा भर (3)

[27] पुनान इन्दवेषां पुरुहूत (1), जनानाम् प्रियः (2), समुद्रमा विश (3)

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9.64.28:

The shining Somas were mixed with the infusions of milk (3),
Their Light lauds the hymn all around (1),
(they are) brilliant with the beauty of lustre (2).[28]
[*kṛpa:* has sense of 'shining' or 'light' or 'flame' in all its 14 appearances. See (9.99.4). Even S supports this.
Somās: the streams of Soma;
āshira: infusions for Soma. They are three types namely *yava*, grain indicating the knowledge in physical mind; *go* or *gava* indicating the rays of knowledge of subtle intellect and *dadhi*, curds indicating dense external knowledge.]

9.64.29:

Urged by the invokers (1),
he, the horse of swiftness, flows into the plenitude (2),
just as a seeker is seated appropriately (3).[29]
[*akramīt:* flows, (9.45.4);
vanuṣhaḥ: seeker, (3.27.11), one who harms, (4.22.9)]

9.64.30:

O Soma, O seer, you are our appropriate companion (3).
Flow towards us, for our peace and welfare (2,4).
May we have the vision of the Sun, each in turn (1,5).[30]
[*ṛdhak:* to each in turn, (3.25.1); *samjagmānaḥ:* appropriate companion who collaborates well with us, (1.6.7)]

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[28] दविद्युतत्या रुचा (1), परिष्टोभन्त्या कृपा (2), सोमाः शुक्रा गवाशिरः (3)

[29] हिन्वानो हेतृभिः (1), यत आ वाजं वाजी अक्रमीत् (2), सीदन्तो वनुषो यथा (3)

[30] ऋधक् (1), सोम स्वस्तये (2), संजग्मानो दिवः कविः (3), पवस्व (4), सूर्यो दृशे (5)

65. To be Perfectly Conscious

Rishi: Bhṛguḥ-Vāruṇiḥ; Jamadagniḥ Bhārgavaḥ;
Metre: Gāyatrī

9.65.1: Lord of companions
9.65.2: Riches surrounding the gods
9.65.3: Pour the rains for the work of gods
9.65.4: You are perfect in work
9.65.5: Come here wholly
9.65.6: You attain the world of your sessions
9.65.7: Soma is all-beholding
9.65.8: Soma, foe-repeller drips with sweetness
9.65.9: We choose you (Soma) as our friend
9.65.10: You support all the riches
9.65.11: Upholder of the two
9.65.12: Impel the yoked one
9.65.13: All-seeing Indu knows the correct path (for us)
9.65.14: Indu is praised as he enters the bodies
9.65.15: Intense and rapturous essence
9.65.16: Soma travels to the thinking man
9.65.17: Bring us the perfect life-energies
9.65.18: Give us a swift form
9.65.19: Soma approaches roaring
9.65.20: Soma comes with waters
9.65.21: Establish impulsion in our successors
9.65.22: Soma pressed in the inner heart
9.65.23: Five peoples
9.65.24: Rain of heaven
9.65.25: Urged by hymns of Jamadagni
9.65.26: Soma purified by waters with glories
9.65.27: Formation of gods
9.65.28: You are discerning
9.65.29: I worship the wise one and thinker
9.65.30: One with perfect consciousness

9.65.1:

The great youths, the sisters and the knowledge-rays (2,5),
urge the manifestation of the great and wise Soma (1,4),
who is the lord of the companions (3).[1]

9.65.2:

O pure-flowing divine and resplendent Soma (1),
give us all the riches (or felicities) surrounding the gods (2).[2]

9.65.3:

O pure-flowing (Soma), pour the rains for the work of gods (1,3),
when the perfect lauds (are sung) (2).
Let the impulsions come together and flow (towards us) (4).[3]
[*samyatam:* come together, (5.34.9);
duvaḥ: activity, (3.2.6)]

9.65.4:

You are luminous with lustre and are the showerer (of energies) (1).
We call you who is purifying and is perfect in work (2,3).[4]
[SV (480, 784); (variant); (*svarḍṛsham* in SV, *svādhyaḥ* in RV);
svādhyaḥ: su + ādhyaḥ: perfect in work, (3.8.4), well-devoted to contemplate, (1.16.9); *dhyai:* to contemplate]

9.65.5:

O rapturous Soma, flow with your hero-force (1).
With your perfect powers of supporting life (2),
O Indu, come here wholly (3).[5]
[Line 3: Come with all your powers or as a whole]

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[1] हिन्वन्ति सूरम् (1), उस्रयः स्वसारो (2), जामयस्पतिम् (3), महामिन्दुं (4), महीयुवः (5)

[2] पवमान रुचारुचा देवो (1), देवेभ्यस्परि विश्वा वसून्या विश (2)

[3] आ पवमान (1), सुष्टुतिं (2), वृष्टिं देवेभ्यो दुवः (3), इषे पवस्व संयतम् (4)

[4] वृषा ह्यसि भानुना द्युमन्तं (1), त्वा हवामहे पवमान (2), स्वाध्यः (3)

[5] आ पवस्व सुवीर्यं मन्दमानः (1), स्वायुध (2), इहो षु इन्दवा गहि (3)

9.65.6:

When purified by the arms (2),
and poured along with waters (1),
you swiftly attain the world of your sessions (3).[6]
[*druṇā:* hasten, (5.86.3);
sadhastham: world of your session; seats of our fulfilment, (9.48.1)]

9.65.7:

Sing to the pure-flowing Soma just as done by Vyashva (1).
(Soma) is great and all-beholding (2).[7]

9.65.8:

Soma is luminous, foe-repelling and drips the sweetness (1).
Indu, pressed out by stones is urged towards Indra for his drink (2).[8]

9.65.9:

With your steed of swiftness, we have conquered all the riches (1).
We choose you as our friend (2).[9]
[Line 2: we seek your friendship]

9.65.10:

O showerer (of *ānanda*), uphold the flow (of your delight) (1).
You satisfy Indra along with the Maruts (2).
By your might, you support all (the riches and powers) (3).[10]
[SV (469, 803)]

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[6] यद॒द्भिः प॑रिषि॒च्यसे॑ (1), मृ॒ज्यमा॑नो॒ गभ॑स्त्योः (2), द्रु॒णा स॒धस्थ॑म् अश्नुषे (3)
[7] प्र सो॑माय व्यश्व॒वत् पव॑मानाय गायत (1), म॒हे स॒हस्र॑चक्षसे (2)
[8] यस्य॒ वर्णं॑ मधु॒श्चुतं॒ हरिं॑ (1), हि॒न्वन्ति॑ अद्रि॑भिः इन्दु॒मिन्द्रा॑य पी॒तये॑ (2)
[9] तस्य॑ ते वा॒जिनो॑ व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑ (1), स॒खि॒त्वमा वृ॑णीमहे (2)
[10] वृषा॑ पवस्व॒ धारया॑ (1), म॒रुत्व॑ते च मत्स॒रः (2), विश्वा॒ दधा॑न॒ ओज॑सा (3)

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9.65.11:

O pure-flowing Soma, you are the upholder of the Two (1).
You have the vision of the Sun-world (2).
We urge the lord of plenitude for getting us the plenty (3).[11]

9.65.12:

The luminous one brings the illumination to the mind (1),
and flows in streams (2).
Impel the yoked one to the plenitude (3).[12]
[*anayā:* to lead (6.1.7); *chittam:* mind;
vipā: illumination, (3.10.5)]

9.65.13:

O all-seeing Indu, stream the great impulsion (to us) (1,2).
O Soma, you are the knower of the (correct) path for us (3).[13]

9.65.14:

Indu with his perfect might is praised (2,4),
as he enters the vessel (body) in streams (1,3).
You enter to be drunk by Indra (5).[14]

9.65.15:

The Soma is milked with press-stones (2),
to yield the intense and rapturous essence (1).
May you, the destroyer of foes, flow (to Indra) (3).[15]

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[11] तं त्वा धर्तारम् ओण्योः पवमान (1), स्वर्दृशम् (2),
हिन्वे वाजेषु वाजिनम् (3)

[12] अया चित्तो विपानया हरिः (1), पवस्व धारया (2), युजं वाजेषु चोदय (3)

[13] आ न इन्दो महीमिषं पवस्व (1), विश्वदर्शतः (2),
अस्मभ्यं सोम गातुवित् (3)

[14] आ कलशा (1), अनूषत (2), इन्दो धाराभिः (3), ओजसा (4),
एन्द्रस्य पीतये विश (5)

[15] यस्य ते मद्यं रसं तीव्रं (1), दुहन्ति अद्रिभिः (2), स पवस्व अभिमातिहा (3)

9.65.16:

The king (Soma) travels with the power of intelligence (1),
to come through the mid-world to the thinking man (2).[16]
[Line 2 here is same as line 2 in (9.63.8);
manau: thinking man, (9.63.8)]

9.65.17:

O Indu, for our protection and increase, bring for us (1,4,6),
the divine enjoyment to nourish our Ray-cows in hundreds (2,5),
and also our perfect-life energies (horses) (3).[17]
[*bhaga:* enjoyment, (5.7.8), *bhagattim:* occurs once;]

9.65.18:

O Soma, obtain for us a form which is swift, can destroy foes (1,3),
and is full of splendour (2).
You have been perfectly pressed out for the advent of the gods (4).[18]
[*suṣhvāṇa: susvāna:* perfectly pressed]

9.65.19:

O most luminous Soma, approach the vessel roaring (1),
like a hawk flying to its nest (2).[19]
[SV (503, 994); (variant);]
[*yoni:* nest; *droṇa:* vessel, human body;
āsīdan: flying skilfully;]

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[16] राजा मेधाभिः ईयते पवमानो (1), मनौ अधि अन्तरिक्षेण यातवे (2)

[17] आ न इन्दो (1), शतग्विनं गवां पोषं (2), स्वश्व्यम् (3), वहा (4), भगत्तिम् (5), ऊतये (6)

[18] आ नः सोम सहो जुवो रूपं न (1), वर्चसे (2), भर (3), सुष्वाणो देववीतये (4)

[19] अषाढं सोम द्युमत्तमोऽभि द्रोणानि रोरुवत् (1), सीदन् श्येनो न योनिमा (2)

9.65.20:

Along with waters, Soma comes (1,3),
(to be drunk) by Viṣhṇu, Indra, Vāyu and Maruts (2,4).[20]

9.65.21:

O Soma, establish the impulsion in our successors (1).
Pour everywhere around us (riches) in thousands (2).[21]

9.65.22:

The Soma is pressed out in places, far-off or nearby (1).
What is (pressed) in the inner heart, that is satisfying (2).[22]
[Line 2: *sharyaṇāvat:* It is the inner subtle heart, *hṛdaya,* the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantrās such as RV (9.113), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)). See also (9.113.1).]

9.65.23:

(May the Somas) which are in Ārjīka, Kṛtva (1),
or in the middle of rivers (or homestead) (2),
or among the five peoples (be beneficial to us) (3).[23]

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[20] अ॒प्सा (1), इन्द्रा॑य वा॒यवे॒ वरु॑णाय म॒रुद्भ्यः॑ (2),
सोमो॑ अर्षति॒ (3), विष्ण॑वे (4)

[21] इषं॑ तो॒काय॑ नो॒ दध॑त् अ॒स्मभ्यं॑ सोम (1), वि॒श्वतः॑ आ प॑वस्व सह॒स्रिण॑म् (2)

[22] ये सोमा॑सः परा॒वति॒ ये अ॑र्वा॒वति॑ सुन्वि॒रे (1), ये वा॒दः शर्य॒णाव॑ति (2)

[23] य आ॑र्जी॒केषु॒ कृत्व॑सु॒ (1), ये मध्ये॑ प॒स्त्या॑नाम् (2), ये वा॒ जने॑षु प॒ञ्चसु॑ (3)

[*pastyāsu:* in homesteads, (10.46.6), in rivers, (4.1.11);
Ārjīka and Kṛtva are symbolic names of places.
ārjīkāt: place where the flow is straight, place dear to Soma, see (9.113.2); (8.64.11, 8.7.29)
Five peoples: see (9.66.20)]

9.65.24:

May the Soma-delight pressed for the gods (2),
flow giving us the rain of heaven and the perfect hero-might (1).[24]
[*vṛṣhṭi:* divine energies from the realm of mind, rain of plenty, (5.55.5), rain of heaven, (2.6.5)]

9.65.25:

The resplendent Soma, full of delight (2),
urged by the hymns of the (seer) Jamadagni (3),
flows on the top of the skin of Ray-cow (1,4).[25]
[Line 4: refers to the purifier. In the outer rite, purifier is of made of cow-hide.
hari: resplendent, (7.10.1); *haryata:* joyful, (8.44.5, 8.72.8)]

9.65.26:

The bright Soma-delight (1),
with impulsion hastening to wideness and growth (2),
is purified with the waters (energies) having the glories (4),
like the steeds urged by the charioteer (3).[26]
[*shrīṇām:* glories, (10.45.5); *vayaḥ:* growth, (1.66.2); wideness, (1.140.9), expansion, (10.140.1); *juva:* hastening impulsion, (1.140.4)]

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[24] ते नो॑ वृ॒ष्टिं दि॒वस्परि॒ पव॑न्ता॒मा सु॒वीर्य॑म् (1), सु॒वा॒ना दे॒वास॒ इन्द॑वः (2)

[25] पव॑ते (1), हर्य॒तो हरिः॑ (2), गृ॒णा॒नो ज॒मद॑ग्निना हि॒न्वा॒नो (3), गोरधि॑ त्व॒चि (4)

[26] प्र शु॒क्रासो॑ (1), वयो॒जुवो॑ (2), हिन्वा॒नासो॒ न सप्त॑यः (3), श्री॒णा॒ना अ॒प्सु मृ॑ञ्जत (4)

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9.65.27:

The aspirants press the Soma and urge it (1),
for the formation of the gods (2).
Soma flows shining to lead (men) (3).[27]
[*ābhuvaḥ:* aspirants for becoming perfect; priests (S)
anaya: to lead, (6.1.7)]

9.65.28:

Now we worship you (or elect you) (2),
who is discerning, full of bliss, carrier of offerings (1),
is a protector and one desired by many (3).[28]
[SV (498, 1137);]
[*vahni:* bearer, (10.11.6), carrier of offerings (3.20.1);
āvṛṇīmahe: we worship you;]

9.65.29:

(I worship) the rapturous and supremely desirable (Soma) (1).
(I worship) the wise one and the thinker (2).
(I worship) the protector and the one desired by many (3).[29]
[*ā:* to worship, to adore]

9.65.30:

From the one with the perfect consciousness, and perfect will (2),
(we desire) the riches (or felicities) for our bodies (1,3).
He is the protector, desired by many (4).[30]
[Soma is the protector and is desired by many.
suchetunā: perfect consciousness, (5.51.11)]

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[27] तं त्वा सुतेषु आभुवो हिन्विरे (1), देवतातये (2), स पवस्व अनया रुचा (3)

[28] आ ते दक्षं मयोभुवं वह्निम् (1), अद्या वृणीमहे (2), पान्तमा पुरुस्पृहम् (3)

[29] आ मन्द्रम् आ वरेण्यमा (1), विप्रम् आ मनीषिणम् (1),
पान्तमा पुरुस्पृहम् (3)

[30] आ रयिमा (1), सुचेतुनमा सुक्रतो (2), तनूषु आ (3), पान्तमा पुरुस्पृहम् (4)

66. Five Peoples

Rishi: Vaikhānasāḥ Shatam
Metre: Gāyatrī

9.66.1: Flow towards all seer-wisdoms
9.66.2: You rule the entire world
9.66.3: Associated with the Truth of time
9.66.4: (You help) as a friend does for friends
9.66.5: Your pure rays
9.66.6: Seven rivers flow at your command
9.66.7: Uphold undecaying inspiration
9.66.8: Seven companions and seven thoughts
9.66.9: Singer of the Word
9.66.10: You cling to the seekers
9.66.11: Net of sense life
9.66.12: Soma goes to the abode of Truth
9.66.13: O Indu, you go to the waters for rapture
9.66.14: We desire your friendship
9.66.15: You flow to the seekers of light
9.66.16: One most full of energy
9.66.17: Most heroic among heroes
9.66.18: We embrace your help
9.66.19: O Agni, protect our lives
9.66.20: Five Peoples
9.66.21: Purify for us our work
9.66.22: Soma comes to those singing perfect hymns
9.66.23: He, the galloping steed, is all-seeing
9.66.24: Destroys the intense darkness
9.66.25: Swift action of his light
9.66.26: Most skilful charioteer
9.66.27: Establishes perfect energy in the singer
9.66.28: The net of sense-life as purifier
9.66.29: Indra is called for rejoicing
9.66.30: Grant us long life with the heavenly milk

9.66.1:

O all-seeing one, flow towards all seer-wisdoms (1),
just as a friend is desired by friends (2).[1]
[*īḍyaḥ:* one to be prayed, (3.21.4); one to be desired, (6.2.7); *vishvacharṣhaṇe:* the labourer in all man's works, (5.23.4), all-seeing one, (5.14.6)]

9.66.2:

O pure-flowing Soma, with the two planes (2),
which are established in your front (1),
you rule the entire world (3).[2]
[*dhamanī:* two seats, two planes. They are probably earth and heaven. According to S, they are the two halves of the solar months, the so called *pakṣha*.]

9.66.3:

O pure-flowing Soma, you are pervaded by the two planes (1).
You are also associated with the Truth of time everywhere (2).[3]
[*ṛtubhiḥ:* seasons; the Truth and Order of time]

9.66.4:

May you flow, generating (1),
the impulsions and all the desirables (2),
just as a friend does for friends for their increase, O Soma (3).[4]

9.66.5:

O Soma, your pure rays spread in the plane of heaven (1),
and in the seats of the purifier (2).[5]
[*pṛshṭham:* plane, layer, (4.5.6); *dhāmabhiḥ:* seats, (4.7.5)]

---

[1] पवस्व विश्वचर्षणे अभि विश्वानि काव्या (1), सखा सखिभ्य ईड्यः (2)

[2] ताभ्यां विश्वस्य राजसि (1), ये पवमान धामनी (2),
प्रतीची सोम तस्थतुः (3)

[3] परि धामानि यानि ते त्वं सोम (1), असि विश्वतः पवमान ऋतुभिः कवे (2)

[4] पवस्व जनयन् (1), इषो अभि विश्वानि वार्या (2), सखा सखिभ्य ऊतये (3)

[5] तव शुक्रासो अर्चयो दिवः पृष्ठे वि तन्वते (1), पवित्रं सोम धामभिः (2)

9.66.6:

O Soma, the seven rivers flow to your command (1);
to you run the milch-cows (2).[6]
[Note the commonality between the running of the seven rivers and that of milch-cows.]

9.66.7:

O Soma, who is pressed out, flow in a stream (1),
to Indra for his rapture (2).
You uphold the undecaying inspiration (in us) (3).[7]

9.66.8:

The seven companions chant the seven thoughts (1,3),
to urge (or speed) the wise and luminous Soma to the contest (2,4).[8]
[*ājā:* battle, contest; *hinvatīḥ:* to urge, to speed]

9.66.9:

You are rubbed bright while you are flowing (1,2),
swiftly through the net of sense-life, making sound (3).
O singer of the word, you are driven in the words of delight (4).[9]
[*rebhaḥ:* singer of the word, (6.3.6);
ajyase: you are driven, (6.2.8);
agruvaḥ: flowing, (1.140.8), rivers, (7.2.5)]

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[6] तवेमे सप्त सिन्धवः प्रशिषं सोम सिस्रते (1), तुभ्यं धावन्ति धेनवः (2)

[7] प्र सोम याहि धारया सुत (1), इन्द्राय मत्सरः (2), दधानो अक्षिति श्रवः (3)

[8] समु त्वा धीभिः अस्वरन् (1), हिन्वतीः (2), सप्त जामयः (3),
विप्रम् आजा विवस्वतः (4)

[9] मृजन्ति त्वा (1), समग्रुवो (2), अव्ये जीरौ अधि ष्वणि (3),
रेभो यदज्यसे वने (4)

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9.66.10:

O pure-flowing (Soma), seer, lord of plenitude (1),
your gallopings are like that of a war-horse (2,4).
You cling to seekers of inspired knowledge (3,5).[10]
[*sarga:* gallopings; *asṛkṣhata:* to cling, (9.16.5)]

9.66.11:

The net of sense-life with the sheaths (1,3),
is created for the flow dripping with sweetness (2).
The thoughts desire (the Soma from the purifier) (4).[11]
[*avāvashanta:* to desire; *asṛgram:* created, (1.9.4)]

9.66.12:

The Soma-delight goes towards the ocean (1),
just as the milchcows and other cows go to the stall (2).
Soma goes to the source (or abode) of the Truth (3).[12]

9.66.13:

O Indu, you go to the waters of ocean for great rapture (1),
just as the cows go to their place of stay (2).[13]

9.66.14:

O Soma, we desire your friendship (3),
for the sake of your protection (which is given) (2),
to those who are your aspirants and are among your friends (1).[14]

---

[10] पवमानस्य ते कवे वाजिन् (1), सर्गाः (2), असृक्षत (3),
अर्वन्तो न (4), श्रवस्यवः (5)

[11] अच्छा कोशं (1), मधुश्चुतम् असृग्रं (2), वारे अव्यये (3),
अवावशन्त धीतयः (4)

[12] अच्छा समुद्रम् इन्दवो (1), अस्तं गावो न धेनवः (2),
अग्मन् ऋतस्य योनिमा (3)

[13] प्र ण इन्दो महे रण आपो अर्षन्ति सिन्धवः (1), यद्गोभिः वासयिष्यसे (2)

[14] अस्य ते सख्ये वयम् इयक्षन्तः (1), त्वोतयः (2),
इन्दो सखित्वम् उश्मसि (3)

9.66.15:

O Soma, the great one, with your divine vision (2),
may you flow to the seekers of the herds of light (1).
Enter the inside of Indra (3).[15]

9.66.16:

You are the great one; you are the eldest (1).
Among all the fierce, you are the one most full of energy (2).
Whenever you fight, you always win (3).[16]

9.66.17:

Among all the forceful, you put forth the most force (1).
Among the heroes, you are most heroic (2).
Among those who give lavishly, you are the greatest (giver) (3).[17]

9.66.18:

O Soma, illumined seer, give the impulsions (1),
for our successors in the control of their bodies (2).
We elect (or embrace) your friendship (3).
We embrace your help (4).[18]
[*yujyāya:* helpful ones, (6.3.8), (2.28.3)]

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[15] आ पवस्व गविष्टये (1), महे सोम नृचक्षसे (2), एन्द्रस्य जठरे विश (3)

[16] महाँ असि सोम ज्येष्ठ (1), उग्राणाम् इन्द ओजिष्ठः (2),
युध्वा सन् शश्वत् जिगेथ (3)

[17] य उग्रेभ्यः चित् ओजीयान् (1), शूरेभ्यः चित् शूरतरः (2),
भूरिदाभ्यः चित् मंहीयान् (3)

[18] त्वं सोम सूर एषः (1), तोकस्य साता तनूनाम् (2),
वृणीमहे सख्याय (3), वृणीमहे युज्याय (4)

9.66.19:

O Agni, protect our lives (1).
Grant us strength and impulsion (2).
Drive far away (from us) the evil-forces (3).[19]
[SV (1464); YVS (19.38); YTS (1.4.29.1);
Line 2: Yajur Veda begins with the 2 words *iṣhe* and *ūrje*.]

9.66.20:

We seek the seer Agni of the great abode, the pure-flowing (1,3), associated with the five peoples and who is placed in front (2).[20]
[The five peoples correspond to the beings associated with one or more of the following five planes: matter, life-energy, mind, supermind or vijnāna or mahas and ānanda (or bliss). See also (9.101.9), (9.92.1). For more details, see the appendix 6 in 'Rig Veda Samhita: Fourth Maṇḍala' (SAKSI)]

9.66.21:

O Agni, purify for us our auspicious work (1).
Give us spiritual brilliance and auspicious valour (2).
Establish in us the nourishing riches (3).[21]
[Also in TS (1.5.5.8), (1.6.6.10)]

9.66.22:

The Pure-flowing Soma goes beyond the adversaries (1),
and comes towards those singing perfect hymns (2).
Like the Sun, he is all- seeing (3).[22]

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[19] अग्न आयूंषि पवस (1), आ सुव ऊर्जमिषं च नः (2),
आरे बाधस्व दुच्छुनाम् (3)

[20] अग्निर्ऋषिः पवमानः (1), पाञ्चजन्यः पुरोहितः (2), तमीमहे महागयम् (3)

[21] अग्ने पवस्व स्वपा (1), अस्मे वर्चः सुवीर्यम् (2), दधद्रयिं मयि पोषम् (3)

[22] पवमानो अति स्रिधो (1), अभ्यर्षति सुष्टुतिम् (2), सूरो न विश्वदर्शतः (3)

9.66.23:

He is rubbed bright and pure by human beings (1).
He, the one with delight, is placed in delight (2).
Soma (Indu) is the galloping steed, he is all-seeing (3).[23]
[*prayase:* delight, (5.66.1)]

9.66.24:

Pure flowing Soma destroyed the intense darkness (1,5).
He gave birth to the wide Truth (or vast Truth) (2,4),
which is pure and which is Light (3).[24]
[The fourth world (*mahas* or *svar*) above the lower three (matter, prāṇa and mind) are characterised by three epithets, *'satyam, ṛtam, bṛhat'*. All these occur in one mantra, AV (12.1.1). Two of them namely *ṛtam* (the Truth-in-movement) and *bṛhat* occur here, in (9.107.15) and (9.108.8).]

9.66.25:

The Luminous Soma destroys the enemies (1).
He is one with the swift action of his light (3).
The swift one releases the delight (2).[25]
[*chandra:* delightful (5.10.4); *asṛkṣhata:* to cast out, (5.52.6); *ajira-shochiṣhah:* one with the swift action of his light, (8.19.13)]

9.66.26:

The pure-flowing (Soma) is the most skilful charioteer (1),
and the most bright among the bright (2).
He is resplendent, delightful and is with the host of Maruts (3).[26]
[*hari:* resplendent, (7.10.1)]

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[23] स मर्मृजान आयुभिः (1), प्रयस्वान् प्रयसे हितः (2),
इन्दुः अत्यो विचक्षणः (3)

[24] पवमान (1), ऋतं बृहत् (2), शुक्रं ज्योतिः (3), अजीजनत् (4),
कृष्णा तमांसि जङ्घनत् (5)

[25] पवमानस्य जङ्घ्नतो हरेः (1), चन्द्रा असृक्षत जीरा (2), अजिर-शोचिषः (3)

[26] पवमानो रथीतमः (1), शुभ्रेभिः शुभ्रशस्तमः (2), हरिश्चन्द्रो मरुद्गणः (3)

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9.66.27:

The pure-flowing Soma with his rays is enjoyable (1).
He is most strong to conquer the plenitudes (2).
He establishes the perfect energy in the singer (3).[27]
[Line 2: meaning as in (5.20.1); *ashnavat:* enjoyed, (1.1.3)]

9.66.28:

After being pressed out, Soma flows (1),
through the purifier made of the net of sense-life (2).
After being purified, the Soma enters Indra (3).[28]

9.66.29:

Soma sports with the press-stones on the skin of Ray-cows (1).
Indra is called for rejoicing (2).[29]
[The skin of Ray-cow is the surface-knowledge. The two stones are the mind and life. The two powers can only act on the surface knowledge. Soma is said to play with them. Only the delight of Soma can lead us to deeper knowledge.]

9.66.30:

O pure-flowing Soma, graciously grant us long life (2,4),
by means of that luminous milk brought from heaven (1,3).[30]
[*ābhṛtam:* brought; *payaḥ:* milk of knowledge;]

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[27] पवमानो व्यश्नवत् रश्मिभिः (1), वाजसातमः (2), दधत् स्तोत्रे सुवीर्यम् (3)

[28] प्र सुवान इन्दुः अक्षाः (1), पवित्रम् अति अव्ययम् (2),
पुनान इन्दुः इन्द्रमा (3)

[29] एष सोमो अधि त्वचि गवां क्रीळति अद्रिभिः (1), इन्द्रं मदाय जोहुवत् (2)

[30] यस्य ते द्युम्नवत् पयः (1), पवमान (2), आभृतं दिवः तेन (3),
नो मृळ जीवसे (4)

67. Soma Kills Fears

Metre: 1-15, 19-26, 28-29, Gāyatrī; 16-18, Nityadvipadā Gāyatrī; 17, 31-32, Anuṣhṭup; 30, Purauṣhṇik

9.67.1: Pilgrim-journey (yajña)
9.67.2: Soma-food
9.67.3: Most superior and luminous strength
9.67.4: The net of sense-life (purifier)
9.67.5: You take many forms
9.67.6: Inner riches with Ray-cows
9.67.7: Soma attains Indra by various movements
9.67.8: Soma flows to Indra clanging
9.67.9: Ray-cows urge Soma to the chants
9.67.10: May Pūṣhan protect our journeys
9.67.11: May Soma flow to us like light
9.67.12: Unmanifested powers became manifest
9.67.13: You gave birth to the words of seers
9.67.14: Soma enters gated house crying out
9.67.15: Soma rushes out of the purifier
9.67.16: Flow to Indra to make him joyful
9.67.17: Soma released for manifestation of gods
9.67.18: Vāyu
9.67.19: (You are) hero-might in the singer
9.67.20: Killer of demons
9.67.21: Soma kills Fears
9.67.22: Soma purifies
9.67.23: The purification is far extended and within us
9.67.24: Purify with potent words
9.67.25: God Savitā
9.67.26: Agni purifies us with the discerning powers
9.67.27: Divine beings purify me
9.67.28: Universal rays
9.67.29: Soma is youthful and beloved of all
9.67.30: Destroy only the foes rushing towards us

9.67.31: Benefits of studying these Soma hymns
9.67.32: Benefits of studying these Soma hymns

Rishi: 1-3, Bharadvājaḥ Bārhaspatyaḥ

9.67.1:

O Soma, you desire to flow in streams (1).
In the pilgrim-journey, you are rapturous and full of energy (2).
May you flow giving generously the (inner) riches (3).[1]
[*mamhayat-rayiḥ:* bounteous giver of riches, (9.52.5)]

9.67.2:

When you are pressed out (1),
you uphold the gods in their blissful state (2).
O wise one, with the Soma-food (4),
you make Indra most rapturous (3).[2]
[*nṛmādanam:* blissful to the gods, (1.4.7)]

9.67.3:

After being pressed out by the press-stones (1),
Soma enters the vessel (body) making a sound (or crying out) (2).
You have a most-superior and luminous strength (3).[3]

Rishi: 4-6 Kashyapaḥ Mārīchaḥ

9.67.4:

Indu enters the net of sense-life (purifier) and crosses it (2).
The luminous one roars urging the plenty (towards us) (1,3).[4]
[*hinva:* to urge, to speed, (10.156.2)]

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[1] त्वं सोमासि धारयुः (1), मन्द्र ओजिष्ठो अध्वरे (2), पवस्व मंहयत् रयिः (3)

[2] त्वं सुतो (1), नुमादनो दधन्वान् (2), मत्सरिन्तमः इन्द्राय (3), सूरिरन्धसा (4)

[3] त्वं सुष्वाणो अद्रिभिः (1), अभ्यर्ष कनिक्रदत् (2), द्युमन्तं शुष्ममुत्तमम् (3)

[4] इन्दुः हिन्वानो (1), अर्षति तिरो वाराणि अव्यया (2), हरिः वाजम् अचिक्रदत् (3)

9.67.5:

O Indu, going through the purifier you have many forms (1).
You are the inspired knowledge, felicities (or happiness) (2),
the plenitude and the Ray-cows, O Soma (3).[5]
[According to S, *vi* stands for *vividha* or many. Soma takes many forms or he grants the entities in lines 2 and 3.]

9.67.6:

O Indu, bring us the inner riches in hundreds (1,3),
having Ray-cows and the life energies (2).
O Soma, bring us (the riches) in thousands (4).[6]
[*gomantam:* having Ray-cows, (5.23.2)]

Riṣhi: 7-9, Gotamaḥ Rāhūgaṇaḥ

9.67.7:

The purified Soma-delight hastens across the purifier (1).
He attains Indra by various movements (2).[7]
[*yāmaḥ:* movement, (10.20.9), (10.3.4)]

9.67.8:

The supreme Soma essence of the Soma sacrifice (2,4),
flows to Indra clanging just as life flows into human beings (1,3,5).[8]
[*kakuha:* clanging noise, (5.75.4, 5.73.7);
somya: of the Soma (sacrifice), (8.19.2); *kakut:* peak, (8.44.16)
indurasa: essence of Soma; *pūrvyā:* ancient and supreme, (8.39.8)]

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[5] इन्दो॒ वि अव्य॑म् अर्षसि॒ (1), वि श्रवां॑सि॒ वि सौभ॑गा (2),
वि वाजा॑न् सोम॒ गोम॑तः (3)

[6] आ न॑ इन्दो शत॒ग्विनं॑ र॒यिं (1), गोम॑न्तम् अ॒श्विन॑म् (2), भरा॑ (3),
सोम सह॒स्रिण॑म् (4)

[7] पव॑मानास॒ इन्द॑वः ति॒रः प॒वित्र॑मा॒शवः॑ (1), इन्द्रं॒ यामे॑भिः आशत (2)

[8] क॒कुहः॒ (1), सो॒म्यो रस॒ इन्दुः॒ (2), इन्द्रा॑य (3), पू॒र्व्यः (4),
आ॒युः प॑वत आ॒यवे॑ (5)

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9.67.9:

The Ray-cows urge the wise Soma (1),
pure flowing, dripping with sweetness (2),
towards the words that are being chanted (3).[9]
[*usraḥ:* Ray-cows, (5.49.3); days, (7.15.8)]

Ṛiṣhi: 10-12 Atriḥ Bhaumaḥ

9.67.10:

May he, as Pūṣhan whose steeds are the unborn life-energies (2),
protect us in all our journeys (1,3).
May he make the unmanifested powers to become manifest (5),
and make us enjoy them (4).[10]
[*kanyā:* powers in a latent state; *bhakṣhat:* to be enjoyed;
here Pūṣhan is identified with Soma]

9.67.11:

O one with matted hair (Pūṣhan), may the Soma (1),
flow to us with the honey just like light (2).
May he make the unmanifested powers to become manifest (4),
and make us enjoy them (3).[11]

9.67.12:

O Soma, luminous on all sides, after being pressed out (1),
you flow shining like light (2).
May he make the unmanifested powers to become manifest (4),
and make us enjoy them (3).[12]
[*āghṛṇe:* luminous on all sides, (1.23.13)]

---

[9] हिन्वन्ति सूरमुस्रयः (1), पवमानं मधुश्चुतम् (2), अभि गिरा समस्वरन् (3)

[10] अविता नो (1), अजाश्वः पूषा (2), यामनि यामनि (3),
आ भक्षत् (4), कन्यासु नः (5)

[11] अयं सोमः कपर्दिने (1), घृतं न पवते मधु (2),
आ भक्षत् (3), कन्यासु नः (4)

[12] अयं त आघृणे सुतो (1), घृतं न पवते शुचि (2),
आ भक्षत् (3), कन्यासु नः (4)

Rishi: 13-15, Vishvāmitraḥ Gāthinaḥ

9.67.13:

You give birth to the words in the seers (1).
O Soma, flow in streams (2).
Among the gods, you are the one who upholds the ecstasy (3).[13]
[*jantu:* giving birth; usual meaning is creature;]

9.67.14:

Just as a hawk enters its nest swiftly (2),
the Soma enters the gated house crying out (3).
He hastens to the jar inside (1).[14]
[*droṇa:* gated house, (6.2.8), (6.37.2);
varma: armour (most hymns), nest;
The gated house is the human body and jar is the receptacle of Soma in the subtle body.]

9.67.15:

The pressed out Soma essence is released into the jar (1).
He rushes swiftly like a falcon (2).[15]
[The same idea is in (9.36.1);
asarji: released, (9.36.1)]

Rishi: 16-18, Jamadagniḥ Bhargavaḥ

9.67.16:

O most rapturous Soma, flow to Indra to make him joyful (1).[16]

---

[13] वाचो जन्तुः कवीनां (1), पवस्व सोम धारया (2), देवेषु रत्नधा असि (3)

[14] आ कलशेषु धावति (1), श्येनो वर्म वि गाहते (2),
अभि द्रोणा कनिक्रदत् (3)

[15] परि प्र सोम ते रसो असर्जि कलशे सुतः (1), श्येनो न तक्तो अर्षति (2)

[16] पवस्व सोम मन्दयन् इन्द्राय मधुमत्तमः (1)

9.67.17:

The Soma is loosed for the manifestation of gods (1),
just as chariots are released for seeking plenitude (2).[17]
[*asṛgran:* loosed, freed from bonds, (9.46.1);
vājayantam: they who seek plenitude, (8.11.9), (5.4.1), (5.35.7)]

9.67.18:

The bright, most rapturous Soma (1),
casts out the life-energy (deity Vāyu) (2).[18]
[*asṛkṣhata:* casts out]

Riṣhi: 19-21, Vasiṣhṭhaḥ Maitrāvaruṇiḥ

9.67.19:

You are pressed out by the press stones (1).
Then Soma, you go to the purifier (3).
In the singer who praises you, you are the perfect hero might (2,4).[19]
[*abhiṣhṭuta:* one being lauded, (9.3.6); *tunnaḥ:* pressed and released]

9.67.20:

The Soma is pressed out and is lauded (1);
he is the killer of demons (3).
He rushes out of the purifier made of the net of sense-life (2,4).[20]

9.67.21:

When fear seizes me nearby, or far-off, or here (1),
may the pure-flowing Soma kill it (2).[21]

---

[17] असृग्रन् देववीतये (1), वाजयन्तो रथा इव (2)

[18] ते सुतासो मदिन्तमाः शुक्रा (1), वायुमसृक्षत (2)

[19] ग्राव्णा तुन्नो (1), अभिष्टुतः (2), पवित्रं सोम गच्छसि (3),
दधत् स्तोत्रे सुवीर्यम् (4)

[20] एष तुन्नो अभिष्टुतः (1), पवित्रमति गाहते (2), रक्षोहा (3), वारमव्ययम् (4)

[21] यत् अन्ति यच्च दूरके भयं विन्दति मामिह (1), पवमान वि तत् जहि (2)

Rishi: 22-32, Pavitraḥ Āngirasaḥ Vasishṭhaḥ

9.67.22:

The all-seeing, pure Soma flowing out of the purifier (1),
is a purifying power, may he purify us (2,3).[22]
[*potā:* purifying priest in the inner yajna, (a divine power, not human), (2.5.2), (4.9.3)]

9.67.23:

O Agni, purify us with that word (2,4),
(which illumines) the purifier with its ray of light (1);
it is far-extended and within (us) (3).[23]
[*archishā:* with the ray of light, (2.8.4, 5.17.3);
vitatam: far-extended, (5.54.12);
brahma: the Word, (4.6.11)]

9.67.24:

O Agni, with your luminous purifier, purify us (1).
With the outpourings of the potent Words, purify us (2).[24]

9.67.25:

May both the outpourings of the God Savitā and the purifier (1),
purify me on every side (2).[25]
[*vishvataḥ:* one every side, (4.19.8);
devasya savitaḥ save: the outpourings of the divine Savita, (5.82.6);
savitā: creator, producer, (5.82.6)]

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[22] पवमानः सो अद्य नः पवित्रेण विचर्षणिः (1), यः पोता (2),
स पुनातु नः (3)

[23] यत् ते पवित्रम् अर्चिषि (1), अग्ने (2), विततम् अन्तः आ (3),
ब्रह्म तेन पुनीहि नः (4)

[24] यत् ते पवित्रम् अर्चिवत् अग्ने तेन पुनीहि नः (1),
ब्रह्मसवैः पुनीहि नः (2)

[25] उभाभ्यां देव सवितः पवित्रेण सवेन च (1), मां पुनीहि विश्वतः (2)

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9.67.26:

O Agni, purify us (4,6),
with the splendid and discerning (powers of) three planes (1,3,5),
(Agni) is also the god Savitar (the creator) as well as Soma (2).[26]
[*dakṣhaiḥ:* discernings, (1.68.4); discernment;
varṣhiṣhṭham: supreme, (3.26.8), most powerful, (5.7.1)]

9.67.27:

May the divine beings purify me (1).
May the Vasus with their thoughts purify me (2).
May all-gods purify me (3).
May Agni Jātaveda purify me (4).[27]
[Jātaveda: knower of all things born]

9.67.28:

O Soma, may you increase in us (1,3).
Make excellent offerings to flow towards the gods (2,5),
with your universal Rays (4).[28]
[*amshubhiḥ:* rays, (8.72.2)]

9.67.29:

Bearing our prostrations of surrender, we come to Soma (2).
Soma crying out, is the beloved of all, youthful (1),
and increases the offerings (to the gods) (3).[29]

---

[26] त्रिभिः त्वं (1), देव सवितः (2), वर्षिष्ठैः सोम धामभिः (3),
अग्ने (4), दक्षैः (5), पुनीहि नः (6)

[27] पुनन्तु मां देवजनाः (1), पुनन्तु वसवो धिया (2),
विश्वे देवाः पुनीत मा (3), जातवेदः पुनीहि मा (4)

[28] प्र प्यायस्व (1), प्र स्यन्दस्व (2), सोम (3), विश्वेभिरंशुभिः (4),
देवेभ्य उत्तमं हविः (5)

[29] उप प्रियं पनिप्रतं युवानम् (1), आहुतीवृधम् (2), अगन्म बिभ्रतो नमः (3)

9.67.30:

May the battle-axe of the aggressive foe be destroyed (by Soma) (1).
O God Soma, flow towards us (2).
O God Soma, destroy only the foe rushing towards us (3).[30]

9.67.31:

He who studies the hymns of the pure-flowing Pavamāna (1),
the essence collected by rishis (2),
he enjoys all the things sweetened by the deity Vāyu (3,4).[31]
[*ashnāti:* to enjoy]

9.67.32:

For him who studies the hymns of Pavamāna (1),
the essence collected by the rishis (2),
the goddess Sarasvati yields the milk of knowledge (3),
the butter of light and the rapturous waters (or energies) (4).[32]

---

[30] अलाय्यस्य परशुः ननाश तम् (1), आ पवस्व देव सोम (2),
आखुं चिदेव देव सोम (3)

[31] यः पावमानीः अध्येति (1), ऋषिभिः संभृतं रसम् (2),
सर्वं स पूतम् अश्नाति (3), स्वदितं मातरिश्वना (4)

[32] पावमानीः यो अधि एति (1), ऋषिभिः संभृतं रसम् (2),
तस्मै सरस्वती दुहे क्षीरं (3), सर्पिः मधूदकम् (4)

Anuvāka 4: Sūktās (68-85)
68. Extending the Yajna

Riṣhi: Vatsapriḥ Bhālandanaḥ
Metre: Jagatī, (12,4)

9.68.1: Honeyed Soma
9.68.2: Soma helps the plants
9.68.3: Made two distinct worlds
9.68.4: The labouring men
9.68.5: (He is) an offspring of Truth placed above
9.68.6: The falcon brought the Soma from heaven
9.68.7: Riṣhis place you in the purifier
9.68.8: Skilled in extending the yajna
9.68.9: He finds supreme good for the seeker
9.68.10: Establish a variety of strengths within us

9.68.1:

The honeyed Soma flows towards the god (Indra) (1),
just as milking cows go to their calves for giving milk (2).
The Ray-cows are seated on the grass, making sounds (3).
They bear the form of the flowing Soma in their udders (4).[1]
[SV (563);]

9.68.2:

Sounding, he re-echoes the earlier chants (1).
Separating the plants growing upwards (2),
the luminous one sweetens them (3).
Crossing the purifier by flowing widely, and speedily (4),
he destroys (the demons) with his arrows (5).
The god establishes the desirable (felicities) in the aspirant (6).[2]
[*ni dadhate:* to destroy; *dadhak:* to establish or uphold]

---

[1] प्र देवमच्छा मधुमन्त इन्दवो असिष्यदन्त (1), गाव आ न धेनवः (2), बर्हिषदो वचनावन्त (3), ऊधभिः परिस्रुतम् उस्रिया निर्णिजं धिरे (4)

[2] स रोरुवदभि पूर्वा अचिक्रदत् (1), उपारुहः श्रथयन् (2), स्वादते हरिः (3), तिरः पवित्रं परियन् उरु ज्रयो (4), नि शर्याणि दधते (5), देव आ वरम् (6)

9.68.3:

The rapturous Soma fashioned the Two and united them (1).
To make them grow in union, and be free of destruction (2,4),
he nourished them with his milk of knowledge (3).
He made distinct the (two) worlds, vast and infinite (5).
Wandering everywhere, he obtained imperishable strength (6).[3]
[Two: Heaven and Earth]

9.68.4:

Wandering, he replenishes the two mothers with the waters (1).
He, the wise one, nourishes his abode by the law of his nature (2).
The rays are mixed with grain by labouring men (3).
He joins with the companions (4).
He protects the head (5).[4]
[*vājayan:* replenishing, (6.5.7); *pipishe:* mixed;
apaḥ: waters, works; *yavaḥ:* grain; *mātaraḥ:* Heaven and Earth]

9.68.5:

He is born, a seer with a mind of discernment (1).
(He is) an offspring of the Truth (2),
placed above by a controlling power (3).
His is a birth set within in the secrecy (5),
half arisen into manifestation (6).
They were both known first when they were young (4).[5]

---

[3] वि यो ममे यम्या संयती मदः (1), साकंवृधा (2), पयसा पिन्वत् (3), अक्षिता (4), मही अपारे रजसी विवेविदत् (5), अभि-व्रजन् अक्षितं पाज आ ददे (6)

[4] स मातरा विचरन् वाजयन् अपः (1), प्र मेधिरः स्वधया पिन्वते पदम् (2), अंशुः यवेन पिपिशे यतो नृभिः (3), सं जामिभिः नसते (4), रक्षते शिरः (5)

[5] सं दक्षेण मनसा जायते कविः (1), ऋतस्य गर्भो (2), निहितो यमा परः (3), यूना ह सन्ता प्रथमं वि जज्ञतुः (4), गुहा हितं जनिम (5), नेमम् उद्यतम् (6)

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[Lines 2,3: Sun; Lines 5,6: Moon;
Line 4: Both refers to Sun and Moon together. They are regarded as two halves of Soma (S).]

9.68.6:

The thinkers know the form of the rapturous one (1).
The falcon brought the Soma-food from the space beyond (2).
He, with perfect growth, was cleansed in the rivers (3).
He with the Ray is desired (by many) (4);
with the illumined word, he flows around (5).[6]
[*ṛgmiyam:* one with illumined word, (6.8.4); *ushantam:* desiring, (10.11.3); *amshu:* Ray;
Line 2: See the note in (9.48.3)]

9.68.7:

The ten women rub you bright (1).
On being pressed out, you are placed (in the purifier) (2,4),
by the ṛishis with their thoughts and musings (3).
The Soma labours as it flows through the net of sense-life (5,7),
because of the invocation to the gods and because of seekers (6).
Soma grants the gain of plenitude (to the seeker) (8).[7]
[*dhītibhiḥ:* musings, (6.14.1);
yataḥ: goal of journey, (5.27.4), to labour, (8.43.4);]

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[6] म॒न्द्रस्य॑ रू॒पं वि॑विदु॒र्मनी॒षिणः॑ (1), श्ये॒नो यदन्धो॒ अभ॑रत् परा॒वतः॑ (2),
तं म॑र्जयन्त सु॒वृधं॑ न॒दीषु॒ आ (3), उ॒शन्त॑म् अं॒शुं (4), प॑रि॒यन्त॑म् ऋ॒ग्मिय॑म् (5)

[7] त्वां मृ॑जन्ति॒ दश॒ योष॑णः (1), सु॒तं सोम॒ (2), ऋषि॑भिः म॒तिभिः॑ धी॒तिभिः॑ (3)
हि॒तम् (4), अव्यो॒ वारे॑भिरु॒त (5), दे॒वहू॑तिभिः॒ नृभिः॑ (6), य॒तो (7),
वाज॒म् आ द॑र्षि सा॒तये॑ (8)

9.68.8:

Soma flowing all around has a perfect abode (1,3);
he is skilled in extending the realm of yajna (2).
The thinkers sound high the affirmative lauds (for him) (4).
The sweet Soma flows in streams with waves (5).
He impels the heavenly words (on earth) (6).
He, immortal, conquers riches (for the seeker) (7).[8]
[*vayyam:* meaning in line 2; (1.54.6) (KS)]

9.68.9:

From heaven, Soma impels all the worlds (1).
Pressed out by the stones, he is cleansed by Waters and Rays (3,4).
The purified Soma sits in the vessel (body) (2),
and finds the supreme good for the dear seeker (5).[9]
[*varivaḥ:* supreme good, (5.29.10); happiness, (1.59.5) (KS)]

9.68.10:

After you have been sprinkled by us, may you flow (1,3),
and establish in us the strength with most variety (2).
We call the friendly Heaven and Earth (4).
O gods, establish in us the riches and the hero-strengths (5).[10]

---

[8] परिप्रयन्तं (1), वय्यं (2), सुषंसदं सोमं (3), मनीषा अभ्यनूषत स्तुभः(4),
यो धारया मधुमाँ ऊर्मिणा (5), दिव इयर्ति वाचं (6), रयिषाट् अमर्त्यः (7)

[9] अयं दिव इयर्ति विश्वमा रजः (1), सोमः पुनानः कलशेषु सीदति (2),
अद्भिः गोभिः मृज्यते (3), अद्रिभिः सुतः (4),
पुनान इन्दुः वरिवो विदत् प्रियम् (5)

[10] एवा नः सोम परिषिच्यमानो (1), वयो दधत् चित्रतमं (2), पवस्व (3),
अद्वेषे द्यावापृथिवी हुवेम (4), देवा धत्त रयिमस्मे सुवीरम् (5)

69. Men Doing Works

Rishi: Hiraṇyastūpaḥ Āngirasaḥ
Metre: 1-8, Jagatī; 9-10, Trishṭup, (11,4)

9.69.1: Soma allows itself to be milked
9.69.2: Soma reaches its goal like an arrow
9.69.3: Soma energises many plants
9.69.4: Soma clothes himself with a robe
9.69.5: The radiance of Sun is created by you
9.69.6: Soma flows only to the abode of Indra
9.69.7: Establish plenitude in men doing works
9.69.8: You are our father and create our growth
9.69.9: Rain released by Vṛtra's death
9.69.10: May earth and heaven protect us

9.69.1:

Like arrows in a bow, our lauds are in (Indra) (1).
(Soma is) released (for Indra's drink) (3),
just as the mother cow releases its teats for the calf (2,4).
Just as a mother-cow in front of calf gives a wide stream of milk (5),
Soma is impelled (to offer itself) by its law of workings (6).[1]

9.69.2:

The thoughts of praise become united (with Indra) (1).
The fresh and sweet Soma is sprinkled (2),
and urged into the insides (of Indra) (3);
like an arrow, the Soma in its continuous movement (4),
swiftly reaches around its desired goal (5).[2]

---

[1] इषुर्न धन्वन् प्रति धीयते मतिः (1), वत्सो न मातुः (2), उप सर्जि (3), ऊर्धनि (4), उरुधार इव दुहे अग्रं आयति (5), अस्य व्रतेषु अपि सोम इष्यते (6)

[2] उपो मतिः पृच्यते (1), सिच्यते मधु मन्द्र अर्जनी (2), चोदते अन्तः आसनि (3), पवमानः संतनिः प्रघ्नतामिव मधुमान् (4), द्रप्सः परि वारमर्षति (5)

[*sam-taniḥ:* the continuous movement, (5.73.6);
ajani: born, (2.5.4); fresh;]

9.69.3:

Seeking the bride, Soma flows on the skin of sense-life (1).
In the journey of life, he energises the various plants (2).
Soma, rapturous, luminous, moves around for yajna (3);
sharpening his vigour, he shines like a mighty one (4).[3]
[Line 1: It refers to the marriage of Soma, with Sūryā, the daughter of Sun, described symbolically in (10.85).
vadhūyuḥ: seeker of bride, (10.85.9) (*soma vadhūyuḥ abhavat*)
Line 2: The plants are the daughters of Aditi. Soma energises each plant uniquely in the journey of Truth of life.]

9.69.4:

The bull sounds, the milch-cows flock around (1,2).
The divine powers approach the perfected (place of Soma) (3).
Soma passes through the white net of sense-life (purifier) (4).
Soma clothes himself with it as if it is a shining robe (5).[4]
[*avyata:* puts on (a robe), (9.8.6); *niktam:* purified, luminous;
atkam: robe, (5.74.5); essence of *rasa*, (1.95.7);
niḥ-kṛtam: rightly perfected, (1.2.6), (5.67.1);]

9.69.5:

The luminous, immortal and pure Soma (2),
is covered in a shining robe which is never crushed (1,3).
The (Sun) at the back of heaven (4),
is created by your pure greatenings (5).
He spread out the two bowls with the power of heaven (6).[5]

---

[3] अव्ये वधूयुः पवते परि त्वचि (1), श्रथ्नीते नप्तीः अदितेर्ऋतं यते (2), हरिरक्रान् यजतः संयतो मदो (3), नृम्णा शिशानो महिषो न शोभते (4)

[4] उक्षा मिमाति (1), प्रति यन्ति धेनवो (2), देवस्य देवीरुप यन्ति निष्कृतम् (3), अत्यक्रमीत् अर्जुनं वारमव्ययम् (4), अत्कं न निक्तं परि सोमो अव्यत (5)

[5] अमृक्तेन रुशता वाससा (1), हरिः मर्त्यो निर्णिजानः (2), परि व्यत (3), दिवस्पृष्ठं (4), बर्हणा निर्णिजे कृत (5), उपस्तरणं चम्वोः नभस्मयम् (6)

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[*chamvoḥ:* the two bowls, vital and mental body, (9.20.6);
nabhaḥ: heaven, (5.83.3); *upastir:* spread out, (5.81.1);
amṛktaḥ: never crushed, (3.11.6), inviolate (6.1.4);
rushata: shining, (4.7.9); *barhaṇā:* your greatenings, (5.71.1), (9.10.4);
niḥ-nije: pure form; (1.25.13);
nabhaḥ smayam: the smile of heaven, occurs once
Line 6: (alt.) He created the radiance of Sun which covers the two, earth and heaven (S)]

9.69.6:

The rapturous Soma streams move together (2,4),
like the rays of the Sun destroying foes (3,1).
They swiftly gallop on the spread-out cloth (yajna) (5).
They flow to no other abode except that of Indra (6).[6]
[*prasupa:* destroying the foes (S);
tantu: weft, (2.3.6);
Line 5: (2.3.6) states that *tantu* or weft is shaped into the form of sacrifice]

9.69.7:

Like rivers flowing speedily downward to low places (1),
the rapturous Soma, released by the mighty one goes to (Indra) (2).
May you grant happiness to those in your presence (3),
with two states of consciousness and to those with four (4).
O Soma, establish the plenitude in men doing works (5).[7]

---

[6] सूर्यस्येव रश्मयो (1), द्रावयित्नवो मत्सरासः (2), प्रसुपः (3), साकमीरते (4), तन्तुं ततं परि सर्गास आशवो (5), नेन्द्रात् ऋते पवते धाम किं चन (6)

[7] सिन्धोरिव प्रवणे निम्न आशवो (1), वृषच्युता मदासो गातुमाशत (2), शं नो निवेशे (3), द्विपदे चतुष्पदे (4), अस्मे वाजाः सोम तिष्ठन्तु कृष्टयः (5)

[*dvipade:* beings with only two states of consciousness such as mind and matter, heaven and earth etc.
chatuṣhpade: beings with 4 states namely, matter, prāṇa, mind and supermind or Vijnana or svar; see note on line 3 in (9.70.1)]

9.69.8:

Make the golden riches endowed with life-energy (2),
with knowledge-rays, and with perfect-hero-might (3),
flow to us (1).
O Soma, you are indeed our father (4).
(For us), you are placed firmly as the head of heaven (5),
you are the creator of our growth (6).[8]
[*vayaḥ-kṛtaḥ:* creator of our growth, (10.7.7);
prasthitān: set to flow, (1.23.1), placed, (7.98.2)
sthana: firmly, (5.87.6)]

9.69.9:

The pure-flowing Soma (1),
goes towards Indra like a car for attaining the felicities (2).
The pressed out Soma goes through the purifier of sense-life (3).
With the killing of Vṛtra, the steeds go towards the rain (4).[9]
[When the Vṛtra the coverer is killed, the waters or rains are released and they move like steeds.
yayuḥ: to go, (3.53.2); *haritaḥ:* steeds;
sātim: felicities to be attained, (1.6.10)]

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[8] आ नः पवस्व (1), वसुमत् हिरण्यवत् अश्वावत् (2),
गोमत् यवमत् सुवीर्यम् (3), यूयं हि सोम पितरो मम (4),
स्थनं दिवो मूर्धानः प्रस्थिता (5), वयस्कृतः (6)

[9] एते सोमाः पवमानास (1), इन्द्रं रथा इव प्र ययुः सातिमच्छ (2),
सुताः पवित्रमति यन्ति अव्यं (3), हित्वी वव्रिं हरितो वृष्टिमच्छ (4)

9.69.10:

O Soma, blissful and faultless, the killer of foes (2),
flow to the vast Indra (1).
To the worshipper, bring the riches endowed with delight (3).
May the divinities, earth and heaven, protect us (4).[10]

70. Praying for Immortality

Rishi: Reṇuḥ Vaishvāmitraḥ
Metre: Jagatī

9.70.1: Soma made four beautiful shapes
9.70.2: Praying for immortality
9.70.3: When thinkings attain Soma
9.70.4: Soma made bright by perfect actions
9.70.5: Destroys the evil one
9.70.6: Knowing the original Truth
9.70.7: Soma's help for doer of good deeds
9.70.8: Creates access to the triple law of working
9.70.9: For satisfying Indra, enter his Soma-store
9.70.10: Make us cross safely as in a ship in the ocean

9.70.1:

The thrice-seven Ray-cows milk (Soma) for him (1),
with the infusions of Truth in the supreme station (2).
When the Soma was increased by the Truth (4),
then he made four beautiful shapes of the worlds (3).[1]
[SV (560, 1423);]
[*niḥ nije:* shape or form, (8.19.23)

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[10] इन्द्रविन्द्राय बृहते पवस्व (1), सुमृळीको अनवद्यो रिशादाः (2),
भरा चन्द्राणि गृणते वसूनि (3), देवैर्द्यावापृथिवी प्रावतं नः (4)

[1] त्रिरस्मै सप्त धेनवो दुदुह्रे (1), सत्यामाशिरं पूर्व्ये व्योमनि (2),
चत्वारि अन्या भुवनानि निर्णिजे चारूणि चक्रे (3), यत् ऋतैः अवर्धत (4)

Line 3: The four worlds are the matter (*anna*), life-force (*prāṇa*), mind (*manas*) and the supermind (*vijnāna* or *svar* or *mahas*). The phrase 'making four out of the one', appears in (1.20.6) as an act of Ṛbhus, the divine artisans.]

9.70.2:

Praying for the delightful nectar of immortality (for his work) (1),
the Soma with his seer-wisdom has separated the Two (2),
When the seekers know the place of the god with inspiration (4),
then Soma pervades the waters with his plenitude (3).[2]
[Line 2: Two: heaven and earth;
tejiṣhṭha: most brilliant and forceful, (6.12.3)]

9.70.3:

May the immortal and inviolable rays of intuition (1),
be with both types of beings (for their protection and growth) (2).
When the thinkings (of seeker) seize the king Soma (4),
then Soma grants the strength and divine purifying powers (3).[3]
[two types: see (9.69.7);
devyā punata: divine purifying power]

9.70.4:

Becoming bright by many perfect actions (1),
Soma (stands) amongst the mothers in the midworld (2),
to measure the worlds (3).
He with the delightful nectar protects the laws of action (4).
He with the divine vision looks after both the peoples (5).[4]

---

[2] स भिक्षमाणो अमृतस्य चारुणः (1), उभे द्यावा काव्येना वि शश्रथे (2),
तेजिष्ठा अपो मंहना परि व्यत (3), यदी देवस्य श्रवसा सदो विदुः (4)

[3] ते अस्य सन्तु केतवो अमृत्यवो अदाभ्यासो (1), जनुषी उभे अनु (2),
येभिः नृम्णा च देव्या च पुनत (3), आदित् राजानं मनना अगृभ्णत (4)

[4] स मृज्यमानो दशभिः सुकर्मभिः (1), प्र मध्यमासु मातृषु (2), प्रमे सचा (3),
व्रतानि पानो अमृतस्य चारुणः (4), उभे नृचक्षा अनु पश्यते विशौ (5)

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9.70.5:

Being purified for upholding the strength of Indra (1),
he, joyful, is placed between the earth and heaven (2).
The mighty one with his strength destroys the evil-one (3).
Like an archer he challenges the attackers by his strength (4).[5]
[*shurudhaḥ:* strengths, (1.72.7); forces of battle]

9.70.6:

(Soma) on seeing his mothers (1),
shouts like the calf seeing the mother-cow (2);
he thunders like the Maruts (3).
Knowing the original Truth (4),
the leader to heaven (5),
who else can he choose for praise—he of the right-will (6).[6]

9.70.7:

The all-seeing one sharpens his luminous horns (2);
the mighty one, fierce, roars with his strengths (1).
Soma sits in his native seat (to help) the doer of good deeds (3).
(For him), the knowledge rays form the purifier (4).[7]
[*niḥ-nik:* form, (5.62.4);
avyayī: net of sense-life, purifier;
gavyayī tvak: skin of Ray-cow, surface knowledge]

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[5] स मर्मृजान इन्द्रियाय धायस (1), आ उभे अन्ता रोदसी हर्षते हितः (2),
वृषा शुष्मेण बाधते वि दुर्मतीः (3), आदेदिशानः शर्यहा इव शुरुधः (4)

[6] स मातरा न ददृशान (1), उस्रियो नानददेति (2), मरुतामिव स्वनः (3),
जानन्नृतं प्रथमं (4), यत् स्वर्णरं (5), प्रशस्तये कर्मवृणीत सुक्रतुः (6)

[7] रुवतिं भीमो वृषभः तविष्यया (1), शृङ्गे शिशानो हरिणी विचक्षणः (2),
आ योनिं सोमः सुकृतं नि षीदति (3),
गव्ययी त्वक् भवति निर्णिक् अव्ययी (4)

9.70.8:

The pure and bright Soma with faultless body (1),
the luminous, sits on a peak in the net of sense life (2).
Cherished by Mitra, Varuṇa and Vāyu (3),
the sweet Soma creates the access to the triple law of working (4),
to those doing good deeds (5).[8]
[*juṣhṭa:* beloved, (5.13.4)
tridhātu: triple law of working; see note on (9.108.12)]

9.70.9:

O showerer Soma, flow for the advent of the gods (1).
For satisfying Indra's heart desire, enter the Soma-store in him (2).
Protect us from our enemies even before they harm us (3).
Only he who knows the place (4),
can answer the questions on directions (5).[9]
[*hārdi:* heart's desire]

9.70.10:

Hasten to the plenitude like a horse (in a battle) (1).
O Soma, flow into the belly of Indra (2).
O knower, make us cross safely as in a ship in ocean (3).
Like a battling hero, defend us from the revilers (4).[10]

---

[8] शुचिः पुनानः तन्वम् अरेपसम् (1), अव्ये हरिः नि अधाविष्ट सानवि (2),
जुष्टो मित्राय वरुणाय वायवे (3), त्रिधातु मधु क्रियते (4), सुकर्मभिः (5)

[9] पवस्व सोम देववीतये वृष (1), इन्द्रस्य हार्दि सोमधानमा विश (2),
पुरा नो बाधात् दुरितातिं पारय (3), क्षेत्रविद्धि (4), दिश आहा विपृच्छते (5)

[10] हितो न सप्तिरभि वाजमर्ष (1), इन्द्रस्येन्दो जठरमा पवस्व (2),
नावा न सिन्धुमति पर्षि विद्वान् (3), शूरो न युध्यन् अव नो निदः स्पः (4)

71. Our Tiered Formation

Rishi: Ṛshabhaḥ Vaishvāmitraḥ
Metre: 1-8, Jagatī; 9, Trishṭup

9.71.1: Creation of the milk of knowledge
9.71.2: Moves perfectly with his almightiness
9.71.3: He makes the hymns perfect
9.71.4: Increases our tiered formation
9.71.5: Soma moves to the concealed plane
9.71.6: Master of sacrifice proceeds to the gods
9.71.7: Showerer responds in voice to the hymns
9.71.8: Soma goes with waters to the divine powers
9.71.9: With his will-power, he oversees all

9.71.1:

The light of discernment is released (1).
The strong and conscious Soma enters his abode (2),
and protects (the seeker) from the harming rākṣhasās (3).
Soma oversees the creation of heavenly milk of knowledge (4).
To spread the two bowls Soma has shaped the Sun (5).[1]
[*opasham:* baton, (10.85.8); one who oversees;
niḥ-nije: to shape, (7.64.1); *upastire:* spread, (5.85.1);
brahma: Sun;
chamvoḥ: two bowls: see (6.20.6); could be also heaven and earth;]

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[1] आ दक्षिणा सृज्यते (1), शुष्मि आसदं वेति (2), द्रुहो रक्षसः पाति जागृविः (3), हरिरोपशं कृणुते नभस्पयं (4), उपस्तिरै चम्वोः ब्रह्म निर्णिजे (5)

9.71.2:

The strong one (Soma) marching around roars like a killer (1).
He travels ever with his hue of almightiness (2),
and kills the covering (demon) (Vṛtra) (3).
Soma, moving perfectly and spreading (4,6),
makes his form pure and shining (5).[2]
[*ni riṇīte:* travels ever, (5.80.6), *niḥ-kṛtam:* perfected, (5.67.1);
shūṣham: strength, (1.9.10)]

9.71.3:

Pressed out by the stones and arms, he flows (1).
Illumined by hymns from heaven, he grows vigorous (2).
He is happy, embraces and makes the hymns perfect (3,4).
He is purified by waters and is worshipped in yajna (5,6).[3]
[*parīmaṇi:* yajna (S); (occurs once)
sādhate: to make perfect; *nasate:* to embrace;
vṛshāyate: (*vṛsha-yate*) (*pada*): grows vigorous, (10.94.9), (9.108.2)]

9.71.4:

The powerful Soma increases our tiered formations (2);
and sprinkles (Indra) in heaven with rapture (1,3).
He (Indra) destroys the cities of the foes (4).
In him (Indra), on account of his greatness (7),
the Ray-cows, the eaters of excellent offering (5),
mix the best milk in their raised udders (6).[4]

---

[2] प्र कृष्टिहेव शूष एति रोरुवत् (1), असुर्यं वर्णं नि रिणीते अस्य तम् (2),
जहाति वव्रिं (3), पितुरेति निष्कृतम् (4),
उपप्रुतं कृणुते निर्णिजं (5), तना (6)

[3] अद्रिभिः सुतः पवते गभस्त्योः (1), वृषायते नभसा वेपते मती (2),
स मोदते नसते (3), साधते गिरा (4), नेनिक्ते अप्सु (5), यजते परीमणि (6)

[4] परि द्युक्षं (1), सहसः पर्वतावृधं (2), मध्वः सिञ्चन्ति (3),
हर्म्यस्य सक्षणिम् (4), आ यस्मिन् गावः सुहुत अद (5),
ऊधनि मूर्धन् श्रीणन्ति अग्रियं (6), वरीमभिः (7)

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[*agriyam:* supreme, (6.16.48);
varīman: excellent condition, (6.63.3);
parvatā-vṛdham: increases the tiered formation (in us), (9.46.1)]

9.71.5:

The ten sisters impel Soma (to move) to the lap of Aditi (2),
like the arms urging the chariot (1).
When the thinkers give birth (to Soma) (6),
Soma moves to the concealed plane of Ray-cow (3,5),
and ranges its spaces (4).[5]
[*aheṣhata:* urged, (9.22.1); *bhurijāḥ:* arms;
jigāt: moves, *upajrayati:* ranges (its spaces), (6.6.6)]

9.71.6:

The god approaches the golden seat made of thoughts (2),
just as a falcon goes to its native abode (1).
The hymns impel the Soma to the sacred seat of grass (3).
The master of sacrifice proceeds to the gods like a horse (4).[6]

9.71.7:

The luminous seer comes down from heaven in many ways (1).
The showerer (pervading) in the three planes (2),
responds in voice to the hymns (of worshippers) (3).
Leading in a thousand ways to the realm beyond (4),
he shines at many a sunrise like a singer (5).[7]
[*vi-akta:* manifest in different ways]

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[5] समी रथं न भुरिजोः अहेषत (1), दश स्वसारो अदितेरुपस्थ आ (2), जिगात् (3), उप ज्रयति (4), गोरपीच्यं पदं (5), यदस्य मतुथा अजीजनन् (6)

[6] श्येनो न योनिं सदनं (1), धिया कृतं हिरण्ययम् आसदं देव एषति (2), ए रिणन्ति बर्हिषि प्रियं गिरा (3), अश्वो न देवाँ अप्येति यज्ञियः (4)

[7] परा व्यक्तो अरुषो दिवः कविः (1), वृषा त्रिपृष्ठो (2), अनविष्ट गा अभि (3), सहस्रणीतिर्यतिः परायती (4), रेभो न पूर्वीः उषसो वि राजति (5)

9.71.8:

His hue creates a form of almightiness (1),
which repels the entrenched foes on meeting them (2).
Soma goes to the divine persons (4),
with the waters (energies) with their own law of nature (3).
(Soma) becomes one with the perfect hymn (5),
fronted by the light (or Ray-cow) (6).[8]
[*goagrayā:* meaning in line 6 as in (1.53.5), (2.1.16);
sam-ṛtā: those coming in contact, (5.7.2);
sedhati: to repel; *sridhaḥ:* foes;]

9.71.9:

Encompassing the herds like a bull, he roars (1).
He puts on himself the might of Sūrya (2).
(Like) the divine bird, he looks down at the world (3).
With his will-power, he sees people on all sides (4).[9]
[*adhita:* put on, (10.127.1);
pariyan: encompassing, (10.122.3)]

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[8] त्वेषं रूपं कृणुते वर्णो (1), अस्य स यत्र अशयत् सम् ऋता सेधति स्रिधः (2),
अप्सा याति स्वधया (3), दैव्यं जनं (4),
सं सुष्टुती नसते सं (5), गोअग्रया (6)

[9] उक्षेव यूथा परियन् अरावीत् (1), अधि त्विषीः अधित सूर्यस्य (2),
दिव्यः सुपर्णो अव चक्षत क्षां (3), सोमः परि क्रतुना पश्यते जाः (4)

72. Doers of Work Milk Soma

Rishi: Harimantaḥ Āngirasaḥ
Metre: Jagatī

9.72.1: He impels upwards the words of singer
9.72.2: Ten powers cleanse him
9.72.3: Soma and the daughter of Sun
9.72.4: Indu is faithful to the law of Truth
9.72.5: He fills the will of works
9.72.6: The thinkers and doers of work milk him
9.72.7: Indra's heart is beautiful
9.72.8: Do not separate us from riches
9.72.9: May we have a hundred givings of life-energy

9.72.1:

The luminous one is rubbed (bright) (1).
He is yoked (to the deities) like a horse (2).
He is mixed in the vessel with the (products of) Ray-cows (3).
He impels the words (of singer) upwards (4).
Soma, the beloved of many, urges abundant (riches) (5,7),
to one who praises with many hymns and thoughts (6).[1]

9.72.2:

Many thinkers together praise (Soma) (1),
when they milk the Soma into the home of Indra (2).
The ten powers staying in the same abode (5),
cleanse the desirable Soma with their skilful arms (3,4,6).[2]
[*sanīḷābhiḥ:* dwelling in the same abode, (1.69.3);]

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[1] हरिं मृजन्ति (1), अरुषो न युज्यते (2), सं धेनुभिः कलशे सोमो अज्यते (3), उद्वाचमीरयति (4), हिन्वते (5), मती पुरुष्टुतस्य कति चित् (6), परिप्रियः(7)

[2] साकं वदन्ति बहवो मनीषिण (1), इन्द्रस्य सोमं जठरे यत् आ-दुहुः (2), नदीं मृजन्ति (3), सुगभस्तयो (4), नरः सनीळाभिः दशभिः (5), काम्यं मधु (6)

9.72.3:

Unceasing, Soma goes to the Ray-cows (1).
He brings a delightful chant to the daughter of Sun (2).
The singer offers a pleasing hymn (to Soma) (3).
He is united with the two-kindred sisters (4).[3]
[*vinam-gṛsaḥ:* the singer presenting an attractive song, (S) (occurs once); *tiraḥ:* carries, (8.44.30)]

9.72.4:

(Soma) is shaken by men, he is pressed out by the stones (1).
He is dear to the sacred grass, he is the lord of ray-cows (2).
Indu is ancient and faithful to the Law of Truth (3).
He carries many thoughts, his thoughts are pure (4,6).
He perfects the yajna for thinkers (5).
O Indra, Soma flows towards you (7).[4]
[*ṛtviyaḥ:* faithful to the law of Truth, (8.19.31)]

9.72.5:

Soma flows to you according to his law of nature, O Indra (2).
He is impelled to flow in streams by the arms of gods (1).
Being full of the will of works (3),
He is victorious in the pilgrimage-yajna by the thoughts (4).
Like a bird on a tree, the luminous one is seated in the two bowls (5).[5]

---

[3] अरममाणो अत्येति गा अभि (1), सूर्यस्य प्रियं दुहितुः तिरो रवम् (2), अन्वस्मै जोषम् अभरत् विनंगृसः (3), सं द्वयीभिः स्वसृभिः क्षेति जामिभिः (4)

[4] नृधूतो अद्रिषुतो (1), बर्हिषि प्रियः पतिर्गवां (2), प्रदिव इन्दुः ऋत्वियः (3), पुरंधिवान् (4), मनुषो यज्ञसाधनः (5), शुचिर्धिया (6), पवते सोम इन्द्र ते (7)

[5] नृबाहुभ्यां चोदितो धारया (1), सुतः अनुष्वधं पवते सोम इन्द्र ते (2), आप्राः क्रतून् (3), समजैः अध्वरे मतीः (4), वेः न द्रुषत् चम्वोः आसदत् हरिः (5)

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9.72.6:

The thinkers, doers of work, the seers (2),
milk the Soma, the seer who roars and is free of decay (1).
The thinkers and Ray-cows join together (3),
and come to the native abode of Truth (of Soma) (4),
who is ever-reborn (5).[6]
[*amshoḥ:* Soma, (4.1.10)]

9.72.7:

He upholds the great heaven (2),
and is the navel of the earth (1).
He is increased within (us) (by) waves of waters of rivers (3).
He is the Vajra of Indra, the mighty one (4),
having widely pervading riches (5).
The satisfying Soma flows to Indra's heart which is beautiful (6).[7]
[*ukṣhitaḥ:* increased in being, (1.36.19);
matsaraḥ: satisfying, (1.15.1), (9.13.8)]

9.72.8:

O strong-in-will and shaker, teaching your adorer (2),
flow around the realm of earth (1).
Do not separate us from the felicities (3),
with which you touch the dwellings (4).
May we possess diverse types of riches of golden red form (5).[8]
[*shikṣha:* to teach, (3.19.3)]

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[6] अंशुं दुहन्ति स्तनयन्तम् अक्षितं कविं (1), कवयो अपसो मनीषिणः (2),
सम् ई गावो मतयो यन्ति संयत (3), ऋतस्य योना सदने (4), पुनर्भुवः (5)

[7] नाभा पृथिव्या (1), धरुणो महो दिवो (2), अपाम् ऊर्मौ सिन्धुषु अन्तः
उक्षितः (3), इन्द्रस्य वज्रो वृषभो (4), विभूवसुः (5),
सोमो हृदे पवते चारु मत्सरः (6)

[8] स तू पवस्व परि पार्थिवं रजः (1), स्तोत्रे शिक्षन् आधून्वते च सुक्रतो (2),
मा नो निर्भाक् वसुनः (3), सादनस्पृशो (4),
रयिं पिशङ्गं बहुलं वसीमहि (5)

9.72.9:

O Soma, from you may we have a hundred givings of life-energy (1),
a thousand givings of golden Ray-cows (2).
Grant us the vast impulsions, full of joy and opulence (3).
O pure-flowing Soma, may you come to our lauds (4).[9]

73. Protects the Ordered Workings for all

Rishi: Pavitraḥ Āngirasaḥ
Metre: Jagatī

9.73.1: Soma has made the three worlds
9.73.2: Somās increase the body of Indra
9.73.3: Protects the workings of All
9.73.4: The effectuating scouts
9.73.5: They consume the lawless
9.73.6: The sightless and the deaf
9.73.7: The potent speech
9.73.8: Thrice-purified Soma
9.73.9: The thread of Truth is stretched

9.73.1:

May Somās crushed in the press-stones and crying aloud (1),
flow to the centre of the abode of the Truth (2).
The powerful Soma has made the three higher worlds (3),
for the enjoyment (4).
The boat of the Truth carries the good deeds across (5).[1]
[*ārabhe:* for enjoyment, (1.24.5);
Line 1: Somās: the streams of Soma;
nābhi: centre, (4.10.8); navel-centre, (3.17.4)]

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[9] आ तू न इन्दो शतदातु अश्व्यं (1), सहस्रदातु पशुमत् हिरण्यवत् (2),
उप मास्व बृहती रेवतीः इषो (3), अधि स्तोत्रस्य पवमान नो गहि (4)

[1] स्रक्वे द्रप्सस्य धमतः समस्वरन् (1), ऋतस्य योना समरन्त नाभयः (2),
त्रीन् स मूर्ध्नो असुरश्चक्र (3), आरभे (4), सत्यस्य नावः सुकृतमपीपरन् (5)

9.73.2:

The mighty powers together urge the Soma (1).
They mix and stir it along with the waves of the ocean (2).
Manifesting the Rik mantrās by the streams of sweet Soma (3),
they increase the body of dear Indra (4).[2]
[Lines 3 and 4: The Soma-delight manifests the luminous mantrās in the subtle body of the worker who releases the Soma with his/her effort. The mantra increases the Indra-power, the power of divine mind in the human being.
aheṣhata: urged, (9.22.1)]

9.73.3:

The purifiers sit around the potent words (*vāk*) (1).
The father of these purifiers (Soma), the ancient one (2),
protects the workings for all entities (3).
The great Varuṇa and Soma uphold the power to cross the ocean (4).
The wise seers are able to ascend from the foundations (5).[3]
[*ārabham:* to ascend, (5.34.5);
dharuṇeṣhu: foundations of things, (3.3.1)
vrata: workings, (1.69.4)
Line 1: Yāska declares that the powers having purification are the Rays of Soma. (Nighantu, 12.32);
Line 4: Soma is identified with the great Varuṇa, the lord of infinities.]

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[2] स॒म्यक् स॒म्यञ्चौ॑ महि॒षा अ॑हेषत॒ (1), सिन्धोः॑ उ॒र्मावधि॑ वे॒ना अ॑वीविपन् (2), मधो॒र्धारा॑भिः ज॒नय॑न्तो अ॒र्कमित् (3), प्रि॒यामिन्द्र॑स्य त॒न्व॑मवीवृ॑धन् (4)

[3] प॒वित्र॑वन्तः॒ परि॒ वाच॑मासते (1), पि॒ता एषां॑ प्र॒त्नो (2), अ॒भि र॑क्षति व्र॒तम् (3), म॒हः स॑मु॒द्रं वरु॑णः ति॒रो द॑धे॒ (4), धीरा॒ इत् शे॑कुः ध॒रुणे॑षु आ॒रभ॑म् (5)

9.73.4:

Somās in a thousand streams become one in the lower regions (1).
The Rays with their sweet tongues (3),
become one undeviatingly with higher realms of heaven (2,4).
The effectuating scouts do not close their eyes (5).
(Established) in their position as in a bridge (7),
they become the hurters of sinners (6).[4]
[*asaschataḥ:* undeviatingly, (10.69.8);
bhūrṇayaḥ: effectuating, *spasha:* scouts;]

9.73.5:

The father and mother glorify together these Rays (1).
Illumined by the hymns, they consume the lawless (foes) (2).
By means of the wisdom they drive out the foes of Indra (3),
the black tribe from both the earth and heaven (4).[5]
[*asiknīḥ:* black tribe, (7.5.3), nonhuman creatures of unharmonious qualities; *samasvaran:* see (9.63.21)]

9.73.6:

(The rays) impelled by prayers, and rapid thinkings (2),
glorify together the ancient measure (1).
They abandon below those who are sightless and also the deaf (3).
The doers of evil cross not over the path of Truth (4).[6]
[*rabhasa:* with great speed, (2.10.4);
mantavaḥ: thinkers;

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[4] स॒हस्र॑धारे अव॒ ते सम॑स्वरन् (1), दि॒वो नाके॒ (2), मधु॑जिह्वा (3), अस॒श्चतः॑ (4), अस्य॒ स्पशो॒ न नि मि॑षन्ति॒ भूर्ण॑यः (5), प॒देप॑दे पा॒शिनः॑ (6), सन्ति॒ सेत॑वः (7)

[5] पि॒तुः मा॒तुः अध्या ये स॒मस्व॑रन् (1), ऋ॒चा शोच॑न्तः सं॒दहं॑न्तो अव्र॒तान् (2), इन्द्र॑द्विष्टा॒मप॑ धमन्ति मा॒यया॒ (3), त्वच॒मसि॑क्नीं भूम॑नो दि॒वस्परि॑ (4)

[6] प्र॒त्नात् माना॒त् अधि आ ये स॒मस्व॑र॒न् (1), श्लोक॑यन्त्रासो रभ॒सस्य॒ मन्त॑वः (2), अप॑ अन॒क्षासो॑ बधि॒रा अ॑हासत (3), ऋ॒तस्य॒ पन्थां॒ न त॑रन्ति दु॒ष्कृतः॑ (4)

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Line 3: 'sightless' and 'deaf' are symbolic epithets, not physical; they refer to persons who have no vision and dont listen well.]

9.73.7:

The seers and thinkers extol the potent speech (*vāk*) (2),
which is purifying and spread in a thousand streams (1).
For these Soma rays, Maruts give swift impulsions (3).
They are harmless scouts, true in movement (4),
have right vision, are all-seeing (5).[7]
[*spasha:* scouts, (4.4.3);
svañchaḥ: su-añchaḥ: true in movement, (7.10.3);
iṣhirām: swift impulsions, (5.37.3)]

9.73.8:

(Soma) is the guardian of Truth (1).
(He is) strong-in-will who cannot be overcome (2).
He holds in his heart the thrice-purified Soma (3).
He, the knower, looks over all the planes (or worlds) (4).
He pierces the doers not following the law of working (5).[8]
[*karte:* doers of work]

9.73.9:

The thread of the Truth is stretched upto the purifier (1),
on the tip of Varuṇa's tongue where he remains by his power (2).
The heroes enjoy it by approaching it from all sides here (3),
but one, not a lord of (his) action, steps down lower and lower (4).[9]

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[7] स॒हस्र॑धारे॒ वित॑ते प॒वित्रे॒ (1), आ वाचं॑ पुनन्ति क॒वयो॑ मनी॒षिणः॑ (2),
रु॒द्रास॑ एषाम् इषि॒रासो॑ (3), अ॒द्रुहः॒ स्पशः॒ स्वर्त्र॑ः (4), सु॒दृशो॑ नृ॒चक्ष॑सः (5)

[8] ऋ॒तस्य॑ गो॒पा (1), न दभा॑य सु॒क्रतुः॒ (2), त्री ष प॒वित्रा॑ हृ॒दि अन्तरा द॑धे (3),
वि॒द्वान् त्स विश्वा॒ भुव॑ना॒भि प॑श्य॒ति (4),
अव॑ अजु॑ष्टान् विध्यति क॒र्ते अ॑व्र॒तान् (5)

[9] ऋ॒तस्य॒ तन्तु॒र्विततः प॒वित्रे॒ (1), आ जि॒ह्वाया॒ अग्रे॒ वरु॑णस्य मा॒यया॑ (2),
धीरा॑श्चित् तत् स॒मिन॑क्षन्त आश॒ता अत्रा॑ (3), क॒र्तमव॑ पदा॒ति अप्र॑भुः (4)

[*dhīra:* firm in understanding;
māya: the power of formation of Varuṇa;]

74. Soma unites himself with Actions

Ṛishi: Kakṣhīvān Dairghatamasaḥ
Metre: 1-7, 9, Jagatī; 8, Triṣhṭup

9.74.1: A house of refuge with wideness
9.74.2: Soma is the supporter of all
9.74.3: Soma-food to one moving towards Truth
9.74.4: Immortality is born
9.74.5: Establishes the child in the lap of Aditi
9.74.6: Soma descends from the third world
9.74.7: Soma unites himself with excellent actions
9.74.8: Those desirous of gods urge him with their minds
9.74.9: You become rapturous after purification

9.74.1:

Born in the delight, he cries out (blissfully) like a child (1).
Powerful, luminous, moving in svar world, he is victorious (2).
For increasing the milk of knowledge (4),
you accompany the seed of things from heaven (3).
With right thinkings, we seek a house of refuge with wideness (5).[1]
[*siṣhāsati:* victorious, (5.31.1); *sachate:* cling or accompany]

9.74.2:

The supporter of heaven, the prop (of everything) (1),
the Soma, widely extended, flows filling everywhere (2).
He has upheld together the great earth and heaven (3).
Enveloped in worship, the seer gives the impulsion for all (4).[2]

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[1] शिशुर्न जातो अव चक्रदत् वने (1), स्वर्यत् वाजी अरुषः सिषासति (2), दिवो रेतसा सचते (3); पयोवृधा (4), तमीमहे सुमती शर्म सप्रथः (5)

[2] दिवो यः स्कम्भो धरुणः (1), सु आततत आपूर्णो अंशुः पर्येति विश्वतः(2), सेमे मही रोदसी (3), यक्षदावृता समीचीने दाधार समिषः कविः (4)

[*yakṣhat:* to worship, (3.19.1);
ātata: extended, (6.2.6); *sam:* for all (S)]

9.74.3:

To one moving towards the Truth (3),
comes the great feast of the sweet well-prepared Soma food (1),
and the wide Ray-cows of Aditi, the mother infinity (2).
He is the lord of rains and of the shining Ray-cows (4).
(He is) the showerer of waters, the leader (5),
(has) the luminous word, is the increaser of things here (6).[3]
[*itaḥ:* here; *psaraḥ:* food or nourishment, (1.41.7), (9.2.2)]

9.74.4:

He milks from the heaven the shining milk that is like (his) self (1).
Immortality is born from the navel of Truth (2).
The great givers get together to please the Soma (3).
May the protective powers shower on the earth the energies (4).[4]
[*ava:* on earth; *hita:* stored (energies);
peravaḥ: protectors (S), (occurs once)]

9.74.5:

Combining with the waves, Soma utters a cry (1).
He nourishes the human beings with his god-protecting (body) (2).
He establishes the child in the lap of the mother Aditi (3),
by which we obtain the successors and their extensions (4).[5]
[*tokam, tanayam:* (alt.) sons and grandsons;
pinvati: nourish, (7.5.8); *upastha:* lap;]

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[3] महि प्सरः सुकृतं सोम्यं मधूर्वी (1), गव्यूतिरदितेः (2), ऋतं यते (3), ईशे यो वृष्टेरित उस्रियो (4), वृषाऽपां नेता (5), य इतऊतिः ऋग्मियः (6)

[4] आत्मन्वन्नभो दुह्यते घृतं पयः (1), ऋतस्य नाभिरमृतं वि जायते (2), समीचीनाः सुदानवः प्रीणन्ति तं (3), नरो हितमव मेहन्ति पेरवः (4)

[5] अरावीत् अंशुः सचमान ऊर्मिणा (1), देवाव्यं मनुषे पिन्वति त्वचम् (2), दधाति गर्भमदितेरुपस्थ आ (3), येन तोकं च तनयं च धामहे (4)

9.74.6:

The Soma is not stuck up and (comes) in thousand streams (1).
May it descend with good progeny from the third world (2).
The Soma with the four navel-centres hidden in the lower heaven (3),
drips with light (5),
and carries the offerings and the nectar (to the gods) (4).[6]
[*nābhaḥ:* navel-centres, chief points of support, (1.43.9);
asaschataḥ: not stuck up, (1.13.6)]

9.74.7:

Soma assumes a white form when it is victorious (1).
He is a great giver, powerful, knows the abundance (2).
With his thoughts, Soma unites himself with excellent actions (3).
He bursts asunder the water-carrying clouds from the heaven (4).[7]
[*siṣhāsati:* see (9.74.1); *bhūmanaḥ:* abundance, (6.71.2);
shamī: actions (S); *abhi sachate:* unites;]

9.74.8:

Like a conquerer, Soma approaches (3),
the white vessel anointed with the (product of) Ray-cow (1),
just like a war-horse eager for battle (2).
Those desirous of gods urge him with their minds (4).
He gives Ray-cows to Kakṣhīvan for a hundred winters (5).[8]
[white vessel: pure body;
sasavān: like a conqueror, (10.11.5)]

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[6] स॒हस्र॑धा॒रे अव॒ ता अ॑स॒श्चतः॑ (1), तृ॒तीये॑ सन्तु॒ रज॑सि प्र॒जाव॑तीः (2),
चत॑स्रो॒ नाभो॒ निहि॑ता अ॒वो दि॒वो (3), ह॒विः भ॑रन्ति अ॒मृतं॑ (4), घृ॒तश्चुतः॑ (5)

[7] श्वे॒तं रू॒पं कृ॑णुते॒ यत् सिषा॑सति॒ सोमो॑ (1), मी॒ढ्वाँ अ॑सु॒रो वेद॒ भूम॑नः(2),
धि॒या शमी॑ सचते॒ सेम॒भि प्र॒वद् (3), दि॒वस्क॑वन्ध॒म् अव॑ दर्षत् उ॒द्रिण॑म् (4)

[8] अध॑ श्वे॒तं क॒लशं॒ गोभि॑र॒क्तं॑ (1), कार्ष्म॑न्ना वा॒जी (2), अ॑क्रमीत् सस॒वान् (3),
आ हि॑न्विरे॒ मन॑सा देव॒यन्तः॑ (4), क॒क्षीव॑ते श॒तहि॑माय॒ गोना॑म् (5)

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9.74.9:

O pure flowing Soma, before your essence joins the waters (1),
You rush through the strainer of the net of sense life (2).
After you are cleansed, you become rapturous for the seers (3).
O pure-flowing Soma, become tasty for the drink by Indra (4).[9]

75. He is the Vast

Rishi: Kaviḥ Bhārgavaḥ
Metre: Jagatī

9.75.1: He is the vast
9.75.2: Tongue of the Truth (*ṛtam*)
9.75.3: He cries down into the jar
9.75.4: Two mothers (earth and heaven)
9.75.5: Impel Indra to give his plenty

9.75.1:

Placed in delight he, the mighty one, flows (2,4),
to the pleasant names, in which he increases (1,3,5).
He, the all-seeing ascends the chariot of universal movement (7),
(the chariot) of the vast Sun, he the vast (*bṛhan*) (6).[1]
[*yahvaḥ:* mighty one, (10.110.3); *bṛhataḥ:* vast (Sun)]

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[9] अद्भिः सोम पपृचानस्य ते रसो (1), अव्यो वारं वि पवमान धावति (2),
स मृज्यमानः कविभिः मदिन्तम (3), स्वदस्वेन्द्राय पवमान पीतये (4)

[1] अभि प्रियाणि (1), पवते चनोहितो (2), नामानि (3), यह्वो अधि (4),
येषु वर्धते (5), आ सूर्यस्य बृहतो बृहन् (6),
अधि रथं विष्वञ्चम् अरुहत् विचक्षणः (7)

9.75.2:

The beloved Soma flows with his tongue of the Truth (1).
(He is the) speaker and lord of this thought and (is) invincible (2).
The Son places the third hidden name of the Parents (3),
in the luminous world of Heaven (4).[2]
[*priyam madhu:* pleasant honey; the sweet and adorable Soma, the delight of existence; *pitror:* Parents, Heaven (mind) and Earth (matter);
Third hidden name: There are three earths and three heavens; at the summit is the triply luminous world of heaven known as *svar.*
It is described as, 'The Truth, The Right, The Vast', (*satyam ṛtam bṛhat*); it is the world of the, 'vast sun' in (9.75.1); it is the triple back of the dawn (*tripṛshṭha ushasa*) in (9.75.3)]

9.75.3:

Breaking into light he cries down into the jars (*kalasha*) (1),
guided by the powers, in the golden sheath (2).
In him the milkings of the Truth cry out (in bliss) (the chant) (3),
he shines wide on the triple back of the Dawn (4).[3]
[*kalasha:* jar in which the Soma juice is kept in the rite. It symbolises the human body which stores the Soma-delight generated by conscious work.
nṛbhiḥ: The word *nṛ* seems to have meant originally active, swift or strong, as in the words *nṛmṇa*, strength, *nṛtamo nṛṇām* (1.77.4), most puissant of powers. In Veda, it is applied to the gods as the male powers or puruṣhās presiding over the energies of nature, as opposed to the female powers, known as *gnāḥ, gnāvaḥ.*]

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[2] ऋतस्य जिह्वा पवते मधु प्रियं (1), वक्ता पतिर्धियो अस्या अदाभ्यः (2), दधाति पुत्रः पित्रोरपीच्यं नाम तृतीयम् (3), अधि रोचने दिवः (4)

[3] अव द्युतानः कलशाँ अचिक्रदत् (1), नृभिर्येमानः कोश आ हिरण्यये (2), अभीमृतस्य दोहना अनूषता (3), अधि त्रिपृष्ठ उषसो वि राजति (4)

9.75.4:

Pressed out by the stones (1),
placed in delight by the thoughts (2),
pure, working to shine out the two mothers, (Earth and Heaven) (3),
he runs evenly through the purifier (4).
His stream of honey goes on increasing day by day (5).[4]
[Line 4: Soma the raw delight runs evenly through the sense-mind and thus is purified. For simplicity we have rendered, *'romāṇi avyā'* (hairs of sheep) as purifier. The purifier or strainer in which the Soma juice (in the rite) is purified is made of the fleece of the ewe (female sheep, *avi)*. Indra is the ram. Hence Ewe must be an energy of Indra, probably the divinised sense-mind (*indriyam*). (SA)]

9.75.5:

Race everywhere, O Soma, for our happiness (1).
Purified by men, clothe yourself with the mixings (2).
With those your raptures that are smiting and wide-extended (3),
impel Indra to give his plenty (4).[5] (SA, SV, P. 541)
[*āshiram:* infusions, mixings; in the rite, Soma juice is mixed with milk and other ingredients. Symbolically, milk denotes the rays of knowledge;
āhanasaḥ: smiting, (10.125.2)]

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[4] अद्रिभिः सुतो (1), मतिभिश्चनोहितः (2), प्ररोचयन् रोदसी मातरा शुचिः (3), रोमाण्यव्या समया वि धावति (4), मधोर्धारा पिन्वमाना दिवेदिवे (5)

[5] परि सोम प्र धन्वा स्वस्तये (1), नृभिः पुनानो अभि वासय आशिरम् (2), ये ते मदा आहनसो विहायसस्तेभिः (3), इन्द्रं चोदय दातवे मघम् (4)

76. He is apt for Work

Rishi: Kaviḥ Bhārgavaḥ
Metre: Jagatī

9.76.1: He is apt for work
9.76.2: Those desirous of work
9.76.3: Create plenitude by our thought
9.76.4: He is the father of thoughts and seer-wisdoms
9.76.5: You stay in the lap of waters

9.76.1:

Soma, the upholder of all, flows from the heaven (1).
He is apt for work, is the essence, the discernment of gods (2).
All human beings and gods rejoice in him (3).
He is shining like a horse, let loose by charioteers (4).
He easily restores his massive strength in the rivers (5).[1]
[SV (558, 1228); (variant);
kṛtvyaḥ: apt for work, (6.2.8); *anumādyasya:* one to be rejoiced in]

9.76.2:

Like heroes he carries the weapon in his arms (1).
Seeking the Ray-cows in his chariot, he moves to *svar* (2).
The thinkers, and those desirous of work (4,6),
are united with the inspiring Soma (5).
Soma impels the strength of Indra (3).[2]
[*siṣhāsan: sisāsan:* moves, (5.31.1); *ajyate:* united, (3.17.1);
hinvānaḥ: illumining, inspiring, (7.10.1);
gaviṣhṭiṣhu: go-iṣhṭiṣhu: search for Ray-cows, (1.36.8);]

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[1] धर्ता दिवः पवते (1), कृत्व्यो रसो दक्षो देवानाम् (2), अनुमाद्यो नृभिः (3),
हरिः सृजानो अत्यो न सत्वभिः (4), वृथा पाजांसि कृणुषे नदीष्वा (5)

[2] शूरो न धत्त आयुधा गभस्त्योः (1), स्वः सिषासन् रथिरो गविष्टिषु (2),
इन्द्रस्य शुष्मम् ईरयन् (3), अपस्युभिः (4),
इन्दुः हिन्वानो अज्यते (5), मनीषिभिः (6)

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9.76.3:

Being strengthened (2),
the pure-flowing Soma enters the insides of Indra in waves (1,3).
(O Soma) nourish us (by milking) the Heaven and Earth (4,6),
just as the lightning (milks) the clouds (5).
By your thought, create for us the plenitude day after day (7).[3]

9.76.4:

Soma, the king of all, having the vision of the Sun-world flows (1),
desiring the thought of the Truth, beyond that of ṛishis (2).
He is purified by the rays of sun (3).
He is the father of thoughts (4),
and possessor of seer-wisdoms unequalled (by others) (5).[4]
[*asama:* unequalled;
ṛshiṣhāt: beyond Riṣhis (S); (occurs once)]

9.76.5:

O mighty one, you stay in the lap of waters singing a chant (3).
You speedily enter (the purifying) sheath (2),
just like a bull among cows (1).
O most rapturous one, you flow to Indra (4).
With your protection, we become victorious in battles (5).[5]

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[3] इन्द्रस्य सोम पवमान ऊर्मिणा (1), तविष्यमाणो (2), जठरेष्वा विश (3),
प्र णः पिन्व (4), विद्युत् अभ्रेव (5), रोदसी (6),
धिया न वाजाँ उप मासि शश्वतः (7)

[4] विश्वस्य राजा पवते स्वर्दृशे (1), ऋतस्य धीतिम् ऋषिषाट् अवीवशत् (2),
यः सूर्यस्यासिरेण मृज्यते (3), पिता मतीनाम् (4), असमष्टकाव्यः (5)

[5] वृषेव यूथा (1), परि कोशम् अर्षसि (2), अपाम् उपस्थे वृषभः कनिक्रदत् (3),
स इन्द्राय पवसे मत्सरिन्तमो (4), यथा जेषाम समिथे त्वोतयः (5)

77. Bird brings Soma

Rishi: Kaviḥ Bhārgavaḥ
Metre: Jagatī

9.77.1: The cows of Truth release the light
9.77.2: The bird brings the Soma from Heaven
9.77.3: Somās are beautiful
9.77.4: He establishes a child in the abode of Agni
9.77.5: Being skilful in works, creates all

9.77.1:

(Soma) has a form of Indra's Vajra, most beautiful (2).
He, the most sweet, cries out in the sheath (1).
The cows of Truth with perfect milk release the Light (3).
The cows with sweet milk arrive (4).[1]
[SV (556);
vāshrāḥ: lowing cows, the Ray-cows voicing the Truth;
dhenavaḥ: milch-cow;]

9.77.2:

The hawk impelled (by his mother) brought the Soma (3),
from the heaven crossing the worlds (2,4).
Hence Soma flows from ancient times (in this world) (1).
Trembling and fearful of the arrow of Kṛshānu (6,8),
(the bird) with one-pointed mind brings the sweet-Soma (5,7).[2]
[*mathāyan:* snatched; *kṛshānu* is regarded as the protector of Soma who wanted to prevent the snatching of Soma by the bird. For more details, see the essay (ix), 'The Legend of Soma and the Falcon'.]

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[1] एष प्र कोशे मधुमाँ अचिक्रदत् (1), इन्द्रस्य वज्रो वपुषो वपुष्टरः (2), अभीम् ऋतस्य सुदुघा घृतश्चुतो वाश्रा (3), अर्षन्ति पयसा इव धेनवः (4)

[2] स पूर्व्यः पवते (1), यं दिवस्परि (2), श्येनो मथायत् इषितः (3), तिरो रजः (4), स मध्व आ युवते (5), वेविजान इत् कृशानोः अस्तुः (6), मनसाहं (7), बिभ्युषा (8)

9.77.3:

May the Soma (prepared) earlier and later (1),
flow giving us the great plenitude and the Ray-cows (2).
(The Somās) accept every offering and prayer (4).
They are beautiful and pleasing for sight like women (3).[3]

9.77.4:

Knowing those desiring to slay us, may Indu slay them (1),
with a one-pointed mind (2).
He is praised by many (3).
Staying in the abode of Agni, he establishes a child (4).
He flows to the stall of Ray-cows with much milk (5).[4]
[*urubjam:* with much milk (S), (occurs once);
satrāchā manasā: concentrated mind, (7.100.1);
arṣhati: to flow (occurs mainly in Maṇḍala 9)]

9.77.5:

He creates everything being skilful in works (1,3),
(He) is the essence, great, unassailable Varuṇa (4).
For the sake of persons moving everywhere (5),
Soma flows to them from heaven (2).
Soma helps friends in their battle against hostiles (6).
The master of sacrifice, desirous of showering gifts, roars (7,9),
like a horse amidst a herd of mares (8).[5]
[*vṛjaneṣhu:* battle, (1.51.15); Varuṇa: Master of Infinity]

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[3] ते नः पूर्वीस उपरास इन्दवो (1), महे वाजाय धन्वन्तु गोमते (2),
ईक्षेण्यासो अह्यो न चारवो (3), ब्रह्मब्रह्म ये जुजुषुः हविर्हविः (4)

[4] अयं नो विद्वान् वनवत् वनुष्यत इन्दुः (1), सत्राचा मनसा (2), पुरुष्टुतः (3),
इनस्य यः सदने गर्भमादधे (4), गवाम् उरुब्जम् अभ्यर्षति व्रजम् (5)

[5] चक्रिः (1), दिवः पवते (2), कृत्व्यो (3), रसो महाँ अदब्धो वरुणो (4),
हुरुक् यते (5), असावि मित्रो वृजनेषु (6), यज्ञियो (7), अत्यो न यूथे (8),
वृषयुः कनिक्रदत् (9)

78. Many are his Paths, the Conqueror

Rishi: Kaviḥ Bhārgavaḥ

Metre: Jagatī, (12,4)

9.78.1: Clad in waters, he aspires to the hymns
9.78.2: Many are his paths
9.78.3: Apsarās and Thinkers
9.78.4: Soma is the Conqueror
9.78.5: Soma is desirous of us

9.78.1:

The king flows, creating the word (1).
Clad in the waters, he aspires to the hymns (2).
The impurities (in Soma) are captured by the net of sense-mind (3).
Pure and well-done, he goes to the gods (4).[1]
[*aviḥ tānvā:* sheep's fleece, the net of sense-mind, (purifier); *iyakshati:* aspires, (10.11.6)]

9.78.2:

The (divine) powers prepare the Soma for the sake of Indra (1).
The seer, all-seeing Soma joins with the waves in the delight (2).
Many are the paths for you to flow (3).
Thousands are the luminous (streams of) life-energy (4),
ready to take their seats in the vessel (body) (5).[2]

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[1] प्र राजा वाचं जनयन् असिष्यदत् (1), अपो वसानो अभि गा इयक्षति (2),
गृभ्णाति रिप्रम् अविः अस्य तान्वा (3),
शुद्धो देवानामुप याति निष्कृतम् (4)

[2] इन्द्राय सोम परि षिच्यसे नृभिः (1), नृचक्षा ऊर्मिः कविः अंज्यसे वने (2),
पूर्वीर्हि ते स्रुतयः सन्ति यातवे (3), सहस्रमश्वा हरयः (4), चमूषदः (5)

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9.78.3:

The *apsarās* and the thinkers seated in the (midworld) ocean (1),
at its border, go to the wise Soma (2).
They urge him to conquer the dwellings (of the hostiles) (3).
They beg happiness from the undecaying pure-flowing Soma (4).[3]
[*sakṣhaṇim:* see (9.71.4); conquer (with your grace), (KS) (1.111.3); *apsara:* those who move in waters, (10.123.5), not the beings mentioned in the Purāṇās.]

9.78.4:

Soma conquers the Ray-cows, he wins the chariots (1),
(wins) gold and even heaven (2);
he, the conqueror of the waters, flows pure (3),
(is) the conqueror of thousands (4).
The gods have created the Soma for drinking (5).
(The Soma is) flowing rapturous, most tasty (6),
(is) the cause of happiness, in dawn-red drops (7).[4]
[*drapsa:* derived from *dru*, usually indicates movement; here it is flying drops, (1.14.4), (1.64.2)]

9.78.5:

O pure Soma, being desirous of us (1),
flow to us granting the true riches (2).
Kill the foes whether near or far off (3).
Prepare fearless paths for our Ray-cows (4).[5]

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[3] समुद्रियो अप्सरसो मनीषिणमासीना (1), अन्तरभि सोममक्षरन् (2), ता ईं हिन्वन्ति हर्म्यस्य सक्षणिं (3), याचन्ते सुम्नं पवमानमक्षितम् (4)

[4] गोजिन्नः सोमो रथजित् (1), हिरण्यजित् स्वः जित् (2), अब्जित् पवते (3), सहस्रजित् (4), यं देवासः चक्रिरे पीतये (5), मदं स्वादिष्ठं (6), द्रप्सं सरुप्वं नवोभुवम् (7)

[5] एतानि सोम पवमानो अस्मयुः (1), सत्यानि कृण्वन् द्रविणानि अर्षसि (2), जहि शत्रुम् अन्तिके दूरके च (3), य उर्वीं गव्यूतिम् अभयं च नस्कृधि (4)

79. You have a Perfect Form

Rishi: Kaviḥ Bhārgavaḥ
Metre: Jagatī

9.79.1: The impulsions of non-givers
9.79.2: To have riches all the time
9.79.3: Destroys those who cause calamities
9.79.4: You climb to the peaks of earth
9.79.5: You, gracious, have a perfect form

9.79.1:

May the out-pressed Soma-delight (2),
luminous, go to the vast heaven (3).
(May it) spontaneously rush to us (1).
May the impulsions of non-givers be not fruitful (4).
May our foes be destroyed (5),
May our thoughts win (6).[1]
[SV (555), (variant); (*ashnāna, deveṣhu* in SV; *nashanna, diveṣhu* in RV); *sanishanta:* to win; *achodasaḥ:* spontaneously, (not impelled)]

9.79.2:

May the delight-dripping Soma flow to us (giving) riches (1,2).
May we overcome foes by its steed-energies (3).
Crossing all the obstacles of the human beings (4),
may we be able to have riches all the time (5).[2]
[*junīmasi:* overcome (foes) (S), (occurs once)]

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[1] अचोदसो नो धन्वन्तु (1), इन्दवः प्र सुवानासो (2), बृहत् दिवेषु हरयः (3), वि च नशन् नः इषो अरातयो (4), अर्यो नशन्त (5), सनिषन्त नो धियः (6)

[2] प्र णो धन्वन्तु इन्दवो मदच्युतो (1), धना वा (2),
येभिः अर्वतो जुनीमसि (3), तिरो मर्तस्य कस्य चित् परिह्वृतिं (4),
वयं धनानि विश्वधा भरेमहि (5)

9.79.3:

He is the destroyer of his foes (1);
he is the tearer of the foes of others (his devotees) (2).
The pure-flowing Soma destroys those who bring calamity (4),
just as thirst overcomes one in a desert (3).[3]
[*duḥ-ādhyaḥ:* those who bring calamity, (8.71.7);
arātyaḥ: hostile-forces, (5.2.6)]

9.79.4:

The supreme Soma, the navel of heaven, receives (the offering) (1).
On being cast, you climb to the peaks of earth (2).
The stones eat you (and release you) to the purifier (3).
The thinkers milk you in the water with their hands (4).[4]
[*ruruhuḥ:* ascend, (5.7.5);
Line 2: *kṣhipaḥ:* being thrown, being cast, being released]

9.79.5:

(O Soma), you are gracious and have a perfect form (1).
The supreme powers impel the glories of the Soma-essence (2).
Pure flowing Soma, you destroy those who repeatedly revile us (3).
Let the powerful, dear and rapturous (Soma) manifest to us (4).[5]
[*abhishriyaḥ:* glories, (10.66.8); *tunje:* impulsion, (1.7.7);
subhvam: gracious, (5.41.13);
āviḥ: manifestation, (4.4.5); to protect;]

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[3] उत स्वस्या अरात्या अरिः (1), हि ष उतान्यस्या अरात्या वृको हि षः (2), धन्वन् न तृष्णा समरीत (3), ताँ अभि सोम जहि पवमान दुराध्यः (4)

[4] दिवि ते नाभा परमो य आददे (1), पृथिव्यास्ते रुरुहुः सानवि क्षिपः (2), अद्रयः त्वा बप्सति गोरधि त्वचि (3), अप्सु त्वा हस्तैः दुदुहुः मनीषिणः (4)

[5] एवा त इन्दो सुभ्वं सुपेशसं (1), रसं तुञ्जन्ति प्रथमा अभिश्रियः (2), निदंनिदं पवमान नि तारिष (3), आविस्ते शुष्मो भवतु प्रियो मदः (4)

80. Soma increases Life-span and Inspiration

Rishi: Vasuḥ Bhāradvājaḥ
Metre: Jagatī

9.80.1: Soma and Bṛhaspati

9.80.2: Increases the inspiration and life-span

9.80.3: He is of perfect form with inspired knowledge

9.80.4: The ten light-throwers milk you

9.80.5: You go like waves of water to all gods

9.80.1:

The streams of Soma, strong in vision, flow purifying (1).
By Truth, Soma calls the gods above heaven (2),
Soma shines very bright by the thunder of Bṛhaspati (3),
Our Soma pressings pervade like the ocean (4).[1]
[*ravathaḥ:* the sound which destroys demons, (1.100.13);
havam: to call, (in many mantrās)]

9.80.2:

O lord of plenitude, the unslayable (Ray-cows) praise (you) (1).
O luminous one, you ascend to your impregnable abode (2).
O Soma, you are the showerer, rapturous and flow to Indra (4).
You increase the great inspiration and lifespan of the opulent (3).[2]
[*ayaḥ-hatam:* impregnable, (9.1.2)]

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[1] सोमस्य धारा पवते नृचक्षस (1), ऋतेन देवान् हवते दिवस्परि (2), बृहस्पतेर्रवथेना वि दिद्युते (3), समुद्रासो न सवनानि विव्यचुः (4)

[2] यं त्वा वाजिन् अध्न्या अभ्यनूषत (1), अयोहतं योनिमा रोहसि द्युमान् (2), मघोनामायुः प्रतिरन् महि श्रव (3), इन्द्राय सोम पवसे वृषा मदः (4)

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9.80.3:

Soma flows into the insides of Indra (1).
Soma is most rapturous, clad in strength (2).
He is of perfect form, one with inspired knowledge (3).
He extends himself to be in the front of all the worlds (4).
The luminous one, showerer, playfully flows like a steed (5).[3]
[*papratha:* extends (himself), widens, (5.38.2);
kukṣhā: belly, insides of (Indra);
sumangalaḥ: one of perfect-form, (2.42.1)]

9.80.4:

The leaders, the gods, and the ten light-throwers milk you (1,3,5),
who is most sweet and is in thousand streams (2,4).
With the stones, the cosmic powers impel and release you (6).
O conqueror of a thousand, may you flow to All-gods (7).[4]
[*kṣhipaḥ:* those who throw the light, (9.79.4)
prachyutaḥ: to impel, (S);]

9.80.5:

The skilful ten powers who throw light (1,5),
milk you by the press-stones amidst the waters (energies) (3,5).
You are rapturous and mighty (2,4).
O pure-flowing Soma, like the waves of a river, you go (7),
to Indra and the divine persons to make them rapturous (6).[5]

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[3] एन्द्रस्य कुक्षा पवते (1), मदिन्तम ऊर्जं वसानः (2), श्रवसे सुमङ्गलः (3),
प्रत्यङ् स विश्वा भुवनाभि पप्रथे (4), क्रीळन् हरिः अत्यः स्यन्दते वृषा (5)

[4] तं त्वा देवेभ्यो (1), मधुमत्तमं (2), नरः (3), सहस्रधारं (4),
दुहते दश क्षिपः (5), नृभिः सोम प्रच्युतो ग्रावभिः सुतो (6),
विश्वान् देवाँ आ पवस्वा सहस्रजित् (7)

[5] तं त्वा हस्तिनो (1), मधुमन्तम् (2), अद्रिभिः दुहन्ति अप्सु (3),
वृषभं (4), दश क्षिपः (5), इन्द्रं सोम मादयन् दैव्यं जनं (6),
सिन्धोः इव उर्मिः पवमानो अर्षसि (7)

81. Two-fold birth of Gods

Rishi: Vasuḥ Bhāradvājaḥ

9.81.1: Soma of perfect form
9.81.2: Two-fold birth of gods
9.81.3: Teach us about perfect knowledge
9.81.4: Great givers and well-governing Sarasvati
9.81.5: All the gods take pleasure in Soma

Metre: 1-4, Jagatī; 5, Trishṭup

9.81.1:

The waves of the pure-flowing Soma of perfect form (1,3),
go to the inner abode of Indra (2).
The pressed Soma mixed with the curds (4,7),
and other glories of Ray-cow (5),
makes the hero highly rapturous and bounteous to giver (6).[1]
[*supeshasaḥ:* perfect-in-form, (5.57.4);
dadhnā: curds]

9.81.2:

The Soma, the showerer, flows to the vessels (1,3),
like a load-bearing horse gracefully moving (2).
Soma knows the two-fold birth of the gods (4),
who come to the yajna from there (heaven) and here (5).[2]
[*raghu:* has the meaning 'swift' in many places;
raghu-vartani: lightly-moving (S).]

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[1] प्र सोमस्य पवमानस्य ऊर्मयः (1), इन्द्रस्य यन्ति जठरं (2), सुपेशसः (3),
दध्ना यदीम् उन्नीता (4), यशसा गवां (5),
दानाय शूरम् उत् अमन्दिषुः (6), सुताः (7)

[2] अच्छा हि सोमः कलशाँ असिष्यदत् (1), अत्यो न वोळ्हा रघुवर्तनिः (2),
वृषा (3), अथा देवानाम् उभयस्य जन्मनो विद्वाँ (4),
अश्नोति अमुत इतश्च यत् (5)

9.81.3:

O pure-flowing Soma, make the riches (spread) everywhere (1).
O delight, opulent one, become the giver of great riches (2).
O founder of our growth to wideness, shining one (4),
teach us about the perfect-knowledge (3,5).
Do not send our acquisitions far away (6).[3]
[*gayam:* acquisition, (5.10.3); *vasave:* shining one, (5.3.12);
suchetanā: perfect in knowledge, (5.65.3);
rādhasaḥ: riches, (6.4.7), achievements, (10.140.5);
vayaḥ-dhaḥ: line 4 as in (2.3.9);]

9.81.4:

O pure Soma, may the great givers, Pūshan (1),
Mitra, Varuṇa of one mind come to us (2);
Bṛhaspati, Maruts, Vāyu, Ashvins, Tvaṣhṭā, Savitā (3),
and the well-governing Sarasvati (come to us) (4).[4]
[*suyamā:* well-governed, (5.28.3)]

9.81.5:

The all-pervading Heaven and Earth, the gods, Aryaman (1),
Aditi, Vidhatar, Bhaga, praised by gods and men (2),
the wide midworld, the All-gods (3),
take pleasure in the pure-flowing Soma (4).[5]
[Bhaga: see (9.109.13)]

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[3] आ नः सोम पवमानः किरा वसु (1), इन्दो भव मघवा राधसो महः (2),
शिक्षा (3), वयोधो वसवे (4), सु चेतुना (5),
मा नो गयम् आरे अस्मत् परा सिचः (6)

[4] आ नः पूषा पवमानः सुरातयो (1), मित्रो गच्छन्तु वरुणः सजोषसः (2),
बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता (3), सुयमा सरस्वती (4)

[5] उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो (1), अदितिर्विधाता
भगो नृशंस (2), उरु अन्तरिक्षं विश्वे देवाः (3), पवमानं जुषन्त (4)

82. May we live for you

Riṣhi: Vasuḥ Bhāradvājaḥ
Metre: Jagatī

9.82.1: Seated in the abode of light
9.82.2: Happiness which destroys our stumbling
9.82.3: Resides in the peaks of the navel of earth
9.82.4: May we live for you
9.82.5: Grant a happy path to us, the moderns

9.82.1:

The pressed out Soma is luminous and a showerer (of energies) (1).
He, mighty as a king, goes forth sounding like a Ray-cow (2).
He becomes purified going through the covers of sense-life (3).
He is seated in the abode of light like a hawk (4).[1]
[SV (562, 1316);]
[*yoni:* seat, abode]

9.82.2:

O seer, you go to the mighty creator (1).
Like a clean horse, you go to the gain of plenitude (2).
O Soma, give us happiness by destroying our evils or stumblings (3).
With the robe of light, you go around with perfect shape (4).[2]
[*vedhasaḥ:* ordainer of works, (6.16.22); creator, (3.10.5);
māhinam: mighty;]

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[1] असावि सोमो अरुषो वृषा हरी (1), राजेव दस्मो अभि गा अचिक्रदत् (2), पुनानो वारम् पर्येति अव्ययं (3), श्येनो न योनिं घृतवन्तम् आसदम् (4)

[2] कविः वेधस्या पर्येषि माहिनम् (1), अत्यो न मृष्टो अभि वाजमर्षसि (2), अपसेधन् दुरिता सोम मृळय (3), घृतं वसानः परि यासि निर्णिजम् (4)

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9.82.3:

The winged and mighty (Soma) whose father is Parjanya (1),
establishes his residence on the peaks in the navel of earth (2).
The sisters, the waters, flow to the Ray-cows (3).
He joins with the stones in his advent in the pilgrim-journey (4).[3]

9.82.4:

As a wife to her husband, you grant happiness (to the seeker) (1).
O son of Pajra, listen to me, I declare to you (2).
In the midst of our praises, move around (us) (3),
so that we may live for you perfectly (4).
O faultless one, be conscious in the struggle (against foes) (5).[4]
[*jīvase:* so that we may live for you, (1.37.15);
vṛjana: struggle, (6.11.6); crooked things, (5.12.5);]

9.82.5:

O Invincible, in ancient times, in hundred and thousands (1),
you gave the plenty, O Indu (2).
Now flow for the moderns also, granting happy path (3).
The waters cling to your laws of workings (4).[5]
[*pari-ayāḥ:* to move (S), (occurs once);
amṛdhraḥ: invincible, (5.43.13);]

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[3] प॒र्जन्यः॑ पि॒ता म॑हि॒षस्य॑ पर्णि॒नो॒ (1), नाभा॑ पृथि॒व्या गि॒रिषु॒ क्षयं॑ दधे (2),
स्वसा॑र॒ आपो॑ अ॒भि गा उ॒तास॑र॒न् (3), सं ग्राव॑भिः नसते वी॒ते अ॑ध्व॒रे (4)

[4] जा॒येव॒ पत्यौ॒ अधि॒ शेव॑ मंहसे॒ (1), पज्रा॑या गर्भ शृणु॒हि ब्रवी॑मि ते (2),
अ॒न्तर्वा॑णीषु॒ प्र च॑रा (3), सु जी॒वसे॑ (4), अनि॒न्द्यो वृ॒जने॑ सोम जागृहि (5)

[5] यथा॒ पूर्वे॑भ्यः शत॒सा अमृ॑ध्रः सहस्र॒साः (1), प॒र्यया॒ वाज॑मिन्दो (2),
ए॒वा प॑वस्व सुवि॒ताय॒ नव्य॑से॒ (3), तव॑ व्र॒तमन्वापः॑ सचन्ते (4)

83. Unripe one Tastes not the Delight

Rishi: Pavitraḥ Āngirasaḥ

Metre: Jagatī

9.83.1: The unripe one tastes not the delight
9.83.2: He ascends by conscious heart
9.83.3: Forming knowledge (*māyā*)
9.83.4: Those utterly perfected in works
9.83.5: Conquer the vast knowledge

9.83.1:

Wide spread out for you is the purifier (1),
O Master of the soul (*brahmaṇaspati*) (2).
Manifesting in the creature, you pervade all his members (3).
He tastes not that delight (5),
who is unripe and whose body has not suffered in the heat (4).
They alone are able to bear that (delight) and enjoy it (7),
who have been rendered mature (by the flame) (6).[1]

[This mantra indicates the importance of practicing purity in life before beginning any serious spiritual practice. Otherwise their bodies may break like an unbaked jar.

pavitram: in the rite, it is the strainer or the purifying sieve. It is the symbol of the mind enlightened by knowledge or the enlightened conscious heart.

brahmaṇaspati: master of soul; same as Bṛhaspati and Gaṇapati;

prabhu: becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. The related word *vibhu* means, 'coming into existence pervasively'. (SA)

āma: delight; *shṛtāsa:* one rendered mature (by Agni), (10.16.1)

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[1] प॒वित्रं॑ ते॒ विततं (1), ब्रह्मणस्पते (2), प्र॒भुर्गात्रा॑णि॒ पर्ये॑षि वि॒श्वतः॑ (3), अत॑प्ततनूः॒ (4), न तदा॒मो अ॑श्नुते (5), शृ॒तास॒ इत् (6), वह॑न्तः॒ तत् समा॑शत (7)

The imagery in this mantra closely follows the physical facts of the purifying of the Soma-juice and its pouring into the jar. The strainer or purifying instrument spread out in the seat of heaven seems to be the mind enlightened by knowledge (*chetas*); the human system is the jar. Soma in this mantra is addressed as Brahmaṇaspati, master of the creative word. Soma, the lord of Ānanda, is the true creator who possesses the soul and brings out of it a divine creation. This feature is mentioned elsewhere in RV (9.96.5).

After straining, the Soma-juice which is turned into Ānanda comes pouring into all the members of the human system as into a jar and flows through all of them completely in their every part. So all the physical system becomes full of the touch and exultation of the divine Ānanda.

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. The physical system of the man must have been prepared by suffering and conquering all the torturing heats of life so that the body can withstand the intake of Soma-delight. (SA, SV p. 343)]

9.83.2:

The strainer through which the heat of him is purified (1),
is spread out in the seat of Heaven (2).
Its threads shine out and stand extended (3).
His swift (ecstasies), foster (the mind and body) of their purifier (4).
He ascends to the high level of Heaven (5),
by the conscious (heart) (6).[2]
[*avanti:* to foster and increase;
pavitāram: of their purifier, (SA)]

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[2] तपोष्पवित्रं (1), विततं दिवस्पदे (2), शोचन्तो अस्य तन्तवो व्यस्थिरन् (3), अवन्त्यस्य पवीतारम् आशवो (4), दिवस्पृष्ठमधि तिष्ठन्ति (5), चेतसा (6)

9.83.3:

This is the supreme dappled Bull (2),
that makes the Dawns to shine out (1),
(This is) the Male that bears the worlds of the becoming (3),
and seeks the plenitude (4).
The Fathers who had the forming knowledge made a form of him (5),
by that power of knowledge (*māyayā*) which is his (6).
Strong in vision, the fathers set him within as a child to be born (7).[3]
[SV (596, 877); *agriya:* supreme;
māyaya: by the power of knowledge; *mamire:* made a form;
mayāvinaḥ: those who have the forming knowledge;
In RV (9.83.1), the Riṣhi has spoken of Soma in his impersonal manifestation, as the Ānanda or delight of divine existence in the human being's conscious experience. In this verse, Soma appears as the Supreme personality, the high and universal deva. He, the supreme dappled Bull, makes the Dawns to shine. 'Dappled' signifies the variety in his manifestation. Soma is the first Dappled Bull, the generator of the world of the becoming since everything proceeds from his delight or Ānanda, as stated in RV (9.96.5). He makes the Dawns to shine out—the dawns of illumination, mothers of the radiant herds of the Sun. He seeks the plenitude (line 4), that is to say the fullness of being, force, consciousness, the plenty of the godhead which is a condition of the divine delight.
pitaraḥ: They are in 2 classes namely a class of deities including the divine Āngirasa seers, and the human ancestors, (*pitaro manuṣhyāḥ,* (4.1.13)). The fathers, (second type) are the ancient riṣhis who discovered the way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race. They are working in man for his attainment of immortality. They have

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[3] अरूरुचत् उषसः (1), पृश्निरग्रिय (2), उक्षा बिभर्ति भुवनानि (3), वाजयुः (4), मायाविनो ममिरे (5), अस्य मायया (6), नृचक्षसः पितरो गर्भमा दधुः (7)

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received the divine vision (*nṛchakṣhaḥ*) by which they can go behind the physical and mental consciousness (*rodasi*) to the vast truth and bliss. (SA)]

9.83.4:

As the Gandharva he guards his true seat (1).
As the supreme and wonderful One (3),
he keeps the births of the gods (2).
The lord of the inner setting (5),
seizes the enemy within by means of subtle powers (4).
Those who are utterly perfected in works (6),
taste the enjoyment of his honey-sweetness (7).[4]
[Gandharva: the Lord of the hosts of delight;
Soma is identified with Gandharva; see (9.86.36)
nidhayā: inner setting (SA); the subtle ropes (S).]

9.83.5:

In you is the food (or offering), you are that divine food (1),
you are the vast, the divine home (2).
Wearing heaven as a robe (3),
you encompass the march of the sacrifice (4).
O King, your chariot is your enlightened and conscious heart (5),
with it you ascend to the plenitude (6).
With your thousand burning brilliances (7),
you conquer the vast knowledge (of the immortal state) (8).[5]
[*pavitra:* purifying sieve in the rite; the purified and enlightened heart.]

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[4] ग॒न्ध॒र्वः इ॒त्था प॒दम॑स्य रक्षति॒ (1), पाति॑ दे॒वानां॒ जनि॑मा॒नि (2),
अद्भु॑तः (3), गृ॒भ्णाति॑ रि॒पुं नि॒धया॑ (4), नि॒धाप॑तिः (5),
सु॒कृत्त॑मा॒ (6), मधु॑नः भ॒क्षमा॑शत (7)

[5] ह॒विर्हवि॑ष्मो॒ (1), महि॒ सद्म॒ दैव्यं॒ (2), नभो॒ वसा॑नः॒ (3),
परि॑ यासि अध्व॒रम् (4), राजा॑ प॒वित्र॑रथो॒ (5), वाज॒मारु॑हः (6),
स॒हस्र॑भृष्टिः (7), जयसि॒ श्रवो॑ बृ॒हत् (8)

84. Soma flows by seer-wisdoms

Rishi: Prajāpatiḥ Vāchyaḥ
Metre: Jagatī

9.84.1: Create the Supreme good for us
9.84.2: Soma pervades all the worlds
9.84.3: Soma is created by Sun amidst plants
9.84.4: He places the heart of Indra in humans
9.84.5: He flows by seer-wisdoms

9.84.1:

O wide-seeing one, who causes rapture in gods, flow forth (1),
with the waters, to Indra, Varuṇa and Vāyu (2).
Create new for us the happiness and the supreme good (3).
Call the divine persons into the wide-dwelling (4).[1]
[*urukṣhitau:* wide-dwelling, (7.100.4);
variva: supreme good, (5.29.11);
svastimataḥ: full of happiness, indestructible, (1.90.5)]

9.84.2:

The immortal Soma stands above the worlds (1).
He goes around all of them (2).
Approaching them, he binds them and spreads them out (3).
Soma clings to (or pervades them) just as Sun clings to dawn (4).[2]
[*abhiṣhṭaya:* approaching them, (2.34.14);
siṣhakti: to cling, pervade, (5.73.8)]

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[1] पवस्व देवमादनो विचर्षणिः (1), अप्सा इन्द्राय वरुणाय वायवे (2), कृधी नो अद्य वरिवः स्वस्तिमत् (3), उरुक्षितौ गृणीहि दैव्यं जनम् (4)

[2] आ यस्तस्थौ भुवनानि अमर्त्यो (1), विश्वानि सोमः परि तानि अर्षति (2), कृण्वन् संचृतं विचृतम् अभिष्टये (3), इन्दुः सिषक्ति उषसं न सूर्यः (4)

9.84.3:

By the (Sun's) rays Soma is created amidst the plants (1),
for the happiness of gods (2).
He impels (human beings) to the proximity of riches (3).
When pressed out, Soma flows in luminous streams (4),
giving rapture to Indra and the divine persons (5).[3]
[*upā-vasuḥ:* proximity to riches, (6.56.6);
iṣhayan: one who impels; giver of impulse for progress, (6.1.2)]

9.84.4:

Soma, the conqueror of thousands, flows (1),
urging the speech with swift impulsions (2).
(He is) the waker in the dawn (3).
With Vāyu, he sends forth the (bottom) ocean upward (4).
He places the heart of Indra in the human beings (5).[4]
[*kalasha:* vessels, human beings]

9.84.5:

By their thoughts the Ray-cows mix Soma with their milk (1,3).
He (Soma) is the increaser of milk (2),
and the knower of the Sun-world (4).
He, the conqueror of wealth flows by the seer-wisdoms (5,7);
He is the essence, effective, illumined, the seer (6),
and the heavenly delight (8).[5]
[*svar-chanāḥ:* heavenly delight (occurs once)]

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[3] आ यो गोभिः सृज्यत ओषधीषु (1), आ देवानां सुम्न (2),
इषयन् उपावसुः (3), आ विद्युता पवते धारया सुत (4),
इन्द्रं सोमो मादयन् दैव्यं जनम् (5)

[4] एष स्य सोमः पवते सहस्रजित् (1), हिन्वानो वाचम् इषिराम् (2),
उषर्बुधम् (3), इन्दुः समुद्रम् उत् ईयर्ति वायुभिः (4),
आ इन्द्रस्य हार्दि कलशेषु सीदति (5)

[5] अभि त्यं गावः पयसा (1), पयोवृधं (2), सोमं श्रीणन्ति मतिभिः (3),
स्वर्विदम् (4), धनंजयः पवते (5), कृत्व्यो रसो विप्रः कविः (6),
काव्येना (7), स्वर्चनाः (8)

85. Make Wide the Path to Perfection

Rishi: Veno Bhārgavaḥ

Metre: 1-10, Jagatī; 11-12, Trishṭup

9.85.1: Those who cause division or strife

9.85.2: Destroy the foes and move towards us

9.85.3: You are the foundation of Indra

9.85.4: Make wide our path to perfection

9.85.5: You are driven by Ray-cows

9.85.6: You have a name with perfect call

9.85.7: Ten powers purify the galloper

9.85.8: Perfect energy and wide pasture of Ray-cows

9.85.9: Seer makes the heaven to shine

9.85.10: The sages with sweet tongue milk him

9.85.11: The sounding Soma is bird-like and golden

9.85.12: Gandharva and Soma

9.85.1:

O well-pressed Soma, flow for Indra (1).
May the disease and evil forces be far away (2).
May those who cause division not get joy by this essence (*soma*) (3).
May Soma-delight be full of the divine riches (4).[1]
[SV (561); *draviṇa:* divine riches which are the objects of the inner yajna, (5.13.2)]

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[1] इन्द्रा॑य सोम॒ सुषु॑तः॒ परि॑ स्र॒वा (1), अप अमी॑वा भवतु॒ रक्ष॑सा स॒ह (2), मा ते॒ रस॑स्य मत्सत द्वया॒विनो॒ (3), द्रवि॑णस्वन्त इ॒ह स॒न्तु इन्द॑वः (4)

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9.85.2:

O pure-flowing Soma, impel us in our battles (1).
In the midst of gods, you have the understanding mind (2).
You are beloved and rapturous (3).
Kill the foes and move happily towards us (4).
O Indra, drink the Soma and destroy the foes-who hurt us (5,6).[2]
[*bhandanā:* gladness, (8.24.15); note, *bandha:* binding]

9.85.3:

O Indu, inviolable, rapturous, you flow (1).
By yourself, you are the supreme foundation of Indra (2).
Many thinkers praise the king of this world (3),
and take refuge in him (4).[3]
[*nimsate:* to take refuge, (10.92.2);
ātmā: by yourself; *dhāsi:* foundation, (5.12.4)]

9.85.4:

(He is) the wonderful one, leader of thousands (1,3).
In a thousand streams, Indu flows to Indra (2,4),
with the desired rapturous drink (5).
Approach us, winning for us the field, winning for us the water (6).
O bounteous Soma, make wide our path (to perfection) (7).[4]

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[2] अस्मान् समर्ये पवमान चोदय (1), दक्षो देवानामसि (2),
हि प्रियो मदः (3), जहि शत्रून् अभि आ भन्दनायतः (4),
पिबेन्द्र सोमम् (5), अव नो मृधो जहि (6)

[3] अदब्ध इन्दो पवसे मदिन्तम (1), आत्मेन्द्रस्य भवसि धासिः उत्तमः (2),
अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य (3), निंसते (4)

[4] सहस्रणीथः (1), शतधारो (2), अद्भुत (3), इन्द्राय इन्दुः पवते (4),
काम्यं मधु (5), जयन् क्षेत्रम् अभि अर्षा जयन् अप (6),
उरुं नो गातुं कृणु सोम मीढ्वः (7)

9.85.5:

Sounding, you are impelled by the Ray-cows to the human body (1).
You flow in the middle of the net of sense-mind (2).
Like a conquering horse, being cleansed (3),
you flow to the inside of Indra (4).[5]
[*sānasi:* conquering, (4.15.6); *samaya:* middle;
ajyase: you are driven, (6.2.8), (9.23.3)]

9.85.6:

With a sweet taste, flow to the divine persons (1).
With a sweet taste flow to Indra (2),
having a name with a perfect call (3).
Being honeyed and inviolable, with a sweet taste (4,6),
flow to Mitra, Varuṇa, Vāyu, Bṛhaspati (5).[6]
[Line 3: The call to Indra by that name is perfect since he responds to it at once.
This mantra is used for bathing with sugar the *vigraha-s* of Gods during worship.]

9.85.7:

The ten powers purify the galloper in the vessel (1).
Amidst the wise persons, the thoughts impel the Words (2).
The pure-flowing and rapturous Soma (3,5),
rushes and enters Indra, well-affirmed by lauds (4).[7]

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[5] कनिक्रदत् कलशे गोभिः अज्यसे (1), वि अव्ययं समया वारमर्षसि (2), मर्मृज्यमानो अत्यो न सानसिः (3), इन्द्रस्य सोम जठरे समक्षरः (4)

[6] स्वादुः पवस्व दिव्याय जन्मने (1), स्वादुः इन्द्राय (2), सुहवीतुनाम्ने (3), स्वादुः (4), मित्राय वरुणाय वायवे बृहस्पतये (5), मधुमाँ अदाभ्यः (6)

[7] अत्यं मृजन्ति कलशे दश क्षिपः (1), प्र विप्राणां मतयो वाच ईरते (2), पवमाना (3), अभ्यर्षन्ति सुष्टुतिम् इन्द्रं विशन्ति (4), मदिरास इन्दवः (5)

9.85.8:

O pure-flowing Soma, enter our great and wide house (1,3),
having perfect energy and wide pastures of Ray-cows (2).
May none be able to confine us (4).
O Soma, by your grace may we be able to win abundant riches (5).[8]
[*gavyūti:* pastures of Ray-cows, (8.60.20);
pariṣhūtiḥ: to confine, (1.119.6); *suvīryam:* perfect energy, (1.36.17)]

9.85.9:

He, the all-seeing Bull, stands above heaven (1).
The seer makes the realms of heaven to shine out (2).
He the king goes roaring beyond the purifier (3).
Those who are all-seeing (or strong in vision) (5),
milk the nectar of heaven (4).[9]

9.85.10:

In the griefless heaven, the sages (Vena-s) with sweet tongue (1),
milk continuously (the Soma) (placed) at the heights (2,4),
He, is increased by the waters (5).
He is in the ocean, is in the waves of the rivers (6).
(They) sprinkle him, the sweet one, in the purifier (3,7).[10]
[*asaschataḥ:* without interruption, (2.25.4);
drapsa: flying (drops), (9.79.4), (movement)]

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[8] पव॑मानो अ॒भ्य॑र्षा (1), सु॒वीर्य॑म् उ॒र्वीं गव्यू॑तिं॒ (2), महि॒ शर्म॑ स॒प्रथः॑ (3), माकि॑र्नो अ॒स्य परि॑षूतिरीशत (4), इन्दो॒ जये॑म॒ त्वया॒ धन॑धनम् (5)

[9] अधि॒ द्यामस्थात् वृष॒भो वि॑चक्ष॒णो (1), अरू॑रुच॒त् वि दि॒वो रो॑च॒ना क॒विः (2), राजा॑ प॒वित्र॒मत्ये॑ति॒ रोरु॑वद् (3), दि॒वः पी॒यूषं॑ दुहते (4), नृ॒चक्ष॑सः (5)

[10] दि॒वो नाके॒ मधु॑जिह्वा (1), अस॒श्चतो॑ वे॒ना दु॑हन्ति (2), उ॒क्षणं॑ (3), गिरि॒ष्ठाम् (4), अ॒प्सु द्र॒प्सं वा॑वृधा॒नं (5), स॑मु॒द्र आ सिन्धोः॑ ऊ॒र्मा (6), मधु॑मन्तं प॒वित्र॒ आ (7)

9.85.11:

The sages (Vena-s) praise him (Soma) with many words (2).
He is perfect-winged and lives in the griefless (heaven) (1).
The thoughts caress the crying child (3).
(Soma) is golden, bird-like, and is on earth (4).[11]

9.85.12:

Gandharva abides high above in the griefless (domain) (1).
He contemplates on all the forms (2).
The Sun shines with pure white light (3);
He makes the pure heaven and earth to shine out (4).[12]
[*arūruchat:* (make them) shine out, (9.83.3)
Gandharva: see (9.83.4, 9.86.36)]

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[11] नाके सुपर्णम् उपपप्तिवांसं (1), गिरो वेनानाम् अकृपन्त पूर्वीः (2),
शिशुं रिहन्ति मतयः पनिप्रतं (3), हिरण्ययं शकुनं क्षामणि स्थाम् (4)

[12] ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद् (1), विश्वा रूपा प्रतिचक्षाणो अस्य (2)
भानुः शुक्रेण शोचिषा व्यद्यौत् (3), प्रारूरुचत् रोदसी मातरा शुचिः (4)

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Anuvāka 5: Sūktās (86-96)

86. You have skill to shape the truth

Metre: Jagatī, (12,4)

9.86.1: Pure Soma-s move with speed of thought
9.86.2: Soma-s released separately
9.86.3: Soma establishes Indra-powers in man
9.86.4: Rishis (or creators) release your streams
9.86.5: You have skill to shape the Truth
9.86.6: Rays of intuition from Soma
9.86.7: Intuition Rays flow in a yajna-path
9.86.8: Lodged in the rivers
9.86.9: He upholds earth and heaven by his law
9.86.10: He is the light of yajna
9.86.11: Sits in the house of friend (Mitra)
9.86.12: Goes in front of speech
9.86.13: Soma flows by Indra's powers
9.86.14: Master of sacrifice, clad in armour
9.86.15: Self-gathered, he moves utterly anywhere
9.86.16: Soma joins Indra just as a youth with maiden
9.86.17: Worshippers eager for work
9.86.18: Make nourishing impulsions flow to us
9.86.19: Creator of days, dawns and rivers
9.86.20: Guided by thinkers and gods
9.86.21: Has created the wide world (*svar*)
9.86.22: Ascend to the Sun in heaven (within us)
9.86.23: Uncovered the light for Angirasas
9.86.24: Sages perfect in work
9.86.25: Seer in the womb of truth
9.86.26: Creates excellent paths for yajna
9.86.27: Rays of Sun join Soma
9.86.28: Universe is in your control

9.86.29: All-knowing, you support earth and heaven
9.86.30: All these worlds labour for you
9.86.31: Thoughts caress the crying child (Soma)
9.86.32: Soma has stretched the three worlds
9.86.33: Moves along the paths of truth
9.86.34: You rush to the wealth bestower
9.86.35: You rush to bring impulsion (for all)
9.86.36: Soma is Gandharva
9.86.37: Doers of action abide in your self-law
9.86.38: May we live (happily) in the world
9.86.39: The wise approach you with hymns
9.86.40: Purifier-chariot
9.86.41: He, the universal life, brings riches
9.86.42: Awakens to knowledge
9.86.43: Purifiers of gold grasp Soma
9.86.44: Flows away playfully
9.86.45: The car of light
9.86.46: The triple principle of Existence
9.86.47: Mixed with the Rays
9.86.48: May we speak about the Vast

Rishi: 1-10, Akṛshṭāḥ Māshāḥ
9.86.1:

The pure Soma-s, swift, with the speed of thought, rapturous (1), move swiftly like children of steeds, by their own effort (2). The divine, well-winged and sweet Soma, most rapturous (3), are established around the treasury (of heaven) (4).[1]
[*āshavaḥ:* swift, (5.6.1), (8.19.6); *kosham:* treasury of heaven, (5.53.6, 59.8), store, (1.112.11)]

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[1] प्र त आशवः पवमान धीजवो मदा (1), अर्षन्ति रघुजा इव त्मना (2), दिव्याः सुपर्णा मधुमन्त इन्दवो मदिन्तमासः (3), परि कोशमासते (4)

9.86.2:

The rapturous, intoxicating and swift Somās (1),
are released separately like horses (yoked to) chariots (2).
The sweet Soma-s go in waves to Indra, wielder of Vajra (4),
like the milk-cows with milk going to their calves (3).[2]
[*madiṛam:* intoxicating, (5.61.11); *asṛkshata:* cast, released;
Somās: streams of Soma]

9.86.3:

Soma, the knower of *svar,* flows to the treasury of heaven (2),
the mother of hill (3),
like a horse urged towards the plenitude (1).
Soma, the showerer, is purified (4,6),
with the strainer made of sense-mind placed at the heights (5),
for establishing the powers of Indra (in human beings) (7).[3]
[*kosha:* heaven's treasury; the earth, the mother of hills;
dhāyase: to establish, (5.7.6); *adri:* hill, tiered-formations;
indriyāṇi: powers of Indra, (5.31.3)]

9.86.4:

The divine Soma is all-pervading, pure, swift like thought (1).
With the milk of knowledge he joins the jars (2).
O One sung by rishis, the creators purify you (4),
these rishis release your steady streams inside (the vessel) (3).[4]
[*āshvinīḥ:* all-pervading (S), (occurs once);
dharīmaṇi: jars, droṇa-vessels]

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[2] प्र ते॒ मदा॑सो मदि॒रास॑ आ॒शवो॒ (1), असृ॑क्षत॒ रथ्या॑सो॒ यथा॒ पृथ॑क् (2),
धे॒नुर्न व॒त्सं पय॑सा॒भि (3), व॒ज्रिण॒म् इन्द्र॒म् इन्द॑वो॒ मधु॑मन्त ऊ॒र्मयः॑ (4)

[3] अत्यो॒ न हि॑या॒नो अ॒भि वाज॑मर्ष (1), स्व॒र्वित् कोशं॑ दि॒वो (2),
अद्रि॑मातरम् (3), वृषा॑ (4), प॒वित्रे॒ अधि॒ सानौ॑ अ॒व्यये॒ (5),
सोमः॑ पुना॒न (6), इ॑न्द्रि॒याय॒ धाय॑से (7)

[4] प्र त॒ आश्वि॑नीः पवमान धी॒जुवो॑ दि॒व्या (1), असृ॑ग्रन् पय॑सा॒ धरी॑मणि (2),
प्रान्तः ऋष॑यः॒ स्थावि॑रीः असृक्षत॒ (3), ये त्वा॑ मृ॒जन्ति॑ ऋषिषाण वे॒धसः॑ (4)

9.86.5:

O All-seeing, the lord of all beings (2,4),
your rays pervade all the worlds (1,5).
Having the skill to shape the truth (3),
O Soma, you flow according to the laws and pervade (6).
You are the lord of all worlds and shine wide (7).[5]
[*ṛbhvasaḥ:* those who have the skill to give shape (to the form of truth), (5.52.8); *sataḥ:* beings, (10.5.7); *ketuḥ:* rays of intuition, (10.8.1)]

9.86.6:

The rays of intuition from the pure-flowing and stable (Soma) (2,4),
move in both the worlds (1,3).
The luminous (Soma) is rubbed bright and pure in the purifier (5).
The entity is seated in its native home in the vessel (6).[6]
[*sattā:* entity, (3.17.5); *yoṅau:* native home, (6.16.41)]

9.86.7:

The ray of intuition of yajna flows in a perfect pilgrimage path (1).
Soma goes to the perfected (abode) of the gods (2).
Soma rushes in a thousand streams to the *kosha* (3).
The showerer roaring goes through the purifier (4).[7]

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[5] विश्वा धामानि (1), विश्वचक्ष (2), ऋभ्वसः (3), प्रभोस्ते सतः (4), परि यन्ति केतवः (5), व्यानशिः पवसे सोम धर्मभिः (6), पतिर्विश्वस्य भुवनस्य राजसि (7)

[6] उभयतः (1), पवमानस्य रश्मयो ध्रुवस्य सतः (2), परि यन्ति (3), केतवः (4), यदी पवित्रे अधि मृज्यते हरिः (5), सत्ता नि योना कलशेषु सीदति (6)

[7] यज्ञस्य केतुः पवते स्वध्वरः (1), सोमो देवानामुप याति निष्कृतम् (2), सहस्रधारः परि कोशमर्षति (3), वृषा पवित्रमत्येति रोरुवत् (4)

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9.86.8:

The king enters the ocean (or midworld) and the rivers (1).
Lodged in the rivers, he clings to the waves of the waters (2).
Pure Soma stands on the peak of purifier (of sense-mind) (4),
(placed) (above) the navel of earth (3,5).
He is the upholder of the great heaven (6).[8]
[*shritaḥ:* lodged, (3.9.3)]

9.86.9:

Thundering as in the summit of heaven, Soma cries out (1).
By his laws, he upholds the heaven and earth (2).
Flowing, Soma discovers Indra's friendship (3).
Purified, he sits in the vessel (4).[9]

9.86.10:

He is the light of yajna (1);
He, dear (to the gods) flows with the sweet (Soma) (2).
He is the protector of all and the father of gods (3).
(He has) the all-pervading riches or felicities (4).
By his self-law, he gives the secret ecstasy (5).
He is the essence (*rasa*), and gives Indra-powers (7).
He is most rapturous, and is satisfying (for all) (6).[10]

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[8] राजा समुद्रं नद्यो वि गाहते (1), अपामूर्मिं संचते सिन्धुषु श्रितः (2),
अधि (3), अस्थात् सानु पवमानो अव्ययं (4),
नाभा पृथिव्या (5), धरुणो महो दिवः (6)

[9] दिवो न सानु स्तनयन् अचिक्रदत् (1), द्यौश्च यस्य पृथिवी च धर्मभिः(2),
इन्द्रस्य सख्यं पवते विवेविदत् सोमः (3), पुनानः कलशेषु सीदति (4)

[10] ज्योतिः यज्ञस्य (1), पवते मधु प्रियं (2), पिता देवानां जनिता (3),
विभूवसुः (4), दधाति रत्नं स्वधयोः अपीच्यं (5),
मदिन्तमो मत्सर (6), इन्द्रियो रसः (7)

Rishi: 11-20, Sikatā Nivāvarī

9.86.11:

The all-seeing lord of heaven in his thousand streams (2),
enters swiftly the vessel, crying aloud (in bliss) (1).
The luminous one sits in the house of friend (Mitra) (3).
The showerer is cleansed by the sense-mind and the rivers (4).[11]

9.86.12:

The pure-flowing Soma goes in front of the rivers (1).
He goes in front of speech and in front of the Ray-cows (2).
He enjoys the great riches associated with the plenitude in front (3).
He, the showerer, the one with powers of life-support (4,6),
is cleansed by those who press out the Soma (5).[12]
[*bhajate:* adores, (5.44.12), enjoys, (3.30.7)]

9.86.13:

Pure Soma flows in waves from the strainer (2),
just like an eager bird for (the food) placed (1).
O Indra, Soma flows between the Heaven and Earth (4,6),
by your will-power and pure thoughts, O seer (3,5).[13]
[*matavān:* eager]

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[11] अभिक्रन्दन् कलशं वाजी अर्षति (1), पतिर्दिवः शतधारो विचक्षणः (2), हरिर्मित्रस्य सदनेषु सीदति (3), मर्मृजानो अविभिः सिन्धुभिः वृषा (4)

[12] अग्रे सिन्धूनां पवमानो अर्षति (1), अग्रे वाचो अग्रियो गोषु गच्छति (2), अग्रे वाजस्य भजते महाधनं (3), स्वायुधः (4), सोतृभिः पूयते (5), वृषा (6)

[13] अयं मतवान् शकुनो यथा हितो (1), अव्ये ससार पवमान ऊर्मिणा (2), तव क्रत्वा (3), रोदसी अन्तरा (4), कवे शुचिर्धिया (5), पवते सोम इन्द्र ते (6)

9.86.14:

The master of sacrifice, clad in the armour, touches heaven (1);
He fills the midworld and is established in the worlds (2).
He gives birth to Sun-world, passes through the heaven (3).
He illumines the ancient father (Indra) (4).[14]
[*arpitaḥ:* established, (6.58.2); *nabhasā:* heaven, (9.71.3)]

9.86.15:

(Soma) was the first to attain the plane (of Indra) (2).
He gives great happiness (to the body) on the entrance (of Indra) (1).
He has his place in the Supreme station (3).
Self-gathered, he moves utterly everywhere to the goal (4).[15]
[*samyataḥ:* self-gathered, (2.2.2);
yataḥ: goal of the journey, (5.27.4);]

9.86.16:

Soma joins Indra's perfect abode (1).
The friend does not harm his friend (2).
Just as a youth joins with the maiden (3),
Soma joins the vessel by paths in hundreds of journeys (4).[16]
[SV (557, 1152); (variant); AV (18.4.60);]
[Line 4: Vessel is human body; there are many ways by which Soma enters the body and pervades it.
sangiram: belly, body]

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[14] द्रापिं वसानो यजतो दिविस्पृशम् (1), अन्तरिक्षप्रा भुवनेषु अर्पितः (2),
स्वः जज्ञानो नभसा अभ्यक्रमीत् (3), प्रत्नमस्य पितरम् आ विवासति (4)

[15] सो अस्य विशे महि शर्म यच्छति (1), यो अस्य धाम प्रथमं व्यानशे (2),
पदं यदस्य परमे व्योमन् (3), यतो विश्वा अभि सं याति संयतः (4)

[16] प्रो अयासीत् इन्दुः इन्द्रस्य निष्कृतं (1),
सखा सख्युः न प्र मिनाति सङ्गिरम् (2), मर्य इव युवतिभिः (3),
समर्षति सोमः कलशे शतयाम्ना पथा (4)

9.86.17:

Your thoughtful (worshippers), youthful in rapture, singers (1),
having the same dwelling and eager for work come together (2).
The thinkers chant the affirmative lauds to Soma (3).
The Ray-cows join the splendour (of Soma) with their milk (4).[17]
[*abhishriyam:* joining splendour, (8.72.13);
payasā: milk of knowledge;
panīyasi: more effective in the labour, (2.4.5);
samvasānaḥ: dwelling together, (4.6.8)]

9.86.18:

O pure-flowing Soma, O delight who never errs (2),
make the nourishing impulsions flow together towards us (1).
(These) impulsions are milked thrice a day without interruption (3).
Sounding, the Soma (comes) with plenitude (4),
with the honey (or rapture) and the hero-strengths (5).[18]
[*asridhaḥ:* who never err, (5.5.8);
samyantam: come together;]

9.86.19:

The all-seeing Soma, showerer, flows over the thoughts (1).
He is the increaser of days, dawns and heaven (2).
He is the creator of rivers (or oceans) (3).
(He is) praised by the thinkers (6);
Illumining he enters the heart of Indra (5),
and (also enters) the vessels (or human bodies) (4).[19]

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[17] प्र वो धियो मन्द्रयुवो विपन्युवः (1), पनस्युवः संवसनेषु अक्रमुः (2),
सोमं मनीषा अभ्यनूषत स्तुभो (3), अभि धेनवः पयसा ईम् अशिश्रयुः (4)

[18] आ नः सोम संयन्तं पिप्युषीम् इषम् इन्दो पवस्व (1),
पवमानो अस्रिधम् (2), या नो दोहते त्रिः अहन् असश्चुषी (3),
क्षुमत् वाजवत् (4), मधुमत् सुवीर्यम् (5)

[19] वृषा मतीनां पवते विचक्षणः सोमो (1), अह्नः प्रतरीत उषसो दिवः (2),
क्राणा सिन्धूनां (3), कलशाँ (4),
अवीवशत् इन्द्रस्य हार्दि आविशन् (5), मनीषिभिः (6)

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[SV (559, 821); (variant); *achikradat* in SV, *avīvashat* in RV; *pratarīta:* increase, (10.100.5); *avīvashat:* illumining, (10.64.15)]

9.86.20:

Guided by the thinkers and gods, the ancient seer (Soma) (1),
flows to the *kosha,* crying aloud (2).
Creating the (rishi) with the name Trita (3),
the sweet Soma flows to have friendship with Indra and Vāyu (4).[20]
[Trita: He is the God or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. He is also known Trita Āptya, the third soul, (5.9.5);
koshān: see (9.86.1)]

Rishi: 21-30, Prshniyaḥ Ajāḥ

9.86.21:

Purified (the Soma) illumines the dawn (1),
and becomes the rivers (2).
He has created the wide-world (Sun-world) (3).
Milking the thrice-seven powers (4),
he flows to the heart of Indra along with infusions (5).
(He is) beautiful and satisfying (6).[21]
[*abhavat:* became, (4.3.11), (10.45.8);
u-loka: the wide-world, same as *svar* or the Sun-world]

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[20] मनीषिभिः पवते पूर्व्यः कविः नृभिः यतः (1), परि कोशाँ अचिक्रदत् (2), त्रितस्य नाम जनयन् (3), मधु क्षरत् इन्द्रस्य वायोः सख्याय कर्तवे (4)

[21] अयं पुनान उषसो वि रोचयत् (1), अयं सिन्धुभ्यो अभवत् (2), उ लोककृत् (3), अयं त्रिः सप्त दुदुहान (4), आशिरं सोमो हृदे पवते (5), चारु मत्सरः (6)

9.86.22:

O Soma, flow to the divine planes (or worlds) (1).
Being released from the purifier, enter the vessel (2).
Making sound, be seated in the insides of Indra (3).
Led by the divine powers (4),
he makes the Sun to raise to the heaven (5).[22]
[*yataḥ:* to lead, to toil; Line 5 is akin to ideas in (1.51.4), (10.62.3) etc.]

9.86.23:

After being pressed by the stones, you flow to the purifier (1).
O Indu, then you enter the insides of Indra (2).
O all-seeing Soma, you (create) the divine vision (3).
You have uncovered the light for the Angirasa seers (4).[23]
[Line 3: He creates the vision in human beings.
Line 4 is also in (1.51.3); The recovery of the hidden knowledge or Ray-cows from the demon Vala is an important event in Veda.]

9.86.24:

Those sages, perfect in work who desire your protection (2,4),
adore you, O pure-flowing Soma (1,3).
You have been brought by the golden-winged one from heaven (5).
O Indu, you perfect all the thoughts (6).[24]
[*pari-kṛtam:* perfected, (3.28.2); *ā-amadan:* to praise, adore (S).
su-ādhyaḥ: those perfect in work, (3.8.4);
Line 5: See essay (x)]

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[22] पवस्व सोम दिव्येषु धामसु (1), सृजान इन्दो कलशे पवित्र आ (2),
सीदन् इन्द्रस्य जठरे कनिक्रदत् (3), नृभिर्यतः (4), सूर्यम् आरोहयो दिवि (5)

[23] अद्रिभिः सुतः पवसे पवित्र (1), आँ इन्दो इन्द्रस्य जठरेषु आविशन् (2),
त्वं नृचक्षा अभवो विचक्षण सोम (3), गोत्रम् अङ्गिरोभ्यो अवृणोरप (4)

[24] त्वां सोम पवमानं (1), स्वाध्यो अनु विप्रासो (2), अमदन् (3),
अवस्यवः (4), त्वां सुपर्ण आभरद् दिवस्परि (5),
इन्दो विश्वाभिः मतिभिः परिष्कृतम् (6)

9.86.25:

The seven nourishing cows approach him, the shining one (2).
He is purified in the billowings of the cover of sense-mind (1).
Men urge (Soma) into the lap of water (3,5).
The mighty one is the seer in the womb of truth (4).[25]
[*ūrmi:* billowings, (8.75.9); *vāra:* cover;
aheṣhata: urge, (9.71.5)]

9.86.26:

For those who have the will to sacrifice (4),
the purified Soma creates all the excellent paths (1,3).
He strongly opposes the enemies (2).
The seer creates a luminous shape from the knowledge-rays (5).
He rushes through the purifier playing like a horse (6).[26]
[*niḥ-nijam:* form, shape, (8.19.23)]

9.86.27:

The rays of Sun seeking water in its thousand streams (4,2),
unattached, join their splendour with the luminous (Soma) (1,3).
The powers purify the Soma surrounded by the Rays (5).
(Soma) is in the third realm, illumined by the Sun (6).[27]
[*udanyuvaḥ:* seeking water; *divaḥ:* sun;
asaschataḥ: see (9.85.10)]

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[25] अव्ये पुनानं परि वार ऊर्मिणा (1), हरिं नवन्ते अभि सप्त धेनवः (2),
अपामुपस्थे अधि आयवः (3), कविमृतस्य योना महिषा (4), अहेषत (5)

[26] इन्दुः पुनानो (1), अति माहते मृधो (2), विश्वानि कृण्वन् सुपथानि (3),
यज्यवे (4), गाः कृण्वानो निर्णिजं हर्यतः कविः (5),
अत्यो न क्रीळन् परि वारमर्षति (6)

[27] असश्चतः (1), शतधारा (2), अभिश्रियो हरिं नवन्ते अव (3),
ता उदन्युवः (4), क्षिपो मृजन्ति परि गोभिः आवृतं (5),
तृतीये पृष्ठे अधि रोचने दिवः (6)

9.86.28:

All your creatures are from the seed of heaven (1).
You are the ruler of all the worlds (2).
O pure-flowing Soma, all this universe is in your control (3).
O Indu, you are the supreme supporter (of the worlds) (4).[28]

9.86.29:

O Seer, you are the ocean, the all-knowing (1).
In your complete law, (you control) the five quarters (2).
You support both earth and heaven (3).
O pure-flowing Soma, Sun (nourishes) your luminaries (4).[29]
[Line 4: (Alt.): Your luminaries (nourish) Sun.
Recall the verse (9.96.5) 'you give birth to Sun'
vidharmaṇi: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken; man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.86.30:

O pure-flowing Soma, you become purified for the sake of gods (3).
After your purification (1),
appears the complete law of the worlds (2).
Your seekers get hold of you at first (4).
All these worlds offer themselves to you (or labour for you) (5).[30]

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[28] तवेमाः प्रजा दिव्यस्य रेतसः (1), त्वं विश्वस्य भुवनस्य राजसि (2), अथेदं विश्वं पवमान ते वशे (3), त्वम् इन्दो प्रथमो धामधा असि (4)

[29] त्वं समुद्रो असि विश्ववित् कवे (1), तवेमाः पञ्च प्रदिशो विधर्मणि (2), त्वं द्यां च पृथिवीं चातितं जभ्रिषे (3), तव ज्योतींषि पवमान सूर्यः (4)

[30] त्वं पवित्रे (1), रजसो विधर्मणि (2), देवेभ्यः सोम पवमान पूयसे (3), त्वामुशिजः प्रथमा अगृभ्णत (4) तुभ्येमा विश्वा भुवनानि येमिरे (5)

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Rishi: 31-40, Akṛshṭāḥ Māshāḥ, Sikatā Nivāvarī, Pṛshniyaḥ Ajāḥ

9.86.31:

The singer (Soma) enters the purifier of the net of sense-life (1).
The luminous Soma, the showerer, cries out in delight (2).
The thoughts (or thinkers) praise him desiring him (3).
The thoughts caress the crying child (4).[31]

9.86.32:

(Soma) has stretched the three worlds as per knowledge (2),
having woven around the rays of Sun (1).
He initiates a newer praise of truth (3).
He, the lord of births, approaches the perfect vessel (4).[32]

9.86.33:

The king of rivers, the lord of heaven flows (1),
moving along the paths of truth, and surrounding them (2).
The pure one creates the speech and the proximity to riches (4).
The luminous one is poured in a thousand streams (3).[33]

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[31] प्र रेभ एत्यति वारमव्ययं (1), वृषा वनेषु अव चक्रदत् हरिः (2),
सं धीतयो वावशाना अनूषत (3), शिशुं रिहन्ति मतयः पनिप्रतम् (4)

[32] स सूर्यस्य रश्मिभिः परि व्यत (1), तन्तुं तन्वानः त्रिवृतं यथा विदे (2),
नयन् ऋतस्य प्रशिषो नवीयसीः (3), पतिः जनीनामुप याति निष्कृतम् (4)

[33] राजा सिन्धूनां पवते पतिर्दिव (1), ऋतस्य याति पथिभिः कनिक्रदत् (2),
सहस्रधारः परि षिच्यते हरिः (3), पुनानो वाचं जनयन् उपावसुः (4)

9.86.34:

O pure flowing Soma, you rush to the great ocean (1).
Rich in brilliance like the Sun (2),
you become purified through the net of sense-life (3).
Pressed out by the powers by means of stones (5),
you are purified by the hands (4).
You flow swiftly to the wealth bestower (7),
for (giving) the great plenitude (6).[34]
[*dhanyā:* full of riches, (6.11.3); the wealth bestower, (5.41.8); *dhāvasi:* rush through, (9.16.8); *dhanvasi:* flow swiftly, (9.54.3)]

9.86.35:

O pure Soma, you rush to bring strength and impulsion (1).
You sit in the vessel (comfortably) as a bird in its nest (2).
The delight (Soma) is released to cause rapture to Indra (3).
The all-seeing and supreme (Soma) supports the heaven (4).[35]
[*madyaḥ:* cause of rapture; *madvā:* rapturous;]

9.86.36:

The seven sisters and mothers (approach) (1),
the newly born Soma (2),
victorious and illumined in consciousness (3).
Soma is in the waters, is Gandharva, and divine in vision (4).
(The mothers) want him to be the king of all the worlds (5).[36]
[Gandharva: the lord of the hosts of delight. Soma is identified with him. See (9.83.4).

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[34] पव॑मान॒ महि॒ अर्णो॒ वि धा॑वसि॒ (1), सूरो॒ न चि॒त्रो (2), अव्य॑यानि॒ पव्य॑या (3), गभ॑स्तिपूतो॒ (4), नृभि॒ः अद्रि॑भिः सु॒तो (5), म॒हे वाजा॑य॒ (6), धन्या॑य धन्वसि (7)

[35] इष॒मूर्जं॑ पवमान॒ अभ्य॑र्षसि (1), श्ये॒नो न वंसु॑ क॒लशे॑षु सीदसि (2), इन्द्रा॑य॒ मद्वा॒ मद्यो॒ मदः॑ सु॒तो (3), दि॒वो वि॑ष्टम्भ उप॒मो वि॑चक्ष॒णः (4)

[36] स॒प्त स्वसा॑रो अ॒भि मा॒तरः॒ (1), शिशुं॒ नवं॑ जज्ञा॒नं (2), जेन्यं॑ विप॒श्चित॑म् (3), अ॒पां ग॑न्ध॒र्वं दि॒व्यं नृ॒चक्ष॑सं॒ सोमं॒ (4), विश्व॑स्य॒ भुव॑नस्य रा॒जसे॑ (5)

vipaḥ-chitam: illumined in consciousness, (5.63.7)
Line 4: (alt.) they want him to shine in all the worlds;
rājase: to be king, to shine wide (8.97.10)]

9.86.37:

You move as the ruler of these worlds (1).
O Indu, the luminous winged-steeds are yoked (to your car) (2).
They make your milk sweet and luminous to flow (3).
May the doers of action abide in the law of your self-nature (4).[37]
[*ghṛtam:* light, luminous;
kṛshṭayaḥ: doers of action;
vīyase: vi + *īyase:* move everywhere, (2.6.7)]

9.86.38:

O Soma, you are with Divine vision (1).
O pure-flowing and mighty Soma, you rush everywhere (2).
You flow to us with the riches having the golden lustre (3).
May we be able to live (happily) in the worlds (4).[38]
[*nṛchakshāḥ:* one with divine vision, (3.15.3)]

9.86.39:

Flow, discovering for us the golden riches and Ray-cows (1).
O Indu, you support the *retas*-seed (2);
you are established in the worlds (3).
O Soma, you are the mighty hero and knower of all (4).
The wise persons approach you with hymns (5).[39]
[*arpitaḥ:* established, (9.86.14), (6.58.2)]

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[37] ईशान इमा भुवनानि वीयसे (1), युजान इन्दो हरितः सुपर्ण्यः (2), तास्ते क्षरन्तु मधुमत् घृतं पयः (3), तव व्रते सोम तिष्ठन्तु कृष्टयः (4)

[38] त्वं नृचक्षा असि सोम (1), विश्वतः पवमान वृषभ ता वि धावसि (2), स नः पवस्व वसुमत् हिरण्यवद् (3), वयं स्याम भुवनेषु जीवसे (4)

[39] गोवित् पवस्व वसुवित् हिरण्यविद् (1), रेतोधा इन्दो (2), भुवनेषु अर्पितः (3), त्वं सुवीरो असि सोम विश्ववित् (4), तं त्वा विप्रा उप गिरेम आसते (5)

9.86.40:

The sweet Soma in waveform manifests the delight (1).
The mighty one clad in waters enters (the vessel) (2).
The king with his purifier-chariot ascends to the plenitude (3).
With his weapon of a thousand flaming points (4),
he wins the great (or vast) inspired knowledge (5).[40]
[*atishṭhipat:* to establish, to manifest]

Rishi: 41-45 Atriḥ Bhaumaḥ

9.86.41:

He impels all the hymns upwards (causing) good-progeny (1),
He, the universal-life, brings riches night and day (2).
When the Soma is drunk, Indra is prayed to give us (4),
the word of wisdom, progeny, dwelling with life-energy (3).[41]
[*ut iyarti:* ascend upwards, (3.8.5);
subharaḥ: bringer of riches, (2.3.9)]

9.86.42:

In front of the days, the luminous Soma, the rapturous one (1),
awakens to knowledge in his own consciousness (2).
Approaching the two beings in the light (3),
he moves between them (4).
He, the divine spokesman, establishes the divine (riches) (5).[42]
[*yātayan:* to move, (5.32.12); *narāshamsam:* spokesman of godhead, (5.5.2); two: Heaven and Earth; *janā:* beings, (1.70.1), (1.140.12)]

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[40] उत् मध्व ऊर्मिः वनना अतिष्ठिपत् (1), अपो वसानो महिषो वि गाहते (2), राजा पवित्ररथो वाजम् आरुहत् (3), सहस्रभृष्टिः (4), जयति श्रवो बृहत् (5)

[41] स भन्दना उदियर्ति प्रजावतीः (1), विश्वायुः विश्वाः सुभरा अहर्दिवि (2), ब्रह्म प्रजावत् रयिम् अश्वपस्त्यं (3), पीत इन्दो इन्द्रमस्मभ्यं याचतात् (4)

[42] सो अग्रे अह्नां हरिः हर्यतो मदः (1), प्र चेतसा चेतयते (2), अनु द्युभिः द्वा जना यातयन् (3), अन्तरीयते (4), नरा च शंसं दैव्यं च धर्तरि (5)

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9.86.43:

(The Soma) anointed to bring out its powers is revealing (1).
The gods drink it which has the will of works (2).
(The Soma) is united with sweetness or honey (3).
The mighty Soma descends from the ocean at the high place (4).
The purifiers of gold grasp the attractive (Soma) in the waters (5).[43]
[SV (564, 1614) (variant);]
[*añjate:* annoint; *abhi-añjate:* to unite;
vi-añjate: bring out; *saṃ-añjate:* reveal;
pashum: attractive; *hiraṇya:* gold; signifies something both auspicious, beautiful and joyful; it is made impure by our personal feelings. The purifying powers use the Soma to purify it.
Line 4: refers to the superconscient ocean, (*supraketum*)]

9.86.44:

Sing to the illumined seer, the pure flowing Soma (1).
He sends forth the Soma-food in a great stream (2).
Like a snake he glides out of his skin (3).
The luminous one, the showerer flows away playfully (4).[44]

9.86.45:

Going ahead of all, the king puts forth his strength (1).
He is the builder for the days, established in the worlds (2).
He is the luminous one, rains down the clarities or light (3),
perfect in vision, is the ocean (4).
He is the car of light and flows giving riches (or felicities) (5),
(established) in the house (6).[45]

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[43] अञ्जते व्यञ्जते समञ्जते (1), क्रतुं रिहन्ति (2), मधुना अभि अञ्जते (3), सिन्धोः उत्-श्वासे पतयन्तं उक्षणं (4), हिरण्यपावाः पशुम् आसु गृभ्णते (5)

[44] विपश्चिते पवमानाय गायत (1), मही न धारा अति अन्धो अर्षति (2), अहिः न जूर्णामति सर्पति त्वचम् (3), अत्यो न क्रीळन् असरत् वृषा हरिः (4)

[45] अग्रेगो राजा अप्यः तविष्यते (1), विमानो अह्नां भुवनेषु अर्पितः (2), हरिः घृतस्नुः (3), सुदृशीको अर्णवो (4), ज्योतीरथः पवते राय (5), ओक्यः (6)

[*apyah:* who works, (6.67.9), friendly, (2.38.7);
ghṛtasnu: rains down clarities or light, (5.77.3);
taviṣhyate: puts forth his strength, (10.11.6)]

Riṣhi: 46-48, Gṛtsamadaḥ Shaunakaḥ

9.86.46:

On being released, (Soma) supports the heaven (1),
(he) is uplifted, and rapturous (2).
He, the triple principle of existence, enters the worlds (3).
When the chanters (*ṛgmiṇaḥ*) approach the Soma with form (5),
then the thinkers caress the rays of Soma with chants (4).[46]
[*rihanti:* to taste, (1.22.14), caress, (9.85.11);
tridhātu: the triple principle of existence, is the *sat-chit-ānanda* of Vedānta, see (9.108.12)]

9.86.47:

Your streams after being collected flow swiftly (1,3).
They have been purified by the strings of woolen fleece (2).
When you are mixed with the Rays in the bowls (4),
you, being released, sit in the vessels (5).[47]
[*suvānaḥ:* released; woolen fleece; net of sense-life. See Line 3 below; *chamvoḥ:* two bowls, see (6.20.6)]

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[46] असर्जि स्कम्भो दिव (1), उद्यतो मदः (2), परि त्रिधातुः भुवनानि अर्षति (3), अंशुं रिहन्ति मतयः पनिप्रतं गिरा (4), यदि निर्णिजम् ऋग्मिणो ययुः (5)

[47] प्र ते धारा (1), अति अण्वानि मेष्यः पुनानस्य (2), संयतो यन्ति रंहयः (3), यद्गोभिः इन्दो चम्वोः समज्यस (4), आ सुवानः सोम कलशेषु सीदसि (5)

9.86.48:

O Soma, flow, you are the knower of our will (1),
you carry the utterance (2).
May the beloved Soma rush through the net of sense-life (3).
O Indu, kill all the demons and the devourers (4).
May we speak about the vast (5),
with perfect hero-might during the discovery of knowledge (6).[48]
[*vidathe:* in the discovery of knowledge, (10.12.7)]

87. Knows the secret name of Ray-cows

Rishi: Ushanā Kāvyaḥ
Metre: Trishṭup, (11,4)

9.87.1: Flow and sit in the store of energy
9.87.2: Father has perfect discernment
9.87.3: Knows the secret name of Ray Cows
9.87.4: Indra stands on the sacred seat
9.87.5: Soma goes to the seekers
9.87.6: He impels the satisfaction towards us
9.87.7: Like a brave warrior
9.87.8: Soma comes thundering
9.87.9: Teach us about ancient impulsions

9.87.1:

O Soma, swiftly flow and sit in the store of energy (1).
You are purified by the divine powers (2).
You approach the plenitude (for giving to yajamāna) (3).
Cleansing you like a strong horse (4),
they lead you by the reins (5).[1]

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[48] पवस्व सोम क्रतुवित् न (1), उक्थ्यो (2), अव्यो वारे परि धाव मधु प्रियम् (3), जहि विश्वान् रक्षस इन्दो अत्रिणो (4), बृहद्वदेम (5), विदथे सुवीराः (6)

[1] प्र तु द्रव परि कोशं नि षीद (1), नृभिः पुनानो (2), अभि वाजमर्ष (3) अश्वं न त्वा वाजिनं मर्जयन्तो (4), अच्छा बर्ही रशनाभिः नयन्ति (5)

[SV (523, 677); *kosham:* store of energy, (1.112.11), heaven's treasury (5.53.6);
rashanābhiḥ: reins, (10.79.7); fingers (S)]

9.87.2:

The god of delight with perfect weapons flows (1),
destroying the (evil) foes and guards in a struggle (2).
He is the father, progenitor of gods, has perfect discernment (3).
He is the prop of heaven and supporter of earth (4).[2]
[*rakṣhamāṇa:* guarding, (1.71.9);
vṛjanam: mighty one, (5.44.1); struggle, (6.11.6)]

9.87.3:

He is the Riṣhi, the sage, foremost among men (1),
wise-thinker, fashions the poet Ushanas with his seer-wisdom (2).
He knew the secret name of Ray-cows (4), hidden in the cave (3).[3]
[*apīchyam:* secret thing, (8.39.6);
ṛbhu: to fashion, to shape;
nihitam: set inward, (6.9.5); hidden, (10.5.1);
guhyam: in the secret cave, (1.67.2);
guhyam nāma gonām: also in (5.3.3); *āsām:* these;]

9.87.4:

O Indra, the showers of honeyed Soma are for you (1);
He is flowing in the purifier for you, the mighty one (2).
Indra gives always profusely in thousands and hundreds (3);
(he) stands on the sacred seat, with his steed of swiftness (4).[4]

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[2] स्वायुधः पवते देव इन्दुः (1), अशस्तिहा वृजनं रक्षमाणः (2),
पिता देवानां जनिता सुदक्षो (3), विष्टम्भो दिवो धरुणः पृथिव्याः (4)

[3] ऋषिः विप्रः पुरएता जनानाम् (1), ऋभुर्धीरः उशना काव्येन (2),
स चित् विवेद निहितं (3), यत् आसाम् अपीच्यं गुह्यं नाम गोनाम् (4)

[4] एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे (1), परि पवित्रे अक्षाः (2),
सहस्रसाः शतसा भूरिदावा शश्वत्तमं (3), बर्हिरा वाजी अस्थात् (4)

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[SV (531) (variant);
shashvat-tamam: everlasting, (3.1.23);
vṛshṇaḥ: mighty one, (10.3.4); *asthāt:* stands, has risen;
pari akṣhāḥ: flows;]

9.87.5:

The Soma (flows) towards the truth of the Ray-cows (1,3),
the inspired knowledge and the vast plenitude in thousands (2,4).
When the pure-flowing Soma is released from the purifiers (5),
he goes to the seekers of inspired knowledge (6),
like the horses going for victory in a battle (7).[5]

9.87.6:

After being purified Soma, invoked by many (1,3),
releases the enjoyment for all human beings (2).
Carried (from the heaven) by the bird (4),
(he) impels towards us the satisfaction and riches (5),
and makes the plenitude to flow to us (6).[6]
[*tuñjānaḥ:* impels, (9.57.2)
bhojanā: enjoyment, (5.34.7), (5.82.1);
Line 4: See note in (9.48.3) and the essay (x)]

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[5] एते सोमा अभि गव्या (1), सहस्रा महे वाजायाम् (2), ऋताय (3),
श्रवांसि (4), पवित्रेभिः पवमाना असृग्रन् (5),
श्रवस्यवो (6), न पृतनाजो अत्याः (7)

[6] परि हि ष्मा पुरुहूतो (1), जनानां विश्वा असरत् भोजना (2), पूयमानः(3),
अथा भर श्येनभृत (4), प्रयांसि रयिं तुञ्जानो (5), अभि वाजमर्ष (6)

9.87.7:

The outpressed Soma swiftly rushes to the purifier (1,3),
like a galloping war-horse (2,4).
He is like a brave warrior desiring the light of Ray-cows (6),
(advancing) like the buffalo with sharp and intense horns (5).[7]
[*satvā:* warrior, (5.33.5); *gavyan:* desiring the light, (3.33.11)]

9.87.8:

This Soma has come from the supreme station (1).
He found the Ray-cows (hidden somewhere) in a wide space (3),
at the higher levels in the hill (2).
O Indra, the stream of Soma flows to you (5),
thundering like the lightning caused by clouds (4).[8]
[*satīḥ:* higher levels, (5.29.5); *ūrve:* wideness, (3.1.14);
adri: hill of our being, (5.85.2), see also (9.86.3);
Line 2: Our existence is regarded as a hill (*adri*) with many plateaus,
each plateau being a level or plane of being;]

9.87.9:

Being purified and sitting in the same chariot with Indra (2),
pursue the herd of Ray-cows, O Soma (1).
Teach us about the ancient and vast impulsions (3,5).
O one with great might, these (impulsions) are yours (6).
You, swift in strength, are hymned by us (4,7).[9]

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[7] एष सुवानः परि सोमः पवित्रे (1), सर्गो न सृष्टो (2), अदधावत् (3), अर्वा (4), तिग्मे शिशानो महिषो न शृङ्गे (5), गा गव्यन् अभि शूरो न सत्वा (6)

[8] एषा ययौ परमात् (1), अन्तः अद्रेः कूचित् सतीः (2), ऊर्वे गा विवेद (3), दिवो न विद्युत् स्तनयन्ति अभ्रैः (4), सोमस्य ते पवत इन्द्र धारा (5)

[9] उत स्म राशिं परि यासि गोनाम् (1), इन्द्रेण सोम सरथं पुनानः (2), पूर्वीः इषो बृहतीः (3), जीरदानो (4), शिक्षा (5), शचीवः तव ता (6), उपष्टुत् (7)

[*jiradānaḥ:* swift in strength, (5.62.3); recall *dānava* is a class of demons.
shikṣhā: teach us, (9.81.3);
shachīvaḥ: one with great might or puissance, (3.21.4)]

88. Soma manifests his might effortlessly

Riṣhi: Ushanā Kāvyaḥ
Metre: Triṣhṭup

9.88.1: Soma pressed for Indra only
9.88.2: Gain of the light of the Sun-world
9.88.3: You are like Vāyu and Draviṇoda
9.88.4: You perform great actions like Indra
9.88.5: Soma manifests his might effortlessly
9.88.6: Soma flows to vessels like downward flowing rivers
9.88.7: Have grace of mind like waters
9.88.8: Your workings are like those of Varuṇa

9.88.1:

O Indra, this Soma is pressed for you (1).
For you it flows; it is for you, may you drink it (2).
You have made this (Soma) (3).
Soma desired by you is for your rapture and help (to us) (4).[1]

9.88.2:

Soma has been yoked like a great car with heavy burden (1),
for the gain of abundant riches for us (2).
All human beings come together to the Delight at the heights (3,5),
for the gain of light of the Sun-world (4).[2]

---

[1] अयं सोम इन्द्र तुभ्यं सुन्वे (1), तुभ्यं पवते त्वमस्य पाहि (2),
त्वं ह यं चकृषे (3), त्वं वावृष इन्दुं मदाय युज्याय सोमम् (4)

[2] स ईं रथो न भुरिषाट् अयोजि महः (1), पुरूणि सातये वसूनि (2),
आदीं विश्वा नहुष्याणि जाता (3), स्वर्षाता (4), वन ऊर्ध्वा नवन्त (5)

[*svarṣhātā:* gain of light of svar, (6.33.4, 6.17.8);
navanta: (all) came together, (6.7.2)]

9.88.3:

Like Vāyu with the Niyut steeds, you go where you like (1).
Like Ashvins you give peace on hearing the call (2).
Like Draviṇoda, you are desired by all (3).
O Soma, you are like Pūshan with the speed of thoughts (4).[3]

9.88.4:

O Soma, like Indra you perform great actions (1),
you kill the Vṛtra-s and destroy cities (of foes) (2).
Like Paidva, you destroy the demon with the name Ahi (3).
You are the destroyer of all dasyus, O Soma (4).[4]
[Paidva: horse of Pedu (S)]

9.88.5:

Soma manifests his might in the rivers effortlessly (2),
just like a fire created amidst a forest (1).
He is like a hero fighting powerful (foes) making noise (3).
The pure Soma impels his essence in waves (4).[5]
[*iyarti:* sends forth, (10.45.7); *ā sṛjyamānaḥ:* to create]

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[3] वायुर्न यो नियुत्वाँ इष्टयामा (1), नासत्येव हव आ शंभविष्ठः (2),
विश्ववारो द्रविणोदा इव (3), त्मन् पूषेव धीजवनो असि सोम (4)

[4] इन्द्रो न यो महा कर्माणि चक्रिः (1), हन्ता वृत्राणामसि सोम पूर्भित् (2),
पैद्वो न हि त्वमहिनाम्नां हन्ता (3), विश्वस्यासि सोम दस्योः (4)

[5] अग्निर्न यो वन आ सृज्यमानो (1), वृथा पाजांसि कृणुते नदीषु (2),
जनो न युध्वा महत उपब्दिः (3), इयर्ति सोमः पवमान ऊर्मिम् (4)

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9.88.6:

These Soma-s pass through the net of sense-life (purifier) (1),
just as the rain from cloud passes through heaven's treasury (2).
The pressed (Soma) flows to the vessels (4),
just as the downward flowing rivers go to the ocean (3).[6]
[*divaḥ kosham:* heaven's treasury, (5.53.6);
Line 2: rain here is symbolic, not mere water; it contains many heavenly energies]

9.88.7:

Flow strong, like the host of Maruts (1),
like the blameless divine beings (2).
Quickly the grace of mind has come to us like waters (3).
With your thousand forms in yajna (4,6),
you are like the victor in battles (5).[7]
[Line 4: reference is to Indra]

9.88.8:

O king, your workings are like those of Varuṇa (1).
O Soma, your domain is both vast and profound (2).
You are pure and shining and beloved like Mitra (3).
O Soma, you are all-discerning like Āryama (4).[8]
[*dakṣhāyyaḥ:* all-discerning, (7.1.2)]

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[6] एते सोमा अति वाराणि अव्या (1), दिव्या न कोशासो अभ्रवर्षाः (2),
वृथा समुद्रं सिन्धवो न नीचीः (3), सुतासो अभि कलशाँ असृग्रन् (4)

[7] शुष्मी शर्धो न मारुतं पवस्व (1), अनभिशस्ता दिव्या यथा विट् (2),
आपो न मक्षू सुमतिः भवा नः (3), सहस्राप्साः (4), पृतनाषाट् न (5), यज्ञः (6)

[8] राज्ञो नु ते वरुणस्य व्रतानि (1), बृहद्भीरं तव सोम धाम (2),
शुचिः त्वमसि प्रियो न मित्रो (3), दक्षाय्यो अर्यमेवासि सोम (4)

89. Boat going to the Truth

Rishi: Ushanā Kāvyaḥ
Metre: Trishṭup

9.89.1: Soma sits blissfully on his mother's lap

9.89.2: The boat going to Truth

9.89.3: He protects by his sight

9.89.4: The united powers energise him

9.89.5: Approach him with surrender

9.89.6: He has all peoples in his hand

9.89.7: You flow for the birth of gods in us

9.89.1:

The carrier of energies flows along (his) paths (1).
O pure Soma, you flow like the rain from heaven (2).
Soma of thousand streams sits blissfully (3,5),
on his mother's lap in our midst (4).[1]
[*vanā:* blissful, (3.1.13)]

9.89.2:

(This) Soma king covers the abode of the rivers (1).
He mounts the boat, most straight-going, to go to the truth (2).
Carried by the hawk his flow increases in the waters (3).
The Soma born in heaven is milked (in heaven) (5).
The father (of this world) milks also (the Soma) (4).[2]
[*rajishṭhām:* straight-going;
Line 3: see note in (9.48.3) and essay (x)]

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[1] प्रो स्य वह्निः पथ्याभिः अस्यान् (1), दिवो न वृष्टिः पवमानो अक्षाः (2), सहस्रधारो असदत् नि (3), अस्मे मातुः उपस्थे (4), वन आ च सोमः (5)

[2] राजा सिन्धूनामवसिष्ट वास (1), ऋतस्य नावम् आरुहत् रजिष्ठाम् (2), अप्सु द्रप्सो वावृधे श्येनजूतो (3), दुह ईं पिता (4), दुहा ईं पितुर्जाम् (5)

9.89.3:

Sweet (Soma) who is like a swift lion is approachable (1).
He is luminous, deep red, and the lord of heaven (2).
He a hero in battles, the supreme, seeks the Ray-cows (3).
This male protects all by his sight (4).[3]
[*ayāsam:* swift going, (5.42.15);
ukṣhā: male, showerer (9.83.3);
Line 1: Even though he is like a swift lion, he is also sweet and hence can be approached.]

9.89.4:

Soma as a horse is yoked to the broad-wheeled car (2).
Soma has the back of sweetness, is fierce, swift and sublime (1,3).
The sisters and companions rub him bright and pure (4).
The united powers energize him who is the master of plenitude (5).[4]
[*sanābhayaḥ:* powers united in the naves, (10.78.4);
ṛṣhvam: sublime, (3.5.7), mighty one (10.12.6);
madhupṛṣhṭham: back of sweetness; having the sweetness for its back; (recall *ghṛtapṛṣhṭham,* back of light, in (5.4.3));
vājinam: master of plenitude, (8.84.8)]

9.89.5:

The four powers milk the light from him (Soma) and serve him (1).
They are seated within a common continent (or holder) (2).
With prostrations of surrender, they approach the purified one (3).
These ancient powers surround him on all sides (4).[5]

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[3] सिंहं नसन्त मध्वो अयासं (1), हरिमरुषं दिवो अस्य पतिम् (2),
शूरो युत्सु प्रथमः पृच्छते गा (3), अस्य चक्षसा परि पाति उक्षा (4)

[4] मधुपृष्ठं घोरम् अयासम् (1), अश्वं रथे युञ्जन्ति उरुचक्र (2), ऋष्वम् (3),
स्वसार ईं जामयो मर्जयन्ति (4), सनाभयो वाजिनमूर्जयन्ति (5)

[5] चतस्र ईं घृतदुहः सचन्ते (1), समाने अन्तः धरुणे निषत्ताः (2),
ता ईमर्षन्ति नमसा पुनानाः (3), ता ईं विश्वतः परि षन्ति पूर्वीः (4)

[*pūrvīḥ:* ancient, (7.2.5);
dharuṇaḥ: continent, (5.15.1), holder, (1.73.4)]

9.89.6:

He is the prop of heaven and the holder of earth (1).
He has all the peoples in his hand (2).
May Soma, the fountain, make the adorer to have the steeds (3).
His sweet rays flow for strengthening the powers of Indra (4).[6]
[Line 4: His rays strengthen Indra-powers in human beings;
niyutvān: one with steeds;]

9.89.7:

You are conquering and are unconquered (1).
May you flow for the sake of Indra, the killer of Vṛtra (3),
and for the birth of the gods, O Soma (2).
Be forceful in us; may we be the masters of riches (4,6,8),
which are vast, full of delight and full of great strength (5,7).[7]
[*shagdhi:* be forceful (in us) (2.2.12);
purushchandra: delight desired by many;]

---

[6] विष्टम्भो दिवो धरुणः पृथिव्या (1), विश्वा उत क्षितयो हस्ते अस्य (2), असत् त उत्सो गृणते नियुत्वान् (3), मध्वो अंशुः पवत इन्द्रियाय (4)

[7] वन्वन् अवातो (1), अभि देववीतिम् (2), इन्द्राय सोम वृत्रहा पवस्व (3), शग्धि (4), महः पुरुः चन्द्रस्य (5), रायः (6), सुवीर्यस्य (7), पतयः स्याम (8)

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90. Makes all the Gods joyful and graceful

Rishi: Vasishṭho Maitrāvaruṇiḥ
Metre: Trishṭup

9.90.1: Holds all riches in his hand
9.90.2: Establishes ecstasies
9.90.3: You are a victor
9.90.4: Make the Ray-cows fearless and whole
9.90.5: Make all the gods to be joyful
9.90.6: Protect us at all times granting us peace

9.90.1:

Impelled by the aspirants, he (Soma) gives birth to the Two (1).
He approaches Indra and has sharp weapons (3).
He holds all the riches in his hands (4).
Like a chariot, he advances desiring to conquer the plenty (2).[1]
[SV (536), (variant);]
[*ayāsīt:* advances (S);
sanishyan: desiring to conquer, (3.2.3); Line 1: Recall (9.96.5)]

9.90.2:

The chants of the singers resound (around him) (3),
(They seek) the showerer, who founds the expanding growth (2),
he with his triple back (1).
Like Varuṇa clad in the delight of the (flowing) rivers (4),
he establishes the ecstasies (in worshippers) (5),
and gives the desired felicities (6).[2]
[SV (528, 1408); (variant), (*āngoshinam* in SV, *angūshāṇām* in RV);
avāvashanta: desire, (9.19.4), (9.66.1)]

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[1] प्र हिन्वानो जनिता रोदस्यो (1), रथो न वाजं सनिष्यन् अयासीत् (2), इन्द्रं गच्छन् आयुधा संशिशानो (3), विश्वा वसु हस्तयोः आदधानः (4)

[2] अभि त्रिपृष्ठं (1), वृषणं वयोधाम् (2), आङ्गूशाणाम् अवावशन्त वाणीः (3), वना वसानो वरुणो न सिन्धून् (4), वि रत्नधा (5), दयते वार्याणि (6)

9.90.3:

(O Soma) you have a host of warriors, all heroes (1),
you are of full of strength, and you are a victor (2).
May you, the conqueror of riches, flow (3).
With your sharp weapons and rapid bow (4),
(you are) unbeatable in battles (5).
(You) overthrow the foes in battles (6).[3]
[*sanitā:* conqueror, (8.19.9)]

9.90.4:

(Flow) to the broad paths of the Ray-cows (1),
making them fearless and making them whole (2).
(Flow also) to the goddess of many thoughts (3).
Conquering the waters, the dawn and the Rays of Sun-world (4),
he cries aloud, (granting us) the great plenitude (5,6).[4]
[*sisāsan:* to conquer, (5.31.1), (9.35.4);
samīchī: vast and whole, (3.1.7); *gavyūti:* see (9.85.8)]

9.90.5:

O Soma, make Mitra and Varuṇa to rejoice (1),
O pure Soma, O delight, make Indra and Vishṇu to be joyful (2).
Make the host of Maruts and all the gods to be joyful (3).
O delight, make the great Indra joyful (4),
so that he may become rapturous (5).[5]
[*matsi:* to rejoice, (1.9.1)]

---

[3] शूरग्रामः सर्ववीरः (1), सहावान् जेता (2), पवस्व सनिता धनानि (3), तिग्मायुधः क्षिप्रधन्वा (4), समत्सु अषाळ्हः (5), साह्वान् पृतनासु शत्रून् (6)

[4] उरुगव्यूतिः (1), अभयानि कृण्वन् समीचीने (2), आ पवस्वा पुरंधी (3), अपः सिषासन् उषसः स्वर्गाः (4), सं चिक्रदो (5), महो अस्मभ्यं वाजान् (6)

[5] मत्सि सोम वरुणं मत्सि मित्रं (1), मत्सि इन्द्रमिन्दो पवमान विष्णुम् (2), मत्सि शर्धो मारुतं मत्सि देवान् (3), मत्सि महामिन्द्रमिन्दो (4), मदाय (5)

9.90.6:

O Soma, may you be full of will-power like a king (1).
Flow destroying the calamities and evils by your strength (2).
O Indu, establish the expanding growth (in us) by the hymns (3).
May you protect us at all times granting us happiness (4).[6]
[*amena:* by strength;
vayodhā: who founds expanding growth, (6.6.7)]

91. Grants Peace and Wide-light

Rishi: Kashyapaḥ Mārīchaḥ
Metre: Trishṭup, (11,4)

9.91.1: Ten sisters impel Soma

9.91.2: Advent on earth of beings with seer-wisdom

9.91.3: The singer attains to subtle powers

9.91.4: Destroy demons

9.91.5: Grant paths to the new singer

9.91.6: Grant peace and wide-light

9.91.1:

Among the thinkers, Soma is the foremost thinker (4).
The voicing (Soma) is released by a chant (1,3),
as a chariot (is released) in the battle (2).
Through the purifier at the height, the ten sisters (5),
impel the energy-carrying (Soma), towards the abode (6).[1]
[SV (543), (variant); (*mṛjanti* in SV, *ajanti* in RV);]
[*ajanti:* urge, (S) (occurs once); *sāno:* the height;
avye: purifier of sense-life;]

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[6] एवा राजेव क्रतुमाँ (1), अमेन विश्वा घनिघ्नत् दुरिता पवस्व (2),
इन्दो सूक्ताय वचसे वयो धा (3), यूयं पात स्वस्तिभिः सदा नः (4)

[1] असर्जि वक्वा (1), रथ्ये यथा आजौ (2), धिया (3), मनोता प्रथमो मनीषी (4),
दश स्वसारो अधि सानो अव्ये (5), अजन्ति वह्निं सदनानि अच्छ (6)

9.91.2:

The Soma pressed out by human beings (2),
is for the advent of the celestial beings having seer-wisdoms (1).
The immortal (Soma) is rendered bright and pure by the mortals (3),
by the sense-life, Ray-cows and waters (4).[2]
[*avibhiḥ:* sheep, (2.36.1); The physical Soma is purified by a strainer made of hairs or the fleece of sheep. Here *avi* (sheep) symbolises the net of sense-life. This purifies the raw Soma generated by work;
kavyaiḥ: with seer-wisdom, (10.14.3);
vītī: with the light, (6.6.1), advent, (6.16.46)]

9.91.3:

The showerer, the Soma goes to the lord (Indra) roaring (1).
The pure and shining Soma goes to the Ray-cows and the milk (2).
The singer of the thousand riks, the knower of the words (3,5),
the wise one, by means of the paths with no obstructions (4,6),
attains to the subtle powers (7).[3]
[*pathibhiḥ adhvasmabhiḥ:* paths with no obstruction, (2.34.5);
aṇvam: subtle powers, (9.10.5), *amshu:* Soma, (4.1.19);
vṛshṇe: to the mighty one, the lord, (5.12.2);
vachaḥ - vidaḥ: knowers of words or mantra-s (1.91.11)]

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[2] वीती जनस्य दिव्यस्य कव्यैः (1), अधि सुवानो नहुष्येभिः इन्दुः (2),
प्र यो नृभिः अमृतो मर्त्येभिः मर्मृजानो (3), अविभिः गोभिः अद्भिः (4)

[3] वृषा वृष्णे रोरुवत् अंशुः (1), अस्मै पवमानो रुशत् ईर्ते पयो गोः (2),
सहस्रम् ऋक्वा (3), पथिभिः (4), वचोवित् (5),
अध्वस्मभिः सूरो (6), अण्वं वि याति (7)

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9.91.4:

Destroy the firm dwelling of Rakṣhasa (demon) (1).
O Indu, being purified fill yourself with the plenitude (2).
With your forceful weapon destroy the demon (3,5),
who may be above, or near or far and also their leaders (4,6).[4]
[*vi ūrṇuhi:* fill, (10.38.2); *tujā:* force, (5.17.3)]

9.91.5:

O Soma, in whom are all desirable things, to your new singer (2),
grant the ancient paths, so as to be in his front (1,3).
O doer of many deeds, giver of abundance (6),
may we attain those great powers of yours (5),
which conquers our foes, but keeps us unconquered (4).[5]
[*prāchaḥ:* front; *purukṣhaḥ:* giver of manifold plenty, (3.25.2);]

9.91.6:

Being purified grant us the waters and the Rays of the Sun-world (1),
and many successors and extensions (2,5).
O Soma, grant peace to my field (or abode) and wide lights (3,5).
May we able to see the Sun continuously (or for all times) (4).[6]
[*rirīhi:* to grant, (4.39.5);]

---

[4] रुजा दृळ्हा चिद्रक्षसः सदांसि (1), पुनान इन्द ऊर्णुहि वि वाजान् (2),
वृश्च (3), उपरिष्टात् (4), तुजता वधेन (5), ये अन्तिं दूरात् उपनायमेषाम् (6)

[5] स प्रत्नवत् (1), नव्यसे विश्ववार सूक्ताय (2), पथः कृणुहि प्राचः (3),
ये दुष्षहासो वनुषा (4), बृहन्तः तान् ते अश्याम (5), पुरुकृत् पुरुक्षो (6)

[6] एवा पुनानो अपः स्वर्गा अस्मभ्यं (1), तोका तनयानि भूरि (2),
शं नः क्षेत्रमुरु ज्योतींषि सोम (3), ज्योक् नः सूर्यं दृशये (4), रिरीहि (5)

92. The Wide World (U-loka) creates the Light of Day

Rishi: Kashyapaḥ Mārīchaḥ
Metre: Trishṭup, (11,4)

9.92.1: Soma attains the Indra-powers
9.92.2: Inner abode and seven seers
9.92.3: The universal god knows the path
9.92.4: Seven rivers and ten self-laws
9.92.5: Truth of Pavamāna and assembly
9.92.6: The true king

9.92.1:

The outpressed Soma, luminous, gallops into purifier (1,2,4),
like the car released for the gain of riches (3).
Being purified, it attains the mantra-laud and the Indra-powers (5).
Later it serves the gods with pleasant things (6).[1]
[*hiyānaḥ:* to gallop, (2.4.4)]

9.92.2:

The seer bearing the name in his native seat (3),
flows to the purifier, he of divine vision (1,2).
In the inner abode Soma sits like the invoking priest (4).
The seven seers, sages, approach him in the body (5).[2]
[*nāma:* name; the word having the power of the deity indicated;
Seven seers: see (9.10.7);
chamūṣhu: bodies, see (9.20.6);]

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[1] परि सुवानो हरिः अंशुः (1), पवित्रे (2), रथो न सर्जि सनये (3), हियानः (4), आपत् श्लोकम् इन्द्रियं पूयमानः (5), प्रति देवाँ अजुषत प्रयोभिः (6)

[2] अच्छा नृचक्षा (1), असरत् पवित्रे (2), नाम दधानः कविः अस्य योनौ (3), सीदन् होतेव सदने (4), चमूषु उपेमग्मन् ऋषयः सप्त विप्राः (5)

9.92.3:

Soma, purified, goes to his eternal abode (2).
He, wise in understanding, universal god, knows the path (1).
He delights in all the seer-wisdoms (3).
The wise thinker approaches the five classes of beings (4).[3]
[*pañchajana:* five classes of non-human beings, corresponding to the five realms namely matter, life, mind, svar (or mahas) and the bliss. The wise persons do not care about the castes; see also (9.101.9).]

9.92.4:

Yours are these thrice-eleven gods and the All-gods (2),
all staying in secrecy, O pure-flowing Soma (1).
The seven mighty (rivers) rub you bright (5),
in the covers of sense-life at the heights (4),
by their ten self-laws (3).[4]
[*sapta nadhyaḥ:* For the deeper meanings of the names, see the note in (10.75.5). A brief summary is presented here.
Here is the indirect mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣhṇī, Marutvṛdhā, Asiknī, Vitastā, Ārjīkā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣhni; Ārjīkīya is same as the river Vipāt. It has the name of Urunjira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/psychological sense.

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[3] प्र सुमेधा गातुवित् विश्वदेवः (1), सोमः पुनानः सद एति नित्यम् (2), भुवत् विश्वेषु काव्येषु रन्ता (3), अनु जनान् यतते पञ्च धीरः (4)

[4] तव त्ये सोम पवमान निण्ये (1), विश्वे देवास्त्रय एकादशासः (2), दश स्वधाभिः (3), अधि सानो अव्ये (4), मृजन्ति त्वा नद्यः सप्त यह्वीः (5)

Gangā: derived from that which goes, flows;
Yamunā: that which mixes with other rivers;
Shutudrī: that which flows quickly;
Paruṣhṇī: that which flows in a meandering way;
Asiknī: that which is not white or pure;
Marutvṛdhā: that which is energized by the Maruts (wind, life-energies);
Vitastā: that which extends or wide, i.e., that which has high banks;
Ārjīkīyā: that which is born in the place Ṛjīkā; that which flows straight (*ṛju*);
Vipāt: that which overflows its banks;
Suṣhoma: same as Sindhu; wide like the ocean; that which gives delight (Soma);
The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomatī, Tṛṣhṭāmā, Susartu, Rasā, Shvetī, Kubhā and Mehantu.]

9.92.5:

That (place has) the Truth of Pavamāna (1),
where all the singers assemble (2).
The wide world (*u-loka*) creates the light of day (3).
He protects Manu and made him overcome the *dasyu* (4).[5]
[*kaḥ:* has made, (1.71.5), (3.5.7);
manu: the first human thinker, occurs in 15 mantrās. Its plural *manoḥ* occurs in 8 mantrās. The sūkta (9.113) has an excellent description of heaven, the place mentioned in line 1.]

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[5] तन्नु स॒त्यं पव॑मानस्य अस्तु॒ (1), यत्र॒ विश्वे॑ का॒रवः॑ सं॒नस॑न्त (2),
ज्योतिः॒ यदह्ने॒ अकृ॑णोत् उ लो॒कं (3), प्राव॒न् मनुं॒ दस्य॑वे कः अ॒भीक॑म् (4)

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9.92.6:

Just as an invoking priest goes to the house with the Ray-cow (1),
the true king goes to the battle (2).
Being purified, Soma, sitting in the delight (3,5,7),
enters the vessel like a powerful animal (4,6).[6]
[*iyāna:* going; *ayāsīt:* enter;
pashu-mat in (9.72.9), *pashu-matyas,* (5.11.17) and *pashu-manti* (9.92.6) refer to the knowledge or Ray-cow. For S, it refers to a cow that will be killed in the rite.]

93. May he come soon to the seekers

Rishi: Nodhā Gautamaḥ
Metre: Trishṭup

9.93.1: The heroic thoughts
9.93.2: Established like a child in the mother
9.93.3: Unslayable Ray-cows
9.93.4: Come to us, we are your seekers
9.93.5: May he come soon at dawn

9.93.1:

The ten sisters together cleanse the hero pouring his energy (1).
The heroic thoughts are the impellers (2).
The luminous Soma flows around the wives of the Sun (3).
He (Soma) enters the vessel swiftly like a war-horse (4).[1]
[SV (538, 1418);
svasāraḥ: sisters; companion powers or goddesses; they could be the ten rivers mentioned in (9.92.4). S thinks they are the ten fingers.]

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[6] परि सद्मेव पशु-मान्ति होता (1), राजा न सत्यः समितीः इयानः (2),
सोमः पुनानः (3), कलशाँ अयासीत् (4), सीदन् (5),
मृगो न महिषो (6), वनेषु (7)

[1] साकमुक्षो मर्जयन्त स्वसारो दश (1), धीरस्य धीतयो धनुत्रीः (2),
हरिः परि अद्रवत् जाः सूर्यस्य (3), द्रोणं ननक्षे अत्यो न वाजी (4)

9.93.2:

Desired (by all), the mighty one, is established in the waters (2,4),
like a child in the mother (1).
His gifts are many (3).
Like one approaching his love, he goes to the perfect seat (5),
in the vessel along with the Ray-cows (6).[2]
[*puruvāra:* one whose gifts are many, (6.5.1)]

9.93.3:

Indu nourishes the udder of the unslayable (Ray-cows) (1).
Soma, wise of mind, unites with the streams (of the essence) (2).
The Ray-cows at the heights (3),
mix the Soma in the bowls with the milk of knowledge (4),
which is purified like a robe (5).[3]
[*shrīṇanti:* mix, see (9.1.9); *niktam:* see (9.69.4);
chamūṣhu: sheaths; see (9.20.6);]

9.93.4:

O pure flowing Soma, desired by the gods (1,3),
give us the riches or felicities with life-energy (2).
O many-thoughted one, may you come towards us (4,6),
who are seeking you for giving us the riches (5,7).[4]
[*āyanti:* come, (5.6.2); *rathi:* in the car;]

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[2] सं मातृभिर्न शिशुः (1), वावशानो वृषा दधन्वे (2), पुरुवारो (3), अद्भिः (4), मर्यो न योषाम् अभि निष्कृतं यत् सं गच्छते (5), कलशे उस्रियाभिः (6)

[3] उत प्र पिप्य ऊधः अघ्न्याया इन्दुः (1), धाराभिः सचते सुमेधाः (2), मूर्धानं गावः (3), पयसा चमूषु अभि श्रीणन्ति (4), वसुभिर्न नित्तैः (5)

[4] स नो देवेभिः पवमान (1), रद इन्दो रयिमश्विनं (2), वावशानः (3), रथिरायतां (4), उशती (5), पुरंधिः अस्मद्र्यक् आ (6), दावने वसूनाम् (7)

9.93.5:

O Soma, after being purified (3),
measure out the riches (1),
given speedily by the wind, which are delightful for all (4).
May we be with the gods (2).
May he, rich in thought, come soon at dawn (6).
O Indu, may the life of the adorer be extended (5).[5]
[Line 2: *nṛvantaḥ syāma:* may we be with the gods, (7.41.3);
nṛ: gods (5.18.5), souls of power (5.25.6), men (8.40.7);
Line 6: occurs as the last mantra of several sūktās, such as (1.58), (1.64) associated with Ṛiṣhi Nodhā Gautamaḥ and (1.94) – (1.96), (1.101) – (1.103) of Kutsa Angirasaḥ.]

94. Two-fold realm of Immortality

Ṛiṣhi: Kaṇvo Āngirasaḥ
Metre: Triṣhṭup

9.94.1: Happy thoughts compete for the bliss of Soma
9.94.2: Two-fold realm of immortality
9.94.3: They cry for riches with discernment
9.94.4: He goes within towards glory
9.94.5: Bring us impulsion and widelight

9.94.1:

Like people (competing) for the rays of Sun (3),
the happy thoughts compete (2),
for the bliss of Soma who is full of plenitude (1).
Clothed in waters, the seer flows to the abode (of bliss) (4),
just like the thinkings increase the knowledge (5).[1]

---

[5] नू नो॑ र॒यिमुप॑ मास्व (1), नृ॒वन्तं॑ (2), पुना॒नो (3), वा॒ताप्यं॑ वि॒श्वश्च॑न्द्रम् (4), प्र व॑न्दि॒तुः इ॑न्दो ता॒रि आयुः॑ (5), प्रा॒तर्म॒क्षू धि॒यावसुः॑ जगम्यात् (6)

[1] अधि॒ यद॑स्मिन् वा॒जिनी॑व॒ शुभः॒ (1), स्पर्ध॑न्ते॒ धियः॒ (2), सूर्ये॑ न विशः॑ (3), अ॒पो वृ॑णा॒नः प॑वते कवी॒यन् व्र॒जं (4), न प॑शु॒वर्ध॑नाय॒ मन्म॑ (5)

[SV (539), (variant); (*sūrye* in RV; *sūre* in SV); KYTS (7.1.20.5); *shubhaḥ:* happy; *pashu:* knowledge; *vraja:* cow-stall, abode]

9.94.2:

He unveils the two-fold realm of immortality (1).
For the knower of the Sun, the worlds spread out (2).
The nourishing thoughts desiring the Truth (3,5),
sounding, go to Soma, like cows going to their sheds (4,6).[2]
[*vi-ūrṇvan:* unveil, (5.80.6); *pinvāna:* nourishing, (7.5.8)]

9.94.3:

The seer bears around him all the seer-wisdoms (1),
just as a warrior in a chariot looks all around (2).
The mortals pray to the gods for the grant of glory (3).
The cry goes forth in many places for riches with discernment (4).[3]
[*navyam:* to whom must rise our cry, (6.1.7);
bhūṣhan: approached with reverence, pray, (3.3.9)]

9.94.4:

He is born in beauty and glory (1).
He goes within towards the glory (2).
He establishes in his adorers, wide expansion and glory (3).
Clothed in glory, his adorers become immortal (4).
In the measured run, the meetings become truthful (5).[4]
[*mitadruḥ:* in the measured race, (7.7.1)
iyāya: to come, (4.4.11), (7.33.13);
niriyāya: niḥ-iyāya: to go within;
samithaḥ: meetings, (3.1.12); battles, (9.76.5)]

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[2] द्विता व्यूर्ण्वन् अमृतस्य धाम (1), स्वर्विदे भुवनानि प्रथन्त (2),
धियः पिन्वानाः (3), स्वसरे न गाव (4), ऋतायन्तीः (5), अभि वावश्र इन्दुम् (6)

[3] परि यत् कविः काव्या भरते (1), शूरो न रथो भुवनानि विश्वा (2),
देवेषु यज्ञो मर्तीय भूषन् (3), दक्षाय रायः पुरुभूषु नव्यः (4)

[4] श्रिये जातः (1), श्रिय आ निरियाय (2), श्रियं वयो जरितृभ्यो दधाति (3),
श्रियं वसाना अमृतत्वमायन् (4), भवन्ति सत्या समिथा मितद्रौ (5)

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9.94.5:

Bring us impulsion, strength, the life-energies (1),
the Ray-cows, and the wide light (2).
Make the gods rapturous (3).
Overcome all the enemies (4,6),
since you have repelled them ahead, O Soma (5).[5]
[*bādhase:* repel]

95. Creates thoughts and Impels speech

Rishi: Praskaṇvaḥ Kāṇvaḥ
Metre: Trishṭup

9.95.1: Creates apropriate thoughts
9.95.2: Manifests secret names of gods
9.95.3: Thinkers approach Soma with surrender
9.95.4: Trita and Soma
9.95.5: Soma impels speech

9.95.1:

The resplendent (Soma), released and purified (2,4),
sits in the abode of delight and makes sounds (1,3).
Controlled by the divine powers (5),
he creates a shape (or form) of knowledge (6).
Generate the appropriate thoughts according to your self-law (7).[1]
[SV (530) (variant);
nirṇijam: shape, form, (8.19.23); *jaṭhara:* abode;]

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[5] इषमूर्जम् अभ्यर्ष अश्वं (1), गामुरु ज्योतिः कृणुहि (2), मत्सि देवान् (3), विश्वानि हि सुषहा (4), तानि तुभ्यं पवमान बाधसे सोम (5), शत्रून् (6)

[1] कनिक्रन्ति (1), हरिरा सृज्यमानः (2), सीदन् वनस्य जठरे (3), पुनानः (4), नृभिर्यतः (5), कृणुते निर्णिजं गा (6), अतो मतीः जनयत स्वधाभिः (7)

9.95.2:

Being created, Soma, shining, impels the speech (1,3),
on the path of the Truth, like the boatman (rowing) the boat (2,4).
A god, he manifests the secret names of the gods (5),
in the seat of the sacrifice of one with inspired speech (6).[2]

9.95.3:

Swift like the waves in the waters (1),
the thinkers impel (their thoughts) towards Soma (2).
With the prostration of surrender, they approach him (3).
Longing for him who longs for them, they enter (the bliss) (4).[3]
[SV (544); *chācha: cha + a + cha;*]

9.95.4:

Soma on the hills, diffuser, is milked (2);
then, he is rubbed bright on a plateau, as if a buffalo (1).
The thoughts desiring him closely companion him (3).
Trita supports him (Soma) in the ocean (of midworld) (4).[4]
[Varuṇa in line 4: here it is an epithet for Soma;
Line 2: 'milking' means releasing. In the ritual, it is crushing the herb by stones. For us it is doing the work. 'Soma on the hills' means 'Soma which is potent, high in consciousness.
Trita: the triple one, (5.9.4); the triple born from the all pervading substance. This name appears in several mantrās of the Maṇḍala such as (32.2, 32.4, 37.8, 38.4, 86.20, 102.2, 6);]

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[2] हरिः सृजानः (1), पथ्याम् ऋतस्य (2), इयर्ति वाचम् (3), अरितेव नावम् (4), देवो देवानां गुह्यानि नाम आविष्कृणोति (5), बर्हिषि प्रवाचे (6)

[3] अपाम् इवेत् ऊर्मयः तर्तुराणाः (1), प्र मनीषा ईरते सोममच्छ (2), नमस्यन्तीः उप च यन्ति सं (3), चाऽऽच विशन्ति उशतीः उशन्तम् (4)

[4] तं मर्मृजानं महिषं न सानौ (1), अंशुं दुहन्ति उक्षणं गिरिष्ठाम् (2), तं वावशानं मतयः सचन्ते (3), त्रितो बिभर्ति वरुणं समुद्रे (4)

9.95.5:

Indu, after being purified, impels the speech (1,3),
like answering the invoker and makes the thoughts to shine (2,4).
May (Soma and) Indra infuse us with might (5),
so that we may become lords of hero-might (7).
and have the enjoyment of bliss (6).[5]
[Line 2: *upavaktā:* one who speaks on behalf (of human beings), (4.9.5); *kṣhayataḥ:* infused with might, (1.112.3) (KS)]

96. Soma generates Heaven and All Gods

Riṣhi: Pratardanaḥ Daivodāsiḥ
Metre: Triṣhṭup

9.96.1: Hero seeks knowledge
9.96.2: Soma meets those with understanding
9.96.3: Creates water
9.96.4: Flows for our vast all-forming labour
9.96.5: Soma generates Heaven and all the gods
9.96.6: Soma is like Brahma among gods
9.96.7: Soma causes hymn in thinkers
9.96.8: Soma impels thought
9.96.9: Beloved joyful Soma
9.96.10: Purified by mantra
9.96.11: Actions performed by your grace
9.96.12: You did flow to Manu
9.96.13: Soma possesses the Truth
9.96.14: Mix with rays and increase lifespan
9.96.15: Soma overcomes non-givers
9.96.16: You support life perfectly

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[5] इष्यन् वाचम् (1), उपवक्तेव होतुः (2), पुनान इन्दो (3), वि ष्या मनीषाम् (4), इन्द्रश्च यत् क्षयथः (5), सौभगाय (6), सुवीर्यस्य पतयः स्याम (7)

9.96.17: You have become a seer
9.96.18: Soma is maker of ṛiṣhi and his mind
9.96.19: Access to the fourth plane (*svar*)
9.96.20: Enters the store of energies
9.96.21: Flow into vastness
9.96.22: He sings the Sāman
9.96.23: Indu is lauded eagerly like a beloved
9.96.24: Enters vessel like a maiden

9.96.1:

The hero, leader of the host, goes in front of the chariots (1,3),
seeking the knowledge (2).
His army exults (4).
He makes happy the friends who invoke Indra (5).
Soma swiftly accepts the robes (to perform yajna) (6).[1]
[SV (533); *gavyan:* seeking the knowledge (*gavi*);
vastrā: robes, the outward expressions of joy]

9.96.2:

The powers with the life-energy rub bright (2),
with prostrations of surrender the luminous Soma (1,4);
Soma, accessible for all, sits in the car (3,5).
He, the wise one, friend of Indra (6),
goes to meet those with right understanding (7).[2]
[*harayaḥ:* cosmic powers;
anishitam: accessible for all, (2.38.8)]

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[1] प्र सेनानीः शूरो अग्रे रथानां (1), गव्यन् (2), एति (3), हर्षते अस्य सेना (4), भद्रान् कृण्वन् इन्द्रहवान् सखिभ्य (5), आ सोमो वस्त्रा रभसानि दत्ते (6)

[2] सम् अस्य हरिं (1), हरयो मृजन्ति अश्व-हयैः (2), अनिशितं (3), नमोभिः (4), आ तिष्ठति रथम् (5), इन्द्रस्य सखा विद्वाँ (6), एना सुमतिं याति अच्छ (7)

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9.96.3:

O great Soma, O god, flow for the advent of gods (1),
and for providing the food, O one fit for Indra's drink (2).
O purifier, creating water (3,6),
and drenching Heaven and Earth with rain (4),
come from the wide world and (grant) us the supreme good (5).[3]
[The first half is same as (9.97.27);
psarasa: food, (9.2.2), (9.97.27); *varivaḥ:* supreme good, (5.29.11)]

9.96.4:

(O Soma), undefeated, unhurt, flow for our happiness (1),
and for our vast all-forming labour (2).
All my friends desire this, this I desire, O Pure Soma (3,4).[4]
[*sarvatātaye:* all-forming labour, (6.56.6); *sarvatāti:* the action of the sacrifice consists in the formation or "extension" of the universal being, *sarvatāti*, and of the divine being, *devatāti*. (SA)]

9.96.5:

The Soma flows, giving birth to the thoughts (1),
giving birth to Heaven, giving birth to Earth (2);
giving birth to Agni, giving birth to Sūrya (3);
giving birth to Indra and also the giving birth to Viṣhṇu (4).[5]
[SV (527, 943); This verse clearly indicates that Soma is the delight of existence from which all the cosmic powers are born.]

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[3] स नो॑ देव दे॒वता॑ते पवस्व म॒हे सोम॒ (1), प्सर॑स इन्द्र॒पानः॑ (2), कृ॒ण्वन् अ॒पो (3), व॒र्षय॒न् द्याम् उ॒तेमाम् (4), उ॒रोः आ नो॑ वरिवस्या (5), पु॒नानः॑ (6)

[4] अजी॑त॒ये अह॑तये पवस्व स्व॒स्तये॑ (1), स॒र्वता॑तये बृ॒हते (2), तदु॑शन्ति॒ विश्व॑ इ॒मे सखा॑यः॒ (3), तद॒हं व॑श्मि पवमान सोम (4)

[5] सोमः॑ पवते जनि॒ता म॑ती॒नां (1), ज॑नि॒ता दि॒वो ज॑नि॒ता पृ॑थि॒व्याः (2), ज॒नि॒ताग्नेः॑ ज॑नि॒ता सूर्य॑स्य (3), जनि॒ता इन्द्र॑स्य जनि॒तोत विष्णोः॑ (4)

9.96.6:

Soma is like Brahma among gods, the paths for seers (1),
the rishis among the sages, the buffalo among animals (2),
the *hamsa* among falcons, the axe amidst the trees (3).
Soma crosses the purifier making sound (4).[6]
[*padavīḥ:* paths, (3.5.1), tracks (1.72.2)]

9.96.7:

The pure-flowing Soma causes the hymns in the thinkers (2),
just as the waves are caused in the ocean (1).
The mighty Soma knowing the knowledge (or Ray-cows) stays (5),
within (humans) looking at the struggle in the lower realms (3,4).[7]
[*vṛjanam:* struggle, (6.11.6); *avarāṇī:* in the lower regions, (7.6.7)]

9.96.8:

Soma is satisfying and conquers in battles (1),
is not blown away (by foes), has abundant seed (*retas*) (2),
and enters (the human) with the plenitude (3).
The Soma, the delight, speeds the waves of thought (4),
by impelling the Ray-cows (5).[8]
[*īraya:* to speed, (1.140.5); to move, (8.44.25);
retas: the seed of things, (4.3.7)]

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[6] ब्रह्मा देवानां पदवीः कवीनाम् (1), ऋषिर्विप्राणां महिषो मृगाणाम् (2), श्येनो गृध्राणां स्वधितिः वनानां (3), सोमः पवित्रम् अत्येति रेभन् (4)

[7] प्र अवीविपत् वाच ऊर्मिं न सिन्धुः (1), गिरः सोमः पवमानो मनीषाO:(2), अन्तः (3), पश्यन् वृजन् इमा अवराण्या (4), तिष्ठति वृषभो गोषु जानन् (5)

[8] स मत्सरः पृत्सु वन्वन् (1), अवातः सहस्ररेता अभि (2), वाजमर्ष (3), इन्द्रायेन्दो पवमानो मनीषि अंशोः ऊर्मिम् ईरय (4), गा इषण्यन् (5)

9.96.9:

The beloved joyful Soma, desired by the gods, enters the vessel (1),
for making Indra rapturous (2).
The delight of thousand streams and plentiful riches (3),
travels equally (everywhere) like a powerful war-horse (4,5).[9]
[*raṇya:* joyful;
devavāta: enjoyed (or desired) by gods, (4.3.15), (3.23.2)]

9.96.10:

The stones give birth to him by pressing (2,4);
he is rubbed bright in the waters (3).
He knows the ancient treasures and is the king of the world (1,6),
and protector of those attacked by enemies (5).
Purified by the mantra he shows the way (7).[10]
[Line 7: He establishes the path of progress for the seeker]

9.96.11:

O pure flowing Soma, our wise fathers (1,3),
performed their actions in ancient times by your (grace) (2).
You always conquer, but never were conquered (by others) (4).
Open the coverings (on the hidden energies) (5).
O Indra, grant us heroes and life-energies (6).[11]
[*apa + ūrṇu:* uncover, (1.92.5);
paridhīn: the coverings, the closed lid, (1.52.5)]

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[9] परि प्रियः कलशे देववात (1), इन्द्राय सोमो रण्यो मदाय (2),
सहस्रधारः शतवाज इन्दुः (3), वाजी न सप्तिः (4), समना जिगाति (5)

[10] स पूर्व्यो वसुवित् (1), जायमानो (2), मृजानो अप्सु (3), दुदुहानो अद्रौ (4),
अभिशस्तिपा (5), भुवनस्य राजा (6), विदत् गातुं ब्रह्मणे पूयमानः (7)

[11] त्वया हि नः पितरः सोम (1), पूर्वे कर्माणि चक्रुः (2), पवमान धीराः (3),
वन्वन् अवातः (4), परिधीन् अप ऊर्णु (5), वीरेभिः अश्वैः मघवा भवा नः (6)

9.96.12:

You did flow to Manu, establishing wideness and growth (1).
You killed the enemies (2).
May you found in us the Supreme Good, O holder of offerings (3).
Flow to us establishing in us the riches (4).
Stay in Indra and create the weapons (5).[12]
[*apavathā:* to flow; *haviṣhmatī:* holder of offerings, (5.21.2), (3.10.4)]

9.96.13:

Honeyed Soma possesses the Truth, clad in waters (2,3),
He flows through purifier from the heights (1,4).
May you sit in the vessel full of light (or clarity) (5).
You as a drink satisfy Indra, and are most joyful (6).[13]
[SV (532); (variant); *matsaraḥ:* satisfying, (1.14.4), (9.13.8)]
[The vessel in line 5 is the human body; *ghṛta* in line 5 is the light or clarity, not ghee.]

9.96.14:

May the rain from heaven flow (to us) in a thousand streams (1).
For the sake of those desiring plenty and the advent of gods (2),
he moves into the ocean in the vessel (human body) (3).
May you mix with the rays, as desired (4),
and increase our life-span (5).[14]
[*sahasrasā:* giver of thousands, (9.87.4), (S);]

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[12] यथा अपवथा मनवे वयोधा (1), अमित्रहा (2), वरिवोवित् हविष्मान् (3), एवा पवस्व द्रविणं दधान (4), इन्द्रे सं तिष्ठ जनय आयुधानि (5)

[13] पवस्व (1), सोम मधुमाँ ऋतावा (2), अपो वसानो (3), अधि सानो अव्ये (4), अव द्रोणानि घृतवान्ति सीद (5), मदिन्तमो मत्सर इन्द्रपानः (6)

[14] वृष्टिं दिवः शतधारः पवस्व (1), सहस्रसा वाजयुः देववीतौ (2), सं सिन्धुभिः कलशे (3), वावशानः सम् उस्रियाभिः (4), प्रतिरन् न आयुः (5)

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9.96.15:

Soma is purified by thoughts (1).
He overcomes the non-givers like a powerful horse (2).
He is the milk of knowledge, like the milk of Aditi (Infinity) (3).
He is rapid of impulsion like a wide path (4).
He is well-governed like a carrier of (heavy loads) (5).[15]
[*suyama:* well-governed, (5.28.3);
iṣhiram: rapid of impulsion, (3.2.14)]

9.96.16:

O Soma, you support life perfectly (1).
You are purified by those who press you out (2).
You come towards us with your beautiful and secret name (3).
You as the inspired knowledge come swift as a war-horse (4).
O God Soma, come with the life-energy (Vāyu) (5),
and the rays of knowledge (Ray-cows) (6).[16]

9.96.17:

The luminous and joyful child, as soon as he is born (1),
is rubbed bright and pure (2).
This carrier of energies is glorified by the host of Maruts (3).
Soma, you have become a seer (5),
with your inspired wisdom and the words of seer (4).
Soma, sounding, crosses the purifier (6).[17]
[*san:* to become, (8.43.9); *kaviḥ gīrbhiḥ:* words of seer;
shumbhanti: (they) glorify, (5.22.4); make beautiful, (5.10.4);
haryatam: luminous, (3.5.3); rejoicing, (10.11.6);]

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[15] एष स्य सोमो मतिभिः पुनानो (1), अत्यो न वाजी तरति इत् अरातीः (2), पयो न दुग्धमदितेः (3), इषिरम् उर्विव गातुः (4), सुयमो न वोळ्हा (5)

[16] स्वायुधः (1), सोतृभिः पूयमानो (2), अभ्यर्ष गुह्यं चारु नाम (3), अभि वाजं सप्तिरिव श्रवस्या (4), अभि वायुमभि (5), गा देव सोम (6)

[17] शिशुं जज्ञानं हर्यतं (1), मृजन्ति (2), शुम्भन्ति वह्निं मरुतो गणेन (3), कविः गीर्भिः काव्येना (4), कविः सन् सोमः (5), पवित्रमत्येति रेभन् (6)

9.96.18:

Soma is the mind of rishi, maker of rishi and winner of *svar* (1).
He offers numerous guidings and is the path of the seers (2).
He, the mighty one, conquers the third plane (3).
Soma profusely illumines (Indra) the king who is lauded (4).[18]
[*virājam:* king, (10.166.1); *sisāsan:* to conquer, (9.35.4);
padavī: paths, (3.5.1); *sahasra-nīthaḥ:* numerous guidings, (3.60.7)]

9.96.19:

Like a hawk, like a kite, he settles on the vessels (1).
Discovering the Rays, he supports his stream of movement (2);
(he goes) bearing the life-supporting powers (3).
He a great king, proclaims (his access to) the fourth plane (5).
He clings to the ocean that is the billowing of those waters (4).[19]
[*turīyam dhāma:* the super-mind or the Sun-world, *svar;* it unifies the lower three planes of matter, life and mind;
vivakti: to speak, (7.72.3), to proclaim, (7.6.1)]

9.96.20:

His body is rubbed bright; he is pure like a strong man (1).
He gallops like a horse to win riches (2).
He enters the store of energies like a bull in a herd (3).
Crying loud he enters the two bowls (4).[20]
[*kośham:* store of energies;
chamvoḥ: two bowls, see next verse]

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[18] ऋषिमना य ऋषिकृत् स्वर्षाः (1), सहस्रणीथः पदवीः कवीनाम् (2), तृतीयं धाम महिषः सिषासन् (3), सोमो विराजमनु राजति ष्टुप् (4)

[19] चमूषत्-श्येनः शकुनो (1), विभृत्वा गोविन्दुः द्रप्स (2), आयुधानि बिभ्रत् (3), अपामूर्मिं सचमानः समुद्रं (4), तुरीयं धाम महिषो विवक्ति (5)

[20] मर्यो न शुभ्रः तन्वं मृजानो (1), अत्यो न सृत्वा सनये धनानाम् (2), वृषेव यूथा परि कोशमर्षन् (3), कनिक्रदत् चम्वोः आ विवेश (4)

9.96.21:

O Indu, pure-flowing, flow into the vastness (1).
He rushes into the purifier crying out (2).
He playfully enters the bowls (3).
O one purified and rapturous (4,6),
may you make Indra full of delight with your essence (5,7).[21]
[*mamattu:* make delightful, (1.121.6); *mahobhiḥ:* great vastness;
Line 3: *chamvoḥ:* the various sheaths in the human being. See (9.20.6)]

9.96.22:

The vast streams (of Soma) are loosed forth (1).
Anointed with the rays, he enters the vessel (2).
He the wise one, skilled in Sāma chant, sings the Sāman (3).
Sounding he enters (the vessel) (4),
like a friend with a companion (5).[22]
[*jāmim:* companion, (8.72.4) (in most occurrences); sisters in (10.21.8).
For S, it is wife]

9.96.23:

The pure soma moves destroying the enemies (1).
Indu is lauded eagerly as a beloved towards a lover (2,3).
Just as a bird flying (down) sits in a tree (4),
Soma, after being purified, sits in the vessel (5).[23]

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[21] पवस्वेन्दो पवमानो महोभिः (1), कनिक्रदत् परि वाराणि अर्ष (2), क्रीळन् चम्वोः आ विश (3), पूयमान (4), इन्द्रं ते रसो (5), मदिरो (6), ममत्तु (7)

[22] प्रास्य धारा बृहतीः असृग्रन् (1), अक्तो गोभिः कलशाँ आ विवेश (2), साम कृण्वन् सामन्यो विपश्चित् (3), क्रन्दन्नेत्यभि (4), सख्युर्न जामिम् (5)

[23] अपघ्नन्नेषि पवमान शत्रून् (1), प्रियां न जारो (2), अभिगीत इन्दुः (3), सीदन् वनेषु शकुनो न पत्वा (4), सोमः पुनानः कलशेषु सत्ता (5)

9.96.24:

The pure-flowing Soma, glowing in beauty (1),
with its perfect streams of perfect milk of knowledge (3),
enters (the vessel) like a maiden (2).
The luminous Soma, desired by many joins the waters (4).
Soma desiring the gods ~~goes~~ to the vessel crying out (5).[24]

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[24] आ ते रुचः पवमानस्य सोम (1), योषेव यन्ति (2), सुदुघाः सुधाराः (3), हरिः आनीतः पुरुवारो अप्सु (4), अचिक्रदत् कलशे देवयूनाम् (5)

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Anuvāka 6: Sūktās (97-103)

97. Show the straight path to me

Metre: Triṣhṭup

9.97.1: Soma is urged by the splendour

9.97.2: He is of one passion with the vast

9.97.3: He protects us with blissful state

9.97.4: God-seeker

9.97.5: He is praised by gods

9.97.6: He comes to us during our singing

9.97.7: Proclaims the birth of gods

9.97.8: Swan-like Vṛṣhagaṇa seers

9.97.9: Moves straight during nights

9.97.10: Soma infuses rapture

9.97.11: Indra rejoices in the friendship of Soma

9.97.12: Indra is clothed in the laws

9.97.13: Conscious thinker amplifies Soma's voice

9.97.14: Full of essence

9.97.15: Flow to us, O seeker

9.97.16: Soma creates supreme good

9.97.17: Sees those in a low state

9.97.18: Shows the straight path for me

9.97.19: Cherished for giving us joy

9.97.20: Soma rushes

9.97.21: Advent of gods

9.97.22: Fashions speech out of mind

9.97.23: Divine benefactor of givers

9.97.24: Bears the well-nourished Truth

9.97.25: Give us the vast impulsion

9.97.26: Grant us the right mind

9.97.27: Heaven and earth as perfect abodes

9.97.28: Swifter than mind
9.97.29: Master of abundant riches
9.97.30: His gallops are stimulating
9.97.31: You nourish Sun when you are born
9.97.32: You follow the path of Truth
9.97.33: Look down and nourish the actions needed
9.97.34: Mind of wisdom of Brahman
9.97.35: The wise pose questions
9.97.36: Increase the many-thoughted speech
9.97.37: Wide awake to the Truth of thoughts
9.97.38: Uncovers darkness with the light
9.97.39: By him, our ancients recovered the Ray-cows
9.97.40: Moving in the inconscient ocean
9.97.41: Soma establishes the perfect might in Indra
9.97.42: Make Vāyu joyful for our yajna
9.97.43: Kill all crooked beings
9.97.44: Fountain of felicities
9.97.45: Rushes like a descending river
9.97.46: Soma, the wise thinker
9.97.47: Pervades earth
9.97.48: He is true in his thoughts, like Savitā
9.97.49: Flow to Vāyu for his advent (in us)
9.97.50: Grant us excellent dwelling
9.97.51: Divine and earthly felicities
9.97.52: May Indra establish hero-power in me
9.97.53: Flow to the *tīrtha,* place of inner yajna
9.97.54: The enemies without knowledge
9.97.55: You are Bhaga, giver of enjoyments
9.97.56: Soma is the king and thinker
9.97.57: The seers sing in his tracks
9.97.58: Use discrimination in inner yajna

Rishi: 1-3, Vasishṭho Maitrāvaruṇiḥ

9.97.1:

Purified and urged by the golden splendour (1),
the divine Soma brings its essence into contact with the gods (2).
The pressed out Soma joins the purifier crying aloud (3),
like an invoking priest (5),
(entering) the well-built abode having Ray-cows (4).[1]
[SV (526, 1399) variant; *pashumanti:* see (9.92.6)]

9.97.2:

Clad in blissful robes, he is of one passion with the vast (1).
The seer proclaims the (secret) words that explain themselves (2).
The all-seeing one, the wakeful one (4),
enters the two bowls after purification (3),
for the advent of the gods (5).[2]
[*samanya:* of one passion (4.1.1); *nivachanāni:* the words that explain themselves, (4.3.16)]

9.97.3:

Soma, the earth-born, is the most glorious among glorious (3).
He, the loved one (1),
is cleansed at the heights by sense-life for our sake (2,4).
On purification, Soma rushing cries out the Words (5).
May you protect us all the time with your blissful state (6).[3]
[*sāno avye:* see (9.91.1); *dhanvā:* desert; bow; to rush;]

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[1] अस्य प्रेषा हेमना पूयमानो (1), देवो देवेभिः समपृक्त रसम् (2),
सुतः पवित्रं पर्येति रेभन् (3), मितेव सद्म पशुमान्ति होता (5)

[2] भद्रा वस्त्रा समन्या वसानो महान् (1), कविः निवचनानि शंसन् (2),
आ वच्यस्व चम्वोः पूयमानो (3), विचक्षणो जागृविः (4), देववीतौ (5)

[3] समु प्रियो (1), मृज्यते सानो अव्ये (2), यशस्तरो यशसां क्षैतो (3),
अस्मे (4), अभि स्वर धन्वा पूयमानो (5), यूयं पात स्वस्तिभिः सदा नः (6)

4-6, Indrapramatiḥ Vāsiṣhṭhaḥ

9.97.4:

(O Singers), sing for Soma and utter the chants to gods (1),
so as to speed the great treasures (2).
The sweet Soma flows across the covers of the sense-life (3).
May the god-seeker sit in our vessel (human body) (4).[4]
[SV (535); (variant); *vāram:* cover; *hinota:* to speed;]

9.97.5:

Indu, desiring the friendship of the gods (1),
pours (the delight) in a thousand streams for rapture (2).
Praised by the gods, he enters his earlier domain (heaven) (3).
For getting the great happiness, he approaches Indra (4).[5]

9.97.6:

May Soma come to us with riches during our songs of praise (1).
After purification may your delight go to Indra in battles (2).
May you come with the gods in the same chariot (3),
with the achievements towards us (4).
May you protect us ever all the time with all kinds of welfare (5).[6]
[Line 5: appears in more than 80 mantrās such as (7.1.20), associated with the Rishi Vasiṣhṭha or his disciples, mostly in Maṇḍala 7;
bharāya: battle, contest, yajna;
hariḥ: the luminous (Soma);]

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[4] प्र गायत अभ्यर्चाम देवान् सोमं (1), हिनोत महते धनाय (2),
स्वादुः पवाते अति वारमव्यम् (3), आ सीदाति कलशं देवयुः नः (4)

[5] इन्दुः देवानाम् उप सख्यमायन् (1), सहस्रधारः पवते मदाय (2),
नृभिः स्तवानो अनु धाम पूर्वम् (3), अगन् इन्द्रं महते सौभगाय (4)

[6] स्तोत्रे राये हरिः अर्षा (1), पुनान इन्द्रं मदो गच्छतु ते भराय (2),
देवैः याहि सरथं (3), राधो अच्छा (4), यूयं पात स्वस्तिभिः सदा नः (5)

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7-9, Vṛṣhagaṇo Vāsiṣhṭhaḥ

9.97.7:

Reciting the seer-wisdoms like (the seer) Ushanas (1),
the illumined ones proclaim the birth of the gods (2).
He (Soma) is mighty in the way of works (3),
a purifier, friendly and brilliant in purity (4).
Sounding, he comes from his luminous abode (5).[7]
[SV (524, 1116); *padam:* abode, (8.102.14);
varāham: exceedingly luminous, (1.114.5);
devaḥ: illumined ones;
Line 2: the illumined ones may refer to the ṛishi of the mantra,
vṛṣhagaṇaḥ;]

9.97.8:

The swan-like Vṛṣhagaṇa (seers) have come (1,3),
to the house on earth to get relief from the wrath (of foe) (2).
The friends (singers) together play on the (instrument) Vāṇa (5,7),
to the inviolate and pure Soma, a movement of power (4,6).[8]
[*amāt:* earth, (5.53.8); *tṛpi:* to satisfy, to get relief; *manyu:* wrath;
āngūṣhaḥ: movement of power, (5.74.8)]

9.97.9:

The wide-moving one gallops by his swift urgings (1).
Even the rays cannot follow the playful (soma) (2).
The sharp-horned (Soma) pervades on all sides (3).
He is seen (to move) straight both during nights and days (4).[9]

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[7] प्र काव्यमुशनेव ब्रुवाणो (1), देवो देवानां जनिमा विवक्ति (2)
महिव्रतः (3), शुचिबन्धुः पावकः (4), पदा वराहो अभ्येति रेभन् (5)

[8] प्र हंसासः (1), तृपलं मन्युम् अच्छ अमात् अस्तं (2), वृषगणा अयासुः (3),
आङ्गूष्यं पवमानं (4), सखायो (5), दुर्मर्षं (6), साकं प्र वदन्ति वाणम् (7)

[9] स रंहत उरुगायस्य जूतिं (1), वृथा क्रीळन्तं मिमते न गावः (2),
परीणसं कृणुते तिग्मशृङ्गो (3), दिवा हरिर्ददृशे नक्तम् ऋञ्जः (4)

[*ṛjraḥ:* straight, (10.20.9);
hariḥ: luminous (Soma);
jūti: swift urging; *parīṇasaḥ:* pervading one every side, (5.10.1);
urugāyaḥ: wide-moving, (2.1.3); *ramha:* to gallop]

Riṣhi: 10-12, Manyuḥ Vāsiṣhṭhaḥ

9.97.10:

Soma, the delight, the mighty one flows to Indra (1),
and infuses strength into him for his rapture (2).
The king of strength gives plenty of riches (to the singers) (4).
He kills the Rākṣhasās and repels the non-givers (evil forces) (3).[10]
[SV (540, 1019);]
[Line 1: *go-nyogha:* essences connected with moving (S); essence of Ray-cows;
varivaḥ: felicities in plenty, (1.63.7); supreme good, (5.29.10)]

9.97.11:

The Soma, milked by the press-stones flows (3),
in streams of rapture (1),
through the strainer, and (fills) to brim the vessel (2).
Indu rejoices in his friendship with Indra (4).
The god who satisfies (flows) to cause rapture in the god (Indra) (5).[11]
[*pṛchāḥ:* brim, (5.74.10);
roma: hair, the net of sense-life, the strainer;]

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[10] इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः (1), सह इन्वन् मदाय (2),
हन्ति रक्षो बाधते परि अरातीः (3), वरिवः कृण्वन् वृजनस्य राजा (4)

[11] अध धारया मध्वा (1), पृचानः तिरो रोम (2), पवते अद्रिदुग्धः (3),
इन्दुरिन्द्रस्य सख्यं जुषाणो (4), देवो देवस्य मत्सरो मदाय (5)

9.97.12:

Satisfying the gods with his own essence (2),
Soma being purified flows amidst the beloved things (1).
Indu is clothed in the laws (*dharma*) in season (3).
The ten powers cleanse him at the heights (4).[12]
[*ṛtuthā:* according to the order of Truth (5.32.12), in season, (2.3.9)]

Riṣhi: 13-15, Upamanyuḥ Vāsiṣhṭhaḥ

9.97.13:

Roaring, Soma goes around the heaven and earth (2),
just as a crimson-red bull bellows with the cows (1).
This voice is heard as the voice of Indra alone in battles (3).
The conscious thinker makes this voice to manifest (4).[13]

9.97.14:

Soma, you are full of essence and nourishing with the milk (1).
You go forward swiftly (pouring) the sweet Soma-delight (2).
O Soma, after you have been sprinkled forth (4),
you make a pure continuous stream and go to Indra (3).[14]
[*samtaniḥ:* continuous (stream), (5.73.7);
pinva: nourish, fill, (5.54.8); *eṣhi:* go forward]

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[12] अभि प्रियाणि पवते पुनानो देवो (1), देवान् स्वेन रसेन पृञ्चन् (2),
इन्दुर्धर्माणि ऋतुथा वसानो (3), दश क्षिपो अव्यत सानो अव्ये (4)

[13] वृषा शोणो अभिकनिक्रदत् गा (1), नदयन् एति पृथिवीमुत द्याम् (2),
इन्द्रस्येव वग्नुः आ शृण्व आजौ (3), प्रचेतयन् अर्षति वाचमेमाम् (4)

[14] रसाय्यः पयसा पिन्वमान (1), ईरयन् एषि मधुमन्तमंशुम् (2),
पवमानः संतनिमेषि कृण्वन् इन्द्राय (3), सोम परिषिच्यमानः (4)

9.97.15:

Making the uplifted (clouds) to bow down by (your) blows (2),
you flow to the delight (of Indra), O rapturous one (1).
You assume brilliant colours all around (3).
Flow to us, the seekers of Ray-cows, anointing the vessel (4).[15]
[*siktaḥ:* anointing (S); *vadhasnaiḥ:* repeated blows, (7.6.5)]

Riṣhi: 16-18, Vyāghrapāt Vāsiṣhṭhaḥ

9.97.16:

O Indu, accepting (our lauds) (1),
may you flow forth creating the supreme good for us (2),
and (creating) good paths, wide and easy to travel (3).
Destroying the calamities everywhere with thick falling blows (4),
flow in a stream in the purifier at the heights (5).[16]
[*adhi dhanva:* to flow, (S); *ṣhṇunā: snunā* (*pada*): stream;
ghanā iva: as with thick falling-blows, (1.36.16)]

9.97.17:

May the celestial rain (energies) come towards us (1).
He is victorious (over evil), has the inspired word (Ila) (2).
Swift in strength, gives us the house of bliss (3).
O Indu, flow towards your lowly (or meek) kinsmen (5),
just as one rushes seeking the company of beloved infants (4).[17]

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[15] एवा पवस्व मदिरो मदाय (1), उदग्राभस्य नमयन् वधस्नैः (2),
परि वर्णं भरमाणो रुशन्तं (3), गव्युः नो अर्ष परि सोम सिक्तः (4)

[16] जुष्ट्वी न इन्दो (1), सुपथा सुगानि उरौ (2), पवस्व वरिवांसि कृण्वन् (3),
घनेव विष्वक् दुरितानि विघ्नन् (4), अधि ष्णुना धन्व सानो अव्ये (5)

[17] वृष्टिं नो अर्ष दिव्यां (1), जिगत्नुम् इळावतीं (2), शंगयीं जीरदानुम् (3),
स्तुकेव वीता धन्वा विचिन्वन् (4), बन्धून् इमान् अवरान् इन्दो वायून् (5)

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[*iḷāvān:* one with the inspired word, (4.2.5);
vītā: beloved; *vichinvan:* seeking; *dhanvā:* to rush;
jigatnu: victorious (over evil), (7.65.1);
jīra-dānum: swift in strength, (5.62.3);
sham gayaḥ: house of bliss, (2.1.6); *vāyūn:* movements;
Line 5: *avarān:* persons who are relatively low in consciousness; humble or meek; lowly;]

9.97.18:

O purified one, release me from the binders in sin (2),
just as (one is released) from a bondage (1).
O Soma, show the straight path to me, the crooked one (3).
O luminous one, on your release you neigh like a horse (4).
O God, O strong one, who makes habitations, come to me (5).[18]
[*grathinaḥ:* binders in knots, (7.6.3);
patsyāvataḥ: one who creates habitations, (4.54.5);
vṛjinam: the crooked one, (10.87.15); (4.1.17), (5.3.11)]

Riṣhi: 19-21, Shaktiḥ Vāsiṣhṭhaḥ

9.97.19:

You are cherished for giving us joy in the forming of gods (1).
May you flow into the purifier at the heights in a stream (2).
Invincible, with perfect felicities in a thousand streams (3).
You flow forth to win the plenty and to overcome (the evil) (4).[19]
[*surabhiḥ:* one with perfect felicities, (4.39.6); fragrant, (S);
Line 2: similar to line 5 in (9.97.16);]

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[18] ग्रन्थिं न वि ष्य (1), ग्रथितं पुनान (2), ऋजुं च गातुं वृजिनं च सोम (3), अत्यो न क्रदो हरिरा सृजानो (4), मर्यो देव धन्व पस्त्यावान् (5)

[19] जुष्टो मदाय देवतात इन्दो (1), परि ष्णुना धन्व सानो अव्ये (2), सहस्रधारः सुरभिरदब्धः (3), परि स्रव वाजसातौ नृषह्ये (4)

9.97.20:

The resplendent Somās rushes, like horses let loose in battle (3,2),
without reins, without chariots and unyoked (1).
O Gods, approach them for your drink (4).[20]

9.97.21:

O Indu, during the advent of gods in us (1),
may you flow from the ocean of midworld into our sheaths (2).
O Soma, may you grant us riches, vast, desirable (3),
full of hero-strength and forceful (4).[21]
[*ugram:* forceful, (3.26.5);
nabhaḥ: midworld; *chamūṣhu:* bowls; sheaths, see (9.20.6);]

Riṣhi: 22-24, Karṇashrut Vāsiṣhṭhaḥ

9.97.22:

When one fashions speech out of mind seeking delight (1),
as one upholds the superior one in the law in front of a crowd (2),
then the Ray-cows come to the desirable lord (3,5),
the happy protector shining in the human body (4).[22]
[SV (537); (variant); *dyukṣha* in SV, *kṣhoh* in RV;
varam: desirable lord, *kṣhoh:* crowd, earth]

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[20] अरश्मानो ये अरथा अयुक्ता (1), अत्यासो न ससृजानास आजौ (2),
एते शुक्रासो धन्वन्ति सोमा (3), देवासस्ताँ उप याता पिबध्यै (4)

[21] एवा न इन्दो अभि देववीतिं (1), परि स्रव नभो अर्णः चमूषु (2),
सोमो अस्मभ्यं काम्यं बृहन्तं रयिं ददातु (3), वीरवन्तमुग्रम् (4)

[22] तक्षत् यदी मनसो वेनतो वाक् (1), ज्येष्ठस्य वा धर्मणि क्षोः अनीके (2),
आदीम् आयन् वरमा (3), वावशाना जुष्टं पतिं कलशे (4), गाव इन्दुम् (5)

9.97.23:

Soma is the divine benefactor of givers (1),
and the givers are cherished (2).
Soma, wise of mind, the Truth on the Truth, flows (3).
The king upholds the laws associated with strength (4).
The ten rays (powers) restrain him (5).[23]
[*dānudaḥ, dānupinva, vṛjanya bhāri:* occur only once. Meanings based on S.]

9.97.24:

The pure-flowing Soma with divine vision from the purifiers (1),
is the king of all gods and mortals (2).
He is two-fold and treasure master of the felicities (3).
The beautiful Indu bears the well-nourished Truth (4).[24]
[*subhṛtam:* well-nourished, (8.19.27), (10.170.2)]

Ṛiṣhi: 25-27, Mṛḷīkaḥ Vāsiṣhṭhaḥ

9.97.25:

Come, like a horse, for the advent of Indra and Vāyu (1,3),
and for the inspired knowledge and the gain of riches, O Soma (2).
Give us the vast impulsion in thousands (4).
Being purified, become the discoverer of treasures (5).[25]

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[23] प्र दा॑नु॒दो दि॒व्यो (1), दा॑नुपि॒न्व (2), ऋ॒तमृ॒ताय॑ पवते सुमे॒धाः (3), ध॒र्मा भु॑वत् वृज॒न्य॑स्य॒ राजा॒ (4), प्र र॒श्मिभिः॑ द॒शभिः॑ भारि॒ भूम॑ (5)

[24] प॒वित्रे॑भिः॒ पव॑मानो नृ॒चक्षा॒ (1), राजा॑ दे॒वाना॑मु॒त मर्त्या॑नाम् (2), द्वि॒ता भु॑वद्रयि॒पती॑ रयी॒णाम् (3), ऋ॒तं भ॑र॒त् सुभृ॑तं॒ चार्वि॑न्दुः॑ (4)

[25] अर्वा॑ इव॒ (1), श्रव॑से सा॒तिमच्छ (2), इन्द्र॑स्य वा॒योर॒भि वी॒तिम॑र्ष (3), स नः॑ स॒हस्रा॑ बृह॒तीरिषो॑ दा॒ (4), भवा॑ सोम द्रविणो॒वित् पु॑ना॒नः (5)

9.97.26:

After being poured into our vessels (bodies) (2),
may Somās grant us the dwelling, the perfect hero-power (3),
the right mind and (the ways of) satisfaction of gods (1,5).
They are worshipped with sacrifice (4).
They are desired by all, are our invokers (6),
worshipped in heaven and most rapturous (7).[26]

9.97.27:

O Great Soma, O God, flow for the advent of gods (1),
and for providing food, O one fit for Indra's drink (2).
May we be great in battles with your power established in us (3).
Purified, you render heaven and earth as perfect abodes (4).[27]
[Lines 1, 2 are as in (9.96.3); *hitāḥ:* established; *samarye:* battle]

Riṣhi: 28-30, Vasukraḥ Vāsiṣhṭhaḥ

9.97.28:

Yoked by mighty forces, you neigh like steeds (1,2),
you are terrible as a lion, swifter than mind (3,4).
O Indu, grant us happy right-mindedness by (pointing out to us) (5),
the paths which are straight-forward and turned towards us (6).[28]
[*rajiṣhṭhā:* straight-forward, upright, (1.91.1), (7.51.2)]

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[26] देवाव्यो (1), नः परिषिच्यमानाः (2), क्षयं सुवीरं धन्वन्तु सोमाः (3),
आयज्यवः (4), सुमतिं (5), विश्ववारा होतारो न (6), दिवियजो मन्द्रतमाः (7)

[27] एवा देव देवताते पवस्व महे सोम (1), प्सरसे देवपानः (2),
महश्चिद्धि ष्मसि हिताः समर्ये (3), कृधि सुष्ठाने रोदसी पुनानः (4)

[28] अश्वो न क्रन्दो (1), वृषभिर्युजानः (2), सिंहो न भीमो (3),
मनसो जवीयान् (4), अर्वाचीनैः पथिभिर्ये रजिष्ठा (5),
आ पवस्व सौमनसं न इन्दो (6)

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9.97.29:

The hundred streams born of gods are released (1).
The seers rub bright and pure the thousand (streams) (2).
O Indu, make the conquering riches from heaven flow to us (3).
You are the master of abundant riches (4).[29]
[*pura etāsi:* master (S);
sanim: gifts, (1.27.4), conquering, (3.1.23)]

9.97.30:

Soma's gallopings from heaven are stimulating as the days (1).
A wise king does not abandon his friend (2).
Just as a son by his workings of his will (helps) his father (3),
may you flow so that all people are successful (4).[30]
[*sargā:* gallopings, (4.3.12); *asasṛgram:* stimulating, (10.31.3)]

Ṛishi: 31-44, Parāsharaḥ Shāktyaḥ

9.97.31:

Your honeyed streams are loosened (1),
when you are purified by your flows through the strainer (2).
O pure Soma, you stream in the abodes of knowledge (3).
You nourish the Sun by your illuminations when you are born (4).[31]
[SV (534); variant;
apinvam: pervade; nourish, (4.42.4); *arkaiḥ:* illuminations, (6.4.6)]

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[29] श॒तं धारा॑ दे॒वजा॑ता असृग्रन् (1), स॒हस्र॑म् एनाः क॒वयो॑ मृजन्ति (2),
इन्दो॑ स॒नित्रं॑ दि॒व आ प॑वस्व (3), पुरए॒तासि॑ मह॒तो धन॑स्य (4)

[30] दि॒वो न सगा॑ अससृग्र॒म् अह्ना॑ (1), राजा॒ न मि॒त्रं प्र मि॑नाति॒ धीरः॑ (2),
पि॒तुर्न पु॒त्रः क्रतु॑भिः यता॒न (3), आ प॑वस्व वि॒शे अ॒स्या अजी॑तिम् (4)

[31] प्र ते॒ धारा॒ मधु॑मतीः असृग्रन् (1), वारा॒न् यत्पू॒तो अ॒त्येषि॑ अव्या॑न् (2),
पव॑मान॒ पव॑से॒ धाम॒ गोना॑ (3), जज्ञा॒नः सूर्य॑म् अपिन्वो अ॒र्कैः (4)

9.97.32:

Soma roars following the path of Truth (1);
bright, he shines forth, (being) the home of immortality (2).
Full of satisfaction he flows for Indra (3),
urging the speech of seers with thoughts (4).[32]

9.97.33:

O Divine well-winged Soma, by your looking down (1),
the streams of Soma pervade and nourish the actions (needed) (2),
for the manifestation of gods (3).
O Delight, enter the Soma-holding vessel (4).
Crying (in bliss), approach the rays of Sun (5).[33]

9.97.34:

The bearer of offerings utters the three hymns (1),
about the thinking of Truth and the mind of wisdom of Brahman (2).
The chanters come to Soma eagerly (4),
just as the cows go around seeking the cowherd (3).[34]
[SV (525, 859);
dhīti: thinking; *manīṣhām:* mind of wisdom, (4.5.3);]

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[32] कनिक्रदत् अनु पन्थामृतस्य (1), शुक्रो वि भास्यमृतस्य धाम (2),
स इन्द्राय पवसे मत्सरवान् (3), हिन्वानो वाचं मतिभिः कवीनाम् (4)

[33] दिव्यः सुपर्णः अव चक्षि सोम (1), पिन्वन् धाराः कर्मणा (2), देववीतौ (3),
एन्दो विश कलशं सोमधानं (4), क्रन्दन्निहि सूर्यस्योप रश्मिम् (5)

[34] तिस्रो वाच ईरयति प्र वह्निः (1), ऋतस्य धीतिं ब्रह्मणो मनीषाम् (2),
गावो यन्ति गोपतिं पृच्छमानाः (3), सोमं यन्ति मतयो वावशानाः (4)

9.97.35:

Both the Ray-cows and milk-cows desire Soma (1).
With their thoughts, the wise pose questions to Soma (2).
Soma after being pressed is sent for purification (3).
Soma becomes united with rik mantrās in triple rhythm (4).[35]
[*ajyamāna:* driven, (5.30.14), (6.2.8); *triṣhṭubhaḥ:* triple-rhythm;]

9.97.36:

After being poured into the vessels (our bodies) (1),
and purified, flow (to us) for our happiness and welfare (2).
With your great voice, enter Indra (3).
Increase the many-thoughted speech among the people (4).[36]
[*bṛhatā raveṇa:* great voice, (7.33.4)]

9.97.37:

Wide awake to the Truth of thoughts, the illumined Soma (1),
sits in the bowls (sheaths) after being purified (2).
The leaders of yajna journey with skilful hands (5),
coming together with an utter desire touch him (4,3).[37]
[*nikāma:* with an utter desire, (3.1.15);
chamūshu: bowls, see (9.20.6)]

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[35] सोमं॒ गावो॑ धे॒नवो॑ वावशा॒नाः (1), सोमं॒ विप्रा॑ म॒तिभिः॑ पृ॒च्छमा॑नाः (2), सोमः॑ सु॒तः पू॑यते अ॒ज्यमा॑नः॒ (3), सोमे॑ अ॒र्काः त्रि॒ष्टुभः॒ सं न॑वन्ते (4)

[36] ए॒वा नः॑ सोम परिषि॒च्यमा॑न॒ (1), आ प॑वस्व पू॒यमा॑नः स्व॒स्ति (2), इन्द्र॒मा वि॑श बृह॒ता रवे॑ण (3), व॒र्धया॒ वाचं॑ ज॒नया॒ पुरं॑धिम् (4)

[37] आ जागृ॑वि॒र्विप्रः॑ ऋ॒ता म॑ती॒नां सोमः॑ (1), पु॒ना॒नो अ॑सदत् च॒मूषु॑ (2), सप॑न्ति॒ (3), यं मि॑थु॒नासो॒ निका॑मा (4), अध्व॒र्यवो॑ रथि॒रासः॑ सु॒हस्ताः॑ (5)

9.97.38:

The purified Soma approaches (*upa*) (Indra) (1),
as the *dhātā* approaches the Sun (2).
He fills both the earth and heaven (3).
He uncovers the darkness with his light (4).
May the beloved (Soma) give his beloved powers for our growth (5).
He grants us the riches, even though there is no cause for it (6).[38]
[*kāriṇaḥ:* cause, (3.54.14); *na kāriṇaḥ:* without cause;
priyasāsa: clear streams (S), (occurs once)
vi āvaḥ: uncover;
dhātā: powers which establish, (7.35.3), ordainer, (10.82.2), year (S)]

9.97.39:

The pure Soma increases himself (in the human beings) (2),
and increases the growth of other powers in us (1).
He is bounteous, protects us by his light (3).
By his help our ancient forefathers (4),
knowers of the path, knowers of the Sun-world (5),
recovered the (stolen) Ray-cows from the hills (6).[39]
[*padajñāḥ:* knowers of path, (3.55.2)]

9.97.40:

Moving in the (inconscient) ocean (1),
Soma first generated according to the laws (2),
the king of the worlds and the creatures (3).
Soma pressed between the two stones grows into the vast (5).
From the heights, the showerer flows into the purifier (4).[40]

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[38] स पुनान उप (1), सूरे न धाता (2), आ उभे अप्रा रोदसी (3), वि ष आवः (4), प्रिया चिद्यस्य प्रियसास ऊती (5), स तू धनं कारिणे न प्र यंसत् (6)

[39] स वर्धिता (1), वर्धनः पूयमानः सोमो (2), मीढ्वाँ अभि नो ज्योतिषा आवीत् (3), येना नः पूर्वे पितरः (4), पदज्ञाः स्वर्विदो (5), अभि गा अद्रिमुष्णन् (6)

[40] अक्रान् समुद्रः (1), प्रथमे विधर्मन् जनयन् (2), प्रजा भुवनस्य राजा (3), वृषा पवित्रे अधि सानो अव्ये (4), बृहत् सोमो वावृधे सुवान इन्दुः (5)

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[SV (529, 1253); The creation starts from the inconscient ocean. Still the supreme law is there; Soma creates the worlds as stated in RV (9.96.5). He also creates the protectors of the worlds.
akrān: moving; *avye:* net of sense-life, purifier;]

9.97.41:

The mighty Soma did that great work (1),
of electing (Indra) among the gods (3),
he being the source of waters (2).
Pavamāna Soma has established the perfect might (*ojas*) in Indra (4).
Soma has generated the light in the Sun (5).[41]
[SV (542, 1255);]

9.97.42:

O God Soma, make Vāyu joyful for our sacrifice and riches (1,5).
Make Mitra and Varuṇa joyful when you are purified (2).
Make the gods and the host of Maruts rapturous (3).
Make the earth and heaven joyful (4).[42]

9.97.43:

O Soma, the straight one, flow, killing all the crooked things (1),
(destroying) those causing diseases and harm (2).
You mix the milk of knowledge with the stream of Soma (3).
You are Indra's; we are your friends (4,5).[43]

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[41] म॒हत् तत् सोमो॑ महि॒षः च॑कार॒ (1), अपां यद्भर्भो॑ (2), अवृ॑णीत दे॒वान् (3), अद॑धा॒दिन्द्रे॒ पव॑मान॒ ओजो॑ (4), अज॑नय॒त् सूर्ये॑ ज्योति॒ः इन्दुः॑ (5)

[42] मत्सि॑ वा॒युमि॒ष्टये॒ राध॑से च॒ (1), मत्सि॑ मि॒त्रावरु॑णा पू॒यमा॑नः (2), मत्सि॒ शर्धो॑ मारु॒तं मत्सि॑ दे॒वान् (3), मत्सि॒ द्यावा॑पृथि॒वी (4), दे॑व सोम (5)

[43] ऋ॒जुः प॑वस्व वृजि॒नस्य॑ ह॒न्ता (1), अप अमी॑वां॒ बाध॑मानो॒ मृध॑श्च (2), अ॒भि॒श्रीण॑न् पयः॒ पय॑सा॒भि गोना॒म् (3), इन्द्र॑स्य॒ त्वं (4), तव॑ व॒यं सखा॑यः (5)

9.97.44:

Make the fountain of felicities flow to us (2),
hastening the honey-sweet Soma (1).
Make the hero strengths flow to us as well as enjoyment (3).
O Indu, flow sweet, for Indra (4).
Make the riches from the ocean of midworld flow to us (5).[44]
[*Bhagam*: enjoyment, felicities, (9.10.5)]

Rishi: 45-58, Kutsa Āngirasaḥ

9.97.45:

The Soma, pressed out in the form of a stream (1),
finds its course like a horse (2);
being powerful it rushes like a river down a descent (3).
Being purified, it alights at the source of delight (4).
Indu becomes united with Ray-cows, and the waters (5).[45]
[*hitvā:* finds its course, (10.165.5)]

9.97.46:

O Indra, the wise thinker Soma who likes you (2),
forcefully flows to the bowls for you (1,3).
He is charioted, has the strength of Truth (5),
and capable of seeing the Sun-world (*svar*) (4).
He is given to you by the desire of the seekers of the gods (6).[46]
[*devayatām:* one who seeks the godhead, (5.1.4)
chamūṣhu: bowls; recall mental body signifies one of the bowls; see (9.20.6)]

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[44] मध्वः सूदं (1), पवस्व वस्व उत्सं (2), वीरं च न आ पवस्वा भगं च (3), स्वदस्व इन्द्राय पवमान इन्दो (4), रयिं च न आ पवस्वा समुद्रात् (5)

[45] सोमः सुतो धारय (1), अत्यो न हित्वा (2), सिन्धुर्न निम्नमभि वाजी अक्षाः (3), आ योनिं वन्यम् असदत् पुनानः (4), समिन्दुः गोभिः असरत् समद्भिः (5)

[46] एष स्य ते पवत (1), इन्द्र सोमश्चमूषु धीरः उशते (2), तवस्वान् (3), स्वर्चक्षा (4), रथिरः सत्यशुष्मः (5), कामो न यो देवयताम् असर्जि (6)

9.97.47:

Purified in his ancient horizontal expansion and growth (1),
he pervades the body of the daughter (earth) (2).
He clothes the abode (of yajna) with his threefold protection (3).
He is established in waters (4).
Sounding like an invoker, he moves in the level spaces (5).[47]
[*samaneṣhu:* level spaces, (7.2.5); battle, (6.75.3); halls of yajna (S)
tiraḥ vayasā: horizontal expansion, (2.10.4)]

9.97.48:

O God Soma, you are charioted (1).
After purification, may you flow swiftly into the bodies (2).
You are most sweet in waters, the honeyed one (3),
Truth-possessing, are true in thoughts like God Savitā (4).[48]
[*svādiṣhṭaḥ:* most sweet, (4.10.5);
satyamanmā: true in his thoughts, (1.73.2);
pūyamāna: after being purified, (9.87.6);
chamvoḥ: vital and mental body, see (9.20.6)]

9.97.49:

Being hymned, flow quickly to Vāyu for his advent (1).
Being purified, hasten to Mitrā-Varuṇa (2).
(Hasten) to the leader in the car, with the speed of thoughts (3).
(Hasten) to Indra, the showerer, having Vajra in his arms (4).[49]

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[47] एष प्रत्नेन वयसा पुनानः तिरो (1), वपाँसि दुहितुर्दधानः (2),
वसानः शर्म त्रिवरूथम् (3), अप्सु (4), होतेव याति समनेषु रेभन् (5)

[48] नू नस्त्वं रथिरो देव सोम (1), परि स्रव चम्वोः पूयमानः (2),
अप्सु स्वादिष्ठो मधुमाँ (3), ऋतावा देवो न यः सविता सत्यमन्मा (4)

[49] अभि वायुं वीती अर्ष गृणानो (1), अभि मित्रावरुणा पूयमानः (2),
अभी नरं धीजवनं रथेष्ठाम् (3), अभीन्द्रं वृषणं वज्रबाहुम् (4)

9.97.50:

Being purified grant us excellent dwellings and coverings (1),
grant us the well-milked milch cows (2).
Grant us for our support the delightful gold (3).
O God Soma, grant us the horses along with the cars (4).[50]
[*suvasanāni:* excellent dwelling, (6.51.4); handsome clothes (S) (in this verse)]

9.97.51:

Being purified, bring us the divine felicities (1),
and all the earthly felicities too (2).
May we have that (power) which endows us with riches (3).
Give us (the felicities) of rishis such as Jamadagni (4).[51]

9.97.52:

With your purified streams, flow to us with the riches (1).
O Delight, flow in the auspicious waters (2).
May Indra the great one, swift as wind (3),
establish in me a hero-power which gallops (towards Soma) (4).[52]
[SV (541, 1104);
[*purumedhāḥ:* one associated with many yajnas, (Indra);
takve: galloping (1.66.1); *sarasi:* waters, rivers;
bradhna: the great one, (3.7.5), (1.6.1); *māmshchatve:* auspicious; yellow (S);]

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[50] अभि वस्त्रा सुवसनानि अर्ष (1), अभि धेनूः सुदुघाः पूयमानः (2),
अभि चन्द्रा भर्तवे नो हिरण्या (3), अभ्यश्वान् रथिनो देव सोम (4)

[51] अभी नो अर्ष दिव्या वसूनि (1), अभि विश्वा पार्थिवा पूयमानः (2),
अभि येन द्रविणम् अश्नवाम (3), अभ्यार्षेयं जमदग्निवन्नः (4)

[52] अया पवा पवस्व एना वसूनि (1), मांश्चत्व इन्दो सरसि प्र धन्व (2),
ब्रध्नः चित् अत्र वातो न जूतः पुरुमेधः चित् (3), तक्वे नरं दात् (4)

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9.97.53:

O Soma, one with inspiration, after purification may you flow (1),
to *tīrtha,* the place of (inner) yajna, full of inspiration (2).
May Soma (grant us) sixty thousand treasures (3),
for our rapture, (as easily as) shaking a tree with ripe fruits (4).[53]
[*shrute:* inspired knowledge; inspiration;
shravāyyam: full of inspiration, (5.20.1);
Line 1: arrows are symbolic;]

9.97.54:

The profuse raining (of arrows) gives happiness to Soma (1).
They are deadly in battles (2).
He has put the foes to sleep and driven them away (3).
Drive away the enemies, those without knowledge (4).[54]
[Lines 1-3: Translation due to S and Wilson;
achetaḥ: those without knowledge, (1.120.2)]

9.97.55:

The three purifiers are spread out (1),
After purification, Soma rushes in a single (stream) (2).
You are Bhaga, the giver of gifts (3).
O Indu, you are the most opulent among the opulent (4).[55]
[Bhaga: see (9.109.13)]

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[53] उत न एना पवया पवस्व अधि श्रुते (1), श्रवाय्यस्य तीर्थे (2),
षष्टिं सहस्रा नैगुतो वसूनि (3), वृक्षं न पक्वं धूनवत् (4), रणाय (5)

[54] महि इमे अस्य वृषनाम शूषे (1), माँश्चत्वे वा पृशने वा वधत्रे (2),
अस्वापयत् निगुतः स्नेहयत् च (3), अपामित्राँ अपाचितो अचेतः (4)

[55] सं त्री पवित्रा वितततानि एषि (1), अन्वेकं धावसि पूयमानः (2),
असि भगो असि दात्रस्य दाता (3), असि मघवा मघवद्भ्य इन्दो (4)

9.97.56:

Soma, the king of all the worlds, the thinker (2),
the knower of all, flows forth (1).
May the drops of Soma impel the discovery of knowledge (3).
Indu flows through the net of sense-life for purification (4).[56]
[*īrayan:* to impel, (5.20.2)]

9.97.57:

The unassailable and adorable (gods) caress Indu (1).
The seers sing in his tracks, like eagles (eager for food) (2).
The wise sages urge the ten powers, to reveal (3),
his (true) form with the waters and the essences (4).[57]
[*sam-añjate:* reveal completely; *añjata:* reveal, (5.3.2)]

9.97.58:

O pure Soma, with you may we be able to use (1),
discrimination always in performing the (inner) yajna (2).
May Aditi, Sindhu, Earth and Heaven (4),
Mitra, Varuṇa cherish us (3).[58]
[SV (590);
Lines 3 and 4 occur in the last mantrās of several sūktās of RV.
[*chinavat:* discrimination, (4.2.11);
bhare: yajṇa;]

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[56] एष विश्ववित् पवते (1), मनीषी सोमो विश्वस्य भुवनस्य राजा (2),
द्रप्साँ ईरयन् विदथेषु (3), इन्दुर्वि वारमव्यं समय अति याति (4)

[57] इन्दुं रिहन्ति महिषा अदब्धाः (1), पदे रेभन्ति कवयो न गृध्राः (2),
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते (3), रूपमपां रसेन (4)

[58] त्वया वयं पवमानेन सोम (1), भरे कृतं वि चिनुयाम शश्वत् (2)
तन्नो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

98. Soma given to the Discerning

Ṛishi: Ambarīṣho Vārṣhāgiraḥ; Ṛjiṣhvā Bhāradvājaḥ;
Metre: 1-10,12, Anuṣhṭup; 11, Bṛhatī

9.98.1: Luminous riches
9.98.2: He is hastened by aspirants
9.98.3: Shines like Agni in the yajna-journey
9.98.4: Illumine us for a hundred years
9.98.5: May we be yours
9.98.6: Ten companions annoint him
9.98.7: Goes to all the gods
9.98.8: Established the vast hearing
9.98.9: Indu generated Heaven and Earth
9.98.10: Soma given to the discerning
9.98.11: Drives away concealed thieves
9.98.12: Abodes of plenty

9.98.1:

Bring us the riches which conquer plenitudes (1),
which are desired by hundreds, O Soma-delight (2),
(The riches) have the power to carry thousands (3).
They are highly luminous and overcome powerful enemies (4).[1]
[SV (549, 1238);
vājasātamam: the strong conqueror of plenitudes, (5.13.5)]

9.98.2:

The pressed out Soma flows on the net of sense-life (1),
just like a warrior in a chariot is covered with armour (2).
Placed and urged (by the aspirants) he hastens (3),
and flows in streams (4).[2]

---

[1] अभि नो वाजसातमं रयिमर्ष (1), पुरुस्पृहम् इन्दो (2),
सहस्रभर्णसं (3), तुविद्युम्नं विभ्वासहम् (4)

[2] परि ष्य सुवानो अव्ययं (1), रथे न वर्म अव्यत (2),
इन्दुरभि द्रुणा हितो हियानो (3), धाराभिः अक्षाः (4)

[*hiyānaḥ:* urged, (9.30.2); *abhihitaḥ:* placed;
druṇā: speeds, (5.86.3), (9.1.2)]

9.98.3:

The pressed out Soma flows out of the purifier (1),
releasing the delight in streams to the seeker of Ray-cows (2,4).
He goes shining like (Agni) in the yajna-journey at the heights (3).[3]

9.98.4:

O God, you (grant) eternal riches to mortals who are givers (1).
O Indu, you illumine us for a hundred years with much riches (2).[4]
[*shashvate:* eternal (1.36.19);
shata-ātmā: hundred years, (10.33.9); *vivāsasi:* illumine, (6.16.12)]

9.98.5:

O prince of riches, O killer of demons, may we be yours (1).
May we be most near the treasures desired by many (2).
O unseizable ray, may we have impulsions and happiness (3).[5]
[*adhrigo:* O uncontrollable Ray, (5.10.1);
iṣhaḥ: impulsions for doing the right actions;]

9.98.6:

The ten companion powers anoint him (1,3,5),
who is renowned in the form of streaming waves (6,2).
He is crushed by stones, is beloved, and is desirable to Indra (4).[6]

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[3] परि॒ ष्य सु॑वा॒नो अ॑क्षा॒ इन्दुः॒ अव्ये॒ (1), मद॑च्युतः धारा॒ (2),
य ऊ॒र्ध्वो अ॑ध्व॒रे भ्रा॒जा न एति॑ (3), गव्य॒युः (4)

[4] स हि त्वं दे॑व॒ शश्व॑ते॒ वसु॒ मर्ता॑य दा॒शुषे॑ (1),
इन्दो॑ सह॒स्रिणं॑ र॒यिं श॒तात्मा॑नं विवाससि (2)

[5] व॒यं ते॑ अ॒स्य वृ॑त्रह॒न् वसो॒ (1), वस्वः॑ पुरु॒स्पृहः॑
नि नेदि॑ष्ठतमा (2), इ॒षः स्याम॑ सु॒म्नस्य॒ अ॑ध्रिगो (3)

[6] द्विर्यं पञ्च॒ (1), स्वय॑शसं॒ (2), स्वसा॑रो॒ (3),
अद्रि॑संहतम् प्रि॒यमिन्द्र॑स्य॒ काम्यं॑ (4), प्रस्ना॒पय॑न्ति (5), ऊ॒र्मिण॑म् (6)

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[*prasnāpayanti:* annoint him with waters (S)
svayashase: self-renowned, (5.48.1)]

9.98.7:

He (Soma) is joyful and adorable, luminous and brown (1).
He is purified by the strainer (sense-life) (2).
He goes to all the gods with his rapture (3).[7]
[SV 552, 1329;]
[*vāreṇa:* straining cover; *haryatam:* joyful, adorable, (3.5.8);
babhru: brown; the condition before purification;]

9.98.8:

For your protection, you (aspirants) have drunk Soma (1),
the achiever of perfection, who has established (2,4),
the vast inspired knowledge among the wise (3).
He is shining like the Sun (*svar*) (5).[8]

9.98.9:

O progeny of Manu, in the inner yajna (1),
Indu has generated the Heaven and Earth (2),
The God (Soma) stands on the divine hill (3),
is pressed (by aspirants), O many-voiced one (4).[9]
[*tuvishvaṇi:* one of many voices, (5.16.3); an epithet for Agni;
devī: divine, (2.3.5) & others;]

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[7] परि त्यं हर्यतं हरिं बभ्रुं (1), पुनन्ति वारेण (2),
यो देवान् विश्वान् इत्परि मदेन सह गच्छति (3)

[8] अस्य वो ह्यवसा पान्तो (1), दक्षसाधनम् (2),
यः सूरिषु श्रवो बृहत् (3), दधे (4), स्वर्ण हर्यतः (5)

[9] स वां यज्ञेषु मानवी (1), इन्दुर्जनिष्ट रोदसी (2),
देवो देवी गिरिष्ठा (3), अस्रेधन् तं तुविष्वणि (4)

9.98.10:

O Soma, you are poured forth (2),
for the drink of Indra, the killer of Vṛtra (1),
and also for the leaders with discrimination (3),
sitting in the abode of gods (4).[10]
[*dakṣhiṇāvate:* discernment, (3.53.6);
The sūkta-s (1.125) and (10.107) clearly stress this meaning of *dakṣhiṇa* as discernment, than as a gift.]

9.98.11:

The ancient Soma-delights flow into the purifier at the dawns (1),
driving away in the morning the concealed thieves (2),
who move in crooked ways and are unconscious in knowledge (3).[11]
[*huraḥ-chitam:* moving in crooked ways, (1.42.3)]

9.98.12:

O friends who are wise, yourselves and ourselves (1,3),
may we possess together (4),
the plentiful riches which are fragrant and shining superbly (2,5).
May we win abodes of plenty (6).[12]
[*ashyāma:* may we possess, (6.5.7), may we win (4.4.14);
vājapastya: one having plenitude in his abode, (6.58.2)]

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[10] इन्द्रा॑य सोम॒ पात॑वे वृत्र॒घ्ने (1), परि॑ षिच्यसे (1),
नरे॑ च॒ दक्षि॑णावते (3), दे॒वाय॑ सदना॒सदे॑ (4)

[11] ते प्र॒त्नासो॒ व्यु॑ष्टिषु॒ सोमाः॑ प॒वित्रे॑ अक्षरन् (1),
अ॒प॒प्रोथ॑न्तः सनु॒तः (2), हु॒रश्चि॑तः॒ प्रा॒तस्ताँ अप्र॑चेतसः (3)

[12] तं स॑खायः (1), पुरो॒रुचं॑ (2), यू॒यं व॒यं च॑ सू॒रयः॑ (3),
अ॒श्याम॒ (4), वाज॑गन्ध्यं (5), स॒नेम॒ वाज॑पस्त्यम् (6)

99. Power indicated by name

Rishi: Rebhasūnū Kāshyapau
Metre: 1, Bṛhatī; 2-8, Anushṭup;

9.99.1: Luminous purifier of perfect form
9.99.2: Perfected Soma moves to plenitude
9.99.3: Wise sing the Soma chants
9.99.4: Power indicated by name
9.99.5: Advance knowledge
9.99.6: The seed of Ray-cow
9.99.7: Cleansed by perfect actions
9.99.8: Guided by the divine powers

9.99.1:

For the joyful and forceful (Soma) (1),
the great and youthful persons stretch the bow of manhood (2,5).
They spread out the luminous (purifier) (3),
of perfect form in front of the sages for the mighty Soma (4).[1]
[SV (551); *nirṇije:* pure form, (1.25.13); *asura:* mighty;
vipām: illumined seers, (3.3.7)]

9.99.2:

The thoughts of the luminous Sun (2),
urge the luminous impeller to move (4).
Then the powers make the perfected Soma (1),
to move towards the plenitude (3).[2]
[*vivasvataḥ:* luminous Sun, (6.8.4);
yātave: impeller, (5.29.10), (1.37.10)]

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[1] आ हर्यतायं धृष्णवे (1), धनुः तन्वन्ति पौंस्यम् (2), शुक्रां वयन्ति (3),
असुराय निर्णिजं विपामग्रे महीयुवः (4)

[2] अधं क्षपा परिष्कृतो (1), वाजाँ अभि प्र गाहते (2),
यदीं विवस्वतो धियो (3), हरिं हिन्वन्ति यातवे (4)

9.99.3:

We purify the rapturous (Soma) to be fit for Indra's drink (1).
Wise persons in olden days and now (3),
place (the Soma) in their mouths (2).[3]
[Line to 2,3: The wise sing the Soma chants;
gāvaḥ: rays; Sōma]

9.99.4:

The purified Soma is praised with an ancient hymn (1).
And the thought makes the god shine bright (2),
bearing the (powers indicated by) names (3).[4]
[*kṛpanta:* to shine, see (9.64.28)]

9.99.5:

(Soma) pours the splendours and supports everything (1,3);
(He) is purified on the covering of net of sense-life (2).
The thinkers pray to him as messenger for advance-knowledge (4).[5]
[*ā shāsate:* to pray (S); *dharṇasim:* see (9.2.2)
pūrvachittaye: advance-knowledge, (1.84.12);
ukṣhamāṇam: pouring, (his splendours) (2.2.4)]

9.99.6:

Soma, the purified one and most rapturous, sits in the two bowls (1).
He places in them the seed of the Ray-cow (2).
He, the lord of thoughts is praised (3).[6]

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[3] तमस्य मर्जयामसि मदो य इन्द्रपातमः (1),
यं गाव आसभिः दधुः (2), पुरा नूनं च सूरयः (3)

[4] तं गाथया पुराण्या पुनानम् अभ्यनूषत (1),
उतो कृपन्त धीतयो देवानां (2), नाम बिभ्रतीः (3)

[5] तम् उक्षमाणम् (1), अव्यये वारे पुनन्ति (2), धर्णसिम् (3),
दूतं न पूर्वचित्तय आ शासते मनीषिणः (4)

[6] स पुनानो मदिन्तमः सोमश्चमूषु सीदति (1),
पशौ न रेत आदधत् (2), पतिः वचस्यते धियः (3)

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[Lines 1 and 2: Soma places the seeds of new future births in man based on knowledge. See also (9.20.6).]

9.99.7:

The Soma pressed out for the gods (2),
is cleansed by the perfect actions (1).
When he is known as a great giver (3),
he rushes into the great waters (4).[7]
[*sam-dadiḥ:* great giver (S); *sukarmabhiḥ:* see (9.70.4), (4.2.17)]

9.99.8:

On being pressed out, you move to the purifier (1).
You are guided by the divine powers, O Indu (2).
O most rapturous one, for the sake of Indra (3),
you sit inside the sheaths (bowls) (4).[8]
[*yataḥ:* who move about, (5.53.16)]

100. Law of Working and armour

Rishi: Rebhasūnū Kāshyapau
Metre: Anushṭup

9.100.1: Waters approach Soma
9.100.2: Nourish riches in the giver's house
9.100.3: Release rain like thunder
9.100.4: Soma rushes like a galloper
9.100.5: Flow to increase our will-power
9.100.6: Strong conqueror
9.100.7: Motherly powers caress you
9.100.8: Great inspired knowledge
9.100.9: His law of working and armour

---

[7] स मृज्यते सुकर्मभिः (1), देवो देवेभ्यः सुतः (2),
विदे यदासु संददिः (3), महीरपो वि गाहते (4)

[8] सुत इन्दो पवित्र (1), आ नृभिः यतो वि नीयसे (2),
इन्द्राय मत्सरिन्तमः (3), चमूष्वा नि षीदसि (4)

9.100.1:

(Waters), harmless, approach (Soma) with adoration (1),
who is highly desirable and is dear to Indra (2),
just as cows lick a newborn calf on birth (3).[1]
[SV (550);]

9.100.2:

O Soma, O Delight, after being purified (1),
bring us the two-fold riches (or felicities) (2).
You nourish all the riches in the house of the giver (3).[2]

9.100.3:

You release your thoughts yoked to the mind (1);
release the rain like the thunder (2).
O Soma, you nourish the treasures of Heaven and Earth (3).[3]
[*tanyatuḥ:* thunder, (8.3.6), thunder-chant, (5.25.8)]

9.100.4:

When the Soma is pressed out, it rushes in a stream (2),
through the cover of the purifier (4),
like the galloping and conquering steed of a conqueror (1,3,5).[4]
[*ramhamāṇa:* galloping, (8.19.6), swift, (4.1.3);
sānasim: conquering, (4.15.6)]

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[1] अभी नवन्ते अद्रुहः (1), प्रियमिन्द्रस्य काम्यम् (2),
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः (3)

[2] पुनान इन्दवा भर सोम (1), द्विबर्हसं रयिम् (2),
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे (3)

[3] त्वं धियं मनोयुजं सृजा (1), वृष्टिं न तन्यतुः (2),
त्वं वसूनि पार्थिवा दिव्या च सोम पुष्यसि (3)

[4] परि ते जिग्युषो (1), यथा धारा सुतस्य धावति (2),
रंहमाणा (3), वि अव्ययं वारं (4), वाजीव सानसिः (5)

9.100.5:

O Seer, O Soma, flow in your stream towards us (2),
for (the increase of) our discernment and will-power (1).
(You flow) for the drink of Indra, Mitra and Varuṇa (3).[5]

9.100.6:

O strong conqueror of the plenitudes, O Soma (2),
flow in streams to the purifier when you are pressed out (1,3),
and to Indra, Vishṇu and other gods, O most rapturous (4).[6]

9.100.7:

(O Soma), O luminous one and harmless (2),
the motherly powers caress you in the purifier (1),
just as a milch cow does its newborn (3).
You are pure-flowing according to the order and law (4).[7]
[*vidharmaṇi:* in the order and law, (3.2.3)]

9.100.8:

O pure Soma, you move with your variegated rays (2),
associated with the great inspired knowledge (1).
Putting forth your force, you destroy all the darknesses (3),
in all the houses of the givers (4).[8]
[*shardhan:* putting forth you force, (8.43.32)]

---

[5] क्रत्वे॒ दक्षा॑य नः (1), कवे॒ पव॑स्व सोम॒ धार॑या (2),
इन्द्रा॑य॒ पात॑वे सु॒तो मि॒त्राय॒ वरु॑णाय च (3)

[6] पव॑स्व (1), वाज॒सात॑मः (2), प॒वित्रे॒ धार॑या सु॒तः (3),
इन्द्रा॑य सोम॒ विष्ण॑वे दे॒वेभ्यो॒ मधु॒मत्त॑मः (4)

[7] त्वां रि॑हन्ति मा॒तरो॒ (1), हरिं॑ प॒वित्रे॑ अ॒द्रुहः॑ (2),
व॒त्सं जा॒तं न धे॒नवः॒ (3), पव॑मान॒ विध॑र्मणि (4)

[8] पव॑मान॒ महि॒ श्रवः॑ (1), चि॒त्रेभिः॑ यासि॒ रश्मि॑भिः॑ (2),
शर्ध॑न् तमां॑सि जिघ्नसे॒ (3), विश्वा॑नि दा॒शुषो॑ गृ॒हे (4)

9.100.9:

O one with the great law of workings (2),
you support exceedingly the Earth and Heaven (1,3).
O pure-flowing one, with your greatness (5),
you wear your armour (4).[9]
[*jabhrishe:* support, (9.86.3)]

101. Soma is our great path-finder

Metre: Anushṭup

9.101.1: Drive away the long-tongued dog

9.101.2: The Soma is apt for work

9.101.3: Release of the peaceful delight of Soma

9.101.4: Joy-causing Soma goes to the gods

9.101.5: Lord of everything

9.101.6: Makes the speech to vibrate

9.101.7: Soma is Pūṣhan and Bhaga

9.101.8: Soma is praised by Ray-cows

9.101.9: Five types of beings

9.101.10: Soma is our great path-finder

9.101.11: Soma becomes conscious of knowledge

9.101.12: Somās move swiftly in light

9.101.13: Voice of Soma

9.101.14: Rushes like a lover to his maiden

9.101.15: Accomplisher of discrimination

9.101.16: Goes to Indra's rightly perfected place

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[9] त्वं द्यां च (1), महिव्रत (2), पृथिवीं च अति जभ्रिषे (3),
प्रति द्रापिमंमुञ्चथाः (4), पवमान महित्वना (5)

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Rishi: 1-3, Andhīguḥ Shyāvāshviḥ

9.101.1:

For your drinking and rapture (2),
the pressed Soma is placed in your front (1).
O friends, drive away the long-tongued dog from this place (3).[1]
[SV (545, 697); Dog is a symbol of jealousy as indicated in RV (7.104.22) or AV (8.4.22).]

9.101.2:

The pressed out Soma flows around in streams out of purifier (1).
The Soma-delight is apt for work like a horse (2).[2]
[Line 2: Analogy is in (6.2.8). This verse brings out the connection between Soma and the work. *kṛtvyaḥ:* apt for work, (6.2.8)]

9.101.3:

By means of all-reaching thoughts (2),
the human beings urge for the release of peaceful delight (1,4),
by means of the press-stones in the collaborative action (3,5).[3]
[*adribhiḥ:* press stones; mind and body which work jointly to release the Soma;
yajña: collaborative action;
duroṣha: peaceful, free of anger (S);
vishvāchī: all-reaching, universal, (7.43.3, 10.139.2)]

---

[1] पुरोजिती वो अन्धसः सुतायं (1), मादयित्नवे (2),
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम् (3)

[2] यो धारया पावकया परिप्रस्यन्दते सुतः (1), इन्दुरश्वो न कृत्व्यः (2)

[3] तं दुरोषम् अभी नरः सोमं (1), विश्वाच्या धिया (2),
यज्ञं (3), हिन्वन्ति (4), अद्रिभिः (5)

Riṣhi: 4-6, Yayātiḥ Nāhuṣhaḥ

9.101.4:

The outpressed most-honeyed Soma, after purification (1,3),
goes to the rapturous Indra (2).
O joy-causing and flowing Soma, may you go to the gods (4).[4]
[SV (547);]

9.101.5:

The illumined seers say that, 'Soma flows for Indra' (1).
By his perfect might, he is the lord of everything (3).
He is the lord of speech; he seeks plenitude (for aspirants) (2).[5]
[*makhasyate:* seeks plenitude, (3.31.7), (9.50.2); seeks worship (S);]

9.101.6:

He, the thousand streamed ocean, flows day by day (1,4).
He makes the speech to vibrate (2).
Soma, the friend of Indra is the lord of the felicities (3).[6]

Riṣhi: 7-9, Nahuṣhaḥ Mānavaḥ

9.101.7:

Soma is the nourishing Pūṣhan; he is Bhaga, the enjoyer (1),
Purified, he arrives, the lord of universal abundance (2);
he has manifested both earth and heaven (3).[7]

---

[4] सुतासो मधुमत्तमाः सोमा (1), इन्द्राय मन्दिनः (2), पवित्रवन्तो (3), अक्षरन् देवान् गच्छन्तु वो मदाः (4)

[5] इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् (1), वाचस्पतिः मखस्यते (2), विश्वस्य ईशान ओजसा (3)

[6] सहस्रधारः पवते समुद्रो (1), वाचम्-ईङ्खयः (2), सोमः पती रयीणां सखेन्द्रस्य (3), दिवेदिवे (4)

[7] अयं पूषा रयिः भगः सोमः (1), पुनानो अर्षति पतिः विश्वस्य भूमनो (2), व्यख्यत् रोदसी उभे (3)

[SV (546, 818);]
[*bhūmana:* beings; abundance (1.110.2);
vi akhyat: manifested wholly, (5.81.2);
Bhaga: see (9.109.13)]

9.101.8:

The beloved (Soma) is praised for his rapture (1,3),
by the forceful Ray-cows (2,4).
The streams of Soma-delight make the path for their flow (5).[8]
[*ghṛshvayaḥ:* forceful, (1.85.1)]

9.101.9:

O pure-flowing Soma, bring us (2),
that which is most full of energy and is full of inspiration (1,3).
(By this delight) may we win the riches (5).
He supports the five types of beings (4).[9]
[*pañcha charṣhaṇīḥ:* beings of the five worlds such as matter, life-energy, mind, supermind or Truth and Bliss; (1.7.9), (6.11.4), (2.2.10) They are called Bhur, Bhuvaḥ, Manaḥ, Mahas and Jana (or Mayas) in later books. I have replaced the usually occurring *svar* by Mahas, since *svar* in Veda stands for the fourth world, whereas *svar* in later books indicates the mental world. The five beings are called as five hosts (*vrātā*) in (9.14.2).]

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[8] समु प्रिया अनूषत (1), गावो (2), मदाय (3), घृष्वयः (4),
सोमासः कृण्वते पथः पवमानास इन्दवः (5)

[9] य ओजिष्ठस्तमा (1), भर पवमान (2), श्रवाय्यम् (3),
यः पञ्च चर्षणीः (4), अभि रयिं येन वनामहै (5)

Rishi: 10-12, Manuḥ Sāmvaraṇaḥ

9.101.10:

Soma flows as the delight (1).
He is our great path finder (2).
On being pressed out, he flows to the friendly (gods) (3);
(he is) free of evil, knower of Sun and perfect in thought (4).[10]
[SV (548, 1101); (variant);]

9.101.11:

Pressed out by stones Soma becomes conscious of knowledge (1).
When placed on the skin (of knowledge) (2),
He is the knower of riches (4).
He unites us all around with the impulsion (for work) (3).[11]
[Lines 1,2 and 3: The power of delight becomes visible to us when it is viewed in the background of knowledge. What appears impossible in ordinary reasoning, can be done when the delight is present in us.
go tvachi: skin of cow; skin of knowledge-rays; the outer covering of knowledge. In the ritual, the filter for the Soma juice is made of cow-hide.
samasvaran: to unite, (9.63.21)]

9.101.12:

The purified Somās being mixed with knowledge are illumined (1).
They are firm and victorious, (moving) swiftly in light (3).
They are brilliant as the suns (2).[12]

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[10] सोमाः पवन्त इन्दवः (1), अस्मभ्यं गातुवित्तमाः (2),
मित्राः सुवाना (3), अरिपसः स्वाध्यः स्वर्विदः (4)

[11] सुष्वाणासो वि अद्रिभिः चितानाः (1), गोः अधि त्वचि (2),
इषम् अस्मभ्यम् अभितः समस्वरन् (3), वसुविदः (4)

[12] एते पूता विपश्चितः सोमासो दध्याशिरः (1),
सूर्यासो न दर्शतासो (2), जिगत्नवो ध्रुवा घृते (3)

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[*dadhi-āshiraḥ:* mixed with curds, see (9.63.15);
jigatnu: victorious, (7.65.1); move swiftly, (10.78.3)]

Rishi: 13-16, Prajāpatiḥ Vaishvāmitraḥ Vāchyaḥ

9.101.13:

The voice of the pressed out Soma-delight (1,3),
is not (heard by) the mortal covered by hostiles (2).
Drive away the dog-like person with no achievements (4),
just as the Bhṛgu-s did Makha (5).[13]
[SV (553, 774) (cariant);
shvānam: Dog-like persons who only bark and do not work
vṛtam: one covered (by Veda haters), (1.102.4)]

9.101.14:

The kinsman (Soma) puts on a robe for enjoying the essence (1),
like a son with his parents (2).
He rushes like a lover towards his maiden (3),
or like a person looking for a bride (4),
and sits in his native home (5).[14]
[*atke avyata* is in (9.107.13); *avyata:* puts on a robe, (9.8.6);
atke: essence or *rasa,* (1.95.7);
jamiḥ: kinsman (of gods); *bhuje:* for enjoying, (1.127.11), arms (S);
oṇim: protector, (1.61.14)]

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[13] प्र सुन्वानस्य अन्धसो (1), मर्तो न वृत (2), तद्वचः (3),
अप श्वानम् अराधसं हता (4), मखं न भृगवः (5)

[14] आ जामिः अत्के अव्यत भुजे (1), न पुत्र ओण्योः (2),
सरत् जारो न योषणां (3), वरो न (4), योनिमासदम् (5)

9.101.15:

He, the hero, accomplisher of discrimination (1),
upholds the earth and heaven (2).
The luminous one is robed with the purifier (3).
Like an ordainer of work, he sits in the source (4).[15]
[Line 3: In the purifier, he gets a pure robe.
dakṣha-sādhana: see (9.25.1)]

9.101.16:

Soma flows into the purifier covered by the net of sense-life (1),
and placed above the skin of knowledge-rays (2).
Voicing, the showerer (of benefits), the luminous one (Soma) (3),
goes to Indra's rightly perfected (station) (4).[16]

102. The vision of beauty of a child

Ṛishi: Trita Āptyaḥ
Metre: Uṣhṇik

9.102.1: Soma, the child of the achiever of work
9.102.2: Firm and secret station of Trita
9.102.3: Bring the felicities of the three planes
9.102.4: Instructed by seven mothers at birth
9.102.5: All-gods are interested in Soma
9.102.6: Gods give birth to child to have the vision of its beauty
9.102.7: Companions of Heaven and Earth
9.102.8: Soma drives away darkness

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[15] स वीरो दक्षसाधनो (1), वि यस्तस्तम्भ रोदसी (2),
हरिः पवित्रे अव्यत (3), वेधा न योनिमासदम् (4)

[16] अव्यो वारेभिः पवते सोमो (1), गव्ये अधि त्वचि (2),
कनिक्रदत् वृषा हरिः (3), इन्द्रस्याभ्येति निष्कृतम् (4)

9.102.1:

Soma, the child of the great achiever of the work (1),
urges the splendour of light of the Truth (2).

He pervades all the beloved things in the Two (3).[1]

[SV (570, 1013); (variant); (*prāṇa* in SV, *krāṇa* in RV);
krāṇā: achiever of the work, (5.10.2);
Two: Heaven and Earth]

9.102.2:

When Soma joined the firm and hidden station of Trita (1),
then the seven planes of yajna (praise) the beloved (Soma) (2).[2]
[Trita: the third or triple one, apparently the Purusha of the third mental plane. This plane is full of luminous mental kingdoms unknown to the physical mind. (5.9.5) (SA)
pāṣhyā: rock, (1.56.6); firm; *upa abhakta:* joined (S)]

9.102.3:

(O Soma), with your streams bring forward (2),
the felicities of the three planes of Trita (1,3).
Soma, effective in will, constructs (their) workings (4).[3]
[*yojanam:* working, (5.54.5);
ā īraya: bring forward, (9.96.8);
pṛṣhṭham: layer, plane, (4.5.6)]

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[1] क्राणा शिशुः महीनां (1), हिन्वन् ऋतस्य दीधितिम् (2),
विश्वा परि प्रिया भुवदध द्विता (3)

[2] उप त्रितस्य पाष्योः अभक्त यद्गुहा पदम् (1),
यज्ञस्य सप्त धामभिरध प्रियम् (2)

[3] त्रीणि त्रितस्य (1), धारया पृष्ठेषु आ ईरया (2), रयिम् (3),
मिमीते अस्य योजना वि सुक्रतुः (4),

9.102.4:

When the seven mothers give birth to Soma (1),
he is instructed regarding the glory and beauty of the ordainer (2).
Soma becomes conscious of the eternal (*dhruva*) riches (3).[4]
[SV (101); (variant); *vedhaḥ:* ordainer, (8.60.3);]
Seven mothers: the nourishing cosmic powers connected with the seven planes of matter, life, mind, supermind (*swar, vijñāna),* bliss (*ānanda*), consciousness (*chit*), existence (*sat*)]

9.102.5:

The All-gods, harmless, take a common delight (2),
(they) become interested in the workings (of Soma) (1,3).
They accept the delights (4).[5]
[*spārhaḥ:* desirable, (4.1.12); *rantayaḥ:* delights, (7.18.10)]

9.102.6:

(The gods), increasers of the Truth, gave birth to the child (1,3),
in order to have the vision of its beauty (2).
The seer, the bounteous one is desired by many in the journey (4).[6]

9.102.7:

The powers which spread the yajna in due order (3),
cleanse the Soma (4).
Then Soma by his own will becomes a companion (1),
of the mighty mothers of Truth (Heaven and Earth) (2).[7]
[*sam-īchīḥ:* companions, (3.29.13); equal, (3.1.7)]

---

[4] ज॒ज्ञानं स॒प्त मा॒तरो॑ (1), वे॒धाम् अ॑शासत श्रि॒ये (2),
अ॒यं ध्रु॒वो र॑यी॒णां चिके॑त॒ यत् (3)

[5] अ॒स्य व्र॒ते (1), स॒जोष॑सो॒ विश्वे॑ दे॒वासो॑ अ॒द्रुहः॑ (2),
स्पा॒र्हा भ॑वन्ति॒ (3), रन्त॑यो जुषन्त॒ यत् (4)

[6] यमी गर्भं॑म् ऋता॒वृधो॑ (1), दृ॒शे चारु॒म् (2), अजी॑जनन् (3),
क॒विं मं॑हि॒ष्ठमध्व॒रे पु॑रु॒स्पृह॑म् (4)

[7] स॒मी॒ची॒ने अ॒भि त्मना॑ (1), य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑ (2),
त॒न्वा॒ना य॒ज्ञमा॑नु॒षक् (3), यत् अ॑ञ्ज॒ते (4)

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9.102.8:

Urging the splendour of Truth in the pilgrim-yajna (3),
by means of the will-power and the brilliant eyes of vision (1),
you drive far away the ignorance from the midworld (2).[8]
[*shukram:* brilliant, resplendent, (3.6.3);
divaḥ: midworld;
akṣhabhiḥ: with eyes of vision, (2.2.4);
apa rṇoḥ: drive away far, (1.30.15);
vrajam: ignorance; recall *vṛjanāni:* crooked, (4.12.5)]

103. Fashions the Three Worlds

Riṣhi: Dvita Āptyaḥ
Metre: Uṣhṇik

9.103.1: Raise the chant to the Creator Soma
9.103.2: Soma Fashions the three Worlds
9.103.3: Hymns of seven Riṣhis
9.103.4: Leader of Thoughts
9.103.5: Indra and Soma in the same car
9.103.6: Rushes pervading All

9.103.1:

Raise the chant to the Creator Soma, who is purified (1),
like (the gifts) brought by a devotee (2).
Soma takes pleasure in the thoughts (or hymns) (3).[1]
[SV (573) (variant);
bhṛtam: wages given for service, (*bhṛtya*) (S);]

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[8] क्रत्वा शुक्रेभिः अक्षभिः (1), ऋणोरप व्रजं दिवः (2),
हिन्वन् ऋतस्य दीधितिं प्राध्वरे (3)

[1] प्र पुनानाय वेधसे सोमाय वच उद्यतम् (1), भृतिं न भरा (2),
मतिभिः जुजोषते (3)

9.103.2:

Mixed with the rays, Soma rushes through the strainer (1).
Being purified, (he) fashions the three worlds of his session (2).[2]
[*trī-sadhasthā:* three worlds of session, (3.20.2);
kṛṇute: fashions, (4.7.11);
hariḥ: luminous one;]

9.103.3:

Soma released from the sheath of honey (1),
rushes through the cover of sense-life (2).
The hymns of the seven ṛiṣhis (in seven metres) glorify him (3).[3]
[SV (577); (variant); (*avyaye vāre* in RV is not in SV);]
[Seven ṛiṣhi-s: see RV (9.10.7); and the note in (9.107)]

9.103.4:

Soma is the leader of the thoughts (1),
invincible and one with the All-gods (2).
The luminous Soma after being purified enters the bowls (3).[4]

9.103.5:

With Indra in the same chariot may you go (2),
to the gods according to your own self-law (1),
after becoming purified (3).
Soma, the immortal is praised with the chants (4).[5]

---

[2] परि॒ वारा॑णि अ॒व्यया॒ गोभिः॑ अञ्जा॒नो अ॑र्षति (1),
त्री ष॒धस्था॑ पुना॒नः कृ॑णुते॒ हरिः॑ (2)

[3] परि॒ कोशं॑ मधु॒श्चुतं॑ (1), अ॒व्यये॒ वारे॑ अर्षति (2),
अ॒भि वाणीः॒ ऋषी॑णां स॒प्त नू॑षत (3)

[4] परि॑ णे॒ता म॑ती॒नां (1), वि॒श्वदे॑वो॒ अदा॑भ्यः (2),
सोमः॑ पुना॒नः च॒म्वोः॑ विश॒त् हरिः॑ (3)

[5] परि॒ दैवी॒रनु॑ स्व॒धा (1), इन्द्रे॑ण याहि स॒रथ॑म् (2), पुना॒नो (3),
वा॒घत् वाघद्भिः॒ अम॑र्त्यः (4)

9.103.6:

Soma, a god, is pressed out for the gods (2),
like a steed he rushes towards the seekers of plenitude (1).
The pure flowing Soma rushes pervading all (3).[6]
[*vi-ānashiḥ:* pervading, (3.49.3)]

---

[6] परि सप्तिर्न वाजयुः (1), देवो देवेभ्यः सुतः (2),
व्यानशिः पवमानो वि धावति (3)

Anuvāka 7: Sūkta-s (104-114)

104. Achiever of Perfection

Rishi: Parvata Kāṇva, Nārada Kāṇva
Shikhaṇḍinyau-Apsarasau-Kāshyapau;
Metre: Uṣhṇik

9.104.1: Approach yajna with reverence
9.104.2: Has two kinds of strengths
9.104.3: Achiever of perfection
9.104.4: Knower of riches
9.104.5: Lord of rapture and food for gods
9.104.6: Our ancient friendship

9.104.1:

O comrades, sit around chanting (hymns) for the purified Soma (1).
Approach yajna like meeting a glorious child (2).[1]
[SV (568, 1157); *bhūṣhema:* approach with reverence, (3.3.9)]

9.104.2:

On being released, he goes like a calf towards the mother (1).
He perfects the abodes, manifests the gods, is rapturous (2,3),
has two kinds of strength (matter and mind) (4).[2]
[*devāvīḥ:* to manifest the gods, (3.29.8)]

9.104.3:

On purification Soma is the achiever of perfection (1).
Full of peace, he (felicitates) the advent (3,5),
of the host (of Maruts), Mitra, Varuṇa (2,4).[3]
[*dakṣha-sādhanam:* see (9.25.1)]

---

[1] सखा॑य॒ आ नि षी॑दत पुना॒नाय॒ प्र गा॑यत (1),
शिशुं॑ न य॒ज्ञैः परि॑ भूषत श्रि॒ये (2)

[2] समी॑ वत्सं॒ न मा॒तृभिः॑ सृ॒जता॑ (1), गय॒साध॑नम् (2),
दे॒वाव्यं॑ मद॑म् (3), अ॒भि द्विश॑वसम् (4)

[3] पु॒नाता॑ दक्ष॒साध॑नं॒ (1), यथा॒ शर्धा॑य (2), वी॒तये॑ (3),
यथा॑ मि॒त्राय॒ वरु॑णाय॒ शंत॑मः (5)

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9.104.4:

Our hymns glorify you, the knower of riches (or felicities) (1).
We clothe you with the hue of the Ray-cows (knowledge) (2).[4]
[SV (575);]

9.104.5:

O Soma, for us you are the lord of rapture (1);
you are the food of the gods (2).
Like a friend (helping) friends (3),
become the discoverer of the most appropriate way for us (4).[5]
[*gātuvittama:* see (9.44.6)]

9.104.6:

Continue our ancient (friendship) (1).
Put away from us the Rakṣhasas and the devourer (2,4),
Drive away the double dealers and evil-beings (3).[6]
[*yuyodhi:* put them away, (2.6.4), battle them;
sanemi: long standing, (4.10.7); ancient friendship (S);]

---

[4] अस्मभ्यं त्वा वसुविदमभि वाणीः अनूषत (1),
गोभिष्टे वर्णमभि वासयामसि (2)

[5] स नो मदानां पत इन्दो (1), देवप्सरा असि (2), सखेव सख्ये (3),
गातुवित्तमो भव (4)

[6] सनेमि कृधि अस्मत् आ (1), रक्षसं कं चित् अत्रिणम् (2),
अपादेवं द्वयुम् अंहो (3), युयोधि नः (4)

105. Our Ancient Friendship

Ṛiṣhi: Parvata-Nārada Kāṇva
Metre: Uṣhṇik

9.105.1: Make him sweet with chants
9.105.2: Perfected with thoughts
9.105.3: Soma is for achievement of discernment
9.105.4: Grant us perfect discernment
9.105.5: You illumine us like a friend helping friends
9.105.6: Continue your ancient friendship

9.105.1:

O friends, with hymns adore him who is pure and rapturous (1).
Make him sweet with your chants and offerings just like a child (2).[1]
[SV (569, 1098);]

9.105.2:

The inspiring Soma has been united with those desiring gods (2),
like the calf with its mother (1).
He is rapturous, is perfected with thoughts (3).[2]
[*pariṣhkṛtaḥ:* perfected, (9.43.3);
hinvānaḥ: illumining, inspiring, (7.10.1);
devāvīḥ: see (9.2.1); *sam ajyate:* see (9.34.4)]

9.105.3:

The Soma is for the achievement of discernment (1),
for the advent of hosts (of gods) (or of Maruts) (2).
He, the most rapturous, is pressed out for the gods (3).[3]

---

[1] तं वः सखायो मदाय पुनानमभि गायत (1),
शिशुं न यज्ञैः स्वदयन्त गूर्तिभिः (2)

[2] सं वत्स इव मातृभिः (1), इन्दुः हिन्वानो अज्यते देवावीः (2),
मदो मतिभिः परिष्कृतः (3)

[3] अयं दक्षाय साधनो (1), अयं शर्धाय वीतये (2),
अयं देवेभ्यो मधुमत्तमः सुतः (3)

9.105.4:

O Delight, grant us the Ray-cows, the steeds (1,3),
and the perfect discernment, on being pressed out (2).
You hold the knowledge (ray-cow) with your hue of purity (4).[4]
[SV (574, 1611); *dhanva:* grant (S); *dīdharat:* to hold, (3.2.10)]

9.105.5:

O Delight, you are the lord of steeds (1),
the (giver of) rich foods for gods (2).
Like a friend towards a friend (3),
illumine us with your powers (or strengths) (4).[5]
[*ruche:* illumine us, (9.23.2);
naryaḥ: powers, of godhead, (5.41.9), (7.1.21)]

9.105.6:

(Continue) our ancient friendship, O Delight (1),
overpower the devourers and god-haters (2).
Put away all the opposers and the double-dealers (4),
and those who want to overpower us, O Indu (3).[6]
[*sāhvān:* to over power, (3.11.6);
bādhaḥ: those who oppose us, (6.11.1)
Similar to (9.104.6)]

---

[4] गोमन्न इन्दो अश्ववत् (1), सुतः सुदक्ष (2), धन्व (3),
शुचिं ते वर्णमधि गोषु दीधरम् (4)

[5] स नो हरीणां पत इन्दो (1), देवप्सरस्तमः (2),
सखेव सख्ये (3), नर्यो रुचे भव (4)

[6] सनेमि त्वम् अस्मत् (1), आँ अदेवं कं चिदत्रिणम् (2),
साह्वाँ इन्दो (3), परि बाधो अप द्वयुम् (4)

106. Most appropriate path for us

Metre: Uṣhṇik

9.106.1: Born of inspired knowledge
9.106.2: Soma is conscious of Indra as conqueror
9.106.3: He wields the Vajra
9.106.4: You are conscious
9.106.5: You have a thousand movements
9.106.6: Most appropriate path
9.106.7: Sit in our vessel (human body)
9.106.8: Gods drink you for getting immortality
9.106.9: Soma rushes to us with felicities
9.106.10: Soma cries out in joy
9.106.11: Thinkings cry aloud to him
9.106.12: Shower of essence
9.106.13: Gives glory and hero-strengths
9.106.14: You flow to the seekers of gods

Riṣhi: 1-3, Agniḥ Chākṣhuṣhaḥ
9.106.1:

May the swift Soma move towards the mighty Indra (1).
The delight of Soma is born of inspired knowledge (2),
and is a knower of the Sunworld (3).[1]
[SV (566, 694); (variant); *vṛṣhasham* in SV; *vṛṣhaṇam* in RV;]
[*shruṣhṭī:* inspired knowledge, (8.23.10);
harayaḥ: steeds, indicating swiftness;]

---

[1] इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः (1),
श्रुष्टी जातास इन्दवः (2), स्वर्विदः (3)

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9.106.2:

The pressed out Soma flows for Indra, winner in battles (1).
Soma is conscious of Indra as the conqueror (2),
as he is known (everywhere) (3).[2]
[*vide:* well-known, (9.14.6);
sānasiḥ: conquering, (4.15.6), (9.85.4)]

9.106.3:

May Indra, in his rapture (1),
seize the riches (won back from hostiles) (2).
The mighty one wields the Vajra (3),
so as to conquer (Vṛtra) who has conquered the waters (4).[3]
[*gṛbhṇīta:* to seize, (9.46.4);
grābham: riches fit to be held, (8.81.1); riches stolen earlier by hostiles]

Riṣhi: 4-6, Chakṣhuḥ Mānavaḥ

9.106.4:

O Soma, you are conscious (2);
you race and flow towards Indra, O Delight (1,3).
Bring us the luminous strength (4),
which makes one know the Sun-world (5).[4]
[SV (567);]
[*svarvidam:* knower of the Sun-world, (3.3.5);
pradhanvā: to race, (9.75.5)]

---

[2] अयं भराय सानसिः इन्द्राय पवते सुतः (1),
सोमो जैत्रस्य चेतति (2), यथा विदे (3)

[3] अस्येत् इन्द्रो मदेषु (1), आ ग्राभं गृभ्णीत सानसिम् (2),
वज्रं च वृषणं भरत् (3), समप्सुजित् (4)

[4] प्र धन्वा (1), सोम जागृविः (2), इन्द्राय इन्दो परि स्रव (3),
द्युमन्तं शुष्ममा भरा (4), स्वर्विदम् (5)

9.106.5:

O All-seeing (Soma), pour the rapture for the showerer Indra (1).
You have a thousand movements (2);
make an (appropriate) path (for each aspirant), O Clear-seeing (3).[5]
[*yāmaḥ:* movement, (10.20.9)]

9.106.6:

You are the discoverer of the most appropriate path (1);
you cause the most rapture for the gods (2).
Come forth by thousand paths crying aloud to us (3).[6]

Riṣhi: 7-9, Manuḥ Āpsavaḥ

9.106.7:

Flow in the streams of your strength for the advent of gods (1).
O Honeyed Soma, may you sit in our vessel (human body) (2).[7]
[SV (571, 1326);]

9.106.8:

The Soma is poured forth in drops (1),
to increase Indra (in us) by their rapture (2).
The gods drink you for obtaining immortality (3).[8]
[*udapruta:* to pour (or to rain) the waters, (4.45.4)]

---

[5] इन्द्रा॑य॒ वृष॑णं॒ मदं॒ पव॑स्व वि॒श्वद॑र्शतः (1),
स॒हस्र॑यामा (2), पथि॒कृत् वि॑चक्ष॒णः (3)

[6] अ॒स्मभ्यं॑ गातु॒वित्त॑मो (1), दे॒वेभ्यो॒ मधु॑मत्तमः (2),
स॒हस्रं॑ याहि प॒थिभिः॒ कनि॑क्रदत् (3)

[7] पव॑स्व दे॒ववी॑तय॒ इन्दो॒ धारा॑भिः॒ ओज॑सा (1),
आ क॒लशं॒ मधु॑मान् सोम नः सदः (2)

[8] तव॑ द्र॒प्सा उ॑द॒प्रुत॒ (1), इन्द्रं॒ मदा॑य वावृधुः (2),
त्वां दे॒वासो॑ अ॒मृता॑य॒ कं प॑पुः (3)

9.106.9:

May the pressed out Soma-delights, being purified (1),
rush towards us with the riches (or felicities) (2),
and the rain from heaven in a streaming movement (3).
They are the knowers of the Sun-world (4).[9]
[*rīti:* flowing, streaming, (6.13.1);
rītī-āpaḥ: streaming movement, (5.68.5)]

Riṣhi: 10-14, Agniḥ Chākṣhuṣhaḥ

9.106.10:

The purified Soma streams (1,3),
in waves through the cover of sense-life (2).
Soma flowing cries out ahead of the hymn (recited) (4).[10]
[SV (572, 940); variant]

9.106.11:

Flowing beyond the purifier, playing in the woodlands of delight (2),
the master of plenitude is urged (forward) by the thoughts (1).
The thinkings cry aloud (to him) (4),
(flowing) above in the three planes (3).[11]
[*vājinam:* master of plenitudes, (10.122.4); steed of swiftness, (7.7.1);
samasvaran: cry aloud, (9.45.5);
Line 1 is similar to a part of (9.45.5)]

---

[9] आ नः सुतास इन्दवः पुनाना (1), धावता रयिम् (2),
वृष्टिद्यावो रीती-आपः (3), स्वर्विदः (4)

[10] सोमः पुनान (1), ऊर्मिणा अव्यो वारं (2), वि धावति (3),
अग्रे वाचः पवमानः कनिक्रदत् (4)

[11] धीभिः हिन्वन्ति वाजिनं (1), वने क्रीळन्तम् अति अविम् (2),
अभि त्रिपृष्ठं (3), मतयः समस्वरन् (4)

9.106.12:

He is released with the shower of essence, towards the vessel (1),
like a war-horse seeking battles (or plenitude) (2).
Being purified, he (flows) into the vessel creating a voice (3).[12]
[*mīḷhe:* shower of divine essence, (1.100.11)]

9.106.13:

The bright and joyful Soma swiftly flows through the purifier (1).
He gives the glory along with hero-strengths to the singers (2).[13]
[SV (576, 773); (variant);]
[*haryata:* joyful, (8.44.5); *vīravat:* (alt.) hero-sons (S);
hvara: tangled (hairs or nerves) (of-sense-life, purifier), crooked, (5.20.2); *ramhyā:* rapid, swift, (4.1.3)]

9.106.14:

You flow to the seekers of the gods (1).
The streams of the rapturous (Soma) have been released (2).
With a roar you move to all sides through the purifier (3).[14]

---

[12] असर्जि कलशान् अभि मीळ्हे (1), सप्तिर्न वाजयुः (2),
पुनानो वाचं जनयन् असिष्यदत् (3)

[13] पवते हर्यतो हरिः अति ह्वरांसि रंह्या (1),
अभ्यर्षन् स्तोतृभ्यो वीरवत् यशः (2)

[14] अया पवस्व देवयुः (1), मधोर्धारा असृक्षत (2),
रेभन् पवित्रं पर्येषि विश्वतः (3)

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107. Soma is Conscious and Joyful

Riṣhi: Sapta-ṛṣhayaḥ*

Metre: 1,4,6,8-10,12,14,17,19,21,23,25, Bṛhatī; 2,5,7,11,13,15,18,20,22,24,26, Satobṛhatī; 3,16, Dvipadā Virāṭ

9.107.1: Supreme offering
9.107.2: Most fragrant
9.107.3: Indu is the Divine Will and Clear-seeing
9.107.4: Seated in the womb of Truth
9.107.5: Soma goes to the Upholders
9.107.6: Soma is Conscious and Joyful
9.107.7: Soma is the Riṣhi, the Wise
9.107.8: Purified by the net of sense-life
9.107.9: Soma flows to the Rays and Milk
9.107.10: The covers of Purifiers
9.107.11: All thinkers and sages rejoice in Him
9.107.12: You increase for the Advent of Gods
9.107.13: Doers of work urge Soma
9.107.14: The Somās are Thinkers
9.107.15: Soma is the Truth, the Vast and the King
9.107.16: King stationed in the Sea
9.107.17: Flows to Indra with Maruts
9.107.18: Soma creates the Mind
9.107.19: Overcome the evil ones around me
9.107.20: I delight in You, Night and Day
9.107.21: You come to the Inner Ocean as Speech

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* These verses have been revealed to the collective of Seven Riṣhīs. According to RV (10.137), their names are: Bharadvāja, Kashyapa, Gotama, Atri Bhauma, Vishvāmitra, Jamadagni, Vasiṣhṭha. There are other lists of the seven names. These names can also be regarded as names of spiritual powers. Shukla Yajur Veda (34.55) speaks of, 'seven riṣhīs established in the (subtle) human body'.

9.107.22: You cry out in delight
9.107.23: You are the cause of joy of gods
9.107.24: Sages urge you forward by thoughts
9.107.25: The streams bring all pleasing things
9.107.26: Creates his own shape or form

9.107.1:

Sprinkle this place (*ita*) with the pressed out Soma (1).
This is the supreme offering (2).
He is upheld in the midst of waters for the benefit of man (3).
(Soma) has been pressed out and released by stones (4).[1]
[SV (512, 1313);]

9.107.2:

Now flow around being purified by the (net of) sense-life (1).
O Soma, you are unassailable and most fragrant (2).
Soma, being pressed out into waters, is joyful (3).
The Soma food is mixed with the excellent rays (Ray-cows) (4).[2]
[*uttaram:* excellent, (1.50.10);
madāmaḥ: joyful (usual meaning)]

9.107.3:

Indu, the Divine Will, clear-seeing one, makes the gods joyful (2).
He is seen (by all) after being pressed out (1).[3]

---

[1] परीतो षिञ्चता सुतं सोमो (1), य उत्तमं हविः (2),
दधन्वाँ यो नर्यो अप्सु अन्तरा (3), सुषाव सोममद्रिभिः (4)

[2] नूनं पुनानो अविभिः परि स्रव (1), अदब्धः सुरभिंतरः (2),
सुते चित् त्वाप्सु मदामो (3), अन्धसा श्रीणन्तो गोभिः उत्तरम् (4)

[3] परि सुवानश्चक्षसे (1), देवमादनः क्रतुरिन्दुः विचक्षणः (2),

9.107.4:

Being purified, you flow covering the waters with your streams (1).
You uphold the bliss and are seated in the womb of Truth (2).
O God, you are golden and are a fountain (3).[4]
[SV (511, 675);
Line 3: (alt.) you are the origin of gold (S)]

9.107.5:

The divine and sweet Soma (2),
is milked out with the teats (of the cow of light) (1).
The divine, ancient and beloved Soma is seated in (his) abode (3).
The all-seeing Soma purified by the (divine) powers (5),
goes with the riches to the upholders, who are honoured (4).[5]
[*sadhasthe:* the world of his session, abode;
vājī: riches; *dharuṇam:* upholder, (5.15.5);
āpṛchchhyam: (his knowledge) is honoured, (1.64.13);
dharuṇam: upholders of Truth]

9.107.6:

Soma is purified, conscious (1),
joyful and flows through the net of sense-life (2).
You, Soma, are wise and most-Angirasa (3).
Sprinkle our yajna with the honeyed Soma (4).[6]
[SV (519); (variant)]

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[4] पुनानः सोम धारया अपो वसानो अर्षसि (1),
आ रत्नधा योनिम् ऋतस्य सीदसि (2), उत्सो देव हिरण्ययः (3)

[5] दुहान ऊधः (1), दिव्यं मधु (2), प्रियं प्रत्नं सधस्थम् आसदत् (3),
आपृच्छ्यं धरुणं वाजी अर्षति (4), नृभिः धूतो विचक्षणः (5)

[6] पुनानः सोम जागृविः (1), अव्यो वारे परि प्रियः (2),
त्वं विप्रो अभवो अङ्गिरस्तमो (3), मध्वा यज्ञं मिमिक्ष नः (4)

9.107.7:

O bounteous Soma, the ṛiṣhi the wise and all-seeing (1,4),
flow forth, manifesting entirely the godhead (2,6).
You are the discoverer of the most appropriate path (for us) (3).
You are a seer; you raise the Sun to the heaven (5,7).[7]
[Line 7: also in (1.7.3), (9.86.22), (10.156.4);
Sun symbolises all the knowledge. The demons, Vṛtra and others hide this knowledge (Ray-cows) in the subconscient ocean below. Indra kills the demons, releases the rays hidden by them and thus raises the Sun.
devavītama: manifesting entirely the godhead, (9.49.3)]

9.107.8:

Released by the pressers, the Soma is poured out (1),
through the net of sense-life for purification (2).
Like a horse, the brilliant Soma flows swiftly (3);
He flows out rapturously (4).[8]
[SV (515); *avīnām ṣhṇubhiḥ:* hairs of the fleece of sheep (literal); net of sense life; sheep (*avi*) denotes sense-life; In Veda, Indra is the Ram. Hence sheep is the shakti of Indra, i.e., the sense-organs (*indriya*) and sense-life. (SA)
haritā: brilliant, (4.13.3), (9.5.10)]

9.107.9:

Soma is One with the rays,
He flows continuously to the Ray-cows (1).
Soma flows to the milk (or curds) (2).
The rapturous one goes encircling like an ocean (3).
He satisfies the rapture (of Indra) (4).[9]

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[7] सोमो मीढ्वान् (1), पवते (2), गातुवित्तम (3), ऋषिर्विप्रो विचक्षणः (4), त्वं कविः अभवो (5), देववीतम (6), आ सूर्यं रोहयो दिवि (7)

[8] सोम उ षुवाणः सोतृभिः (1), अधि ष्णुभिः अवीनाम् (2), अश्वयेव हरिता याति धारया (3), मन्द्रया याति धारया (4)

[9] अनूपे गोमान् गोभिः अक्षाः (1), सोमो दुग्धाभिः अक्षाः (2), समुद्रं न संवरणानि अग्मन् मन्दी (3), मदाय तोशते (4)

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[*anūpe:* continuously (10.27.23), *gomān:* one with the rays, (4.2.5)
samvaraṇāt: encirclement, (7.3.2);
toshate: to satisfy, (9.45.2)]

9.107.10:

O Soma, you are pressed out by the stones (1).
You cross the covers of the purifiers (2).
The swift (Soma) enters the bodies just as men enter the city (3).
You uphold your seat in the delight (4).[10]
[SV (513, 1689); (variant); (*dadhriṣha/dadhiṣha; svāno/ suvāno);*
vārāṇi avyayā: net of sense-life acting as a symbolic purifier of Soma;
hairs of the sheep's wool (literal); see (9.107.8);
chamvoḥ: bodies, see (9.20.6);]

9.107.11:

Crossing the net of sense-life, he is cleansed (1,2),
with a shower (of divine essence) (3).
(He is) like a horse (used in) seeking riches (4).
All the thinkers, sages and those who chant the mantrās (6),
rejoice in the pure flowing Soma (5).[11]
[*mīḷhe:* shower of divine essence, (1.100.11);
anumādyaḥ: rejoice in, (7.6.1), (9.24.4)]

---

[10] आ सोम सुवानो अद्रिभिः (1), तिरो वाराणि अव्यया (2),
जनो न पुरि चम्वोः विशत् हरिः (3), सदो वनेषु दधिषे (4)

[11] स मामृजे (1), तिरो अण्वानि मेष्यो (2), मीळ्हे (3), सप्तिर्न वाजयुः (4),
अनुमाद्यः पवमानो (5), मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः (6)

9.107.12:

O Soma, for the advent of gods (1),
you increase along with the waters like a river (2).
You are conscious (4).
You are Amsha, the giver and are exhilarating like an intoxicant (3).
You join the honey-dripping sheath (of the body) (5).[12]
SV (514, 767);]
[*amshaḥ:* he who gives us our portion (of delight), RV (2.1.4)]

9.107.13:

Soma is luminous, beloved, pure like the son (1,3).
He is enveloped in a white robe (of sense-life) (2).
The doers of works with their arms urge (the Soma) (4,6),
into the streams just as (they rush) into their cars (5).[13]
[*atke:* robe (of purifier), *avyata:* pervaded;
apasaḥ: doers of work, (3.2.7)]

9.107.14:

The swift Somas flow with rapturous essence (1),
into the ocean of the Sunworld (2).
They (Somas) are thinkers, they are satisfying (3),
and know the Sun-world (4).[14]
[SV (518, 856);]
[*āyavaḥ:* swift (S); *adhi vishṭapi:* Sun-world, (1.46.3);
matsarāsaḥ: satisfying, (1.15.1)]

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[12] प्र सोम देववीतये (1), सिन्धुर्न पिप्ये अर्णसा (2),
अंशोः पयसा मदिरो न (3), जागृविः (4), अच्छा कोशं मधुश्चुतम् (5)

[13] आ हर्यतो (1), अर्जुने अत्के अव्यत (2), प्रियः सूनुर्न मर्ज्यः (3)
तमीं हिन्वन्ति अपसो (4), यथा रथं नदीष्वा (5), गभस्त्योः (6)

[14] अभि सोमास आयवः पवन्ते मद्यं मदम् (1),
समुद्रस्याधि विष्टपि (2), मनीषिणो मत्सरासः (3), स्वर्विदः (4)

9.107.15:

The king, the god, who is Truth and Vast (2),
pure-flowing, crosses the waves in the ocean (1).
The Truth and the Vast urge him (Soma) (4),
to flow towards the laws of Mitra and Varuṇa (3).[15]
[*ṛtam, bṛhat:* see (9.66.24)]

9.107.16:

He is the god, king, stationed in the sea (2).
He is all-seeing, luminous and guided by the (divine powers) (1).[16]
[*nṛbhiḥ yemānaḥ:* see (9.75.3);
samudriyaḥ: stationed in the sea, (1.25.7), (refers to Varuṇa); in ocean-like store, (1.55.2)]

9.107.17:

Soma flows to Indra along with Maruts for their rapture (1).
Arriving in the purifier in thousand streams (2,4),
he goes beyond (*ati*) and men purify him (3,5).[17]
[SV (520);]

9.107.18:

Purified in the vessel, Soma creates the mind (1);
the seer rejoices amongst the gods (2).
With water for robe, surrounded by Ray-cows (3,5),
he sits in an excellent state amidst delight (4).[18]

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[15] तरत् समुद्रं पवमान ऊर्मिणा (1), राजा देव ऋतं बृहत् (2),
अर्षत् मित्रस्य वरुणस्य धर्मणा प्र (3), हिन्वान ऋतं बृहत् (4)

[16] नृभिर्येमानो हर्यतो विचक्षणो (1), राजा देवः समुद्रियः (2),

[17] इन्द्राय पवते मदः सोमो मरुत्वते सुतः (1),
सहस्रधारो (2), अति (3), अव्यम् अर्षति (4), तमीं मृजन्त्यायवः (5)

[18] पुनानः चमू जनयन् मतिं कविः (1), सोमो देवेषु रण्यति (2),
अपो वसानः परि गोभिः (3), उत्तरः सीदन् वनेषु (4), अव्यत (5)

[*pari avyata:* covered or surrounded, (9.98.2);
uttara: higher, (6.16.17);
matim: mind, thinkings]

9.107.19:

O Soma, O Delight, I have rejoiced in you day by day (1).
(O Soma), many (evil-beings) surround me and harm me (2).
Overcome them and destroy them who surround me (3).[19]
[SV 516, 922; *avacharan:* to walk below, (6.9.3);
babhro: brown; one who upbears the worlds, (2.33.15);
ni ava charanti: surround and harm (me) (S);]

9.107.20:

O Soma, night and day (1),
I (delight) in your presence, for your friendship (2).
May we soar like birds beyond the Sun (4),
matured in your light (3).[20]
[*tapantam:* matured, (5.43.7); *ghṛṇā:* with the light, (6.3.7);
ūdhani: teat of abundance, (3.29.14); presence or source, (1.52.3)]

9.107.21:

O Soma who is cleansed and has perfect action (1),
You come to the inner ocean (of prāṇa) as the speech (2).
O flowing Soma, you impel golden riches and felicities (3,5),
in abundance towards (the devotees) with many desires (4).[21]
[SV (517, 1079); *invasi:* come, (5.28.2);
puruspṛham: one with many longings, (8.23.27)]

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[19] तवाहं सोम रारण सख्य इन्दो दिवेदिवे (1),
पुरूणि बभ्रो नि चरन्ति मामव (2), परिधीन् अति ताँ इहि (3)

[20] उताहं नक्तमुत सोम ते दिवा (1), सख्याय बभ्र ऊधनि (2),
घृणा तपन्तम् अति (3), सूर्यं परः शकुना इव पप्तिम (4)

[21] मृज्यमानः सुहस्त्य (1), समुद्रे वाचम् इन्वसि (2),
रयिं पिशङ्गं (3), बहुलं पुरुस्पृहं (4), पवमान अभि अर्षसि (5)

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9.107.22:

Cleansed by flowing in the net of sense-life (1),
you cry out in delight, O showerer (2).
O Pure-flowing Soma, perfected among the gods (3),
anointed by the rays, may you come (4).[22]
[*añjānaḥ:* anointed, (3.10.4); (9.50.5)]

9.107.23:

O Conqueror of plenitudes, flow towards all the seer-wisdoms (1).
O Soma, you are the cause of the joy in the gods (3).
You are the supreme supporter of the ocean of the midworld (2).[23]
[SV 521 (variant); *vājasātayebhi* in RV; *vājasātamobhi* in SV. (SV version appears to be corrupt);]

9.107.24:

O Soma, by your laws, flow to the heavenly and earthly worlds (1).
O All-seeing one, the sages urge forward the pure one (2,4),
by their thoughts and musings (3,5).[24]
[*dhītibhiḥ:* musings, (6.14.1)]

9.107.25:

Soma is released from the purifier in pure-flowing streams (1).
They are swift, satisfying and bring joy to Indra with Maruts (2),
bring the power of intelligence and all pleasing things (3).[25]
[SV (522); *hayā:* swift (S)]

---

[22] मृजानो वारे पवमानो अव्यये (1), वृष अव चक्रदो वने (2),
देवानां सोम पवमान निष्कृतं (3), गोभिः अञ्जानो अर्षसि (4)

[23] पवस्व वाजसातये अभि विश्वानि काव्या (1),
त्वं समुद्रं प्रथमो वि धारयो (2), देवेभ्यः सोम मत्सरः (3)

[24] स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः (1),
त्वां विप्रासो (2), मतिभिः (3), विचक्षण शुभ्रं हिन्वन्ति (4), धीतिभिः (5)

[25] पवमाना असृक्षत पवित्रमति धारया (1),
मरुत्वन्तो मत्सरा इन्द्रिया हया (2), मेधामभि प्रयांसि च (3)

9.107.26:

(Soma) released by the pressers is covered in the waters (1,3),
Indu enters the sheaths galloping, and creates the light (2,4).
Creating his own shape or form by the rays (6),
he attracts the joy (or praises) (5).[26]
[*hiyānaḥ:* to gallop, (2.4.4);
avīvashat: attracts, (9.32.3), desires, (9.76.4);
niḥ-nijam: shape, form, (9.14.5);
mandāno: praises (S); (occurs once)]

108. Extricates Ray Cows hidden in Rocks

Metre: 1,3,5,7,9,11,15, Kakup; 2,4,6,8,10,12,14,16, Satobṛhati; Yavamadhyā Gāyatrī

9.108.1: Supreme finder of the Right-will
9.108.2: Effects of your drink
9.108.3: Proclaimed Immortal Births for all
9.108.4: Work of Dadhyang Riṣhi
9.108.5: Sports like a wave of water
9.108.6: Extricated the Ray-cows hidden in rocks
9.108.7: Giver of Delight
9.108.8: Born of Truth, he increases the Truth
9.108.9: Illumine the vast Glory
9.108.10: Animate the thoughts of Seekers
9.108.11: He has been milked from Heaven
9.108.12: Destroys darkness with his Light
9.108.13: Brings Divine Audition
9.108.14: Getting great Protection from You
9.108.15: You move with Divine Powers
9.108.16: Supreme support of Heaven

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[26] अपो वसानः (1), परि कोशम् अर्षति इन्दुः हियानः (2), सोतृभिः (3), जनयन् ज्योतिः (4), मन्दना अवीवशद् (5), गाः कृण्वानो न निर्णिजम् (6)

Rishi: 1-2, Gauravītiḥ Shāktyaḥ

9.108.1:

O Most Honeyed Soma, flow to Indra (1);
(you are) rapturous and the supreme finder of the Right-will (2);
you are great joy and you dwell most in the light (3).[1]

[SV (578, 692);]

[*dyukṣha:* dweller in the light, an inhabitant of heaven, (2.2.1);
kratuvit: finder of the Right-will, the will-with wisdom, (10.2.5);]

9.108.2:

By drinking you, the mighty one (Indra) is invigorated (1).
By drinking you, the knower of Sun-world (2),
full of conscious knowledge, moves towards the impelling forces (3),
like the (chariot) with the steed moving to the riches (4).[2]
[*akramīt:* moves, (9.45.4), (9.64.29)]

Rishi: 3, Shaktiḥ Vāsishṭhaḥ

9.108.3:

You have proclaimed immortal births (2,4),
for all things divine, O flowing Soma, most luminous (1,3).[3]
[SV (583, 938) (variant);
daivyā: things divine, (4.4.5)]

---

[1] पवस्व मधुमत्तम इन्द्राय सोम (1), क्रतुवित्तमो मदः (2),
महि द्युक्षतमो मदः (3)

[2] यस्य ते पीत्वा वृषभो वृषायते (1), अस्य पीता स्वर्विदः (2),
स सुप्रकेतो अभ्यक्रमीत् इषो अच्छा (3), वाजं नैतशः (4)

[3] त्वं हि अङ्ग दैव्या पवमान (1), जनिमानि (2),
द्युमत्तमः (3), अमृतत्वाय घोषयः (4)

Rishi: 4-5, Ūruḥ Āngirasaḥ

9.108.4:

By that (aid), Angirasa-s and Dadhyang Rishi opened,
(the closed and hidden cave with stolen Ray-cows) (1).
By that, the sages recovered (or reached) (the Ray-cows) (2).
With the bliss and peace of Gods, (the sages) attained (3,5),
the delightful nectar of inspired knowledge (4).[4]
[*yena:* by that (aid) of yours; *chāruṇaḥ:* delightful;
navagva: 'nine-cowed', the Angirasa rishis participating in the yajna of nine-months and having its power;]

9.108.5:

The pressed Soma, most rapturous, flows in streams (1,3),
through the covers of the sense-life (2).
He sports like a wave of water (4).[5]
[SV (584);]

Rishi: 6-7, Ṛjishvā Bhāradvājaḥ

9.108.6:

(O Soma) by your might you extricated (2),
the shining Ray-cows, born of waters, hidden inside the rock (1).
You made an abode for the Ray-cows and the life-energy (3).
O Daring one, you slay the titans like a mailed warrior (4).[6]
[SV (585) (variant); *apyāḥ:* born from the waters, (10.11.2);
Line 4: *varma:* warrior with armour;]

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[4] येना नवग्वो दध्यङ् अपोर्णुते (1), येन विप्रास आपिरे (2),
देवानां सुम्ने (3), अमृतस्य चारुणो येन श्रवांसि (4), आनशुः (5)

[5] एष स्य धारया सुतो (1), अव्यो वारेभिः (2), पवते मदिन्तमः (3),
क्रीळन् ऊर्मिः अपामिव (4)

[6] यं उस्रिया अप्या अन्तः अश्मनो निः गा (1), अकृन्तत् ओजसा (2),
अभि व्रजं तत्निषे गव्यमश्व्यं (3), वर्मीव धृष्णवा रुज (4)

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9.108.7:

Sprinkle the pressed out Soma, just like (anointing) a horse (1).
(Soma) has fixity; crosses the waters, crosses the midworld (2);
He swims in the waters, (is a) giver of delight (3).[7]
[SV (580, 1394); (variant); *stomam:* one with fixity, (5.1.12), (an epithet for Agni); usual meaning is hymn; *vanakrakṣham:* dispenser of delight; (other meanings possible) (occurs once). S interprets *krakṣham* as *ṛkṣham* with the meaning 'dispenser'.
apturam: one who crosses through the waters, (3.27.11)]

Riṣhi: 8-9, Ūrdhvasadmā Āngirasaḥ;

9.108.8:

We call for the birth of the godhead (3).
He is the bull that rains down thousand streams (1);
He is dear and increases the milk of knowledge (2).
Born from the Truth, he increases the Truth (4);
(he is) a king, a godhead, the Truth, the Vast (5).[8]
[Line 5: occurs in several mantrās]

9.108.9:

O God, for the luminous seeker of gods (1,3),
illumine the vast glory, O lord of impelling forces (2).
Separate (the evil) in the covering sheath in the midregion (4).[9]
[SV (579, 1011); (variant);]

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[7] आ सोता परि षिञ्चता अश्वं न (1), स्तोमम् असुरं रजस्तुरम् (2), वनक्रक्षम् उदप्रुतम् (3)

[8] सहस्रधारं वृषभं (1), पयोवृधं प्रियं (2), देवाय जन्मने (3), ऋतेन य ऋतजातो विवावृधे (4), राजा देव ऋतं बृहत् (5)

[9] अभि द्युम्नं (1), बृहद्यश इषस्पते दिदीहि (2), देव देवयुः (3), वि कोशं मध्यमं युव (4)

Rishi: 10-11, Kṛtayashā Āngirasaḥ

9.108.10:

On being pressed out, you with discernment enter the bodies (1),
like a king bearing the energies for the people (2).
Pour the flood of waters just as the rain from the heaven (3).
Animate the thoughts for seekers of the Ray-cows (4).[10]
[*jinva:* animate, (3.3.7); *chamvoḥ:* bowls; bodies; see (9.20.6)]

9.108.11:

From this Soma drips the delight, in a thousand streams (1).
He, showerer, has been milked from heaven (2).
He bears all the riches (3).[11]
[SV (581); (variant);]

Rishi: 12-13, Ṛṇamchayo Rājarshiḥ

9.108.12:

The showerer is born creating (the light) (1).
The immortal destroys the darkness with his light (2).
High lauded by seers, he assumes the perfect form (3).
By his actions, he bears the triple law of working (4).[12]
[*tridhātuḥ:* triple law of working, (7.5.4); the three are *vasu* (substance), *ūrje* (abounding force), *priyam* (bliss), of the triune highest world (*tisraḥ parāvataḥ*, (1.34.7)), corresponding to the *sat-chit-ānanda* of the later Vedānta.]

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[10] आ वच्यस्व सुदक्ष चम्वोः सुतो (1), विशां वह्निः न विश्पतिः (2),
वृष्टिं दिवः पवस्व रीतिमपां (3), जिन्वा गविष्टये धियः (4)

[11] एतमु त्यं मदच्युतं सहस्रधारं (1), वृषभं दिवो दुहुः (2),
विश्वा वसूनि बिभ्रतम् (3)

[12] वृषा वि जज्ञे जनयन् (1), अमर्त्यः प्रतपन् ज्योतिषा तमः (2),
स सुष्टुतः कविभिः निर्णिजं दधे (3), त्रिधातु अस्य दंससा (4)

9.108.13:

On being pressed, Soma brings the treasures and felicities (1,2);
He brings the (divine) audition (3),
and provides perfect abodes (4).[13]
[SV (582, 1096);]

Rishi: 14-16, Shaktih Vāsishṭhaḥ

9.108.14:

(The Soma) is drunk by Indra (1),
by Maruts, Aryaman, Bhaga, Mitra and Varuṇa (2,3).
We offer it to Indra for getting the great protection (4).[14]
[*ā karāmahe:* we offer, (10.59.2); Bhaga: see (9.109.13)]

9.108.15:

O most sweet and rapturous Soma, with perfect powers (3,5),
may you flow for Indra's drink (1,4).
You move with the divine powers (2).[15]
[*yataḥ:* move about, (9.93.8), (5.53.16);
svāyudha: su-āyudha: with perfect powers of supporting life; perfect weapons]

9.108.16:

Enter Indra's heart in Somadhāna (1),
just as rivers enter the ocean (2).
You are cherished by Mitra, Varuṇa and Vāyu (3).
You are the supreme support for the heaven (4).[16]

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[13] स सुन्वे (1), यो वसूनां यो रायाम् आनेता (2), य इळानाम् (3), सोमो यः सुक्षितीनाम् (4)

[14] यस्य न इन्द्रः पिबाद् (1), यस्य मरुतो यस्य वार्यमणा भगः (2), आ येन मित्रावरुणा (3), करामह एन्द्रमवसे महे (4)

[15] इन्द्राय सोम पातवे (1), नृभिर्यतः (2), स्वायुधो मदिन्तमः (3), पवस्व (4), मधुमत्तमः (5)

[16] इन्द्रस्य हार्दि सोमधानमा विश (1), समुद्रमिव सिन्धवः (2), जुष्टो मित्राय वरुणाय वायवे (3), दिवो विष्टम्भ उत्तमः (4)

[*somadhāna:* name of vessel having Soma, (6.69.2). Recall vessel symbolises the human body.
Indra's heart: also in (9.8.3), (9.60.3), (9.70.9), (9.84.4), (9.86.19)]

109. Widens All Beings

Riṣhi: Agnayaḥ, Diṣhṇyāḥ, Aishvarayaḥ
Metre: Dvipadā Virāṭ

9.109.1: Indra, Mitra, Pūṣhan, Bhaga

9.109.2: All-gods

9.109.3: Give us immortality and perfect Abode

9.109.4: Father of gods

9.109.5: Grant peace to all Beings

9.109.6: Soma flows in the Truth and in the Complete Law

9.109.7: Your great guardings

9.109.8: Guided by Divine Power at birth

9.109.9: Widens all beings

9.109.10: Flows with the will of works

9.109.11: Press out Soma for its great light

9.109.12: As soon as he is born

9.109.13: Flows to the lap of the seer Bhaga

9.109.14: Bears the beautiful name of Indra

9.109.15: Soma pressed out by Divine powers

9.109.16: Purification

9.109.17: His thousandfold seed

9.109.18: Goes to the insides of Indra

9.109.19: Opulent Soma

9.109.20: Soma as the honeyed essence

9.109.21: Cleansed by gods

9.109.22: Pressed out for the fierce Indra

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9.109.1:

Flow around (1),
for Indra, Mitra, Pūṣhan and Bhaga, O sweet Soma (2).[1]
[SV (427, 1367); *pari pra dhanva:* flow around]

9.109.2:

O Soma, on being pressed out, you are for the drink of Indra (1),
and that of the All-gods (to manifest) (3),
(for giving) the will-power and discernment (among humans) (2).[2]

9.109.3:

O pure Soma, come to us (2),
for the sake of Immortality and the Vast Abode (1).
You are for the drink of gods (3).[3]

9.109.4:

O Soma, flow towards all the domains, O father of the Gods (1,3);
you make the flow great (2).[4]
[SV (429, 1241);
Line 2: (alt.) you are a great ocean.
dhāma: domains, (4.5.4), planes (2.3.2);
samudraḥ: ocean; that which causes the flow]

9.109.5:

O pure Soma, flow to the gods (1),
and also grant peace to the beings of heaven and earth (2).[5]

---

[1] परि॒ प्र ध॒न्वे (1), इन्द्रा॑य सोम स्वा॒दुः मि॒त्राय॑ पू॒ष्णे भगा॑य (2)

[2] इन्द्र॑स्ते सोम सु॒तस्य॑ पेया॒ः (1), क्र॒त्वे॒ दक्षा॑य॒ (2), विश्वे॑ च दे॒वाः (3)

[3] ए॒व अमृता॑य म॒हे क्षया॑य॒ (1), स शु॒क्रो अ॑र्ष (2), दि॒व्यः पी॒यूषः॑ (3)

[4] पव॑स्व सोम (1), म॒हान् स॑मु॒द्रः (2), पि॒ता दे॒वानां॒ विश्वा॒भि धाम॑ (3)

[5] शु॒क्रः प॑वस्व दे॒वेभ्यः॑ सोम (1), दि॒वे पृ॑थि॒व्यै शं च॑ प्र॒जायै॑ (2)

9.109.6:

You bear the heaven, are pure and are for the drink (of gods) (1).
You, the opulent one, flow in the Truth and in the Complete Law (2).[6]
[*vidharman:* in the Complete Law, (5.17.2); in the order and law (3.2.6)]

9.109.7:

O Soma, flow with your illumination and excellent streams (1);
flow with your great guardings, as of old (2).[7]
[SV (436);]
[*avīnām:* sheep's (wool); guardings; see (9.107.8)]

9.109.8:

At his birth, Soma was guided by the divine powers (1).
Being purified he flows everywhere (2).
He is rapturous and is the knower of the Sun-world (3).[8]
[*nṛbhiḥ yemānaḥ:* guided by the divine powers, (9.107.16);
kṣharat: to flow, (9.86.20)]

9.109.9:

Indu being purified widens all the beings (1).
May he grant us all the riches (2).[9]
[*karat:* to do, (2.5.8), to grant, (9.62.11);
urāṇaḥ: widens, (4.6.3), (4.6.4), (4.7.8)]

9.109.10:

O Soma of great discrimination, flow with the will of works (1),
like the life-energy (horse) (2),
for the sake of swiftness and riches (3).[10]

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[6] दिवो धर्तासि शुक्रः पीयूषः (1), सत्ये विधर्मन् वाजी पवस्व (2)

[7] पवस्व सोम द्युम्नी सुधारो (1), महाम् अवीनाम् अनु पूर्व्यः (2)

[8] नृभिः येमानो जज्ञानः (1), पूतः क्षरत् विश्वानि (2), मन्द्रः स्वर्वित् (3)

[9] इन्दुः पुनानः प्रजामुराणः (1), करद्विश्वानि द्रविणानि नः (2)

[10] पवस्व सोम क्रत्वे दक्षाय (1), अश्वो (2), न निक्तो वाजी धनाय (3)

[SV (430, 1232); (variant); SV *mahe;* RV *kṛtve;*]
[*nikta:* purified, luminous, (9.69.4); *vājī:* steed, life-energy, speed]

9.109.11:

They press out the Soma and purify its essence (1,3),
for (giving) rapture and for its great light (or splendour) (2,4).[11]

9.109.12:

As soon as the child-Soma is born (1),
the gods cleanse him in the purifier so that he is luminous (2).[12]
[*harim:* luminous]

9.109.13:

The beautiful Soma-delight flows (1),
to the lap of the seer Bhaga for giving joy (2).[13]
[SV (431); *paviṣhṭa:* to flow, *upastha:* in the lap, (5.1.6);
Bhaga: the enjoyer and the deity of sharing; one of the four solar deities, along with Mitra, Varuṇa and Aryaman]

9.109.14:

Soma bears the beautiful name of Indra (1),
by which Indra killed all the Vṛtra-demons (2).[14]
[*nāma:* name; in the Veda, it is not a mere identifier. By uttering a name, we invoke all its powers. Line 2 states that the powers indicated by the name killed the demons.]

---

[11] तं तें सोतारो रसं (1), मदाय (2), पुनन्ति सोमं (3), महे द्युम्नाय (4)

[12] शिशुं जज्ञानं (1), हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् (2)

[13] इन्दुः पविष्ट चारुः (1), मदाय अपाम् उपस्थे कविर्भगाय (2)

[14] बिभर्ति चारु इन्द्रस्य नाम (1), येन विश्वानि वृत्रा जघान (2)

9.109.15:

The collective of All-gods drinks (the Soma) (1),
which has been pressed out by the divine powers (3),
and united with the rays (or Ray-cows) (2).[15]
[*shrītasya:* mixed, united, (8.82.5)]

9.109.16:

When the Soma is pressed out, it flows in a thousand streams (1),
into the purifier crossing the covering of sense-life (2).[16]

9.109.17:

He with his thousandfold seed flows forth (2);
he is the strong one, the Bull (1).
(He is) cleansed by the waters, and united with the Ray-cows (3).[17]
[*sahasra-reta:* thousand-fold seed (of essence) (4.5.3)]

9.109.18:

Pressed out by stones and guided by divine powers (2),
Soma goes to the insides (or belly) of Indra (1).[18]
[*kukṣhā:* see (9.80.3)]

9.109.19:

The opulent Soma is released to flow across the purifier (1),
to Indra in a thousand streams (2).[19]

9.109.20:

To them, (the Soma-delight) is revealed as the honeyed essence (1),
meant for the rapture of the mighty one, Indra (2).[20]

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[15] पिबन्ति अस्य विश्वे देवासो (1), गोभिः श्रीतस्य (2), नृभिः सुतस्य (3)

[16] प्र सुवानो अक्षाः सहस्रधारः (1), तिरः पवित्रं वि वारमव्यम् (2)

[17] स वाजी अक्षाः (1), सहस्ररेता (2), अद्भिर्मृजानो गोभिः श्रीणानः (3)

[18] प्र सोम याहि इन्द्रस्य कुक्षा (1), नृभिर्येमानो अद्रिभिः सुतः (2)

[19] असर्जि वाजी तिरः पवित्रम् (1), इन्द्राय सोमः सहस्रधारः (2)

[20] अञ्जन्ति एनं मध्वो रसेन (1), इन्द्राय वृष्ण इन्दुं मदाय (2)

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[Line 1: (alt.) The Soma is annointed with the honeyed essence;
Line 1: *them:* the divine powers;
añjanti: anoint, (3.8.1), (3.14.3); to reveal, (5.3.2)]

9.109.21:

Even though Soma is strong (2),
the gods effortlessly rub him bright and pure (1,4).
He is luminous and clad in waters (3).[21]
[*vṛthā:* effortlessly; *pājase:* man of strength, (3.15.1), (4.48.5)]

9.109.22:

The Soma is pressed out excessively for the sake of Indra (1,2),
the fierce one, who released the waters (4),
(The Soma is) united (with the rays) (3).[22]
[*riṇan apaḥ:* released the waters, (2.22.4)]

110. Immortal born in mortals

Ṛiṣhi: Tryaruṇaḥ, Traivṛṣhṇaḥ, Trasadasyuḥ, Paurukutsyaḥ;
Metre: 1-3, Pipīlikamadhyāḥ Anuṣhṭup;
4-7, Ūrdhva Bṛhatī; 10-12, Virāṭ

9.110.1: Gifted with endurance
9.110.2: Battle for light
9.110.3: Pure Soma gave birth to Sun
9.110.4: Immortal born in mortals
9.110.5: Released an inexhaustible fountain
9.110.6: Divine Vasuruchas, friends of Soma
9.110.7: Established the thought in you
9.110.8: Soma is the speaker of the Word
9.110.9: You abide within and stand as the Lord

---

[21] देवेभ्यः त्वा वृथा (1), पाजसे (2), अपो वसानं हरिं (3), मृजन्ति (4)
[22] इन्दुः इन्द्राय तोशते (1), नि तोशते (2), श्रीणन् (3), उग्रो रिणन् अपः (4)

9.110.10: Plays like a child

9.110.11: Founder of the growth to wideness

9.110.12: Overcome the enemies

9.110.1:

For the gain of plenitude flow around profusely (1).
Gifted with endurance, attack the covering Vṛtra-foes (2).
For moving (or clearing) our debts, destroy the enemies (3).[1]
[SV (428, 1364); (variant); SV: *īrase,* RV: *īyase;*]
[*īyase:* move, (2.6.7); *taradhya:* pierce;
Line 3: The enemies block the riches from coming to us.]

9.110.2:

O Soma, we enjoy you when you are distilled (1).
In the great battle for light (2),
you rush forward towards the plenitude, O pure-flowing Soma (3).[2]
[SV (432, 1366);]
[*samarya:* battle; *rājye:* shining, light]

9.110.3:

The pure Soma gave birth to the Sun, and the milk of knowledge (1,3),
and supported them with his might (2).
Hastening with the goddess of many thoughts (*puramdhya*) (5),
he made the Ray-cows to gallop (4).[3]

---

[1] पर्यू षु प्र धन्व वाजसातये (1), परि वृत्राणि सक्षणिः (2),
द्विषः तरध्या ऋणया न ईयसे (3)

[2] अनु हि त्वा सुतं सोम मदामसि (1), महे समर्य-राज्ये (2),
वाजाँ अभि पवमान प्र गाहसे (3)

[3] अजीजनो हि पवमान सूर्यं (1), विधारे शक्मना (2), पयः (3),
गोजीरया (4), रंहमाणः पुरंध्या (5)

[Lines 1-3: (alt.): O Soma, you are born in the Sun with your might and milk of knowledge;
jīrayā: swift in motion, (3.3.6); *-ajījanaḥ* produced, (5.83.10);
ramha-māṇaḥ: galloping, (8.19.6), swift (4.1.3); see (9.100.4);]

9.110.4:

O Immortal, you are born in mortals (1),
in the law of Truth, of immortality, of beauty (2).
You move ever to conquer the plenitude (3).[4]
[*vājam saniṣhyat:* to conquer the plenitude, (3.2.3);
asaraḥ: move;]

9.110.5:

With your inspired knowledge you have burst open (the hill) (1).
With the arrows carried in your arms you have released (3),
an inexhaustible fountain with water for all (2).[5]
[Here the deity Soma is identified with Indra who released all the waters blocked by demons.]

9.110.6:

Before the God Savitṛ destroys the darkness completely (4),
the divine Vasuruchas who regarded Soma as their friend (2),
were looking on and they praised him (1,3).[6]

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[4] अजीजनो अमृत मर्त्येष्वाँ (1), ऋतस्य धर्मन् अमृतस्य चारुणः (2),
सद असरो वाजमच्छा सनिष्यदत् (3)

[5] अभि-अभि हि श्रवसा ततर्दिथ (1), उत्सं न कं चित् जनपानम् अक्षितम् (2),
शयाभिः न भरमाणो गभस्त्योः (3)

[6] आदीं के चित् पश्यमानास (1), आप्यं वसुरुचो दिव्या (2),
अभ्यनूषत (3), वारं न देवः सविता व्यूर्णुते (4)

9.110.7:

O Soma, the ancient gods on the sacred seat (1,3),
established in you the thought for the first time (2,5).
Thus one could get the vast riches and inspiration (from you) (4).
Hence O hero, impel us towards the hero-strengths (6).[7]
[*prathamā:* ancient, first]

9.110.8:

From the vast and profound (place) in the heaven, they milked (3),
the ancient (Soma), the drink for the (gods) in heaven (1),
(Soma) is the speaker of the Word (2).
They praise the Soma being born for Indra (4).[8]
[*samasvaran:* cry aloud, praise, (9.45.5), (9.63.21);
ukthyam: speaker of the Word, (3.2.15)]

9.110.9:

O pure-flowing Soma, by your might (3),
you abide within and stand as (5,7),
Lord of this earth and heaven and of all these worlds (1,2),
just as a bull stands amidst the herd (of cows) (4,6).[9]
[*vi tiṣhṭhase:* you stand as the lord (S);
majmanā: in his might, (8.103.2)]

---

[7] त्वे सोम (1), प्रथमा (2), वृक्तबर्हिषो (3), महे वाजाय श्रवसे (4), धियं दधुः (5), स त्वं नो वीर वीर्याय चोदय (6)

[8] दिवः पीयूषं पूर्व्यं (1), यदुक्थ्यं (2), महो गाहात् दिव आ निरधुक्षत (3), इन्द्रमभि जायमानं समस्वरन् (4)

[9] अध यदिमे पवमान रोदसी (1), इमा च विश्वा भुवनाभि (2), मज्मना (3), यूथे न (4), निःष्ठा (5), वृषभो (6), वि तिष्ठसे (7)

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9.110.10:

For purification Soma flows through the net of sense-life (1,3).
The pure-flowing Soma plays like a child (2).
Indu in his thousand streams (grants) a hundred opulences (4).[10]
[*akṣhāḥ:* to follow]

9.110.11:

Soma is purified, is honeyed and is the possessor of Truth (1).
Indu, the wave of sweetness, flows to Indra (2).
He gains the plenitudes, finds the supreme good (3),
and is the founder of the growth to wideness (4).[11]
[*varivovit:* finds the supreme good, (9.61.12);
vayaḥ dhāḥ: founder of the growth to wideness, (2.3.9);
vayaḥ: wideness, growth; *vājasaniḥ:* to gain plenitude]

9.110.12:

You flow impetously against those that battle (you) (1).
Destroy the Rakṣhasa-s in passages difficult to traverse (2).
With your perfect weapons may you overcome the enemies (3).[12]

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[10] सोमः पुनानो अव्यये वारे (1), शिशुर्न क्रीळन् (2), पवमानो अक्षाः (3), सहस्रधारः शतवाज इन्दुः (4)

[11] एष पुनानो मधुमाँ ऋतावा (1), इन्द्रायेन्दुः पवते स्वादुः ऊर्मिः (2), वाजसनिः वरिवोवित् (3), वयोधाः (4)

[12] स पवस्व सहमानः पृतन्यून् (1), सेधन् रक्षांसि अप दुर्गहाणि (2), स्वायुधः सासह्वान् सोम शत्रून् (3)

111. Becomes Bright by the thoughts of Truth

Rishi: Anānataḥ Pāruchchhepiḥ
Metre: Atyashṭiḥ (12/12/8/8/8/12/8)

9.111.1: He encompasses all with speakers of rik
9.111.2: He becomes bright by the thoughts of Truth
9.111.3: Divine chariot of Soma

9.111.1:

By this brilliant light, he purifying himself (1),
breaks through all hostiles (2),
by his self-yoked horses, as if by self-yoked horses of Sun (3).
He, a stream of the outpressed Soma, shines (4),
pure, luminous and brilliant (5).
He encompasses all forms with the speakers of the rik (6),
with the seven-mouthed speakers of the Rik (7).[1] [(SA, SV, p. 221);]
[Line 7: the reference is to Angirasa seers. 'Seven-mouths' refer to the seven Words corresponding to the seven planes.]

9.111.2:

O Soma, you find that wealth (of cows) of the Paṇi-s (1).
You, by the Mothers, make yourself bright in your own home (2),
by the thoughts of the Truth in the home (3).
The thoughts (of the Truth) take their delight in that (*svar*) (5),
as if (they were) the Sāma of the higher world (4).
By those shining ones of the triple world (6),
he holds the wide manifestation of knowledge (7),
shining he holds the wide manifestation (8).[2] (SA)

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[1] अया रुचा हरिण्या पुनानो (1), विश्वा द्वेषांसि तरति (2), स्वयुग्वभिः सूरो न स्वयुग्वभिः (3), धारा सुतस्य रोचते (4), पुनानो अरुषो हरिः (5), विश्वा यद्रूपा परियाति ऋक्वभिः (6), सप्तास्येभिः ऋक्वभिः (7)

[2] त्वं त्यत् पणीनां विदो वसु (1), सं मातृभिः मर्जयसि स्व आ दमे (2), ऋतस्य धीतिभिः दमे (3), परावतो न साम (4), तद् यत्रा रणन्ति धीतयः (5), त्रिधातुभिः अरुषीभिः (6), वयो दधे (7), रोचमानो वयो दधे (8)

[*mātṛbhiḥ:* mothers, the cows of the Paṇīs, frequently so designated in other hymns;
Line 4: *sāma;* sāma hymn, equal fulfilment,
Line 1: By these cows of Paṇi-s, Soma becomes clear and bright in his own home, the home of Agni and other gods, mentioned as *ṛtam bṛhat,* the vast Truth of Swar. These shining cows have in them the triple nature of the supreme world, *tridhātubhiḥ arushībhiḥ;* by them Soma holds the birth or wide manifestation of that Truth. They are also the thoughts which realise the Truth. *Tridhātu* is used for the supreme triple principle forming the triune highest world. In the wideness of this *swar,* there is the equal fulfilment of *tridhātu.* Swar, the fourth world is also described as the wide and fear-free pasture in which the cows range at will and take their delight (*raṇanti*). It is that region where the thoughts of Truth (*ṛtasya dhītibhiḥ*) take their delight. (SA, SV, 221, 222)
For *tridhātu,* see (9.1.8) and (9.108.12)]

9.111.3:

The divine chariot of Soma (3),
getting knowledge, follows the supreme direction (1),
and labours forward, having the vision by the rays (2).
The chariot has the vision (4).
The manly hymns join Indra, since both Soma and Indra (5),
are of undecaying strength in battles (8),
making Indra joyful in his victory (6).
The Vajra also joins Indra (7).[3]
[*anuyāti:* follows; *pradisham:* supreme direction;
anapachyuta: of undecaying strength, (5.44.6);

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[3] पूर्वान् अनु प्रदिशं याति चेकितत् (1), सं रश्मिभिः यतते दर्शतो (2), रथो दैव्यो (3), दर्शतो रथः (4), अग्मन् उक्थानि पौंस्य इन्द्रं (5), जैत्राय हर्षमन् (6), वज्रश्च (7), यत् भवथो अनपच्युता समत्सु अनपच्युता (8)

The supreme direction is evidently that of the divine or Vast Truth; these rays are evidently the rays of the Dawn or Sun of Truth; they are the cows concealed by the Paṇi-s, the illumined thoughts of Truth *ṛtasya dhītibhiḥ*, mentioned in earlier verse, (9.111.2)

Besides this hymn, other mantra-s such as (6.21.3), (6.39.1-4), (2.24.3) and (4.23.9,10) contain reference to the cows, the powers of light and their ascent by the force and vision of Truth to the possession of the Truth in its source and seat where it is free from the attack of falsehood. (SA, SV; p.223)]

112. Different Occupations

Riṣhi: Shiṣhuḥ Āngirasaḥ

Metre: Pangktiḥ

9.112.1: Diverse are the works

9.112.2: Smiths look for rich customers

9.112.3: Cow-like, we plod along

9.112.4: O Delight, flow to the mind

9.112.1:

Various are the thoughts (1),
diverse are the workings of peoples (2).
The cartwright hopes for what is broken (3),
the physician, for the cripple (or diseased) (4),
the man of word, for the one who releases the Soma-delight (5).
O Delight (*indo*), flow to the mind (6).[1]

[The last line (line 6 here) is common for all the mantrās. Here *'indo'* means Soma, the delight. *Indrāya* means 'to the mind'. Recall that Indra is the lord of Divine Mind. When the delight flows to the mind, it expands mental horizons of all persons.

---

[1] नानानं वा उ नो धियो (1), वि व्रतानि जनानाम् (2), तक्षा रिष्टं (3), रुतं भिषग् (4), ब्रह्मा सुन्वन्तम् इच्छति (5), इन्द्राय इन्दो परि स्रव (6)

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ruta: diseased, crippled; *ru* in *ruta* comes from *ruj* to break.
Line 6: (alt.) O Mind, for the sake of spirit, let go of all these wandering thoughts (Jean Le Mee).]

9.112.2:

With (the fan) made of feathers of birds (2),
with the dried plants and with his tools of shining stone (1,4),
the blacksmith, desires the customer endowed with gold (3,5).
O Delight, flow to the mind (6).[2]
[Line 1: Indicates the materials needed for starting the fire needed by blacksmith]

9.112.3:

I am a singer, father is a doctor (1).
Mother grinds flour with a mill-stone (2).
Pursuing riches with varied plans (3),
cow-like, we all plod along (4).
O Delight, flow to the mind (5).[3]
[*tataḥ:* father; *nanā:* mother]

9.112.4:

The horse would draw a light carriage (1).
The entertainer (seeks) a good laugh (2);
the penis seeks a hairy slot (3),
the frog seeks a stagnant pond (4).
O Delight, flow to the mind and get rid of these thoughts (5).[4]

---

[2] जर॑तीभिः॒ ओष॑धीभिः (1), प॒र्णेभिः॑ शकु॒नाना॑म् (2), का॒मा॒रो (3), अश्म॑भिः॒ द्युभिः॒ (4), हिर॑ण्यवन्तम् इच्छति (5), इन्द्रा॑येन्दो॒ परि॑ स्रव (6)

[3] का॒रु॒रहं॒ त॒तो भि॒षक् (1), उ॑पलप्र॒क्षिणी॑ न॒ना (2), नाना॑धियो वसू॒यवो॒ (3), अनु॒ गा इ॑व तस्थि॒म् (4), इन्द्रा॑येन्दो॒ परि॑ स्रव (5)

[4] अश्वो॒ वोळ्हा॑ सु॒खं रथ॑ (1), हस॒नाम् उ॑पम॒न्त्रिणः॑ (2), शेपो॒ रोम॑ण्वन्तौ भे॒दौ (3), वाः इत् म॒ण्डूक॑ इच्छति (4), इन्द्रा॑येन्दो॒ परि॑ स्रव (5)

[All of us are quite satisfied with our limited aims and ambitions. Only the delight, by entering and empowering the mind, can indicate new avenues, by means of intuition. For more information, see 'Highlights' at the end of the Sūkta 114.
Line 3: *shepaḥ:* occurs 4 times in RV, has 2 meanings: (i) penis, (10.85.37); (ii) curse, (1.23.22). Here first meaning is apt.]

113. Symbolic Heaven

Riṣhi: Kashyapaḥ Mārīchaḥ

9.113.1: Sharyanāvati
9.113.2: Soma comes with straight-flow
9.113.3: Parjanya-fed mighty power
9.113.4: Becoming radiant by the Truth
9.113.5: Purified by the mantra
9.113.6: The rhythmic spoken word

Mantra-s (7-11): Heaven

9.113.7: O Soma, establish me in that immortal world
9.113.8: Heaven's secret shrine
9.113.9: Movement is according to wish
9.113.10: Self-law and satisfaction
9.113.11: Grades of delight
(Metre: Pangktiḥ)

9.113.1:

May Indra, the Vrtra-slayer (2,4),
drink the Soma in Sharyaṇāvati (1,3).
Bearing strength within himself (5),
(Indra is) ready for deeds of great valour (6).
O Delight, flow to the mind (7).[1]

---

[1] शर्यणावति सोममम् (1), इन्द्रः (2), पिबतु (3), वृत्रहा (4), बलं दधान आत्मनि (5), करिष्यन् वीर्यं महत् (6), इन्द्रायेन्दो परि स्रव (7)

[*sharyaṇāvati:* It is the inner subtle heart, *hṛdaya,* the inner lotus in the subtle body of the man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. The residence of Soma is well-described in this Sūkta.

Other relevant RV references having the word *sharyaṇāvat* are (8.53.11), (8.7.29), (8.3.39) and (9.65.22).]

9.113.2:

O Lord of the quarters, flow on (1),
from the uncrooked realm, O bounteous Soma (2).
Pressed out by the Right-word, by Truth, by Faith and by *tapas* (3),
O Delight, flow to the mind from all sides (4).[2]
[*ārjīkāt:* place where flow is straight, (place dear to Soma), (8.64.11), (8.7.29), (10.75.5); The notes in (9.92.4) explain (10.75.5) in part.]

9.113.3:

The Daughter of Sūrya brought out (2),
the Parjanya-fed mighty power (Soma) (1).
The Gandharva-s took hold of it (3),
and put the essence in the Soma (4).
O Delight, flow to the mind (5).[3]

---

[2] आ प॑वस्व दिशां पत (1), आर्जी॒कात् सो॑म मीढ्वः (2),
ऋ॒त॒वा॒केन॑ स॒त्येन॑ श्र॒द्धया॒ तप॑सा सु॒त (3), इन्द्रा॑येन्दो॒ परि॑ स्रव (4)

[3] प॒र्जन्य॑-वृद्धं महि॒षं (1), तं सूर्य॑स्य दुहि॒ताभ॑रत् (2), तं ग॑न्ध॒र्वाः प्रत्य॑गृभ्ण॒न् (3),
तं सोमे॒ रस॒माद॑धुः (4), इन्द्रा॑येन्दो॒ परि॑ स्रव (5)

[The Vedic sages never regarded Parjanya as mere rain. See for instance (5.83). Parjanya is the power which descends into our life from the superconscient. It formed the seven celestial rivers that flow down. Atharva Veda (12.1.12) calls Parjanya as the father or the ultimate being.]

9.113.4:

Speaking the Truth in movement (1),
and shining with the light of Truth (*ṛta*) (2),
speaking Truth (*satya*), Truthful in action (3),
speaking Faith, (you) Soma are the King (4).
You, Soma, are perfected by the Maker (5).
O Delight, flow to the mind (6).[4]

9.113.5:

They stream together, the united streams (2),
from the realm of puissant Truth, and vast (1).
The essence of the essences flow (3),
purified by the radiance of the mantra (4).
O Delight, flow to the mind (5).[5]
[*hare:* radiant, (9.66.25);
Line 1: (alt.) wide and intense Truth]

---

[4] ऋतं वदन् (1), ऋतद्युम्न (2), सत्यं वदन् सत्यकर्मन् (3), श्रद्धां वदन् सोम राजन् (4), धात्रा सोम परिष्कृत (5), इन्द्रायेन्दो परि स्रव (6)

[5] सत्यमुग्रस्य बृहतः (1), सं स्रवन्ति संस्रवाः (2), सं यन्ति रसिनो रसाः (3), पुनानो ब्रह्मणा हर (4), इन्द्रायेन्दो परि स्रव (5)

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9.113.6:

The bliss is generated by Soma (4),
where the pure-flowing mantra (1),
speaks the rhythmic word (2),
and the Soma is greatened by the stone (3),
O Delight, flow to the mind (5).[6]
[*mahīyate:* greatened, (5.56.9)]

Heaven (*svar*) : (7-11)

9.113.7:

O pure-flowing (Soma), establish me (3),
in that inexhaustible world of immortality (*svar*) (4),
where is the Indestructible Light (1),
where the svar-world is established (2).
O Delight, flow to the mind (5).[7]

9.113.8:

Make me immortal in the realm (4),
where the son of Vivasvat reigns (1),
where lies Sun's secret realm (2),
where are those waters that are Ever Young (3).
O Delight, flow to the mind (5).[8]
[*avarodhanam:* secret space (S), (occurs once)
divi: Sun (S)]

---

[6] यत्र ब्रह्मा पवमान (1), छन्दस्यां वाचं वदन् (2), ग्राव्णा सोमे महीयते (3), सोमेनानन्दं जनयन् (4), इन्द्रायेन्दो परि स्रव (5)

[7] यत्र ज्योतिः अजस्रं (1), यस्मिन् लोके स्वर्हितम् (2), तस्मिन् मां धेहि पवमान (3), अमृते लोके अक्षित (4), इन्द्रायेन्दो परि स्रव (5)

[8] यत्र राजा वैवस्वतो (1), यत्र अवरोधनं दिवः (2), यत्र अमूः यह्वतीः आपः (3), तत्र मानमृतं कृधि (4), इन्द्रायेन्दो परि स्रव (5)

9.113.9:

Make me immortal in that realm (4),
in the third region, the third heaven of heavens (2),
where movement is accordant to wish (1),
where the worlds are resplendent (3).
O Delight, flow to the mind (5).[9]

9.113.10:

Make me immortal in that realm (4),
where all wishes and longings go (1),
where is the Supreme Abode of the Great One (2),
where is the self-law and satisfaction (3).
O Delight, flow to the mind (5).[10]
[*vishṭapam:* see (9.41.6);
bradhnasya: of the Great One, (3.7.5)]

9.113.11:

Make me immortal in that realm (4),
where the bliss and rejoicing (1),
delight and intense delight abound (2),
where the innermost desires have been filled (3).
O Delight, flow to the mind (5).[11]

[*muda:* delight, (5.53.5);
pramuda: intense delight, (10.10.12)]

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9 यत्रानुकामं चरणं (1), त्रिनाके त्रिदिवे दिवः (2), लोका यत्र ज्योतिष्मन्तः (3), तत्र माममृतं कृधि (4), इन्द्रायेन्दो परि स्रव (5)

10 यत्र कामा निकामाश्च (1), यत्र ब्रध्नस्य विष्टपम् (2), स्वधा च यत्र तृप्तिश्च (3), तत्र माममृतं कृधि (4), इन्द्रायेन्दो परि स्रव (5)

11 यत्र आनन्दाश्च मोदाश्च (1), मुदः प्रमुद आसते (2), कामस्य यत्र आप्ताः कामाः (3), तत्र माममृतं कृधि (4), इन्द्रायेन्दो परि स्रव (5)

114. Bow down with surrender to Soma

Riṣhi: Kashyapaḥ Mārīchaḥ
Metre: Pangktiḥ

9.114.1: Stepping into the realms of Soma
9.114.2: Bow down with surrender to Soma
9.114.3: Seven directions, invokers and Āditya-s
9.114.4: May none harm us

9.114.1:

He is called as one rich with off-spring (3),
who steps repeatedly into the realms (2),
of the delight of the pure-flowing Soma (1).
So also he who worships you with his mind (4).
O Indu, flow to Indra (5).[1]
[*anu akramīt:* to repeatedly step into]

9.114.2:

O Riṣhi, bow down with surrender to the king Soma (1,4).
You of Kashyapa lineage, extend the words (3),
with the affirming lauds of those who fashion the mantra-s (2),
Soma is the lord of the growths of the earth (5),
O Indu, flow to Indra (6).[2]
[*stoma:* affirming laud; see the note in (9.47.3) regarding the distinctions between the various words used for lauds]

---

[1] य इन्दो॒ः पव॑मान॒स्य (1), अनु॒ धाम॒ानि अक्र॑मीत् (2), तमा॑हुः सुप्र॒जा इति॒ (3), यस्ते॑ सो॒म अवि॑धत् मन॒ (4), इन्द्रा॑येन्दो॒ परि॑ स्रव (5)

[2] ऋषे॑ (1), मन्त्र॒कृतां॒ स्तोमै॒ः (2), कश्य॑पोद्ब॒र्धय॒न् गिरः॑ (3), सोमं॑ नमस्य॒ राजा॑नं॒ (4), यो ज॒ज्ञे वी॒रुधां॒ पति॒ः (5), इन्द्रा॑येन्दो॒ परि॑ स्रव (6)

9.114.3:

Seven are the directions (or quarters) having many Suns (1).
Seven are the invokers and ṛtviks (2).
Seven are the Āditya Gods (3).
O Soma, you protect us along with all of them (4).
O Indu, flow for Indra (5).[3]

9.114.4:

O king Soma, protect us (1,3),
with the Soma-offering which has been matured for you (2).
Let no hostile force assail us (4),
may none harm us (5).
O Indu, flow to Indra (6).[4]

End of Maṇḍala 9.

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[3] स॒प्त दिशो॒ नाना॑सूर्याः (1), स॒प्त होता॑र ऋ॒त्विजः॑ (2), दे॒वा आ॑दि॒त्या ये स॒प्त (3), तेभिः॑ सोमा॒भि र॑क्ष न॒ (4), इन्द्रा॑येन्दो॒ परि॑ स्रव (5)

[4] यत् ते॑ राजन् (1), श्रु॒तं ह॒विः तेन॑ सोमा॒भि (2), र॑क्ष नः (3), अ॒रा॒ती॒वा मा नः॑ तारी॒त् (4), मो च॑ नः॒ किं च॒न अम॑मत् (5), इन्द्रा॑येन्दो॒ परि॑ स्रव (6)

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II. Appendices

Appendix 1: Wisdom of Veda (O Indu, flow to Indra)

The wisdom in the Veda is quite different from the ideas of wisdom found in Vedānta and most Hindu literature where the focus is on getting release from this world and attainment of a high status by the soul after death. The life in the world is regarded as full of misery; the earthly life is often compared to a dog's tail, meaning that its nature cannot be changed. In the Veda, there is no rigid separation between the world here and the world thereafter. Veda focuses on making everyone's life perfect with the aid of the powers bestowed by the gods.

I will give a brief illustration. All the mantrās in (9.112) and (9.113), discussed in this book, end with the refrain, 'O Indu (Soma), flow to Indra'. A casual reader may say, 'what does it matter if Soma flows to Indra or Rudra?' Note this refrain occurs in (9.112) which deals with different occupations. In Veda, Soma is the bliss generated by effort, Indra means mind. So Soma going to Indra means the delight going to mind. When the force of delight works in the mind, then it widens the mind and every work gives joy to the devotee. If the cart-wright pays attention to the joy given by work, he will not indulge in unhealthy thoughts like hoping for accidents among his wealthy clients to get more opportunities for his work. The delight on entering the mind works with it to indicate by means of intuition new avenues of action.

Appendix 2: 1000 epithets to Soma

The Vedic scholar and devotee Shri Sāmbadīkṣhita composed a poem of one hundred verses, called 'Soma Sahasranāma Stotram'. In each verse, there are only epithets to Soma, totalling to one thousand. Every epithet is taken from a verse of Rig Veda addressed to Soma. In addition he prepared a devotional litany in which each epithet or name occurring in Rig Veda is modified to be in chaturthi vibhakti and is addressed to Soma along with the word of obeisance *namaḥ*. Along with each name, he gives the relevant triplet Rig Veda reference for that word. Almost all of them are from the Ninth Maṇḍala. This composition was modelled after a similar composition addressed to Indra entitled 'Indra Sahasranāma Stotram', created by the great savant and poet, Vāsishṭha Gaṇapati Muni. There are several such 'sahasranāma stotra' addressed to various deities including those addressed to Sri Viṣhṇu and the Goddess Shrī Lalita. The superiority of this composition is that it does not use fillers like *'cha', 'vā', 'tu'*, etc., used in other litanies for complying with the conditions of the metre. All the verses in the stotra are in Anuṣhṭubh metre.

In this book we have arranged the names to Soma in a semi alphabetical order since we want the reader to notice the group of epithets having similar beginnings. One can recite the litany of 1000 names to invoke the power of Soma in one's subtle body.

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अदब्धाय नमः 9.77.5
अनप्नाय नमः 9.16.3
अनपच्युताय नमः 9.4.8
अनुकामकृते नमः 9.11.7
अनुमाद्याय नमः 9.24.4
अन्तरिक्षप्रे नमः 9.86.14
अपः कृण्वते नमः 9.96.3
अपोवाजयते नमः 9.68.4
अपोवृणानाय नमः 9.94.1
10 अपोविगाहमानाय नमः 9.7.2
अपोजयते नमः 9.85.4
अपोरिणते नमः 9.3.6
अपांनेत्रे नमः 9.74.3
अमर्त्याय नमः 9.3.1
अवाताय नमः 8.79.7
अवीरघ्ने नमः 1.91.19
अदाभ्याय नमः 9.3.2
अंधसे नमः 9.62.5
अर्कस्य योनिमासीदते नमः 9.25.6
20 अमृताय नमः 9.91.2
अमृतायाप्यायमानाय नमः 1.91.18
अर्यम्णे नमः 9.81.5
अयासे नमः 9.89.3
अयोहताय नमः 9.1.2
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वाजिने नमः 9.6.2
710 वाजिभ्यो नमः 9.64.4
वाघते नमः 9.103.5
वाश्रेभ्यो नमः 9.13.7
वाचस्पतये नमः 9.101.5
वाचमिष्यते नमः 9.12.6
वाचईरयते नमः 9.62.26
वाचोजन्तवे नमः 9.67.13
वाचमींखयाय नमः 9.101.6
वाजसातमाय नमः 9.66.27
वाजसनये नमः 9.110.11
720 वाजसे नमः 9.2.10
वाजगन्ध्याय नमः 9.98.12
वाजानां पत्ये नमः 9.31.2
वाजपस्त्याय नमः 9.98.12
वाजयवे नमः 9.44.4
वाजंसस्नये नमः 9.61.20
वाणाय नमः 9.97.8
वाताइवोरुभ्यो नमः 9.22.2
वोढ्गे नमः 9.81.2
वायवेऽर्षते नमः 9.34.2
730 वायुरक्षित्रे नमः 10.85.5
वारणाय नमः 9.1.8
वारमाविशते नमः 9.38.5
वरिवस्कृते नमः 9.64.14
वरिवोवित्तराय नमः 8.48.1
वरिवोविते नमः 9.37.5
वरिवोधातमाय नमः 9.1.3
वधस्नवे नमः 9.52.3
वर्धनाय नमः 9.97.39
वयसे नमः 9.97.47
740 वयस्कृद्भ्यो नमः 9.21.2
वयोजूभ्यो नमः 9.65.26
वयोधे नमः 9.96.12
वय्याय नमः 9.68.8
वराहाय नमः 9.97.7
वरेण्याय नमः 9.65.29
वधूयवे नमः 9.69.3
वनक्रक्षाय नमः 9.108.7
वनस्पतये नमः 9.5.10
वनस्य जठरे सीदते नमः 9.95.1
750 वनानां स्वधितये नमः 9.96.6
वनेक्रीळते नमः 9.6.5
वनेषुयोनावासीदते नमः 9.62.8
वन्हये नमः 9.20.5
वन्द्याय नमः 9-.7.2
वपुष्टराय नमः 9.77.1
वीरुधामधिपतये नमः अथर्व 5.24.7
वीतराधसे नमः 9.62.29
वीरवत् शर्म ~~नः~~ पात्रे नमः 9.64.18
वीराय नमः 9.101.15
760 वृषन्नताय नमः 9.62.11
वृषभिर्यताय नमः 9.34.3
वृषणाय नमः 9.6.6
वृषभाय नमः 9.70.7
वृषयवे नमः 9.77.5
वृष्णे नमः 9.2.1
वृजिनस्य हंत्रे नमः 9.97.43
वृष्टिभ्यो नमः 9.22.2
वृत्रहंतमाय नमः 9.1.3

वृत्रघ्ने नमः 9.98.5
770 वृत्रंजघ्नये नमः 9.61.20
वृजनस्य गोपे नमः 1.91.21
वेदाय नमः 9.58.2
वेधसे नमः 9.101.15
वेनाय नमः 9.21.5
वैश्वानरबृहज्योतिषे नमः 9.61.16
विवस्वत आपानेभ्यो नमः 9.10.5
विवस्वतःसंवसानाय नमः 9.26.4
विष्णवेऽर्षते नमः 9.34.2
विष्णोर्जनित्रे नमः 9.96.6
780 विश्ववाराय नमः 9.88.3
विश्ववेदसे नमः 1.91.2
विश्वस्य भूमनः पत्ये नमः 9.101.7
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विश्वजिते नमः 9.59.1
विश्वचर्षणये नमः 9.1.2
विश्वचक्षसे नमः 9.86.5
विश्वतस्पतये नमः 9.5.1
विश्वा वसूनि संजयते नमः 9.29.4
790 विश्वाश्रियोभ्यर्षते नमः 9.16.6
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विश्वदेवाय नमः 9.92.3
विश्वेषु काव्येषुरंत्रे नमः 9.92.3
विश्वमेजयाय नमः 9.35.2
विश्पतये नमः 9.108.10
विचर्षणये नमः 9.11.7
800 विचक्षणाय नमः 9.12.4
विचक्षाणाय नमः 9.39.3
विदुषे नमः 9.70.10
विपश्चिते नमः 9.86.44
विपश्चिद्भ्यो नमः 9.22.3
विप्रवीराय नमः 9.44.5
विप्राय नमः 9.18.2
विप्रैरभिष्टुताय नमः 9.3.6
विपाकृताय नमः 9.3.2
विभूवसवे नमः 9.72.7
810 विभृत्वने नमः 9.96.19
विरोचयते नमः 9.39.3
व्रताविदानाय नमः 9.35.4
व्रतानि पानाय नमः 9.70.4
व्यक्ताय नमः 9.71.7
व्यानशये नमः 9.86.5

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शचीवाय नमः 9.87.9
शतवाजाय नमः 9.96.9
शतसे नमः 9.82.5
820 शतामघाय नमः 9.62.14
शतधाराय नमः 9.85.4
शिवाय नमः 10.25.9
शुक्राय नमः 9.97.32
शुष्मिणे नमः 9.14.3
शुचिबंधवे नमः 9.97.7
शुद्धाय नमः 9.78.1
शुचये नमः 9.9.3
शुभ्रशस्तमाय नमः 9.66.26
शुभ्राय नमः 9.14.5
830 शुभाय नमः 9.94.1
शूषाय नमः 9.71.2
शूरग्रामाय नमः 9.90.3
शूरतराय नमः 9.66.17
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शूराय नमः 9.1.10
शृंगाणि दोधुवते नमः 9.15.4
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शंभविष्ठाय नमः 9.88.3
श्येनजूताय नमः 9.89.2
840 श्येनोन योनिमासीदते नमः 9.61.21
श्येनाय नमः 9.67.14
श्येनभृताय नमः 9.87.6
शोणाय नमः 9.97.13
श्रोणाय नमः 10.25.11
श्रियेजाताय नमः 9.94.4
श्रियंवसानाय नमः 9.94.4

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सदावृधाय नमः 9.44.5
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सनद्रयये नमः 9.52.1
850 सनद्वाजाय नमः 9.62.23
सर्ववीराय नमः 9.90.3
सर्वधे नमः 9.18.1
सस्नये नमः 9.24.4
संवसानाय नमः 9.26.4
संजयते नमः 9.29.4
संतनये नमः 9.69.2

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संयताय नमः 9.69.3
सहसावते नमः 1.91.23
सहस्रिणीरिषःक्षरते नमः 9.61.3
860 सहस्रिणं वाजंगच्छते नमः 9.38.1
सहस्रवल्शाय नमः 9.5.10
सहस्रसे नमः 9.47.3
सहस्रजिते नमः 9.78.4
सहस्रचक्षसे नमः 9.60.1
सहस्रणीतये नमः 9.71.7
सहस्रणीथाय नमः 9.71.7
सहस्राप्से नमः 9.88.7
सहस्रोतये नमः 9.62.14
सहस्रधाराय नमः 9.26.2
870 सहस्रपाजोभ्यो नमः 9.13.3
सहस्रभृष्टये नमः 9.83.5
सहस्रयाम्ने नमः 9.106.5
सहस्ररेतसे नमः 9.96.8
सहावते नमः 9.90.3
सहमानाय नमः 9.110.12
सवित्रे नमः 9.81.4
सनित्रे नमः 9.90.3
समिद्धाय नमः 9.5.1
समितीरियानाय नमः 9.92.6
880 सते नमः 9.61.10
सख्ये नमः 1.91.8
सक्षणये नमः 9.110.1
सर्गेभ्यो नमः 9.22.1
सत्राजिते नमः 9.27.4
सत्रे नमः 9.86.6
सप्तये नमः 9.70.10
सत्वने नमः 9.87.7
सत्पतये नमः 1.91.5
सत्यकर्मणे नमः 9.113.4
890 सत्यशुष्माय नमः 9.97.46
सत्याय नमः 9.7.3
सत्यमुग्राय नमः 9.113.5
सत्यमन्मने नमः 9.97.48
सबर्दुघाय नमः 9.12.7
समुद्रियाय नमः 9.107.16
समुद्र आहिताय नमः 9.64.19
समुद्राय नमः 9.2.5
समुद्रमाविशते नमः 9.63.23
समुद्रमींखयाय नमः 9.35.2
900 सासहये नमः 9.4.8
साहुषे नमः 9.20.1
साधारणाय नमः 9.48.4
सानसये नमः 9.85.5
सामन्याय नमः 9.96.22
सिषासतवे नमः 9.47.5
सिन्धोरूर्मावधिश्रिताय नमः 9.14.1
सिन्धुषुश्रिताय नमः 9.86.8
सिन्धुमात्रे नमः 9.61.7
सिन्धूनां राज्ञे नमः 9.86.33
910 सिन्धूनांपत्ये नमः 9.15.5
सिंहाय नमः 9.89.3
स्रिधोऽपघ्नते नमः 9.27.1
सुक्रतवे नमः 9.2.3
सुव्रताय नमः 9.20.5
सुवानेभ्यो नमः 9.13.5
सुवीराय नमः 9.23.5
सुवृधे नमः 9.68.6
सुसुताय नमः 9.85.1
सुसंसदे नमः 9.68.8
920 सुहस्ताय नमः वा.य. 4.27
सुविताय नमः 9.41.2
सुक्षितीनामानेत्रे नमः 9.108.13
सुक्षितये नमः 1.91.21
सुमित्रधे नमः वा.य. 4.27
सुदृशीकाय नमः 9.86.45
सुज्ञेवाय नमः 8.79.7
सुश्रवसे नमः 1.91.21
सुश्रवस्तमाय नमः 1.91.17
सुश्रीभ्यो नमः 9.43.4
930 सुष्टुताय नमः 9.108.12
सुदक्षाय नमः 9.87.2
सुधाराय नमः 9.109.7
सुपर्णाय नमः 9.48.3
सुपर्ण्याय नमः 9.86.37
सुप्रकेताय नमः 9.108.2
सुमनसे नमः 1.91.4
सुमेधसे नमः 9.97.23
सुमृळीकाय नमः 9.69.10
सुमंगलाय नमः 9.80.3
940 सुयमाय नमः 9.96.15
सुरभिंतराय नमः 9.107.2
सुरभये नमः 9.97.19
सूनवे नमः 9.9.3
सूर्यस्य जनित्रे नमः 9.96.5
सूर्याय नमः 9.54.3
सूर्येण संरोचमानाय नमः 9.2.6
सूराय नमः 9.63.8
सूरेभ्यो नमः 9.98.12
सूरये नमः 9.67.2

950 सृष्टेभ्यो नमः 9.22.1
सेनान्ये नमः 9.96.1
सोमाय नमः 9.1.1
स्कंभाय नमः 9.74.2
स्वर्वाजिने नमः 9.7.4
स्वर्षे नमः 9.96.18
स्वर्विद्भ्यो नमः 9.21.1
स्वर्विदे नमः 9.86.3
स्वर्जिते नमः 9.27.2
स्वर्दृग्भ्यो नमः 9.13.9
960 स्वर्गे नमः 9.90.4
स्वर्चक्षसे नमः 9.97.46
स्वर्चनसे नमः 9.84.5
स्वर्जज्ञानाय नमः 9.86.14
स्वतवसे नमः 9.11.4
स्वादिष्ठाय नमः 9.78.4
स्वादवे नमः 9.56.4
स्वायुधाय नमः 9.4.7
स्वध्वराय नमः 9.3.8
स्वर्पतये नमः 9.19.2
970 स्वपे नमः 9.66.21
स्वयशसे नमः 9.98.6
स्तोतॄन्नृन अंहसः पात्रे नमः 9.56.4
स्तोतृभ्य इषमाभरते नमः 9.20.4
स्तोमाय नमः 9.108.7
स्तनयते नमः 9.19.3
स्तुपे नमः 9.96.18

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हरये नमः 9.33.4
हर्यताय नमः 9.99.1
हरीणां पत्ये नमः 9.105.5
980 हविषे नमः 9.7.2
हविष्मते नमः 9.96.12
हविष्माय नमः 9.83.5
हरिश्चन्द्राय नमः 9.66.26
हरिताय नमः 9.5.10
हर्म्यस्य सक्षणये नमः 9.71.4
होतेवसीदते नमः 9.92.2
हरिः सन्योनि मासीदते नमः 9.19.3
हिताय नमः 9.9.1
हिन्वानाय नमः 9.12.7
990 हिरण्यवते नमः 9.61.3
हिरण्यविदे नमः 9.86.39
हिरण्यजिते नमः 9.78.4
हिरण्ययवे नमः 9.27.4
हिरण्ययाय नमः 9.5.10

P.S: Five names have been omitted since they appear to be repetitions. *vā.ya:* Vājasaneya Yajur Veda or Shukla Yajurveda;

Note: The entire text of the Soma Sahasranāma Stotra having 122 verses and the 1000 names in the order of their appearance in the stotra are available in separate booklets from SAKSI.

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4. 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 Samskṛt 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 'ṣha'.

Devanāgari	Symbol	Examples
Short Vowels		
अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full
Long vowels:		
आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon
Other vowels:		
ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	ṛ	comment below
Consonants:		
क्	k	kick, kite, cut
ग्	g	gut, gig, go
च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed , dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह्	h	hut, hit

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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 ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ठ; ḍh ढ;

ph फ; bh भ; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Ṛgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol ':'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ'; Example:

māऽmṛtāt माऽमृतात् = मा + अमृतात्

5. Subject Index

[Every mantra of this Maṇḍala has several epithets to Soma describing his powers and his interactions with human aspirants, gods and other beings. The purpose of this index is to arrange all these epithets in English alphabetical order. Each entry is brief and refers to Soma only. The entry 'born' means Soma is born; 'becomes rivers' means 'Soma becomes rivers'. The entry 'seeker of gold' refers to one who aspires for Soma with golden lustre. Heart (*hṛda*) refer to the heart of Soma or heart of Indra. There is only one anecdote about Soma given in essay (ix) is indicated.]

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Rig Veda Second Mandala

Rig Veda Third Mandala

Rig Veda Fourth Mandala

Rig Veda Fifth Mandala

Rig Veda Sixth Mandala

Rig Veda Seventh Mandala

Rig Veda Eighth Mandala

Rig Veda Ninth Mandala

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He has authored more than 350 research articles of which 220 are published in scholarly journals and the rest were presented at conferences. He has guided over 50 doctoral students.

He has written extensively on veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes),' Rig Veda Samhita - (12 volumes) 'Why Read Rig Veda' , 'Rudra mantras', 'Essentials of Rig Veda', 'Essentials of Yajur Veda', 'Essentials of Sama Veda', 'Essentials of Atharva Veda', ' Work Enjoyment & Progress'.

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