

Rig Veda Samhitā

Mandala - 8

(Text in Devanāgari, Translation and Notes)



R L Kashyap



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Rig Veda Samhitā: Eighth Maṇḍala

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 103 Sūkta-s
- 103 Sūkta-s: Text & Translation
- Appendices including Subject Index

R. L. Kashyap



**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
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I. Text, Translation and Notes on 1716 mantra-s

Anuvāka ⁺	Sūkta-s	# Mantra-s	Page
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3.	13-20	173	111
4.	21-30	186	169
5.	31-42	171	231
6.	43-48	171	293
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7.	60-69	159	377
8.	70-80	149	429
9.	81-93	149	475
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		1716	

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⁺ The deities addressed in each *anuvāka* are given in section (ii).

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

Dedication

In Loving Memory of

Our Father

Late Sri Bindurao Zalki (1982)

Our Brother

Late Sri Ashok Zalki (1993)

-Ramesh Bindurao Zalki

-Vittal Bindurao Zalki

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the 24 sūkta-s, including all dedicated to Agni. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pāda-s* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 33 sūkta-s, the translation is our own. In these sūkta-s, the meanings of some of the Sanskr̥t words are assigned 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.

I am grateful to Smt. and Sri Ramesh Bindurao Zalki for sponsoring the printing of this book. Their generosity as well as their love of Veda-s and culture is heart-warming. I and all the staff of SAKSI pray for the blessings of Sri Aurobindo and the Mother on them, their children and their extended family.

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

27, March 2009

R. L. Kashyap

Ugādi, Virodhi Samvatsara

(ii) Deities in Each Anuvāka

(The number in the brackets indicates the number of hymns to that deity. A single sūkta may be dedicated to more than one deity.)

Anuvāka 1: Indra (4), Ashvins (1)

Anuvāka 2: Indra (2), Maruts (1), Ashvins (3), Agni (1)

Anuvāka 3: Indra (5), Agni (1), Maruts (1), Āditya-s & others (1)

Anuvāka 4: Indra (2), Ashvins & Vāyu (2), Mitra-Varuṇa (1),
Agni (1) & All-Gods (4)

Anuvāka 5: Couple (1), Indra (5), Indra-Agni (2), Varuṇa (1),
Ashvins (2), Agni (1)

Anuvāka 6: Agni (2), Indra (2), Ādityāḥ (1), Soma (1)

Vālakhilya: Indra (6), Ashvins (1), Indra-Varuṇa (1), others (3)

Anuvāka 7: Indra (8), Agni (1), Āditya (1)

Anuvāka 8: Indra (5), Agni (3), Soma (1), Ashvins (1), others (1)

Anuvāka 9: Indra (8), Ashvins (3), Agni (1), All-gods (1)

Anuvāka 10: Indra (6), Agni (2), Maruts (1), Several gods (1)

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1716 mantra-s in the 103 sūkta-s of the Eighth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words.

With this book, the publication of English translations of all the ten Maṇḍalas of Rig Veda by SAKSI is complete.

Every mantra traditionally is divided into several pāda-s 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 free from 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 Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantra-s, 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 Sanskr̥t of the Veda mantra-s which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In section (ix), 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, rishi-s, power of deities and some of the interesting topics in it.

(iv) Maṇḍala 8: An Overview

[There are several excellent overviews of the entire Rig Veda in our books of translations of Maṇḍala-s 1,3-5 etc., and also in the book, "The Essentials of Rig Veda".]

This Maṇḍala with its 103 sūkta-s having 1716 mantra-s is the third most voluminous among the ten Maṇḍala-s. As a comparison, Maṇḍala one has 2006 mantra-s, Maṇḍala 10 has 1754 mantra-s. Even though the average number of mantra-s in a sūkta in the entire Rig Veda is about ten, this number is about seventeen in Maṇḍala 8. The first five sūkta-s have 160 mantra-s.

The arrangements of the hymns to the various Gods are also different from that in most other Maṇḍala-s. Usually each Maṇḍala begins with a sūkta or sūkta-s to Agni and then the sūkta-s to Indra and others follow. Here the Maṇḍala begins with sūkta-s to Indra. The first sūkta to Agni is the sūkta eleven. There is an attempt at having several different deities in each anuvāka.

There are about 58 sūkta-s to Indra (including those with dual divinities) exceeding those in other Maṇḍalas. Thus the book can be called Indra Maṇḍala.

There are no complete sūkta-s to divinities prominent elsewhere such as Rudra, Viṣṇu, Br̥haspati, Sarasvati, Vaishvānara, R̥bhu-s etc. Apart from Indra and Agni, it has twenty sūkta-s to Ashvins, the lords of enjoyment and three to Maruts, the thought-powers with life-energies.

This Maṇḍala has two or three mantra-s at the end of several sūkta-s having the praise of gifts and the benefits derived by the givers. There are in all about 30 such mantra-s. The names of givers are Āsanga, Vibhanda, Pakasthan etc. Their names are listed in the Subject Index under the heading, ‘givers, lavish’. There are also familiar names of rishi-s such as Purukutsa, Shyāva etc.

An interesting feature of this Maṇḍala is the questioning of the existence of Indra. The person is the seer Nema and the question is in (8.100). He boldly asks, ‘Does anyone know that Indra exists?’ The magnificent reply given by Indra is interesting. Clearly the seer Nema, ‘heard this reply’, since this question was posed in his meditational mood.

There are several mantra-s indicating the closeness of the relation between Indra and seers. The rishi in (8.14.1) begins his address, ‘O Indra, if I were you and you were me’ and indicates how he would have treated the devotee if he was Indra. The verse (8.44.23) addressed to Agni is similar.

(8.19.25) addressed to Agni declares, ‘If I were immortal and you were mortal, I would not give you over to the assailant or to sinfullness’. ‘I will not give you (Indra) to anyone for any price’,

(8.1.5). There are several mantra-s stating, 'we are yours'. The references are in the subject index under the heading, 'Intimacy of the Gods and the seers'.

(8.58.2) states the basic idea behind the Upanishads and later books, 'The One (*ekam*) has become all this'. But still Rig Veda maintains its subtle balance between the One and Many. It uses the epithet *ekah* to Agni, Sun, Uṣha in (8.58.2). 'Sun manifests all things', 'Uṣha illuminates all things, 'Agni is kindled in many ways'. Note the psychological meaning of kindling. 'The yajna is yoked by the Brāhmaṇa who is silent' (8.58.1).

This Maṇḍala has a unique sūkta (8.31) regarding the yajna-performing couple. There is no similar sūkta elsewhere. The yajamāna and his wife are the patrons of yajna and also its main performers. Literally '*yajamāna*' means one who measures or builds the yajna.

"They press the Soma with one mind, (8.31.5);
 They are illumined by the vast inspired knowledge, (8.31.7);
 They make an offering all the riches they have earned, (8.31.9);
 The revelation comes to them day by day, unceasingly, (8.31.4);
 The enjoyable things come in their front, (8.31.6);
 They enjoy the universal life (8.31.8);
 They do the work of gods".

There are several mantra-s regarding the teaching given by gods to the sacrificers. (8.14.2) declares, 'that if I were you (Indra), I would instruct the thinker about the Rays'.

There are half a dozen mantra-s dealing with the healing powers. They are listed in the Index. (8.1.12) deals with the fixing of the bones broken in an accident using the power of mantra-s.

There are numerous references to the inner yajna. Even though outer yajna was performed with great faith, the inner yajna was performed all the time. (8.62.8) mentions the formation of the highest gods in us.

We usually think that Indra killed the demon Vṛtra by means of the weapon Vajra. (8.2.32) states that Indra killed Vṛtra by the power of discernment (*dakṣhiṇa*). Recall that Ushanas, the seer, made the gladdening, foe-destroying Vajra for Indra, (1.121.12).

The anecdote of the lady seer Apāla (8.91) is interesting. The deeper meaning of the three boons needs careful study.

(8.79.2), a mantra to Soma declares that, ‘he heals the sick, makes the blind see and the lame walk’. The deeper meaning behind ‘making the blind see’, ‘lame to walk’ should be noticed.

There are about 70 verses in praise of work, specially mentioning work. Some of them deal with the works done by gods like Agni. Others deal with the works done by human beings or exhortations to them to do work.

It has several interesting phrases,

‘Method of beauty and discernment, the left hand and right hand paths’ (8.81.6). Indra does all the works’, (8.96.19). Offering to gods need not be substantial. The rishi in (8.102.19) states, ‘that I bring the little I have’.

Another seer says, ‘we are not too poor to offer’, i.e., there is the tendency not to give.

(v) Rishi-s of Maṇḍala 8

The dominant contributors to this Maṇḍala are the Kāṇva-s, Āngirasa-s, Ātreya-s and Bhārgava-s. The list given below begins with Kāṇvah (29:52) which indicates that there are 29 rishis in this lineage and they have contributed 52 sūkta-s. Below the Kāṇvah in bold-face, we give the names of 29 rishi-s in this family along with the sūkta numbers associated with them. Āyuh/52 indicates that sūkta 52 is due to the Rishi Āyuh. When a sūkta has several rishis, the sūkta is assigned to all of them. Hence we see the same sūkta assigned to several rishis. Pragātha Kāṇva has only two mantra-s 1.1, 1.2 in the first sūkta assigned to him. Still we have listed the sūkta number under his name also.

Kāñvah (29;52)

Āyuh/52
 Ashvasūkti/14,15
 Brahmātithih/5
 Devātithih/4
 Gośhūkti/14,15
 Irimbiṭhih/16,17,18
 Kṛṣṇah/55
 Kurusutih/76,77,78
 Kusīdī/81,82,83
 Mātarishvā/54
 Medhātithih/1,2,32,33
 Medhyah/53,57,58
 Medhyātithih/1,2
 Nābhākah/39,40,41,42
 Nāradah/13
 Nīpātithih/34
 Pr̥shadhr̥ah/56
 Parvatah/12
 Pragāthah/1,10,48,62,63,64,65
 Praskaṇvah/49
 Puṣṭiguḥ/50
 Punarvatsah/7
 Sadhvamsah/8
 Shashakarṇah/9
 Shruṣṭiguḥ/51
 Sobharih/19,20,21,22,103
 Suparṇah/59

Trishokah/45

Vatsah/6,11

Āngirasah (15; 24)

Priyamedhaḥ/2, 68, 69, 87
 Pūtadakṣhah/94
 Binduh/94
 Kṛṣṇah/85,86,87
 Nr̥medha/89,99,90
 Puruhanmā/70
 Purumedha/89,90
 Shashvatī Āngirasi/1
 Shrutasakṣhah/92
 Sukakṣhah/92,93
 Tirashchih/95,96
 Virūpa/43,44,75
 Vyashvah/26
 Sudīthi/71
 Purumiļha/71

Ātreyah (5;8)

Archanānāh/42
 Gopavanah/73,74
 Saptavadhrih/73
 Shyāvāshvah/35,36,37,38
 Apālā Ātreyī/91

Bhārgavah (4;4)

Jamadagnih/101
 Kṛtnuh/79
 Nemah/100
 Prayogah/102

Other Rishis (23;27)	
Agniḥ Gṛhapatih Sahasah sutaḥ/102	Mānyaḥ Maitrāvaraṇih/67
Agniḥ Pāvakah	Mātsyāḥ/67
Bārhaspatyah/102	Manuḥ Vaivasvataḥ/ 27,28,29,30,31
Agniḥ Yaviṣṭhyah Sahasah sutaḥ/102	Matsyah Sāmadah/67
Bhargah Prāgāthah/60,61	Nodhāḥ Gautamaḥ/88
Dyumnīkah Vāsiṣṭhah/87	Plāyogih Āsangah/1
Dyutānah Mārutih/96	Rebhah Kāshyapah/97
Ekadyūḥ Naudhasah/80	Tritah Āptyah/47
Haryataḥ Prāgāthah/72	Uṣhaṇa Kāvyah/84
Indrah/100	Vashah Ashvyaḥ/46
Kaliḥ Prāgāthah/66	Vasurochiṣhah Angirasaḥ/34
Kashyapaḥ Mārīchah/29	Vishvamanāḥ Vaiyashvah/ 23,24,25,26

The total number of Rishis who have contributed to this Maṇḍala is 76 which includes two women-seers.

(vi) The Deities and their Sūkta-s

Āditya-s/18.1-7; 8-10-22; 19.34-35; 47, 67
All-gods/25.1-9; 25.13-24; 28-30, 83
Agni/11, 19, 23, 38, 39, 40, 43, 44, 56, 60, 71, 72, 74, 75, 84, 102, 103
Ashwins/5, 8-10, 18.8, 22, 26, 35, 42, 57, 73, 85-87
Indra/1-4, 6, 12-17, 21, 24, 31-34, 36-38, 40, 45, 46, 49-55, 59, 61-66, 68-70, 76-78, 80-82, 88-93, 95-99, 100
Maruts/7, 20, 94
Mitra-Varuṇa/25.1-9, 13-24; 8.101.1-5
Sole One/58
Soma/48, 79
Sūrya/56

Uṣha/47.14-16

Varuṇa/25, 10-12; 42.1-3; 41, 59

Vāyu/18.9, 26.20-25; 46.25-28, 32

Yajna-performing couple/31

[Some sūkta-s have verses on topics not mentioned above; hymns to dual deities are assigned to both the deities in the above list.]

(vii) 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 divine will-power united with wisdom. Human will-power is a feeble projection of this power. Priest of call (<i>hotar</i>) who calls the other gods.
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 Mantra-s, Gaṇapati.
Iṛa:	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 and frees the energies and Ray-cows imprisoned.
Mahī:	Goddess of the vast.
Maruts:	Life Energies.

Mitra:	The Lord of Love and Harmony
Pūshan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
R̥bhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight, the delight released by work
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	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., and topics such as, 'The manifestation of bliss'.

(viii) More on Gods

- a. Vedic Gods**
- b. Indra, the Divine Mind**
- c. Agni, the Divine Will**
- d. Ashvins, the Lords of Bliss and Healing**
- e. Maruts, the thought Forces and Life-powers**

a. Vedic Gods

The deva-s are supra-physical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man or woman and show him or her the way to a divine consciousness and immortal life. Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

Each god such as Agni or Indra represents a distinct aspect of the Supreme One, *tat ekam*.

b. Indra, the Divine Mind

The role of Indra, the lord of the Divine Mind, is to help man develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all the actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

The principle which Indra represents is Mind-power released from the limits and obscuration of the nervous consciousness. It is this enlightened intelligence which fashions right or perfect forms of thought or of the action not deformed by the nervous impulses, not hampered by the falsehood of sense (SA, SV, P.262).

In (1.4.1) Indra is imaged as a cow which gives abundantly the milk. The milker is the *rishi*. Just as a cow yields its milk only by pressing its teats, the *rishi* needs to perform work so as to release the knowledge from Indra.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the God Indra in man.

The second task is the preparation or building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition, it is like an unbaked jar, which will break if knowledge of an intense variety enters it. Hence Indra has to create new forms or subtle bodies in the modern parlance which can receive the knowledge given and allow for its growth.

To understand the third task, we have to become familiar with the Vedic idea that the subconscious darkness in man holds concealed in it all the secret riches of light and power that belong to the divine life. These riches are hidden by the demonic forces of falsehood collectively known as *dasyu*; prominent among them are *Vṛtra* or *Ahi*, *Vala*, *Pani* etc. These hostile powers actively oppose the human efforts to recover the Divine Light and the Power. The existence of these non-human forces operated by the non-human typal beings is not a surprise for anyone who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which cover the truth, or divide the Truth into mutually opposite chunks, etc. Indra battles these demonic forces led by *Vṛtra*, the coverer or tearer. *Vṛtra* and his followers operate not

only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against Vṛtra, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the Prāṇa under the control of mind and other higher powers.

The divine knowledge given by Indra is not meant to come in one step or at any moment like the experience of *samādhi* in the later yogic thought. The seers get this knowledge, step by step. Two mantra-s in the tenth hymn of the first Maṇḍala describe this procedure graphically:

"The seers of the mantra rise and attain thee as they climb a bamboo (ladder)", (1.10.1). "When he climbs from peak to peak, he sees the task yet to be accomplished; then Indra awakens in the *yajamana* the object of the ascent; Indra himself appears with the company of Gods." (1.10.2)

Soma is closely connected with Indra. The notes in the verses (8.1.1) and (8.2.2) mention the powers of this deity.

c. Agni, the Divine Will

Agni is a cosmic force with the qualities of light (or knowledge) and power in perfect harmony. He is the Divine will who impels the human beings to begin all the necessary activities. Every activity requires a variety of cosmic powers. Consider for example the subject of cooking. It calls for a variety of cosmic forces namely the properties in the grains and vegetables which can nourish us, the physical energy needed for cooking, and the ability of the various ingredients to combine with one another etc. It is Agni who brings all these cosmic forces or Gods needed for the performance of any activity. Every activity is viewed as a *yajña* or sacrifice. Agni takes his seat within us (in our subtle bodies) because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring rightness, the Truth-in-movement *rta*. He releases this Truth and Right in many activities. He upholds men in their actions, efforts and labours. Hence the first verse of Maṇḍala 5 declares that he is kindled in man (5.1.1) and does his work for upward climbing humanity.

d. Ashvins, the Lords of Bliss and Healing

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūkta-s are dedicated to Ashvins in the entire RV. They are commonly referred to as “*madhumān*” (4.45.1), full of honey or the Delight of Existence. “Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as ‘*shubhaspati*’, the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.”

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgments, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades

all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

Leaders of the Journey

There are several mantra-s which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatya-s*, the leaders of movement (derived from the word 'nas', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscious Truth", (Sri Aurobindo, SV, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature's self-arranging force. "Give us, O Ashvins,

the luminous impulsion that may carry us across darkness”, (1.46.6). “Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths”, (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, “the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being”. “O Ashvins you come in your beautiful car with three columns, moving in the three worlds”, (1.47.2). “O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey”, (1.47.4). “Your car born of truth” (3.58.8). “On the summit of the hill, you placed firm the wheel of car, the other wheel goes around” (1.30.19). One wheel of the Ashvins’ car is placed on the summit of the plane of the physical consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

e. Maruts, the thought Forces and Life-powers

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. “The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance.” [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gana-s* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as ‘children of Rudra’ or ‘brothers of Indra’ are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the

children of the fierce God Rudra, *rudrāḥ*, (8.7.12); *rudrāśaḥ*, (8.13.28).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeshṭha*, (8.63.12, 8.83.9); *marutvantam Indra*, (8.76.1,5,6).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *svar* and the truths of Indra." [Sri Aurobindo, SV] "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [T.V. Kapāli Sāstry].

The benefits of the mantra-s addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioter guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

"O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

"Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

(ix) Some Important Words

- adhvara*: pilgrim-rite; *yajna* regarded as a pilgrimage journey.
adhva is path
- adhvaryu*: leading priest in the rite; Agni
- aditi, diti*: Aditi is the infinite indivisible mother; Diti is the mother of finites
- apāka*: wise person
- apāmsi*: works
- apa*: away
- apaḥ*: work, (10.12.4); waters set in action, (3.6.7)
- apasah*: works, doers of work
- arātiḥ*: hostiles, non-givers
- arati*: traveler, worker, pilgrim
- ari*: warrior
- āpaḥ*: waters or dynamical energies
- dakṣha*: discernment or discrimination; *dakṣhina* is light of discernment; ordinary meaning is gift
- ghṛta*: mental clarity, light; ghee
- goh, gauh*: Rays of knowledge, cows, ray-cows
- hamsa*: swan; the soul soaring to the heights

- havyam*: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being
- hotā, hotr*: priest of the call, the priest who invokes the other gods to come to *yajña*; it is always Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasaḥ*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- rk*: mantra of illumination in metrical form
- 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 mantra-s 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

For more examples, see the book ‘Semantics of Rig Veda’, SAKSI. The SAKSI book, ‘Rig Veda Samhita: Maṇḍala 5’ has a glossary of 400 words. The book, ‘Sri Aurobindo’s glossary’ compiled by A.B. Purani has several thousand words in 450 pages.

(x) Abbreviations

- Ar.: Aranyakā
- 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 Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
- Rk, rik: A metrical mantra
- RV: Rig Veda Samhitā (the Śākala 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, in the entries below

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, Kānda 4 of TS
U:	Upaniṣhad
Uṣhṇik (8/8/12):	Uṣhṇik metre with three pāda-s 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' pāda-s, each with 'b' syllables
Trishṭup (11,4):	Trishṭup metre with 4 pāda-s, each having 11 letters, a total of 44.

Anuvāka 1: Sūkta-s (1-5)

[The first four Sūkta-s are dedicated to Indra, they end with the praise of giving gifts; the fifth is to Ashvins. The fourth has 4 mantra-s to Pūshan.]

1. Indra and Gifts

Riṣhi: 1,2, Pragāthaḥ Ghauraḥ Kāṇvaḥ; 2-29, Medhātithi
Kāṇvaḥ; Medhyātithi Kāṇvaḥ; 30-33, Plāyogīḥ Āsangah;
34, Shashvatī Āngirasi (A lady Riṣhi);

- 8.1.1: All of you laud Indra**
- 8.1.2: He is undecaying and works anywhere**
- 8.1.3: May our chants increase you (in us)**
- 8.1.4: The seers make others cross over calamities**
- 8.1.5: Will not give you (Indra) away for any price**
- 8.1.6: More precious than my parents**
- 8.1.7: Where have you gone?**
- 8.1.8: Gāyatrī rhythm**
- 8.1.9: Your swift horses**
- 8.1.10: Indra is the milch cow to be milked**
- 8.1.11: Indra and Kutsa**
- 8.1.12: Healing the body hurt in accident**
- 8.1.13: May we fix our minds with little effort**
- 8.1.14: May we gladden you**
- 8.1.15: May our Soma render you rapturous**
- 8.1.16: May the confirming laud reach you**
- 8.1.17: Gods milk the Soma**
- 8.1.18: May my words increase you**
- 8.1.19: Indra nourishes the devotee**
- 8.1.20: We solicit favours from you**
- 8.1.21: His power spreads delight**
- 8.1.22: Indra praised even by foes**
- 8.1.23: Become joyful by our achievements**

8.1.24: Golden chariot is allied with the mantra

8.1.25: Your steeds

8.1.26: You have joy in the word

8.1.27: He is the sole one

8.1.28: The movable city of Shushna

8.1.29: Lauds on the rise of Sun

Subhymn on gifts received

8.1.30: We are the lavish givers

8.1.31: Gifts from persons of subtle vision

8.1.32: Āsanga's gift of golden purse

8.1.33: Āsanga gives spontaneously

8.1.34: The lady Shashvatī

Metre: 1,3,5-32, Bṛhatī (8/8/12/8); 2,4, Satobṛhatī

(12/8/12/8); 33-34, Triṣṭup (11,4)

[A brief essay on Indra is in pages (xvi-xviii).]

8.1.1:

Together all of you laud Indra, the showerer (3),
when the Soma-delight is ready (4).

Repeatedly voice (his greatness) (5).

Praise none other than Indra (1).

Do not harm, O friends (2).¹

[In the Rig Veda, wherever Soma is mentioned, there is the word 'sute' pressed out, indicating that Soma delight is released wherever there is effort or work. Soma is the *ānanda* released by work. Here we use the notation Soma-delight. See also (8.97.2), (8.97.6).

vṛshān: showerer (of all desires), (1.7.6); mighty one, (3.27.15);

vṛshā: showerer, (1.7.8); recall *vṛṣṭi*, rain; the abundance of heaven, (6.13.1)]

¹ मा चिदुन्यद् वि शंसत् (1), सखायो मा रिषण्यत (2),

इन्द्रमित् स्तौता वृषणं सचा (3), सुते (4), मुहुरुक्था चं शंसत् (5)

8.1.2:

He is undecaying and is a bull rushing at foes (1).

Like a Ray, he has power over men of vision (2).

He is the hater of hostiles; he can go anywhere (3).

He can act in both heaven and earth (4).

He is bounteous and has access to the riches of the two (5).²

[*gām*: Ray of mental knowledge; clearly it cannot be a cow;

samvananah: can go anywhere, (10.93.12);

Line 2: two: earth and heaven;

charshanīsaham: one having the power to influence men of far-sight, men of vision, (8.19.35);

vṛshabha: bull; strong master, (1.140.10), Lord, mighty one, (1.171.5)]

8.1.3:

These people (1),

invoke you in various ways for protection (2).

O Indra, may our prayers (3),

increase (your powers) in us all the days (4).³

[*brahma*: wisdom-words, prayers, (10.80.7), (not the four-faced god of *purāṇa*)]

8.1.4:

O Maghavan, the illumined seers, who conquer foes (2),

make the illumined people to cross over calamities (1,3).

Come near us and bring many forms of plenitude (4),

so that they can be close to us for our increase (5).⁴

² अवक्षिण॑ वृषभं यथा॒जुर् (1), गां न चर्षणी॒सहम् (2),
विद्रेपणं सुवन्नंता (3), उभयंकरं (4), मंहिष्म् उभया॒विनम् (5)

³ यच्चिद्धि त्वा॒ जना॒ इमे (1), नाना॒ हवन्त् ऊतयै (2),
अस्माकं॒ ब्रह्मेदभिन्द्र (3), भूतु॒ ते अहा॒ विश्वा॒ च॒ वर्धनम् (4)

⁴ वि॒ तर्तूर्यन्ते (1), मधवन्॒ विपश्चितो अर्यो (2), विपो॒ जनानाम् (3),
उप॒ क्रमस्व॒ पुरुर॒पुमा॒ भर॒ वाजं (4), नेदिष्म् ऊतयै (5)

[*vājam*: plenitude, plenty of plenty;
maghavan: Indra; master of fullness, (8.97.13); king of riches, (6.15.15);]

8.1.5:

O Indra, I would not give (sell) you for a large price (1);
 I would not give you for a thousand,
 not for ten thousand, O one with Vajra (2).

O opulent one, not (give you for) an unlimited fee (3).⁵

[*adriyah*: Indra; bearer of *adri*, the thunder bolt; thunderer; master of the hill of being (*adri*), (8.97.9);

vajra: weapon (power) of sound and light; lightning-flash, (8.100.7);

vajrīyah: Indra, one with Vajra; thunderer;

ayuta: ten thousand; Tai. Sam. (7.2.20) gives the ascending list of large numbers beginning with *shata*, *sahasra*, *ayuta* etc.]

8.1.6:

O Indra, you are more precious than my father (1),
 more than my brother who is not affectionate (2).

O treasure, you are equal to my mother (3,5),
 for you render me distinguished (4),
 with the wealth and achievements (6).⁶

[*rādhasah*: achievements, (10.140.5)]

⁵ महे चन त्वाम् अद्रिवः परा शुल्काय देयाम् (1),
 न सहस्राय नायुताय वज्रिवो (2), न शताय शतामघ (3)

⁶ वस्याँ इन्द्रासि मे पितुः (1), उत भ्रातुः अभुञ्जतः (2),
 माता च मे (3), छदयथः (4), समा वंसो (5), वसुत्वनाय राधसे (6)

8.1.7:

Where have you gone (1)?

Where are you now (2)?

Your mind travels amidst many aspirants (3).

You are a warrior entering the enemy cities (5),
you are the destroyer of the cities (of foes) (6).

The chanters are singing your praise (7).

Please come here (4).⁷

[*agāśiṣhuḥ*: those who sing (your praises) (S); (occurs once);
kha: door, entrance; *khajakṛt*: makes a door (to the enemy cities);]

8.1.8:

Sing the illumined chant in the Gāyatri rhythm (1),
to the destroyer of the cities (of foes), the diffuser (2).

May he travel and be seated on the sacred seat of Kāṇva (3).

He, Vajrin, destroys the cities of foes (4).⁸

[*yāsat*: may he travel, (1.71.6);

vāvātuḥ: diffuser, (4.4.8);

vajrī: one with vajra, see (8.1.5)

gāyatrām: a sacred song (8.38.10), in Gāyatrī rhythm (1.12.11)]

8.1.9:

Come swiftly to us (3),

with your horses which are vigorous and swift (2).

They can traverse tens, hundreds or thousands (of leagues) (1).⁹

⁷ कैयथ् (1), केदसि (2), पुरुत्रा चिद्धि ते मनः (3),

अलर्षि (4), युध्म खजकृत् (5), पुरंदर् (6), प्र गायत्रा अंगासिषुः (7)

⁸ प्रास्मै गायत्रमर्चत् (1), वावातुः यः पुरंदरः (2),

याभिः काणवस्योप वहिरासदं यासद् (3), वज्री भिनत् पुरः (4)

⁹ ये ते सन्ति दशग्विनः शतिनो ये संहुस्तिणः (1),

अश्वासो ये ते वृषणो रघुद्रुवः तेभिः (2), नः त्युमा गंहि (3)

8.1.10:

I call Indra with the illuminations of the Gāyatrī chant (2).
 He is the milch-cow easily milked (3).
 It gives excellent milk now (1).
 Indra (causes) the wide streams of impulsions of various types (4).
 He makes ready and sufficient his works (5).¹⁰
 [The comparison of Indra to a milch-cow is in many verses such as (1.4.1).
aram: ready and sufficient, (2.5.8)]

8.1.11:

When Sūrya harassed Etasha (1),
 then Indra sent Kutsa, the son of Arjuna (3),
 with two prancing horses (swift as) wind (2).
 Then he quietly approached the irresistible Gandharva (4).¹¹
 [Gandharva: Soma, the delight of existence; see (8.77.5)]

8.1.12: Help in Accidents

Even in the absence of healing materials (1),
 before the bleeding from the broken neck (2),
 the opulent Indra (4),
 restores again the original condition (5),
 by joining the broken neck with the body (3).¹²

[When the great mystic poet Vasiṣṭha Gaṇapati Muni (1878-1936) was involved in a bus accident, his son had a fracture in his hand. The Muni uttered this mantra at once for healing the bones. His bones healed quickly.

¹⁰ आ तु अद्य संवृद्धां (1), हुवे गायत्र-वैपसम् इन्द्रं (2),

धेनुं सुदुधाम् (3), अन्याम् इष्म् उरुधाराम् (4), अरंकृतम् (5)

¹¹ यत् तुदत् सूर एतशः (1), वङ्गू वातस्य पर्णिना (2),

वहृत् कुत्समार्जुनेयं शतक्रतुः (3), सरद् गन्धर्वम् अस्तृतम् (4)

¹² य कृते चिंदभिश्रिष्टः (1), पुरा जन्मुभ्ये आतृदः (2),

संधाता संधिं (3), मघवा पुरुवसुः (4), इष्कर्ता विहृतं पुनः (5) ..

1. Indra and Gifts

7

purūvasu: master of many riches, (8.71.10)

[*rte*: without, absence of, (8.2.39)]

8.1.13:

O Indra, may we be never lowly (1),
nor be without happiness (2).

May we not be like trees without branches (3).

O Indra, may we fix our minds with little effort (4).¹³

[*amanmahi*: fix our minds, (5.22.3);

oṣhaḥ: burn, *duroṣhāsaḥ*: with very little burning or effort;

adrivaḥ: Indra, see (8.1.5);]

8.1.14:

O Slayer of Vṛtra, may we fix you in our mind (1,3),
without any hurried effort or mental disturbance (2).

O hero, may we gladden you repeatedly by an affirming laud (6,8),
and our great achievement (5,7),
(at least) for a short time (4).¹⁴

[*stoma*: affirming laud, chants of several rik mantra-s with
repetition according to a formula;

sakṛt: once (1.105.18), short time (S)]

8.1.15:

On hearing our affirming laud (*stoma*) (1),
may the drops of Soma-delight prepared by us for Indra (2),
flowing through the purifier (3),
swiftly render him rapturous (4).

They are increased by the impelling energy currents (5).¹⁵

¹³ मा भूमि निष्ठया इवेन्द्र् (1), त्वत् अरणा इव (2),

बनानि न प्रजहितानि (3), अद्रिवो दुरोषासो अमन्महि (4)

¹⁴ अमन्महीत् (1), अनुशाशवो अनुग्रासंश (2), वृत्रहन् (3),

सूकृत् सु तै (4), महूता (5), शूर् (6), राधसा (7), अनु स्तोमं मुदीमहि (8)

¹⁵ यदि स्तोमं मम श्रवत् (1), अस्माकम् इन्द्रम् इन्द्रवः (2),

तिरः पवित्रैः ससुवांसं (3), आशवो मन्दन्त् (4), तुग्यावृथः (5)

[*tugryam*: energy currents, (1.33.15); see also (8.99.7);
indavah: drops, Soma-delight;]

8.1.16:

May you come today to the common laud of your devoted friend (1).
 May the confirming laud of the opulent (devotees) reach you (2).
 I desire to offer you a perfect laud (3).¹⁶

[*sad hastutim*: laud or chant offered jointly; common laud;]

8.1.17:

The Soma, squeezed and released by the press-stones (1),
 and mixed with water runs (2).

The gods dwelling in the rays as in robes (3),
 milk the stream of energies (from the Soma) (4).¹⁷

[*vakṣhaṇābhyaḥ*: streams of energies, (5.42.13);

vāsayanta: to dwell, (5.29.15);

gavyā: rays of mental knowledge;

emenam: ā + īm + enam;

narah: leaders, Gods; *ādhāvata*: runs, (9.46.4)]

8.1.18:

Coming either from earth or the midworld
 or the vast and shining heaven (2),
 may you increase your body (in us) with my words (3).

O strong of will, satisfy (the longings) of all our people (4).¹⁸

[*jmo*: earth; *kratum*: will, (8.7.24);

sukratum: strong of will]

¹⁶ आ तु अद्य सृधस्तुतिं ब्रावातुः सर्व्युरा गंहि (1),
 उपस्तुतिः मधोनां प्रत्वा अवतु (2), अधा ते वश्मि सुषुतिम् (3)

¹⁷ सोता हि सोमम् अद्रिभिः (1), एमेनम् अप्सु धावत (2),
 गव्या वस्त्रैव ब्रासयन्त् इन्द्रो (3), निर्धुक्षन् वक्षणाभ्यः (4)

¹⁸ अथ ज्ञो अर्थ वा दिवो (1), वृहतो रोचनादधि (2),
 अया वर्धस्व तुन्वा गिरा (3), मम आजाता सुक्रतो पृण (4)

8.1.19:

To Indra pour out the Soma-delight (1,3),
which is rapturous and supremely desirable (2,4).

Indra nourishes the devotee, the seeker of plenitude (5,7),
who speeds all the thoughts (towards Indra) (6).¹⁹

[*vājayum*: seeker of plenitude; the word-ending *yu* indicates a
seeker]

8.1.20:

When I beg favours from you always with the words (3),
and with the Soma-delight in the vessels (2),
may I not make you wrathful (1,5),
like a ferocious lion (4).

Who is there not soliciting favours from his master (6)?²⁰

[*galdayā*: vessel for storing Soma (S)]

8.1.21:

May the mighty Indra, most forceful among the forceful (2),
drink the exhilarating Soma, which is impelled by rapture (1).

In his rapture, may he give us a power (or son) (4),
which spreads the delight and carries away all the foes (3).²¹

[*madachyutam*: one who spreads the rapture, (1.51.2)]

¹⁹ इन्द्राय सु (1), मदिन्तम् (2), सोमं सोता (3), वरेण्यम् (4)
शक्र एणं पीपयद् (5), विश्वा धिया हिन्वानं न (6), बाजुयुम् (7)

²⁰ मा त्वा (1), सोमस्य गल्दया (2), सदा याचन्नहं गिरा (3),
भूर्णि मृगं न (4), सवनेषु चक्रधं (5), क ईशानं न याचिषत् (6)

²¹ मदेनेषितं मदम् (1), उग्रमुग्रेण शब्दसा (2),
विश्वेषां तरुतारं मदच्युतं (3), मदे हि भ्मा ददाति नः (4)

8.1.22:

To the mortal giver (in the yajna) (2),
 who offers the Soma and lauds him (3),
 the divine Indra, who is lauded by all (5),
 and praised even by warriors (6),
 gives many desirable and blissful riches (or felicities) (1,4).²²

[*shevam*: blissful; *shevāre*: blissful (occurs once)]

vishvagūrtah: praised by all, (1.61.9)

ari: warrior, (8.72.16) (in most places)]

8.1.23:

O God Indra, may you come (1),
 become joyful by our wonderfully manifold achievements (2).
 Along with the Maruts, may you fill with Soma your belly (4),
 which is like a spacious lake (3,5).²³

[*sphiram*: spacious (occurs once)]

8.1.24:

The golden chariot, allied with the mantra (2),
 is yoked with horses in hundreds and thousands (1),
 flowing with mane (3).

May it bring Indra to drink the Soma (4).²⁴

[*brahma*: mantra]

²² शेवरे वार्या पुरु देवो (1), मर्तय दाशुष्वै (2),
 स सुन्वते च स्तुवते च (3), रासते (4), विश्वगूर्तो (5), अरिषुतः: (6)

²³ एन्द्रं याहि (1), मत्स्वं चित्रेण देव राधसा (2),

सरो न (3), प्रासि उदरं सर्पीतिभिरा सोमैभिः (4), उरु स्फिरम् (5)

²⁴ आ त्वा सहस्रमा शतं युक्ता (1), रथै हिरण्यये

ब्रह्मपुजो (2), हरय इन्द्र केशिनो (3), वहन्तु सोमपीतये (4)

8.1.25:

May the two peacock-tailed and dark-backed steeds (2),
yoked to your golden chariot (1),
bring you to drink the sweet Soma-food (3,5),
by which you grow to greatness (4).²⁵

[*vivakṣhase*: to grow in greatness, (10.21.1-8);

shitipṛṣṭha: dark-backed, (3.7.1);

andhasa: Soma, Soma-food; see (8.2.1);

hari: Indra's steeds; see (8.12.28) for the significance of the work of
these horses;]

8.1.26:

You have joy in the Word (2).

May you drink quickly this prepared Soma (1,3),
as if you are its first drinker (4).

It is full of essence and is perfected (5).

This Soma travels in its beauty and rapture (6).²⁶

[*pariṣhkṛtaḥ*: perfected, (8.39.9)

patyate: travels, (8.102.9)

girvāṇaḥ: to have joy in the word, (2.6.3)]

8.1.27:

He is the sole one whose action is all-powerful (1).

By his own law of workings, he is most forceful (or puissant) (2).

May he the handsome come and not be separated from us (3).

May he come on our call (4).

May he never reject us (5).²⁷

²⁵ आ त्वा रथे हिरण्यये (1), हरी मृगूरशेष्या
शितिपृष्ठा (2) वेहतां मध्वो अन्धसो (3), विवक्षणस्य (4), पीतये (5)

²⁶ पिबा तु अस्य (1), गिर्वणः (2), सुतस्य (3), पूर्वपा इव (4),
परिष्कृतस्य रुसिनं (5), इयम् आसुतिः चारुर्मदाय पत्यते (6)

²⁷ य एको अस्ति दंसना (1), महाँ उग्रो अभि ब्रतैः (2),
गमत् स शिप्री न स योषदा (3), गमत् हवं (4), न परि वर्जति (5)

[*damsanā*: one whose action or vision is all-powerful, (1.29.2);
vrata: law of workings, (occurs 12 times in RV 8)]

8.1.28:

You have destroyed completely (2),
the movable city of Shushṇa with your strokes (1).
You, the luminous one, followed him (3).
On being called, you become two-fold (4).²⁸

[*havyah*: one who is called, (8.71.15);
dvita bhuvah: to become two-fold, immortal in mortals, (8.71.15)]

8.1.29:

May our affirming lauds on the rise of Sun (1),
turn you towards us, O treasure (4).

May my (lauds) at midday (turn you to us) (2).
When the evening begins may we obtain you (3).²⁹

[*apisharvare*: when evening comes (S);
prapitve: to obtain (the presence), see (8.4.3);]

**[The verses 30-33 seem to deal with the praise done by Āsanga
about his gifts.]**

8.1.30:

O Medhyātithi, praise me, praise me again (1,7),
for among the opulent (3),
we are lavish givers of riches (2,6).
Even though one with horses of low quality (4),
we go in the right path and bear the best bow (5).³⁰

²⁸ त्वं पुरं चरिष्णवं वृथैः शुण्णस्य (1), सं पिणक् (2),
त्वं भा अनुं चरो अधे (3), द्विता यदिन्द्र हव्यो भुवः: (4)

²⁹ मम त्वा सूर उदिते (1), मम मध्यंदिने दिवः (2),
मम प्रपित्वे अंपिशवैरे (3), वंसवा स्तोमासो अवृत्सत (4)

³⁰ स्तुहि स्तुहि इत् (1), एते घा ते मंहिष्टासो (2), मघोनाम् (3),
निन्दितार्थः (4), प्रपथी परमज्या (5), मघस्य (6), मेध्यातिथे (7)

8.1.31:

With faith I yoke to this car these ready horses (1,2).

Men having the vision of the subtle (4),

know how to give the beautiful felicities (3).³¹

[*vananvati*: ready, (8.102.19);

yadvām: men, *pashuh*: one with the knowledge of the subtle; S translates *yadvam* as persons belonging to Yadu-clan. But realising that Yadu clan may not have existed in Vedic times, he gives the meaning of 'men';

yādvam appears in (8.6.48) also. In the Veda, there is no mention of the clan of anyone apart from that of seers.

Usually S renders *pashu* as cattle. Here for a pleasant change, he gives the meaning "those having the vision of subtle".]

8.1.32:

The straight forward (person) has given me a golden purse (!).

May (this king) Āsanga with a car making much noise (3),
conquer all the felicities (2).³²

[Line 1: The recipient of gift is apparently the seer Medhyātithi, mentioned in verse (8.1.30).

saubhagā: felicities, (3.15.4);

māmahe: *mamahe*: has given me;

r̥jrah: the straight-forward, (10.20.9)]

³¹ आ यदभान् वनन्वतः (1), श्रद्धयाहं रथे रुहम् (2),

उत् वामस्य वसुनः (3), चिकेतति यो अस्ति याद्वः पशुः (4)

³² य कृज्ञा मह्यं मामहे सह त्वचा हिरण्यया (1),

एष विश्वानि अभ्यस्तु सौभगा (2), आसुंगस्य स्वनत् रथः (3)

8.1.33:

O Agni, Āsanga, son of Plāyogi, has given more than others (1),
by tens of thousands (2).

Numerous shining bulls of diffusion (3),
come out of him spontaneously (5),
like reeds from a lake (4).³³

8.1.34:

Seeing his firm body in front (1),
tall, wide and boneless (2),
the lady Shashvatī declared (3),
'O noble one, you bear enjoyments' (4).³⁴

[*bhojanam*: enjoyment, (5.34.7), (5.82.1);
sthūram: firm; *anastha*: without bones;

This verse can be interpreted in 2 ways: (i) the vision of god Indra
(ii) the meeting with the human king by Shashvatī. Shashvatī is the
lady-seer of this mantra. This verse refers to her vision of Indra.
According to S, in this verse she compliments the king Āsanga on
his body appropriate for sexual enjoyment. As usual, S quotes an
obscure anecdote.]

³³ अथु श्लायोगिः अति॑ दासत् अन्यान् आसंगो अग्ने (1), दशभिः सहस्रैः (2), अथ उक्षणो दश् मह्यं रुशन्तो (3), नळा इव सरसो (4), निरतिष्ठन् (5)

³⁴ अन्वस्य स्थूरं दद्वशे पुरस्तात् (1), अनुस्थ ऊरुः अवरम्बमाणः (2),
शश्वती नारी अभिचक्ष्य आहु (3), सुभद्रमर्य भोजनं विभर्षि (4)

2. Indra

Riṣhi: 1-40, Medhātithih Kāṇvah or Priyamedhaḥ Āngirasah;
 41-42, Medhātithih Kāṇvah;

- 8.2.1: O treasure, drink the Soma
- 8.2.2: Soma purified by sense-powers
- 8.2.3: O Indra, rejoice with us
- 8.2.4: Indra as universal life
- 8.2.5: Indra's help is far reaching
- 8.2.6: Some pursue him in crooked ways
- 8.2.7: Three delights of Soma
- 8.2.8: The three bowls
- 8.2.9: Soma causes rapture in Indra
- 8.2.10: Soma-s are pure and intense
- 8.2.11: Indra is opulent
- 8.2.12: Soma-delights compete in the heart
- 8.2.13: May the singer excel in inspiration
- 8.2.14: Indra understands the Sāman mantra-s
- 8.2.15: Teach us about your energies
- 8.2.16: We, your friends, want to glorify you
- 8.2.17: Affirming lauds (*stoma*) to you
- 8.2.18: Gods love hardworking persons
- 8.2.19: Come to us lovingly, as to your wife
- 8.2.20: Do not delay coming to us
- 8.2.21: He gives in profusion
- 8.2.22: You offer protection to hundreds
- 8.2.23: He is most beneficial to men
- 8.2.24: Offers the plenitude rich in light
- 8.2.25: The most admirable to the adorers
- 8.2.26: May he be not far from us
- 8.2.27: He has joy in the word
- 8.2.28: Indra is honoured by riṣhis
- 8.2.29: The chanters increase you (in themselves)
- 8.2.30: One carried by words
- 8.2.31: He is not harmed by foes

8.2.32: Indra kills Vṛtra by his discernment (*dakṣiṇa*)

8.2.33: Flattens the wide spaces

8.2.34: Gives great powers of hearing to all

8.2.35: Upholds all in movement

8.2.36: He is true, is creator and protector

8.2.37: Worship Indra with concentrated mind

8.2.38: He is the lord of existence

8.2.39: Those who have complete trust in him

8.2.40: Indra, the ever-wakeful

8.2.41: The lavish giver Vibhanda

8.2.42: Heaven and earth, the creators

Metre: 1-27, 29-42, Gāyatrī; 28, Anuṣṭup (8,4);

8.2.1:

Drink this Soma-delight which is pressed out (2),

and make your belly completely full, O treasure (Indra) (1,3).

O Fearless one, I am offering this Soma to you (4).¹

[*andhah*: has two quite different meanings depending on accents:

अन्धः Soma, (4.1.19); अन्धः blind, (4.19.9), (8.79.2) etc.]

8.2.2:

Powered by the Divine powers (1),

pressed out by the stones (2),

purified by flowing through the covers of sense-life (3),

cleansed in rivers (it shines) like a horse (4).²

[*avyah*: sense-life; sheep-skin; *avi*: sheep

avyo-vāre: cover of sense-life; occurs in many mantra-s of Maṇḍala 9.

Recall that Soma in the inner yajna happening inside us is the delight released by work or effort done by us. It is called as Soma-

¹ इदं वंसो (1), सुतम् अन्धः पिबा (2), सुपूर्णमुदरम् (3),
अनाभयिन् रसिमा ते (4)

² नृभिः धूतः (1), सुतो अश्रैः (2), अव्यो वारैः परिपूतः (3),
अश्वो न निक्तो नदीषु (4)

delight. It has psychological impurities such as ego expressed as, 'the work was successful only because of me'. It is purified by sense-life (*avyovāre*). For the ritualists, the juice of the Soma creeper is purified by passing it through sheep-skin.]

8.2.3:

I have mixed it (the Soma) (2),
with corn and products of Rays to make it sweet (1).
O Indra, may we rejoice together (3).³

[*gobhiḥ*: cow; rays of light;
sadhamāde: rejoicing together, (5.20.4)]

8.2.4:

Indra is the supreme Soma-drinker (1),
in the midst of men and gods (3).
Indra, the drinker of the pressed Soma, is the universal life (2).⁴

8.2.5:

Indra whose help is far-reaching and who is easily satisfied (4),
takes pleasure (in us) (3,5).

He, kind hearted and bright (takes pleasure in us) (1,6).

(He takes pleasure in us) with Soma prepared with effort (2).⁵

[*āshī*: infusions, (1.23.1); *duḥ-āshī*: infusions added with effort;
uru-vyacham: far-reaching, (5.1.12);
na apa-sprṇvate: takes pleasure in us (S);
na: in lines 1,2 stands for (*na apasprṇvate*) (S);]

³ तं ते यवं यथा गोभिः स्वादुमकर्म (1), श्रीणन्तः (2),
इन्द्र त्वास्मिन् सधुमादै (3),

⁴ इन्द्र इत् सौमपा एक (1), इन्द्रः सुतपा विश्वार्युः (2),
अन्तर्देवान् मत्यैश्च (3)

⁵ न यं शुक्रो (1), न दुराशीः (2),
न (3), तृप्रा उरुव्यचसम् (4), अपस्पृष्टवृते (5), सुहार्दम् (6)

8.2.6:

Some pursue him in crooked ways with praises (3),
and with offerings of cow (1),
just as a hunter chases a deer (with tempting things) (2).⁶

8.2.7:

May the three types of Soma-delights be prepared (1,3),
for the divine Indra in his own dwelling (2,4),
for he is the Soma-drinker (5).⁷

8.2.8:

In the universal (internal) yajna (3),
three (cosmic) realms release the Soma (1).
Three bowls are completely filled with Soma (2).⁸

[Line 1: The cosmic realms are the earth, mid-world and heaven;

Line 2: The three bowls are in the subtle bodies within man known as,
anna, prāṇa and *manas*.

samānam: universal, (10.91.8); common;
bhārman: yajna (S);]

8.2.9:

O Soma, you are pure and are placed within many vessels (1).
You are mixed with the infusions of milk and curds (2).
You cause rapture of the hero Indra (3).⁹

[*kṣhīrah*: milk of knowledge; *dadhna*: solid knowledge, curds;]

⁶ गोभिर्यदीमन्ये अस्मन् (1), मृगं न ब्रा मृगयन्ते (2),
अभि-त्सरन्ति धेनुभिः (3)

⁷ त्रयः (1), इन्द्रस्य (2), सोमाः सुतासः सन्तु (3),
देवस्य स्वे क्षयै (4), सुतपात्रः (5)

⁸ त्रयः कोशासः श्रोतन्ति (1), तिसः चम्बः सुपूर्णाः (2),
समाने अधि भार्मन् (3)

⁹ शुचिरसि पुरुनिष्ठाः (1), क्षीरैः मध्यत आशीर्तः दधा (2),
मन्दिष्टः शूरस्य (3)

8.2.10:

O Indra, these Soma-s, which are pure and intense (1),
are prepared for you (2).

They seek (the addition of) the infusions (3).¹⁰

[Soma-s: streams of Soma-delight]

8.2.11:

O Indra, mix the Soma (1),
with the infusions; (offer it) with Puroḍāsha (2).
I hear that you are opulent (3).¹¹

[*puroḍāsha*: frontal offering, see (8.78.1)]

8.2.12:

After being drunk, (the Soma-delights) compete in the heart (1),
like the arrogant ones consuming liquor (2).

The singers praise you easily like pressing the naked teats (3).¹²

[The delights produced by Soma are of various types. Each type contests with others for occupying the heart. The situation outwardly is like the fighting of drunkards. Only the aspirants or singers understand the powers of Soma.]

8.2.13:

O wealthy one, may the singer be also wealthy (1).

O lord of horses, may the singer excel in inspired knowledge (3),
and be equal to you, O opulent one (2).¹³

¹⁰ इमे ते इन्द्र सोमाः तीव्रा अस्मे (1), सुतासः शुक्रा (2), आशिरं याचन्ते (3)

¹¹ ताँ आशिरं पुरोळाशम् इन्द्रेमं (1), सोमं श्रीणीहि (2),
रेवन्तं हि त्वा शृणोमि (3)

¹² हृत्सु पीतासौ युध्यन्ते (1), दुर्मदासो न सुरायाम् (2),
ऊधः न नग्ना जरन्ते (3)

¹³ रेवाँ इद् रेवतः स्तोता स्यात् (1), त्वावतो मधोनः (2),
प्र इत् उ हरिवः श्रुतस्य (3)

[*tvāvataḥ*: one equal to you, one like you, (1.91.8);

pra: to excel;

shrutasya: of inspired knowledge, (1.36.12), (8.71.4); well-known (S)]

8.2.14:

Indra, the enemy of the demons (2),

understands what we utter and our chants (*uktham*) (3,1).

He understands the Sāman mantra-s in song,

recited in the Gāyatrī rhythm (4).¹⁴

[*agoḥ*: one opposed to the words or Rays; demon (S)]

8.2.15:

Give us not to the host of evil forces (2),

nor to the slayer (1).

O one who is puissant, teach us about your energies (3).¹⁵

8.2.16:

We are your friends, desiring you (1);

our object is to glorify you (2).

We, of the clan of Kāṇva, adore you with chants (3).¹⁶

[Kāṇvā: those associated with the seer Kāṇva or his descendants, mentioned here as the clan of Kāṇva or as Kāṇva-s; see also (8.8.3)]

8.2.17:

O thunderer, in our recent yajna and in our works (2),

we do not recite praise to any deity other than you (1).

I know (and recite) the affirming lauds dedicated to you (3).¹⁷

¹⁴ उ॒क्थं च न शस्यमा॑नम् (1), अगोः: अरिः (2), आ चिकेत (3),
न गायत्रं गीयमा॑नं (4)

¹⁵ मा ने इन्द्र पी॒यत्नवे॑ (1), मा शर्ध॑ते परा॒ दा॑ः (2),
शिक्षा॑ शचीवः शचीभिः (3)

¹⁶ व॒यम् त्वा तदि॒त्-अ॒र्था (1), इन्द्र त्वा॒यन्तः सखा॑यः (2),
कण्वा॑ उ॒क्थेभिर्जरन्ते (3)

¹⁷ न घै॒मन्यदा प॑पन् (1), वज्रि॒न्पस्तो नविष्टौ (2), तवेदु॑ स्तोमं चिकेत (3)

8.2.18:

The gods love the persons who work to release the Soma (1).

They do not like the sleeping (or lazy) persons (2).

Those who are free of sloth get the rapturous Soma (3).¹⁸

[*atandra*: one free of sloth, sleepless, (1.72.7);

Line 3: Soma-delight is obtained only by effort, not by sloth; a similar idea is in (8.97.3)]

8.2.19:

Come to us quickly with the plenitude (1).

Do not be angry in coming to (ordinary persons like) us (2).

Come just like a great person coming to his devoted wife (3).¹⁹

[*hr̥ṇītā*: angry, (8.103.12)]

8.2.20:

O Invincible (Indra), do not delay coming to us till the evening (1),

like the unhelpful or unlovely son-in-law (2).²⁰

8.2.21:

We know about the hero who gives in profusion (1).

(We know) about his perfected mentality (2).

We know his thinkings who manifested the three worlds (3).²¹

[*sumatim*: his grace; perfected mentality, (6.1.10);

bhūri-dāva: gives in profusion, (9.87.4)]

¹⁸ इच्छन्ति देवाः सुन्वन्तं (1), न स्वप्राय स्पृहयन्ति (2),

यन्ति प्रमादमतन्द्राः (3)

¹⁹ ओ षु प्र याहि वाजेभिः (1), मा हृणीथा अभि अस्मान् (2),

महाँ इव युवजानिः (3)

²⁰ मो षु अद्य दुर्घणावान् सायं करदारे अस्मत् (1), अश्रीर इव जामाता (2)

²¹ विद्या हृस्य वीरस्य भूरि-दावर्णि (1), सुमतिम् (2), त्रिषु जातस्य मनांसि (3)

8.2.22:

Pour out (the Soma) to the descendants of the Rishi Kaṇva (1).
 We do not know any one else than him who is most mighty (2),
 most glorious and offers protections in hundreds (3).²²

8.2.23:

O Soma-presser, to the powerful hero Indra (2,4),
 bring the most supreme Soma (1,3,5).

May, he who is most beneficial to men, drink (the Soma) (6).²³

8.2.24:

Indra seated on the altar (1),
 offers to the griefless adorers and chanters (2,4,6),
 the plenitude rich in Light and the life-energy (3,5,7).²⁴

[*vājam*: plenitude, plenty of many things such as riches, (8.1.5);]

8.2.25:

O presser of Soma, hasten (2),
 to offer the most admirable Soma (1,4),
 to the hero and warrior, the rapturous (Indra) (5).²⁵

²² आ तू षिञ्च कण्वमन्तं (1), न धा विद्ध शवसानात् (2),
 युशस्तरं शतमूतेः (3)

²³ ज्येष्ठेन (1), सोतः (2), इन्द्राय सोमैः (3),

बीराय शक्राय (4), भरा (5), पिबत् नर्याय (6)

²⁴ यो वेदिष्ठो (1), अव्युथिषु (2), अश्वावन्तं (3),

जरितृभ्यः (4), वाजैः (5), स्तोतृभ्यो (6), गोमन्तम् (7)

²⁵ पन्यैपन्युमित् (1), सौतार आ धावत् (2),

मद्याय (3), सोमैः (4), बीराय शूराय (5)

8.2.26:

May Indra, the Vṛtra-slayer, the drinker of the prepared Soma (1),
be not far from us (2).

With his many protections, may he control our foes (3).²⁶

8.2.27:

May the powerful horses of Indra, yoked by mantra (1),
bring our friend Indra (2).

He has the inspired knowledge of the Words (3),
and has the joy in the Word (4).²⁷

[*shrutam*: inspired knowledge]

8.2.28:

O Indra, come to the sweet Soma-delight (1,3),
mixed with infusions (2).

O handsome and mighty one, honored by Rishis (4),
come now here for rejoicing together (5).²⁸

[*shritah*: mixed with infusions of Ray-cows and others, see (8.82.5)]

8.2.29:

The chanters (1),

increase you (in themselves) by their chants (2),

(for the sake of getting) mights and great achievements (3).

Indra is the cause of the increase (of these powers) (4).²⁹

[*kāriṇam*: cause, (3.54.14)]

²⁶ पाता॑ वृत्रहा॒ सु॒तमा॑ (1), धा॑ गम॒त् न आरे॑ अ॒स्मत्॑ (2),
नि॑ यमते॑ श॒तमू॒तिः॑ (3)

²⁷ एह हरी॑ ब्रह्मयुजो॑ श॒ग्मा॑ (1), व॒क्षतः॑ सख॑यम्॑ (2),
गीर्भिः॑ श्रुतं॑ (3), गिर्व॑णसम्॑ (4)

²⁸ स्वादवः॑ सोमा॑ आ याहि॑ (1), श्रीता॑ः॒ (2), सोमा॑ आ याहि॑ (3),
शिप्रि॑न् क्रषीवः॑ शचीवो॑ (4), नायमच्छा॑ सध॑मादम्॑ (5)

²⁹ स्तुतंश्च॑ (1), यास्त्वा॑ वर्धन्ति॑ (2), म॒हे॑ राध॑से॑ नुम्णाय॑ (3),
इन्द्र॑ कारिण॑ं वृधन्तः॑ (4)

8.2.30:

O one carried by words (1),
 the words and the utterances addressed to you (2),
 together bear your mights continuously (3).³⁰

[*satra*: continuously]

8.2.31:

Only this (Indra) by himself, the bearer of the thunderbolt (1,4),
 who is not harmed by foes (6),
 gives the plenitude from the ancient times (3,5,7).
 He is a doer of many great deeds (2).³¹

8.2.32:

Indra kills Vṛtra by his powers of discernment (1).
 He is called by many in many places (2).
 He is great by his vast mights (3).³²

8.2.33:

Men of vision are in him (1).
 He ranges the wide spaces with his energies (2).
 He makes the men of riches joyful (3).³³

[Line 2: He removes the foes everywhere.

chyautnā: energies, (6.18.8), (7.19.5);
charshanayah: seeing-men, men of foresight (6.2.2);
jrayāmsi: (ranges) wide spaces, (5.8.7), (10.115.4)]

³⁰ गिरश्च यास्ते (1), गिर्वाह (2), उक्था च तुभ्यं तानि (3),
 सत्रा दधिरे शवांसि (4)

³¹ एवेदेष (1), तुविकूर्मिः (2), वाजाँ (3), एको वज्रहस्तः (4),
 सनात् (5), अमृत्को (6), दयते (7)

³² हन्ता बृत्रं दक्षिणेनेन्द्रः (1), पुरु पुरुहूतः (2),
 महान् महीभिः शर्चीभिः (3)

³³ यस्मिन् विश्वाश्रष्टुर्णय (1), उत च्यौक्ता ज्यांसि च (2),
 अनु घेन्मन्दी मधोनः (3)

8.2.34:

Indra grants great powers of hearing to all the beings (1).

He gives the plenitude to the master of riches (2).³⁴

[Line 1: (alt.): he has made all the beings who are well-known]

8.2.35:

Indra upholds all persons in movement (1).

He protects the wise (*yajamāna*), the seeker of Ray-cows (2).

(The *yajamāna*) in turn becomes a master of riches (3).³⁵

[*apākāh*: wise of heart; mature, (1.110.2); *ratham*: moving, (1.70.4);]

8.2.36:

(Indra is) the illumined seer and conqueror (1).

Mounted on his steeds he kills *Vṛtra* (2).

He is the hero aided by the Maruts (*nṛbhiḥ*) (3).

He is true, protector and creator (4).³⁶

8.2.37:

O seer Priyamedha, worship Indra (1),

with concentrated mind (2).

Indra truly becomes rapturous by the drink of Soma (3).³⁷

³⁴ एष एतानि चक्रार इन्द्रो विश्वा यो अति शृण्वे (1),

वाजुदावा मुघोनाम् (2)

³⁵ प्रभर्ति रथं (1), गव्यन्तम् अपाकात् चिद् यम् अवति (2),

इनो वसु स हि बोल्हा (3)

³⁶ सनिता विप्रो (1), अर्वेद्धिः हन्ता बृत्रं (2), नृभिः शूरः (3),

सत्यो अविता विघ्नतम् (4)

³⁷ यजैर्धैनं प्रियमेधा इन्द्रं (1), सुत्राचा मनसा (2),

यो भूत् सोमैः सत्यमद्वा (3)

8.2.38:

O Kāṇva seers sing (4),
 the chants of inspired knowledge of the mighty Indra (1,5).
 He is the lord of existence, is desirous of the inspired knowledge (2),
 and is present in many places (3).³⁸

[*satpatih*: Lord of existence, master of being; this epithet is used mostly for Indra, but also to Agni, Savitar]

8.2.39:

For those who have complete trust (5),
 the mighty Indra, the friend, recovered (2,4),
 the (stolen) Ray-cows from their foot-marks only (1),
 and restored them to the men (3).³⁹

[*nṛbhyaḥ*: men or gods]

8.2.40:

To the seer Medhyātithi who is full of thoughts (1,3),
 you the ever-wakeful have come to lead him (4),
 O Indra, the thunderer (2).⁴⁰

[*dhīvantam*: full of thoughts;
meṣha: ever-wakeful, (1.51.1);]

8.2.41:

You have given to me four times ten thousand (1,3),
 and afterwards eight thousand, O generous Vibhinda (2,4).⁴¹

³⁸ ग्राथश्चेवसं (1), सत्पतिं श्रवस्कामं (2), पुरुत्मानम् (3),
 कण्वासो ग्रात् (4), वाजिनम् (5)

³⁹ य कृते चिद् गा: पदेभ्यो (1), दात् सखा (2), नृभ्यः (3),
 शर्चीवान् (4), ये अस्मिन् काममश्रियन् (5)

⁴⁰ इत्था धीवन्तम् (1), अद्रिवः (2), काण्वं मेध्यातिथिम् (3),
 मेषो भूतो अभि यन्नयः (4)

⁴¹ शिक्षां (1), विभिन्दो (2), अस्मै चृत्वारि अयुता ददत् (3),
 अष्टा परः सहस्रा (4)

[*ayuta*: see (8.1.5)]

8.2.42:

The two (Heaven and Earth) are well-known (1),
increasers of the milk of knowledge (2),
creators and benefactors of the worshipper (3).

I praise them for the sake of that which is to be born (4).⁴²

[Line 4: *janitva*: that which is to be born, (10.45.10); it could be felicities, riches, all-sided progress etc.]

3. Indra

Riṣhi: Medhyātithih Kāṇvah

- 8.3.1: Protect us with your thoughts
- 8.3.2: May we be in your right thinking
- 8.3.3: May these words increase you
- 8.3.4: He is true
- 8.3.5: He is invoked in the formation of gods
- 8.3.6: Indra illumines Sūrya
- 8.3.7: Rbhus and Maruts laud you
- 8.3.8: Rapture of Soma pervades
- 8.3.9: Advance knowledge of mantra
- 8.3.10: Earth follows your might
- 8.3.11: Grant riches and perfect strength
- 8.3.12: Give us the vision of Sun-world
- 8.3.13: Who can praise Indra with hymns?
- 8.3.14: When do you come to the singer?
- 8.3.15: The *stoma* lauds ascend to you
- 8.3.16: Kāṇva and Bhṛgu seers
- 8.3.17: Come to us from the beyond
- 8.3.18: To win the purities
- 8.3.19: You recovered the hidden Ray-cows

⁴² उत् सु त्ये (1), पंयोवृधा (2), माकी रणस्य नस्या (3),
जनित्वनाय मामहे (4)

8.3.20: With the end of Ahi, the Sun shone

Gifts:

8.3.21: The lavish giver Pākasthāma

8.3.22: Gives me a perfect house

8.3.23: The horse like the one saving Bhujyu

8.3.24: The giver has supreme transcendence (*turiyam*)

Metre: 1,3,5,7,9,11,13,15,17,19,24, Br̥hatī;

2,4,6,8,10,12,14,16,18,20, Satobr̥hatī; 21, Anuṣṭup (8,4);

22-23, Gāyatrī (8,3)

8.3.1:

O Indra, rich in light (2),

become rapturous with the drink of Soma pressed by us (1).

Become aware of us as your kinsmen (3).

Let us grow rejoicing together (4).

May you protect us with your thoughts (5).¹

[*rasinah*: essence of the Soma-delight;

gomataḥ: rich in the rays, of mental knowledge, (5.2.5), (8.94.6) & others]

8.3.2:

O master of plenitude, may we be in your right thinking (1).

May we be never harmed by our adversary (2).

Protect us with your wonderful powers against attacks (3).

Maintain us in happiness (forever) (4).²

[*ā yāmaya*: *ā yamaye*: to govern, (5.33.3); (*āyamase*);

abhiṣṭibhīḥ: attacks, (8.19.20)]

¹ पिबा सुतस्य रसिनो मत्स्वा न (1), इन्द्रु गोमतः (2),

आपिनौ वोधि (3), सधुमाद्यौ वृधे (4), अस्माँ अवन्तु ते धियः (5)

² भूयामं ते सुमतौ वाजिनो वृयं (1), मा नः स्तः अभिमातये (2),

अस्मात् चित्राभिः अवतात् अभिष्ठिभिः (3), आ नः सुप्तेषु यामय (4)

8.3.3:

O one with a multitude of riches (2),
 may these words of mine increase you (1,3).
 He (Indra) of purifying hue, resplendent, and an illumined seer (4),
 is praised by the affirmative lauds (*stoma*) (5).³

8.3.4:

Created by the force (of hymns) of a thousand rishis (1),
 he spreads wide like an ocean (2).
 He is true (3). His greatness and strength is voiced (4),
 in the yajna-s and the assemblies of the wise (5).⁴

8.3.5:

Indra (is invoked) in the formation of gods (1).
 Indra (is invoked) in the journeying of the pilgrim-yajna (2).
 Indra is called for victory in the battle (3).
 Indra (is invoked) for the gain of riches (4).⁵

[*adhvarah*: yajna; pilgrim-yajna; travelling, moving; the meaning is derived from *adh*, to move and *adhvan*, the path which occurs twenty times in RV. Yajna is not a mere outward rite; there is also an inner yajna; the yajna is regarded as the pilgrimage of the soul touching the various cosmic realms. Just as a pilgrim is empowered at each one of the pilgrimage places, the aspirant is empowered by the various energies along the path.]

³ इमा उ त्वा (1), पुरुषसो (2), गिरौ वर्धन्तु या मम (3),
 पावकवर्णा: शुचयो विपश्चितो (4), अभि स्तोमैः अनूषत (5)

⁴ अयं सहस्रमृषिभिः सहस्रृतः (1), समुद्र इव पप्रथे (2),
 सत्यः सो (3), अस्य महिमा गृणे शर्वो (4), यज्ञेषु विप्रराज्ये (5)

⁵ इन्द्रमिद् देवतातय (1), इन्द्रं प्रयुति अध्वरे (2),
 इन्द्रं समीके बनिनो हवामह (3), इन्द्रं धनस्य सातये (4)

8.3.6:

By his great might, Indra has spread wide heaven and earth (1).

Indra illumines the Sun (Sūrya) (2).

All the worlds labour in Indra (3).

The Soma delight pressed out flows to Indra (4).⁶

[yemire: to labour, (8.43.18);

Line 2: The idea is also in (8.98.2)]

8.3.7:

Men voice you with affirmative lauds (1),

so that you may drink the Soma first (2).

The Ṛbhu-s together laud you as equal companions (3).

Rudra-s (Maruts) voice you in adoration as of old (4).⁷

[rbhavah: rbhu-s, the divine artisans, see (8.93.34);]

pūrvyam: as of old;

saṁchīnāśa: see (8.12.32);]

8.3.8:

The rapture caused by the pressed Soma pervades all over (2),
and increases the masculine might and strength of Indra (1).

Now men hymn his greatness repeatedly as in the ancient days (3).⁸

[vṛṣhṇyam: masculine might, (6.8.3)]

⁶ इन्द्रो मृहा रोदसी पप्रथत् शब् (1), इन्द्रः सूर्यमरोचयत् (2),

इन्द्रै ह विश्वा भुवनानि येमिर् (3), इन्द्रै सुवानास् इन्दवः (4)

⁷ अभि त्वा पूर्वपीतय (1), इन्द्र स्तोमेभिः आयवः (2),

समीचीनासं कुभवः समस्वरन् (3), रुद्रा गृणन्त् पूर्व्यम् (4)

⁸ अस्येत् इन्द्रो वावृथे वृष्णयं शब्दो (1), मदै सुतस्य विष्णवि (2)

अद्या तमस्य महिमानंम् आयवो अनुष्टुप्वन्ति पूर्वथा (3)

8.3.9:

I solicit from you that great strength (1),
to get the advance knowledge of the mantra (2).

By this you placed in the Bhrgu-s the riches from *yati* (3).
(By this) you protected the seer Praskanva (4).⁹

[Line 3: *yatibhyah*: those who are against yajna (S), wanderers (*yatiḥ*) (5.53.5); foes, (4.38.7);

pūrvachittaye: to know them first, (1.112.1), advance knowledge, see (1.84.12);

Bhrgu-s: seers of Rig Veda; the flame-seers, (3.5.10), (4.7.1);]

8.3.10:

O Indra, the showerer (of benefits), such is your might (2),
by which the great waters were released (to flow) to the ocean (1).

The earth at once follows (your might) (3,5).

No one can transgress your greatness (4).¹⁰

8.3.11:

O Indra, being mighty, empower us with (1),
the riches and the perfect strength which I solicit from you (2).

Grant the supreme plenitude to the victorious one (3).

Grant the (riches) to the one praising you with stoma (4).¹¹

[*siśhāsate*: *sisasate*: one with victory, (5.31.1); victorious over the evil forces;

shagdhi: with your power, (or might), (1.42.9)]

⁹ तत् त्वा यामि सुवीर्यं (1), तद् ब्रह्म पूर्वचित्तये (2),

येना यतिभ्यो भृगवे धने हिते (3), येन प्रस्कण्वम् आविष्ट (4)

¹⁰ येना समुद्रमसृजो महीरपः (1), तदिन्द्र वृष्णि ते शवः (2),

सूद्यः (3), सो अस्य महिमा न संनशे (4), यं क्षोणीरनुचक्रदे (5)

¹¹ शारधी न इन्द्र (1), यत् त्वा रविं यामि सुवीर्यम् (2),

शार्गिधि वाजाय प्रथमं सिषासते (3), शार्गिधि स्तोमाय पूर्व्य (4)

8.3.12:

Grant us (that) power (1),
 By which Paura was protected (2),
 and by which thought, victory was possible, O Indra (3).
 Just as you protected Rushama, Shyāvaka and Paura (5),
 grant us the (vision of) the godhead of the Sun-world (4,6).¹²
 [Line 5: the names here are of sages]

8.3.13:

Which living mortal can praise with hymns (1,3),
 Indra who impels the hymns (2)?
 No singer (of Indra) has attained (4,6),
 the great Indra-powers by himself (5).¹³

[*atasinām*: hymns (S); (occurs once);

svaḥ: by himself, (2.5.7); (has other meanings);

Lines 1,2,3: Not everyone has the capacity to receive from Indra the power which impels the hymns to come out of the mouth;

Lines 4,5,6: A singer attains the Indra-powers by the grace of Indra, not by mere personal effort;]

8.3.14:

O God, which seeker of truth can praise you (1)?

Which rishi or sage of wisdom can bring to you (any praise) (2)?

O opulent Indra, when do you come to the call of the Soma-offerer (3,5)?

When (do you come) to the singer (4)?¹⁴

[*r̥tayataḥ*: seeker of truth, (10.91.10), (4.8.3)]

¹² शारधी नौं (1), अस्य यद्ध पौरम् आविथ् (2), धियं इन्द्र सिषासतः (3), शारधि (4), यथा रुशम् इयावकं कृपमिन्द्र प्रावः (5), स्वर्णरम् (6)

¹³ कत् नव्यो (1), अतसीनां तुरो (2), गृणीत मर्त्यः (3),

नहीं (4), न्वस्य महिमानम् इन्द्रियं स्वः (5), गृणन्त आनशुः (6)

¹⁴ कदु स्तुवन्त क्रतयन्त देवत् (1), क्रषिः को विप्र ओहते (2),

कदा हवं मघवन्निन्द्र सुन्वतः (3), कदु स्तुवत् (4), आ गंमः (5)

8.3.15:

The affirmative lauds having the most sweet words (2),
ascend upwards to you (1,3).

They are like chariots (6),
full of plenitude and inexhaustible protections (5).
They are ever victorious and conquer treasures (4).¹⁵

[*dhana-sā*: one who treasures, (2.10.6)
ut-īrate: ascend upwards, (8.44.4)]

8.3.16:

The Kanya (seers) like the Bhṛgu-s (1),
attained the all-pervading thinkings like the Sun (2).

The men of Priyamedhasa (lineage) voiced (4),
the affirmative lauds to Indra and greatened him (3).¹⁶

[*vishvamit*: all-pervading, (10.110.5);
mahayanta: greateened, (3.3.3);
dhītayah: thinkings, (8.44.22)]

8.3.17:

O utter killer of Vrtra, yoke your horses (1).

O fierce one, come with the mighty ones (4),
to our front from the beyond (2),
for drinking the Soma, O Maghavan (3).¹⁷

¹⁵ उदु त्ये (1), मधुमत्तमा गिरः स्तोमास (2), ईरते (3),
सत्राजितौ धनुसा (4), अक्षितः उतयो वाज्यन्तो (5), रथा इव (6)

¹⁶ कण्वा इव भृगवः (1), सूर्यो इव विश्वमिद् धीतमानशुः (2),
इन्द्रं स्तोमेभिः महयन्त (3), आयवः प्रियमेधासो अस्वरन् (4)

¹⁷ युक्ष्या हि वृत्रहन्तम् हरी इन्द्र (1), परावतः अवर्चिनो (2), मंघवन्
सोमपीतय (3), उग्रं क्रष्णेभिरा गंहि (4)

8.3.18:

For winning of the purities (2),
 the singers and the men of wisdom sought you with their thoughts (1).
 O opulent Indra who has joy in the words (3),
 hear our invocation just (as one listens) to what he desires (4).¹⁸

8.3.19:

You have killed Vrtra with (your) mighty weapons (1).
 You have destroyed the deceptive Nirarbuda and Mṛgaya (2).
 You recovered the Ray-cows hidden in the mountain (3).¹⁹

[*ājāḥ*: to throw out, (7.5.6)]

8.3.20:

When Indra manifested his virile might (4),
 then the mighty Ahi was thrown down from the midworld (3).
 The fires began to blaze and the Sun shone (1).
 The essence of the Soma-delight flowed to Indra (2).²⁰
 [Line 1: 'The Sun shining' here is same as the idea in (8.3.6) or (8.98.2)]

[Verses 21-24 deal with the lavish giver, Pākasthāma]

8.3.21:

(The riches) given by Pākasthāma, son of Kuruyāṇa (2),
 are most shining by themselves among all (riches) (3),
 like the Sun swiftly-moving in the heaven (4).
 (Such is the wealth) given to me by Indra and Maruts (1).²¹

¹⁸ इमे हि तैं कारवौं वाव॒शुः धि॒या विप्रांसो (1), मे॒धसातये (2),
 स त्वं नौ मधवन्निन्द् गिर्वर्णो (3), वेनो न शृणुधी हव्म् (4)

¹⁹ निः इन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः (1),
 निर्बुद्स्य मृग्यस्य मायिनो (2), निः पर्वतस्य गा आजः (3)

²⁰ निर्ग्रयौ रुचुः निरु सूर्यो (1), निः सोम इन्द्रियो रसः (2)
 निः अन्तरिक्षात् अधमो महामहिं (3), कृषे तदिन्द्र पौस्यम् (4)

²¹ यं मे दुः इन्द्रौ मरुतः (1), पाकस्थामा कौरेयाणः (2),
 विश्वेषां त्मना शोभिष्टम् (3), उपैव दिवि धावमानम् (4)

8.3.22:

Pākasthāma has given me a red (horse) (1,3),
 which is perfectly limbed and perfectly yoked (3),
 which knows well (the presence) of riches (4).²²
 [kakṣhyapra: well-limbed, (1.10.3)]

8.3.23:

This horse can bear the load carried by ten other horses (1),
 strong like the one which took the son of Tugra to his home (2).²³

[The relief given to Bhujyu by Ashvins is mentioned in 15 or more
 verses of RV; tugrya: son of Tugra, (Bhujyu)]

8.3.24:

I praise here Pākasthāma, the enjoyer, the giver of the red steed (1).

He is the only son of his father (2).

He is the giver of dwelling and strength like unguents (3).

He has the supreme transcendence (4).²⁴

[turiyam: supreme transcendence, (7.2.9);

Line 3: unguents used in anointing and massaging give strength to
 the body;]

²² रोहितं मे पाकस्थामा (1), सुधुरं कक्ष्यप्राम् (2),
 अदाद् (3), रायो विबोधनम् (4)

²³ यस्मा अन्ये दश प्रति धुरं वहन्ति वहयः (1),
 अस्तं वयो न तुग्रम् (2)

²⁴ आत्मा पितुः तनूः (1), वासं ओजोदा अभ्यञ्जनम् (2),
 तुरीयमिद् (3), रोहितस्य पाकस्थामानं भोजं दातारम् अब्रवम् (4)

4. Indra and Pūṣhan

Riṣhi: Devātithih Kāṇvah

- 8.4.1: You are invoked to help Anu**
- 8.4.2: Kanva-s reach the lauds to Indra**
- 8.4.3: May you hear us as your allies**
- 8.4.4: Your gifts to the Soma-offerer**
- 8.4.5: You have made your attackers immovable**
- 8.4.6: One who offers hymns with obeisance**
- 8.4.7: We do not fear nor become weary**
- 8.4.8: You protect all with your left hand**
- 8.4.9: Your friends have perfect form**
- 8.4.10: You cause rain to fall everyday**
- 8.4.11: O Adhvaryu, get ready for Indra**
- 8.4.12: The giver is capable of meditation**
- 8.4.13: Priests of the path of yajna**
- 8.4.14: Steeds bring you to the glory of yajna**

Pūṣhan: (15-18)

- 8.4.15: We choose Pūṣhan for alliance**
- 8.4.16: Sharpen us just as a barber does**
- 8.4.17: I desire to crown you and laud you**
- 8.4.18: May our felicities stay with us**

Gifts:

- 8.4.19: Karunga has given in abundance**
- 8.4.20: Ray-cows recovered by thoughts of seers**
- 8.4.21: Both the seers and trees rejoice in the gifts**

Metre: 1,3,5,7,9,11,13,15,17,19, Bṛhatī;

2,4,6,8,10,12,14,16,18,20, Satobṛhatī; 21, Puraushnik (12/8/8);

8.4.1:

O Indra, you are invoked by persons (2),
in the east, west, north or south (1).

You impel (the help) to Anu from the binders (3).
So purified one, you (are invoked to help) Turvasha (4).¹

[*simā (pada)*: those who bind, (1.102.6); superior (S);]

8.4.2:

O Indra, you are joyful in the company of (2),
Ruma, Rushama, Shyāvaka and Kṛpa (1).

Kaṇva-s, reach the lauds (to Indra) (4),
(They) attract you with the chants of mantra (3,5).
May you come here (to them) (6).²

[*stomavāhasaḥ*: reach (or carry) the lauds to Indra, (1.5.1);
Kaṇva-s are not mere singers, but lead our words of praise from our
heart to their object, Indra (KS).]

8.4.3:

Just as the thirsty Gaur hastens to the pool full of waters (1),
may you come to us after obtaining us as your allies (2).

May you drink (the Soma) along with Kaṇva-s (3).³

[*prapitve*: obtaining, (1.104.1); (*prāpti*: according to Yāska),
irinam: pool;]

¹ यदिन्द्रं प्राक् अपाक् उदृढं न्यग्वा (1), हूयसे नृभिः (2),
सिमा पुरु नृषूतो असि आनवे (3), असि प्रशार्थं तुर्वशौ (4)

² यद् वा रुमे रुशमे श्यावके कृष (1), इन्द्रं मादयसे सचा (2),
कण्वासः त्वा ब्रह्मभिः (3), स्तोमवाहस (4), इन्द्रा यच्छन्ति (5), आ गहि (6)

³ यथा गौरो अपा कृतं तृष्णन् एति अब इरिणम् (1),
आपित्वे नः प्रपित्वे तूयमा गहि (2), कण्वैषु सु सचा पिव (3)

8.4.4:

O Maghavan, you become rapturous with the Soma-delight (1).
 You grant achievements and riches to the Soma-offerer (2).
 You forcibly drank the pressed out Soma from the ladle (3).
 You hold superb strength (4).⁴

[Line 3 is a part of (3.48.4), which refers to Indra taking the Soma
 forcibly from Tvaṣṭṛ;

āmuṣhya: to take forcibly, (3.48.4)]

8.4.5:

By your force, you have overpowered (the foes) (1).
 By your strength (*ojas*), you have crushed the wrath (of foes) (2).
 O Indra, son of force, all (the foes) desirous of battle (3),
 have been made immovable (through fear) like trees (4).⁵

[*ni yemire*: made immovable (S);

yaho: O son of force, (8.19.12), (8.84.5)]

8.4.6:

He whose song of praise has reached you (2),
 (is assisted) by a thousand youthful fighters (1).
 He who offers hymns with the obeisance of surrender (4),
 obtains a son with hero-strength and a worker of great skills (3).⁶

[*pravargam*: a skilled worker, (1.92.8);

ānaṭ: reached, (6.15.11);

yavīyudhā: youthful;]

⁴ मन्दन्तु त्वा मधवन् इन्द्रेन्दवो (1), राधो-देयाय सुन्वते (2),
 आमुष्या सोममपिबः चमू सुतं (3), ज्येष्ठं तद् दंधिष्ठे सहः (4)

⁵ प्र चक्रे सहसा सहौ (1), ब्रभञ्ज मन्युमोजसा (2),
 विश्वे त इन्द्र पृतनायवो यहो (3), नि वृक्षा इव येमिरे (4)

⁶ सहस्रेणेव सचते यवीयुधा (1), यस्त आनन्द उपस्तुतिम् (2),
 पुत्रं प्राक्वर्ग कृणुते सुवीर्ये (3), दाशोति नमउक्तिभिः (4)

8.4.7:

Since we are friends of yours, the forceful one (2),
 we do not fear, and do not become weary (with work) (1).
 O showerer of benefits, great and glorious are your deeds (3),
 when we see (the help given to) Turvasha and Yadu (4).⁷

[*abhichakṣhya*: glorious, (1.92.9), (8.1.34);
mā shramiṣhma: not feel weary, (2.29.4);]

8.4.8:

You protect all with your gleaming actions from your left hand (1).
 O mighty one, no tearer can anger you (2).
 The nourishing (Soma) is mixed (3),
 with the sweet (honey) of the bee (4).
 Come here swiftly, hasten and drink the Soma (5).⁸

[*savya*: left, *dhenavāḥ*: nourishing (Soma);
sphigyam: gleaming (actions), (3.32.11);
ehi: come, *tūyam*: quickly, *dravā*: hasten]

8.4.9:

O Indra, your friend is (associated) with Ray-cows (2),
 car, life-energy (horses), and is of perfect form (1).
 He is always with the strength obtained by quick churning (3).
 He enters the assembly delighting all (4).⁹

[*shvātrena*: quick churning, (1.31.4)

Lines 1,2: The aspirant nourishes the Ray-cows and they nourish
 him. There is no question of the aspirant possessing the cows and
 horses as commodities to be sold or bought;]

⁷ मा भैम् मा श्रीमिष्म् (1), उग्रस्य सूख्ये तवं (2),
 महत् ते वृष्णो अभिचक्ष्ये कुतं (3), पश्येम तुवशं यदुम् (4)

⁸ सूव्यामनु स्फिग्ये वावसे (1), वृषा न दानो अस्य रोषति (2),
 मध्वा संपृक्ताः (3), सारघेण धेनवः (4), तूयम् एहि द्रवा पिबे (5)

⁹ अ॒श्चि रुथि सुरूप इद् (1), गोमाँ इदिन्द्र ते सखा (2),
 श्रात्रभाजा वर्यसा सचते सदा (3), चन्द्रो याति सभामुप (4)

8.4.10:

Like a thirsty animal, may you come to the Soma (1);
and drink the Soma as per your desire (2).

Making the rain fall everyday (3),
you hold the mighty strength (4).¹⁰

[*ojishṭham*: endowed with *ojas* (might);
avapānam: the presence of drink, (7.98.1)]

8.4.11:

O Adhvaryu, pour forth (1),
the Soma to Indra who desires the drink (2).

The showerer has already yoked his shining horses (3).
The Vṛtra killer has come (4).¹¹

8.4.12:

The giver, by himself, is capable of meditation (1),
who satisfies you with the Soma-delight (2).

The Soma-food is ready, poured in profusion (3).
Come here, hasten and drink (4).¹²

[*samukṣhitam*: poured in profusion, (3.60.5)

manyate: capable of holding a thought, or to meditate, (5.17.2);
dāshuriḥ: giver]

¹⁰ कृश्यो न तृष्ण्यन् अवृपानुमा गंहि (1), पिबा सोमं वशां अनु (2),
निमेघमानो मधवन् दिवेदिव (3), ओजिष्ठं दधिष्ठे सहः (4)

¹¹ अध्वर्यो द्रावया त्वं (1), सोममिन्द्रः पिपासति (2),
उपं नूनं युजुजे वृष्णा हरी (3), आ च जगाम वृत्रहा (4)

¹² स्वयं चित् स मन्यते दाशुरिः (1), जनो यत्रा सोमस्य तुम्पसि (2),
इदं ते अन्नं युज्यं समुक्षितं (3), तस्येहि प्र द्रवा पिबे (4)

8.4.13:

O priests of the path of yajna, pour the Soma to Indra (2), seated in the chariot (1).

Behold above the press-stones of the great one and (3), (behold) the Soma poured in yajna of the giver (4).¹³

[*adrayah*: stones, (8.72.11), press-stones or powers of Indra; *bradhnaḥ*: great, (1.6.1)

bradhnasya: of the great one, (3.7.5);

adhvaryavaḥ: priests in the journey of pilgrim-yajna; see *adhvarah* in (8.3.5);]

8.4.14:

The great, shining and moving horses (in the midworld) (1), bring Indra to the work of yajna (2).

Let the steeds bring you here facing us (3,5), to the glory of yajna, to our Soma-offering (4,6).¹⁴

[*vavāta*: moving;

adhvara-shriyah: the glory of yajna, (1.47.8);

arvāñcha: facing us; the phrase occurs in many places indicating the human seers;

Line 3 is the first half of (1.47.8)]

¹³ रथेष्ट्राय (1), अध्वर्यवः सोमभिन्द्राय सोतन (2),

अधि ब्रूधस्याद्र्ययो वि चक्षते (3), सुन्वन्तो दाशु-अध्वरम् (4)

¹⁴ उपं ब्रूधं वावाता वृष्णा हरी (1), इन्द्रमपसु वक्षतः (2),

अवश्चिं त्वा सप्तयो (3), अध्वरश्रियो (4), वहन्तु (5), सवनेदुपं (6)

Pūṣhaṇ: 15-18

8.4.15:

For our alliance, we choose Pūshan (1),
one with many types of riches (2).
He is called by many, is mighty and is a liberator (3,6).
May he (teach us about) the thoughts (4),
for obtaining felicities and for begetting (5).¹⁵

[*tuje*: for begetting, (4.1.3), (5.41.9); for victory over foes (S);
vṛṇīmahe: embrace, (5.82.1), accept (5.26.4)]

8.4.16:

Sharpen us like the razor with a barber (1).
O liberator, grant us felicities (2).
Grant us the rays full of knowledge (3),
and the riches which you speed towards mortals (4).¹⁶
[*hinoṣhi*: to speed, (8.71.5)].

8.4.17:

I desire to crown you Pūshan (1).
O luminous one, I desire to laud you (2).
I do not want to laud one other than you (3),
since it is has no delight (4).
O treasure, (grant riches) to one (5),
who lauds, who composes and sings the Soma chant (6).¹⁷
[*araṇāḥ*: that which brings no delight, (7.4.8);
ghṛṇīḥ: light, luminous;

¹⁵ प्र पूषणं वृणीमहे युज्याय (1), पुरुषसुम् (2),
स शक्ति शिक्षा पुरुहूत (3), नो धिया (4), तुर्जे राये (5), विमोचन (6)

¹⁶ सं नः शिशीहि भुरिजौरिव क्षुरं (1), रास्व रायो विमोचन (2),
त्वे तन्नः सुवेदम् उस्त्रियं (3), वसु यं त्वं हिनोषि मत्यम् (4)

¹⁷ वेमि त्वा पूषन् क्रञ्जसे (1), वेमि स्तोतव आधृणे (2),
न तस्य वेमि (3), अरणं हि तद् (4), वसो (5), स्तुषे पञ्चाय साह्वै (6)

āghṛṇe: to crown, (6.15.9);

pajra: composer of the hymn, (S); powerful hero, (10.106.7)]

8.4.18:

O immortal, may our felicities stay always with us (3).
 even if our Ray-cows wander faraway seeking nourishment (1).
 O luminous one (2),
 O Pūshan, be our protector and the bestower of bliss (5).
 O bounteous one, grant us the plenitude (4).¹⁸

8.4.19:

Among all people who have fixed their minds (6),
 Kurunga has granted us (2),
 abundant achievements and a hundred life-energies (1).
 He is a king, brilliant and felicitous (4),
 (who gave us) the gifts in his heavenward urges (3,5).¹⁹
 [*diviṣṭiṣhu*: in the heaven ward urges, (4.19.3);
subhagah: full of happiness, (3.19.1), felicities, (3.18.5);
turvasheśhu: among all people (S); recall that *Turvasha* is a
 propername in (8.4.9) and others.
amanmahi: see (8.1.13);]

8.4.20:

I (Rishi) received the pure host of sixty thousand Ray-cows (3).
 recovered by the thoughts of the Kaṇva-s (1),
 and (by the thoughts of) Priyamedha-s, masters of plenitude (2).²⁰
 [*nirmajām*: purified; *satāni*: recovered, (2.4.10);
aje: received]

¹⁸ परा गावो यवसं कच्चित् (1), आघृणे (2), नित्यं रेकणो अमर्त्य (3),
 अस्माकं पूषनविता शिवो भव (4), मंहिष्ठो वाजसातये (5)

¹⁹ स्थूरं राधः शतार्थे (1), कुरुज्ञस्य (2), दिविष्टिषु (3),
 राङ्गः त्वेषस्य सुभगस्य (4), रातिषु (5), तुर्बशेषु अमन्महि (6)

²⁰ धीभिः सातानिं काणवस्य (1), वाजिनः प्रियमैधैः अभिद्युभिः (2).
 षष्ठिं सहस्रानु निर्मजाम् अजे निर्युथानि गवाम् क्रषिः (3)

8.4.21:

On the acceptance (of the gift), the trees exclaimed in joy (1).
 (The seers) are enjoying the gift of Ray-cows (2),
 they are enjoying the gift of the life-energies (3).²¹

[*arāraṇuh*: *araranuh*: to rejoice;
mehanā: bounteous, (5.38.3);
ashvam: horse; nervous forces; life-energies;
gām: cows; rays of mental knowledge;]

5. Ashvins, the Lords of Bliss

Riṣhi: Brahmātithih Kāṇvah

[This Maṇḍala has 13 sūkta-s and some other mantra-s to Ashvins. The sūkta-s 8,9,10 in anuvāka 2 are dedicated to Ashvins, an overview of their powers, see the essay (viii) in pages (xix-xxi).]

- 8.5.1: The ruddy dawn is here**
- 8.5.2: Uṣha in the car yoked by mind**
- 8.5.3: I bear the potent words like a messenger**
- 8.5.4: Ashvins are of many raptures**
- 8.5.5: They go to the house of the giver**
- 8.5.6: The illumined giver**
- 8.5.7: Steeds of Ashvins are like graceful birds**
- 8.5.8: You traverse all realms in three nights**
- 8.5.9: Knowers of the day**
- 8.5.10: (Bring us) the perfect car and hero-strength**
- 8.5.11: You move in the path of gold**
- 8.5.12: Inviolable and wide-extended abode**
- 8.5.13: Persons amidst mantra-s**
- 8.5.14: Master of knowledge**
- 8.5.15: The riches are the foundations for all**
- 8.5.16: Thinkers invoke you in many places**
- 8.5.17: The sacrificers are ready**

²¹ बृक्षाश्रिन्मे अभिपित्वे अरारणुः (1),
 गां भजन्त मेहना (2), अश्वं भजन्त मेहना (3)

- 8.5.18: Our affirmative laud (*stoma*)**
- 8.5.19: Drink the Soma**
- 8.5.20: Powerful impulsions for the peace of all**
- 8.5.21: Open the doors and rain the impulsions**
- 8.5.22: Help to the son of Tugra**
- 8.5.23: Help to the wounded seer Kanva**
- 8.5.24: Newest protections with perfect utterance**
- 8.5.25: Protection to several seers**
- 8.5.26: Agastya, Sobhari and Amshu**
- 8.5.27: We seek bliss from you**
- 8.5.28: Heaven-touching chariot**
- 8.5.29: The golden car**
- 8.5.30: You are rich with the force of plenitude**
- 8.5.31: Bring us the forces of Destroyers (*dasyu*)**
- 8.5.32: Come to us with inspired knowledge**
- 8.5.33: Person performing the perfect yajna**
- 8.5.34: No hostile power can stop you**
- 8.5.35: Come in your golden car**
- 8.5.36: Taste the felicities combined with impulsions**

Gifts:

- 8.5.37: The gift of Kashu, son of Chedi**
- 8.5.38: The greatness of Kashu**
- 8.5.39: No one wiser than Kashu**

Metre: 1-36, Gāyatrī; 37-38, Br̥hatī; 39, Anuṣṭup;

8.5.1:

The ruddy-dawn Uṣha, illumines all (2),
 (she) appears to be here even if her being is far away (1).
 She spreads everywhere her lustres (3).¹

[*sati*: her being;]

¹ दुरात् इहेव यत् सृती (1), अंरुणप्सुः अशीधितत् (2),
 वि भानुं विश्वधातनत् (3)

8.5.2:

O Ashvins, fulfillers of action, wide in might (2,4),
be together with Uṣha and the other gods (1),
all in the car yoked by mind (3).²

[*nrvat*: with the gods; *dasra*: fulfillers of action, (1.3.3)]

8.5.3:

O you, rich in the force of plenitude (1),
may the affirmative lauds be seen by you (2),
I bear the potent words like a messenger (3).³

[*vājīnī-vasū*: rich in the force of plenitude; also in (8.5.20)]

8.5.4:

We Kaṇva-s laud Ashvins for our protection (2,4).

They are loved by many (1),
are of many raptures and have a multitude of riches (3).⁴

8.5.5:

They are bounteous lords of happiness (1,3);
They give plenitude to those who desire it (2).
They go to the house of the giver (4).⁵

[*iṣhayantam*: him who desires, (6.1.8)]

² नृवद् दस्मा (1), मनोयुजा रथेन (2), पृथुपाजंसा (3),
सचेथे अश्विनोषसंम् (4)

³ युवाभ्यां वाजिनीवसु (1), प्रति स्तोर्मा अदक्षत (2),
वाचं द्रुतो यथा औहिषे (3)

⁴ पुरुषिण्या (1), ए ऊतये (2), पुरुमन्द्रा पुरुवसू (3),
स्तुषे कण्वासो अश्विना (4)

⁵ मंहिष्ठा (1), वाजसातमा इषयन्ता (2), शुभस्पती (3),
गन्तारा दाशुषो गृहम् (4)

8.5.6:

The pasture of the Rays of the illumined giver (1,5),
 who is wise of understanding (2),
 is sprinkled with light (4,6),
 which is the increaser (3).⁶

[*gavyūti*: the pasture (or path) of the herds of light, (5.66.3)
avītāram: increaser, (6.47.11);
dāshushe: sacrificer, giver]

8.5.7:

May Ashvins come swiftly (3,5),
 to our gracefully flowing affirmative lauds (!),
 with their steeds swift like the graceful birds (2,4).⁷

8.5.8:

With these steeds, in three nights and days, you traverse (1,3),
 all the luminous realms far beyond (our earth) (2).⁸

[*paridīyathah*: traverse, (8.26.6);]

8.5.9:

Bring down to us the luminous impulsions (1),
 and that what is to be obtained, O knowers of the day (2).
 Cover the paths (to protect) our gains (3).⁹

[*sātim*: that to be obtained or enjoyed, (1.6.10);
visitam: covered (against foes)]

⁶ ता सुदेवाय दाशुर्षे (1), सुमेधाम् (2), अविं-तारिणीम् (3),
 घृतैः (4), गव्यूतिम् (5), उक्षतम् (6)

⁷ आ नः स्तोममुप द्रुवत् तूर्ये (1), इयेनेभिः आशुभिः (2),
 यातम् (3), अथैभिः (4), अधिना (5)

⁸ येभिस्तिस्तः (1), परावतो दिवो विश्वानि रोचना (2),
 त्रीन् अक्कन् परिदीर्यथः (3)

⁹ उत नो गोमतीः इष (1), उत सातीः अहर्विदा (2),
 वि पथः सातयै सितम् (3)

8.5.10:

O Ashvins, bring us the Ray-cows (1,3),
 the impulsions of the life-energy (4),
 the perfect car, riches and the strength of heroes (2).¹⁰

[*iṣhaḥ*: impulsions;

ashvāvatīḥ: the nervous forces, the life-energy]

8.5.11:

O lords of enjoyment, you are increasing (1),
 fulfillers of action (2),
 and move in the path of golden lustre (3).
 May you drink the sweet Soma (4).¹¹

[*hiranya vartini*: (those who move in) the path of gold (or golden light)]

8.5.12:

Give an inviolable and wide-extended abode (2),
 to us who are opulent and rich in the force of plenitude (1).¹²

[*vājinīvasu*: rich in the force of plenitude, (5.74.6)]

8.5.13:

Come swiftly to cherish the persons amidst mantra-s (1).
 Do not travel to others (2).¹³

[*aratam*: to travel, (7.5.1);

aviṣṭam: to cherish, (5.62.9)]

¹⁰ आ नो गोमन्तम् अथिना (1), सुवीरं सुरथं रथिम् (2),
 वोळहम् (3), अश्वावतीरिषः (4)

¹¹ वावृधाना शुभस्पती (1), दस्मा (2), हिरण्यवर्तनी (3), पिबतं सोम्यं मधुं (4)

¹² अस्मभ्यं वाजिनीवसू मधवद्भ्यश्च (1), सप्रथः छर्दिर्यन्तमदोभ्यम् (2)

¹³ नि षु ब्रह्म जनानां याविष्टं त्युमा गतम् (1), मो षु अन्यां उपारतम् (2)

8.5.14:

O delightful Ashvins (2,4),
 may you drink the sweet Soma which is rapturous (1,3).
 The sweet (Soma) is given by us, O master of knowledge (2).¹⁴
 [*chāruṇah*: delightful (9.70.2);
dhiṣhnyā: master of knowledge, (3.22.3)]

8.5.15:

May you bring us the riches in hundreds and thousands (1).
 The riches are wide and are the foundation of all (2).¹⁵
 [Line 2: the riches establish all appropriately;
puruṣhū: wide, (7.5.9); shining everywhere; desired by many (S)]

8.5.16:

O leaders, thinkers invoke you in many places (1).
 O Ashvins, may you come to the singers of the word (2).¹⁶
 [*vāghadbhīḥ*: singers of the word, (1.36.13)]

8.5.17:

The sacrificers are ready and sufficient with the offerings (2);
 they spread the seats of sacred grass (1).
 O Ashvins, they invoke you (3).¹⁷

¹⁴ अस्य पिबतम् (1), अश्विना (2), युवं मदस्य (3),
 चारुणः (4), मध्वौ रातस्य धिष्या (5)

¹⁵ अस्मे आ वंहतं रथिं शतवन्तं सहस्रिणम् (1), पुरुषुं विश्वधायसम् (2)

¹⁶ पुरुत्रा चिद्वि वां नरा विहृयन्ते मनीषिणः (1),
 वाघस्त्रिः अश्विना गतम् (2)

¹⁷ जनासो वृक्तबर्हिषो (1), हविष्मन्तो अरंकृतः (2),
 युवां हवन्ते अश्विना (3)

8.5.18:

May this affirmative laud of ours be carried (1),
to your innermost regions, O Ashvins (2).¹⁸

8.5.19:

O Ashvins, may you drink (3),
the Soma in the skin-bag (1),
placed in the car, visible to all (2).¹⁹

[*dṛtiḥ*: skin-bag; the human body which has the Soma generated by work;]

8.5.20:

O you rich in the force of plenitude (2),
bring to us the powerful impulsions (1,5),
for the peace and welfare of our Ray-cows (4),
successors and herds (of vision) (3).²⁰

[*vājinī-vasu*: rich (*vasu*) in the force of plenitude, (5.74.6,7)]

8.5.21:

O knowers of the day, open the doors as it were (3),
and rain on us the divine impulsions (1,4),
and (also fill) the rivers (2).²¹

¹⁸ अस्माकम् अद्य वामयं स्तोमो वाहिष्ठो (1),
अन्तमः युवाभ्यां भूतु अश्विना (2)

¹⁹ यो ह वा मधुनो दृतिः (1), आहितो रथचर्षणे ततः (2),
पिवतम् अश्विना (3)

²⁰ तेन नो (1), वाजिनीवसु (2), पश्चै तोकाय (3),
शं गवै (4), वहतं पीवरीः इषः (5)

²¹ उत नौ दिव्या इष (1), उत सिन्धून् (2),
अंहर्विदा अप द्वारैव (3), वर्षथः (4)

8.5.22:

When the son of Tugra (Bhuju) was thrown into the sea (1,3),
and he prayed for your help (2),
then you, leaders, reached him with your horses and car (4).²²

[*patāt*: reached (him); *vibhi*: birds, steeds, (1.46.3);
Line 4 here is in (1.46.3)]

The Tugra-Bhuju episode appears in 20 more mantra-s. For details
see the note at the end of this sūkta on p.55]

8.5.23:

O Ashvins, you went to the house of (the seer) Kaṇva (1,3),
who was wounded (2),
and gave him a variety of protections (4).²³

[*shashvat*: continually, (8.71.13), for ever, (10.69.11)
apiṛiptāya: wounded, blinded, (1.118.7)]

8.5.24:

O showerers of riches, on being called, come (1,3),
with the newest protections with perfect utterances (2).²⁴

[Line 1: the protection is offered by the power of word. Hence the
need for perfect utterances.

sushastibhiḥ: in or with perfect utterances, (8.23.6);
vṛṣhanvasū: abundant rainers of substance, (5.74.1)]

²² कदा वां तौग्यो (1), विधत् (2), समुद्रे जहितो (3),
नरा यद् वां रथो विभिः पतात् (4)

²³ युवं कण्वाय नासत्या (1), अपिरिसाय (2),
हर्म्ये (3), शश्वत् ऊतीः दशस्यथः (4)

²⁴ ताभिरा यातम् (1), ऊतिभिः नव्यसीभिः सुशस्तिभिः (2),
यद् वां वृषण्वसू हुवे (3)

8.5.25:

O Ashvins, you protected in a similar manner Kaṇva (1,3),
Priyamedha, Upastutha, Atri and Shiñjāra (2).²⁵

[Clearly Priyamedha mentioned here is different from the
Pruyamedhaḥ Āngirasah, belonging to Āngirasa clan, associated
with hymns 2, 68, 69 etc., in this Maṇḍala.]

8.5.26:

(You protected) Amshu in getting the riches (1),
(the seer) Agastya, the Ray-cows and Sobhari, the plenitude (2).²⁶

[*kṛtvya*: appropriate actions needed, (1.54.6)]

8.5.27:

We hymn you with the words, and seek bliss from you (2),
so much or more than that (given to others), O Ashvins (1).²⁷

[*etāvat*: that given (earlier), (5.79.10);

bhūyah: more, (5.79.10)]

8.5.28:

O Ashvins, mount the heaven-touching chariot (2),
having golden seats and golden reins (1).²⁸

8.5.29:

The swift (car) is golden (1),
its impelling axels are golden (2);
the two wheels are golden (3).²⁹

²⁵ यथा चित् कण्वमावतं (1), प्रियमैधम् उपस्तुतम् अत्रिं शिआरम् (2),
अश्विना (3)

²⁶ यथोत् कृत्ये धने अंशु (1), गोषु अगस्त्यम् यथा वाजेषु सोभरिम् (2)

²⁷ एतावद् वां वृषणवसू अतौ वा भूयौ अश्विना (1), गृणन्तः सुप्रमीमहे (2)

²⁸ रथं हिरण्यवन्धुरं हिरण्याभीशुम् (1),
अश्विना आ हि स्थाथौ दिविस्पृशम् (2)

²⁹ हिरण्यर्णी वां रभिः (1), ईषा अक्षो हिरण्यर्थः (2),
उभा चक्रा हिरण्यया (3)

[*rabhiḥ*: swift]

8.5.30:

May you come to us (to hear) this perfect hymn of mine (4).

You are now in the realm beyond us (1,3),

O one rich in the force of plenitude (2).³⁰

8.5.31:

Bring the impulsions of Destroyers (*dāśīḥ*) from afar (1,3),

for their enjoyment by you Ashvins, immortals (2,4).³¹

[*iṣhah*: impelling forces, (5.6.8)]

ashnantau: to devour, to consume, (6.4.3, *ashnasya*, devoured);]

8.5.32:

O Ashvins, Nāsatya-s who bring joy to many (2),

come to us with the luminous riches and the inspired knowledge (1).³²

[Nāsatya-s: Lords of journey]

8.5.33:

The winged powers, your horses here (2,4)

eat the food of streaming honey (1).

They bring you to the person performing the perfect yajna (3,5).³³

[*parṇīḥ*: winged shafts, (6.46.11);

vayaḥ: horses;

pruṣhita-psavāḥ: that food of the streaming honey, (5.75.6)]

³⁰ तेन नो (1), वाजिनीवसू (2), परावतः चित् (3),
आगतम् उपेमां सुषुतिं मम (4)

³¹ आ वैहेथे पराकात् पूर्वीः (1), अभन्तौ अश्विना (2),
इषो दासीः (3), अमत्यर्या (4)

³² आ नौ द्युम्नैरा श्रवोभिरा राया यातम् (1), अश्विना पुरुः चन्द्रा नासत्या (2)

³³ एह वां प्रुष्टिपस्त्रवो (1), वयो (2), वहन्तु (3),
पर्णिनः (4), अच्छां स्वध्वरं जनम् (5)

8.5.34:

(No hostile force) can stop the motion of your car (1,4),
 (powered) by the chants and carrying the impulsions (2,3).³⁴

[*chakram*: wheel, motion;

anu gāyāsam: (powered) by chant;]

8.5.35:

O Nāsatya-s, rapid as thought (2),
 come in your golden car with horses having galloping feet (1).³⁵

8.5.36:

O showerers of riches, who are ever awake (2,4),
 may we taste eagerly (like) a deer (1,3),
 the felicities combined with impulsions (5).³⁶

[*prāktam*: combine; *mrgam*: deer;
jāgrvāmsam: they who are ever awake]

8.5.37:

O Ashvins, may you be gracious to give me new felicities (1),
 Kashu, the son of Chedi has given me a hundred camels (2),
 and ten thousand cows (3).³⁷

8.5.38:

He has given me (the services of) ten kings (2),
 who have golden lustre (1).

All men are subservient to him, the son of Chedi (3).

The persons surrounding him wear armours of skin (4).³⁸

³⁴ रथैं वाम् (1), अनुगायसं (2), य इषा वर्तते सह (3), न चक्रमभि बाधते (4)

³⁵ हिरण्ययैन् रथैन् द्रवत्पाणिभिः अश्वैः (1), धीजबना नासत्या (2)

³⁶ युवं मृगं (1), जागृवांसं (2), स्वदंधो वा (3),
 वृष्णवसू (4), ता नः पृङ्गमिषा रथिम् (5)

³⁷ ता मैं अधिना सनीनां विद्यात् नवानाम् (1),

यथा चित् चैद्यः कशुः शतमुष्ट्रानां ददत् (2), सहस्रा दशा गोनाम् (3)

³⁸ यो मैं हिरण्यसंदृशो (1), दशा राज्ञो अमैंहत (2),
 अधस्पदा इत् चैद्यस्य कृष्टयः (3), चर्मस्ता अभितो जनाः (4)

[*amamhata*: to give, (8.56.2);

charmamnā: armours of skin; (alt.): cuirasses of feather (Wilson);]

8.5.39:

No one can travel by the path which the Chedi-s follow (1).

There exists no one more wise than him (Kashu) (2).

There is no person more generous than him (3).³⁹

[*ohate*: to bring, (7.16.11)]

[Note for (8.5.22): The Tugra-Bhuju episode is mentioned in (8.22.2), (8.46.20); more details are in the mantra-s (1.112.6, 1.112.20, 1.116.3,5, 1.117.14, 1.119.4) and others. On the surface it describes one of the 'miracles' of Ashvins. The spiritual meaning of this incident is interesting. We have to enquire into the significance of names like Tugra, Bhuju and other words. Tugra is derived from *tuj* indicating protection. It is the physical-body sheath (*annamaya kosha*) of a human. Bhuju indicates one who enjoys *bhuj*; thus it indicates the sheath of vital-energies, the *prāṇa-kosha*, i.e., the Puruṣha who enjoys bhuj. As the verse indicates, the physical sheath regards the prāṇa-sheath as its son. As the human being ages, the physical body cannot keep up with the demands of the vital body for all sorts of enjoyment. At the time of the so-called death, the *anna-kosha* becomes separated from the *prāṇa-kosha*. This is the symbolism of the incident of Tugra giving up Bhuju. The *prāṇa-kosha* goes to its own plane called here ocean (*udamege*).]

The Ashvins carry this vital-body or vital-Puruṣha in symbolic boats made of their own nature, and traverse the midregion, the plane of life. They do not sink in the waters but float over them. The Ashvins take the vital-body to the higher plane for refashioning it. This is the true function of the Ashvins as healers. They repair all the damaged aspects of the vital- body or vital Puruṣha.]

³⁹ माकिरेना पथा गाद् येनेमे यन्ति चेदयः (1),

अन्यो नेत् सूरिः (2), ओहते भूरिदावत् तरो जनः (3)

Anuvāka 2: Sūkta-s (6-12)

[This anuvāka with its 177 mantra-s has two sūkta-s to Indra, one to Maruts, three to Ashvins and one to Agni.]

6. Indra

Riṣhi: Vatsaḥ Kāṇvaḥ

- 8.6.1: Increased by lauds of Vatsa**
- 8.6.2: Fills children with truth**
- 8.6.3: Kāṇva-s as Indra's companions**
- 8.6.4: All bow down in obeisance of surrender**
- 8.6.5: He rolled earth and heaven like a skin**
- 8.6.6: Vajra (weapon) of hundred edges**
- 8.6.7: We laud you with radiant thoughts of seers**
- 8.6.8: Kāṇva's stream of truth**
- 8.6.9: To have the word of wisdom and advance knowledge**
- 8.6.10: Sun is born in me as it were**
- 8.6.11: Indra establishes strength in me**
- 8.6.12: O Indra, increase me**
- 8.6.13: He speeded the waters**
- 8.6.14: Hurled Vajra against Shushna**
- 8.6.15: None can approach him**
- 8.6.16: Vṛtra obstructing waters**
- 8.6.17: Hidden in the realms of darkness**
- 8.6.18: Hear my call**
- 8.6.19: Many-hued mothers nourish truth**
- 8.6.20: You made the mothers get the energy**
- 8.6.21: Kāṇva-s have increased by you**
- 8.6.22: Gives excellent guidance**
- 8.6.23: Grant us progeny with hero-strength**
- 8.6.24: Herd of life-energies**
- 8.6.25: You make the herd of Ray-cows to be near us**
- 8.6.26: You became the lord of the worlds**
- 8.6.27: You move in wide spaces**
- 8.6.28: The thoughts in the summits**
- 8.6.29: He, knower, looks down**

- 8.6.30: He has the essence of all
 8.6.31: Kaṇva-s increase your strength
 8.6.32: Perfect hymn
 8.6.33: You increase in us by wisdom-words
 8.6.34: The thoughts of Kaṇva-s are ready to be received
 8.6.35: Our utterances increase Indra (in us)
 8.6.36: Come to us from the realm beyond
 8.6.37: Men call you to the seats of grass
 8.6.38: Heaven and earth follow you
 8.6.39: Sharyanāvat
 8.6.40: Indra roars near the midworld
 8.6.41: O Indra, you are a riṣhi, the first born
 8.6.42: Come to our Soma-delight
 8.6.43: Kaṇva-s increase the ancient thought
 8.6.44: A mortal chooses Indra in the sacrifice
 8.6.45: Yajna is beloved to the seer

Gifts: (46-48)

- 8.6.46: Gifts from Tirindira
 8.6.47: Gifts to the Sāman singer
 8.6.48: The gift of Camels

Metre: Gāyatrī

8.6.1:

Like Parjanya with the rain (2),
 Indra is great with his might (*ojas*) (1).
 He is increased by the affirmative lauds (*stoma*) of Vatsa (3).¹

8.6.2:

(Indra) fills the children with the truth (*rtam*) (1).

The carriers (of the word) bear him (2).

The illumined seers (praise him), the carrier of truth (3).²

¹ महां इन्द्रो य ओर्जसा (1), पर्जन्यौ वृष्टिमां इव (2),
 स्तोमैः बृत्सस्य वावृधे (3)

² प्रजाम् कृतस्य पिप्रतः (1), प्र यद् भरन्त् वहयः (2), विप्रा कृतस्य वाहसा (3)

[*ṛtam*: the Truth-in-movement; the Right; it is the projection of *satyam* into the manifested world; *satyam*: Truth (absolute), (8.33.10, 8.40.11) etc.

ṛtam and its *vibhakti* variants occur in 21 verses in this Maṇḍala.

vahnayah: carriers (of the word), (3.16.2)

prajām: children, (2.3.9)]

8.6.3:

Kaṇva-s have made Indra (1),

as the accomplisher of yajna by their affirmative lauds (2).

They regard Indra as the companion and supporter of life (3).³

[*jāmi*: companion, (8.72.4) and elsewhere;

āyu-dham: that which supports life;

Line 3: S regards *jāmi* as ‘useless’ and renders line 3 as, ‘they regard weapon as useless’.

Kaṇvā: belonging to the clan of the seer Kaṇva; Kaṇva-s, see (8.2.16) and (8.8.3)]

8.6.4:

All people and all strivers bow down in obeisance (2),
to the one with passion (1),

just as rivers go down to the sea (3).⁴

[*manyave*: one with passion, (8.99.6), one with forceful temper, (8.82.3)]

8.6.5:

Indra’s might shone out (1),

when he rolled the two, heaven and earth, like a skin (2).⁵

[*samavartata*: to fold and to unfold;

titviṣhe: to shine out, (1.52.6)]

³ कण्वा इन्द्रं यदकृत् (1), स्तोमैर्यज्ञस्य साधनम् (2), जामि ब्रुवत् आयुधम् (3)

⁴ सम् अस्य मन्यवे (1), विशो विश्वा नमन्त कृष्टयः (2),

समुद्रायैव सिन्धवः (3)

⁵ ओजस्तदस्य तित्विष (1), उभे यत् समवर्तयत् इन्द्रश्चर्मेव रोदसी (2)

8.6.6:

Indra cut off the head of the shaking Vṛtra (1,3),
with his powerful Vajra (weapon) of a hundred edges (2,4).⁶

8.6.7:

We laud you excellently on all sides (1),
with the thoughts of illumined seers in front (2),
which are radiant like the flames of Agni (3).⁷

[Line 1 is in (1.11.2);

vipām: illumined seers, (3.3.7);

dhītayah: thinkings, (8.44.22);

abhi prāṇonumah: laud excellently on every side, (1.11.2)]

8.6.8:

The stream of truth offered by Kaṇva (3),
and the shining thoughts (2),
approach the secret being (Indra) by themselves (1).⁸

[*sati*: being, (4.3.9); *upa*: approach;

guhā: secret, hidden]

8.6.9:

O Indra, may we obtain (1),
the felicities, Ray-cows and life-energies (2),
to have the word of wisdom of advance knowledge (3).⁹

[*brahma*: word of wisdom, (10.4.7);

pūrvachittaye: advance knowledge, see (8.3.9)]

⁶ वि चिद् वृत्रस्य दोधतो (1), वज्रेण शतपर्बणा (2),
शिरो बिभेद (3), वृष्णिना (4)

⁷ इमा अभि प्रणोनुमो (1), विपाम् अग्रेषु धीतयः (2),
अग्रे: शोच्चिः न दिव्युतः (3)

⁸ गुहा सतीः उप त्वना (1), प्रयत् शोचन्त धीतयः (2),
कण्वा कृतस्य धारया (3)

⁹ प्रतमिन्द्र नशीमहि (1), रथिं गोमन्तम् अश्विनम् (2), प्रब्रह्म पूर्वचित्तये (3)

8.6.10:

I have obtained from the father (1),
 the power of intelligence of the truth (2).
 The Sun is born in me as it were (3).¹⁰

[*ajani*: is born within, (2.5.4), (1.74.3)]

8.6.11:

Like Kanva, I glorify Indra with the words of hymn (2),
 and the ancient thoughts (1).

May Indra establish the strength in me (3).¹¹

[*pratnena manmanā*: ancient thoughts, (8.44.12)
shumbhāmi: I glorify, (8.44.26)]

8.6.12:

O Indra, increase me who is praising you (3),
 amidst those who do not praise you (1),
 and those riṣhis who praise you (2).¹²

8.6.13:

When his wrath thundered, shattering Vṛtra limb by limb (1),
 then he speeded the waters to the ocean (2).¹³

8.6.14:

O Indra you hurled the Vajra weapon (2),
 which upholds your power against the evil-foe Shushna (1).
 O fierce one, you are proclaimed as the mighty one (3).¹⁴

[*shṛṇviṣhe*: proclaimed, (7.8.5)]

¹⁰ अहमित् हि पितुः (1), परि मेधाम् कृतस्य जग्रभे (2), अहं सूर्य इवाजनि (3)

¹¹ अहं प्रत्नेन मन्मना (1), गिरः शुभ्मामि कण्ववत् (2),
 येनेन्द्रः शुभ्ममिद् दधे (3)

¹² ये त्वामिन्द्र न तुष्टुवुः (1), क्रष्णो ये च तुष्टुवुः (2), ममेद् वर्धस्व सुष्टुतः (3)

¹³ यदस्य मन्त्वुः अध्वनीद् वि वृत्रं पर्वशो रुजन् (1), अपः संमुद्रम् ऐरयत् (2)

¹⁴ नि शृण्ण इन्द्र धर्णसिं (1), वर्ज्ञं जघन्थ दस्यवि (2), वृषा हृग्र शृणिवि (3)

8.6.15:

Neither the heaven, nor midworld, nor earth (1,3,5),
can approach Indra in his might (2,4).¹⁵

[*vivyachanta*: to approach, to reach (10.96.4)]

8.6.16:

O Indra, who has cast into the rushing streams (1,3),
him who lay obstructing the vast waters (rivers) (2)?¹⁶

8.6.17:

O Indra, you have hidden him in the realms of darkness (4),
who had completely seized heaven and earth (1,3),
which are great, vast and whole (2).¹⁷

[*samichi*: vast and whole, (3.1.7);]

8.6.18:

Hear also my call, O forceful Indra (1,3),
who is amidst the sages and is glorified by Bhṛgu (seers) (2).¹⁸

8.6.19:

These dappled mothers of yours, Indra (1),
who nourish the truth (3),
yield the light (or clarity) mixed with the infusions (2).¹⁹

¹⁵ न द्याव् (1), इन्द्रमोजसा (2), नान्तरिक्षाणि वज्रिणम् (3),
न विव्यचन्त् (4), भूर्मयः (5)

¹⁶ यस्तं इन्द्र (1), मुहीरपः स्तभूयमान् आशयत् (2), नि तं पद्यासु शिश्रयः (3)

¹⁷ य इमे रोदसी (1), मही संमीची (2), समजग्रभीत् (3),
तमोभिः इन्द्र तं गुहः (4)

¹⁸ य इन्द्र (1), यतयः त्वा भृगवो ये च तुषुवुः (2), ममेत उग्र श्रुधी हवम् (3)

¹⁹ इमास्तं इन्द्र पृथयो (1), धूतं दुहत आशिरम् (2),
एनाम् कृतस्य पिष्युषीः (3)

[*pr̥ṣhnayah*: dappled mothers, (2.2.4); Ray-cows;
pipyushīm: nourishing, (8.72.16);
pr̥ṣhpni: (the dappled one) is used for both the Supreme bull and for
 the cow, the female energy. It is symbolic, the god or goddess in
 the variety of manifestation, many-hued;
ghṛtam: light, clarity, (18.39.3); (not melted butter);]

8.6.20:

O Indra, you made these mothers to get your (energy) (1,3),
 being face by face so as to have children (2),
 according to the laws of Sūrya (4).²⁰

[*āsā*: by the mouth, (2.1.14); face to face, (10.20.3);
garbham: child, (1.70.2);
prasvah: mothers, (3.5.8)]

8.6.21:

By your acceptance of the Soma-delight pressed out by Kaṇva-s (3),
 and by their utterances, Kaṇva-s have increased (2),
 O Lord of strength (1).²¹

[Line 2: Kaṇva-s have increased the Indra-power in themselves]

8.6.22:

O Indra with the Vajra, who gives excellent guidance (1,3),
 the word of praise is addressed to you (2),
 for spreading the yajna (and its benefits) (4).²²

²⁰ या इन्द्र प्रस्वः: (1), त्वा आसा गर्भम् (2),
 अचक्रिरन् (3), परि धर्मेव सूर्यम् (4)

²¹ त्वाम् इत् शबसस्पते (1), कण्वा उक्थेन वावृथुः (2), त्वां सुतास् इन्द्रवः (3)

²² तवेदिन्द्र प्रणीतिषु (1), उत प्रशस्तिः (2), अद्रिवः (3),
 यज्ञो वितन्त्साय्यः (4)

8.6.23:

O Indra, grant us impulsions, vast and luminous (1,3),
so that we may seize the city (of hostiles) (2).
²³
Grant us also progeny with hero-strength (4).

[*puram*: city, (everywhere in RV), protector (S);
gomatīm: luminous, (8.23.29)]

8.6.24:

O Indra, (grant us) that herd of life-energies (horses) (1),
which shone in front of the human beings (2).²⁴

[*nāhushīshu vikṣhu*: human beings;
nahuṣha is a synonym of, 'man', not the king mentioned in the
Purāṇa-s.]

8.6.25:

O Indra, O wise one, to make us happy (2,4),
you make our herd of Ray-cows to be near us so as to be seen (1,3).²⁵
[Lines 1 and 3: you make us have all the knowledge easily available
in our memory;
upāke: near, (1.27.6)]

8.6.26:

O dear Indra, when you display your might (1),
you become the lord of all the worlds (2).
You are great and your might is unlimited (3).²⁶

²³ आ न इन्द्र महीमिषं (1), पुरुं न दर्षि (2), गोमतीम् (3),
उत प्रजां सुवीर्यम् (4)

²⁴ उत त्यत् आश्वश्यं यदिन्द्र (1), नाहुषीष्वा अग्ने विशु प्रदीदयत् (2)

²⁵ अभि ब्रजं न तत्त्विषे (1), सूर् (2), उपाकचक्षसम् (3),
यदिन्द्र मृल्यासि नः (4)

²⁶ यदङ्ग तविषीयस् इन्द्र (1), प्रराजसि क्षितीः (2), महां अंपार ओजसा (3)

8.6.27:

The people offering oblations and the Soma-delight (1,4),
call you for protection (2).

You move in wide spaces (3).²⁷

[*uru-jayasam*: moving in wide spaces, (5.8.6)]

8.6.28:

By the thoughts of the illumined seers (3),
at the summits of mountains (1),
or the confluence of rivers (2),
Indra is born (in them) (4).²⁸

[Here is the importance of the place of confluence of rivers.]

8.6.29:

He, the knower, from his high place looks down (2),
on the (inconscient) ocean (below) (1).

By his illuminations, he moves to the goal of journey (2).²⁹

[*vipāna*: illuminations (occurs once); *ejati*: moves, (1.10.2)
yate: goal of journey, (5.27.4);
uvatāḥ: high place, (3.2.10);]

8.6.30:

When he shines in the realm beyond the heaven (3),
men daily look at the light (2),
the ancient one, who has the essence (of all) (1).³⁰

[*retasa*: seed, (5.17.3), essence, (8.44.16)]

²⁷ तं त्वा हृविष्मतीः विश् (1), उपं ब्रुवत ऊतये (2),
उरुज्यसम् (3), इन्दुभिः (4)

²⁸ उपहरे गिरिणां (1), संगथे च नदीनाम् (2), धिया विप्रो (3), अजायत (4)

²⁹ अतः समुद्रम् (1), उद्भृतः चिकित्वां अर्व पश्यति (2), यतो विपान एजति (3)

³⁰ आदित प्रलस्य रेतसो (1), ज्योतिः पश्यन्ति वासरम् (2),
परो यदिध्यते दिवा (3)

8.6.31:

All the Kaṇva-s increase (in themselves) (1,3),
 your thoughts and manhood, O Indra (2,4).
 O mighty one, (they increase) your strength (5).³¹

8.6.32:

O Indra, take pleasure in this perfect hymn (1).
 May you protect me completely (2).
 May you also greatly increase my thoughts (3).³²

8.6.33:

O one with Vajra, by our wisdom-words (1),
 may you greatly increase (in us) (2).
 The wise persons have composed these hymns for living (3).³³
 [jīvase: to live consciously aware of the gods, their powers and
 help;
 brahma: wisdom-words, mantra]

8.6.34:

Kaṇva-s glorify (Indra) (1),
 just as waters wandering glide down (to ocean) (2).
 The thoughts (of Kaṇva-s) are ready (to be received) by Indra (3).³⁴
 [pravata: gliding, (3.5.8);
 vananvati: at hand, ready, (8.102.19)]

³¹ कण्वास (1), इन्द्र ते मृतिं (2), विश्वे वर्धन्ति (3), पौस्यम् (4),
 उतो शविष्टु वृष्ण्यम् (5)

³² इमां मं इन्द्र सुषुतिं जुषस्व (1), प्र सु मामव (2), उत प्र वर्धया मृतिम् (3)

³³ उत ब्रह्मण्या वयं (1), तुम्यं प्रवृद्ध वज्रिवः (2), विप्रा अतक्षम जीवसै (3)

³⁴ अभि कण्वा अनूषत (1), आपो न प्रवता यतीः (2), इन्द्रं वनन्वती मृतिः (3)

8.6.35:

Our utterances increase Indra (in us) (1),
like rivers (swell) the ocean (2).

Indra's wrath is irresistible and he is undecaying (3).³⁵

8.6.36:

Come to us from the realm beyond (1),
with your luminous horses, O Indra (2).
May you drink the Soma-delight here (3).³⁶

8.6.37:

O killer of Vṛtra, men call you to the seats of sacred grass (1),
for the winning of the plenitude (2).³⁷

[*vṛtrahan-tama*: the utter killer of Vṛtra; the post-fix *tama* indicates
that this act is not physical;]

8.6.38:

Both the two, heaven and earth follow you (1,3),
as the wheels follow a horse (2).

The Soma-delight, pressed out flow to you (4).³⁸

[*suvānāsa*: pressed out and flow, (8.3.6), (9.10.4)]

8.6.39:

O Indra, godhead of the Sun-world, rejoice (1),
(in the Soma pressed out) in the stable heart (2).

Also rejoice in the thoughts of the luminous Sun (3).³⁹

³⁵ इन्द्रमुक्थानि वावृथुः (1), समुद्रमिव सिन्धवः (2), अनुत्तमन्युम् अजरम् (3)

³⁶ आ नौ याहि परावतो (1), हरिभ्यां हर्यताभ्याम् (2), इममिन्द्र सुतं पिव (3)

³⁷ त्वामिद वृत्रहन्तम् जनासो वृक्तबर्हिषः हवन्ते (1), वार्जसातये (2)

³⁸ अनु त्वा रोदसी उभे (1), चक्रं न वर्ति (2), एतशम् (3),

अनु सुवानासु इन्दवः (4)

³⁹ मन्दस्वा सु स्वर्णर उतेन्द्र (1), शर्यणावति (2), मत्स्वा विवस्वतो मती (3)

[*vivasvataḥ*: shining Sun, (6.8.4);

sharyanāvāt: It is the inner subtle heart, *hrdaya*, 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 Kurukṣetra. 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 mantra-s such as RV (9.113.1), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)).]

8.6.40:

Indra increases (in us) (1).

He, the showerer of gifts roars near the heaven (or mid-world) (2).

He is the Vṛtra-killer and the drinker in plenty of Soma (3).⁴⁰

8.6.41:

You are a rishi, the first born (1).

You, the sole one is the ruler by means of your might (*ojas*) (2).

You, Indra, freely gives the riches (3).⁴¹

[*choshkūyase*: gives freely, (1.33.3)]

8.6.42:

May your hundred (steeds) carry you (4),
to our Soma-pressings and the delights (1,3).

(The steeds) are shining and bright-backed (2,5).⁴²

[*prayah*: delight, (8.19.22), (8.74.14);

vītaprśthā: bright-backed, (5.45.10)]

⁴⁰ बाबृधान् (1), उप द्यवि वृष्टा वृज्ञी अंरोरवीत् (2), वृत्रहा सौम्पातमः (3)

⁴¹ क्रषिहि पूर्वजा असि (1), एक ईशान् ओजसा (2), इन्द्र चोष्कूयसे वसु (3)

⁴² अस्माकं त्वा सुताँ उष्ण (1), वीतपृष्ठा (2), अभि प्रयः (3),
शतं वैहन्तु (4), हरयः (5)

8.6.43:

By their utterances, Kaṇva-s increase (3),
 the ancient thought (1),
 and by the nourishing sweet Soma, the yield of the light (2).⁴³
 [ghṛta: light; yield of light, (2.5.6);
 madhoh: the sweet Soma, (8.103.6)]

8.6.44:

Among the mighty, the mortal chooses Indra in the sacrifice (1),
 for protection from those who have a desire to conquer (2).⁴⁴
 [medhe: in the sacrifice (*medhasya* in (8.19.2)); power of
 intelligence, (5.27.4);
 sanishyuh: those who have a desire to conquer, (8.27.8)]

8.6.45:

O one praised by many (2),
 may the horses bring you to our front for your drink of Soma (1,4).
 (they) are praised by the seers to whom the yajna is beloved (3).⁴⁵

8.6.46:

I have accepted from Tirindira, son of Parshu (2,4),
 hundreds and thousands of achievements (riches) (1,3,5),
 amidst men (6).⁴⁶

[yādvānam: men; Yadu clan (S); See also (8.1.31).]

⁴³ इमां सु पूर्व्या धियं (1), मधौः घृतस्य पिपुर्षीम् (2),
 कण्वा उक्थेन वावृथुः (3)

⁴⁴ इन्द्रमिद् वि-महीनां मेधै वृणीत् मर्त्यैः (1), इन्द्रं सनिष्युः ऊतये (2)

⁴⁵ अवर्ज्ञं त्वा (1), पुरुष्टुत (2), प्रियमैथस्तुता (3), हरी सोमपेयाय वक्षतः (4)

⁴⁶ शतमहं (1), तिरिन्दिरे (2), सहस्रं (3), पश्चावा ददे (4),
 राधांसि (5), याद्वानाम् (6)

8.6.47:

For the singer of Sāman hymns, (their prince) gave (2),
three hundred horses and ten thousand Ray-cows (1).⁴⁷

8.6.48:

By his inspired knowledge (3),
he gave camels with four yokes
to the striving persons (2,4),
thus the exalted (prince) reached heaven (1).⁴⁸

[*kakuhō*: S gives several meanings; 'exalted' is tentative;
yatati: to strive;]

7. Maruts

Riṣhi: Punarvatsaḥ Kāṇvah

[The Sūkta-s 7,20 and 94 are addressed to Maruts. A brief overview of their powers is in essay viii of pages xxi-xxiii.]

8.7.1: Make the impulsions to flow in triple rhythm

8.7.2: You discern your way in the journey

8.7.3: They pour nourishing impulsions

8.7.4: They make the rains to fall

8.7.5: The rivers labour according to the laws

8.7.6: We invoke you day and night

8.7.7: They ascend upwards

8.7.8: They create a path for the Sun

8.7.9: O Ṛbhukṣhan, enjoy the *stoma* laud

8.7.10: Fountain of the billowing waters

8.7.11: Come swiftly on our call

8.7.12: Conscious thinkers

8.7.13: Riches dripping with rapture and supporting all

⁴⁷ त्रीणि शतानि अर्बतां सहस्रा दश गोनाम् (1), दुदुः पञ्चाय सास्ते (2)

⁴⁸ उदानट् ककुहो दिवम् (1), उष्ट्रान् चतुर्युजो ददत् (2),

अर्बसा (3), याद्वं जनम् (4)

- 8.7.14: Become joyful with Soma in your journey**
8.7.15: Bliss of the great type
8.7.16: Hammer heaven and earth
8.7.17: Rise upwards with cars, winds and lauds
8.7.18: Protection to Turvasha, and others
8.7.19: Nourishing impulsions
8.7.20: Where do you rejoice, O great givers
8.7.21: Delight in the energies of truth
8.7.22: United heaven and earth
8.7.23: Cut up Vṛtra limb by limb
8.7.24: Helped the battling Trita
8.7.25: Lightnings in their hands
8.7.26: Life-powers from beyond
8.7.27: Gods with golden steeds
8.7.28: Cars with spotted antelopes
8.7.29: Maruts come to our habitations
8.7.30: When will you respond to the call
8.7.31: Your friendship with Indra
8.7.32: Vajra in their hands
8.7.33: Maruts with wonderful plenitude
8.7.34: The oppressed hills
8.7.35: They establish strength in the singer
8.7.36: Maruts stand around Agni

Metre: Gāyatrī

8.7.1:

O Maruts, the luminous seers make the impulsions to flow (1),
 in the triple rhythm (2).

May you shine amidst the mountains (3).¹

[*triṣṭubh*: a Vedic metre of 44 letters; triple rhythm;
pra akṣharat: to flow; to offer (S);]

¹ प्र यद् वः त्रिष्टुभम् (1), इषं मरुतो विप्रो अक्षरत् (2), वि पर्वतेषु राजथ (3)

8.7.2:

O brilliant and mighty (Maruts), dear ones (1),
when you discern your way in the journey (2),
even the mountains give way (3).²

[S renders *achidhvam* as yoking the horses and *yāmam* as car,
without giving any reasons.

achidhvam: discern (your way), (5.55.7);
ahāsata: move, (1.9.4)]

8.7.3:

(Maruts) with Pr̄shni for their mother ascend upwards (1,3),
(voicing) with the wind powers like the lowing cattle (2).
They pour the nourishing impulsions (4).³

[*dhukshan*: poured, sprinkled, (1.121.8);
vāshrāśah: lowing cattle, (8.44.25)
ut īrate: see (8.7.7); Pr̄shni: see (8.6.19);]

8.7.4:

When the Maruts go on a journey with the powers of Vāyu (3),
they make the rain to fall (1),
and the mountains to shake (2).⁴

8.7.5:

(O Maruts), the hills labour to move (1,4);
because of your great strength (3),
the rivers (labour) according to their laws (2).⁵

² यदङ्गं तविषीयवो (1), यामैः शुभ्रा अचिध्वम् (2), नि पर्वता अहासत (3)

³ उदीरयन्त (1), वायुभिः वाश्रासः (2), पृश्निमातरः (3),
धुक्षन्तं पिप्युषीम् इष्म् (4)

⁴ वर्षन्ति मरुतो मिहं (1), प्र वैपयन्ति पर्वतान् (2),
यद् याम् यान्ति वायुभिः (3)

⁵ नि यद् यामाय वो गिरिः (1), नि सिन्धवो विधर्मणे (2),
महे शुभ्राय (3), येभिरे (4)

[*yemire*: to labour, (8.43.18)]

8.7.6:

We invoke you during the day (2);
we (invoke) you at night for protection (1).

We invoke you during the pilgrimage-yajna in its journeying (3).⁶

[*prayati*: moves on, (6.10.1); its journeying, (8.71.12);
line 3 is also in (8.71.12);]

8.7.7:

These dawn-hued wonderfully manifold (Maruts) (2),
ascend upwards in their journey (1,3),
roaring in the heavens and the midworld (4).⁷

[*snuna*: upward plateau, (4.28.2), (*sānunā*, S)
ut īrate: ascend upwards, (8.44.4)]

8.7.8:

By their might, (the Maruts) create a luminous path (1),
for the Sun to travel (2),
They stand around with their lights (3).⁸

[Line 3 : (alt.) they stand with their light;
line 3 is a part of (8.7.36);
vi tasthire stand firm]

⁶ युष्मां उ नक्तमृतये (1), युष्मान् दिवा हवामहे (2),
युष्मान् प्रयुति अङ्घवरे (3)

⁷ उदु त्ये (1), अंरुणप्सेवः चित्रा (2), यामेभिः ईरते (3),
वाश्रा अधि ष्णुना दिवः (4)

⁸ सृजन्ति रश्मिमोजसा पन्थां (1), सूर्यायु यातवे (2),
ते भानुभिः वि तस्थिरे (3)

8.7.9:

O Maruts, enjoy this invocation (3),
 enjoy this hymn of words (1),
 (enjoy) this affirmative laud, O Ṛbhukṣhan (2).⁹

[Ṛbhukṣhan: one of the Divine Artisans, *rbhu-s*; also in (8.7.12, 8.20.2). For details, see (8.93.34)]

vananti: they enjoy, (6.6.3)]

8.7.10:

To the Vajrin, the milch cows have yielded (2),
 the honey (Soma) of three lakes (1,3).

(Maruts), the lords of aspiration (have made) (5),
 a fountain of the billowing waters (in these lakes) (4,6).¹⁰

[*kavandham*: holder of wisdom, derived from *kavi*, (5.89.3);
kavindanah: lords of aspiration, (5.54.8);
udriṇam: billowing waters, (2.24.4)]

8.7.11:

O Maruts, when we, desirous of bliss call you (1),
 may you come to us swiftly from heaven (2).¹¹

8.7.12:

O great givers, Rudra-s, Ṛbhukṣhan, in your house(1),
 you are conscious thinkers even in your rapture (2).¹²

[Here the name Ṛbhukṣhan, who is a skilled worker, is used as an epithet for Maruts. See (8.93.34)]

⁹ इमां में मरुतो गिरम् (1), इमं स्तोममृभुक्षणः (2), इमं में वनता हवम् (3)

¹⁰ त्रीणि सरांसि (1), पृश्नयो दुदुहे वृज्जिणे (2), मधु (3),

उत्सं (4), कवन्धम् (5), उद्रिणम् (6)

¹¹ मरुतो यद्व वो दिवः सुस्पायन्तो हवामहे (1), आ तू न उप गन्तन (2)

¹² यूयं हि ष्ठा सुदानवो रुद्रा क्रभुक्षणो दमै (1), उत प्रचेतसो मदै (2)

8.7.13:

O Maruts, from the Heaven, send us the riches (1.3),
dripping with rapture, wide and supporting all things (2).¹³

[*purukṣhum*: wide, (7.5.9); housing a multitude of riches, (1.68.5);]

8.7.14:

When you, shining, discern your way in the journey (2),
to the higher regions of hills (1),
you become joyful by the Soma-delights poured forth (2).¹⁴

[*achidhvam*: see (8.7.2);

Line 2 is a part of (8.7.2);

Lines 1-3: Your journey in the hills releases the Soma which makes
you joyful;]

8.7.15:

With their inviolable thinkings (2),
men ask for this bliss, of the great type (you have) (1).¹⁵

[*sumnam*: bliss, (8.19.4), (8.75.16);

etāvat: so much, (5.79.10)]

8.7.16:

They hammer the heaven and earth with the rains (2),
as if to make them move (1).

Thus they milk the inexhaustible fountain (3).¹⁶

[The rains falling down and going back to the heavens create the
impression of an inexhaustible fountain;

dhamanti: to hammer as in smelter, (4.2.17)]

¹³ आ नौं रयिं (1), मदुच्युतं पुरुक्षुं विश्वधायसम् (2), इयर्ता मरुतो दिवः (3)

¹⁴ अधीव यद् गिरीणां (1), यामैं शुभ्रा अचिंध्वम् (2),
सुवानैः मन्दध्व इन्दुभिः (3)

¹⁵ एतावतः चिदेषां सुमं भिक्षेत मर्त्यैः (1), अदाभ्यस्य मन्मभिः (2)

¹⁶ ये द्रप्सा इव (1), रोदसि धमन्ति अनु वृष्टिभिः (2), उत्सं दुहन्तो अक्षितम् (3)

8.7.17:

Roaring, the sons of Pr̄shṇi rise upwards (1,3),
with chariots, with winds and with affirmative lauds (2).¹⁷

8.7.18:

You gave your protection to Turvasha and Yadu (1),
and the wealth-desiring Kāṇva (2).

We meditate on you seeking the good felicities (3).¹⁸

[su: good, (4.2.1)]

8.7.19:

O great givers (1),
may these impulsions which are nourishing like light (2),
and the thinkings of Kāṇva-s increase you (in us) (3).¹⁹

[Kāṇva-s: descendants of the seer Kāṇva]

8.7.20:

The sacred grass seats have been prepared (2).
Where are you rejoicing, O great givers (1)?
By which wisdom-word are you worshipped (3)?²⁰

8.7.21:

You took delight in the energies of truth (4),
through our affirmative lauds in ancient times (2).
You have no reason to stay away (from us) (1).
The sacred seat of grass is ready (for you) (3).²¹

¹⁷ उदु स्वानेभिः ईरत् (1), उदू रथैः उदु वायुभिः उत् स्तोमैः (2), पृश्निमातरः (3)

¹⁸ येन अव तुवशं यदुं (1), येन कण्वं धनस्पृतम् (2), राये सु तस्य धीमहि (3)

¹⁹ इमा उ वः सुदानवो (1), घृतं न पिष्युषीरिषः (2),
वर्धन् काण्वस्य मन्मभिः (3)

²⁰ क नूनं सुदानवो मदथा (1), वृक्तबहिषः (2), ब्रह्मा को वः सपर्यति (3)

²¹ नहि ष्म (1), यद्व वः पुरा स्तोमेभिः (2), वृक्तबहिषः (3),
शधौं क्रतस्य जिन्वथ (4)

[*jinvasi*: to take delight, (8.84.7)]

8.7.22:

They have established the great waters (1).

They have united the heaven and earth (2).

They have established the Sun (3).

They combined (their efforts) (5),
in using the Vajra (to kill Vṛtra) limb by limb (4).²²

[*samdadhuḥ*: (have) combined, (3.20.3)

parvashah: limb by limb]

8.7.23:

Independently, they cut up Vṛtra limb by limb (1,3).

They shattered the mountains (powers of ignorance) (2).

The mighty ones manifested their manly vigour (4).²³

[*vi yayuḥ*: to cut up, (5.2.5);

arājjinah: independently, without a king (S), (occurs once) see also
(8.14.10)]

8.7.24:

They helped the battling Trita (1),

in (augmenting) his strength and the will power (2).

They also helped Indra in the destruction of Vṛtra (3).²⁴

[Trita: see (8.47.13)]

²² समु त्ये महतीरपः (1), सं क्षोणी (2), समु सूर्यम् (3),
सं वज्रं पर्वशो (4), दधुः (5)

²³ वि वृत्रं पर्वशो ययुः (1), वि पर्वताँ (2), अराजिनः (3),
चक्राणा वृष्णि पौस्यम् (4)

²⁴ अनु त्रितस्य युध्यतः (1), शुष्मावन् उत क्रतुम् (2), अनु इन्द्रं वृत्रतूयै (3)

8.7.25:

The handsome and luminous Maruts (2),
 with lightnings in their hands (1),
 reveal their glorious heads with golden helmets (3).²⁵
 [abhidyavah: luminous, (3.27.1)]

8.7.26:

When the life-powers from beyond (2),
 come to the region (*randhram*) to satisfy the aspiring persons (1,3),
 they cause fear in them, as those in heaven (4).²⁶

[*randhram*: the region of *prāṇa* in human being; middle part (S),
 (occurs once);
ushanā: aspiring persons (in earth), (10.70.9), yearning, (6.10.6)]

8.7.27:

O Gods, come with your golden-footed steeds (2),
 to our sacrifice for giving the gifts of bliss (1).²⁷
 [dāvane: da + vane: gifts of bliss, (5.39.2)]

8.7.28:

When the car with the spotted antelope (1),
 and the red deer in the middle carries them (2),
 then the brilliant (Maruts) move (3),
 and the waters (rains) are set in motion (4).²⁸

[*prashṭih*: in the middle, (1.39.6);
ripāti: set in motion, (5.58.6);]

²⁵ विद्युत्-हस्ता (1), अभिधंवः शिप्राः (2),

शीर्षन् हिरण्यर्थीः शुभा व्यञ्जत श्रिये (3)

²⁶ उशना (1), यत् परावते उक्षणो (2), रन्ध्रमयातन (3), घौर्न चक्रदद्भिया (4)

²⁷ आ नौ मखस्य दावने (1), अश्वैः हिरण्यपाणिभिः (2), देवासु उप गन्तन (3)

²⁸ यदैषां पृष्ठती रथे (1), प्रष्टिः वहंति रोहितः (2),
 यान्ति शुभा (3), रिणन् अपः (4)

8.7.29:

The Maruts travel and come down (3),
 with the Soma pressed out in the subtle heart (1).
 to our habitations in the uncrooked realm (2).²⁹

[*ārjikāt*: place where the flow is straight, uncrooked realm, (9.113.2);
pastyāsu: habitations, (4.1.1);
sharyanāvati: inner heart, see the notes in (8.6.39)]

8.7.30:

O Maruts, to the luminous seer calling you in this way (2),
 when will you come with your joy-bestowing riches (1,3),
 to him who is soliciting (riches) (4)?³⁰

8.7.31:

O Maruts, lovers of praises (2),
 when was it that you really did not help Indra (1,3)?
 Who can observe your friendship with Indra (4).³¹

[Line 2: (alt.) who else can carry on the friendship with Indra?

ohate: to carry, (7.16.11); observes (8.40.11);

ajahātana: not help;

(8.96.2) indicates that Indra battled unaided with his weapon
 smashed the foes. Does it mean that Maruts, his helpers, kept
 quiet?]

²⁹ सुषोमे शर्यणावति (1), आज्ञिके पस्त्यावति (2), युः निचक्रया नरः (3)

³⁰ कदा गच्छाथ (1), मरुत् दुत्था विष्णुं हवमानम् (2),

माडीकेभिः (3), नाधमानम् (4)

³¹ कर्ष नूनं (1), कथप्रियो (2), यदिन्द्रम् अजहातन (3),
 को वः सखित्व औहते (4)

8.7.32:

O Kaṇva-s, adore Agni and Maruts (2),
bearing the Vajra in their hands (1),
and armed with golden spears (3).³²

[Usually Vajra is in the hands of Indra.]

8.7.33:

I will turn towards the Maruts with wonderful plenitude (3),
showerers (of desires), who continue the sacrifice (1).

(I turn them to me) for a new and happy journey (or movement) (2).³³

[*pra-yajyūn*: those who continue the yajna, (3.6.2)]

8.7.34:

The hills, oppressed, think of moving away (1).

The mountains (or clouds) are restrained (2).³⁴

[The presence of Maruts creates fear among the hills etc. In Veda,
hills are conscious entities.]

8.7.35:

Quickly traversing (1),

(the horses) bear them travelling in the midworld (2).

They establish the strength in the singer (3).³⁵

[*ākṣhāne*: swift, (10.22.11)]

³² स_हो षु णो वज्रःहस्तैः (1), कण्वासो अ_ग्निं मरुद्धिः स्तुषे (2),
हिरण्यवाशीभिः (3)

³³ ओ षु वृष्णः प्रयंज्यूना (1), नव्यसे सुविताय (2), वृवृत्यां चित्रवाजान् (3)

³⁴ गिर्यश्चित् नि जिंहते पर्शीनासो मन्यमानाः (1), पर्वताः चित् नि यैमिरे (2)

³⁵ आक्ष्यावानो (1), वहन्ति अन्तरिक्षेण पततः (2), धातारः स्तुवते वयः (3)

8.7.36:

Agni was born first among the gods (1).
 With his rays of light, he is rhythmic like the Sun (2).
 The Maruts stand around with their lights (3).³⁶
 [chhanda: rhythm,
archiṣhā: with the rays, (2.8.4)]

8. Ashvins

Riṣhi: Sadhvamsah Kāñvah

- 8.8.1: Moving in the path of gold
- 8.8.2: Car with the radiance of Sun
- 8.8.3: Come to our words of purification
- 8.8.4: Son of Kaṇva has poured Soma for you
- 8.8.5: May you increase in us
- 8.8.6: Riṣhis called you for protection
- 8.8.7: Knowers of the Sun-world (*svar*)
- 8.8.8: Riṣhi Vatsa, son of the seer Kaṇva
- 8.8.9: You are creators of bliss for us
- 8.8.10: All knowledge came to you with Sūryā (maiden)
- 8.8.11: Car with thousand forms and seer Vatsa
- 8.8.12: Have given rapture to many
- 8.8.13: Establish in us all achievements
- 8.8.14: Come to us wherever you are
- 8.8.15: Establish an impulsion with thousand forms
- 8.8.16: Energy dripping with light
- 8.8.17: Satisfy our desires
- 8.8.18: Masters of yajna-pilgrimage
- 8.8.19: You create bliss and peace
- 8.8.20: You protected Medhātithi and others
- 8.8.21: Protection for Trasadasyu
- 8.8.22: Be close to us

³⁶ अग्निर्हि जानि पूर्व्यः (1), छन्दो न सूरौ अर्चिषा (2),
 ते भानुभिर्विं तस्थिरे (3)

8.8.23: The three hidden wheels of car

Metre: Anuṣṭup (8,4)

8.8.1:

O Ashvins, come to us with all your protections (1).
 O fulfillers of action, moving in the path of gold (2),
 drink the sweet Soma-delight (3).¹

[*dasra*: fulfillers of action, (1.3.3);

hiranya vartanī: treaders on the path of gold, (5.75.2)]

8.8.2:

O Ashvins, enjoyers (2),
 come in your car with the outer form of Sun (1),
 seers with golden form and profound consciousness (3).²

[*gambhīra*: profound (2.21.4);

suryatvachā: with the outer form (skin) of Sun, (5.33.7)]

8.8.3:

(O Ashvins), by our words of purification (2).
 come to us from the world of men or from the midworld (1),
 O Ashvins, drink the sweet Soma-delight (3),
 pressed out by the Kaṇva-s in the sacrifice (4).³

[*suvarktibhiḥ*: words of purification, (6.15.4), by complete purification, (3.3.9);

kaṇvānām: those endowed with intelligence (KS); those of the clan of the scer Kaṇva; Kaṇva or Kaṇva clan or Kaṇva-s occurs in at least 30 mantra-s of this maṇḍala 8.]

¹ आ नो विश्वाभिः ऊतिभिः अश्विना गच्छतं युवम् (1),
 दस्मा हिरण्यवर्तनी (2), पिबतं सोम्यं मधुं (3)

² आ नूनं यात्मश्विना रथेन् सूर्यत्वचा (1), भुजी (2),
 हिरण्यपेशसा कवी गम्भीरचेतसा (3)

³ आ यातं नहुषः परि आन्तरिक्षात् (1), सुवृक्तिभिः (2),
 पिबाथो अश्विना मधु (3), कण्वानां सवने सुतम् (4)

8.8.4:

Come to us from the heaven or the midworld (1),
 you (Ashvins) who love (the world) below (2).
 To you here the son of Kaṇva has poured (3),
 the sweet Soma (4).⁴

8.8.5:

O Ashvins, come to us for the drink of Soma (1,3),
 you who respond with the word of truth (2).

O seers, O leaders, by our thinkings (5),
 and the perfectly offered laud, may you increase (in us) (4).⁵

[*svāhā*: that which is offered wholeheartedly;
dhītibhiḥ: thinkings;

upashrutim: the divine answering with its word of truth to the
 human word that seeks the truth, (1.10.3)]

8.8.6:

In ancient times, when the Rishis called you for protection (1),
 you came (to them), O leaders (2).

O Ashvins, may you come to this perfect laud of mine (3).⁶

⁴ आ नौं यातं दिवः परि आन्तरिक्षात् (1), अधप्रिया (2),
 पुत्रः कणवस्य वामि॒ह सुषावे॑ (3), सोम्यं मधु॑ (4)

⁵ आ नौं यातम्॑ (1), उपश्रुति॑ (2), अश्विना॒ सोमपीतये॑ (3),
 स्वाहा॒ स्तोमस्य वर्धना॑ (4), प्र कवी॒ धीतिभिः॑ नरा॑ (5)

⁶ यत् चित् हि वां पुर क्रष्णो जुहूरे अवसे॑ (1), नरा आ यातम्॑ (2),
 अश्विना॒ गत्मुपेमां सुषुति॑ मम॑ (3)

8.8.7:

O knowers of the Sun-world, come to us (2),
 from the luminous kingdom above or from the heaven (1).
 O gods who hear our calls, come to our affirming lauds (5),
 (come) to us by our thoughts (3);
 (come to us) by the consciousness of the seer Vatsa (4).⁷

[*vatsa*: seer, (8.11.7);
rochanāt: luminous kingdom, (3.12.9)]

8.8.8:

Who other than us adore Ashvins with affirmative lauds (1)?
 The ṛshi Vatsa, son of the seer Kanva (2),
 increases the Ashvins with the words (3).⁸

8.8.9:

O Ashvins, the luminous seer invokes you here (1),
 with the affirmative hymns (*stoma*) (2).
 You are faultless, utter killers of Vṛtra (3).
 May you become the creators of bliss for us (4).⁹

[*ariprā*: faultless, (10.71.1), (7.90.4)
mayobhuva: those who create the bliss, (5.5.8)]

⁷ दिवश्चिद् रोचनात् अधि (1), आ नौ गन्तं स्वर्विदा (2), धीभिः (3),
 वत्सप्रचेतसा (4), स्तोमैभिः हवनश्रुता (5)

⁸ किमन्ये परि आसते अस्मत् स्तोमैभिः अश्विना (1),
 पुत्रः कण्वस्य वामृषिः (2), गीर्भिः वत्सो अंबीवृथत् (3)

⁹ आ वां विप्रं इहावसे अहृत् (1), स्तोमैभिः अश्विना (2),
 अरिप्रा वृत्रहन्तमा (3), ता नौ भूतं मयोभुवा (4)

8.8.10:

You are rich in plenitude (2).

When the maiden (Sūryā) mounted your chariot (1),
then all the knowledge came to you, O Ashvins (3).¹⁰

[*vājinīvāsū*: rich in plenitude, (1.2.5);

dhītāni: knowledge won by thought, (8.40.3)]

8.8.11:

O Ashvins, come in your car with its thousand forms (1).

The seer Vatsa, full of seer-wisdoms (2,4),
uttered sweet words to you (3).¹¹

[*nirṇik*: form, (5.62.4);

kāvyaḥ: seer-wisdoms, (10.21.5)]

8.8.12:

Ashvins give rapture to many, have many types of riches (1).

(They give) the felicities beyond the mind (2).

O Ashvins, carriers, we utter the *stoma*-hymn to you (3).¹²

[Line 2 is in (1.46.2);

manotarā: beyond the mind, (1.46.2)]

¹⁰ आ यद् वां योषणा रथम् अतिष्ठद् (1), वाजिनीवसू (2),
विश्वानि अश्विना युवं प्रधीतानि अंगच्छतम् (3)

¹¹ अतः सहस्रनिर्णिजा रथेना यातमश्विना (1), बृत्सो (2),
वां मधुमद् वचो अशंसीत् (3), काव्यः कविः (4)

¹² पुरुमन्द्रा पुरुवसू (1), मनोतरा रयीणाम् (2),
स्तोमं मे अश्विनौ इमम् अभि वह्वी अनूषाताम् (3)

8.8.13:

Establish in us all the achievements (1),
without any hesitation, (O Ashvins) (2).

Make us follow the order of truth (3).

Subject us not to revilers (4).¹³

[Line 4 is part of (7.94.3); line 3: see (8.12.10)
ahrayā: without hesitation, (8.60.16)]

8.8.14:

O Ashvins, come to us in your car of thousand forms (2),
whether you are in the realm beyond or in the midregion (1).¹⁴

8.8.15:

O Ashvins, ṛṣhi Vatsa has increased you with hymns (1).

Establish in him an impulsion with thousand forms (2),
dripping with light (3).¹⁵

[*ṛṣhi*: one to whom at least one ḍk mantra was revealed by hearing;
seer; a sage such as Vyāsa is not necessarily a ḫṛṣhi.

nīḥ-nijam: shape, form, (8.19.23)]

8.8.16:

O Ashvins, bring us the energy dripping with light (1),
to one who praises you for getting bliss and riches (2),
O great givers (3).¹⁶

¹³ आ नो विश्वानि अश्विना धृतं राधुंसि (1), अहया (2),
कृतं नं क्रत्वियावतो (3), मा नौ रीरधतं निदे (4)

¹⁴ यन्नासत्या परावति यद् वा स्थो अध्यम्बरे (1),
अतः सहस्रनिर्णिजा रथेना यात्तमश्विना (2)

¹⁵ यो वा नासत्यौ क्रष्णः गीर्भिः वृत्सो अवीवृधत् (1),
तस्मै सहस्र-निर्णिजम् इष्टं धत्तं (2), धृतश्चुतम् (3)

¹⁶ प्रास्मा ऊर्जं धृतश्चुतमश्विना यच्छतं युवम् (1),
यो वा सुम्भायं तुष्टवद् वसुयाद् (2), दानुनस्पती (3)

8.8.17:

O much enjoyers, devourers of foes (2.4),
may you come to this stoma-laud of ours (1,3).

Make us glorious, O leaders (5).

May you give these things desired by us (6).¹⁷

[*rishād-asah*: devourers of those who harm, (1.2.7), (epithet for Varuṇa)]

8.8.18:

He to whom the sacrifices are dear (2),
calls you for all protections (1,3).

O Ashvins, you are the masters of the pilgrimage-sacrifice (4).

(You hear those) who call you to the journey (5).¹⁸

[*yāma-hūtiṣhu*: those who call to the journey, (5.61.15)]

8.8.19:

O Ashvins, you create bliss, you create peace (2).

May you, who have the Light come to Vatsa (1,3),

who increases you with thinkings and words of praise (4).¹⁹

8.8.20:

O leaders, protect us with those protections (3),
by which you protected Medhātithi, Kaṇva and Vasha (1),
and protected Dashavraja and Gosharya (2).²⁰

¹⁷ आ नौं गन्तं (1), रिशादस (2), इमं स्तोमं (3), पुरुभुजा (4),
कृतं नं: सुश्रियौ नरा (5), इमा दातमभिष्टये (6)

¹⁸ आ वां विश्वाभिः ऊतिभिः (1), प्रियमेधा (2), अहूषत (3),
राजन्तौ अध्वराणाम् अश्विना (4), याम्-हूतिषु (5)

¹⁹ आ नौं गन्तं (1), मयोभुवा अश्विना शंभुवा युवम् (2),
यो वाँ विपन्यू (3), धीतिभिः गीर्भिः वत्सो अवीवृथत् (4)

²⁰ याभिः कण्वं मेधातिथिं याभिः वशं (1),
दशव्रजम् याभिः गोशार्यम् आवतं (2), ताभिः नो अवतं नरा (3)

8.8.21:

When wealth was acquired (2).
 you protected Trasadasasyu, O leaders (1).
 Protect us in our winning the plenitude in the same way (3).²¹

8.8.22:

The affirmative lauds, words of purification (1),
 and the hymns of praise increase you in us, O Ashvins (2).
 You are protectors of many and the utter killers of Vṛtra (3).
 May you be close to us who have many desires (4).²²

[*suvrktibhiḥ*: words of purification, (6.15.4)]

8.8.23:

The three wheels (of the chariot) which were hidden (1,3),
 have become manifest, O Ashvins (2).
 O seers, by the paths of truth (4),
 come in front to the presence of living beings (5).²³

9. Ashvins and Uṣha

Rishi: Shashakarnah Kāṇvah

8.9.1: Drive away non-givers

8.9.2: Establish strength in us

8.9.3: Teach Kaṇva-s about all around works

8.9.4: The Soma awakes to knowledge

8.9.5: Doers of many works

8.9.6: You are nourishers and healers

²¹ याभिः: नरा त्रसदस्युम् आवतं (1), कृत्ये धने (2),
 ताभिः: षु अस्माँ अश्विना प्रावतं वाजसातये (3)

²² प्र वां स्तोमाः सुवृक्तयो (1), गिरौ वर्धन्ति अश्विना (2),
 पुरुत्रा वृत्रहन्तमा (3), ता नौ भूतं पुरुस्पृहा (4)

²³ त्रीणि पृदानि (1), अश्विनोः आविः सान्ति (2), गुहा परः (3),
 कवी कृतस्य पत्मभिः (4), अर्बाकू जीवेभ्यः परि (5)

8.9.7: Rishi awakes to knowledge by stoma

8.9.8: You are luminous

8.9.9: We bring you here by the hymns

8.9.10: Kakṣhivān, Vyāshva and the son of Veṇa

8.9.11: Guardians of our bodies and dwellings

8.9.12: You ride with Indra in the same car

8.9.13: I invoke you for getting plenitude

8.9.14: Turvasha and Yadu have made offerings

8.9.15: You helped Vimada with healing powers

Uṣha: (16-18)

8.9.16: O Uṣha, notice my thoughts

8.9.17: O Uṣha, awake men for inspired knowledge

8.9.18: You shine with the Sun

8.9.19: Protect us on hearing our hymns

8.9.20: Conscious thinkers

8.9.21: Become blissful with hearing the hymns

Metre: 1,4,6,14-15, Br̥hatī; 2-3,20-21, Gāyatrī; 5, Kakup;

8.9.1:

O Ashvins, you certainly come for the protection of Vatsa (1).

Grant him a wide dwelling which cannot be rendered (2).

Drive away the non-givers (3).¹

8.9.2:

Whatever strength exists in the midworld or heaven (1),

or among the five classes of beings (2),

establish that in us O Ashvins (3).²

[*nṛmnam*: strength, (5.19.2), might, (1.67.2)]

¹ आ नूनमधिना युवं वृत्सस्य गन्त्मवसे (1),

प्रास्मै यच्छतम् अवृकं पृथु छर्दिः (2), युयुतं या अरातयः (3)

² यत् अन्तरिक्षे यद् दिवि (1), यत् पञ्च मानुषाँ अनु नृमणं (2),

तद् धत्तम् अधिना (3)

8.9.3:

The all-around works done by the illumined seers (1),
may you teach them to the Kaṇva-s, O Ashvins (2).³

[*parimāmrushuh*: all around (works);
mamrushuh: touched, (1.140.5); *damsāmsi*: works, (5.73.2)]

8.9.4:

This burning clarity is poured to you (2.4),
along with the *stoma*-laud, O Ashvins (1.3).

O you rich in plenitude, this Soma-delight is sweet (2).

(The Soma) awakes to the knowledge (of killing) Vṛtra (3).⁴

[*chiketa*: awakes to knowledge, (2.4.6);

gharmam: burning clarity, (5.73.6)]

8.9.5:

O Ashvins, doers of many works (3),
protect me with that healing power (5),
which you have made and placed in waters (1.4),
in the trees and the growths of earth (2).⁵

[*vanaspati*: tree, (10.110.10), (8.23.25)

ośhadhiṣhu: growths of earth, (3.5.8), herbs, (5.8.7)]

³ ये वां दंसाँसि अधिना विप्रासः परिमामृशः (1),

एवेत् काण्वस्य बोधतम् (2)

⁴ अयं वां (1), घर्मी (2), अधिना स्तोमेन् (3), परि षिव्यते (4),

अयं सोमो मधुमान् वाजिनीबसू (5), येन वृत्रं चिकेतथः (6)

⁵ यदप्मु (1), यद् बनस्पतौ यदोषधीषु (2), पुरुदंससा (3),

कृतम् (4), तेन मा अविष्टम् अधिना (5)

8.9.6:

O Nāsatya-s, you are nourisheres (1);
you are healers, O gods (2).

This worshipper of yours does not find you by thoughts only (3).
You go to him who gives offerings (oblations) (4).⁶

8.9.7:

O Ashvins, certainly the ṛshi (1),
awakes to the knowledge by the beautiful stoma-lauds (2).
He firmly offers the sweet Soma-delight (3,5),
in the blaze of the Atharvan fire (4,6).⁷

[*gharma*: in the blaze, (10.80.3);]

8.9.8:

O Ashvins, ascend the swift chariot now itself (1).
These stoma-lauds bring here to us, yourselves (2,4),
who (are luminous) like heaven (or Sun) (3).⁸

[*ā chuchyuvīmahi*: bring, (S) (occurs once);]

8.9.9:

O Nasatyas, let us know (3),
that we may bring you here by the hymns of praise (*ukthaiḥ*) (1),
and by the voices of the son of Kaṇva, O Ashvins (2).⁹

[*vāñibhiḥ*: voices, *bodhatam*: to know;]

⁶ यन्नासत्या भुरण्यथो (1), यद् वा देव भिष्ण्यथः (2),
अयं वा॑ वृत्सो मृतिभिः न विन्यते (3), हुविष्मन्तं हि गच्छथः (4)

⁷ आ नूनम् अ॒श्विनोः कृषि॑ः (1), स्तोमं चिकेत वा॒मया॑ (2),

आ सोमं मधुमत्तमं (3), धर्मं (4), सिञ्चात् (5), अर्थर्वणि (6)

⁸ आ नूनं रघुवर्तनि॑ं रथं तिष्ठथो अश्विना (1), आ वा॑ स्तोमा इमे मम् (2),
नभो न (3), चुच्यवीरत (4)

⁹ यद्य वा॑ नासत्या उक्थैः आ॑चुच्युवीमहि (1),

यद् वा॑ वाणीभिः अश्विने॑वेत् (2), काणवस्य बोधतम् (3)

8.9.10:

O Ashvins, become conscious (of my prayers) (5),
just as you did (the call of) Kakṣhīvān (1),
and that done by ṣṭhi Vyashva (2),
or the call done by the son of Vena in his accomplishments (4).¹⁰
[sādhanam: accomplishments, (3.27.2), effective means, (3.3.3);
The help given to Kakṣhīvān is in (1.112.11).]

8.9.11:

(O Ashvins), come (to us) as the guardians of our dwellings (1),
become our supreme protectors (2),
the protectors of the worlds and of our bodies (3).
Come to our house for the protection of our successors (4,6),
and their extensions (or sons and grandsons) (5).¹¹

8.9.12:

O Ashvins, you may be riding with Indra in the same car (1).
You may be in the same dwelling with Vāyu (2).
You may be of one mind with Āditya-s and R̥bhu-s (3).
You may be standing in the tracks (made by) Viṣhṇu (4).
(Come to us wherever you are).¹²
[sajoṣhasaḥ: of one mind, (8.23.18); taking a common pleasure,
(3.20.1)]

¹⁰ यद् वा॑ कक्षीवाँ॑ (1), उत् यद् व्यश्॒ कषि॑ः (2), यद् वा॑ दीर्घतमा॒ जुहावं॑ (3), पृथी॒ यद् वा॑ वैन्यः॒ सादनेषु॑ (4), एव॑ इदतो॑ अधिना॒ चेतयेथाम्॑ (5)

¹¹ यातं॑ छट्टिष्पा॑ (1), उत् नः॑ परस्पा॒ भूतं॑ (2), जंगत्पा॑ उत् नः॑ तनूपा॑ (3), बृतिः॑ तोकाय॒ (4), तनयाय॑ (5), यातम्॑ (6)

¹² यदिन्द्रेण॑ सरथ॑ याथो॑ अधिना॑ (1), यद् वा॑ वायुना॑ भवथ॑ः॒ समौकसा॑ (2), यदादित्येभिर्भुभिः॑ सजोर्षसा॑ (3), यद् वा॑ विष्णोर्विक्रमणेषु॑ तिष्ठथ॑ः॒ (4)

8.9.13:

I invoke you today for the winning of plenitude (1),
 (invoke) for victory in the battles (2).
 O Ashvins, your force is superb in its protection (3).¹³
 [turvape: victorious, (1.56.3)]

8.9.14:

O Ashvins, these offerings have been placed for you (1).
 These Soma-offerings have been offered by Turvasha and Yadu (2).
 These (are offered) to you by Kaṇva-s (3).¹⁴

8.9.15:

O conscious thinkers, Nāsatya-s (1,4),
 you helped Vimada with the healing powers (3),
 which were in far-off places or nearby (2).
 Bring the same to the house of Vatsa (5).¹⁵

8.9.16:

I become awake with luminous words of praise to Ashvins (1).
 O divine goddess Ushas, notice my thoughts (3),
 and scatter the ignorance (2).
 Shine the gifts (of knowledge) on mortals (4).¹⁶
 [pra abhutsi u: (I) become awake]

¹³ यत् अ॒य अ॒श्विनौ अ॒हं हुवे॒य वा॑जसातये (1), यत् पृ॒त्सु तु॒र्वणे (2),
 सहः तत् श्रेष्ठम् अ॒श्विनोः अवः (3)

¹⁴ आ नूनं यातम् अ॒श्विने॒मा हृव्यानि वा॑ हि॒ता (1),
 इमे सोमा॒सो अ॒धि॒ तु॒र्वशे॒ यदौ (2), इमे कण्वैषु वा॒म् अ॒र्थ (3)

¹⁵ यत् ना॑सत्या (1), परा॑के अ॒वुके॑ अ॒स्ति॑ (2), भेषजम्
 तेन नूनं विमदाय (3), प्रचेतसा (4), छर्दिः व॒त्साय॑ यच्छतम् (5)

¹⁶ अभुत्सि॑ उ प्र देव्या सा॑कं वा॒चाहम् अ॒श्विनौः (1), व्यावः (2),
 देव्या म॒ति॑ (3), वि॒राति॑ मत्यै॒भ्यः (4)

8.9.17:

O Uṣhā, awake the Ashvins (1);
 O goddess of true words, vast, awake them (2).
 Awake the invokers of the sacrifices successively (3).
 Awake them for the rapture and vast inspired knowledge (4).¹⁷
 [*pra bodhaya*: awaken, (1.12.4); to awake, (5.14.1);
pra (in lines 2,3,4): awaken]

8.9.18:

O Uṣha, when you move with your lustre (or light) (1),
 you shine together with the Sun (2).
 The chariot of the Ashvins comes to the house (3),
 protected by gods (4).¹⁸
 [*pāyavah*: guardian powers, (4.4.12)]

8.9.19:

The source of Soma yields the Soma-delight (1),
 just as cows give milk from their udder (2).
 Protect us on hearing the words of hymns (3),
 sung by the seekers of the gods, O Ashvins (4).¹⁹
 [*āpitāsaḥ*: that which can be drunk; Soma-delight;
amshoh: the source of Soma, effort, (4.1.19);
devayantah: seekers of gods, (4.11.5), *pra*: to protect us;]

¹⁷ प्र बौधय उषो अ॒श्विना॑ (1), प्र दैवि॒ सूनृते॑ महि॒ (2),

प्र यंज्ञहोतः॑ आनुषक्॑ (3), प्र मदाय॑ श्रवौ॒ बृहत्॑ (4)

¹⁸ यदुषो॑ यासि॑ भानुना॑ (1), सं॑ सूर्येण॑ रोचसे॑ (2),

आ॑ हायम॑श्विनो॑ रथो॑ व॑र्तिः॑ याति॑ (3), नृपात्यम्॑ (4)

¹⁹ यत्॑ आपीतासो॑ अ॒श्ववो॑ (1), गावो॑ न॑ दुह॑ ऊर्धभिः॑ (2),

यद्॑ वा॑ वाणी॑: अ॒नूषत्॑ (3), प्र दैव॑यन्तो॑ अ॒श्विना॑ (4)

8.9.20:

O conscious thinkers (4),
 protect us in our getting the illuminations and the strength (1).
 Protect us in our getting discrimination (3),
 and getting the happiness amidst strong persons (2).²⁰
 [*nṛsahyāya* (pada-pāṭha): (presence) of strong persons, (1.100.5),
 (1.33.14)]

8.9.21:

You may be seated in the source of the Father (2),
 with your thoughts, O Ashvins (1);
 or become blissful with the recitation of the hymns (3).
 (In either case, come to us).²¹
 [*pituh*: father, (1.140.3); Puruṣha in the sense of higher spiritual
 being (SA)]

10. Ashvins

Riṣhi: Pragāthah Kāṇvah

8.10.1: Come here (from) wherever you are now

8.10.2: You make the son of Kāṇva aware

8.10.3: Perfect workers and our friends

8.10.4: In the yajna, the seers are amidst the ignorant

8.10.5: Turvasha, Yadu, Anu and Dṛhyu

8.10.6: You make the car stand above by self-law

Metre: 1,5, Brhatī; 2, Madhyejyotiḥ; 3, Anuṣṭup (Shanku-mati);

²⁰ प्र युम्भाय् प्र शर्वसे (1), प्र नृषाहाय् शर्मणे (2),
 प्र दक्षाय् (3), प्रचेतसा (4)

²¹ यन्मूनं धीभिः अश्विना (1), पितुः योनां निषीदथः (2),
 यद् वा सुम्भेभिः उक्थ्या (3)

8.10.1:

O Ashvins, come here from wherever you are (4),
 whether in spacious houses or worlds (1),
 or in the shining heaven (2),
 or in the house built above in the midworld (or ocean) (3).¹
 [sadmāni: homes, worlds, (10.1.1)]

8.10.2:

Make the son of Kaṇva to be aware of (2).
 your sprinkling with delight the yajna for Manu (1),
 I call the All-gods, Br̥haspati (3),
 Indra and Viṣhṇu, and Ashvins with their swift steeds (4).²
 [bodhata: to be aware, (8.38.1)
 mimikṣhe: to pour, (2.3.11);
 mimikṣhatam: to sprinkle, to make it drip with delight, (8.61.18)]

8.10.3:

I invoke the well-known Ashvins (1),
 the perfect workers to accept the offerings (2).
 Among the gods, we pray for their alliance (4),
 based on our strong friendship (3).³
 [āpyam: alliance, (7.15.1); gr̥bhe: to accept;
 sudamsasā: perfect workers; tya: well-known]

¹ यत् स्यो दीर्घप्रसङ्गनि (1), यद् वादो रोचने दिवः (2),

यद् वा समुद्रे अध्याकृते गृहे (3), अत् आ यात्मधिना (4)

² यद् वा यज्ञं मनवे संमिमिक्षथुः (1), एवेत् काणवस्य बोधतम् (2),

बृहस्पतिं विश्वान् देवाँ अहं हुव (3), इन्द्राविष्णू अश्विनौ आशुहेषसा (4)

³ त्या नु अश्विनौ हुवे (1), सुदंससा गृभे कृता (2),

ययोः अस्ति प्रणः सख्यं (3), देवेषु अधि आप्यम् (4)

8.10.4:

In this yajna, these illumined seers are amidst the ignorant (1);
 (they) the conscious thinkers, in the pilgrimage-yajna (2).
 (They) drink the sweet Soma-delight by their own self-law (3).⁴

8.10.5:

O Ashvins, rich in plenitude (1,3),
 whether you abide in the west or east (2),
 whether you are with Dṛhyu-s, Anu, Turvasha or Yadu (4),
 I invoke you and therefore you come to me (5).⁵

[Line 3: all four appear in (1.108.8);

dṛhyu: ill-wisher;

anu-s: those united with life-force prāṇa; *ana* stands for prāṇa.

Turvasha: name of Rishi; one who desires godliness and fights the enemies of gods, (1.47.7), see (8.4.19) also. Turvasha is regarded as hostile in some places.

yadu: Turvasha and Yadu; occurs in (8.9.14, 8.45.27); also in (8.4.7);

yadu: non-injurers (1.54.6);]

8.10.6:

O enjoyers of the many, whether you traverse the midworld (1),
 or move in the earth and heaven (2),
 or make your chariot stand above by the self-law (3),
 come here, O Ashvins (4).⁶

⁴ ययोरधि प्र यज्ञा अंसुरे सन्ति सूर्यः (1),

ता यज्ञस्याध्वरस्य प्रचेतसा (2), स्वधाभिः या पिबतः सोम्यं मधुं (3)

⁵ यद्य अश्विनौ (1), अपाग् यत् प्राक् स्थो (2), वाजिनीवसू (3),

यद् द्रुह्यवि अनवि तुर्वशे यदौ (4), हुवे वामथ् मा गतम् (5)

⁶ यदन्तरिक्षे पतथः पुरुभुजा (1), यद् वेमे रोदसी अनु (2),

यद् वा स्वधाभिः अधितिष्ठथो रथम् (3), अत् आ यातमश्विना (4)

11. Agni

Rishi: Vatsah Kāṇvah

[This is the first sūkta to Agni in this Maṇḍala. The next one is sūkta 19. Page xvii has a brief note on him.]

8.11.1: You are the divine in mortals

8.11.2: Charioteer of the pilgrim-sacrifice

8.11.3: Remove the enemies away from us

8.11.4: Knower of all things born

8.11.5: We meditate on your many names

8.11.6: We call Agni with words

8.11.7: Vatsa compels you by his word

8.11.8: You are the equal lord of all peoples

8.11.9: We seek the plenitude in (symbolic) battles

8.11.10: Gladden your own body

Metre: 1, Pratiṣṭhā; 2, Vardhamānā; 3-9, Gāyatrī; 10, Trīṣṭup;

8.11.1:

You are the guardian of the law of all workings (1).

O Agni, you are the divine in mortals (2);
you are one to be prayed in the sacrifices (3).¹

8.11.2:

You are the one to be expressed (1),
in the findings of knowledge O forceful one (2).

O Agni, you are the charioteer of the pilgrim-sacrifices (3).²

8.11.3:

O knower of all things born (2),
may you remove away from us the enemies (1),
and also the undivine and hostile forces, O Agni (3).³

¹ त्वमग्ने ब्रतपा असि (1), देव आ मत्येष्वा (2), त्वं यज्ञेषु इडयः (3)

² त्वमसि प्रशास्यौ (1), विद्येषु सहन्त्य (2), अग्ने रथीरध्वराणाम् (3)

³ स त्वमस्मत् अप् द्विषों युयोधि (1), जातवेदः (2), अदैवीः अग्ने अरातीः (3)

8.11.4:

Even when it is near (1),
 surely you come not to the sacrifice of our mortal foe (2,3),
 O knower of all things born (4).⁴

8.11.5:

We illumined mortals, meditate (2),
 on the many names of you, the immortal (1),
 the knower of all things born (3).⁵

8.11.6:

We call Agni with our words (3).
 Illumined, we call the illumined for our guard (1).
 We, mortals call the god for our protection (2).⁶

8.11.7:

Vatsa compels your mind (1),
 even from the supreme world of your session (2),
 by his Word that longs for thee, O Agni (3).⁷

8.11.8:

You are the equal lord of all peoples in many lands (1);
 we call to you in the battles (2).⁸

[The affinity of the seer for the peoples of other lands is to be noted. There is no question of 'our god' and 'their god'. Agni is the equal lord of all.

purutrā: in many lands, (7.1.9), (8.43.21)]

⁴ अन्ति चित् सन्तुं (1), अहं युज्ञं मर्तस्य रिपोः (2), नोपै वेषि (3), जातवेदः (4)

⁵ मर्ता अमर्त्यस्य ते भूरि नाम (1), मनामहे विप्रासो (2), जातवेदसः (3)

⁶ विप्रं विप्रासो अवसे (1), द्वे वं मर्तास ऊतये (2), अग्निं गीर्भिः हवामहे (3)

⁷ आ तै वत्सो मनौ यमत् (1), परमाचित् सधस्थात् (2),

अग्ने त्वांकामया गिरा (3)

⁸ पुरुत्रा हि सद्गङ्गसि विश्वो विश्वा अनु प्रभुः (1), समत्सु त्वा हवामहे (2)

8.11.9:

We call to Agni to guard us in our (symbolic) battles (1,3),
 we who seek the plenitudes (2);
 richly manifold is his achievement in the plenitudes (4).⁹

8.11.10:

In olden days, you were the one to be prayed in the yajna (1).
 From time eternal you sit as the ever-new summoner (2).
 O Fire, gladden your own body (in us) (3),
 and bring happiness to us by the sacrifice (4).¹⁰

[Also in Tai.A. (10.2.1); Mahānārāyaṇa U. (2.6)]

12. Indra

Rishi: Parvataḥ Kāṇvah

[In this Sūkta, each subgroup of 3 mantra-s has a common ending structure. For instance, verses 1-3 end up with *tam īmahe*?]

8.12.1: We seek Indra, the rapturous one

8.12.2: We seek Indra, illuminating ten seers

8.12.3: We seek Indra, the impeller of journey

8.12.4: Accept this *stoma*

8.12.5: You nourish us like the ocean

8.12.6: He sustains us

8.12.7: Increases heaven and earth like sun

8.12.8: He increases (in us) in abundance

8.12.9: He overcomes foes like a fire

8.12.10: The new thought faithful to truth

8.12.11: He builds the body

⁹ समत्सु अग्निमवसे (1), वाजयन्तौ (2),

हवामहे (3), वाजेषु चित्रराधसम् (4)

¹⁰ प्रत्नो हि कुमीडयौ अध्वरेषु (1), सनात्तु होता नव्यश्च सत्सि (2),
 स्वां चांग्रे तन्वं पिप्रयस्व (3), अस्मभ्यं च सौभेगमा यजस्व (4)

- 8.12.12:** He has widened the conquest (of his friend)
8.12.13: Words from the mouth of truth
8.12.14: Aditi creates stoma for Indra
8.12.15: Horses of truth with perfect action
8.12.16: Become rapturous with Viṣhṇu
8.12.17: Become joyful with our Soma
8.12.18: You become joyful with chants
8.12.19: We have attained the yajna
8.12.20: He is attained by the greatness of offerings
8.12.21: All felicities attain to the giver
8.12.22: Hymns for getting the perfect force
8.12.23: We bow down with surrender
8.12.24: Illumines all by his force
8.12.25: Luminous horses
8.12.26: Killing Vṛtra who covered waters
8.12.27: The three steps of Viṣhṇu
8.12.28: All the worlds labour for you
8.12.29: Maruts regulated by you
8.12.30: You placed the Sun in the heaven
8.12.31: Sage sends you the perfect hymn
8.12.32: Beloved and equal companions chant
8.12.33: The invoking priest in pilgrim-yajna
Metre: 1-32, Uṣṇik; 33, Uṣṇik (Shankumatī);
8.12.1:

We seek that Indra, rapturous, drinker of Soma in plenty (1,4),
most potent and wakes to knowledge (2).

He kills the devourer (3).¹

¹ य इन्द्र सोमपातंमो मदः (1), शविष्टु चेतति (2),
येना हंसि नि अत्रिणं (3), तर्मीमहे (4)

8.12.2:

We seek Indra with the unseizable Ray (6,2),
 who illumines the ten Dashagva seers (1,3),
 (He is) the godhead of the Sunworld (4),
 who protects the ocean (of midworld) (5).²

[*dashagvah*: a class of ten Aṅgirasa seers, pilgrims of light; with them Indra found the Sun dwelling in darkness, (3.39.5);
vepayanti: illumines (Dashagva-s);
vepate: is illumined, (10.11.6)
adhrigum: one with unseizable Ray, (8.60.17), (3.21.4)]

8.12.3:

We seek that Indra (4),
 who impels the great waters of the river as if it is a car (1,3).
 He impels the journey along the path of truth (2).³
 [*yātave*: one who impels, makes one to move forward, (1.37.10),
 (8.7.8)]

[The next 3 verses 4-6 end with *vavakṣhitha*, 'to sustain'.]

8.12.4:

(Accept) this affirmative laud which is pure like light (1,3),
 so that we may enter (into happy state), O one with Vajra (2,4).
 May you sustain us now with your might (5).⁴

[*abhiṣṭaye*: to enter into the possession of our being, (5.17.5, 5.38.3);
vavakṣhitha: sustain us (2.24.11)]

² येना दशांग्वम् (1), अध्रिंगुं (2), वेपयन्तं (3), स्वर्णरम् (4),
 येना समुद्रम् आविथा (5), तर्मीमहे (6)

³ येन सिन्धुं महीरुपो रथाँ इव प्रचोदयः (1),
 पन्थामूतस्य यात्वे (2), तर्मीमहे (3)

⁴ इमं स्तोमम् (1), अभिष्टये (2), घृतं न पूतम् (3),
 अद्रिवः (4), येना नु सद्य ओजसा ववक्षिथ (5)

8.12.5:

O Indra, who has joy in the word (2),
take pleasure (in us or this hymn) (1).
You nourish us like the ocean (3).
You sustain us with all the protections (4).⁵
[*pīnvasi*: (you) nourish us, (7.5.8)]

8.12.6:

Through friendship, the god has given us (2),
(gifts) from the realm beyond (1).
He sustains us by spreading the (powers of) heaven like rain (3).⁶
[*māmahe*: *mamahe*: to give, (5.27.1), (8.1.32)]

8.12.7:

He carries the Rays of intuition (1),
as well as the Vajra in his hands (2).
He increases the heaven and earth like the Sun (3).⁷

8.12.8:

He, the master of existence, increases (in us) in abundance (!).
He kills a thousand mighty evil-foes (2).
Then his great Indra-powers increase profusely (in us) (3).⁸
[*aghah*: evil, (5.3.7), one who does evil, (7.1.13);
mahiṣhā: mighty, (10.45.3)]

⁵ इमं जुषस्व (1), गिर्वाणः (2), समुद्र इव पिन्वते (3),
इन्द्र विश्वाभिः ऊतिभिः बृवक्षिथ (4)

⁶ यो नौ देवः परावतः (1), सरित्वनाय मामहे (2),
दिवो न वृष्टि प्रथयन् बृवक्षिथ (3)

⁷ बृवक्षुः अस्य केतवं (1), उत वज्रो गभस्त्योः (2),
यत् सूर्यो न रोदसी अवर्धयत् (3)

⁸ यदि प्रवृद्ध सप्तपते (1), सुहसं महिषां अघः (2),
आदित् त इन्द्रियं महि प्र वावृधे (3)

8.12.9:

Indra consumes completely the hurting foes (2).
 With the rays of Sun (1),
 like fire (burning) forests (3),
 he overcomes (foes) and increases greatly (4).⁹
 [sāsahi: sasahi: overcomes, (8.19.15), (5.23.1);
 oṣh: burn completely, (10.87.12);
 oṣhatāt: consume, (4.4.4)]

[The next 3 verses, (10-12), end with *mimīta it.*]

8.12.10:

The new thoughts faithful to the law of the truth (1,3),
 approach (Indra) (2).

They are desired by many, they serve (Indra) (4).

They give form to (or build) (the subtle body) (5).¹⁰

[ṛtvīyam: one who follows the truth or the order of truth, (8.40.11),
 (10.91.4);

mimītām: to build, (5.51.11), to prepare us with a form, (1.120.8)]

8.12.11:

The seeker of god, a child of yajna (1),
 successively purifies the will (2).

With the aid of affirmative lauds, he builds (the body) (3,5),
 for (accepting) the increasings of Indra in him (4).¹¹

⁹ इन्द्रः सूर्यस्य रश्मेभिः (1), नि अर्शसानम् औषति (2),
 अग्निर्वनेव (3), सासहिः प्र वावृधे (4)

¹⁰ इयं तं क्रत्वियावती धीतिः (1), एति (2), नवीयसी (3),
 सपर्यन्ती पुरुष्प्रिया (4), मिमीत् इत् (5)

¹¹ गर्भो यज्ञस्य देवयुः (1), क्रतुं पुनीत आनुषक् (2),
 स्तोमैः (3), इन्द्रस्य वावृधे (4), मिमीत् इत् (5)

[Lines 3,4,5: The body has to be formed to accept the powers of Indra. An unprepared body may break 'like an unbaked jar', (9.83.1)]

8.12.12:

By the drink of Soma, Indra has widened (or spread) (2),
the conquest of his friend (or the god Mitra) (1).

He forms the body of the one who presses the Soma (4),
like a (sharp) blade in front (3).¹²

[*vāshī*: blade, (8.19.23);

prāchī: in front, (7.6.4), moving forward, (3.6.1)

See (8.19.23) where Agni is said to carve himself a shape by moving the blade.]

[The next 3 verses, (13-15), end with *ṛtasya yat*.]

8.12.13:

The illumined human seers, carriers of the word (1,3),
make Indra delightful (2),
(with their words) from the mouth of truth (*ṛtam*) (5),
which are nourishing like light (4).¹³

[*ukthavāhāsah*: carriers of the utterance, (6.59.10);

pipyuṣhī: nourishing, (8.72.16); *ṛtam*: see (8.6.2)]

8.12.14:

(The goddess of infinity) Aditi created a *stoma* for Indra (2),
for his self-rulership (1).

(Indra) widely proclaimed the protection of the truth (3).¹⁴

¹² सूनिः मि॒त्रस्यं (1), पप्रथ् इन्द्रः सो॒मस्य पी॒तये (2),
प्राची वा॒शीव (3), सु॒न्वते मि॒मीत् इत् (4)

¹³ यं विप्रा॑ उक्थवा॑हसो (1), अभिप्रमन्दुः (2), आ॒यवः (3),
घृतं न पिष्य (4), आ॒सनि कृतस्य यत् (5)

¹⁴ उत् स्वराजे (1), अदितिः स्तो॒ममि॒न्द्राय जीजनत् (2),
पुरु॒प्रशस्तमू॒तय कृतस्य यत् (3)

[*puruprashastam*: widely proclaimed, (8.103.12);
svarājam: self-ruler, (1.36.7);]

8.12.15:

The carriers of the energies sound high the protections (1),
which are the expressions of the truth (2).

O God (come to us) (3),
with the horses of truth with their perfect actions (4).¹⁵

[*prashastayah*: expressions of the truth, (8.40.9);
abhi anūṣhata: sound high, (5.5.4);
vivratā: perfect works, (1.63.2), comprehensive actions, (10.49.3)]

[The next 3 verses, (16-18), end with *sam-indubhīḥ*]

8.12.16:

By the Soma you become rapturous (1,5),
along with Viṣṇu, O Indra (2).

(Become rapturous) with that offered by Trita Āptyā (3),
or that offered to Maruts (4).

(Become rapturous) by the Soma-delight offered by us (6).¹⁶

[Trita Āptya: see (8.47.13)]

8.12.17:

O mighty Indra, you become rapturous (1,3),
with the Soma in the far-off realms above the ocean (2).

Become joyful with the Soma-delight pressed out by us (4).¹⁷

[See the note on Soma in (8.1.1)]

¹⁵ अभि वह्यं ऊतये अनूष्टत् (1), प्रशस्तये (2),
न दैव् (3), विब्रता हरी कृतस्य यत् (4)

¹⁶ यत् सोमम् (1), इन्द्र विष्णवि (2), यद् वा घ त्रित आस्ये (3),
यद् वा मरुत्सु (4), मन्दसे (5), समिन्दुभिः (6)

¹⁷ यद् वा शक्र (1), परावति समुद्रे अधि (2),
मन्दसे (3), अस्माकमित् सुते रणा समिन्दुभिः (4)

8.12.18:

O master of existence, you become increased (1,3,5),
by accepting the Soma pressed out by the sacrificer (2,4).
May you rejoice with the Soma-delight (offered here) (7),
just as you do with the chants (6).¹⁸

[The next 3 verses, (19-21), end with *vyānashuh*.]

8.12.19:

With your speech, chant about Indra and Indra, god and god (1).
We have attained the yajna of Indra (2,4),
who is swift and victorious (3).¹⁹

[*turvage*: who breaks through opponent, (5.35.3), victorious, swift, (1.56.3) (KS);

ānashuh: attained, (5.10.3);

gr̥ṇiṣhaṇī: chant with your speech;

Line 1: emphasis by repetition such as *devam-devam* occur elsewhere in RV such as *priyam priyam* (6.15.6); *agnim-agnim* in (6.15.6)]

8.12.20:

By the greatness of the offerings, Indra is increased (3),
and he is attained (4).

He is the bringer of yajna, among yajnas (1),
the drinker of Soma-delight amidst Soma-s (2).²⁰

[*hotrābhih*: by the greatness of the oblation, (1.36.7), (10.11.5), by the invokers, by the speech, (1.36.7) (KS);

Soma-s: the plural indicates the streams of Soma]

¹⁸ यद् वा असि (1), सुन्वतो (2), वृधो (3), यजमानस्य (4),
सत्पते (5), उक्थे (6), वा यस्य रण्यसि समिन्दुभिः (7)

¹⁹ देवंदैवं वो अवस इन्द्रमिन्द्रं गृणीषणि (1), अथा यज्ञाय (2),
तुर्वणे (3), व्यानशुः (4)

²⁰ यज्ञेभिः यज्ञवाहसं (1), सोमेभिः सोमपातमम् (2),
होत्राभिः इन्द्रं वावृधुः (3), व्यानशुः (4)

8.12.21:

Great is his guidance (1),
many (or ancient) are his expressions of truth (2).
All the felicities attain to the giver (3).²¹

[*prashastayah*: expressions of the truth, (8.40.9), utterances, (8.19.19);
praṇītayah: *praṇītayah*: guidance, (10.69.1); (*praṇītiḥ*)

[The next 3 verses, (22-24), end with *samojase* or its variant]

8.12.22:

For the killing of Vṛtra, Indra has been established in front (1).
The hymns are addressed to Indra (2),
for (getting) the perfect or complete force (3).²²

[*ojase*: for getting the force, (8.75.10)
ojah: might, (8.40.6); strength, (5.1.8);]

8.12.23:

The mighty one, who hears the calls (1,3),
we laud thee excellently on all sides along with the great *stoma* (2,5),
and with luminous hymns (or mantra-s) (4),
for getting the complete force (6).²³

[*mahāntam*: mighty, (5.41.13);
havanshrutam: one who hears the call, (1.10.10);
abhi praṇonumah: see, (8.6.7);
ojase: for the force, (8.75.10), might, (8.40.5);]

²¹ महीरस्य प्रणीतयः (1), पूर्वीरुत प्रशस्तयः (2),
विश्वा वसूनि दाशुषे व्यानशुः (3)

²² इन्द्रं वृत्राय हन्तवे देवासौ दधिरे पुरः (1),
इन्द्रं वाणीः अनूषता (2), समोजसे (3)

²³ महान्तं (1), महिना वयं स्तोमेभिः (2), हवनश्रुतम् (3),
अर्कैः (4), अभि प्रणौनुमः (5), समोजसे (6)

8.12.24:

From him, the thunderer (2),
 the heaven, earth and midworld are not separated (1).
 The mighty one completely illumines (all) by his force (3).²⁴
 [amāt: by force, (5.59.2); amāt with different accent marks has the meaning ‘world’ in (5.53.8);
ojasah: one with might;
titviṣhe: illumines, (1.102.7);]

[The next 3 verses, (25-27), end with *vavakṣhatuh*.]

8.12.25:

When the gods set you up in front in the battle (1),
 then your luminous horses carried you (2).²⁵

8.12.26:

O Vajrin, when by your might, you killed (2),
 Vṛtra who had covered the waters (1),
 then your luminous horses carried you (3).²⁶

8.12.27:

When Viṣṇu by his might (1),
 strode three steps (2),
 then your luminous horses carried you (3).²⁷

²⁴ न यं विक्त्तो रोदसी नान्तरिक्षाणि (1), वज्रिणम् (2),
 अमात् इदस्य तित्विषे समोजसः: (3)

²⁵ यदिन्द्र पृतनाज्ये देवाः त्वा दधिरे पुरः (1),
 आदित् तैं हर्यता हरी बवक्षतुः (2)

²⁶ युदा वृत्रं नदीवृतं (1), शबसा वज्रिभवधीः (2),
 आदित् तैं हर्यता हरी बवक्षतुः (3)

²⁷ युदा ते विष्णुरोजसा (1), त्रीणि पुदा विचक्रमे (2),
 आदित् तैं हर्यता हरी बवक्षतुः (3)

[Line 2 is in (1.22.18), a part of sub-hymn to Viṣṇu. The three steps are the three worlds. It declares that Viṣṇu's stride is the cause of the birth of universe, (1.22.17)]

[The next 3 verses, (28-30), end with *yemire*.]

8.12.28:

When your luminous steeds increase day by day (1),
then all the worlds labour for you (2).²⁸

[The work of steeds signify the labour in the worlds. Here is the secret of Indra's horses.

yemire: labour, (8.43.18)]

8.12.29:

When Maruts, your people, are regulated by you, O Indra (1),
then all the worlds labour for you (2).²⁹

[*niyemire*: regulated]

8.12.30:

When the brilliant Sun with his light (1,3),
was placed by you in the heaven (2,4),
then all the worlds labour for you (5).³⁰

[*jyoti*: it is used for the Solar light. There are seven kinds of light. See the appendix 6 in 'Rig Veda Samhita: Fourth Maṇḍala', (SAKSI); Indra's placing of Sun in heaven is mentioned in several mantra-s, both in this Maṇḍala and in others;]

²⁸ युदा तै हर्यता हरी वावृथातै दिवेदिवे (1),
आदित् ते विश्वा भुवनानि येमिरे (2)

²⁹ युदा ते मारुतीः विशः तुभ्यमिन्द्र नियेमिरे (1),
आदित् ते विश्वा भुवनानि येमिरे (2)

³⁰ युदा सूर्यममुं (1), दिवि (2), शुक्रं ज्योतिः (3), अधारयः (4),
आदित् ते विश्वा भुवनानि येमिरे (5)

[The next 3 verses, (31-33), end with *prādhvare*]

8.12.31:

O Indra, the luminous sage sends forth to you the perfect laud (1).
He fills completely the path of the yajna-rite by his thoughts (2,4),
just like (filling) the tracks of kinsmen (3).³¹

[*padaīh*: tracks, (1.72.2);

pra pipṛtam: fill completely, (3.26.9);

Just as one offers protection for the track or footsteps of kinsman,
the sage offers his thoughts as protection for the path of laud.]

8.12.32:

When the beloved and equal companions chant together (2),
in the domain of the navel of yajna (1,3),
then (their chant) completely milks the pilgrimage-yajna (4).³²

[The chant milks the yajna to obtain the milk or results. Recall that
in (1.4.1) the devotee milks Indra to get the milk of knowledge.

samīchīnāśah: equal companions, (9.10.7), (3.29.6);

dohasā: milking, (10.11.1)]

8.12.33:

O Indra, grant us the perfect hero-strength (1,3),
perfect life-energy and the perfect knowledge (2),
just as you (give) the advance knowledge (5),
to the invoking priest in the pilgrimage-yajna (4,6).³³

[*gavyam*: knowledge, (1.140.13);]

³¹ इमां तं इन्द्र सुषुतिं विप्रे इयर्ति (1), धीतिभिः (2),
जामिं पदेव (3), पिप्रतीं प्राध्वरे (4)

³² यदस्य धामनि (1), प्रिये संमीचीनासो अस्वरन् (2),
नाभा यज्ञस्य (3), दोहना प्राध्वरे (4)

³³ सुवीर्य (1), स्वशब्दं सुगव्यम् (2), इन्द्र दद्धि नः (3),
होतैव (4), पूर्वचित्तये (5), प्राध्वरे (6)

Anuvāka 3: Sūkta-s (13-20)

[The sūkta-s (13-17) are dedicated to Indra, 19 to Agni, 20 to Maruts, 18 to Āditya-s and others. This anuvāka has 173 mantra-s.]

13. Indra

Riṣhi: Nāradah Kāṇvah

- 8.13.1: By Soma, Indra purifies the will**
- 8.13.2: Reaches the devotee to the goal**
- 8.13.3: Become our intimate friend**
- 8.13.4: You shine forth from the seat of soul's fullness**
- 8.13.5: Felicities with a rich variety**
- 8.13.6: The words ascend upwards**
- 8.13.7: Bring the felicities to the perfect worker**
- 8.13.8: His thoughts are playful words of truth**
- 8.13.9: Indra increases those who offer self-surrender**
- 8.13.10: His steeds go to the person offering surrender**
- 8.13.11: They accomplish your work**
- 8.13.12: Establish immortality in the sages**
- 8.13.13: I invite you at sunrise and sunset**
- 8.13.14: Spread out the web (of truth) as in ancient times**
- 8.13.15: You protect Soma wherever you are**
- 8.13.16: Our hymn of words increase Indra (in us)**
- 8.13.17: His extended protection pervades like branches of tree**
- 8.13.18: The three sacrifices**
- 8.13.19: The law of working in the order of truth**
- 8.13.20: Completely conscious sages**
- 8.13.21: You have chosen our friendship**
- 8.13.22: When will you establish peace in us?**
- 8.13.23: The horses of car are perfectly lauded**
- 8.13.24: He becomes two-fold**
- 8.13.25: He establishes in us the nourishing impulsions**
- 8.13.26: Thoughts yoked by the mind**
- 8.13.27: Come here to share in the ecstasy**
- 8.13.28: Approach the glory of yajna**

8.13.29: Established in the source of yajna

8.13.30: Indra gives form to yajna

8.13.31: Shower the riches

8.13.32: The yajna is abundant

8.13.33: Protections with a rich variety

Metre: Uṣṇik (8/8/12);

8.13.1:

With (drinking) the pressed Soma-delight (1),
Indra purifies the will and the utterance (2).

Great indeed is Indra (4),
who increases one who knows and has the discernment (3).¹

[*vide*: knower, (1.127.4);

dakṣham: discernment, (6.16.17)]

8.13.2:

He increases in the home of the gods in the supreme place (1).

He reaches the devotee to the goal safely (2),

(he is) full of perfect inspiration (3),

and completely recovers the waters (from the demons) (4).²

8.13.3:

I invoke the mighty Indra (1,3),

for the gain of the plenitude and (victory) in battle (2).

Become our intimate friend and increase in us the bliss (4).³

[*sumnam*: bliss, (8.19.4), (8.75.16)]

¹ इन्द्रः सुतेषु सोमैषु (1), क्रतुं पुनीत उक्थ्यम् (2),
विदे वृथस्य दक्षसो (3), महान् हि षः (4)

² स प्रथमे व्यौमनि देवानां सदने वृथः (1), सुपारः (2),
सुश्रवस्तमः (3), समप्सुजित् (4)

³ तमहे (1), वाजसातय इन्द्रं भराय (2), शुभ्मिणम् (3),
भवा नः सुम्भे अन्तमः सखा वृथे (4)

8.13.4:

O Indra, who has joy in the word (1),
 the gift (of Soma) from the one who pressed it out, flows to you (2).
 Being rapturous (with the Soma) you shine forth (3,5),
 from the seat of soul's fullness (4).⁴

[*barhiṣhi*: on the seat of soul's fullness, (5.26.5); (or the sacred grass seat);

virājasī: you shine out, (10.140.4)]

8.13.5:

O Indra, you certainly give us (1),
 that which we seek, we the offerers of the Soma-delight (2).

O knower of the Sun-world (4),
 bring us the felicities with a rich variety (3).⁵

8.13.6:

The wide-seeing one who lauds me, (utters) words (1,3),
 which act as a host (of warriors) overcoming (foes) (2).

Take delight in them (words) (5),
 which ascend upwards repeatedly as branches of a tree (4).⁶

[*shardha*: host;

stotā: one who lauds, (8.19.26)]

⁴ इयं ते इन्द्र गिर्वणो (1), रातिः क्षरति सुन्वतः (2),

मून्दानो (3), अस्य बृहिषो (4), वि राजसि (5)

⁵ नूनं तदिन्द्र दद्धि नो (1), यत् त्वा सुन्वन्ति ईमहे (2),

रथिं नः चित्रमा भरा (3), स्वर्विदम् (4)

⁶ स्तोता यत् ते विचर्षणिः (1), अतिप्रशुर्घयद् (2), गिरः (3),

बृया इवानु रोहते (4), जुषन्ति यत् (5)

8.13.7:

Hear the call of your adorer (2),
as you did enjoy the words (of seer) in ancient times (1).
Being rapturous (all the time) (3),
bring (the felicities) to one who does perfect work (4).⁷

8.13.8:

The spoken thoughts of him, the lord of heaven (3),
are the playful words of truth (1).
They are like waters flowing down a slope (2).⁸

8.13.9:

Indra is known as the lord (1),
and the sole ruler among those who strive (2).
O Indra, you increase those who offer surrender (3),
and give protection to those who seek (4);
Become joyful with the Soma being pressed out (5).⁹

8.13.10:

Laud him with the illumined consciousness (1),
his horses fully manifest his force (2).
They go to the house of the giver (3),
who offers prostration of surrender (4).¹⁰

⁷ प्रत्ववत् जनया गिरः (1), शृणुधी जरितुः हवम् (2),
मदैमदे (3), ववक्षिथा सुकृत्वने (4)

⁸ क्रीळन्ति अस्य सूनृता (1), आपो न प्रवतायतीः (2),
अया धिया य उच्यते पतिर्दिवः (3)

⁹ उतो पतिर्य उच्यते (1), कृष्णनामेक इदू वशी (2),
नमोवृधैः (3), अवस्युभिः (4), सुते रण (5)

¹⁰ स्तुहि श्रुतं विपश्चितं (1), हरी यस्य प्रसक्षिणा (2),
गन्तारा दाशुषो गृहं (3), नमस्विनः (4)

[*prasakṣhiṇa*: related word; *prasikṣhat*: to fully manifest the force, (4.12.1)]

8.13.11:

O one with the vast thought (2),
 come to the yajna (5),
 with your horses with the force of impulsion (1,3),
 which eat on the streaming honey and are swift (4).
 They are the accomplishers of your work (6).
 This yajna will be blissful for you (7).¹¹

[*pruṣhitapsubhiḥ*: see, (8.5.33);
tūtujāno: with the force of impulsion, (7.84.5)]

8.13.12:

O Indra, most powerful, lord of existence (1),
 establish the felicities in those who praise you with words (2).
 Establish in the sages, the inspired hearing, immortality (3),
 and the riches of delight (4).¹²

[*vasutvanam*: riches of delight, (7.81.6)]

8.13.13:

I invoke you when the Sun has arisen (1).
 I invoke you in the heaven in the middle of the day (2).
 O Indra, taking pleasure in us (3),
 come to us with your galloping horses (4).¹³

¹¹ तूतुजानो (1), मंहेमते (2), अर्थेभिः (3), प्रुषितप्सुभिः (4),
 आ याहि यङ्गम् (5), आशुभिः (6), शमित् हि तै (7)

¹² इन्द्रं शविष्ट सत्पते (1), रथि गुणत्सु धारय (2),
 श्रवः सूरिभ्यो अमृतं (3), वसुत्वनम् (4)

¹³ हवै त्वा सूर उदिते (1), हवै मध्यंदिने दिवः (2),
 जुषाण इन्द्रं (3), सतिभिः न आ गहि (4)

8.13.14:

Come swiftly (1),
 glide to the pressed Soma rich in light (2,4),
 and become rapturous (3).
 Spread out the web (of truth) (5),
 as was known in ancient times (6).¹⁴

[*tanuṣhvā*: spread out; *gomataḥ*: rich in light, see (8.3.1);
tantum: weft (of yajna), (2.3.6)]

8.13.15:

O mighty one, slayer of Vṛtra (1,2),
 whether you are nearby, or far-off in the realm beyond (3),
 or in the ocean (or midworld) (4),
 you are the protector of the Soma-food (5).¹⁵

8.13.16:

May our words of hymn increase Indra in us (1).
 The Soma-delight pressed out is offered to Indra (2).
 The people bearing the oblation to Indra make him rapturous (3).¹⁶

8.13.17:

The illumined seers desirous of protection (1),
 increased Indra with widely-extended protections (2,4),
 like the branches (of trees) on the earth (3,5).¹⁷

¹⁴ आ तू गंहि (1), प्र तु द्रव् (2), मत्स्वा (3),
 सुतस्य गोमतः (4), तन्तुं तनुष्व (5), पूर्व्य यथा विदे (6)

¹⁵ यत् शक् (1), असि परावति यत् अर्बावति (2),
 वृत्रहन् (3), यद् वा समुद्रे (4), अन्धसो अविता इदसि (5)

¹⁶ इन्द्रं वर्धन्तु नो गिर् (1), इन्द्रं सुतास् इन्दवः (2),
 इन्द्रै हुविष्मतीः विशौ अराणिषुः (3)

¹⁷ तमिद् विप्रा अवस्यवः (1), प्रवत्वतीभिः ऊतिभिः इन्द्रं (2),
 क्षोणीः (3), अवर्धयन् (4), वृया इव (5)

[*kshonīḥ*: earth, (8.3.10);
pravatvatīḥ: widely extended, (5.54.9)]

8.13.18:

The gods diffuse with consciousness the pilgrim-rite (2),
 with the three sacrifices (1).

May our words increase him (3),
 who ever increases (4).¹⁸

[*sadāvṛdhah*: who ever increases, (5.36.3);
trikadrukeśu: the three sacrifices namely, *jyoti* (light), *gauḥ* (ray)
 and *āyuh* (life), (1.32.3) (KS);
atnata: diffuse, (5.48.2)]

8.13.19:

The adorer establishes you by utterances (1,3,5),
 according to the law of working in the order of truth (2,4).
 You are called pure, purifier and the wonderful (6).¹⁹

[*shuchih*: pure, (8.44.21);
ṛtuthā: in the order of truth, (10.110.10), in season, (2.3.7);
anuvratam: according to the law of working, (8.40.8)]

8.13.20:

The completely conscious sages established thinkings (4).
 The mighty powers of Rudra (Maruts) become awake (2),
 to this knowledge in their ancient domains (1,3).²⁰

[*yahvam*: mighty ones, (5.6.4)]

¹⁸ त्रिकदुकेषु (1), चेतनं देवासोऽयज्ञमत्तत (2),
 तमिद् वर्धन्तु नो गिरः (3), सदावृधम् (4)

¹⁹ स्तोता यत् ते (1), अनुब्रत (2), उक्थानि (3), क्रतुथा (4),
 दधे (5), शुचिः पावक उच्यते सो अस्तुतः (6)

²⁰ तदिद् (1), रुद्रस्य चेतति यहं (2), प्रत्येषु धामसु (3),
 मनो यत्रा वि तद् दधुः विचैतसः (4)

8.13.21:

(O Indra), since you have chosen our friendship (1),
 drink this Soma-food (2),
 by which we may pass beyond all the hostile powers (3).²¹
 [āvara: (you) have chosen, (8.19.30)]

8.13.22:

O Indra who has joy in the word (1),
 when will the one, who praises you, be full of peace (2)?
 When will you establish in us the Ray-cows (3,5),
 the life-energies and the felicities (or riches) (4)?²²

8.13.23:

We seek him, the rapturous one who is undecaying (3),
 who is carried in a car with mighty and luminous horses (2),
 which are perfectly lauded (1).²³

[See (8.12.28) for the secret behind the works of horses.]

8.13.24:

We seek the mighty one who is lauded by many (1),
 along with his ancient protections (2).
 May the beloved one be seated on the sacred seat (3).
 Then he becomes two-fold (4).²⁴

[dvitā: two-fold; become the immortal amidst mortals, (8.71.11)]

²¹ यदि मे सूख्यम् आवरं (1), इमस्य पाहि अन्धसः (2),
 येन विश्वा अति द्विषो अतारिम (3)

²² कदा ते इन्द्र गिर्वणः (1), स्तोता भवाति शंतमः (2),
 कदा नो गव्ये (3), अश्वे वसौ (4), दधः (5)

²³ उत ते सुषुता (1), हरी वृष्णा बहतो रथम् (2),
 अजुर्यस्य मदिन्तम् यमीमहे (3)

²⁴ तर्मीमहे पुरुषुतं युहं (1), प्रत्नाभिरुतिभिः (2),
 नि बहिर्विप्रिये संदत् (3), अथ द्विता (4)

8.13.25:

O one who is lauded by many, increase (1),
along with the protections which are praised by the Rishis (2).
Establish in us the nourishing impulsions (3).²⁵

[*avā: ava (padapāṭha)*, from below, (8.40.8);
dhukṣhasva: establish in us, (4.57.2)]

8.13.26:

O Indra, one with Vajra (2),
you are the protector of one who praises you (1).
By the truth, I send forth the thoughts yoked by the mind (3).²⁶
[*iyarmi: send forth; rtāt: truth-in-movement*]

8.13.27:

O Indra with widely extended riches (or felicities) (5),
yoke your horses (2,4).
Come here for drinking the Soma and sharing the ecstasy (1,3).
Then answer (our longings) (6).²⁷

[*abhisvara: to answer*, (1.10.4);
asdhā-mādyā: sharing in ecstasy, (4.3.4);]

²⁵ वर्धस्वा सु पुरुषुत् (1), क्रषिष्टुताभिः ऊतिभिः (2),
धुक्षस्वं पिष्युषीम् इषम् अवा च नः (3)

²⁶ इन्द्र त्वम् अवितेत् असि इत्था स्तुवतो (1), अद्रिवः (2),
कृतात् ईर्यमि ते धियं मनोयुजम् (3)

²⁷ इह त्या संधमाद्या (1), युजानः (2), सोमपीतये (3),
हरी (4), इन्द्र प्रतत् वस् (5), अभि स्वर (6)

8.13.28:

May your (associates), Rudra-s (Maruts) respond to your call (1),
and approach the glory of yajna (2).

May the people associated with the Maruts (3),
share in the delight (or satisfaction) (4).²⁸

[*prayah*: delight, (8.74.14, 8.19.22)]

8.13.29:

May these (Maruts) who overcome opposers (1),
take delight in their abode in heaven (2).

The one who knows is established in the source of yajna (3).²⁹

[*vide*: one who knows, (1.127.4)

pra-tūrtayah: those who overcome foes, (8.99.5)]

8.13.30:

For long (or distant) vision (1),

Indra moves facing the pilgrim-rite (or journey) (2).

Seeing uninterruptedly, he gives form to the yajna (3).³⁰

[*mīmīte*: he gives form, see (8.12.10)]

8.13.31:

O Indra, your car is mighty (1),

your horses are mighty (2).

You are the lord of abundance (3).

O one of many willings, we call you to shower (riches on us) (4).³¹

²⁸ अभि स्वरन्तु ये तवं रुद्रासः: (1), सक्षत् श्रियम् (2),
उतो मरुत्वतीः विशौ (3), अभि प्रयः (4)

²⁹ इमा अस्य प्रतूर्तयः (1), पदं जुषन्त् यद् दिवि (2),
नाभा यज्ञस्य सं दधुः यथा विदे (3)

³⁰ अयं दीर्घाय चक्षसे (1), प्राचि प्रयति अच्चरे (2),
मिर्मीते यज्ञम् आनुषक् विचक्ष्य (3)

³¹ वृषा अयम् इन्द्र ते रथं (1), उतो ते वृषणा हरी (2),
वृषा त्वं (3), शतक्रतो वृषा हवः (4)

[*vṛsha*: mighty one; lord of abundance; showerer of riches; male; the verse has multiple meanings depending on which meaning of *vṛsha* is used. It is the same in the next verse also.]

8.13.32:

The press-stones are powerful (1).
 Your rapture gives abundance (2);
 The Soma is mighty and gives abundance (3).
 The yajna which you attain is mighty and abundant (4).
 The call to you gives abundance (5).³²

[*invasi*: attain, (1.18.7)]

8.13.33:

O Vajrin, I invoke you, the mighty one (2),
 since you are the showerer of riches (1).
 (You grant) us protections, rich in variety (3).
 The hymn of praise fronting you pleases you (4).
 The invocation to you gives abundance (5).³³

[*prati*: fronting;

vāvantha: to like, to take pleasure (5)]

14. Indra

Riṣhi: Goṣhūkti Kāṇva or Ashvasūkti Kāṇva;

8.14.1: O Indra, if I were you

8.14.2: I would instruct the thinker about the rays

8.14.3: The true words of your praise is a milch-cow

8.14.4: No one can stop your gifts

8.14.5: Yajna increases Indra

8.14.6: Ever increasing Indra

³² वृषा ग्रावा (1), वृषा मदो (2), वृषा सोमो अयं सुतः: (3),

वृषा यज्ञो यमिन्वसि (4), वृषा हवः: (5)

³³ वृषा (1), त्वा वृषणं हुवे वज्रिन् (2), चित्राभिः ऊतिभिः: (3),

वावन्थं हि प्रतिषुतिं (4), वृषा हवः: (5)

8.14.7: Indra goes beyond the shining worlds

8.14.8: Make the hidden Ray-cows go up

8.14.9: Made the heaven firm

8.14.10: Your rapture is manifold

8.14.11: You grow by the *stoma* and *uktha*

8.14.12: Yajna with perfect achievements

8.14.13: You killed Namuchi

8.14.14: Hurled down *dasyu-s* doing magic

8.14.15: Scatter those opposed to Soma-offering

Metre: Gāyatrī (8,3);

8.14.1:

O Indra, if I were the sole lord of riches, as you are (1),
then I would make my adorer a keeper of the Ray-cows (2).¹

[Also in Sāma Veda (122; 1834); Atharva Veda (20.27.1);
similar idea is in (8.19.25) addressed to Agni.]

8.14.2:

If I were the lord of all Ray-cows (5),
I would instruct the thinker (about the Rays) (1,4),
and lavish (the riches) (2).
O Lord of all-energies (3).²

[*ditsu*: to lavish, (5.39.3)]

8.14.3:

O Indra, to the sacrificer who presses Soma (2),
the true words (of your praise) is a milch-cow (1),
which yields (4),
the Ray-cows and life-energies and nourish him (3).³

¹ यदिन्द्राहं यथा त्वम् ईशीय वस्व एक इत् (1), स्तोता मे गोष्ठवा स्यात् (2)

² शिक्षेयमस्मै (1), दित्सैयं (2), शर्चीपते (3),
मनीषिणे (4), यदहं गोपतिः स्याम् (5)

³ धेनुष्ट इन्द्र सूनृता (1), यजमानाय सुन्वते (2), गामश्च पिपुषी (3), दुहे (4)

[*dhenuḥ*: Ray-cow, milch-cow, (5.10.1)

ashvam: horse; nervous forces in human beings, life energies;

gām: cows; rays of mental knowledge; Ray-cow]

8.14.4:

Whatever plenitude you give to your adorer (4),
no opponent, mortal or god exists (1,3),
(to stop) your grant of riches (2).⁴

[*vartah*: opponent, (5.29.14), (1.40.8);

magham: plenitude, (3.13.3)]

8.14.5:

Yajna increases Indra (1).

In the same way, it can roll out the earth (2).

Yajna oversees the fashioning of the heaven (3).⁵

[*ni avartayat*: roll out like a skin, (6.8.3); spread out;

chakrānah: fashioning, fashioning together, (1.72.1);

opasham: baton; one who oversees, (9.71.1)]

8.14.6:

O Indra, who is ever increasing (1),

we solicit from you the protections (3).

You are the conqueror of all the riches (2).⁶

8.14.7:

With the rapture of Soma (2),

he passes beyond the shining midworld (1,3),⁷

so that he could kill Vala (the demon) (4).

⁴ न तै वर्ता अस्ति (1), राधस् (2), इन्द्रं देवो न मत्येः (3),
यद् दित्ससि स्तुतो मधम् (4)

⁵ यज्ञ इन्द्रभवर्धयद् (1), यद् भूमिं वि अवर्तयत् (2), चक्राण औपशं दिवि (3)

⁶ वावृथानस्य ते वयं (1), विश्वा धनानि जिग्युषः (2), ऊतिमिन्द्रा वृणीमहे (3)

⁷ वि अन्तरिक्षम् अतिरत् (1), मदे सोमस्य (2),
रोचना (3), इन्द्रो यदभिनद् वलम् (4)

[*atirat*: pass beyond]

8.14.8:

Along with the Āngirasa (seers) (2),
he made the Ray-cows go up (1),
those which were hidden in the caves (4).
Thus they were revealed (to men) (3).
He hurled down (the demon) Vala (5).⁸

[*satiḥ*: being; *arvāñcham*: down; *ut-ājat*: go up;
āviṣhkṛṇvan: to disclose, (5.80.4)]

8.14.9:

Indra made the luminous heaven firm (1),
fortified and firmly fixed (2),
and it cannot be moved (3).⁹

[*sthira*: firmly fixed, (1.127.3);
dṛmhitāni: made them with strongholds, fortified, (3.39.4);
dṝha: strong, firm, (1.71.2, 5.19.2)]

8.14.10:

The affirming laud quivers in rapture (2),
like the waves in water (1).
Your rapture is shining (3).¹⁰

[*ajirāsaḥ*: quivering, (1.140.4);]

⁸ उद् गा आ॑ज॒त् (1), अङ्गि॒रोभ्य (2), आ॒विष्कृ॒ण्वन् (3),
गुहा॑ स॒तीः (4), अ॒र्वाञ्च॑ नुनुदे ब॒लम् (5)

⁹ इन्द्रैण रोचना दिवो दृ॒ङ्खानि॑ (1), दंहि॒तानि॑ च स्थि॒राणि॑ (2), न परा॒णुदे॑ (3)

¹⁰ अ॒पाम् ऊ॒र्मि॑ः (1), मद॒न्निव॑ स्तोमं इन्द्र अजिरायते॑ (2),
वि॒ते॑ मदा॑ अराजिषु॑ः (3)

8.14.11:

O Indra, you grow by the affirmative lauds (1);
 you grow by the utterances (*uktha*) (2).
 You are blissful towards us who praise with hymns (3).¹¹

8.14.12:

May the maned steeds carry Indra for the drink of Soma (1),
 towards the *yajna* which has perfect achievements (2).¹²

8.14.13:

O Indra, you have struck off the head of Namuchi (2),
 with the foam of the water (dynamical energies) (1).
 You have conquered all the *confronters* (3).¹³

[*sprdhah*: confronters, (6.5.6)]

8.14.14:

O Indra, you have hurled down the *dasyu-s* (3),
 who were gliding upwards by magical devices (1),
 and ascending to heaven (2).¹⁴

8.14.15:

O Indra, you are a great drinker of Soma (4).
 (Scatter) in different directions (2),
 the assembly of those who do not offer Soma (1).
 You have already destroyed them (3).¹⁵

[*vishuchah*: tending in different directions, (10.79.7)]

¹¹ त्वं हि स्तोमवर्धनैऽन्द्र असि (1), उक्थवर्धनः (2), स्तोतृणामुत भद्रकृत् (3)

¹² इन्द्रमित् केशिना हरी सोमपेयाय वक्षतः (1), उप यज्ञं सुराधसम् (2)

¹³ अपां फेनैन् (1), नमुचेः शिरं इन्द्र उत् अवर्तयः (2),
 विश्वा यदजायः स्पृधः (3)

¹⁴ मायाभिः उत्सिसृप्तस्त् (1), इन्द्र याम् आरुक्षतः (2),
 अब दस्यून् अधूनुथा: (3)

¹⁵ असुन्वाभिन्द्र संसदं (1), विषूचीं (2),
 व्यनाशयः (3), सोमपा उत्तरो भवन् (4)

15. Indra

Riṣhi: Goṣṭhūkti Kāṇva; Ashvasūkti Kāṇva;

- 8.15.1: Illumine with words**
- 8.15.2: His might supports the Sunworld, waters etc.,**
- 8.15.3: Victorious by inspired hearing**
- 8.15.4: You create the wide world**
- 8.15.5: Āyu and Manu**
- 8.15.6: You control the waters**
- 8.15.7: Understanding sharpens your powers**
- 8.15.8: Heaven and earth**
- 8.15.9: Viṣṇu, Mitra utter your praise**
- 8.15.10: You bear all the good children**
- 8.15.11: Destroy the Vṛtra demons forever**
- 8.15.12: You are invoked in many ways**
- 8.15.13: His great form has entered our abode**

Metre: Uṣṇik (8/8/12);

8.15.1:

Praise exclusively Indra with hymns (1),
 who is voiced by many and called by many (2).
 Illumine powerful Indra all around with words (3).¹
 [*vivāsate*: he illuminates, (8.19.24)
abhi: all around, (4.3.1)]

8.15.2:

His vast strength has sustained the heaven and earth (2).
 He is two-fold in his greatness (1).
 His might supports the Sunworld, the hills and the swift waters (3).²

¹ तम्बभि प्र गायत (1), पुरुहूतं पुरुषुतं (2),
 इन्द्रे गीर्भिः तविष्मा विवासत (3)

² यस्य द्विबर्हसो (1), बृहत् सहौ द्राधार रोदसी (2),
 गिरीन् अज्ञान् अपः स्वः वृषत्वना (3)

[*ajrān*: swift;
dvibarhāḥ: two-fold in its greatness, (7.8.6), (1.71.6); the greatness in the divine realm and that in human realm.]

8.15.3:

You, voiced by many, shine (1),
you, all alone have killed many Vṛtra-s (2).
Indra is victorious by his inspired hearing (3).
He is the one who rules (4).³

[*yantā*: the one who rules, (10.46.1)]

8.15.4:

We hymn by our words your rapture (1),
your might and your overcoming of foes in battles (2).
O one with Vajra, (we hymn) your creating the wide world (3),
and your resplendent glory (4).⁴

[*shriyam*: glory, (8.72.13);
adrvah: one with Vajra, thunderer;
grṇīmasi: hymn with words, (8.71.15);
harishriyam: (alt.) glory of your steeds;
u loka: the wide Sun-world]

8.15.5:

You have made the lights to shine on Āyu and Manu (1).
Being rapturous, you shine (seated) on the sacred seat of vast (2).⁵
[*jyotīmṣhi*: lights, (3.10.5)]

³ स राजसि पुरुष्टुतं (1), एको वृत्राणि जिघसे (2),
इन्द्र जैत्रा श्रवस्या (3), च यन्तवे (4)

⁴ तं ते मदं गृणीमसि (1), वृषणं पृत्सु सासहिम् (2),
उ लोककृत्स्नम् अंद्रिवो (3), हरिश्रियम् (4)

⁵ येन ज्योतीषि आयवे मनवे च विवेदिथ (1),
मन्दानो अस्य बृहिषो वि राजसि (2)

8.15.6:

The chanters laud you repeatedly now (1),
as was done in ancient times (2).
Everyday you control the waters (4),
who are the spouses of the showerer (Parjanya) (3).⁶

8.15.7:

The understanding sharpens the adorable Vajra (4).
It sharpens your well-known Indra-power (1),
sharpens your vast strength (2),
and your will-power (3).⁷

[*dhiṣhaṇā*: understanding, (6.11.3);

Vajra: the power of lightning; subtle weapon having the powers of Indra and his strength;]

8.15.8:

O Indra, heaven and earth increase your power of manhood (1),
and also your power of inspired hearing (2).

The waters and the powers of (climbing the) mountain (3),
also urge you (to greatness) (4).⁸

[*hinvire*: (they) urged, (8.43.19)

Line 3: climbing mountains from peak to peak is symbolic as in (1.10.2)]

⁶ तद्या चिंत् त उक्थिनो अनुष्टुपन्ति (1), पूर्वथा (2),
वृषपत्नीः (3), अपो जंया दिवेदिवे (4)

⁷ तव त्यत् इन्द्रियं (1), बृहत् तव शुभ्मम् (2), उत क्रतुम् (3),
वज्रैशिशाति पिषणा वरेण्यम् (4)

⁸ तव धौः इन्द्र पौस्यं पृथिवी वर्धति (1), श्रवः (2),
त्वाम् आपः पर्वतासश्च (3), हिन्विरे (4)

8.15.9:

Viṣṇu of the vast abodes, Mitra and Varuṇa, utter your praises (1).
 Your host of Maruts rejoice following you (*anu*) ⁹ (2).

8.15.10:

O Indra, you are born as being bounteous (2),
 even amidst those (gods) who shower (gifts) (1).
 You bear in yourself all the good children forever (3). ¹⁰

[*satra*: ever, (1.71.9);

su-apatyāya: perfect children, perfect successors who can continue to do the good work. *apatyā* is derived from *ap* to work.]

8.15.11:

O one voiced by many, the sole one (2),
 destroy the Vṛtra demons forever (1,3).

None other than Indra can possess the power for this action (4). ¹¹

[*karapam*: action, (5.31.7);

invati: to possess, (2.5.2); to journey, (6.5.1); meaning changes by accent marks]

8.15.12:

You are invoked in many ways (2),
 by the thoughts for protection, O Indra, (1,3).
 (You are invoked) by our own leaders (or gods) (4),
 for the winning of the Sun-world (5). ¹²

⁹ त्वां विष्णुः बृहन् क्षयो मित्रो गृणाति वरुणः (1),
 त्वां शर्थो मदुति अनु मारुतम् (2)

¹⁰ त्वं वृषा जनानां (1), मंहिष्ठ इन्द्र जिष्ठे (2),
 सत्रा विश्वा स्वपत्यानि दधिष्ठे (3)

¹¹ सत्रा त्वं (1), पुरुषुतं एकौ (2), वृत्राणि तोशसे (3),
 नान्य इन्द्रात् करणं भूय इन्वति (4)

¹² यदिन्द्र मन्महः (1), त्वा नाना हवंत (2), ऊतयै (3),
 अस्माकेभिः नृभिः अत्रा (4), स्वर्जय (5)

8.15.13:

All his great form has entered completely our abode (1).
 (Invoke) Indra, the lord of energies (2,4),
 for giving us joy and the fruits of victory (3).¹³
 [aram: completely]

16. Indra

Riṣhi: Irimbiṭhiḥ Kāṇvah

- 8.16.1: Praise the all-ruler**
- 8.16.2: All utterances gladly go to him**
- 8.16.3: I illumine the supreme king**
- 8.16.4: He is vast and a passer of barriers**
- 8.16.5: He guides the speech**
- 8.16.6: The strivers perform actions with his energy**
- 8.16.7: Indra is the mantra, he is the riṣhi**
- 8.16.8: He is true and a warrior**
- 8.16.9: Chants of Sāman mantra-s**
- 8.16.10: He leads riches in front**
- 8.16.11: He carries us to our happiness as if by a ship**
- 8.16.12: Appropriate paths (for inner journey)**

Metre: Gāyatrī

8.16.1:

The strivers praise profusely the all-ruler Indra (1),
 with new hymns (words) (2).

He is the leader, the overcomer of the foes and bounteous (3).¹

[prastotā: praise profusely;

charṣhaṇinām: strivers, persons who do various types of work;]

¹³ अरं क्षयाय नो महे विश्वा॑ रूपाणि आविशन्॒ (1), इन्द्रं॒ (2),
 जैत्राय हर्षया॑ (3), शचीपतिम्॒ (4)

¹ प्र समाजं॑ चर्षणीनामिन्द्रं॑ स्तोता॒ (1), नव्यं॑ गीर्भिः॒ (2),
 नरं॑ नृषाहं॑ मंहिष्म्॒ (3)

8.16.2:

All the utterances, take pleasure (in going) to him (1);
so also all the inspired hearings (2),
just as waters go down to the ocean (3).²

8.16.3:

With perfect hymns, I illumine the supreme king (1).
(I invoke) the master of plenitude for the gain of riches (3).
He performs great deeds in battles (2).³

[*ā vivāse*: to illumine, (7.6.2);
kṛtum: doer of deeds, (2.13.10), (*kṛtnave*)
vājinam: master of plenitude, (8.84.8)]

8.16.4:

His rapture is ample and profound (1);
(he is) vast and a passer of barriers (2).
He brings joy to the meeting of heroes on earth (3).⁴

[*shūrasātau*: the symbolic battle involving the divine helpers who help the heroes; (6.19.12), (1.100.7);
anūnā: ample, (3.1.5);
uravah: wide, (5.47.2), vast, (5.57.4);
tarutrah: passer of barriers, (6.1.11)]

8.16.5:

They invoke him only, who guides the speech (1,3),
for the riches in established things (2).
They are victorious on whose side is Indra (4).⁵

² यस्मिन् उक्थानि रण्यन्ति (1), विश्वानि च श्रवस्या (2),
अपामवो न समुद्रे (3)

³ तं सुषुत्या विवासे ज्येष्ठराजं (1), भरें कृत्म महो (2), वाजिनं सुनिभ्यः (3)

⁴ यस्य अनूना गभीरा मदा (1), उरवः तरुत्राः (2), हर्षुमन्तः शूरसातौ (3)

⁵ तमिद् (1), धनेषु हितेषु (2), अधिवाकायं हवन्ते (3),
येषाम् इन्द्रः ते जंयन्ति (4)

[*hiteśhu*: in established things;
adhivākāya: guides the speech (*adhivaktā*, 1.100.19, 8.96.20)]

8.16.6:

The strivers regard him as the master (2,4),
 and perform the actions with the energies from him (1,3).
 Indra here does the actions giving felicities in plenty (5).⁶

[*varivah*: goal, (1.102.4); felicities in plenty, (1.63.7);
kṛtebhīḥ: what has been done, (10.48.3)
āryanti: regard him as master, (10.48.3)
chautnāḥ: energies, (10.49.11), (8.2.33), (7.19.5)]

8.16.7:

Indra is the mantra; Indra is the ṛṣhi (1);
 Indra is called many times by many (2).
 He is great by his great and vast energies (3).⁷

8.16.8:

He is to be hymned with the affirmative lauds (1).
 He is to be invoked (2).
 He is true, is a warrior, performs many great deeds (3).
 Even though all alone, he overcomes (the foes) (4).⁸

[*abhibhūtiḥ*: overcomer of foes, (1.118.9);
satvā: warrior, (4.13.2)]

⁶ तमित् च्यौत्रैः: (1), आर्यन्ति (2), तं कृतेभिः: (3),
 चर्षण्यः: (4), एष इन्द्रौ वरिवस्कृत् (5)

⁷ इन्द्रौ ब्रह्मेन्द्रू ऋषिः: (1), इन्द्रः पुरु पुरुहृतः: (2),
 महान् महीभिः शर्चीभिः: (3)

⁸ सः स्तोम्यः: (1), स हव्यः: (2), सत्यः सत्वा तुविकूर्मिः (3),
 एकश्चित् सत् अभिभूतिः: (4)

8.16.9:

The people of vision increase Indra (4),
 by the luminous *r̥k* mantra-s (1),
 with the chants of Sāman mantra-s (2),
 and with the hymns in the Gāyatri rhythm (3).⁹

[*charṣhaṇayaḥ*: men with foresight, all-seeing, (6.2.2)]

8.16.10:

He leads riches in front (1).

He creates lustre in battles (2).

Fighting, he overcomes the enemies (3).¹⁰

[*vasyaḥ*: riches, (8.71.6); opulent state, (10.45.9)]

8.16.11:

May Indra, who fills us, carry us to our happiness (1),
 as if by a ship beyond (the reach of) all our enemies (2,4),
 He is invoked by many (3).¹¹

[*papriḥ*: he who fills us (with our needs), (1.52.3)]

8.16.12:

O Indra, give us the plenitude (1),
 and (show us the) appropriate paths (for inner journey) (2).
 May you lead us to be in front of bliss (3).¹²

[*sumnam*: bliss, (8.75.16);

dashasya: give, dispense, (6.11.6)]

⁹ तमर्केभिः (१), तं सामभिः (२), तं गायत्रैः (३),
 चर्षणयः इन्द्रं वर्धन्ति क्षितयः (४)

¹⁰ प्रणेतारं वस्यो अच्छा (१), कर्तारं ज्योतिः समत्सु (२),
 सासहांसं युध अभिन्नान् (३)

¹¹ स नः पत्रिः पारथाति स्वस्ति (१), नावा (२),
 पुरुहूतः (३), इन्द्रो विश्वा अति द्विषः (४)

¹² स त्वं न इन्द्रं वाजेभिः दशस्या (१), च गातुया (२),
 च अच्छा च नः सुप्तं नैषि (३)

17. Indra

Riṣhi: Irimbitih Kāṇvah

- 8.17.1: Be seated on the sacred seat**
- 8.17.2: Steeds yoked by words of wisdom**
- 8.17.3: We are yoked to you by the words**
- 8.17.4: Hear our perfect hymn**
- 8.17.5: The Soma spreads in you**
- 8.17.6: Soma gives peace to your heart**
- 8.17.7: Soma is pervaded by light**
- 8.17.8: Indra is long necked and strong armed**
- 8.17.9: You are the ruler**
- 8.17.10: Bring riches to the sacrificer**
- 8.17.11: The purified Soma**
- 8.17.12: Your energy is born of purity**
- 8.17.13: Son of Shṛngavṛsha and the Kundapāyya rite**
- 8.17.14: Lord of dwelling (*vastoshpati*)**
- 8.17.15: He is the sole one**

Metre: 1-13, Gāyatrī; 14, Br̥hatī (8/8/12/8); 15, Satobr̥hatī (12/8/12/8);

8.17.1:

O Indra, come here (1),
 and drink the Soma-delight which is well pressed out (2).
 May you be seated on the sacred seat prepared by me (3).¹
 [Line 3: seat prepared within a person;
barhi: sacred grass; seat of your soul; sacrificial seat;]

8.17.2:

May the maned steeds bring you here, O Indra (2).
 They are yoked by the words of wisdom (1).
 May you hear our wisdom-words (3).²

¹ आ याहि (1), सुषुमा हि त इन्द्र सोमं पिबा इमम् (2), एवं वहिः सदो मम (3)

² आ त्वा ब्रह्मयुजा (1), हरी वहतामिन्द्र केशिना॑ (2), उप ब्रह्माणि नः शृणु (3)

[*brahma*: words of wisdom; *mantra*]

8.17.3:

We, the offerers of Soma-delight are yoked to you (2,4),
the Soma-drinker, by means of the wisdom-words (1,3).

We, pressers of Soma, invoke Indra³.

8.17.4:

May you come to us who pressout the Soma (1),
and (hear) the perfect hymn (2).

O handsome one, may you drink the excellent Soma-food (3).⁴

8.17.5:

I pour (the Soma) into your store (belly) (1),
may it spread swiftly in the body (2).

Accept the sweet (Soma) with the tongue (3).⁵

[*āsiñchāmi*: to pour, (8.72.13)]

8.17.6:

May the sweet (Soma) be tasty to you, the generous one (1);
may it (be helpful) to your body (2).

May the Soma give peace to your heart (3).⁶

[*svāduḥ*: be tasty; *samsude*: the lavish giver (S)]

³ ब्रह्माणः (1), त्वा व॒यं युजा (2), सौम्यपामिन्द्र (3),
सोमिनः (4), सुताव॑न्तो हवामहे (5)

⁴ आ नौं याहि सुताव॑तो (1), अस्माकैं सुषुतीरूप (2),
पि॒बा सु शि॒प्रिन् अन्धसः (3)

⁵ आ तैं सिञ्चामि कु॒क्ष्योः (1), अनु॒गात्रा वि धा॒वतु (2),
गृ॒भाय जि॒ह्या मधु॒रु (3)

⁶ स्वादुः तैं अस्तु संसुदे मधुमान् (1), तन्चे॒ तवे॒ (2),
सोमः॒ शमस्तु ते॒ हृदे॒ (3)

8.17.7:

O All-seeing one, this (Soma) is pervaded by delight (1,3),
like a bride with white cloth (2).

O Indra, may the Soma be peaceful in your heart (4).⁷
[*abhi-pra-sarpatu*: approach close to you, (5)]

8.17.8:

Indra is long-necked (1),
wide in stomach and strong-armed (2);
may he kill the Vṛtra-s in his joy caused by the Soma-food (3).⁸
[strong armed: indicates great strength to do work;
long necked: indicates flexibility for wide vision]

8.17.9:

O Indra, come in our front (1).
You are the ruler of all with your might (*ojas*) (2).
O Vṛtra killer, kill all the Vṛtra-s (3).⁹

8.17.10:

Your goad is long (1).
With it you bring the riches to the sacrificer (2),
who presses out the Soma (3).¹⁰

⁷ अ॒यमु॑ त्वा वि॒चर्षणे॑ (1), जनीः॑ इ॒ष् (2),

अभि॑ संवृतः॑ (3), प्र॑ सोमं॑ इन्द्र॑ सर्पतु॑ (4)

⁸ तु॑ विग्रीवौ॑ (1), व॒पोदरः॑ सु॒बाहुः॑ (2),

अन्धस॑ मदै॑ इन्द्रौ॑ वृत्राणि॑ जिघते॑ (3)

⁹ इन्द्र॑ प्रेहि॑ पुरस्त्वं॑ (1), वि॒श्वस्येशान॑ ओजसा॑ (2), वृत्राणि॑ वृत्रहञ्जहि॑ (3)

¹⁰ दीर्घस्तै॑ अस्तु॑ अङ्गुशो॑ (1), येना॑ वसु॑ प्रयच्छसि॑ (2), यज्मानाय॑ सुन्वते॑ (3)

8.17.11:

O Indra, this Soma which has been purified (1),
is placed on the seat of sacred grass (2).

May you come here and drink the flowing Soma (3).¹¹

8.17.12:

(Your) Ray-cow is powerful (1),
your energy is born of purity (2).

The Soma is pressed out for your joy (3).

O Destroyer of foes, you are earnestly invoked (4).¹²

[*lākhaṇḍala*: destroyer (of foes) (S), occurs once;

pūjana: born of purity, (occurs only once)

shachī: the shakti of Indra; power]

8.17.13:

(O Indra), you are the son of (the sage) Shṛngavṛṣha (1).

(For this sage), the rite Kuṇḍapāyya was the protector (2).

The sages have established in their minds (4),

this rite (in olden days) (3).¹³

[Translation due to S. Nothing is known about the Kundapāyya rite]

¹¹ अयं ते इन्द्र सोमो निपूतो (1), अधि बर्हिषि (2),
आ इहि ईम् अस्य द्रवा पिंव (3)

¹² शाचिंगो (1), शाचिपूजन (2),
अयं रणाय ते सुतः (3), आखण्डल प्र हूयसे (4)

¹³ यस्ते शृङ्खृषो नपात् (1), प्रणपात् कुण्डपाय्यः (2),
न्यस्मिन् (3), दध्र आ मनः (4)

8.17.14:

O Lord of dwellings (1),
may the pillars (of dwelling) be strong (2),
and be like a flag forever for the devotees giving Soma (3).
Indra, the eternal destroyer of the many cities (of demons) (4),
is a friend of the sages (5).¹⁴

[*drapsah*: flag, (4.13.2);

Vāstoṣhpati: Lord of dwellings; Other mantra-s dedicated to
Vāstoṣhpati in RV are: 5.41.8, 7.54.1-3, 7.55.1, 10.61.7]

8.17.15:

Indra's head is uplifted like a snake (1).
He is the master of sacrifice and the recoverer of Ray-cows (2).
He, the sole one, has overcome many foes (3).
He is like a horse who carries us (4).
Take hold of Indra by force (to bring him) to our front (5),
so that he can drink the Soma (6).¹⁵

[*prdāku*: snake (S); *sānu*: peak, head;

tujā: by force, (5.17.3);

yajataḥ: master of yajna (sacrifice), (3.5.3);

bhūrṇim: one who bears, (1.66.1);

grbham: grasp, (7.4.3)]

¹⁴ वास्तोष्पते (१), धुवा स्थूणां (२), असत्रं सोम्यानाम् द्रप्सो (३),
भेत्ता पुरां शश्वतीनामिन्द्रो (४), मुनीनां सखा (५)

¹⁵ पृदाकु-सानुः (१), यजुतो गवेषण् (२), एकः सन् अभि भूयसः (३),
भूर्णिम् अश्वं (४), नयत् तुजा पुरो गुभेन्द्रं (५), सोमस्य पीतये (६)

18. Āditya-s

Rishi: Irimbiṭhīḥ Kāṇvah

- 8.18.1: Pray to the Incomparable one**
- 8.18.2: None can obstruct their paths**
- 8.18.3: May all the Āditya-s grant us peace**
- 8.18.4: Goddess Aditi, beloved of many**
- 8.18.5: Doers of deeds of wideness**
- 8.18.6: Aditi, free of duality**
- 8.18.7: The thoughts of Aditi**
- 8.18.8: The divine healers, Ashvins**
- 8.18.9: May Sun consume the sins in us**
- 8.18.10: Āditya-s drive away evil thoughts**
- 8.18.11: Ward off the arrows from us**
- 8.18.12: The offending (worshipper)**
- 8.18.13: Hurting through magical devices**
- 8.18.14: Mortals with ill-will**
- 8.18.15: You know the hearts of men**
- 8.18.16: Peace of waters and of ascending powers**
- 8.18.17: Take us beyond all calamities in your ship**
- 8.18.18: Grant us a long life of conscious living**
- 8.18.19: Inner yajna has come to you**
- 8.18.20: A vast armour of protection**
- 8.18.21: A dwelling with a triple armour**
- 8.18.22: Increase our life-span**

Metre: Uṣṇik

8.18.1:

At the time of the worship of the Āditya-s (2),
let the mortal earnestly pray for the incomparable (1).¹

[*bhikṣheta*: ask for, pray for;

apūrvyam: incomparable, (3.13.5); *savīmani*: time of worship (S)]

¹ इदं ह नूनमेषां सुप्तं भिक्षेत् मर्त्ये: (1), आदित्यानाम् अपूर्वं सर्वीमनि (2)

8.18.2:

No one can obstruct the path of these Āditya-s (1).

(Their paths are) invincible, full of protection (2),
and increase the happiness (of travellers) (3).²

[*adabdhāḥ*: unconquered, (4.2.12);

anarvāṇam: that which no foe obstructs (5.49.4); free from littleness
(2.6.5)]

8.18.3:

May Savitā, Bhaga, Varuṇa, Mitra, Aryama (1),

grant us the wide happiness and peace which we seek (2).³

[Line 1: All the gods belong to the class of Āditya-s (Solar gods);

saprathāḥ: very wide, (8.60.5)]

8.18.4:

O Goddess Aditi, bringer of protection (2),

may you come, along with the wise persons (3),

and the gods who give perfect peace and well-being (1,6),

O one who is beloved of many (5).⁴

[*bharman*: to bring,

ariṣṭha: without hurt, (5.18.3)]

² अनवाणो हौषां पन्था आदित्यानाम् (1),

अदंधा: सन्ति पायवः (2), सुगेवृधः (3)

³ तत् सु नः सविता भगो वरुणो मित्रो अर्यमा (1),

शर्म यच्छन्तु सप्रथो यदीमहे (2)

⁴ देवेभिः (1), देव्यदिते अरिष्टभर्मन् (2), आ गंहि स्मत् (3),

सूरिभिः (4), पुरुषिये (5), सुशर्मभिः (6)

8.18.5:

These sons of Aditi know (1),
 how to drive away (our) enemies (2).
 They are the doers of deeds of wideness (4);
 to them no hurt can come (5),
 (may they protect us) from evil forces (3).⁵
 [anēhasāḥ: to whom no hurt can come, (3.9.1);
 uruchakrāyah: doers of great deeds (S);
 yotave: to drive away;]

8.18.6:

May Aditi protect our Ray-cows during day (1).
 May she, free from duality, protect us at night (2).
 May Aditi protect us from sin (3),
 by making us increase forever (4).⁶
 [sadāvṛdhā: to increase for ever, (5.36.3), (8.13.18)]

8.18.7:

May Aditi come to us with her protections (2),
 by her thoughts during day (1).
 May she spread the peace and cause bliss (3),
 and drive away the foes (4).⁷
 [mayāḥ: bliss, (8.39.4);
 shamतātī: spreads peace or happiness (*sukham*), (1.112.20)]

⁵ ते हि पुत्रासो अदितेः चिदुः (1), द्वेषांसि योतवे (2),
 अंहोः चित् (3), उरुचक्रयो (4), अनेहसः (5)

⁶ अदितिनो दिवा पशुम् (1), अदितिः नक्तम् अद्वयाः (2),
 अदितिः पातु अंहसः (3), सदावृथा (4)

⁷ उत स्या नो दिवा मतिः (1), अदितिः ऊत्या गमत् (2),
 सा शांताति मर्यस्करत् (3), अप स्थिरः (4)

8.18.8:

May the divine healers, Ashvins grant us peace (1).

May they drive away the powers of evil (2).

May they drive away the confronters (3).⁸

[*rapah*: powers of evil, (1.69.4);

sridhah: opposers, (1.36.7), those that make us do error, (3.9.4)]

8.18.9:

May Agni with the fires grant us peace (1).

May Sun consume (the sins) in us (2).

May Vāyu blow, free from evil (3);

and drive away the opposers (4).⁹

[This famous mantra is chanted to the planetary power Shani.

tapatu: consume, burn, (10.16.4), *tapa* (3.18.2)]

8.18.10:

O Āditya-s, drive away diseases (from us) (1),

drive away the opposers (2),

drive away the evil thoughts (3).

Take away from us the sins (4).¹⁰

[*yuyota*: to take away, (8.71.8);

sedhati: to ward off, (8.23.13);

sridham: see (8.18.8);]

⁸ उत त्या दैव्या भिषजा शं नः करतो अश्विना (1),

युयुथाताम् इतो रपो (2), अप सिधः (3)

⁹ शमग्निः अग्निभिः करत् शं (1), नः तपतु सूर्यैः (2),

शं बातो बातु अरपा (3), अप सिधः (4)

¹⁰ अप अभीवाम् (1), अप स्त्रिधम् (2), अप सेधत दुर्मतिम् (3),

आदित्यासो युयोतना नो अंहसः (4)

8.18.11:

O Āditya-s, ward off the arrow from us (1).
 (Ward off from us) the ignorance (2).
 O Omniscient, separate our enemies from us (3).¹¹
 [ṛdhak: to separate;
 sharum: arrow, (7.71.1);]

8.18.12:

O Āditya-s, bring us that peace and happiness (1),
 which frees the offending (worshiper) (2),
 from the effects of Sin, O lavish givers (3).¹²

8.18.13:

That mortal who wants to do us harm (1,3),
 through the demonic forces (2),
 may he hurt himself with these devices (4),
 and go far away from us (5).¹³

[rīrikṣati: one who does harm, (7.36.4);
 yuh: go far away, (8)]

8.18.14:

That mortal who has ill-will and is hostile (2),
 who is difficult to please, or is treacherous to us (3),
 may he be possessed by evil (1).¹⁴

¹¹ युयोता शरुम् अस्मत् आं आदित्यास (1),
 उत अमतिम् (2), क्रधूक् द्रेषः कृणुत विश्वेदसः (3)

¹² तत् सु नः शर्म यच्छत आदित्या (1), यन्मुमोचति एनस्वन्तं (2),
 चित् एनसः सुदानवः (3)

¹³ यो नः कश्चिद् रिरिक्षति (1), रक्षः-त्वेन (2),
 मत्यैः (3), स्वैः ष एवै रिरिषीष्ट (4), मुः जनः (5)

¹⁴ समित् तम् अधम् अशबद् (1), दुःशंसं मत्यै रिपुम् (2),
 यो अस्मत्रा दुर्हणाबाँ उपै द्रुयः (3)

[*duh-haṇāvān*: one difficult to please, (8.2.20);
duḥshamsah: one with ill-will, (1.23.9)]

8.18.15:

O Gods, you stand firmly (2),
on behalf of the sincere aspirants (1).
You know the hearts of men (3).
O Vasu-s, you (can distinguish) between (5),
the single-minded and the double-minded men (4).¹⁵
[*sthana*: stand firmly, (5.59.3);
advayu: single-minded, sincere;
dvayum: double-minded, treacherous;]

8.18.16:

We solicit the peace of waters (2),
and those of ascending powers (mountains) (1).
O heaven and earth, remove far from us the workings of evil (3).¹⁶
[*rapah*: evil]

8.18.17:

O Vasu-s, with your ship which has bliss and peace (1),
make us cross and go beyond all calamities (2).¹⁷
[*bhadram*: happy-good, (1.1.6); bliss, (3.9.7);
sharma: peace, (6.16.33);]

¹⁵ पा॒क्त्रा (1), स्थ॑न देवा (2), हृ॒त्सु जा॑नीथ् मर्त्य॑म् (3),
उपे॑ द्व॑युं चाद्व॑युं च (4), वसवः (5)

¹⁶ आ॑ शर्मे॑ पर्व॑तानाम् उत (1), अपां॑ वृ॑णीमहे (2),
या॑वाक्षाम् आरे॑ अ॑स्मद् रप॑स्कृतम् (3)

¹⁷ ते॑ नौ॑ भद्रेण॑ शर्म॑णा यु॑ष्माकं॑ नावा॑ वसवः (1),
अति॑ विश्वा॑नि दुरि॑ता॑ पिप॑र्तन (2)

8.18.18:

O Āditya-s, who are perfect and vast (4),
 grant a long life for (conscious) living (2,4),
 to our children and their children (1).¹⁸

[Line 1: (alt.) our successors and their extensions;
mahasā: vastness, (5.59.6)]

8.18.19:

The inner yajna has come to you, O Āditya-s (1).
 Be gracious to us (2).

May we ever remain close to you as one of common birth (3).¹⁹

[*sajātya*: one of common birth;
hīlah: has come (to you) (S) (root is *hīd*: movement (S), *gati*]

8.18.20:

We desire peace and well-being from Mitra, Varuṇa (3),
 Ashvins and from the protector of Maruts (Indra) (2).
 (We also desire) a vast armour (of protection) (1).²⁰

[*varūtham*: armour; see next verse]

8.18.21:

May Mitra, Aryaman, Varuṇa and other non-hurting gods (1),
 and Maruts grant us a dwelling (3),
 which has a triple armour that is well expressed (2).²¹

¹⁸ तुचे तनाय॑ तत् सु नो (1), द्रार्थीय॑ आयुर्जीवसै (2),
 आदित्यासः सुमहसः (3), कृणोत्तन (4)

¹⁹ यज्ञो हीलो वो अन्तर् आदित्या अस्ति (1), मृळते (2),
 युष्मे इद् वो अपि घ्मसि सजात्यै (3)

²⁰ बृहद् वरूथं (1), मरुताँ देवं त्रातारम् अश्विना (2),
 मित्रमीमहे वरुणं स्वस्तयै (3)

²¹ अनेहो मित्रार्थमन् नृबृद् वरुण (1), शंस्यम् त्रिवरूथं (2),
 मरुतो यन्त नश्छर्दिः (3)

[*shamsyam*: that which is to be expressed, (8.60.11);

trivarūtham: triple armour, (5.4.8); the armour which gives protection in the three realms of mental, vital (*prāṇa*) and physical being.

chardih: dwelling; in which the physical, vital and mental bodies can dwell.]

8.18.22:

O Āditya-s, we mortals are kin to death (1).

Increase our (healthy) life-span (2,4),
so that we may live (consciously) (3).²²

[Lines: 2,3,4: Increase our vital energies so that we could live a long healthy and conscious life.

pra: fully; *tireta*: increase us, (7.85.3), (7.84.3)]

19. Agni and Āditya-s

Rishi: Sobhariḥ Kāṇvah

8.19.1: The god of the Sun-world (*svar*)

8.19.2: Guide of the Soma yajna

8.19.3: The mightiest for sacrifice

8.19.4: Happy and radiant

8.19.5: Mortal gives with surrender to Agni

8.19.6: No calamity can reach him

8.19.7: May we be with your fires

8.19.8: Agni as our chariot and guest

8.19.9: He is the one to be proclaimed

8.19.10: His work done with seers is victorious

8.19.11: In him all are desirables

8.19.12: Word in which the mortal is above and god below

8.19.13: Agni brings his right judgement

8.19.14: The happy mortal serves Agni

²² ये चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि (1),

प्र सून आयुः (2), जीवसै (3), तिरेतन (4)

- 8.19.15: Agni's light overcomes the devourer
- 8.19.16: Perfect knowers of the path
- 8.19.17: The seers have placed Agni within themselves
- 8.19.18: They have cast their desire into you
- 8.19.19: Blissful is the giving of Agni and his utterances
- 8.19.20: Destroy the firm positions of the demon
- 8.19.21: Agni was placed within thinking man
- 8.19.22: You sing delight to Agni
- 8.19.23: Agni carves for himself a form
- 8.19.24: The godhead placed in man speeds the offering
- 8.19.25: If I were immortal and you Agni were mortal
- 8.19.26: He who lauds me has understanding
- 8.19.27: Our offerings reach the gods
- 8.19.28: May I, a mortal be companioned by your favour
- 8.19.29: I conquer by your will and gifts
- 8.19.30: He progresses whom you call as your friend
- 8.19.31: Beloved of the great dawns
- 8.19.32: We, the sons of Sobhari
- 8.19.33: Other fires are dependent on you

Āditya-s

- 8.19.34: O Āditya-s, you lead the mortal
- 8.19.35: You have power over men of vision

Praise of gifts

- 8.19.36: The giver Paurakutsa
- 8.19.37: The giver Shyāva

Metre: 1,3,5,7,9,11,13,15,17,19,21,23,25,28,30,32,36, Kakup (8/12/8); 2,4,6,8,10,12,14,16,18,20,22,24,26,29,31,33,35, Satobṛhatī; 27, Dvipadā Virāt (10/10); 34 Uṣṇik (8/8/12); 37, Pangkti (8,5), (10,4);

8.19.1:

Affirm that godhead of the Sun-world (1),
 the gods set the divine traveller to his race (2);
 They brought the offering to the world of the gods (3).¹
 [svārparam: godhead (*naram*) of the Sun-world (*svār*);
aratim: race,
ohire: brought]

8.19.2:

Pray to Agni rich in lustres (2),
 who is opulent in gifts, O illumined seer (1).
 He is the guide of this Soma yajna (3).
 O Sobhari, pray to the Ancient One (4,6),
 for (the success of) the pilgrimage-yajna (5).²
 [adhvāra: pilgrimage-journey, rite of the path;
sukratum: strong in will, (8.19.17), (8.84.8);]

8.19.3:

We have chosen you the mightiest for sacrifice (1),
 the divine in the divine (2),
 the immortal as the Priest of call of this sacrifice (3).
 He is the strong in will (4).³

¹ तं गूर्ध्या स्वर्णरं (1), देवासौ देवमरतिं दधन्विरे (2),
 देवत्रा हव्यम् ओहिरे (3)

² विभूतरातिं विप्र (1), चित्रशौचिषम् अग्निम् ईळिष्व (2),
 यन्तुरम् अस्य मेधस्य सोम्यस्य (3), सोभरे (4), प्र इम् अथ्वराय (5), पूर्व्यम् (6)

³ यजिष्ठं त्वा ववृमहे (1), देवं दैवत्रा (2),
 होतारममत्यर्म् (3), अस्य यज्ञस्य सुक्रतुम् (4)

8.19.4:

Agni (is) the Son of Energy (1),
 happy and radiant and most glorious in his light (2).
 May he win for us, by sacrifice, the bliss of waters (4),
 and the bliss in heaven of Mitra and Varuṇa (3,5).⁴

[āyakṣhate: win by sacrifice]

8.19.5:

To Agni who is perfect in the pilgrim-yajna (3,5),
 the mortal has given, with knowledge (2),
 with surrender (4),
 and with the fuel and the oblation (1).⁵

8.19.6:

His war-horses are in swift gallop (1),
 most luminous is his glory (2).

Neither calamity wrought by the gods (3),
 nor evil wrought by men, can come to him from any part (4).⁶

[Line 3: The so called early gods, gods of ignorance (*mūradevān*), (10.87.2) are opposed to the Vedic ideals of truth (*satyam*) and light; they cause calamities among the believers; see also *murah*: (8.66.2)]

⁴ ऊर्जो नपातं (1), सुभगं सुदीदितिम् अग्निं श्रेष्ठशोचिषम् (2),
 स नौ मि॒त्रस्य वरुणस्य (3), सो अपामा सुम्नं यक्षते (4), दि॒वि (5)
⁵ यः समिधा य आहुती (1), यो वेदैन ददाश मर्तों (2),
 अग्नयै (3), यो नमसा (4), स्वध्वरः (5)

⁶ तस्येत् अर्बन्तो रंहयन्त (1), आशवः तस्य चुम्भितम् यशः (2),
 न तम्हो देवकृतं (3), कुतंश्वन न मत्यैकृतं नशत् (4)

8.19.7:

Endowed with the auspicious Agni (1),
 may we be with your fires (2),
 O son of force, O lord of Energies (3).
 You have the hero-strength and your desire is towards us (4).⁷

8.19.8:

Agni must be known as our chariot (2),
 and as our friendly guest finding our expression for us (1).
 In you are all-accomplishing foundations of ease (3),
 you are the king of the Treasures (4).⁸

8.19.9:

That mortal is sure in the giving of his pilgrim-yajna (1),
 O happy Agni, he is the one to be proclaimed (2).
 May he be a conqueror by his thoughts (3).⁹

8.19.10:

One for whom you stand high exalted over his pilgrim-yajna (1),
 he is a master and hero and accomplishes (2).
 He conquers by the war-horses (3).
 His work done with the illumined seers (4),
 and the heroes is victorious (5).¹⁰

⁷ स्वग्रयों वो (1), अग्निभिः स्याम् (2),

सूनो सहस ऊर्जा पते (3), सुवीरस्त्वम् अस्मयुः (4)

⁸ प्रशंसमानो अतिथिर्न मित्रियो (1), अग्नि रथो न वेद्यः (2),

त्वे क्षेमासो अपि सन्ति साधवः (3), त्वं राजा रथीणाम् (4)

⁹ सो अद्वा दुशु अध्वरोऽग्ने मर्तः (1), सुभग स प्रशंस्यः (2),

स धीभिरस्तु सनिता (3)

¹⁰ यस्य त्वमूर्खो अध्वराय तिष्ठसि (1), क्षुयद्वीरः स साधते (2)

सो अर्बन्दिः सनिता (3), स विपन्नुभिः (4), स शौः सनिता कृतम् (5)

8.19.11:

(In Agni) are all desirable things (4).

The devotee occupies the field of his occupancy (6),
in whose house Agni maintains his body (1,3),
and his affirming laud and his delight and the offerings (2,5).¹¹

[*vishah*: field of his occupancy;
chanah: delight]

8.19.12:

O son of force, the illumined seer lauds you (1,2),
and is most swift in his givings (3).

Create for that seeker of knowledge, O Shining One (6),
the word in which the mortal is above (5,7),
and the godhead below (4).¹²

[*vividushah*: seeker of knowledge;
vaso: O Shining One, O Lord of the riches]

8.19.13:

He by his gifts of the oblations (1),
or by prostrations of surrender, or by his word (2,4),
illuminates the Fire, who brings his right judgment (3),
and the swift action of his light (5).¹³

[*vājih*: swift action;]

¹¹ यस्याग्निः वपुः गृहे (1), स्तोमं चनो (2), दधीत (3),
विश्ववार्यः (4), हव्या (5), वा वेविष्ठद् विषः (6)

¹² विप्रस्य वा स्तुवतः (1), संहसो यहो (2), मधूतमस्य रातिषु (3)
अवोदैवम् (4), उपरिमत्त्वं (5), कृष्टि वसो विविदुषो (6), वचः (7)

¹³ यो अग्निं हृव्यदातिभिः (1), नमौभिः वा (2),
सुदक्षम् आविवासति (3), गिरा (4), वाजिः अशौचिषम् (5)

8.19.14:

A mortal with his stimulation by the fuel (1,3),
 serves the domains of Agni, the Boundless (2).
 That happy mortal exceeding men (3,5),
 by his thoughts and by his lights (4,6),
 passes beyond all things as one who crosses over waters (7).¹⁴

[*nishiti*: stimulation; welting or sharpening;

aditīm: boundless, an epithet for Agni;

dhamā: domain, (4.5.4), lustre, (6.2.9), planes, (2.3.2)

Line 2: 'serving the domains of Agni' means carrying out the deeds
 in these domains under Agni's guidance.]

8.19.15:

O Agni, bring that light (1),
 which overcomes in the house (2),
 the devourer or wrath of any being with evil thoughts (3).¹⁵

[*dūḍhyah*: being with evil thoughts]

8.19.16:

The light by which Mitra and Varuna see (1),
 by which Aryaman, Ashwins see (2),
 that light may we worship, O Bhaga (3,6).

We are the perfect knowers of the path by your force (4).
 We are guarded by Indra (5).¹⁶

[*chaśṭe*: to see, (5.19.1)]

¹⁴ समिधा यो निशिति (1), दाशत् अदिति॒ं धाम॑भिः (2), अस्य॑ मत्यैः (3),
 विशेत् स धीभिः (4), सुभगो जनाँ अति॑ (5), युस्मैः (6), उद्र॒ इव तारिषत्॒ (7)

¹⁵ तदेते युस्मा भर्॑ (1), यत् सासहृत्॒ सदने॑ (2),
 कं चित् अत्रिणम्॒ मन्युं जनस्य॑ दूढ्यैः (3)

¹⁶ येन॑ चष्टे वरुणो भित्रो (1), अर्यमा येन॑ नासंत्या (2), भगः (3),
 बृयं तत्॒ ते शब्दसा गातुवित्तमा (4), इन्द्रत्वोता (5), विधेमहि (6)

8.19.17:

O Agni, those who are perfect in their thought (1),
 and illumined, have placed Agni within them (2),
 O godhead, divine in vision and strong in will (4),
 O illumined seer (3).¹⁷

8.19.18:

O happy Agni, they have made their altar (1),
 and their offering and pressings of Soma in heaven (2).
 They have conquered by their plenitudes a mighty wealth (3).
 They have their desire cast into you (4).¹⁸

8.19.19:

O felicitous Agni, blissful is your giving (2);
 happy to us are you fed with the offerings (1).
 Happy is the pilgrim-sacrifice (3).
 Blissful are the (revealing) utterances (4).¹⁹

8.19.20:

Create for us a happy mind (1),
 by the piercing of the Coverers (2),
 and by which you become victorious in the battles (3).
 Destroy many firm positions of those who challenge us (4);
 may we conquer them by your attacks (5).²⁰

¹⁷ ते धेदग्ने स्वाध्यो (1), ये त्वा विप्र निदधिरे (2),
 नृचक्षसम् (3), विप्रासो देव सुक्रतुम् (4)

¹⁸ त इद् वेदि सुभग् (1), त आहुर्ति ते सोतुं चक्रिरे दिवि (2),
 त इद् वाजेभिः जिग्युर्महद् धनं (3), ये त्वे कामं न्येरिरे (4)

¹⁹ भद्रो नो अग्निराहुतो (1), भद्रा रातिः सुभग् (2),
 भद्रो अध्वरः (3), भद्रा उत प्रशस्तयः (4)

²⁰ भद्रं मनः कृणुष्व (1), वृत्रतूर्ये (2), येना समत्सु सासहः (3),
 अवे स्थिरा तनुहि भूरि शर्धतां (4), वनेमा ते अभिष्ठिभिः (5)

[*shardhatām*: those who challenge us;
ava tanuhī: bring down; destroy;]

8.19.21:

I pray (to Agni) with the word (1),
which was placed in the thinking man (2).
The gods sent him within (us) as the messenger and traveller (3).
(He is) the carrier of offerings (5),
most strong to perform the sacrifice (4).²¹

[*manuh*: man, thinking human being;
manuh hitam: placed in the thinking man, (3.2.15)]

8.19.22:

To the ever-young Fire shining with his sharp tusks of flame (1),
you sing delight (2).

Agni forms a great strength with true words (3),
Agni is fed with the offerings of light (4).²²

[Line 2: O worshipper, sing delightful hymns to Agni.
pimshate: to give form]

8.19.23:

When he is fed with the offerings of light (1),
Agni works his blade upwards and downwards (2),
and (carves) for himself a form, like one full of might (3).²³

[*uchchāva*: *ut cha ava*: up and down;
See also (8.12.12) where a similar idea appears.

asura: one full of might;

nih-nijam: a shape, a form, (1.25.13), (1.113.14)]

²¹ ईँ गिरा (1), मनुर्हितं (2), यं देवा दूतमर्तिं न्यैरिे (3),
यजिष्ठं (4), हव्यवाहनम् (5)

²² तिगमजम्भाय तरुणाय राजते (1), प्रयो गायसि अग्न्यै (2),
यः पिंशते सूनूताभिः सुवीर्यमग्निः (3), घृतेभिः आहुतः (4)

²³ यदी घृतेभिः आहुतो (1), वाशीम् अग्निः भरत् उच्चावं च (2),
असुर इव निर्णिजम् (3)

8.19.24:

The godhead placed in man speeds the offerings (1,2),
in his fragrant mouth (3).

(He is) perfect in the pilgrim-sacrifice (5),
illumes all desirable things (4).

(He is) the divine and immortal Priest of the call (6).²⁴

[Agni in man himself speeds the offerings to gods]

8.19.25 and 8.19.26:

O Fire, fed with the offerings, O son of force (4),
O friendly light (2),

if you were the mortal and I the immortal (1,3).

I would not give you over (5)
to the Assailant, or to sinfulness (6,8),

O benignant, O shining one (7,9).

He who lauds me would not be one without understanding (10),
or miserable, nor one plagued by guilt, O Agni (11).^{25,26}

[A similar idea is in (7.32.18);

amati: one without understanding; (4.11.6). Note this word, with
different accents, means, ‘splendour’ in (1.73.2);

Lines (1,3): See (8.24.1) for a similar idea]

8.19.27:

He is like a son well nourished in the house of his father (1).

May our offerings reach the gods (2).²⁷

²⁴ यो हृव्यानि ऐरेयता (1), मनुर्हितो देव (2), आसा सुगुन्धिना (3),
विवासते वायाणि (4), स्वध्वरो (5), होता देवो अमर्त्यः (6)

²⁵ यदग्ने मर्त्यस्त्वं स्यामहं (1), मित्रमहो (2), अमर्त्यः (3), सहसः सूनवाहुत (4)

²⁶ न त्वा रासीय (5), अभिशास्तये (6), वसो (7), न पापत्वाय (8), सन्त्य (9),
न मैं स्तोता अमर्तीवा (10), न दुर्हितः स्यादग्ने न पापया (11)

²⁷ पितुर्न पुत्रः सुभृतो दुरोण (1), आ देवाँ एतु प्रणौ हुविः (2),

8.19.28:

O Fire, O shining one (4),
 by your closest guardings (2),
 may I, the mortal (1,6),
 be ever companioned by the favour of the god (3,5). ²⁸

8.19.29:

O Agni, may I conquer by your will (1),
 by your gifts, by your revealing utterances (2),
 for they speak of you as the guiding Thought in me (3).
 O Agni, O treasure, have joy for giving to me (4). ²⁹

8.19.30:

O Agni, by your guardings (1),
 in which is the strength of the heroes (2),
 and the bringing of the plenitudes (4),
 he goes forward on his way (3),
 with whom you have chosen friendship (5). ³⁰
 [prātirāte: drives forward, progresses]

²⁸ तव् अहमग्र (1), ऊतिभिः नेदिष्टाभिः (2), सचेयं जोषमा (3),
 वसो (4), सदा देवस्य (5), मर्त्यः (6)

²⁹ तव् क्रत्वा सनेयं (1), तव् रातिभिरग्ने तव् प्रशस्तिभिः (2),
 त्वामिदाहुः प्रमतिं (3), वसो मम अग्ने हर्षस्व दातवे (4)

³⁰ प्र सो अग्ने तवोतिभिः (1), सुवीराभिः (2), तिरते (3),
 वाजभर्मभिः (4), यस्य त्वं सख्यमावरः (5)

8.19.31:

Your blue stream with its cry (1),
 is faithful to the law of its Truth (2);
 even as it is kindled, Agni takes what is cast in it (3).
 You are beloved of the great Dawns (4).

You shine in the dwelling places of the night (5).³¹

[*sishnava*: *sishno* + ā

sishno: That which is anointed with Soma, (Agni) (S.).]

8.19.32:

We the sons of Sobhari have come to Agni (1),
 with his thousandfold mass of flame (2),
 strong in his approach for protection (3).

Imperial, (Agni is) the Terror of the Destroyer (4).³²

[*trāsadasayavam*: (Agni) of Trasadasyu; terror of destroyer;]

8.19.33:

O Agni, other fires dwell dependent on you (1),
 as branches on a tree (2).

I annex to me the illuminations of men and their lights (3),
 increasing your warrior forces (4).³³

[*nijuve*: I annex]

³¹ तर्वं द्रुप्सो नीलवान् वाश (1), कृत्विय (2), इन्धानः सिष्णवा ददे (3),
 त्वं मंहीनाम् उषसाम् असि प्रियः (4), क्षपो वस्तुषु राजसि (5)

³² तमागान्म् सोभरयः (1), सुहस्यमुष्कं (2), स्वभिष्ठिमवसे (3),
 सम्राजं त्रासदस्यवम् (4)

³³ यस्य ते अग्ने अन्ये अग्रये उपक्षितौ (1), वृया इव (2),
 विपो न युम्मा नि युवे (3), जनानां तर्वं क्षत्राणि वर्धयन् (4)

8.19.34:

Among all possessors of riches, O great givers (3),
 O sons of Aditi, you betray not (1),
 the mortal whom you lead to the other shore (2).³⁴

8.19.35:

O kings, you have the power over seeing-men (1);
 you choose one or another to have mastery in the human ways (2).
 May we be among them, O Varuna, O Mitra, O Aryaman (3).
 You are charioteers, indeed, of the Truth (4).³⁵

8.19.36:

Paurukutsa Trasadasyu has given me five hundred brides (1).
 He is a bounteous giver, the noble, a lord of beings (2).³⁶

[*paurukutsyah*: son of the master of wide vision; name of person;
trasadasyu: terror of the Destroyers;
vadhūnām: brides; the unripe radiances that our aspiration has to
 prepare for their union with the higher powers of the soul; same as
kanīnam in (5.3.2);]

8.19.37:

And so, for me at the ford of the river Suvāstvā (1,3),
 which is wide-flowing and forward streaming (2),
 (there) came Shyāva, the leader of the three seventies (4).
 May he become an opulent master of the things
 that are to be given (5).³⁷

³⁴ यमादित्यासो अद्रुहः (1), पारं नयथ मर्त्यम् (2),
 मधोनां विशेषां सुदानवः (3)

³⁵ यूं रोजानः कं चित् चर्षणीसहः (1), क्षयन्तं मानुषाँ अनु (2),
 वयं ते बो वरुण मित्रायमन् त्याम (3), इत् कृतस्य रथ्यः (4)

³⁶ अदात् मे पौरुकुत्स्यः पञ्चाशतौ त्रसदस्युः वृद्धनाम् (1),
 मंहिष्ठो अर्यः सत्पतिः (2)

³⁷ उत मै (1), प्रयियौः वयियौः (2), सुवास्त्वा अधि तुग्वनि (3),
 तिसूणां सप्तीनां इयावः प्रणेता (4), भुवद वसुः दियानां पतिः (5)

[*tugvani*: at the ford, (occurs once)
shyāvah: name of person; horse, (2.10.2);]

20. Maruts

Riṣhi: Sobhariḥ Kāṇvah

- 8.20.1:** You make the firm things to bow down
- 8.20.2:** Come with your impulsions to us
- 8.20.3:** Lavishly pour the all-pervading rain
- 8.20.4:** They shake everything
- 8.20.5:** Earth trembles at your movement
- 8.20.6:** Heaven tries to move upwards
- 8.20.7:** Their elegant form and self-law
- 8.20.8:** The sound of Vāṇa (musical instrument)
- 8.20.9:** They are swift-moving and pour gifts
- 8.20.10:** Come for your advent here
- 8.20.11:** A revealing lustre blazes forth
- 8.20.12:** The glory of conquest is yours
- 8.20.13:** Their splendour has an eternal name
- 8.20.14:** They are rushing streams
- 8.20.15:** The mortal in your protection
- 8.20.16:** He obtains luminous inspiration
- 8.20.17:** They are the children of Rudra
- 8.20.18:** Their heart is in an opulent state
- 8.20.19:** Sobhari brings Maruts with a new hymn
- 8.20.20:** Vindicated in all the fights
- 8.20.21:** They are of one passion and are brothers
- 8.20.22:** Become aware of us
- 8.20.23:** Bring us healing powers
- 8.20.24:** You make people to cross over their foes
- 8.20.25:** Maruts of happy yajna
- 8.20.26:** Fill our bodies with all healing powers

Metre: 1,3,5,3,7,9,11,13,15,17,19,21,23,25, Kakup;
 2,4,6,8,10,12,16,18,20,22,24,26, Satobṛhatī; 14, Satovirāṭ

[Recall that the sūkta (8.7) of 36 mantra-s is dedicated to Maruts.]

8.20.1:

(O Maruts) of one passion (2),
in your long forward march come to us without harm to us (1),
do not stay far away from us (3).

You make the firmly standing things to bow down (4).¹

[*prasthāvāna*: your long forward march;
samanyavah: of one passion, (4.1.1);]

8.20.2:

O Maruts, O Ṛbhukṣhan, Rudra-s, of high illuminings (2),
come to us in your strong-wheeled car (1,4),
to us with your impulsions (3).

You are desired by many and are sought by Sobhari (5,7).
Come to our yajna (6).²

[*sudītibhiḥ*: high illuminings, (5.8.4);
r̥bhukṣhaṇaḥ: see (8.93.34); epithet for Maruts in (8.7.9), (8.7.12)]

8.20.3:

We know the fierce strength of these Rudra-s, the Maruts (1),
engaged in work (2).

They are the lavish pourers of the all-pervading rain (3).³

[*shimīvān*: active, engaged in work;
vishṇoreśhasya is in (2.34.11) also;
eśha: this (rain); Viṣṇu: all-pervading, (2.34.11)]

¹ आ गन्ता मा रिषण्यत् प्रस्थावानो (1), मार्प स्थाता (2),

समन्यवः (3), स्थिरा चित् नमयिष्णवः (4)

² बीळुपविभिः (1), मरुत कभुक्षण आ रुद्रासः सुदीतिभिः (2),

इषा (3), नौ अद्या गता (4), पुरुस्पृहो (5), यज्ञम् आ (6), सौभरीयवः (7)

³ विद्मा हि रुद्रियाणां शुष्ममुग्रं मरुतां (1), शिर्मीवताम् (2),

विष्णोः एषस्य मीळुषाम् (3)

8.20.4:

(The Maruts) alight on the islands (1),
inflicting pain on the firmly standing (trees) (2).
They shake the two, heaven and earth (3).
With their bright weapons, they make the deserts to move (4).
The self-lustrous Maruts make everything else tremble (5).⁴

[*dhanvani*: deserts (5.83.10); bows, (8.20.12);
airat: drove, to move, (4.4.6);

Line 4: The translation is tentative. Maruts can shift deserts by
altering the patterns of rainfall.

duchchhunā: forces of affliction, (6.12.6)

svabhānave: self-lustrous, (5.54.1)]

8.20.5:

At your coming (2),
the unmoving hills and trees cry out (1,3).
The earth trembles with your movement (4).⁵

[*yāmāḥ*: movement, (10.20.9)]

8.20.6:

O Maruts, (alarmed) at you forceful movement (1),
the heaven seeks to move upwards more (2),
towards the vast regions (3).

You leaders display your powerful bodies with strong arms (4).⁶

[*tvakṣhasā*: mighty, (1.100.15)]

⁴ वि द्वीपानि पापत्तून् (1), तिष्ठद् दुच्छुना (2), उभे युजन्त् रोदसी (3),
प्रधन्वानि ऐरत शुभ्रखादयो (4), यदेजथ स्वभानवः (5)

⁵ अच्युता चिद् वो (1), अज्मन् (2), आ नानंदति पर्वतासो बनस्पतिः (3),
भूमिः यामेषु रेजते (4)

⁶ अमाय वो मरुतो यातवे (1), द्यौः जिहीत् उत्तरा (2), बृहत् (3),
यत्रा नरो देदिशते तनूषु आ त्वक्षाँसि बाह्नौजसः (4)

8.20.7:

The leaders by the self-law bear the glory (1,3).
 They have great splendour, full of strength and shed the rain (2).
 They have the elegant form (4).⁷
 [Line 4: *ahrutapsavah*: a form without cunning; elegant form, (1.52.4);
psavah: form;
svadhām: self-law, law of their own nature.
 Each god has his/her self-law;]

8.20.8:

The sounds of Vāṇa created by Sobhari-s (2),
 become united with the rays (1),
 in the covering sheath of the golden chariot (3).
 Let the great Maruts of perfect birth (5,7),
 born of the same mother-cow (*prshṇī*) (4),
 be gracious to us for our enjoyment and impulsions (6,8).⁸
 [*ajyati*: united, (3.17.1);
bhuje: enjoyment, (1.30.20);
sparase: be gracious;
vāṇa: a musical instrument]

8.20.9:

O pourers of the (Soma) offering (2),
 bring the offerings to the host of Maruts who are mighty (1,3).
 (They are) swift-moving and pour the gifts (4).⁹

⁷ स्वधामनु श्रियं नरो (1), महि त्वेषा अमवन्तो वृषप्सवः (2),
 वहन्ते (3), अहुतप्सवः (4)

⁸ गोभिः (1), वाणो अञ्जते सोभरीणां (2), रथे कोशो हिरण्यये (3),
 गोबन्धवः (4), सुजातास (5), इषे भुजे (6), महान्तौ (7), नः स्परसे नु (8)

⁹ प्रति वो (1), वृषः अञ्जयो (2), वृष्णे शार्थीयं मारुताय भरध्वम् हृव्या (3),
 वृषप्रयाव्ये (4)

8.20.10:

O Maruts, pouring rain, (you come) in your chariots (2),
with strong horses, which have strong wheels (1,3).

Come to us to accept our offerings for your advent (5).

O leaders, you come with ease like swift-rushing birds (4).¹⁰

[*vṛthā*: with ease, (6.12.5); *shyeni*: swift-rushing, (1.140.9)]

8.20.11:

A revealing light of golden lustre, blazes forth (from them) (2).
common to all of them (1).

In their arms are the spears like the lightning (3).¹¹

[*samānam*: equal;

añjī: a revealing light, (1.36.3), (5.52.15), (4.58.9)]

8.20.12:

The mighty and forceful Maruts with their powerful arms (1),
do not try to manifest their powers (merely to protect) their bodies (2).
Weapons like bows are placed firmly in the chariot (3).

The glory (of conquest) over (the hostile) army is yours (4).¹²

[*yetire*: to manifest, (5.59.2); *āyudha*: see (8.6.3)]

¹⁰ वृष्णधेन (1), मरुतो वृष्णमुना रथेन (2), वृष्ण-नाभिना (3),
आ श्येनासो न पक्षिणो वृथा नरो (4), हव्या नौं वीतये गत (5)

¹¹ समानम् (1), अञ्जि एषां वि भ्राजन्ते रुक्मासो (2),
अधि ब्राह्मणु दविद्युतति क्रष्टयः (3)

¹² त उग्रासो वृष्णं उग्रबाहवो (1), नकिः तनूषु येतिरे (2),
स्थिरा धन्वानि आयुधा रथेषु (3), वो अनीकेषु अधि श्रियः (4)

8.20.13:

Their splendour has an eternal name, the sole one (*ekam*) (1,3);
it spreads widely like waters (2).

(The aspirants) enjoy (or share) in their force and growth (4),
as if it is their paternal gift (5).¹³

[*bhuje*: for enjoyment, (1.127.8);
sahāḥ: force, (8.102.5)
vayāḥ: growth, expansion, (8.102.1)]

8.20.14:

Adore these Maruts (1),
chant the hymn of praise for them (2).

They are rushing streams (3),
(which act on us) like a master towards servants (4).
Thus their gifts are great (5).
Such are their gifts (6).¹⁴

[*dhunīnām*: (life's) rushing streams, (5.87.3);
charama: lowly, (7.59.3)]

8.20.15:

O Maruts, that mortal who is in your protection (2),
he is certainly your own (4).

In the earlier days, he was also full of happiness (as your own) (1,3).¹⁵

¹³ येषाम् (1), अर्णो न सप्रथो (2), नार्म त्वेषं शश्वतामेकमिद् (3),
भुजे वयो (4), न पित्र्यं सहः (5)

¹⁴ तान् वन्दस्व मरुतः (1), ताँ उर्प स्तुहि (2), तेषां हि धुनीनाम् (3),
अराणां न चरमः (4), तदेषां दाना महा (5), तदेषाम् (6)

¹⁵ सुभगः (1), स व ऊतिषु (2), आस पूर्वासु मरुतो व्युष्टिषु (3),
यो वा नूनम् उतासति (4)

8.20.16:

O master of sacrifice (2),
when you come towards the mortal (1),
to accept his offerings for your advent, O leaders (3),
then O shakers, (he obtains from) you (5),
the luminous inspiration, the gain of plenitude and bliss (4).¹⁶

[*dhūtayah*: those who shake or pervade, (5.54.4);

sumnam: bliss, (8.19.4);

dyumnaīh: luminous inspiration or energies, (4.4.9)]

8.20.17:

May this laud be such that (4),
the Maruts who are the children of Rudra (1),
creators of the mighty one and ever-youthful (3),
come from the heaven desiring us (2).¹⁷

[*vedhasah*: creators, (8.43.1);

vashah: desire, (1.91.6);]

8.20.18:

O Maruts, great givers (2),
(the aspirant) puts forth his power towards you (1),
when he moves at once towards you who are bounteous (3).
O ever-youthful ones, with the heart in an opulent state (5),
may you approach and increase us (4,6).¹⁸

[*vasya*: greater riches, (8.71.6); opulent state, (10.45.9);

smat: at once, (7.3.8);

¹⁶ यस्य ना यूयं प्रति॑ (1), वाजिनौ॒ (2), नर् आ हृव्या वीतयै॒ गथ॑ (3),
अभि॑ ष द्युमैरुत॑ वाजसातिभिः॒ सुमा॑ (4), वौ॒ धूतयो॑ (5), नशत्॑ (6)

¹⁷ यथा॑ रुद्रस्य॑ सूनवौ॑ (1), दिवो॑ वशन्ति॑ (2),
असुरस्य॑ वेधसः॑ युवानः॑ (3), तथा॑ इत्॑ असत्॑ (4)

¹⁸ ये॑ चाहैन्ति॑ (1), मरुतः॑ सुदानवः॑ (2), स्मत्॑ मीक्लहुषः॑ चरन्ति॑ ये॑ (3),
अतश्चिदा॑ न उप॑ (4), वस्यसा॑ हृदा॑ युवान॑ (5), आ॑ बवृध्वम्॑ (6)

arhan: putting forth the power, (2.3.1);
upa ā vavṛdhvam: approach and increase;]

8.20.19:

O Sobhari, bring the Maruts to us with a new hymn of words (2),
just as a farmer with the plow (urges) the cows (3).
They, the showerers, are youthful and purifying (1).¹⁹
[*yūna*: youthful;
nevishṭhayā: new, (1.82.2);
abhibhāya: attract, bring; *gāya*: to bring (Chhāndogya Upanishad)
charkṛshat: to drag with plough, (1.23.15)]

8.20.20:

With a hymn of words adore the Maruts (5).
They are showerers, cause delight (3),
and have the most excellent inspired knowledge (4).
Like one called in all the fights (2),
they invite (the opponent) by showing fists only (1).²⁰

8.20.21:

Maruts are of one passion (2),
having oneness of natural kind and are brothers (3).
(They) spread together in all directions (or quarters) (3),
like rays or cows (1).²¹
[*samanyaavah*: of one passion, (5.87.8);
sajātyam: oneness of natural kind, (2.1.5); our own people, (1.109.1);
sabandhavaḥ: brothers each unto the other, (5.59.5)]

¹⁹ यूनं ऊषु नविष्टया वृष्णः पावकाँ (1), अभि सौभरे गिरा गाय (2),
गा इव चक्रीष्टत् (3)

²⁰ साहा ये सन्ति मुष्टिहेव हव्यो (1), विश्वासु पृत्सु होतृषु (2),
वृष्णः चन्द्रान् न (3), सुश्रवस्तमान् (4), गिरा वन्दस्व मरुतो अह (5)

²¹ गावश्चिद् (1), घा समन्यवः (2), सजात्यैन मरुतः सबन्धवः (3),
रिहते ककुभौ मिथः (4)

8.20.22:

(O Maruts), dancing with the golden light in your bosoms (2),
the mortal (worshipping you) attains your friendship (3).

O Maruts, become aware of us (4).

Since you are inwardly permanent (6),
we have forever your alliance (5).²²

[*rukma-vakshasah*: with golden light in their bosoms, (2.34.2),
(5.55.1);

nidhruvi: inwardly permanent, (7.3.1);

adhi gāta: become aware (of us), (10.78.8), (a verse to Maruts)]

8.20.23:

O Maruts, may you bring us (1,3),
the healing powers associated with you Maruts (2).

You are lavish givers, friends and move gracefully (4).²³

[*saptayah*: steeds, (1.47.8), those which move gracefully, (1.85.1)]

8.20.24:

With your protections, you protected the ocean (1).

You made people cross over (the foes) (2).

(You) provided the well (for the thirsty Gotama) (3).

You create bliss and are without foes (6,8).

With your benignant power of protections (5,7),
bring happiness to us (4).²⁴

[*shivah*: benignant power, (4.11.6); auspicious, (5.24.12);

krivim: well, (1.30.1);

²² मर्त्तश्चिद् वो (1), नृतवो रुक्मवक्षस् (2), उप भ्रातृत्वम् आयति (3),
अधि नो गात मरुतः (4), सदा हि वे आपि॒त्वम् अस्ति (5), निधुवि (6)

²³ मरुतो (1), मारुतस्य न आ भै॒जस्य (2),

बहता (3), सुदानवः यूं सखायः ससयः (4),

²⁴ याभिः सिन्धुमवधि (1), याभिस्तूर्वधि याभिः (2), दशस्यथा क्रिविम् (3),
मयौ नो भूत (4), ऊतिभिः (5), मयोभुवः (6), शि॒वाभिः (8), असच्-द्विषः (8)

tūrvatham: to cross over, (8.74.10);

Line 3: see, (8.22.12)]

8.20.25:

O Maruts of happy yajna (4),
 may you bring the healing powers from the mountains (5),
 from the Sindhu, and from the ocean (1,3),
 for use against the dark forces (2).²⁵

[*parvateśhu*: mountains, tiered existence;

su-barhiṣhaḥ: of happy yajna, (1.74.5);

asiknyām: the dark powers, (4.17.15);

asiknīḥ: the dark ones (non-human powers) (10.3.1), (9.73.5).

S in this mantra regards this word as a name if a river. It is mentioned in (10.75.5), with the meaning ‘that which is not pure’.]

8.20.26:

Fill our bodies with all the healing powers you have seen (1).

Speak on our behalf (regarding their power) (2).

O Maruts, pardon the evil-powers in him (and thus heal him) (3),
 and restore again the original condition from its sickly state (4).²⁶

[Line 4 is a part of (8.1.12);

rapāmsi: powers of evil, (1.69.4);

āturasya: the sick person;

iṣhkartāram: arranger, (10.140.5);

vihrutam: weakened state]

²⁵ यत् सिन्धौ (1), यदसिन्ध्यां (2), यत् समुद्रेषु (3),

मरुतः सुबहिषः (4), यत् पर्वतैषु भेषजम् (5)

²⁶ विश्वं पश्यन्तो बिभूथा तनूषु आ (1), तेना नो अधि बोचत (2),
 क्षमा रपो मरुत् आतुरस्य (3), न इष्कर्ता विहुतं पुनः (4)

Anuvāka 4: Sūkta-s (21-30)

[Sūkta 21 and 24 are to Indra, 22 to Ashvins, 23 to Agni, 25 to Ashvins and Vāyu, 26 to Mitra-Varuṇa and All-gods, 27-30 to the All-gods. There are 186 mantra-s in these 10 sūkta-s.]

21. Indra and gifts

Rishi: Sobhariḥ Kāṇvah;

- 8.21.1:** Bring us the plenitude
- 8.21.2:** You, our friend and our protector
- 8.21.3:** Lord of life-energy and Soma
- 8.21.4:** Keen to be with you
- 8.21.5:** We like to sit around you like birds
- 8.21.6:** We speak with surrender to you
- 8.21.7:** None like you
- 8.21.8:** We seek friendship and enjoyment
- 8.21.9:** He has given us riches
- 8.21.10:** To rejoice in Indra
- 8.21.11:** As your ally, we can face the terrible foe
- 8.21.12:** Resist foes with evil thoughts
- 8.21.13:** You are brotherless from birth
- 8.21.14:** No friends among wealthy
- 8.21.15:** We sit together with Indra
- 8.21.16:** May we never grab riches
- 8.21.17:** Sarasvati, rich in joy
- 8.21.18:** The lavish giver, king Chitra

Metre: 1,3,5,7,9,11,13,15,17, Kakup;
2,4,6,8,10,12,14,16,18, Satobṛhatī;

8.21.1:

O you incomparable (1),
desirous of your protection (4),
we invoke you for bringing us the marvellous plenitude (3,5),
just as men call a stable person for help (2).¹

[*stūra*: stable, (10.156.3)]

8.21.2:

We approach you for protection in our actions (1).
May he who is youthful, fierce and impetuous come to us (2).
O Indra, we, your friends have chosen you (4),
as our protector and conqueror (of riches) (3,5).²

[*vavṛmahe*: (we have) chosen, (8.19.3);
sānasim: conquering, (8.102.12);]

8.21.3:

O Lord of life-energy, Ray-cows and fertile lands (3),
the Soma-delight (is ready) (2);
come and drink the Soma, O lord of Soma (1,4).³

[*urvarāsu*: fertile lands, (1.127.6); human beings who are interested
in spiritual progress.]

¹ वृयमु त्वाम् अपूर्व्य (1), स्थूरं न कच्चिद् (2),
भरन्तो (3), अवस्यवः (4), वाजे चित्रं हवामहे (5)

² उपं त्वा कर्मन् ऊतये (1), स नो युवोग्रः चक्राम् यो धृषत् (2),
त्वामित् हि अवितारं (3), ववृमहे सखाय इन्द्र (4), सानसिम् (5)

³ आ याहि (1), इम इन्द्वो (2), अश्वपते गोपते उर्वरापते (3),
सोमं सोमपते पिब (4)

8.21.4:

O Indra, we destitute of kin (2),
 labour to be with you, having kin in profusion (1,3).
 With all (the riches) of your planes come to us (4),
 for the drink of Soma, O showerer (5).⁴

[*yemima*: (we) labour, (4.2.14);]

8.21.5:

Like birds, we sit around you (1),
 with the rapturous Soma mixed with (products of) Ray-cows (2).
 which make us to grow in greatness (3).

We repeatedly laud you, facing you, O Indra (4).⁵

[*nonumah*: (we) laud;]

8.21.6:

We speak to you with prostrations of surrender (1).

Why are you contemplative so often (2)?

O master of steeds, may you, the giver, grant our desires (3).

You are the giver, are yours; our thoughts are on you (4).⁶

8.21.7:

O Indra, we are new to your protection (1),

O thunderer, we have not known anyone (2),

more wide-moving than you, even from ancient times (2).⁷

⁴ वृयं हि त्वा बन्धुमन्तम् (1), अबृन्धवो विप्रास इन्द्र (2), येमिम (3),
 या ते धामानि वृषभं तेभिः आ गंहि विश्वेभिः (4), सोमपीतये (5)

⁵ सीदन्तस्ते वर्यो यथा (1), गोश्रीते मधौ मदिरे (2),
 विवक्षणे (3), अभि त्वाभिन्द्र नोनुमः (4)

⁶ अच्छा च त्वैना नमसा बद्मसि (1), किं मुहुश्रिद् वि दीधयः (2),
 सन्ति कामासो हरिवो ददिष्वं (3), स्मो वृयं सन्ति नो धियः (4)

⁷ नूला इदिन्द्र ते वृयमूती (1), अभूम नहि नू तैं अद्रिवः (2),
 विद्वा पुरा परीणसः (3)

[*parīṇasāḥ*: wide-moving, (8.84.7); pervading on every side, (5.10.1)]

8.21.8:

O hero, we know your friendship and your enjoyments (1).
 O thunderer, we seek both of them from you (2).
 O treasure, intensify in us (3),
 the all-sided plenitude and Ray-cows, O handsome one (4).⁸

[*samasmin*: all;]

8.21.9:

O friends, I laud Indra, for your protection (2).
 From days of old, he has given us the excellent riches (1).⁹
 [*vasyāḥ*: great riches, (8.71.6); opulent state, (10.45.9);
pra + āniṇāya: given;
ūtayāḥ: protection; increasings;
idam idam: this and this, repetition for emphasis]

8.21.10:

(His adorer) rejoices in (Indra) (2),
 the lord of existence, who has power over men of vision (1).
 To us, his adorers, Maghavan gives (4),
 the Ray-cows and life-energies, in hundreds (3,5).¹⁰

⁸ विद्मा संखित्वमुत शूर भोज्यम् (1), आ ते ता वंचिन् ईमहे (2),
 उत्तो संमस्मिन्ना शिशीहि नो वसो (3), बाजे सुशिष्ठु गोमति (4)

⁹ यो न इदमिदं पुरा प्र वस्य आनिनाथ (1),
 तमु वः स्तुषे सखायु इन्द्रमूतयै (2)

¹⁰ हर्येषुं सत्पतिं चर्षणीसहं (1), स हि ष्मा यो अमन्दत (2),
 आ तु नः स वंयति गव्यम् अश्वयं (3), स्तोतृभ्यो मृघवा (4), शतम् (5)

8.21.11:

Allied to you (1),
 we can face defiantly the hate-breathing foe (2),
 in a contest on behalf of men rich in light (3).¹¹

8.21.12:

(O Indra), one called by many (2),
 may we conquer the contenders in the battle (1,3).
 May we resist the foes with evil-thoughts (4).
 With the aid of Maruts, may we kill Vṛtra (5),
 and have growth (6).
 O Indra, may you completely protect our thoughts (7).¹²
 [dūḍhyah: duḥ-dhyah: one with evil thoughts, (8.19.15), (8.75.9)]

8.21.13:

O Indra, from your birth in ancient times (2),
 you are brotherless and without any kinsman or a leader (1).
 You desire the kindred only during battles (3).¹³
 [Line 3: you participate in battles to help others;
 you do not need any help;
 abhrāṭrvyah: without brothers;
 without enemies (in Brāhmaṇa books);
 anā: without leader, (S)]

¹¹ त्वया ह स्विद् युजा (1), वयं प्रति थसन्तं वृषभ बृवीमहि संस्थे (2),
 जनस्य गोमतः (3)

¹² जयेम कारे (1), पुरुहूत (2), कारिणो (3), अभि तिष्ठेम दूङ्चः (4),
 नृभिर्वृत्रं हन्याम (5), शूशुयाम (6), च अवैः इन्द्र प्रणो धियः (7)

¹³ अभ्रातुव्यो अना त्वम् अनापिः (1), इन्द्र जनुषा सनादसि (2),
 युधेत् आपित्वम् इच्छसे (3)

8.21.14:

O Indra, you don't discover friendship among the wealthy (1).
Those who imbibe liquor hurt you (2).

When you make a happy sound, you bring riches (3).
Then you are invoked as a father or protector (4).¹⁴

[Line 3: When you are pleased at the end of yajna, you make a jubilant sound, indicating that you will give riches to the yajamāna.
Lines 1,2: Indra does not choose his friends based on wealth; Habits like drinking are repulsive. Only those completely dedicated to the godly work are his friends.

pīyataḥ: hurt you, (10.68.6); offend you (S);

nadanum: a sound of approval; (S); (occurs once);

ūhe: to bear, (5.3.9)]

8.21.15:

Like fools, may we not show disrespect to you (1),
Indra who is our friend (2).

During the pressing of Soma, may we all sit together (3).¹⁵

[*mūrāsaḥ*: fools, the persons of ignorance]

8.21.16:

O giver of Ray-cows (2),
may we never be excluded from your riches (1,3).
May we never grab them (4).

O master, establish in us the firm riches (5);
bring them over (6).

Your (string of) gifts cannot be stopped (7).¹⁶

¹⁴ नकीं रेवन्तं सुख्याये विन्दसे (1), पीयन्ति ते सुराश्वः (2),
यदा कृणोषि नदनुं समूहसि (3), आदित् पितेव हृयसे (4)

¹⁵ मा तैं अमा-जुरौ यथा मूरासे (1), इन्द्र सुख्ये त्वावतः (2),
नि षदाम् सचा सुते (3)

¹⁶ मा तैं (1), गोदत्र (2), निरराम राधसे (3), इन्द्र मा तैं गृहामहि (4),
दृव्हा चिदर्यः प्र मृश (5), अभि आभर (6), न तैं दामानं आदर्भै (7)

[*nih + arāma*: to be excluded, (7.56.21);
dāmānam: see (8.23.2);]

8.21.17:

For the giver (or sacrificer) (4),
 Indra is the giver of plenitude (1);
 or Sarasvatī, rich in joy, is the giver of felicities (2),
 or you the wonderful (is the giver) (3).¹⁷

[The sacrificer says that for him, Indra or Sarasvati or the Wonderful and Ineffable are all givers of riches or felicities.

subhagā: rich in joy; here Sarasvati is not a river, but the goddess of inspiration;]

8.21.18:

With his gifts of thousands and ten thousands (6),
 the king Chitra, spreads his riches (1,4),
 more than any other king on the bank of Sarasvatī (2).
 (He spreads) like Parjanya his rains (3,5).¹⁸

22. Ashvins

Riṣhi: Sobhariḥ Kāṇvah;

8.22.1: Ashvins go to Sūrya

8.22.2: Praise the car with right thinking, O Sobhari

8.22.3: They have a multiplicity of forms

8.22.4: The natures of the two wheels

8.22.5: The three pillared golden car

8.22.6: You prepare the gross body by effort

8.22.7: Bring the riches along the path of truth

8.22.8: Soma in abundance

¹⁷ इन्द्रो वा घेत् इयत् मध्यं (1), सरस्वती वा सुभगा दूरिवसु (2),
 त्वं वा चित्र (3), दाशुषै (4)

¹⁸ चित्र इदूराजा (1), राजका इदन्यके यके सरस्वतीमनु (2),
 पर्जन्य इव (3), ततनङ्गि (4), बृष्ट्या (5), सहस्रमयुता ददत् (6)

- 8.22.9: Car with strengthening impulsions**
8.22.10: Healing powers to the sick
8.22.11: Ashvins have the unseizable ray
8.22.12: You are dear to all
8.22.13: We call them with prostrations of surrender
8.22.14: They, Rudra-s, do not give us upto foes
8.22.15: Lords of enjoyment with fierce path
8.22.16: Be easy of access to us
8.22.17: You give us many enjoyments
8.22.18: Fulfillers of action

Metre: 1,3,5,7, Br̥hatī; 2,4,6,10,14,16,18, Satobr̥hatī
 (12/8/12/8); 8, Anuṣṭup; 9,11,13,15,17, Kakup (8/12/8);
 12, Madhyejyotiḥ (12/8/12/12);

8.22.1:

I invoke for our protection the perfect chariot (1).
 Ashvins have ascended this chariot for the wedding of Sūryā (3).
 They are swift to our call, their path is fierce (2).¹
 [rudravartanī: those whose course of movement is fierce, (1.3.3)
 damiṣṭhau: perfect workers, (10.143.3)
 Line 3: appears in (5.73.5)]

8.22.2:

O Sobhari, (praise) the car with right thinking (4).
 It has nourished its earlier (owners) (1).
 It is swift to call, desired by many, and protects all (2).
 It is foremost in battle and adored by all (3).
 It is free of hurt and is hated by foes (5).²

¹ ओ त्यमंहु आ रथम्_द्या दंसि॒ष्मूत्यै (1),

यमंश्विना सुहवा रुद्रवर्तनी (2), आ सूर्यै॒ तस्थथुः (3)

² पूर्व-अपुषं (1), सुहवं पुरुस्पृहं भुज्युं (2), वाजै॒षु पूर्व्यै॒म्

सुचनावन्तं (3), सुमतिभिः॒ सोभरे॒ (4), विद्वै॒षसम्॒ अनेहसम्॒ (5)

[*bhujuḥ*: one who protects all (S), name of a king who was saved by Ashvins as related in (1.116.20) and several mantra-s]

8.22.3:

With the obeisance of surrender, the gods Ashvins (2),
are attracted to come in our front for our protection (3).
(They can have) a multiplicity of forms and are famous (*tyā*) (1).
They go to the house of the giver (4).³

[*purubhūtamā*: in the multiplicity of their forms, (5.73.2), an epithet to Ashvins;]

8.22.4:

One wheel of the car can move in every direction (1).
The other wheel is impelled to follow your movement (2).
O lords of bliss, with your right thinkings (4),
hasten to our front like a cow towards its calf (3,5).⁴

[Lines 1,2: idea in (5.73.3); *irmā*: movement, (5.73.3)]

8.22.5:

O Ashvins, your well-known car graces heaven and earth (1,3).
It has three pillars and caparisoned with gold (2),
O Nāsatya-s, may you come in it (to us) (4).⁵

³ इह त्या पुरुभूतमा (1), देवा नमोभिरश्चिना (2),

अवचीना स्वर्वसे करामहे (3), गन्तारा दाशुषो गृहम् (4)

⁴ युबो रथस्य परि चक्रमीयत (1), ईर्म अन्यद् वाम् इषण्यति (2),

अस्माँ अच्छाँ (3), सुमतिवाँ शुभस्पती (4), आ धेनुरिव धावतु (5)

⁵ रथो यो वाँ (1), त्रिवन्धुरो हिरण्याभीशुः अश्चिना (2),

परि द्यावापृथिवी भूषंति श्रुतः (3), तेन नासत्या गंतम् (4)

8.22.6:

You gave to Manu the ancient powers of Heaven (1).

You prepare the gross body by strenuous effort (2).

O Ashvins, lords of enjoyment, we laud you (4),
with right thinking now (3).⁶

[Line 2: (alt.) You made the corn to grow by tilling;
yava: corn, gross body; *yavam vṛkeṇa* is in (1.117.21)]

8.22.7:

May you bring us the riches of plenitude (1).

along the paths of truth (2).

O showerers, you approached Trkshi, son of Trasadasyu (3),
with your hero-mights and pleased him (4).⁷

[*jinvathah*: to please]

8.22.8:

O leaders who rain abundantly the substance (2),
this Soma has been pressed out for you by the stones (1).

May you come to the Soma-drinking (3),
in the house of sacrificer and drink it (4).⁸

8.22.9:

You rain the riches abundantly (2).

May you ascend the golden car with its *kosha* (1).

Yoke the car with strengthening impulsion (3).⁹

⁶ दशस्यन्ता मनवे पूर्व्यं दिवि (1), यवं वृक्षेण कर्षथः (2),
ता वामय सुमतिभिः (3), शुभस्पती अश्विना प्र स्तुवीमहि (4)

⁷ उर्धं नो वाजिनीवसूयातम् (1), ऋतस्यं पथिभिः (2),
येभिस्तुक्षिं वृषणा त्रासदस्यवं (3), महे क्षत्राय जिन्वथः (4)

⁸ अयं वामद्रिभिः सुतः सोमौ (1), नरा वृषणवसू (2),
आ यातं सोमपीतये (3), पिबतं दुशुषो गृहे (4)

⁹ आ हि रुहतमश्विना रथे कोशे हिरण्यये (1),
वृषणवसू (2), युआथां पीवरीरिषः (3)

[*koṣha*: covering sheath (of heaven), (8.72.8)]

8.22.10:

With your powers you protected Paktha, Adhrigu and Babhru (1),
who make you joyful (2).

May you come to us swiftly with these powers (3).

Apply the healing powers to the sick (4).¹⁰

8.22.11:

We, having the light, and paths irresistible (1,4),
invoke Ashvins at dawn with hymns (3).

They have the unseizable Ray (2).¹¹

[*vipanyavah*: those who have the light, (3.10.9)

adhrigāvah: those whose paths cannot be opposed, (1.64.3);

adhrigūḥ: one with unseizable Ray, (8.60.17)]

8.22.12:

O showerers, may you come with helpful powers to my call (1).

With your many energies you are dear to all (2).

O bounteous leaders, with many forms and impulsions (3),
come to us with these (powers) (5),

By them you raised the waters in the well (4).¹²

[*krivim*: well; store of energy lying at the bottom of our subtle body. (1.116.9) states that Ashvins eased the thirst of Rishi Gotama by these energies lying at the depth. The raising of the waters in the well is mentioned earlier in (8.20.24).

vishvapsuh: with many energies, (10.77.4), (6.35.3)]

¹⁰ याभिः पक्षथमव॑थो याभिः अध्रिगुं याभिः ब॒र्मुं (1), विजौषसम् (2),
ताभिर्नो मक्षू तूर्यमश्चिना गतं (3), भिषज्यतं यत् आतुरम् (4)

¹¹ यदप्तिगावो (1), अध्रिगू इदा (2),

चिद्हो अधिना हवामहे व॒यं गीर्भिः (3), विपन्यवः (4)

¹² ताभिरा यातं वृषणोप मे हवं (1), वि॒श्वसुं वि॒श्ववार्यम् (2),

इषा मंहिषा पुरुभूतमा नरा (3), याभिः क्रिविं वावृधुः (4), ताभिरा गतम् (5)

8.22.13:

We call the Ashvins with adoration at day-break (1).
I seek them with prostration of surrender (2).¹³

8.22.14:

The two are the lords of enjoyment, whose paths are fierce (2,4).
(We call) both at dawn and night and also in battle or journeying (1,3).
May these Rudra-s with the plenitude of riches (6),
not give us up to the mortal foes (5,7).¹⁴

[*mā ati khyatam*: not give us up;

rudravartani: see (8.22.1);

yāman: in battle, (6.15.5), in the journeying, (10.46.10)]

8.22.15:

O gracious Ashvins, be easy of access with your car (2),
to us at dawn, to us who are eager for you (1).

I, Sobharī invoke you as my father did (3).¹⁵

[*sakṣhaṇī*: who help devotees to overcome foes, (1.111.3); gracious
sugmyam: easy of access, (1.48.13)]

8.22.16:

O Ashvins, you are swift as thought, and are showerers (1),
you release the delight (2).

With many protections come quickly (to us) (3,5).

For the sake of our protection, stay close to us (4).

You give us many enjoyments (6).¹⁶

¹³ तौ इदा चिद्दहानां तावश्चिना वन्दमानु उपं ब्रुवे (1), ता ऊ नमोभिः ईमहे (2)

¹⁴ ताविद् दोषा ता उषसि (1), शुभस्पती (2), ता यामन् (3), रुद्रवर्तनी (4),
मा नो मर्तयि रिपवै (5), वाजिनीवसू परो रुद्रौ (6), अति ख्यतम् (7)

¹⁵ आ सुगम्याय (1), सुगम्यं प्राता रथैनाश्चिना वा सक्षणी (2),
हुवे पितेब् सोभरी (3)

¹⁶ मनोजवसा वृषणा (1), मदच्युता (2), मक्षुंगमाभिः ऊतिभिः (3),
आरात्ताच्चिद् भूतमस्मे अवसे (4), पूर्वीभिः (5), पुरुभोजसा (6)

[*puru bhojasam*: (givers of) many enjoyments, (7.9.2)]

8.22.17:

O Ashvins, fulfillers of action (5),

O leaders, come to our house for drinking the Soma (1,3),
along with life-energy (steed), Ray-cows and gold (2,4,6).¹⁷

[*dasra*: fulfillers of action, (1.3.3), Ashvins]

8.22.18:

May we retain within all the beautiful things (6),
given to us on your arrival (4),
done perfectly with great skills (1),
and with perfect hero-power, blissful (2).

(They are) desired by all, and inviolate from the demons (3).
You have the plenitude of riches (5).¹⁸

[*āyāne*: on your arrival;

su-pravargam: done perfectly with great skills, (8.4.6);

ādhīmahi: retain within;]

23. Agni

Riṣhi: Vishvamanāḥ Vaiyashvah;

8.23.1: He is like a string of speeding cars

8.23.2: Laud Agni with the word

8.23.3: Possessor of the word of illumination

8.23.4: He stands in ageless light

8.23.5: His divine lustre

8.23.6: He is the messenger

8.23.7: He is the priest of call for seeing men

8.23.8: Possessors of truth can speed Agni

8.23.9: Seekers of the truth cling to him

¹⁷ आ नो (1), अश्वावत् (2), अश्विना वर्ति: यासिष्टं मधुपातमा नरा (3),
गोमद् (4), दस्मा (5), हिरण्यवत् (6)

¹⁸ सुप्रावर्ग (1), सुवीर्यं सुषु (2), वार्यम् अनाधृष्टं रक्षस्विना (3),
अस्मिन्ना वाम् भायाने (4), वाजिनीवसू (5), विश्वा वामानि धीमहि (6)

- 8.23.10: Our sacrifices to go him**
8.23.11: Ageless fire
8.23.12: Son of our begetting
8.23.13: Wards off all demon powers
8.23.14: Hear my new laud
8.23.15: Magic cannot be of help
8.23.16: Rishi Vyashva
8.23.17: Ushana of inspired wisdom
8.23.18: Gods of one mind
8.23.19: The immortal is the envoy of mortals
8.23.20: He is the one to be prayed
8.23.21: Agni finds much increase in him
8.23.22: Knower of all things born
8.23.23: Offer sacrifice to Agni with thinkings
8.23.24: Agni, vast in his wideness
8.23.25: Guest of man and the son of trees
8.23.26: Seated on the sacred grass
8.23.27: Conquer desirable things
8.23.28: You are of deep calm
8.23.29: Open us to luminous impulsions
8.23.30: Have purified judgement

Metre: Uṣṇik

8.23.1,2:

Pray to Agni as he fronts you (1).

Worship with sacrifice the knower of all things born (2).

With his driving smoke and his unseizable light (3),
 he is like the string of speeding chariots (4,8),
 to a competitor in the race (7).

O all-seeing universal mind, laud Agni with the word (5,6).^{1,2}

¹ ईळिष्वा हि प्रतीव्यं (1), यजस्व जातवैदसम् (2),
 चरिष्णुधूमम् अगृभीतशोचिषम् (3)

² दामान् (4), विश्विर्वर्षणे अग्निं विश्वमनो (5),
 गिरा उत स्तुषे (6), विष्पर्धस्तो (7), रथानाम् (8)

[*dāmānam*: string, (4.54.2)
vishpardhasah: *vi-spardhasah*: competitor in the race;]

8.23.3:

He is the possessor of the word of illumination (2).
Agni finds the Treasure (5),
by the approach to knowledge (4),
of those on whom he presses (1),
and seizes on their impulsions and their satisfactions (3).³

8.23.4:

Up stands his ageless light (1,3),
as he flames out with his burning tusks (2,4),
in his beautiful splendour, in the glory of his troops (5).⁴

8.23.5:

Even so, stand up as they laud you (1,3),
O doer of the pilgrim-rite (2).
Shine out with your wide light (6,8),
with your vast all-regarding divine lustre (4,5,7).⁵

[*shushukvaniḥ*: shining;
kṛpa: lustre;
abhikhyā: all-regarding;
bhāsā: wide light, (6.1.11)]

³ येषाम् आबाध् (1), क्रग्मिय् (2), दृषः पृक्षश्च निग्रभेऽ (3),

उपविदा वह्निः (4), विन्दते वसु (5)

⁴ उदस्य शोचिरस्थाद् (1), दीदियुषो (2), वि अजरम् (3),
तपुर्जम्भस्य (4), सुद्युतौ गणश्रियः (5)

⁵ उदु तिष्ठ (1), स्वध्वर् (2), स्तवानो (3), देव्या कृपा (4),
अभिस्त्वा (5), भासा (6), बृहता (7), शुशुकनिः (8)

8.23.6:

O Agni, go with perfect utterances of the Word (1),
offering uninterruptedly the oblations (2).

You have become the messenger (3),
and the carrier of the offerings (4).⁶

8.23.7:

I call for you the ancient Fire (1),
the Priest of the call of the men of foresight (2).
Him with this word I declare (3),
for you I laud him (4).⁷

[you: a fellow aspirant]

8.23.8:

In the man possessing the truth (6),
they speed Agni with the wonderful will (4,2),
like a friend firmly established (5).
(They do this) with the sacrifices and with the light (1,3).⁸

8.23.9:

To Agni the possessor of the Truth (1),
the accomplisher of the sacrifice (3),
the seekers of the Truth have come with the word (2,4),
and cling to him in the seat of the adoration (5).⁹

⁶ अग्ने याहि सुशस्तिभिः (1), हृव्या जुहान आनुषक् (2),
यथा दूतो बभूर्थ (3), हृव्यवाहनः (4)

⁷ अग्निं वः पूर्वं हुवे (1), होतारं चर्षणीनाम् (2),
तमया बाचा गृणे (3), तमु वः स्तुषे (4)

⁸ यज्ञेभिः (1), अद्वृतक्रतुं (2), यं कृपा (3), सूदध्यन्त इत् (4),
मित्रं न जने सुधितम् (5), क्रतावनि (6)

⁹ क्रतावनम् (1), क्रतायवो (2), यज्ञस्य साधनं (3),
गिरा उपौ (4), एनं जुजुषुः नमस्पदे (5)

[*jujuṣhuḥ*: cling; *upa*: come, approached]

8.23.10:

United in their effort, let our sacrifices go (2),
 towards him, most fiery-wise of the Angirasa-s (1).
 He is the summoner on behalf of men, and most glorious (3).¹⁰

8.23.11:

O ageless Fire (1),
 those lights of yours kindling the Vast (2),
 are like virile and mighty horses (3).¹¹

8.23.12:

So do thou, O Lord of Energies (1),
 give us the wealth, hero-might (2).
 Protect us in our battles (3,5),
 in the Son of our begetting (4).¹²

[Line 4: Our successors (of ideas, teachings)
 and their extensions]

8.23.13:

Indeed, the lord of the peoples (1),
 keen and glad in the house of man (2),
 wards off all demon-powers (3).¹³

¹⁰ अच्छा नो अङ्गिरस्तमं (1), यज्ञासौ यन्तु संयतः (2),
 होता यो अस्ति विक्ष्वा यशस्तमः (3)

¹¹ अग्रे तव त्ये अजर (1), इन्धानासो बृहद् भाः (2),
 अथा इव वृष्णः तविषीयवः (3)

¹² स त्वं न ऊर्जा पते (1), रथिं रास्व सुवीर्यम् (2),
 प्रावं (3), नस्तोके तनये (4), समत्स्वा (5)

¹³ यद् वा उ विश्पतिः (1), श्रितः सुप्रीतो मनुषो विशि (2),
 विशेदग्निः प्रति रक्षांसि सेधति (3)

8.23.14:

O Agni, on hearing my new laud (1),
 consume utterly the demon magicians, with thy burning flame (3),
 O hero, O lord of the peoples (2).¹⁴

[*māyinah*: (demon) magicians;]

8.23.15:

Not even by magic (1),
 can the mortal foe master the man (2),
 who offers worship to Agni with his gifts of the oblation (3).¹⁵

8.23.16:

Desirous of the shower of gifts (2),
 the Rishi Vyashva gratified you, discoverer of riches (1,3).
 We kindle you high for getting the great felicities (4).¹⁶

[*ukṣhanyuh*: seeker of the shower of riches]

8.23.17:

Ushanā of the inspired wisdom (1),
 set you within for men as the summoner (2),
 the doer of sacrifice, the knower of all things born (3,4).¹⁷

[*manave*: for men;

hotāram: the priest who calls the other gods to come
 to the yajna; priest of invocation;]

¹⁴ श्रुष्ट्यग्ने नवस्य मे स्तोमस्य (1), वीर विश्पते (2),
 नि मायिनः तपुषा रक्षसौ दह (3)

¹⁵ न तस्य माययो चना (1), रिपुः ईशीत् मर्त्यः (2),
 यो अग्नयै ददाश्च हृव्यदातिभिः (3)

¹⁶ व्यथः त्वा वसुविदम् (1), उक्षण्युः (2), अंप्रीणात् क्रषिः (3),
 महो राये तमु त्वा समिधीमहि (4)

¹⁷ उशना काव्यः (1), त्वा नि होतारम् असादयत् (2),
 आयुजिं त्वा मनवे (3), जातवैदसम् (4)

8.23.18:

All the gods with one mind (1),
 made you the messenger (2).
 O godhead, by inspired knowledge you became (3),
 supreme and a lord of sacrifice (4).¹⁸

8.23.19:

Him immortal, let the mortal hero make his envoy (1),
 the purifying Fire with his black path (2),
 vast in his wideness (3).¹⁹

8.23.20:

Him let us call putting forth the ladle (1),
 the luminous, the brilliant in light (2).
 (He is) the one to be prayed by men (3,5),
 the ancient and unaging Fire (4).²⁰

8.23.21:

For the mortal who performs sacrifice (2),
 to him by his gifts of the offering (1),
 he finds much increase (in him) (3),
 and a glory of his hero-strengths (4).²¹

¹⁸ विश्वे हि त्वा सुजोषसो देवासौ (1), दूतमक्रत (2),
 श्रुष्टी देव (3), प्रथमो यज्ञियो भुवः (4)

¹⁹ इमं धा वीरो अमृतं दूतं कृष्णवीत् मर्त्यः (1),
 पावकं कृष्णवर्तनिं (2), विहायसम् (3)

²⁰ तं हुवेम यतस्तुचः (1), सुभासं शुक्रशौचिषम् (2),
 विशाम् (3), अग्निमजरं प्रत्नम् (4), ईड्यम् (5)

²¹ यो अस्मै हव्यदातिभिः (1), आहुतिं मर्तोः अविधत् (2),
 भूरि पोषं स धत्ते (3), वीरवद् यशः (4)

8.23.22:

To Agni, the ancient, the first and supreme (1,3),
 the knower of all things born in the sacrifices (2),
 comes the ladle, full of the oblation with the obeisance (4).²²

8.23.23:

May we offer sacrifice to Agni (1),
 as did Vyashva with these greatest and richest thinkings (3),
 to (Agni), the brilliant in light (4).²³

[*ābhiḥ*: with these]

8.23.24:

O Ṛṣhi, son of Vyashva (4),
 now sing the word of illumination as did Sthūrayūpa (1,3),
 to Agni, the dweller in the house, vast in his wideness (2).²⁴

8.23.25:

The guest of men, the son of the Trees (1,2),
 the illumined seers praise the ancient Fire, for his protection (3).²⁵

²² प्रथमं जातवेदसम् (1), अग्निं यज्ञेषु (2), पूर्वम् (3),
 प्रति सुगैति नमसा हुविष्पती (4)

²³ आभिः विधेमाग्रये (1), ज्येष्ठाभिः व्यश्ववत् (2),
 मंहिष्टाभिः मृतिभिः (3), शुक्रशोचिषे (4)

²⁴ नूनमर्च् (1), विहायसे (2), स्तोमेभिः स्थूरपूवत् (3),
 क्रषे वैयश् (4), दम्यायाग्रये (5)

²⁵ अतिथिं मानुषाणां (1), सूनुं बनस्पतीनाम् (2),
 विप्रा अग्निमवसे प्रत्तमीळते (3)

8.23.26:

Turned towards all the great beings (1),
 turned towards our human offerings (2),
 you take your seat on the sacred grass (3,5),
 by our obeisance of surrender (4).²⁶

[*shataḥ: sataḥ*: beings; *adhi*: turned to;]

8.23.27:

Conquer for us many desirable things (1),
 take possession of the wealth that brings us our many longings (2),
 and hero-energy and the offspring and the glory (3).²⁷

8.23.28:

O Agni, you are desired by all and are of deep calm (1).
 To many persons impel the gifts all the time (2,4),
 O treasure, O most youthful (3).²⁸

[*sushāmne: susāmani*: of deep calm, (8.60.18);
shashvate: many, (4.7.6), eternal, (1.72.1)]

8.23.29:

You are he who overcomes (our foes) (1).
 You open to us the luminous impulsions (2).
 Open to us the conquest of the great Riches, O Agni (3).²⁹

²⁶ महो विश्वां अभि षतो (1), अभि हृव्यानि मानुषा (2),
 अग्ने नि षत्सि (3), नमसा (4), अधि बर्हिषि (5)

²⁷ वंस्वा नो वार्यो पुरु (1), वंस्व रायः पुरुस्पृहः (2),
 सुवीर्यस्य प्रजावतो यशस्वतः (3)

²⁸ त्वं वंरो सुषामणे अग्ने (1), जनाय चोदय सदा (2),
 वसो रातिं यविष्ट (3), शश्ते (4)

²⁹ त्वं हि सुप्रतूरसि (1), त्वं नो गोमतीः इषः (2),
 महो रायः सातिमग्ने अपा वृधि (3)

8.23.30:

O Agni, you are the glorious one (1);
 bring to us Varuṇa and Mitra (2).
 (They are) the all-rulers who possess the Truth (3),
 and have the purified judgment (4).³⁰

24. Indra

Riṣhi: Vishvamanāḥ Vaiyashvah;

- 8.24.1:** Let us pray with this mantra
- 8.24.2:** Inspired knowledge
- 8.24.3:** Riches full of varied listenings
- 8.24.4:** Bring riches to the needy
- 8.24.5:** Your help cannot be limited
- 8.24.6:** I run to you with chants
- 8.24.7:** Universal mind
- 8.24.8:** Your new achievements
- 8.24.9:** Your gifts are inviolate
- 8.24.10:** Destroy the strong places of hostiles
- 8.24.11:** May we remain within your protection
- 8.24.12:** You have joy in the word
- 8.24.13:** He impels all towards great achievements
- 8.24.14:** He unites us with discernment
- 8.24.15:** None mightier than you
- 8.24.16:** He increases in us
- 8.24.17:** Master of steeds
- 8.24.18:** He is increased in sacrifice
- 8.24.19:** He is within all, doing works
- 8.24.20:** He stays in light
- 8.24.21:** His discernment
- 8.24.22:** He is unassailable
- 8.24.23:** He does all that have to be done
- 8.24.24:** Departure of evil-forces

³⁰ अग्ने त्वं युशा असि (1), आ मित्रावरुणा वह (2),
 कृतावाना सम्राजा (3), पूर्वदक्षसा (4)

8.24.25: Help for Kutsa

8.24.26: I seek from you a new birth

8.24.27: Free from the burn of evil-forces

8.24.28: Uṣha brings riches

8.24.29: Discernment of Narya

8.24.30: Where is the sacrificer

Metre: 1-29, Uṣṇik; 30, Anuṣṭup;

8.24.1:

O friends, let us pray with the mantra to Indra, Vajrin (1).

On your behalf, I laud perfectly (2),

Indra, most full of the strength of gods (3),

and the violent overthrower of hostiles (4).¹

[*vajrin*: wielder of Vajra; thunderer; see (8.1.5),

nṛtamāya: meaning as in (3.19.3)]

8.24.2:

You have the inspired knowledge by your strength (1).

You are called Vṛtra-killer because you smote Vṛtra (2).

O hero, you surpass the opulent in distributing your riches (3).²

[Line 1: (alt.) you are well-known for your might]

8.24.3:

On being praised, bring us (1),

the riches full of richly varied listenings (2).

O one with shining horses (4),

you are the donor of riches in the place of need (3,5).³

¹ सखांय आ शिषामहि ब्रह्मेन्द्राय वज्जिणै (1),

स्तुष ऊषु वो (2), नृतमाय (3), धृष्णवै (4)

² शवसा ह्यसि श्रुतो (1), वृत्रहत्यैन वृत्रहा (2),

मधैर्मधोनो अति शूद्र दाशसि (3)

³ स नः स्तवानु आ भर (1), रथिं चित्रश्वस्तमम् (2),

निरेके चिद् यो (3), हरिवो (4), वसुर्ददिः (5)

[*nirekam*: a place in need, (1.51.14, 7.90.3)]

8.24.4:

O Indra, for your dear devotees in need of riches (1,3),
you make them accessible, O Indra (2).

O forceful one, O one lauded by us (5),
bring us (the riches) in a daring manner (4,6).⁴

[*ā darṣhi*: make them accessible, reveal, (1.110.9);]

8.24.5:

Those who would hurt us cannot limit (2),
(the help of) your left or right hand (1).

O Lord of horses the obstructions (3,4),
cannot (hinder you) in your recovery of Ray-cows (5).⁵

[*dakṣinam*: power of clarity; right (hand);

savya: power of beauty and harmony; left (hand);

paribādhah: obstructions, (5.2.10);

ā murah: those who would hurt us, (8.39.2);

Note: *amūrah*: free from ignorance, (4.6.2)]

8.24.6:

O thunderer, I run to you with the chants (1,3),
like the cows towards the stall (2).

May you fulfil the desires in the mind of your adorer (4).⁶

⁴ आ निरेकमुत प्रियम् (1), इन्द्र दर्षि (2), जनानाम् (3),
धृष्टा (4), धृष्णो स्तवमान् (5), आ भर (6)

⁵ न तें सब्यं न दक्षिणं हस्तं (1), वरन्त आमुरः (2),
न परिबाधो (3), हरिवो (4), गविष्टिषु (5)

⁶ आ त्वा (1), गोभिरिव ब्रजं (2), गीर्भिः क्षणोमि अद्रिवः (3),
आ स्मा कामं जरितुरा मनः पृण (4)

8.24.7:

O utter killer of Vṛtra, O fierce one (2),
 O universal mind, lead us with all the thoughts (1,3).
 O treasure, come to us in front (4).⁷

[Lines 1,3: lead us in a unified way;
praneta: to lead]

8.24.8:

O Killer of Vṛtra, O hero, may we know of (1),
 your new achievements (2,5).

They are desirable, O master of riches (3),
 and one called by many (4).⁸

[*vidyāma*: to know, (1.4.3), (5.39.2)]

8.24.9:

O graceful Indra, your might is irresistible (1).

O one called by many (3),
 your gifts to the giver (sacrificer) are inviolate (2,4).⁹

[*nṛto*: O graceful one; *amṛktam*: inviolate, (3.6.4)]

8.24.10:

O most mighty, O great one, shower on us (1),
 your great achievements (2).

O Maghavan, destroy the strong places (of the hostiles) (3).¹⁰

⁷ विश्वानि विश्वमनसो धिया नो (1), वृत्रहन्तम उग्रं (2),
 प्रणेतः (3), अधि॒ षू वंसो गहि॑ (4)

⁸ वृंयं तैं अ॒स्य वृत्रहन्॒ विद्याम॑ शूर् (1), नव्यसः (2),
 वंसो॑ः स्प॑र्हस्य (3), पुरुहूत्॑ (4), राधसः (5)

⁹ इन्द्र॑ यथा॑ ह्यस्ति॑ ते अपरीतं नृतो॑ शब्दः (1),
 अमृतका॑ रातिः (2), पुरुहूत् (3), दाशुर्वै॑ (4)

¹⁰ आ॑ वृषस्व महामह॑ महे॑ नृतम् (1), राधसे॑ (2),
 दृश्वश्चिंद॑ दद्य मधवन्॑ मधत्तये॑ (3)

[*dr̥lha*: strong places, (1.72.8), strong things, (1.127.4);
maghattaye: in the hope of your plenitudes, (5.79.5);
nṛtama: most mighty; *mahe*: great (achievements);]

8.24.11:

O thunderer, gone are our longings (2),
 to those other than you, O Maghavan (1,3).

Make us forceful to remain within your protections (4).¹¹

[*āshasah*: aspirations, logings, (5.32.11);
shagdhi: to make us forceful, (2.2.12)]

8.24.12:

O dear one who has the joy in the word (3),
 I find no one else other than you, O gracious one (1),
 for getting achievement, riches might with light (2).¹²

[*anga*: dear one, (1.1.6);
dyumnāya shavase: the might with illuminations;]

8.24.13:

May you pour the Soma-delight to Indra (1).

May he drink the sweet Soma (2).

He impels (all) towards great achievements (3).¹³

¹¹ नू अन्यत्रा चित् (1), अद्रिवः त्वं जग्मुः आशसः (2),
 मघवन् (3), शृण्धि तव तन्म ऊतिभिः (4)

¹² नहि अङ्ग नृतो त्वदन्यं विन्दामि (1),
 राधसे राये युम्याय शब्दसे च (2), गिर्वणः (3)

¹³ आ इन्दुमिन्द्राय सिञ्चत (1), पिबाति सोम्यं मधुं (2),
 प्र राधसा चोदयाते महित्वना (3)

8.24.14:

I praise the lord of steeds (1,3),
 who unites us with the discernment (2).
 May he soon hear the chant of Ashvya (4).¹⁴

[*prīchantam*: to join, (1.79.3); *daksham*: discernment, (8.42.3);
 Ashvya: son of Vyashva;]

8.24.15:

O dear (Indra), no one has ever been born (1),
 mightier than you (2).

There is none with riches like you (3).

None (like you), none who has gladness (like you) (4).¹⁵

[*evathā*: thus; like you; occurs once;
bhandate: one who has gladness, (3.3.4)]

8.24.16:

O priest of the pilgrim-yajna (2),
 pour the most rapturous and sweet Soma-food (1,3).
 The hero is thus praised with lauds (4).
 who ever increases in us (5).¹⁶

[*sadāvṛdhah*: one who ever increases in us, (5.36.3)]

¹⁴ उपे हरीणां पति॑ (1), दक्षं पुञ्चन्तम्॒ (2), अब्रवम्॒ (3),
 नूनं श्रुधि॑ स्तुवतो अश्यस्य॒ (4)

¹⁵ नहि॑ अङ्गं पुरा च॒ न ज्ञो॑ (1), वीरतरः॒ त्वत्॒ (2),
 नकी॑ राया॒ (3), नैवथा॑ न भन्दना॒ (4)

¹⁶ एदु॑ मध्वौ॒ मूदिन्तरं॒ सिञ्च वा॑ (1), अध्वर्यो॒ (2), अन्धसः॒ (3),
 एवा॑ हि॒ वीरः॒ स्तवते॑ (4), सुदावृधः॒ (5),

8.24.17:

O Indra, master of steeds (1),
no one can excel your ancient hymn (2),
either in might or in (creating) gladness (3).¹⁷

[*udānamsha*: *ut + ānamsha*: to surpass (S)]

8.24.18:

Desirous of inspired knowledge (2),
we invoke the lord of plenitude (1).
He is to be increased in sacrifices (4),
performed by conscious persons (3).¹⁸

[*aprāyubhiḥ*: persons who are completely conscious (S); persons completely dedicated to the task on hand (occurs once)]

8.24.19:

O friends, let us praise the god Indra with affirmative lauds (1).
He, the sole one, is within all the men doing works (2).¹⁹

[Line 2: (alt.) overcomes all hostile hosts (S); His rendering is based on the meaning of *abhi* as 'against'. His meaning of *kṛṣhtīḥ* does not lend support.

kṛṣhtīḥ: doers of action, (1.36.9), (8.103.3)

abhi: within, (7.15.2, 8.72.3)]

¹⁷ इन्द्रै स्थातः हरीणां (1), नकिष्टे पूर्व-स्तुतिम्
उदानंशा (2), शब्दसा न भन्दना (3)

¹⁸ तं वो वाजानां पतिम् अहूमहि (1), श्रवस्यवः (2),
अप्रायुभिः यज्ञेभिः (3), वावृथेन्यम् (4)

¹⁹ एतो न्विन्द्रं स्तवाम् सखायः स्तोम्यं नरम् (1),
कृष्टीर्यो विश्वा अभि अस्तु एक इत् (2)

8.24.20:

To the luminous (Indra), the achiever of works (2),
 who stays in light and not one to disrespect the Rays (1),
 these honeyed words are addressed (3,5);
 they are sweeter than clarified butter (3).²⁰

[*ghṛta*: offering of light, clarified butter, (8.43.10)]

dasma: achiever of action, (1.4.6);

ago-rudha: opposed to one who disrespects the Ray-cows or
 knowledge; see *rudhyase* in (8.43.9)]

8.24.21:

His hero-powers are unbounded (1).

His achievements cannot be encompassed (2).

His discernment is turned towards all like light (3).²¹

[*abhi*: towards, turned towards, (2.9.4)]

8.24.22:

Praise Indra as done by Vyashva (1).

He is the controller, the mighty one and unassailable (2).

The noble one gives to the *yajamāna* (or giver) (4),
 a dwelling with plenitude (3).²²

[*mamhamānam*: that with plenitude; spacious]

²⁰ अगो-रुधाय गविषे (1), द्युक्षाय दस्म्यं (2), वचः: (3),
 घृतात् स्वादीयो (4), मधुनश्च वोचत (5)

²¹ यस्याभितानि वीर्या (1), न राधः पर्येतवे (2),
 ज्योतिर्न विश्वम् अभ्यस्ति दक्षिणा (3)

²² स्तुहीन्द्रं व्यश्ववत् (1), अनूर्मि वाजिनं यमम् (2),
 अर्यो गयं मंहमानं (3), वि दाशुषे (4)

8.24.23:

O son of Vyashva, extol Indra (1),
 the tenth principle in addition to the nine (2).
 (He is) the knower of all and (3),
 he does all that have to be done in all movements (4).²³

[The nine are the three lower principles of *anna*, *prāṇa*, *manas*,
 each projected into the other two, *anna-anna*, *anna-prāṇa* etc.
suvidvāṁsam: the knower of all, (occurs once)
charaṇīnam: movements, (3.5.5)
chakṛtyam: that have to be done, (8.103.3)]

8.24.24:

O Vajra-holder (2),
 you know the (forced) departure of all evil-forces (1,3),
 just as the Sun (knows) everyday (4),
 the movements (of beings) in all directions (5).²⁴

[*parivṛjam*: forced departure, (occurs once);
vṛjanam: struggle, (6.11.6);
shundyuh: Sun; one who supports bliss (*shunam*)]

8.24.25:

For the sake of (the devotee) Kutsa (4),
 you killed the two types (of evil beings) (3,5).
 O perfect worker, bring similarly the protection (1),
 needed to the doer of works (2),
 and impel (the protection) (towards the doer) (6).²⁵

²³ एवा नूनमुप स्तुहि वैयथ (1), दशमं नवम् (2),
 सुविद्वांसं (3), चकृत्यं चरणीनाम् (4)

²⁴ वेथा हि निर्कीतीनां (1), वज्रहस्त (2), परिवृजम् (3),
 अहरहः शुन्ध्युः (4), परिपदामिव (5)

²⁵ तदिन्द्र अब आ भर येना दंसिष्ट (1), कृत्वने (2),
 द्विता (3), कुत्साय (4), शिश्रधो (5), नि चौदय (6)

[*damsiṣṭha*: perfect workers, (10.143.3)]

8.24.26:

O perfect worker, I seek from you (1),
 a new (birth) in me so that I may conquer the hostiles (2).
 You are the overcomer of all our adversaries (3).²⁶

[Line 2 and 3: idea is in (3.31.19);

sakṣhāṇīḥ: overcomer, (1.111.3);

abhimātīḥ: foes, (3.24.1);

sanyase: so that I may conquer, (3.31.19)]

8.24.27:

You release (men) from the burning of evil forces (1).
 You (allow) the flow of the seven rivers (2).

O one with many powers, hurl the weapon at the Destroyer (3).²⁷

[*rkṣhāt*: the burning;]

8.24.28:

Varu brought the riches to Sushāman (1,3),
 who desires to conquer (2).

In a similar way, O blissful Uṣhas, full of plenitude (5),
 bring the riches to descendants of Vyashva (4).²⁸

[*subhage*: blissful one, (10.70.6);

sanibhyah: desiring to conquer]

²⁶ तमुं त्वा नूनमीमहे (1), नव्यं दंसिष्टु सन्यसे (2),
 स त्वं नो विश्वा अभिमातीः सक्षणिः (3)

²⁷ य ऋक्षादंहसो मुचद् (1), यो वा आर्यात् सप्त सिन्धुषु (2),
 वधः दासस्य तुविनृम्ण नीनमः (3)

²⁸ यथा वरो सुषाम्णे (1), सनिभ्य् (2), आवहो रयिम् (3),
 व्यंशेभ्यः (4), सुभगे वाजिनीवति (5)

8.24.29:

May the power of discernment of the son of Nārya reach us (1),
the Vyashva-s, who offer the Soma-delight (2).

May the riches in hundreds and thousands (4),
and which are firm (reach us) (3).²⁹

[*sthūram*: stable, (6.19.10)]

8.24.30:

If one were to ask where is the sacrificer (1),
(the answer is) he dwells in the place (2),
where the demon Vala with the Ray-cows stays (battling him) (3).³⁰

[*valasya gomataḥ*: occurs in (1.11.5) suggesting the meaning for line (3). The demons also have the Rays of mental knowledge, Ray-cows. For S, the verse is addressed to Uṣha, and Vala is same as Varu, the prince.

apashritah: to dwell, (5.61.19)]

25. Mitra-Varuṇa and Other Gods

Rishi: Vishvamanā Vaiyashvah

8.25.1: Possessors of the truth

8.25.2: Varuṇa with perfect will

8.25.3: Their mother Aditi

8.25.4: They proclaim the vast truth

8.25.5: Sons of discernment

8.25.6: Grant us the impulsions

8.25.7: Obeisance of surrender

8.25.8: Upholders of the law of workings

8.25.9: Know the perfect path with inner eyes

8.25.10: Aditi and others protect us

²⁹ आ नार्यस्य दक्षिणा (1), व्यंशौ एतु सोमिनः (2),

स्थूरं च (3), राधे: शतवत् सहस्रवत् (4)

³⁰ यत् त्वा पृच्छात् ईजानः कुहया कुहयाकृते (1),

एषो अपेत्रितो (2), वलो गौमतीमवं तिष्ठति (3)

- 8.25.11:** Maruts protect our ship
8.25.12: The great giver Viṣṭhṇu
8.25.13: The supreme wealth
8.25.14: Gods together protect our riches
8.25.15: Destroy our assaulters
8.25.16: Mitra sees many things in their wideness
8.25.17: Ancient law of workings of all-rulers
8.25.18: Measured the limits of earth
8.25.19: The Light of Sūrya
8.25.20: Chant of Mitra-Varuṇa
8.25.21: I speak to the Sun
8.25.22: Yoked silver chariot
8.25.23: Appropriate for the work of gods
8.25.24: Two swift and great steeds

Metre: 1-22, 24, Uṣṇik; 23, Uṣṇiggarbhā;

8.25.1:

You two are the divine protectors of the universe (1),
and the masters of sacrifices among gods (2).

You are the possessors of truth (3).

Among the sacrificers you have purified judgement (4).¹

[*pūta-dakṣhasā*: those with purified judgement, (8.23.30);
The verse is addressed to Mitra-Varuṇa]

8.25.2:

Varuṇa is the one with perfect-will (2).

You with Mitra, spread out like charioteers (1).

You are ancient, of perfect birth, sons of Aditi (3),
and uphold the law of workings (4).²

¹ ता वां विश्वस्य गोपा देवा (1), देवेषु यज्ञिया (2),
ऋतावाना (3), यजसे पूतदक्षसा (4)

² मित्रा तना न रथ्या (1), बरुणो यश्च सुक्रतुः (2),
सुनात् सुजाता तनया (3), धृतब्रता (4)

8.25.3:

Aditi, full of truth, the vast, the mother of all gods (1,5),
 gave birth to them (*tā*) (Mitra and Varuṇa) (4).
 (The two) are the knowers of all (2),
 full of hero-strength and mightiness (3).³

[*asurah*: mighty one, (10.11.6);
asuryam: full of hero strength;
pramahasā: of mightiness, (5.28.4);
māta: mother;]

8.25.4:

Mitra and Varuṇa are great, all-rulers, gods and mighty (1).
 They are the possessors of truth (2).
 They proclaim the vast truth (3).⁴
 [*mahāntā*: great, (1.21.5);
samrājā: all-rulers, (8.23.30)]

8.25.5:

(They are) the children of the great might (1),
 the sons of the discernment, having perfect will-power (2).
 They are spontaneous givers (3).
 They dwell in the abode of impulsions (4).⁵

³ ता माता (1), वि॒श्व॑वैदसा (2), असु॒र्यां॒त् प्रमहसा (3),
 मृ॒ही (3), जं॒जान (4), अ॒दितिः कृ॒तावरी (5)

⁴ मृ॒हान्ता॒ मि॒त्रावरुणा॒ सृ॒म्भाजा॒ देवौ॒ असुरा॒ (1),
 कृ॒तावा॑नौ॒ (2), कृ॒तमा॒ धौष्ठतो॒ बृ॒हत्॒ (3)

⁵ नपांता॒ शवंसो॒ मृ॒हः (1), सू॒रू॒ दक्षस्य॒ सु॒क्रतू॒ (2),
 सू॒प्रदानू॒ (3), इषो॒ वास्तु॒ अधि॒ क्षितः (4)

8.25.6:

May they grant us the gifts (1),
and the impulsions of earth and heaven (2).

May the energies of the knowers of heaven serve them (3).⁶
[*nabhasvatīḥ*: knowers of heaven;
vṛṣṭayāḥ: rains, showers of energies]

8.25.7:

They are the possessors of truth, all-rulers (3),
placed in their front with the obeisance of surrender (4).
They look upon (the gods of) the great heaven (1),
just as a bull looks on its herd (2).⁷

8.25.8:

They are the possessors of truth, of perfect will (1,3);
they sit within us to establish their all-rulership (2).

They are upholders of the law of working (4).

They manifest the hero-force because of their might within (5).⁸

[*kṣatra*: hero-forces, (6.8.6); *kṣatriya*: warriors, (7.64.2);
vrata: law of workings;]

8.25.9:

They know the perfect path to traverse (2),
with their inner eyes, free of defects, even before the seeing (1,3).
They know what is longstanding with their unwinking vision (4).⁹

⁶ सं या दानूनि येमथुः (1), दिव्याः पाथीवीः इषः (2),
नभस्वतीः आ वाच चरन्तु वृष्टयः (3)

⁷ अधि॒या बृहतो दिवो (1), अभि॒यूथेव (2), पश्यतः (3),
कृतावाना सुम्राजा नमसे हि॒ता (4)

⁸ कृतावाना (1), नि॒षेदतुः साम्राज्याय (2), सुकृतौ (3),
धृतब्राता (4), क्षुत्रिया॑ क्षुत्रमांशतुः (5)

⁹ अ॒क्षणश्चिद् (1), गातु॒वित्तरा (2), अनुल्बण्ण॒ चक्षसा (3),
नि॒चित् मि॒षन्ता॑ निचि॒रा॒ नि॒चिक्यतुः (4)

[*akṣṇāḥ*: even before seeing;
chikyuh: to know, (10.114.2);
an-ulbaṇam: free from defects, (10.53.6);
nimishantā: unwinking; see (1.52.1), (8.97.12);
nichirāśah: long-lasting, (3.9.4)]

8.25.10:

May the goddess Aditi protect us (1),
 may Ashwins do so (2).

May Maruts with their superb might protect us (3).¹⁰

[*vṛddha-shavasah*: superb might, (5.87.6)]

8.25.11:

(O Maruts), great givers and inviolable (2),
 protect our ship both during days and nights (1).
 May we keep close to the protections (3).¹¹

8.25.12:

(We praise) the great giver Viṣṇu, the inviolable (1,3).
 May we meet with no hurt (2).

O one who rushes by himself like a river (5),
 hear our call for advance knowledge (4,6).¹²

[*pūrvachittaye*: advance knowledge, (1.84.12), (8.3.9), (8.6.9)
ariṣhyantah: those who meet with no hurt, (2.8.6);]

¹⁰ उत् नौं देवी अदितिः उरुष्यतां (1), नासंत्या (2),
 उरुष्यन्तु मरुतों वृद्धशवसः: (3)

¹¹ ते नौं नावमुरुष्यत् दिवा नक्ते (1), सुदानवः
 अरिष्यन्तो (2), नि पायुभिः सचेमहि (3)

¹² अग्न्ते विष्णवे (1), वयम् अरिष्यन्तः (2), सुदानवे (3),
 श्रुधि (4), स्वयावन् सिन्धो (5), पूर्वचित्तये (6)

8.25.13:

We seek that wealth which is desirable (1),
is supreme and protects all (2).

This (wealth) is protected by Mitra, Varuṇa and Aryama (3).¹³

8.25.14:

May Maruts, Ashvins, Parjanya (1),
Indra and the bounteous Viṣṇu (2),
acting together (protect the wealth) (3).¹⁴

[*sindhuḥ apām*: he who makes the water to flow; deity Parjanya]

8.25.15:

O gods who desire to conquer (the hostiles) (1),
destroy those who assault us and their supporters (2,4),
like a swift and sharp current (3).¹⁵

[*kṣhadah*: fast running, river (1.65.3);

abhimātim: hostiles, those who assault, (10.69.5)

vānuṣhah: desiring to conquer, (3.27.11)

bhūrṇayaḥ: 1.55.7; effectuating; to support, (9.15.3)]

8.25.16:

This sole one (Mitra), the lord of peoples (1,3),
sees many things in their wideness (2).

We move according to his law of workings (4).¹⁶

¹³ तद् वार्यै वृणीमहे (1), वरिष्ठं गोपयत्यम् (2),
मित्रो यत् पान्ति वरुणो यदर्थमा (3)

¹⁴ उत् नः सिन्धुः अपां तत् मसृतः तदुचिना (1),
इन्द्रो विष्णुः मीढवांसः (2), सजोषसः (3)

¹⁵ ते हि ष्मा बुनुषो नरो (1), अभिमातिं कर्यस्य चित् (2),
तिग्मं न क्षोदः (3), प्रतिग्नन्ति भूर्णयः (4)

¹⁶ अयमेक इत्था (1), पुरुरु चैष्टे (2), वि विशपतिः (3),
तस्य ब्रतानि अनु वः चरामसि (4)

8.25.17:

In our home (2),
 we follow the ancient law of workings of the all-rulers (1,3),
 Mitra and Varuṇa, who hear the truth from afar (4).¹⁷

[*saschima*: follow; *vrata*: law of working;
dīrghashrut: one who hears the truth
 from afar, (7.16.8, 8.102.11);]

8.25.18:

Mitra has measured the limits of earth and heaven (2),
 by means of his rays (1).

He has filled the two with his greatness (3).¹⁸

[*rodasi*: the two, the earth and heaven viewed as mothers]

8.25.19:

Sūrya has manifested his light into the region of heaven (1).

He is bright (3),

like Agni, kindled and fed with oblations (2,4).¹⁹

[*ut-ayamsta*: lifts up, to manifest, (1.56.1)

jyoti: it always indicates the Light of Sun]

¹⁷ अनु पूर्वाणि (1), ओक्या (2), साम्राज्यस्य सक्षिम (3),
 मित्रस्य ब्रृता बरुणस्य दीर्घश्रुत् (4)

¹⁸ परि यो रश्मिना (1), दिवो अन्तान् ममे पृथिव्याः (2),
 उभे आ पंप्रौ रोदसी महित्वा (3)

¹⁹ उदु ष्य शरणे दिवो ज्योतिः अयस्त् सूर्यः (1),
 अग्निर्न (2), शुक्रः (3), समिधान आहुतः (4)

8.25.20:

Chant the words in the wide hall to Mitra and Varuṇa (1),
 the lords of the plenitude rich in light (O worshipper) (2).
 (They are) the lords of Soma-delight (3),
 whose gifts of bliss that offer protection (4).²⁰

[*avishaḥ*: to protect, (3.13.6); *pitva*: Soma-food, (5.77.3);
dīrgha: long, wide;
dāvane: gifts of delight, (8.7.27), (5.39.2);
dīrgha-prasadmani: wide hall (8.10.1)]

8.25.21:

I speak to that Sun and the two (Heaven and Earth) (1,3),
 both during night and day (2).

Make us move upwards always (5),
 to the presence of the gods of enjoyment (4).²¹

[*sūrya*: Sun, *upabruve*: speak to (8.44.2);
bhojeshu: gods of enjoyment, Bhaga, Mitra and Varuṇa;]

8.25.22:

We have a yoked silver chariot (2,4),
 (given by) the son of Sushāman (5),
 the straight forward one, from the lineage of Ukṣhan (1),
 wrathful against hostiles (3).²²

[*harayāne*: wrathful (*hara*) against hostiles; (occurs one);
r̥ijram: the straight forward, (10.20.9)
rajatam: made of silver (S), (occurs once)]

²⁰ वचों दीर्घप्रसभनि (1), इशे वाजस्य गोमतः (2),
 इशे हि पित्वों (3), अविषस्य दावनै (4)

²¹ तत् सूर्य रोदसी उभे (1), दोषा वस्तोः (2), उर्ध्वबुवे (3),
 भोजेषु (4), अस्माँ अभि उत् चरा सदा (5)

²² कञ्जम् उक्षण्यायने (1), रजतं (2), हरयाणे (3),
 रथं युक्तम् असनाम (4), सुषामणि (5)

8.25.23:

That given to me has the full power of horses (1),
shining, capable of destroying foes (2).

It is appropriate for the work of carrying the gods (3).²³
[*ashvyah*: power of the horse, (7.16.10)]

8.25.24:

Through this new chant to the wise seers (2),
I have obtained two great and swift war-steeds (3),
along with the whip and reins (1).²⁴

[Horses, whip, reins are all symbolic;
Wise seers: Mitra and Varuṇa]

26. Ashvins and Vāyu

Riṣhi: Vishvamanā Vaiyashvah, Vyashvah Āngirasah

8.26.1: Ashvins with unassailable discernment

8.26.2: Your gift to Sushāman

8.26.3: You speed towards us

8.26.4: You grant beauty to adorer

8.26.5: O Rudra-s, carry us beyond evil

8.26.6: You animate the thoughts

8.26.7: Come to us with all-nourishing riches

8.26.8: Come in front of our yajna

8.26.9: Pour your splendour

8.26.10: They destroy the evil-traffickers

8.26.11: Varuṇa, Mitra, Aryama of one mind

8.26.12: May we learn everyday

8.26.13: Happiness to one enveloped in yajna

8.26.14: Power of Soma is far-reaching

²³ ता मे अश्व्यानां हरीणां (1), नितोशना (2),

उतो नु कृत्यानां नृवाहसा (3)

²⁴ स्मत्-अंभीश् कशावन्ता (1), विष्णु नविष्ट्या मृती (2),

महो वाजिनौ अर्बन्ता सचासनम् (3)

8.26.15: Carry the yajna by the power of word

8.26.16: My strong offering

8.26.17: O Gods, hear my call

8.26.18: Shvetayāvari river

8.26.19: You carry the white thoughts

Vāyu: (20-25)

8.26.20: Join us to the nourishing things

8.26.21: Vāyu, the lord of *ṛtam*

8.26.22: We seek Vāyu and become luminous

8.26.23: Carry for us the perfect energies

8.26.24: We call you for the most perfect food

8.26.25: Make us rapturous in the mind

**Metre: 1-15, 22-24, Uṣṇik; 16-19, 21, 25, Gāyatrī;
20, Anuṣṭup;**

8.26.1:

(O Ashvins), whose discernment is unassailable (3),
the mighty ones, showerers of riches (4),
I invoke you with the wide chariot (1).

To you rise the common laud amidst the illumined seers (2).¹

[Line 2: meaning as in (8.38.4)]

8.26.2:

O Varo, address as follows to Nāsatya-s (1,3).

O mighty ones, showerers of riches (5),
come to me with your protections (4),
just as you went to Sushāman to give the great body (2).²

[*tane*: body, (5.41.9);

According to S, the name of person in line 1 is Varu.]

¹ युवोरु षू रथैं हुबे (1), सृध-स्तुत्याय सूरिषु (2),

अतूर्त-दक्षा (3), वृषणा वृषणवसू (4)

² युवं वरो (1), सुषाम्णे महे तनै (2), नासत्या (3),

अवौमि: याथो (4), वृषणा वृषणवसू (5)

8.26.3:

We invoke you with the oblations (1),
 O gods rich in plenitude and with ancient impulsions (2).
 You speed on your way to us at the end of the night (3).³
 [*ati kṣhapah*: end of night; dawn;
iṣhayanta: they speed on their way, (2.2.11)]

8.26.4:

O gods with inspired knowledge (2),
 may your all-conveying car bring you to us (1).
 You swiftly understand the affirmative lauds (3),
 and grant the beauty and splendour (to the adorer) (4).⁴

8.26.5:

O showerers of riches, O Ashvins (2,4),
 discover by thought the foes who deal crookedly (1,3).
 O Rudra-s, may you carry us beyond the evil-foes (5).⁵
 [Mitra and Varuṇa are addressed as Rudra because of their work in
 this context]

³ ता वामूद्य हंवामहे हुव्येभिः (1), वाजिनीवसू पूर्वीः इष (2),
 इषयन्तौ अति क्षपः (3)

⁴ आव्रां वाहिष्ठो अधिना रथौ यातु (1), श्रुतो नरा (2),
 उप स्तोमान् तुरस्य दर्शथः (3), श्रिये (4)

⁵ जुहुराणा चित् (1), अधिना (2), आमन्येथां (3), वृषणवसू (4),
 युबं हि रुद्रा पर्षथो अति द्विषः (5)

8.26.6:

O achievers (1),

you animate the thoughts (5).

You are desired like honey, O lords of happiness (6).

You traverse the worlds uninterruptedly (2,4),

with your swift (horses) (3).⁶

[*paridiyathah*: traverse, (8.5.8);

ānushak: uninterruptedly, (4.7.5), (8.44.8);

jinva: to animate, (3.3.7), to move, (3.15.6);

dasrau: accomplishers of action, achievers, (1.1.3);

dasra: like *damsa*, is related to action]

8.26.7:

O Ashvins, come to us with all-nourishing riches (1),

you are opulent, full of hero-power (2),

and cannot be disturbed (by any one) (3).⁷

[*anapachyutam*: undecaying (5.44.6), one who cannot be disturbed, (4.17.4)]

8.26.8:

O Indra and Ashvins, may you come (2),

in our front in this (yajna) (1).

O gods, now you are closely accompanied by (other) gods (3).⁸

[*prativyam*: one who fronts, (8.23.1);

sachanā: those that go together, (1.127.11)]

⁶ दसा (1), हि विश्वम् आनुषद् (2), मक्षुभिः (3), परिदीर्घथः (4),
धियंजिन्वा (5), मधुवर्णा शुभस्पती (6)

⁷ उप नो यातमधिना राया विश्वपुषा सह (1),
मधवाना सुवीरौ (2), अनंपच्युता (3)

⁸ आ मैं अस्य प्रतीव्यम् (1), इन्द्रनासत्या गतम् (2),
देवा देवेभिर्य सुचनस्तमा (3)

8.26.9:

We call you like Vyashva (in olden days) (1,3).

You pour (your splendours) (2).

O illumined seers, may you come to us with the right thinkings (4).⁹

8.26.10:

O Rishi, chant sincerely to Ashvins (1),
so that they may hear your call (2).

They will destroy the nearest (hostiles) (3),
and also the evil traffickers (Panī) (4).¹⁰

[Panīs: the evil powers who traffic in the stolen cows and are misers]

8.26.11:

Accompanied by Varuṇa, Mitra and Aryama of one mind (3),
may the leaders hear the call of mine, son of Vyashva (1),
and understand the condition (2).¹¹

[vedathāḥ: to understand my intention, not specifically expressed in my call]

8.26.12:

O masters of knowledge (2),

O showerer (of gifts), may we learn everyday (4),
about (the teaching) given to the seers (3),
and the gifts to them brought by you (1).¹²

⁹ वृयं हि वां हवामह् (1), उक्षण्यन्तौ (2), व्यश्वत् (3),

सुमतिभिः उप विप्रौ इहा गतम् (4)

¹⁰ अधिना सु ऋषे स्तुहि (1), कुवित् ते श्रवतो हवम् (2),
नेदीयसः कूल्यातः (3), पर्णीँ रुत (4)

¹¹ वैयश्वस्य श्रुतं नरा (1), उतो मैं अस्य वैदथः (2),
सजोषसा वरुणो मित्रो अर्यमा (3)

¹² युवादत्स्य (1), पिष्ण्या (2), युवा-नीतस्य सूरिभिः (3)
अहरहः वृषणा महौं शिक्षतम् (4)

[*dhiṣhṇyā*: masters of knowledge, (3.22.3), (8.5.14);]

8.26.13:

O Ashvins, grant happiness to that person (3),
who is enveloped in yajna-s (1),
just as a bride with the covering of outer garment (2).¹³

8.26.14:

(We) consciously (offer Soma) (1,3),
whose power is most far-reaching (2),
and which is to be drunk by the gods (4).

May Ashvins come encompassing our dwelling (5).
They are desirous of our welfare (6).¹⁴

[*asmayuh*: whose desire is towards us, (8.19.7);]

8.26.15:

O giver of riches, may you come to our dwelling (1),
for drinking the Soma, meant for the drinking of the gods (2).
May you carry the yajna by the power of word (4),
just as a hunter carries (his prey) (3).¹⁵

[*ūhathuh*: who carry or bear, (8.38.5)]

8.26.16:

Among all invocations, may my strongest offering, the stoma (1),
reach you, O Ashvins (3),
we invite you as a messenger, O leaders (2).¹⁶

¹³ यो वां यज्ञेभिः आवृतो (1), अधिवस्त्रा वृथूरिव (2),
सपर्यन्ता शुभे चक्राते अथिना (3)

¹⁴ यो वाम् (1), उरुव्यचस्तम् (2), चिकेतति (3), नृपाय्यम् (4),
वृतिः अथिना परि यातम् (5), अस्मयू (6)

¹⁵ अस्मयं सु वृष्टवसूयातं वृतिः (1), नृपाय्यम् (2),
विषुद्वहा इव (3), यज्ञमूहथुः गिरा (4)

¹⁶ वाहिष्ठो वां हवानां स्तोमो (1), द्रुतो हुवन् नरा (2),
युवाभ्यां भूतु अथिना (3)

[*vāhiṣṭham*: that which is strongest (in us) to bear, (5.25.7)]

8.26.17:

Whether you rejoice in the ocean, in the heaven (1,3),
or in the house with impulsions (of worshipper) (2,4),
may you hear my call, O Immortals (5).¹⁷

8.26.18:

Shvetayāvarī with its golden paths (1,3),
is the strongest among the rivers to bear (you) (2).¹⁸

[River symbolises a stream of energies.]

8.26.19:

Following a brilliant path (3),
you carry at once the white thoughts (3),
endowed with glory from that (river), O Ashvins (1).¹⁹

[*sukṛtiḥ*: glory; *yetayā*: from that (river)]

Vāyu: (20-25)

8.26.20:

O Vāyu, yoke the car (with the steeds) (1).
O treasure, join us to the nourishing things (2).
Drink the sweet (Soma) (3).
Come to our Soma-pressings (4).²⁰

[*yuvasva*: join (to us), (7.5.9)]

¹⁷ यदुदो दिवो अर्णवं (1), इषो वा (2), मर्दधो (3),
गुहे (4), श्रुतम् इत् मे अमर्त्या (5)

¹⁸ उत स्या खेतयावरी (1), वाहिष्ठा वां नदीनाम् सिन्धुः (2), हिरण्यवर्तनिः (3)

¹⁹ स्मदेतया सुकृत्या अथिना (1), खेतया धिया वहैथे (2), शुभ्रयावाना (3)

²⁰ युक्ष्वा हि त्वं रथासहा (1), युवस्वं पोष्या वसो (2),
आत् नौ वायो मधुं पिव (3), अस्माकं सबृना गंहि (4)

8.26.21:

O Vāyu, the lord of the Truth-in-movement (1),
are the wonderful one, the son-in-law of Tvaṣṭṛ (2).
We choose (or invoke) your protections (3).²¹

[*rtas-pate*: the Lord of the Truth-in-movement, (*rtam*);

this word occurs only once in Rig Veda. The importance of Vāyu in RV is evident from this epithet.

tvaṣṭṛu: form-maker, Tvaṣṭri; see also (8.29.3);]

8.26.22:

We, the pressers of Soma seek Vāyu (3),
for the sake of felicities (2).

He is our lord and the son-in-law of Tvaṣṭṛu (1).
(May we become) luminous beings (4).²²

8.26.23:

O Vāyu, come from the blissful heaven (1);
carry (for us) the perfect life-energies (2).
Bring us the lights in your car with wide wings (3).²³

[*pakṣhaḥ*: wing, (10.119.11);

mahaḥ: greatness, (4.4.11), lights (8.71.7)]

8.26.24:

Like the pressing stones (giving Soma) (2),
we call you to the home of gods for the most perfect food (1).
Your growth is in the plane of the life-energy (3).²⁴

²¹ तव वायो क्रतस्पते (1), त्वष्टुः जामातः अद्भुत (2), अवांस्या वृणीमहे (3)

²² त्वष्टुः जामातरं बृथमीशानं (1), राय (2),

ईमहे सुताबन्तो वायुं (3), द्युम्ना जनासः (4)

²³ वायो याहि शिवा दिवो (1), वहस्वा सु स्वश्वयम् (2),

वहस्व महः पृथुपक्षसा रथे (3)

²⁴ त्वां हि सुप्तरस्तमं नृषदनेषु हूमहे (1), ग्रावाणं न (2), अश्वपृष्ठं मंहना (3)

[*devapsara-tamam*: the perfect food of gods, namely the hymn, (1.75.1); *psara*: food, (1.41.7), (1.75.1); *mamhanā*: growth, (5.10.2), gift, (4.1.6); *pr̥ṣṭham*: layer, plane, (4.5.6)]

8.26.25:

O God Vāyu, the foremost one (2,4),
you make us rapturous in the mind (1,3).
Make us to do the works with the thoughts of plenitude (5).²⁵
[*apah*: work, (10.12.4)]

27. All-Gods (*vishvedevāḥ*)

Riṣhi: Manuh Vaivasvataḥ;

- 8.27.1: Agni with the word in the pilgrim yajna
- 8.27.2: All-gods, knowers of all
- 8.27.3: Journey of yajna
- 8.27.4: The growths for the thinking man
- 8.27.5: All-gods are of one mind
- 8.27.6: Maruts march to the offering
- 8.27.7: Placed are the gifts for all
- 8.27.8: May Indra come to my thoughts
- 8.27.9: A gapless and wholesome peace
- 8.27.10: Gods are all of common birth
- 8.27.11: To enjoy the things of beauty
- 8.27.12: Happening with the rise of Saviṭr
- 8.27.13: Hymning gods with thoughts
- 8.27.14: All the gods are of one passion, givers
- 8.27.15: No harm befalls mortal
- 8.27.16: He who gives to you supremely
- 8.27.17: One protected by Āditya-s gains riches
- 8.27.18: He goes on a level path without obstructions
- 8.27.19: Rise of inner sun

²⁵ स त्वं नौ देव मनसा (1), बायो (2), मन्दानो (3), अग्रियः (4),
कुधि बाजाँ अपो धियः (5)

8.27.20: You gave a dwelling to the giver

8.27.21: Establish beautiful things in one awake

8.27.22: We solicit the felicities from you like a son

Metre: 1,3,5,7,9,11,13,15,17,19,21, Bṛhatī;

2,4,6,8,10,12,14,16,18,20,22, Satobṛhatī;

8.27.1:

In the pilgrim-rite (3),
 with the press-stones and the sacred grass (2),
 Agni is placed in front with the Word (1).
 For protection, I approach the adorable gods (6),
 Maruts and Brahmanaspati (5),
 with the chant of luminous ṛk mantra-s (4).¹

8.27.2:

May you come to the Ray-cows (1),
 the earth, the trees, the growths of earth (2,4),
 at the dawn and the night (3).
 May the All-gods, knowers of all, the masters of riches (5),
 be the complete protectors of our thoughts (6).²
 [*vasavah*: Lords of riches, shining ones, (7.1.2)]

8.27.3:

Let our ancient pilgrim-sacrifice proceed to Agni (1,3),
 and then to the Gods (2),
 to the Āditya-s, to Varuṇa, who holds the law of workings (4),
 to the all-resplendent Maruts (5).³

¹ अग्निरुक्थे पुरोहितो (1), ग्रावाणो बृहिः (2), अध्वरे (3),
 कृचा (4), यामि मरुतो ब्रह्मणस्पतिं (5), देवाँ अवो वरेण्यम् (6)

² आ पशुं गासि (1), पृथिवीं वनस्पतीन् (2), उषासा नक्तम् (3), ओषधीः (4),
 विश्वे च नो वसवो विश्ववेदसो (5), धीनां भूत प्रावितारः (6)

³ प्र सू न एतु अध्वरो अग्ना (1), देवेषु (2), पूर्व्यः (3),
 आदित्येषु प्र वरुणे धृतब्रते (4), मरुत्सु विश्वभानुषु (5)

[*pūrvyam*: ancient and supreme, (8.39.8)]

8.27.4:

May the all-gods, all-knowers, destroyers of foes (1,3,5),
grant the growths for the thinking man (2,4).

May you, all-knowers, arrange for us (7),
a perfect abode safe from foes (8),
by means of your unassailable protections (6).⁴

[*avṛka*: untorn, unrent, (4.4.12); *vṛka*: that which tears; wolf;
yantā: to arrange, to control, (3.13.3); to rule, (10.46.1);
manu: thinking man]

8.27.5:

May the All-gods, who are of one mind come together (1),
to our hymns of illumination (2).

May Maruts and the goddess of vast, Aditi (3,5),
(also come) to our abode for yajna (4).⁵

[*pastyā*: abode, (10.46.6);
sadane: place of yajna where the gods are seated]

8.27.6:

O Maruts, march to our offering with your beloved horses (1).

May Mitra also (do so) (2).

May Indra, the swift Varuṇa and Āditya-s (4),
be seated on our seats of sacred grass (3,5).⁶

⁴ विश्वे हि प्या (1), मनवे (2), विश्ववेदसो (3), भुवन् वृथे (4), रिशादसः (5),
अरिष्टेभिः पायुभिः (6), विश्ववेदसो यन्ता नो (7), अवृकं छर्दिः (8)

⁵ आ नों अद्य समनसो गन्ता विश्वे सजोषसः (1),

ऋचा गिरा (2), मरुतो देव्यदिते (3), सदने पस्त्यै (4), महि (5)

⁶ अभि प्रिया मरुतो या वो अश्व्या हृव्या (1), मित्र प्रयाथन (2),

आ वर्हिः (3), इन्द्रो वरुणस्तुरा नर आदित्यासः (4), सदन्तु नः (5)

8.27.7:

For you, we have prepared the seats of sacred grass (1,3),
and have placed the gifts of our pleasure (2).

Pressing the Soma (4),
and kindling the fires, we invoke you, O Varuṇa (5,7),
just as Manu did (6).⁷

8.27.8:

O Maruts, Varuṇa, Ashvins and Pūṣhan (2),
may you come to my thoughts (1,3).

May Indra, the supreme also come (4).

He, the showerer, is regarded as Vṛtra-killer (6),
by those desiring to conquer (5).⁸

[*saniṣhyubhiḥ*: those who have the desire to conquer (3.2.3);
makīnayā: prepared by me, (S) (occurs once)]

8.27.9:

O gods who do not hurt (1),
bring us a gapless and wholesome peace (2).

O shining ones, no one, whether nearby or far (3),
can destroy our armour of protection (given by you) (4).⁹

[*achchhidram*: gapless, (3.15.5)]

⁷ वृंय वो वृक्तबर्हिषो (1), हितप्रयस (2), आनुषक् (3),
सुतसौमासो (4), वरुण हवामहे (5), मनुष्वत् (6), इङ्गाश्यः (7)

⁸ आ प्र यात् (1), मरुतो विष्णो अश्विना पूषन् (2), मार्कीनया धिया (3),
इन्द्र आ यातु प्रथमः (4), सनिष्युभिः (5), वृषा (6), यो वृत्रहा गृणे (7)

⁹ वि नौ देवासो अदुहो (1), अच्छिद्रं शर्म यच्छत (2),
न यद् दुराद् वंसवो नू चिदन्तितो (3), वरुथम् आदधर्षति (4)

8.27.10:

O Gods, you are all of common birth (1),
and destroyers of foes; you are our allies (2).

You proclaimed for us a happy journey in earlier times (3);
(proclaim) swiftly bliss for us in the new age also (4).¹⁰

[*pūrvasmai*: in ancient times (for us);
suvitaya: happy journey of life;]

8.27.11:

For enjoying the things of beauty (2),
we who are desirous of offering our obeisance to all the gods (3),
have composed this hymn (1,4),
which is as good any other (5).¹¹

8.27.12:

O Maruts who are perfect leaders (2),
when the adorable Savitṛ has risen and is at the top (1,3),
then the beings with two states of consciousness and four (4),
and the birds seeking their goals (5,7),
become engaged in their functions (6).¹²

[*ut asthāt*: arisen;

arthināḥ: seeking their goals;

pranītau: in the leading of (the two), (3.15.1);

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;]

¹⁰ अस्ति हि वः सजात्यं (1), रिशादसो देवांसो अस्ति आप्यम् (2),
प्रणः पूर्वस्मै सुविताय वोचत (3), मक्षु सुमाय नव्यसे (4)

¹¹ इदा हि व उपस्तुतिम् (1), इदा वामस्य भक्तये (2),
उप वो विश्वेदसो नमस्युः आ (3), असृक्षि (4), अन्यामिव (5)

¹² उदुष्य वः सविता (1), सुप्रणीतयोः (2), अस्थात् ऊर्ध्वो वरेण्यः (3),
नि द्विपादः चतुष्पादो (4), अर्थिनो (5), अविश्रन् (6), पतयिष्णवः (7)

8.27.13:

Hymning the gods with our thoughts (4),
 we invoke god and god for the gain of plenitude (3).
 (We invoke) god and god for protection (1),
 (we invoke) god and god for our (various) approaches (2).¹³
 [*abhiṣṭibhiḥ*: approaches, (8.19.20)]

8.27.14:

All the gods of one passion together (1),
 become the givers to human beings (2).
 They become the finders of riches (5);
 They give us (riches) today (3),
 and hereafter to our successors (4).¹⁴

[*tuche*: successors;
varivovidah: finders of the riches, (9.61.12)]

8.27.15:

O deities without any harm (1),
 we glorify you along with the songs of praise in the house (2).
 O Mitra and Varuṇa, no harm befalls that mortal (3),
 who worships (with his works) your lustres (or domains) (4).¹⁵
 [*dhamabhyah*: lustres, (6.2.9), domain, (4.5.4),
samsthā: in the house, (5.3.8)]

¹³ देवंदेवं वो अवसे (1), देवंदेवम् अभिष्टये (2),
 देवंदेवं हुवेम् वाजसातये (3), गृणन्तौ देव्या धिया (4)

¹⁴ देवास्तो हि ष्मा भनवे समन्यवो (1), विश्वे साकं सरातयः (2),
 ते नौ अद्य (3), ते अपरं तुचे तु नो (4), भवन्तु वरिवोविदः (5)

¹⁵ प्र वः शंसामि अदुहः (1), संस्थ उषस्तुतीनाम् (2),
 न तं धूर्तिवैरुण मित्र मर्त्य (3), यो वो धामभ्यो अंविधत् (4)

8.27.16:

He who gives you supremely (3),
 enlarges his dwelling (1);
 he has supreme impulsions (2).
 According to the law, he is born surrounded by children (4).
 All persons (connected to him) increase, unharmed (by foes) (5).¹⁶
 [varāya: supreme]

8.27.17:

That person who is protected (4),
 jointly by the great givers, Aryama, Mitra and Varuṇa (3,5),
 he gains (riches) without war (1).
 He journeys in the pilgrimage-yajna along perfect paths (2).¹⁷
 [yāti: he journeys, (5.6.3)]

8.27.18:

You enable him to go on a level path without obstructions (1).
 You grant him easy access in difficult passages (2).
 The weapons of the foe go far away from him (3).
 Without causing him any harm, they are destroyed (4).¹⁸
 [ajraya: belonging to plains, level paths, (10.69.6)]

¹⁶ प्र स क्षयं तिरते (1), वि महीरिषो (2), यो वू वराय दाशति (3)
 प्र प्रजाभिर्जायते धर्मणः परि (4), अरिष्टः सर्वं एधते (5)

¹⁷ कृते स विन्दते युधः (1), सुगेभिः याति अच्वनः (2),
 अर्यमा मित्रो वरुणः सरातयो (3), यं त्रायन्ते (4), सजोषसः (5)

¹⁸ अज्ञे चिदस्मै कृणुथा न्यञ्चनं (1), दुर्गे चिदा सुसरणम् (2),
 एषा चिदस्मात् अशानिः परो (3), नु सास्त्रेधन्ती वि नश्यतु (4)

8.27.19:

O beloved deity with the force (Savitr) (2),
 you establish the truth-in-movement (*ṛtam*) (3),
 when the (inner) Sun rises now (within us) (1).
 You awaken (the mortals) also during the setting of the Sun (4),
 or during the middle of the day-light, O all-knowers (5).¹⁹

[*prabudhi*: awakening;]

8.27.20:

O mighty ones, on accepting (the yajna) (!),
 you give a dwelling to the giver who strives after the truth (2).
 O shining ones, all-knowers (3),
 may we worship you in the middle (of that abode) (4).²⁰

[*yate*: strives; *upastheyāma*: to join, to worship;
abhi-pitve: obtaining, (1.83.6), see also (8.4.21);
vijyema: to give,
yajan: giver, sacrificer;
yeme: to labour, (10.5.5);
ṛtam: truth-in-movement;]

8.27.21:

O all-knowers, establish the beautiful things in that man (2),
 who is awake (or conscious) and offers the oblations (3),
 to the Sun at sunrise, mid-day and the sun-set (!).²¹

[*juhvānāśah*: casting their oblations, (8.74.6)]

¹⁹ यद्य सूर्यं उद्युति (1), प्रियक्षत्रा (2), कृतं दध (3),

यत् निमुचि प्रबुधि विश्ववेदसो (4), यद् वा मुध्यंदिने दिवः (5)

²⁰ यद् वा अभिपित्वे असुरा (1), कृतं यते छर्दिर्येम वि दाशुवै (2),
 बृयं तद् वौ वसवो विश्ववेदस् (3), उपं स्थेयाम् मध्य आ (4)

²¹ यद्य सूर उदिते यन्मध्यंदिन आतुचि (1),

वामं धृथ मनवे विश्ववेदसो (2), जुहूनाय प्रचेतसे (3)

8.27.22:

O all-rulers, like a son we solicit from you (1),
the (felicities) which are desired by many (2).

O Āditya-s, may we be able to enjoy (the riches) (3).

By casting the oblations, may we obtain the riches (4).²²

[*vasyaḥ*: riches;]

28. All-gods

Riṣhi: Manuḥ Vaivasvataḥ;

8.28.1: Three and thirty gods**8.28.2: Exclamation of Vaṣhaṭ****8.28.3: They protect us all around****8.28.4: No one can impair their wishes****8.28.5: Seven Maruts with seven powers**

Metre 1-3,5, Gāyatrī; 4, Purauṣhṇik;

8.28.1:

May the three and thirty gods sit on the sacred grass (1).

Knowing us, indeed, let them give us two kinds of riches (2).¹

[(3.6.9) mentions 303 gods; (3.9.9) mentions 3339 gods. The number is decreased by combining several gods into one.

aha: indeed]

8.28.2:

(The gods) Mitra, Varuṇa, Aryama (1),
along with their wives and the fires (3),
make the exclamation of Vaṣhaṭ (4).

They are constant in their giving (to the devotees) (2).²

²² व॒यं तद् व॑ः सम्भ्राज् आ वृ॒णीमहे पु॒त्रो न (1), ब॑हुपाय्यम् (2),
अ॒र्थ्याम् तदा॒दित्या (3), जुहूतो ह॒विर्येन् वस्यो अनशामहै (4)

¹ ये त्रिंशति त्र्यस्पुरो देवासौ ब॑र्हिरासदन् (1), विदन् अहं द्वितासनन् (2)

² वरुणो मि॒त्रो अ॒र्यमा (1), स्म॒त् रा॒तिषाचो (2),
अ॒ग्रयः पत्नीवन्तो (3), वषट्कृताः (4)

[*smat*: at once, (7.3.8);
rātiśāchah: constant in giving, (2.1.10)]

8.28.3:

May these (gods) along with their followers (1,4),
 be our protectors in the west, in the realm above (2),
 below, in the front (or east) and everywhere (3).³

[*itthā*: utterly (everywhere), (3.9.5);
nyak: realm below;
udakta nyak: (alt.) North and South;]

8.28.4:

Whatever the gods desire, that certainly happens (1).

No one can impair their wishes (2).

No mortal can withhold his offerings (3).⁴

[*minat*: impair, diminish, (5.2.1);
arāvāt: non-giver, (7.76.15); (has other meanings)

Line 3: Even a mortal who is miser is compelled to give]

8.28.5:

The seven (Maruts) bear the seven spears (1);
 their seven (powers) are shining (2).

They wear (or support the) seven glories (3).⁵

³ ते नौं (1), गोपा अंपाच्याः त उदक्तः (2),

इत्था न्यक् पुरस्तात् (3), सर्वेया विशा (4)

⁴ यथा वशन्ति देवाः तथेदस्त् (1), तदेषां नकिरा मिनत् (2),

अरावा चून मत्यैः (3)

⁵ सप्तानां सप्त क्रष्टयः (1), सप्त युम्मान्येषाम् (2), सप्तो अधि श्रियो धिरे (3)

29. The All-gods

Riṣhi: Manuḥ Vaivasvataḥ; Kashyapaḥ Māričaḥ

- 8.29.1: Soma is glad, youthful
- 8.29.2: Agni, wise, seated amidst gods
- 8.29.3: Tvaṣṭṛi with his form-making powers
- 8.29.4: Indra with his Vajra
- 8.29.5: Rudra gives healing balms full of delight
- 8.29.6: Pūṣhan nourishes the travellers
- 8.29.7: Viṣhṇu superbly strode the worlds
- 8.29.8: Ashvins move with horses
- 8.29.9: Mitra-Varuṇa, the all-rulers
- 8.29.10: Riṣhis adore the Sun by Sāman

Metre: Dvipadā Virāṭ

[The first word in the first seven verses ends with *ekah*, the Sole-One. Each verse is addressed to a different deity.]

8.29.1:

The Sole One (*ekah*) is brown and adverse (1);
glad and youthful (2).

He anoints himself with the golden (lustre) (3).¹

[This verse appears to be addressed to Soma.

viśhunah: adverse, (4.6.6); (5.12.5); he is adverse to those who do not press the Soma as explicitly stated in (5.34.6);

sūnarah: glad, (10.115.7);

babhru: brown; knowledge in the mortal mind;]

8.29.2:

(Agni) the Sole One, resplendent, wise is seated (1),
in his native abode amidst the gods (2).²

¹ बृभुः एको विष्वुणः (1), सूनरो युवा (2), अजि अड्कते हिरण्ययम् (3)

² योनि॒म् एक् आ संसाद् च्योतनो (1), अन्तर्देवेषु मेधिरः (2)

8.29.3:

He, the Sole One, bears the blade of iron in his hand (1);
he sits inwardly permanent amidst gods (2).³

[This verse is addressed to Twashtri, who creates many forms with his strong blade, made of iron;

vāshīm: blade, (8.19.23);

nidhrubi: inwardly permanent, (7.3.1)]

8.29.4:

He, the Sole One, bears the Vajra-bolt in his hand (1).
With that (power) placed in him, he kills the Vṛtra-s (2).⁴

[Verse addressed to Indra.]

8.29.5:

He, the Sole One, bears in his hand the sharp weapon (1).
He is pure, fierce and gives healing balms full of delight (2).⁵

[Verse addressed to Rudra;

jalāśha: full of delight, (2.33.7), (1.43.4);

āyudha: weapon; power which supports life;]

8.29.6:

The Sole One nourishes (the travellers) on the paths (1).
He knows the treasures like a thief (2).⁶

[Verse addressed to Pūshan.

pīpāya: nourishes, (2.2.9);

see also (8.4.17), (8.4.18)]

³ वाशीम् एको बिभर्ति हस्त आयसीम् (1), अन्तर्देवेषु निधुविः (2)

⁴ वज्रम् एको बिभर्ति हस्त (1), आहितं तेन वृत्राणि जिघते (2)

⁵ तिगमम् एको बिभर्ति हस्त आयुधं (1), शुचिरुग्रो जलाषभेषजः (2)

⁶ पथ एकः पीपाय (1), तस्करो यथां एष वेद निधीनाम् (2)

8.29.7:

The Sole One, wide-moving has superbly strode (1),
the three worlds where the gods rejoice (2).⁷

[Verse addressed to Viṣṇu.

vichakrame: supremely strode, (1.22.18);]

8.29.8:

The two (Ashvins) move with their horses (1).

They dwell with the one (lady, Sūryā) like travellers (2).⁸

[*pravāsah*: travellers, (10.77.5); *vasataḥ*: to dwell, (6.38.2);

pra vasataḥ: to dwell in a special way;

vibhiḥ: winged powers, (5.74.9), steeds (life-energies), (5.53.3),
steeds, (1.46.3), winged steeds, (1.119.4)]

8.29.9:

The two form their highest abode in the heaven (1).

They are the all-rulers with clarity as their offering (2).⁹

[*upamā*: highest, (10.8.1); *two*: Mitra and Varuṇa;]

8.29.10:

Thinking on the mighty Sāman, they adore the One (1,2),
and by that they made the Sun to shine (3).¹⁰

[Recall (10.62.3), ‘By the Truth, the Angirasa seers made the Sun to
raise to the heaven’ (*yā ṛtena sūryam ārohayan divi*);
eke: some (Riṣhis) (S);]

⁷ त्रीणि एकं उरुगायो वि चक्रमे (1), यत्र देवासो मदन्ति (2)

⁸ विभुः द्वा चरत् (1), एकया सःह प्र प्रवासेवं वसतः (2)

⁹ सदो द्वा चक्राते उपमा दिवि (1), सप्नाजा॑ सप्निरासुती (2)

¹⁰ अर्चन्त एके (1), महि॒ साम॑ मन्वत् (2), तेन॒ सूर्यमरोचयन् (3)

30. All-gods

Riṣhi: Manuḥ Vaivasvataḥ

8.30.1: Great perpetual beings

8.30.2: Master of sacrifice adored by Manu

8.30.3: O Gods, you lead us

8.30.4: All the Gods and Vaishvānara

Metre: 1, Gāyatrī; 2, Purauṣhṇuk; 3, Br̥hatī; 4, Anuṣṭup;

8.30.1:

O Gods, among you there is none (1,3),

who is an infant or a youth (2,4).

You are great beings perpetually existing (*sataḥ*) (5).¹

[*mahāntaḥ*: great beings]

8.30.2:

The gods are masters of sacrifice and (are adored) by Manu (4).

They are three and thirty (3).

They are affirmed by lauds (1),

and they are the destroyers of the enemies (2).²

[*yajñiyāsaḥ*: masters of sacrifice, (1.72.4)]

8.30.3:

You deliver us, you protect us (1),

you speak on our behalf (2).

Lead us not far away from the fathers of the mortals (3),

nor from those still far beyond (4).³

¹ न हि वो अस्ति (1), अर्भको (2), देवास्तो (3),

न कुमारकः (4), विश्वे सतो-मंहान्त इत् (5)

² इति स्तुतासौ (1), असथा रिशादस्तो (2), ये स्थ त्रयंश्च त्रिंशच्च (3)

मनौः देवा यज्ञियासः (4)

³ ते नः त्राघ्वं ते अवत् (1), त उ नो अधि वोचत (2),

मा नः पथः पित्र्यात् मानवात् (3), अधि दुरं नैष परावतः (4)

8.30.4:

All the gods are here and also Vaishvānara (1).
 May they bring us the Ray-cows and life-energies (3),
 and also wide-spreading peace (2).⁴

[*sthana*: are;

vaishvānarah: The Universal Divine Force and Will]

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

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

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

⁴ ये देवास इह स्थनं विश्वै वैश्वानरा उत् (1),
अस्मभ्युं शर्मं सप्रथो (2), गवे अश्वाय यच्छत् (3)

Anuvāka 5: Sūkta-s (31-42)

31. The Sacrificing Couple

Riṣhi: Manuḥ Vaivasvataḥ;

- 8.31.1: Invoking Indra
 - 8.31.2: Indra protects the giver from evil
 - 8.31.3: Yajamāna progresses
 - 8.31.4: Word of revelation comes in
 - 8.31.5: The couple press the Soma with one mind
 - 8.31.6: The couple perform yajna
 - 8.31.7: Illumined by the inspired knowledge
 - 8.31.8: They enjoy the universal life
 - 8.31.9: For immortality, they suckle the infants
 - 8.31.10: Peace of the mountains and the rivers
 - 8.31.11: Wide path for reaching blissful state
 - 8.31.12: We praise Pūshān, one with universal mind
 - 8.31.13: Mitra, Varuṇa and Aryama protect Ray-cows
 - 8.31.14: Agni as friend
 - 8.31.15: The hero with his chariot prevails
 - 8.31.16: The sacrificer shall not perish
 - 8.31.17: He cannot be separated from his loved ones
 - 8.31.18: He has sons with perfect hero-might
- Metre: 1-8, 11-13, Gāyatrī; 9,14, Anuṣṭup;
10, Pādanichṛt (7,3); 15-18, Pangktih (8,5)

8.31.1:

When one performs an yajña (1),
he will do so (in future) also, he presses out the Soma (2).
He cooks (the cakes) (3).
He desires to offer the (invoking) mantra-s to Indra (4).¹

¹ यो यजाति (1), यजात् इत् सुनवच्च (2),
पचाति च (3), ब्रह्मेत् इन्द्रस्य चाकनत् (4)

[*chākananta*: to desire, (5.31.13);]

8.31.2:

Indra protects that man from evil (2),
who offers the Purodāsha and the Soma with infusions (1).²

8.31.3:

A luminous chariot comes to him, sent by the gods (1).
Conquering all the enemies, he progresses (3,2).³

[*shūshuvat*: prospers, (1.54.7);]

8.31.4:

His house is full of good progeny (or successors) (1).
The revelation comes in without interruption day by day (2).
The knowledge of the Ray-cow is milked out (3).⁴

[*Ilā*: the word of revelation, (3.27.10); speech of revelation, (8.39.1);
asashchataḥ: (doors) not struck, easy to open; without interruption,
(1.13.6)]

8.31.5:

O Gods, may the couple press the Soma with one mind (2,1),
and rush to you to Offer (3),
(the Soma) mixed with the infusions forever (4).⁵
[*dhāvatam*: racing to you, (5.64.7);]

² पुरोळाशं यो अस्मै सोमं रत्तं आशिरम् (1), पादित् तं शक्रो अंहसः: (2)

³ तस्य धुमाँ असद् रथौ देवजूतः: (1), स शूशुवत् (2),
विश्वा बन्वन् अमित्रिया (3)

⁴ अस्य प्रजावती गृहे (1), असंश्नन्ति दिवेदिवे इळा (2), धेनुमती दुहे (3)

⁵ या दंपती समनसा सुनुत (1), आ च धावतः: (2),
देवासो (3), नित्यया आशिरा (4)

8.31.6:

The enjoyable things come in the front (of the couple) (1).

Together they attain (or perform) the yajna (2).

They do not become weary of the plenitude (they have) (3).⁶

[Lines 1 and 2 clearly indicate that the yajna is internal;

vāyati: to become weary, (8.43.7);

prati ita: approaching in front;

prāshavyāñ: the food stuff needed in the yajna,

ash: to enjoy; *prāshu*: enjoyable things needed in the yajna; edibles, (S)]

8.31.7:

The couple do not insult the gods (1).

They withhold not the right understanding (towards gods) (2).

They are illumined by the vast inspired knowledge (3).⁷

[*shravaḥ*: inspired knowledge, (8.74.9), (8.103.5); inspiration, (5.7.9); they: the couple in (8.31.5)]

8.31.8:

Both having golden-forms (3),

and endowed with adolescent and youthful children (1),

They enjoy their universal life (2).⁸

[*putrinah*: children, (not daughters only, as in medieval Sanskrit)]

8.31.9:

Coming to the yajna (1),

they make an offering of the riches they have earned (2),

for the sake of immortality, they suckle the infant (3).

They do the work for the gods (4).⁹

⁶ प्रति प्राशव्याँ इतः (1), सम्प्यच्च वर्हिराशाते (2), न ता वाजेषु वायतः (3)

⁷ न देवानामपि ह्रतः (1), सुमृतिं न जुगुक्षतः (2), श्रवौ बृहद् विवासतः (3)

⁸ पुत्रिणा ता कुमारिणा (1), विश्वमायुः वि अश्रुतः (2), उभा हिरण्यपेशसा (3)

⁹ वीतिहोत्रा (1), कृतत्-वंसू दशस्यन्त (2), अमृताय कम्

समूधौ रोमशं हतो (3), देवेषु कृणुतो दुवः (4)

[*kṛtat-vasū*: riches which has been created;
dashasyantam: to distribute; making a gift;
dhuvah: work, (4.8.6);
vīthihotrā: one who comes to the offering, (3.24.2);
hataḥ: placed (the infant);
romasha: infant (*roma*: that which easily grows, (1.65.4));
ūdhah: it occurs about 40 times in RV, with the meaning of ‘teats’. But S renders it as ‘sexual organ’, with the pubic hair (*romasha*) and renders line 3 as “they have sexual union” (S). In (8.9.6) where the same *romasha*, appears, he forces the meaning of sexual activity on the verse. *roma* has one of its meanings as hair, not necessarily pubic hair.
roma in RV has the meaning of growths, as in *roma prithivyaḥ* (1.65.4), the growths of earth.]

8.31.10:

We accept the peace of mountain and the rivers (1),
and that of Viṣṇu with his companions (2).¹⁰

8.31.11:

May Pūshan come with the riches, enjoyment, and peace (1).

He rightly upholds all (2).

May a wide path be there for (reaching) the blissful state (3).¹¹

[*svasti*: peace;

bhaga: enjoyment of bliss, (5.7.8), enjoyment, (10.11.6)

sarvadhātamam: which rightly upholds all, (5.82.1)]

¹⁰ आ शर्म पर्वतानां वृणीमहे नदीनाम् (1), आ विष्णोः सचाभुवः (2)

¹¹ ऐतु पूषा रथिः भगः स्वस्ति (1), सर्वधातमः (2), उरुः अध्रा स्वस्तये (3)

8.31.12:

(We praise Pūshan), the immovable one (2),
 one with dynamic thought (1),
 with the mind of the universal divine (3),
 one of the Āditya-s, the unhurting one (4).¹²

[*aneha*: unhurting one; *aramati*: dynamic thought, (7.1.6);]

8.31.13:

Since Mitra, Varuṇa and Aryama (1),
 are the protectors of the Ray-cows (2),
 the paths of truth are easy to traverse (3).¹³

8.31.14:

I adore the ancient one, the god Agni, the lord of riches (1,3),
 with a hymn of words (2).

(Mortals) serve him as a friend; he is beloved of many (4).
 He makes the abode to achieve its aim (5).¹⁴

[*sādhan*: achieving the aim in the work, (3.1.17), (3.5.3);
 Line 5: *kṣhetra sādhasah*: He makes the body (*kṣhetra*) to achieve
 its goal of complete perfection; (3.8.7)]

[The next 4 verses have the same second half]

8.31.15:

The hero, a devotee of gods, with his chariot (2),
 swiftly (prevails) in all battles (1,3).

The sacrificer who aspires (to understand) the mind of gods (4),
 overcomes all those who are opposed to the yajna (5).¹⁵

¹² अर्मतिः (1), अनवणो (2), विश्वै देवस्य मनसा (3),
 आदित्यानाम् अनेह इत् (4)

¹³ यथा नो मित्रो अर्यमा वरुणः (1), सन्ति गोपाः (2), सुगा कृतस्य पन्थाः (3)

¹⁴ अग्निं वः पूर्व्य (1), गिरा (2), देवमीले वसूनाम् (3),
 सपर्यन्तः पुरुष्ट्रियं मित्रं न (4), क्षेत्रसाधसम् (5)

¹⁵ मश् (1), देववंतो रथः शूरौ (2), वा पृत्सु कासु चित् (3),
 देवानां य इन्मनो यज्मान इयक्षति (4), अभीत् अयज्वनो भुवत् (5)

[*iyakṣhati*: aspires, (10.11.6);]

8.31.16:

This sacrificer shall not perish (1).

(There is no destruction) of this offerer of Soma (2).

(There is no destruction) of this seeker of gods (3).

The sacrificer, who aspires to understand the mind of gods (4), overcomes all those opposed to the yajna (5).¹⁶

8.31.17:

No one can destroy him by works (1).

He cannot be separated from his works (2).

Works are not separated from him (3).

The sacrificer, who aspires to understand the mind of gods (4), overcomes all those opposed to the yajna (5).¹⁷

[*yoshaṇ, yoshati*: to be separated from, (4.2.9), (8.33.9);]

8.31.18:

To him are born the sons with perfect hero-might (1).

He has swift life-energies, not available elsewhere (2).

The sacrificer, who aspires to understand the mind of gods (3), overcomes all those opposed to the yajna (4).¹⁸

[*tyat*: indicates the sense of ‘unique’]

¹⁶ न यजमान रिष्यसि (1), न सुन्वान् (2), न दैवयो (3),

देवानां य इन्मनो यजमान् इयक्षति (4), अभीत् अर्यज्ज्वनो भुवत् (5)

¹⁷ न किञ्च कर्मणा नशत् (1), न प्र योषत् (2), न योषति (3),

देवानां य इन्मनो यजमान् इयक्षति (4), अभीत् अर्यज्ज्वनो भुवत् (5)

¹⁸ असदत्र सुवीर्यमुत् (1), त्यत् आशु अश्व्यम् (2),

देवानां य इन्मनो यजमान् इयक्षति (3), अभीत् अर्यज्ज्वनो भुवत् (4)

32. Indra

Riṣhi: Medhātithih Kāṇvah

- 8.32.1: Utter the rapturous chants on the deeds of Indra**
- 8.32.2: He kills the Destroyers**
- 8.32.3: Pierce the demon Arbuda**
- 8.32.4: Indra will flow to you like the water from hill**
- 8.32.5: Indra opens the dwelling having Ray-cows**
- 8.32.6: The self-law of Indra**
- 8.32.7: Indra has joy in the Word**
- 8.32.8: Bring the Soma-food**
- 8.32.9: May we march together**
- 8.32.10: He does perfect actions for our growth**
- 8.32.11: One of a hundred willings**
- 8.32.12: He brings his protections inside us**
- 8.32.13: He is a continent of bliss**
- 8.32.14: He conquers the inspired knowledge**
- 8.32.15: No one can say he is not generous**
- 8.32.16: No debt for one having the Word**
- 8.32.17: Utter the wisdom-words (*brahma*)**
- 8.32.18: He discomforts his foes**
- 8.32.19: You go to striving men**
- 8.32.20: Drink Soma by your self-law**
- 8.32.21: Soma offered by angry persons**
- 8.32.22: Come here from the three far-off realms**
- 8.32.23: May our words reach you**
- 8.32.24: Pour the Soma to Indra, the handsome one**
- 8.32.25: He smote the demon Phaliga**
- 8.32.26: Killed Ahīshuva and others**
- 8.32.27: He is invincible**
- 8.32.28: Indra wakes to knowledge amidst gods**
- 8.32.29: His golden steeds**
- 8.32.30: The praise of Priyamedha**

Metre: Gāyatrī

8.32.1:

O Kāṇva-s (sages), utter the rapturous chants (2,4),
on the deeds of Indra, imbibing Soma, the remover of foes (1,3).¹

[*gātha*: words in the form of chant or praise, (1.43.4);
rjīṣhiṇah: remover of foes, (1.87.1); from *rj*: to break;]

8.32.2:

The forceful Indra impels the waters to move (2).

He kills the destroyers, Śṛbinda, Anarshani, Pipru and Ahīshuva (1).²

[*riṇate*: to move, (5.58.6);

dasyu: destroyers, demons]

8.32.3:

Pierce the vast abode of Arbuda with the abundance (1).

O Indra, perform the virile task (2).³

[*varṣhmāṇam*: with the abundance, (10.63.5, 10.125.7), (*varshman*)]

8.32.4:

(On your behalf) I invoke the handsome and forceful Indra (2,4),
for protection and for the inspired knowledge (5,1).⁴

(He will flow to you) like the water down a hill (3).⁴

[mantra addressed to his fellow worshippers;

tūrṇāśham: water (Yāska, S);

tūrṇāyāḥ: hastening, (1.3.8)]

¹ प्र कृतानि कंजीषिणः कण्वा इन्द्रस्य (1),
गारथया मदे (2), सोमस्य (3), बोचत (4)

² यः सृविन्दुम् अनर्शनिं पिष्टुं दासम् अहीशुबम् वर्धीत् (1),
उग्रो रिणन् अपः (2)

³ नि अर्बुदस्य विष्टपै वृष्माणौ वृहतः तिर (1), कृषे तदिन्द्रौ पौस्यम् (2)

⁴ प्रति श्रुताय वो (1), धृषत् (2), तूर्णांशं न गिरेरधि (3),
हुवे सुशिप्रम् (4), ऊतयै (5)

8.32.5:

(O Indra) who has become rapturous by Soma (2),
open the dwelling having the Ray-cows and the life energies (4,1),
just like (opening up) a city, O hero (3).⁵

8.32.6:

(O Indra), come to us from afar by your self-law (3),
if you are pleased with our Soma-offerings and utterances (1),
and want to establish joy in us (2).⁶

[*chana*: joy, (6.4.2); delight, (8.19.11);]

8.32.7:

O Indra who has joy in the Word (2),
we are your adorers (1).

O Soma-drinker, may you animate us (3).⁷

[*jinya*: animate, (3.3.7); to move, (3.15.6)]

8.32.8:

O one who is completely joyful, bring us the Soma-food (1),
which is unwasting (2).

O Maghavan, your riches are abundant (3).⁸

[*pitu*: Soma, Soma-food, (1.61.7), (1.69.2);

bhūri: many, (8.11.5); abundant, (10.79.1);

avikṣhitāśah: unwasting, (7.1.24);]

⁵ स गोः अथेस्य वि ब्रजं (1), मन्दानः सोम्येभ्यः (2),
पुरं न शूरं (3), दर्षसि (4)

⁶ यदि मे रारणः सुत उक्थे (1), वा दधसे चर्णः (2),
आरात् उप स्वधा गंहि (3)

⁷ वृयं धा ते अष्टि ष्मसि स्तोतारं (1), इन्द्र गिर्वणः (2),
त्वं नौ जिन्व सोमपाः (3)

⁸ उत नः पितुम् आ भर संरराणो (1), अविक्षितम् (2),
मधवन् भूरि ते वसुं (3)

8.32.9:

(O Indra), make us rich in light (1),
full of life-energies and golden lustres (2).

May we march together with the Words of revelation (3).⁹

[*ilābhiḥ*: Words of revelation, (7.3.7);

sam rabhemahi: march together, (1.53.4), (1.53.5);]

8.32.10:

We invoke Indra (2),
whose arms uphold gracefully the work for our protection (3),
and to whom the great hymns are addressed (1).

He does perfect actions for his increase (in us) (4).¹⁰

[*avase*: for his increase (in us), (1.17.2); for protection (S)

sādhu: who achieves perfection, (5.1.7); efficient in works, (1.70.6);

karasnum: arms engaged in work (S, Yāska);

sṛprā: to glide, to stretch out gracefully, (3.18.5);

bṛbat:mahat: great, vast (S, Yāska);]

8.32.11:

In battles he of a hundred willings, does these (deeds) (1),
(such as) the killing of Vṛtra (2).

(He gives) abundant riches for his adorers (3).¹¹

[*īm*: these deeds; it is also a basic seed sound in Tai. Sam. (7.1.19.9)
(*īmkārāya svāhā*)]

⁹ उत् नो गोमतः कृपि॑ (1), हिरण्यवतो अ॒धिनः (2), इळाभि॑ः सं रभेमहि॑ (3)

¹⁰ बूबत्-उ॒क्थं (1), हवामहे॑ (2), सृप्र-करस्नुम् ऊ॒तयै॑ (3),

साधु॑ कृ॒णवन्त्म् अ॒वसे॑ (4)

¹¹ यः संस्थे॑ चित् शृतक्रृतुः॑ आत् ई॑ कृ॒णोति॑ (1),

वृत्रहा॑ (2), जृ॒रितृभ्यः॑ पुरू॒वसुः॑ (3)

8.32.12:

May the potent Indra make us strong (1).

He carries gifts (for sacrificers) (2).

May Indra bring inside (us) his many protections (3).¹²

[*dānava*: one who carries gifts, (Indra); a demon, (5.32.7)]

8.32.13:

He in his vastness is a continent of bliss (1),

a friend of Soma-giver and he carries him safely through (2).

To that Indra raise the chant (3).¹³

[*avani*: continent (of bliss);

This mantra is almost same as (1.4.10).

Indra is the giver of light in the Veda. He is the mind-power released from the limits and obstructions of the nervous consciousness. It is this enlightened intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehood of sense as stated in (1.4.1). The light and power of Indra befriends the human soul and carries it safe through the battle against the demonic foes, to the end of its march, to the summit of its aspiration.]

8.32.14:

He, the great one, comes near us (1).

He, firm in (inner) battles, conquers the inspired knowledge (2).

By his might, he is the lord of many things (3).¹⁴

¹² स नः शक्रः चिदा शकूद् (1), दानवाँ (2),

अन्तराभूरः इन्द्रो विश्वाभिरुतिभिः (3)

¹³ यो रायो अवनिः महान् (1), सुपारः सुन्वतः सखा (2),
तमिन्द्रमभि गायत (3)

¹⁴ आ-यन्तारं महि (1), स्थिरं पृतनासु श्रवोजितम् (2),
भूरे: ईशानम् ओजसा (3)

8.32.15:

No one can oppose his energies and his true words (1).

No one can say that he is not generous (2).¹⁵

[*shachībhiḥ*: his energies, (7.6.4)]

8.32.16:

There is no debt for men who have the Word (1),
and those who eagerly press the Soma for gods (2).

Those who do not oppose the hostiles cannot drink the Soma (3).¹⁶

[*aprati*: those who do not oppose (the hostiles), (1.53.6);

prāshūḥ: be swift, (1.40.1);

r̥nam: debt, (4.3.10); associated with the idea of movement;

r̥nah: one who runs, (6.12.5)]

8.32.17:

Sing to the wonderful one (1).

Voice the utterances of hymns to the Wonderful One (2).

Utter the wisdom-word (*brahma*) to the Wonderful One (3).¹⁷

[*panya*: the wonderful one (8.74.10)]

8.32.18:

(Indra discomforts) hundreds and thousands of foes (2);

his plenitude is not besieged, he the wonderful one (3,1).

Indra increases (his powers in the sacrificer (4)).¹⁸

[*avṛta*: unbeseiged, (6.14.5)]

¹⁵ न किरस्य शर्वीनां नियुन्ता सूनृतानाम् (1), न किर्वक्ता न दादिति (2)

¹⁶ न नूनं ब्रह्मणाम् क्रणं (1), प्रांशूनाम् अस्ति सुन्वताम् (2),

न सोमो अप्रता पर्षे (3)

¹⁷ पन्य इदुर्प गायत् (1), पन्य उक्थानि शंसत (2),

ब्रह्मा कृष्णोत् पन्य इत् (3)

¹⁸ पन्य (1), आ दर्दिरत् शता सहस्रा (2), वाजी अवृतः (3),

इन्द्रो यो यज्वनो वृधः (4)

8.32.19:

O Indra, you are invoked by striving men (2).
 You go to them because of your own self-law (1).
 Drink the pressed Soma (3).¹⁹

[Line 1: Indra goes to the aspirants of his own accord, because of his own nature. He does not go desiring Soma and offerings.]

8.32.20:

Drink the milk of your own milch-cows (1);
 (drink) Soma with its energy currents (2).
 O Indra, the (Soma) here is yours (3).²⁰

[*tugryam*: the energy currents, see (8.99.7), (1.33.13)]

8.32.21:

Do not go to (the Soma offered by) angry persons (1).
 Do not go to the Soma-pressing done in a place without joy (2).
 Drink this Soma given by us (3).²¹

[The energies created by the work of angry persons are negative and harmful.

rātam: given, (10.116.7); *ati ihi*: pass by, (do not go);
arāne: place with no delight, (10.63.16)]

8.32.22:

You have seen us praising you (3),
 come here from the three far-off realms (1).
 Pass by all other persons of five nations (2).²²

¹⁹ वि षू चरं स्वधा अनु (1), कृष्टीनाम् अन्वाहुवः इन्द्र (2), पिब सुतानाम् (3)

²⁰ पिब स्व-धैनवानाम् (1), उत यः तुग्रे सचा (2), उत अयमिन्द्र यः तव (3)

²¹ अति इहि मन्यु-षाविणौ (1), सुषुवांसम् उपारणे (2), इमं रातं सुतं पिब (3)

²² इहि तिसः परावत (1), इहि पञ्च जनां अति (2),

धेना इन्द्र अव-चाकशत् (3)

[Line 1: *tisra parāvataḥ*: the three supreme stations, *sat chit ānanda (tridhātu in RV)*;
dhena: streams, speech, (1.2.3);
pancha janāḥ: beings in one or more of the five states of consciousness;]

8.32.23:

Just as the Sun releases his rays (1),
may you release (your riches) to us (2).

May my words, together, reach you (without fail) (3),
just as water flows to a low place (4).²³

[*sadhryak*: together]

8.32.24:

O priest of the pilgrim journey, pour swiftly the Soma (1),
to the hero, the handsome one (2).

Bring the pressed out Soma for his drink (3).²⁴

8.32.25:

(To recover) the waters, he smote Phaliga (1).

He made the waters to flow down (2).

He established the ripeness (or immortality) in the Ray-cows (3).²⁵

[*phaligah*: the demon who hides the Ray-cows and waters;

(1.62.4) and (1.121.10) declare the identity of Adri, Phaliga and Vala.
nyak: downwards, (10.60.11)]

²³ सूर्योऽरशिमं यथा सुज (1), आत्मा यच्छन्तु (2),

मे गिरः (3), निस्त्रम् आपो न सृष्ट्यक् (4)

²⁴ अधर्यवा तु हि षिञ्च सोमं (1), वीरायं शिप्रिणे (2),

भरा सुतस्य पीतये (3)

²⁵ य उद्गः फलिगं भिनत् (1), न्यक् सिन्धून् अवासृजत् (2),

यो गोषु पकं धारयत् (3)

8.32.26:

The luminous Indra killed Vṛtra (1),
 Aurnavābha and Ahīshuva (2).
 He smote Arbuda with the snow (3).²⁶

[*r̥chishamam*: luminous; equal to the luminous ṣk mantra, (1.61.1)]

8.32.27:

Sing the wisdom-words given by the gods to Indra (3).
 He is fierce, invincible (1).
 manifesting the force wholly (2).²⁷

[*prasakṣhat*: one who wholly puts out the force, (4.12.1);
aśhāḥḥāya: invincible, (3.15.4);]

8.32.28:

In the rapture of the Soma-food (2),
 Indra amidst gods wakes to knowledge (3),
 about all his workings (1).²⁸

[*vratā*: workings]

8.32.29:

May the two golden steeds, rejoicing together (1),
 carry him to the delight abiding here (2).²⁹

[*hitam*: abiding, (4.7.6);
prayah: delight, (8.19.22)]

²⁶ अहं॒ वृत्रम्॒ कर्चीषम्॑ (१), और्णवा॒भम्॑ अहीशुवाम्॑ (२),
 हि॒मेन॒ अविध्य॒त्॑ अर्बुदम्॑ (३)

²⁷ प्र॒ वं॒ उग्राय॒ निष्टुरे॒ अषाल्हाय॑ (१), प्रसक्षिणै॑ (२), देवत्तं॒ ब्रह्म॑ गायत (३)

²⁸ यो॒ विश्वानि॑ अ॒भि॒ ब्र॒ता॑ (१), सो॒मस्य॒ मदे॑ अन्धसः॑ (२),
 इन्द्रौ॑ देवेषु॑ चेतति॑ (३)

²⁹ इह॒ त्या॒ संध्यमाद्या॑ हरी॑ हिरण्यकेश्या॑ (१), वोल्हाम्॑ अ॒भि॒ प्रयो॑ हितम्॑ (२)

8.32.30:

May the steeds praised by Priyamedha (2),
 bring you here for the Soma-drink (3).
 You are praised by many (1).³⁰

33. Indra

Riṣhi: Medhātithih Kāṇvah

8.33.1: The stream of purified Soma

8.33.2: Soma released in the place of need

8.33.3: Riches to Kāṇva-s

8.33.4: Medhyātithi riṣhi, sing to Indra

8.33.5: Left and right hands

8.33.6: He is opulent in his lights

8.33.7: How does Indra establish strength in man

8.33.8: O Indra, no one can control you

8.33.9: Indra responds to the call at once

8.33.10: You are known as the enjoyer

8.33.11: Your horses are mighty

8.33.12: Straight-going one

8.33.13: Our hymns (*gīrāḥ*), brahma and uktha

8.33.14: Horses bring you to our Soma

8.33.15: Place our stoma-laud close to you

8.33.16: Indra does not punish human beings

8.33.17: Will-power of woman is swift

8.33.18: Chariot-yoke

8.33.19: O woman, you are a knower of mantra

Metre: 1-15, Br̥hatī; 16-18, Gāyatrī; 19, Anuṣṭup;

³⁰ अर्वाच्चं त्वा पुरुषुत (1), प्रियमेधस्तुता हरी (2), सोमपेयाय वक्षतः (3)

8.33.1:

O Vṛtra-killer, the stream of purified Soma (3),
 (is made to flow) like water to you, by us the Soma-offerers (1).
 For your sitting the singers have spread around (4),
 the sacred grass seat (2).¹

8.33.2:

O treasure, the men uttering the hymns cry out to you (1,3,5),
 when the Soma is released in the place of need (2,4).
 When will Indra come to our dwelling (7),
 bellowing like a bull thirsting for the pressed Soma (8,6)?²

[*vaso*: O treasure;

nireka: a place in need, (1.51.14), (7.20.8)]

8.33.3:

You give riches in thousands to Kanya-s (2),
 O overcomer of foes, one of impetuous violence (1).
 We seek at once the Rays of knowledge (5),
 having a mature form, O all-seeing Maghavan (3,4).³

[*pishanga rūpam*: one of golden-red form, (2.3.9); mature-form
dhr̥shat: one who overpowers foes, (1.54.4)]

¹ वृयं धं त्वा सुतावन्त आपो न (1), वृक्तवर्हिषः (2),
 पवित्रस्य प्रसवणेषु वृत्रहन् (3), परि स्तोतार आसते (4)

² स्वरन्ति त्वा (1), सुते (2), नरो वसो (3), निरेक (4), उक्थिनः (5),
 कदा सुतं तृष्णाण (6), ओक आ गम इन्द्र (7), स्वब्दीव वंसगः (8)

³ कण्वैभिः (1), धृष्णवा धृषद् (2), वाजं दर्षि सहस्रिणम् (3),
 पिशङ्गरूपं (3), मघवन् विचर्षणे (4), मक्षु गोमन्तम् ईमहे (5)

8.33.4:

When the Soma is ready (5),
 Indra (Vajrin) comes to us in his golden chariot (6),
 to which the horses are yoked (4).
 O Medhyātithi, drink the (Soma) and sing (3,1),
 to that Indra in rapture caused by Soma-food (2).⁴

[Line 4: that Indra: Indra who comes to us]

8.33.5:

Indra, the master, with his perfect will is lauded by us (2).
 His left hand is perfect and also his right (1).
 He is the doer of a hundred works (3).
 His opulence is of a thousand-fold (4).
 Indra destroys the cities (of foes) and is attained by hymns (5).⁵
 [Line 1: left and right hands are symbolic;
dakṣhiṇa: right (hand); light of discernment, (8.39.5);
savya: left (hand); beauty;
ināḥ: master, (10.3.1);
ārītaḥ: one obtained (or attained) by hymns, (1.101.4)]

8.33.6:

He is the overcomer of foes and is unencircled (1).
 He is dedicated in combats (2).
 He is opulent in his lights and is the overthrower (3).
 He is lauded by many (4).
 By the will of works, the mighty one is like light (5).⁶

⁴ पाहि गाय (1), अन्धसो मदु इन्द्राय (2), मेध्यातिथे (3),
 यः संभिश्लो हर्योः यः (4), सृते (5), सचा वज्री रथो हिरण्ययः (6)

⁵ यः सुषव्यः सुदक्षिण (1), इनो यः सुक्रतुः गृणे (2),
 य आकरः सहस्रा (3), यः शतामध (4), इन्द्रो यः पूर्भित् आरितः (5)

⁶ यो धृषितो यो अवृत्तो (1), यो अस्ति इमश्रुषु श्रितः (2),
 विभूतयुम्नः च्यवनः (3), पुरुषुतः (4), क्रत्वा गौरिव शाकिनः (5)

[*vibhūta-dyumna*: opulent in his lights;
chyavanah: overthrower, (10.69.5); *gauḥ*: light, (3.7.2)]

8.33.7:

Who knows drinking the pressed Soma together (with gods) (1)?
 How does he establish the strength (in man) (2)?
 He destroys cities by his might (3).
 He, the handsome one, becomes joyful (4),
 with the (intake of) Soma-food (5).⁷

8.33.8:

Just as wild elephants pour down their dews of passion (1),
 Indra establishes in many places his powers of movement (2).
 No one can control you; come to our Soma-pressing (3).
 You move widely by your strength (4).⁸

[*mahān*: wide, (1.36.9); *vast*, (10.4.2); *vāraṇah*: elephant;
charatham: powers of movement, (1.58.5)]

8.33.9:

He is fierce, unmoved, firm (1).
 He is perfected for battle (2).
 When Indra hears the call of the adorer (3),
 he is not separated (from us) (4),
 but comes (to the call) (5).⁹

[*na yoshat*: not separated, (4.2.9);
yoshati: see (8.31.17);
samskr̥tah: perfected; occurs twice in RV;]

⁷ क ई वेद सुते सचा पिबन्तं (1), कद् वयो दधे (2),
 अयं यः पुरो विभिन्नि ओजसा (3), मन्दानः शिप्रि (4), अन्धसः (5)

⁸ दाना मृगो न वारणः (1), पुरुत्रा चरथं दधे (2),
 नकिष्वा नि यमत् आ सुते गमो (3), महान् चरसि ओजसा (4)

⁹ य उग्रः सन् अनिष्टृतः स्थिरो (1), रणाय संस्कृतः (2),
 यदि स्तोतुः मधवा शृणवत् हवं (3). नेन्द्रौ योषति आ गमत् (4)

8.33.10:

It is certainly true that you are the showerer (1).
 With your rushing speed, you are never encircled (2).
 O fierce one, you are well-known as the enjoyer (3).
 Whether you are far away or nearby (4,6),
 you are known as the mighty one (5,7).¹⁰

[*vṛsha*: enjoyer, (1.140.2);
jūtiḥ: swift urgings, (3.3.8, 3.12.3);
vṛshajūti: rushing speed, (5.35.3)]

8.33.11:

O strong ones, your reins are strong (1),
 O mighty ones, your golden whips are mighty (2),
 O Maghavan, your car is a showerer (3),
 your horses are mighty (4).

O one of hundred willings, you are a showerer (of gifts) (5).¹¹
 [*vṛshanah*: strong ones, (3.27.15)]

8.33.12:

The mighty one is he who presses (the Soma) (1).
 He, the showerer is one who releases the Soma (2),
 O straight-going, bring us (felicities) (3).
 O showerer, the mighty power is established in the rivers (4).
 The horses are placed in your front (5).¹²

[*dadhane*: having established, (2.5.3)]

¹⁰ सूत्यम् इत्था वृषेदसि (1), वृषजूतिः नो अवृतः (2),
 वृषा हि उग्र शृण्विषे (3), परावति (4), वृषो (5), अर्वागति (6), श्रुतः (7)

¹¹ वृषणस्ते अभीश्वो (1), वृषा कशा हिरण्यर्थी (2),

वृषा रथो मघवन् (3), वृषणा हरी (4), वृषा त्वं शतक्रतो (5)

¹² वृषा सोता (1), सुनोतु ते वृषन् (2), कजीपिन् आ भर (3),

वृषा दधन्वे वृषणं नदीषु (4), आ तुभ्यं स्थातः हरीणाम् (5)

8.33.13:

O most powerful Indra, come here to drink the sweet Soma (1).

May Maghavan in front of yajamāna hear (2),

our hymns, the wisdom-words and the utterances (3),

he of perfect will (3).¹³

[*girāḥ*: hymns of words;

brahma: wisdom-words, (*mantra*);

nāyam: yajamāna; leader of the rite, (6.24.10), (6.46.11);

S splits *nāyam* with *na* + *ayam*, and declares, 'Indra cannot hear our hymns etc.' What a difference!]

8.33.14:

May the horses yoked to your car (2),

bring you, who is seated in the car (1),

to our Soma pressing (4),

by passing others, O Shatakratu, slayer of Vṛtra (3,5).¹⁴

8.33.15:

O greatest among the great (1),

place our affirmative laud most close to you (2),

O dweller in the light, Soma-drinker (4).

Most peaceful are we in your rapture with our Soma (3).¹⁵

[*dyukṣha*: one who dwells in the light, (2.2.1)

dhiṣhva: to place, (3.6.6);]

¹³ एन्द्रं याहि पीतये मधुं शविष्ट सोम्यम् (1),

नायम् अच्छा मधवा शृणवद् (2), गिरो ब्रह्म उकथा च (3), सुक्रतुः (4)

¹⁴ वहन्तु त्वा रथेष्टामा (1), हरयो रथयुजः (2),

तिरः चिंत् अर्य (3), सवनानि (4), वृत्रहन् अन्येषां या शंतक्रतो (5)

¹⁵ अस्माकम् अय अन्तम् स्तोमं धिष्व (1), महामह (2),

अस्माकं ते सवना सन्तु शंतमा मदाय (3), द्युक्ष सोमपाः (4)

8.33.16:

The hero (Indra) has guided us (4).

He does not take pleasure (1,3),
in punishing him or me or any other (2).¹⁶

[Indra inflicts punishment only on the evil-beings. He does not harm any human being.]

8.33.17:

Indra has declared (1),

that the mind of the women cannot be restrained (2).

He also declared that their will-power is swift (3).¹⁷

[*raghu*: swift, (5.30.14); it has this meaning in all compound words such as, *raghudruva* (1.140.4), *raghupatva*, *raghuyat*, *raghusyat* etc. But S renders *raghu* as *laghu*, lowly, small; S renders line 3 as: 'Her intellect is small']

8.33.18:

The two horses (of Indra) together draw his chariot (1,3),
(towards the place of) the release of delight (2).

The mighty one (Indra) (is seated) above the chariot-yoke (4).¹⁸

[*vṛṣhpā*: mighty; *dhūḥ*: chariot-yoke;
uttara: above, (1.32.6);]

¹⁶ नहि (1), षः तव नो मम शाखे अन्यस्य (2), रथ्यति (3),
यो अस्मान् वीर आनयत् (4)

¹⁷ इन्द्रश्चिद् धा तद्ब्रवीत् (1), खिया अशास्यं मनः (2),
उतो अहु क्रतुं रघुम् (3)

¹⁸ ससी (1), चिद् धा मदुच्युता (2), मिथुना वहतो रथम् (3),
एवेद् धूः वृष्ण उत्तरा (4)

8.33.19:

Look down (on earth) (1), do not look up (2).

Keep your feet close together (3).

May not your ankles be seen (4).

You, a woman, you have become a knower of the mantra (5).¹⁹

[Line (5) indicates that a woman has become a knower of mantra (wisdom-words), a *rishi*. She has to attend the assembly of *rishis*, most of whom were men. Lines (1-4) are injunctions for her outward modesty indicative of the times. S states that this verse is addressed to the son of Playoga who has changed his sex, from male to female. His comments are bizarre to say the least.]

34. Indra

Rishi: 1-15, Nipātīthih Kāṇvah;
16-18, Sahasram Vasurochiṣhah Angirasah;

8.34.1: We are happy with your rule from heaven

8.34.2: The roar of press-stones

8.34.3: The press-stone shake Soma

8.34.4: Kanva-s invoke you for plenitude

8.34.5: Our Soma as your first drink

8.34.6: O one with perfect thoughts

8.34.7: You have many increasings

8.34.8: May Agni bring you here

8.34.9: Joy is released by your steeds

8.34.10: Soma is offered with *svāhā* chant

8.34.11: Come to our *shruti* sung nearby

8.34.12: One with well-nourished horses

8.34.13: Come from the realms above

8.34.14: Ray-cows to us in thousands

8.34.15: Riches in hundreds of *ayuta*

8.34.16: Come with Varochisha-s

¹⁹ अधः पश्यस्व (1), मा उपरि (2), संतरां पादकौ हर (3),
मा तै कशङ्कौ दृशन् (4), स्त्री हि ब्रह्मा बभूविथ (5)

8.34.17: Steeds flaming like Sun

8.34.18: Horses are a gift from beyond

Metre: 1-15, Anuṣṭup; 16-18, Gāyatrī;

[The first fifteen verses, 1-15, have the same second half.]

8.34.1:

O Indra, may you come here with your horses (1),
for the perfect hymn of Kaṇva (2).

Since you are ruling the heaven (we are happy) (3),
O lord of heavenly treasure, return to heaven (4).¹

8.34.2:

May the pressing stones crying out on the release of Soma (1),
bring you here with its peal (2).

O lord of heavenly treasure, return to heaven (3).
Since you are ruling the heaven (we are happy) (4).²

8.34.3:

The rim of these (press-stones) shakes the Soma (1),
just as a wolf (terrifies) a sheep (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).³

[*urām*: sheep; *nemi*: rim;]

¹ एन्द्रं याहि हरिभिः (1), उपं कण्वस्य सुषुतिभ् (2).

दिवो अमुष्य शासंतो (3), दिवैँ युय दिवा-वसो (4)

² आ त्वा ग्रावा वदन्निह सोमी (1), घोरेण यच्छतु (2),

दिवो अमुष्य शासंतो (3), दिवैँ युय दिवावसो (4)

³ अत्रा वि नेमिः एषाम् (1), उरां न धूनुते वृक्षः (2),

दिवो अमुष्य शासंतो (3), दिवैँ युय दिवावसो (4)

8.34.4:

The Kaṇva-s invoke you here for protection (1),
and the gain of plenitude (2).

Since you are ruling the heaven (we are happy) (3);
You are the lord of heavenly treasure return to heaven (4).⁴

8.34.5:

I establish for you the pressed out Soma (1),
as the first drink, O mighty one (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, may you return to heaven (4).⁵

8.34.6:

O perfect many-thoughted one, come to us (1).

O universal thought, come to us with your protections (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, return to heaven (4).⁶

[*vishvataḥ*: on every side,

puramdhī: many thoughted, (10.30.1)

smat: has the meaning of *su*, perfect, blissful, (1.51.15) (KS)]

⁴ आ त्वा कण्वा इहावसे हवन्ते (1), बाजसातये (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

⁵ दधामि ते सुतानां (1), वृष्णे न पूर्वपाप्यम् (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

⁶ स्मत्पुराधिः न आ गहि (1), विश्वतोधीः न ऊतये (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

8.34.7:

May you come to us, the one with vast thoughts (1),
 with thousand increasings and a hundred treasures (2).
 Since you are ruling the heaven (we are happy) (3);
 O lord of heavenly treasure, return to heaven (4).⁷

[*mahemate*: see, (8.13.11)]

8.34.8:

May (Agni) the invoker, placed in man (1),
 adorable amidst gods, bring you here (2).
 Since you are ruling the heaven (we are happy) (3);
 O lord of heavenly treasure, return to heaven (4).⁸

[*devatra*: among the gods, (5.20.1)]

8.34.9:

May your steeds from which the joy is released (1),
 bring you here just as the two wings bring the bird (2).
 Since you are ruling the heaven (we are happy) (3);
 O the lord of heavenly treasure, return to heaven (4).⁹

8.34.10:

O Noble one, come (1),
 to drink the Soma offered with *svāhā* all around (2).
 Since you are ruling the heaven (we are happy) (3);
 O lord of heavenly treasure, return to heaven (4).¹⁰

⁷ आ नौं याहि महेमते (1), सहस्रोते शतामघ (2),
 दिवो अमुष्य शासंतो (3), दिवं युय दिवावसो (4)

⁸ आ त्वा होता मनुर्हितो (1), देवता वक्षत् इड्यः (2),
 दिवो अमुष्य शासंतो (3), दिवं युय दिवावसो (4)

⁹ आ त्वा मदुच्युता हरी (1), इयेनं पुक्षेवं वक्षतः (2),
 दिवो अमुष्य शासंतो (3), दिवं युय दिवावसो (4)

¹⁰ आ याहि अर्य (1), आ परि स्वाहा सोमस्य पीतये (2),
 दिवो अमुष्य शासंतो (3), दिवं युय दिवावसो (4)

[*svāhā*: that which is offered whole heartedly]

8.34.11:

Come here to our *shruti* sung near by and our utterances (1);
bestow delight on us (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹¹

[*upashruti*: (hymns) sung nearby (S)]

8.34.12:

O one with well-nourished horses (2),
come to us with your well-nourished horses with perfect form (1),

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹²

8.34.13:

Come to us from the mountains (1),
and from the abode high above the oceans (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹³

[*vishṭapa*: supreme abode, see (8.69.7);]

¹¹ आ नौ याहि उपभ्रुति उक्थेषु (1), रणया इह (2),

दिवो अमुष्य शासंतो (3), दिवं य दिवावसो (4)

¹² सरूपैः आ सु नौ गहि संभृतैः (1), संभृताशः (2),

दिवो अमुष्य शासंतो (3), दिवं य दिवावसो (4)

¹³ आ याहि पर्वतेभ्यः (1), समुद्रस्य अधि विष्टप्तः (2),

दिवो अमुष्य शासंतो (3), दिवं य दिवावसो (4)

8.34.14:

O hero, bestow on us in thousands (2),
the Ray-cows and the life-energies (1).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹⁴

8.34.15:

Bring us (the felicities) in thousands (1),
and hundreds of *ayuta* (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹⁵

[*ayutāni*: ten thousands;]

8.34.16, 8.34.17:

We, Indra and the thousand Varochiṣha-s obtain (1),
the mighty life-energies (steeds) and Ray-cows (2);
they are straight going, swift as wind, ruddy in glow (3),
quick-footed, flaming like the Sun (4).^{16,17}

[*aruśāsaḥ*: ruddy in glow, (7.16.3)]

8.34.18:

(These horses are) a gift from the realm beyond (1),
and they are swift with fast-rolling wheels (for their cars) (2).
With them we depart to the middle of the forest-delight (3).¹⁸

¹⁴ आ नो गव्यानि अश्व्या॑ (१), स॒हस्रा॑ शूर् दर्ढहि॑ (२),
दि॒वो अ॒मुष्य॑ शास्तो॑ (३), दि॒वं य॑य दिवावसो॑ (४)

¹⁵ आ नः॑ स॒हस्रो॑ भे॒रा॑ (१), अ॒युतानि॑ श॒तानि॑ च॑ (२),
दि॒वो अ॒मुष्य॑ शास्तो॑ (३), दि॒वं य॑य दिवावसो॑ (४)

¹⁶ आ यत्॑ इन्द्रश्च॑ दद्वहे॑ स॒हस्रं॑ वसु॑-रोचिषः॑ (१),
ओजिष्ठ॑मश्व्य॑ प॒शुम्॑ (२)

¹⁷ य॑ कृञ्जा॑ वातं॑-रंहसो॑ अ॒रुषासो॑ (३), रघु॒ष्यदः॑ भ्राजन्ते॑ सूर्य॑ इव॑ (४)

¹⁸ पारावतस्य॑ रातिषु॑ (१), द्रुवत्॑-चक्रेषु॑ आ॒शुषु॑ (२), तिष्ठ॑ बनस्य॑ मध्य॑ आ॑ (३)

35. Ashvins

Riṣhi: Shyāvāshvah Ātreyah

[This hymn is divided into 8 subhymns of three verses each; the second or the last half of the three verses are almost same or identical.]

- 8.35.1: Along with Āditya-s, Rudra-s etc.
- 8.35.2: With heaven, earth, mountains
- 8.35.3: With Bhṛgu-s, Marut-s and waters
- 8.35.4: O Ashvins, become awake to our call
- 8.35.5: Accept our stoma-laud
- 8.35.6: Accept our pilgrim-yajna
- 8.35.7: Come by triple path
- 8.35.8: Come like swans to a garden
- 8.35.9: Come like buffaloes to water
- 8.35.10: Establish successors in us
- 8.35.11: Come with Uṣha and Sūrya of one mind
- 8.35.12: Establish the energies in us
- 8.35.13: Come with Mitra-Varuṇa
- 8.35.14: Come with Angirasa seers and Viṣṇu
- 8.35.15: Come with Ṛbhu-s and Marut-s
- 8.35.16: Animate in us the power of mantra
- 8.35.17: Animate in us the hero-force
- 8.35.18: Animate the people
- 8.35.19: Hear the call of Atri
- 8.35.20: The perfect hymn
- 8.35.21: Direct the pilgrim-yajna (to us)
- 8.35.22: Direct your chariot down to us
- 8.35.23: Words of obeisance
- 8.35.24: Establish the ecstasy in the giver

Metre: 1-21, Upariṣṭājjyotiḥ (12/8/12/12); 22,24 Pangktih; 23, Mahābṛhatī (8/8/8/8/12)

8.35.1:

Companioned with Āditya-s, Rudra-s and Vasu-s (2),
and Agni, Indra, Varuṇa and Viṣṭhnu (1),
and taking a common delight with Uṣha, Sūrya (3),
may you drink the Soma, O Ashvins (4).¹

8.35.2:

Companioned with the heaven, earth and mountains (2),
and all the thoughts, beings and life-energies (1),
and taking a common delight with Uṣha and Sūrya (3),
may you drink the Soma, O Ashvins (4).²

[*vājinā*: steeds, life energies]

8.35.3:

Companioned with Bhṛgu-s, Maruts and waters (2),
and All-gods, and thrice-eleven gods here (in the yajna) (1),
and taking a common delight with Uṣha and Sūrya (3),
may you drink the Soma, O Ashvins (4).³

8.35.4:

(O Ashvins), take pleasure in our yajna (1).
You two become awake to (our) call (2).
O Gods come here, to all our Soma-pressings (3),
along with Uṣha and Sūrya who take a common delight (4).
O Ashvins, bring us the impulsions (5).⁴

¹ अग्निनेन्द्रैण वरुणोन् विष्णुना (1), आदित्ये रुद्रैर्वसुभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमश्विना (4)

² विश्वाभिः धीभिः भुवनेन वाजिना (1), दिवा पृथिव्याद्रिभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमश्विना (4)

³ विश्वैर्देवैः त्रिभिः एकादृशैः इहा (1), अद्धिः मरुद्धिः भृगुभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमश्विना (4)

⁴ जुषेथां यज्ञं (1), वोधतं हवस्य मे (2), विश्व इह देवौ सवना अव गच्छतम् (3),
सजोषसा उषसा सूर्येण च (4), इषं नो वोळहमश्विना (5)

[*ava*: towards, (1.127.5);

bodhatam: you two become awake, (8.38.1); *išham*: impulsions;]

8.35.5:

Accept our affirmative laud with pleasure (1),
just as an youth accepts an invitation of a lady (2).

O Gods, come here to all our Soma pressings (3).

O Ashvins bring us the impulsions (5),
along with Uṣha and Sūrya who take a common delight (4).⁵

8.35.6:

Accept with pleasure our words of hymns (1),
accept our pilgrim-yajna (2).

O Gods, come here to all our Soma-pressings (3).

along with Uṣha and Sūrya who take a common delight (4).

O Ashvins, bring us the impulsions (5).⁶

8.35.7:

(O Ashvins) may you come to the pressed Soma (2,4),
just as the Haridrava plants sprout in a garden (1),
or buffaloes rush (to the garden) (3).

O Ashvins, come by the triple path (6),
along with Uṣha and Sūrya of one mind (5).⁷

[*haridrava*: a common yellowish plant, (1.50.12);

sajoshasah: of one mind (5.4.4), companioned by, (10.110.3)]

⁵ स्तोमं जुषेथां (1), युवरेवं कृन्यनां (2), विश्वेह देवौ सवनावं गच्छतम् (3),
सजोषसा उषसा सूर्येण च (4), इषं नो बोळहमधिना (5)

⁶ गिरो जुषेथाम् (1), अध्वरं जुषेथां (2), विश्वेह देवौ सवनावं गच्छतम् (3),
सजोषसा उषसा सूर्येण च (4), इषं नो बोळहमधिना (5)

⁷ हारिद्रवेवं पतथो बनेत् (1), उप सोमं सुतं (2), मंहिषा इव (3),
अवं गच्छथः (4), सजोषसा उषसा सूर्येण च (3), त्रिर्वर्तिः यातमधिना (4)

8.35.8:

May you come to the pressed Soma (3,5),
 (as eagerly as) swans alighting in a garden (1),
 or the travellers on a road (take joy in a garden) (2),
 or as the buffaloes (4).
 O Ashvins, may you come by the triple path (6),
 along with Uṣha and Sūrya of one mind (7).⁸

8.35.9:

May you come to the pressed Soma (3,5),
 (as eagerly as) the birds alighting in a garden (1),
 or eagerly as the giver of offering (2),
 and as the buffaloes (4).

O Ashvins, may you come by the triple path (6),
 along with Uṣha and Sūrya of one mind (7).⁹

8.35.10:

May you drink (Soma), may you be satisfied (1),
 may you come (to us) (2).

Establish in us successors, establish in us the riches (3).

O Ashvins, establish in us the energy (5),
 along with Uṣha and Sūrya who are of one mind (4).¹⁰

⁸ हुंसाविं व पतथो (1), अध्वगाविं व (2), सोमं सुतं (3), महिषेव (4), अव गच्छथः (5), सजोषसा उषसा सूर्येण च (6), त्रिर्वर्तिः यातम् अश्विना (7)

⁹ इयेनाविं व पतथो (1), हुव्यदातये (2), सोमं सुतं (3), महिषेव (4), अव गच्छथः (5), सजोषसा उषसा सूर्येण च (6), त्रिर्वर्तिः यातम् अश्विना (7)

¹⁰ पिवतं च तृप्णुतं च (1), आ च गच्छतं (2), प्रजां च धत्तं द्रविणं च धत्तम् (3), सजोषसा उषसा सूर्येण च (4), ऊर्जं नो धत्तमश्विना (5)

8.35.11:

May we conquer, may we adore you (1),
may we be protected by you (2).

Establish in us the successors, establish in us the riches (3).
O Ashvins, establish in us the energy (5),
along with Uṣha and Sūrya who are of one mind (4).¹¹

8.35.12:

Destroy the foes, work with your friends (1).

Establish (in us) the successors, establish (in us) the wealth (2).
O Ashvins, establish in us the energy (4),
along with Uṣha and Sūrya who are of one mind (3).¹²

[*yataye*: to labour, (3.16.4)]

8.35.13:

May you (respond) to the call of adorer and come (2),
along with Mitra and Varuṇa, Dharma and Maruts (1).

O Ashvins, may you come with the Āditya-s (4),
along with Uṣha and Sūrya who take pleasure in us (3).¹³

8.35.14:

(Responding) to the call of adorer, may you come (2),
along with Angirasa seers, Viṣṇu and Maruts (1).

O Ashvins, may you come with the Āditya-s (4),
along with Uṣha and Sūrya who take pleasure in us (3).¹⁴

¹¹ जयतं च प्र स्तुतं च (1), प्र च अवतं (2), प्रजां च धृतं द्रविणं च धत्तम् (3),
सजोषसा उषसा सूर्येण च (4), ऊर्जे नो धत्तमधिना (5)

¹² हृतं च शत्रुन् यतं च मित्रिणः (1), प्रजां च धृतं द्रविणं च धत्तम् (2),
सजोषसा उषसा सूर्येण च (3), ऊर्जे नो धत्तमधिना (4)

¹³ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता (1), जरितुः गच्छथो हवम् (2),
सजोषसा उषसा सूर्येण च (3), आदित्यैः यातम् अधिना (4)

¹⁴ अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता (1), जरितुर्गच्छथो हवम् (2),
सजोषसा उषसा सूर्येण च (3), आदित्यैर्यात्मधिना (4)

8.35.15:

(Responding) to the call of adorer may you come (2),
 along with Ṛbhus and Vāja, the mighty ones and Maruts (1),
 O Ashvins, may you come with the Āditya-s (4),
 along with Uṣha and Sūrya who take pleasure in us (3).¹⁵
 [Ṛbhu and Vāja are the divine artisans; ‘ṛbhumantam vājavantam’ occurs in (3.52.6); see (8.93.34)]

8.35.16:

(O Ashvins), animate in us the (power of) mantra (1),
 animate in us the thoughts (2).
 Kill the demons, ward off the disease (3).
 O Ashvins, press out the Soma (5),
 along with Uṣha and Sūrya, who take common pleasure (4).¹⁶
 [sedha: ward off, (8.7.5), (8.7.7);
 jinva: to move, (3.15.6); to animate, (3.3.7);]

8.35.17:

Animate in us the hero-force, animate in us the gods (1).
 Kill the demons, ward off the disease (2).
 O Ashvins, press out the Soma (4),
 along with Uṣha and Sūrya, who take common pleasure (3).¹⁷
 [nṛn: gods, (4.2.15);
 kṣhatram: hero-force, (6.8.6)]

¹⁵ क्रमन्ता वृषणी वाजिवन्ता मरुत्वन्ता (1), जरितुः गच्छथो हवम् (2),
 सजोषसा उषसा सूर्येण च (3), आदित्यैर्यात्मधिना (4)

¹⁶ ब्रह्म जिन्वतम् (1), उत जिन्वतं धियो (2), हृतं रक्षांसि सेधतम् अमीवाः (3),
 सजोषसा उषसा सूर्येण च (4), सोमं सुन्वतो अधिना (5)

¹⁷ क्षत्रं जिन्वतम् उत जिन्वतं नृन् (1), हृतं रक्षांसि सेधतम् अमीवाः (2),
 सजोषसा उषसा सूर्येण च (3), सोमं सुन्वतो अधिना (4)

8.35.18:

O Ashvins, animate the milch cows, animate the people (1),
kill the demons, ward off the disease (2).

O Ashvins, press out the Soma (4),
along with Uṣha and Sūrya, who take common pleasure (3).¹⁸

8.35.19:

(O Ashvins), may you hear the ancient hymn of praise (2),
just like (the sage) Atri (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (4),
along with Uṣha and Sūrya who are of one mind, O Ashvins (3).¹⁹

[*madachyuti*: from whom drips the rapturous inspiration, (8.74.13);
tiroahnyam: with the disappearance of the day, (3.28.3), (3.28.6);]

8.35.20:

(O Ashvins) (accept) the perfect hymn released (2),
as if it were a creation (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (5),
along with Uṣha and Sūrya who are of one mind, O Ashvins (6).²⁰

[*sargān*: creations, (4.23.6)]

¹⁸ धेनूः जिन्वतम् उत जिन्वतं विशौ (1), हृतं रक्षांसि सेधतम् अमीवा: (2),
सजोषसा उषसा सूर्येण च (3), सोमं सुन्वतो अश्विना (4)

¹⁹ अत्रैरिव (1), शुणुतं पूर्वस्तुतिं (2), इयावाश्वस्य सुन्वतो (3), मंदच्युता (4),
सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्लयम् (6)

²⁰ सर्गान् इव (1), सृजतं सुषुप्तिः उप (2), इयावाश्वस्य सुन्वतो (3),
मंदच्युता (4), सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्लयम् (6)

8.35.21:

(O Ashvins), direct the pilgrim-yajna (to us) (2),
as if it were a Ray (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

Accept the Soma with the disappearance of the day (5),
along with Uṣha and Sūrya who are of one mind, O Ashvins (6).²¹

[*rashmi*: the Ray, (5.7.3, 5.19.5);
upa yachchha: extend, give, (6.15.3)]

8.35.22:

Direct your chariot downwards to our front (1).

May you come to drink the sweet Soma (2).

O Ashvins, may you come here (3),
since I am invoking you desirous of your protection (4).
May you establish the ecstasy in the giver (sacrificer) (5).²²

8.35.23:

When the pilgrim-yajna commences (2),
with the words of obeisance of the singer (1),
who wants to grow in greatness (3),
may you come to drink the Soma, O leaders (4).

O Ashvins, may you come here (5),
since I am invoking you desirous of protection (6).
May you establish the ecstasy in the giver (sacrificer) (7).²³

[*vivakṣhaṇasya*: see (8.1.25)]

²¹ रूर्मीरिव (1), यच्छतम् अध्वरां उपे (2), श्यावाश्वस्य सुन्वतो (3),
मदच्युता (4), सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्वयम् (6)

²² अवर्ग् रथं नि यच्छतं (1), पिबतं सोम्यं मधुं आ यातम् (2), अश्विना
आ गतम् (3), अवस्युः वाम् अहं हुवे (4), धृतं रत्नानि दाशुषै (5)

²³ नमोवाके (1), प्रस्थिते अध्वरे नरा (2), विवक्षणस्य (3), पीतये आ यातम्
(4), अश्विना गतम् (5), अवस्युः वामहं हुवे (6), धृतं रत्नानि दाशुषै (7)

8.35.24:

O Gods, may you come to accept the pressed out Soma-food (2), which is satisfying and is offered with the *svāhā* chant (1).

O Ashvins, may you come here (3), since I am invoking you desirous of protection (4).

May you establish the ecstasy in the giver (sacrificer) (5).²⁴

[*tr̥mpatam*: to take satisfaction, (3.12.3)

svāhā: see (8.8.5), (8.34.10)]

36. Indra

Rishi: Shyāvashvah Ātreyah

[The first six mantra-s differ only in their first quarter; beginning with *pibā* they are all identical.]

8.36.1: Protector of the Soma-offerer

8.36.2: Protect the adorer and yourself

8.36.3: Protect the gods with your energy

8.36.4: Gave birth to heaven, earth

8.36.5: Gave birth to life-energies

8.36.6: The stoma-hymn of Atri engaged in work

8.36.7: Prayers of Shyāvāshva

Metre: 1-6, Shakvarī (8,7); 7, Mahāpanktih (8,6);

²⁴ स्वाहाकृतस्य तृप्ततं (1), सुतस्य देवौ अन्धसः आ यातम् (2),
अश्विना गतम् (3), अवस्युर्वामि हं हुवे (4), धत्तं रत्नानि दाशुषै (5)

8.36.1:

O Indra, you are the protector of one who presses the Soma (1),
and who has prepared the sacred seat (2).

O one of many willings, drink for your rapture the Soma (3),
which (the gods) have assigned as your share (4).

By his vast delight he completely defeats all the armies (5);
and he conquers the waters along with Maruts (6).

Indra is the lord of all existence (7).¹

[*pṛtanāḥ*: armies, (3.24.1);

jṛaya: delight, (1.140.9);

samsehānah: completely defeat;]

8.36.2:

O Maghavan, protect the one who praises you, protect yourself (1).

O one of many willings, drink for your rapture the Soma (2),
which (the gods) have assigned as your share (3).

By his vast delight he completely defeats all the armies (4);
and he conquers the waters along with Maruts (5).

Indra is the lord of all existence (6).²

[*ava*: to protect, (6.15.5), (5.5.9)]

¹ अविता असि सुन्वतो (1), वृक्तबर्हिषः (2), पिबा सोमं मदाय कं
शतक्रतो (3), यं तै भागम् अधारयन् (4), विश्वाः सेहानः पृतना उरु ज्यः
(5), समप्सुजित् मरुत्वाँ (6), इन्द्र सत्पते (7)

² प्राव स्तोतारं मघवन् अवत्वां (1), पिबा सोमं मदाय कं शतक्रतो (2),
यं तै भागमधारयन् (3), विश्वाः सेहानः पृतना उरु ज्यः (4), समप्सुजित्
मरुत्वाँ (5), इन्द्र सत्पते (6)

8.36.3:

May you protect the gods with your energy and might (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).³

8.36.4:

You gave birth to heaven, you gave birth to earth (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁴

[Line 1 is a part of (9.96.5) addressed to the deity Soma in which *janita*, occurs 5 times.]

³ ऊर्जा देवाँ अवसि ओजसा त्वां (1), पिबा सोमं मदायु कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहानः पृतना उरु ज्युः (4), समप्सुजित्
 मरुत्वाँ (5), इन्द्र सत्पते (6)

⁴ जनिता दिवो जनिता पृथिव्याः (1), पिबा सोमं मदायु कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहानः पृतना उरु ज्युः समप्सुजिन्मरुत्वाँ
 (4), इन्द्र सत्पते (5)

8.36.5:

You gave birth to the life-energies; gave birth to Ray-cows (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁵

8.36.6:

O one having Vajra, make the stoma of Atri vast (or great) (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁶

8.36.7:

Hear (the prayers of) Shyāvāshva who presses out the Soma (1),
 just as you heard that of Atri engaged in works (2).
 By yourself, the sole one you protected Trsadasyu (3),
 in his battle with foes (4),
 by increasing the powers of his chants (*brahma*) (5).⁷
 [*nṛśāhāhye*: in the battles with foes, (1.100.5);
shyāvāshva: name of riṣhi; one having bay coloured horses;]

⁵ जनिताश्वानां जनिता गवामसि (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहुनः पृतना उरु ज्यः समप्सुजिन्मरुत्वाँ
 (4), इन्द्र सत्पते (5)

⁶ अत्रीणां स्तोममद्रिवो महस्कृथि (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहुनः पृतना उरु ज्यः समप्सुजिन्मरुत्वाँ
 (4), इन्द्र सत्पते (5)

⁷ इयावाश्वस्य सुन्वतः तथा शृणु (1), यथा अशृणोः अत्रे: कर्माणि कृष्वतः (2),
 प्रत्रसदस्युम् आविथ त्वमेक इत् (3), नृषाह्य (4), इन्द्र ब्रह्माणि वर्धयन् (5)

37. Indra

Riṣhi: Shyāvashvah Ātreyah

8.37.1: Protect the Word in evil-destroying battles

8.37.2: Overcome those who cause harm

8.37.3: You shine as the sole lord of all the worlds

8.37.4: Separate the heaven and earth

8.37.5: Welfare of all and their impellings

8.37.6: You do not need any protection

8.37.7: Chant of Shyāvashva

Metre: 1, Atijagatī (12/12/12/8/8); 2-7, Mahāpanktih (8,6);

8.37.1:

O Indra, the lord of energies, with all your protections (3),
protect the Word in all evil-destroying battles (1),
and also protect the one who presses out the Soma (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
drink the Soma, offered during the noon-day pressing (4,6).¹

[*anedya*: blame-less]

8.37.2:

O Indra, the lord of energies, with all your protections (3),
O fierce one, overcome (1),

the armies of one against us who causes harm (or betrayal) (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
drink the Soma, offered during the noon-day pressing (4,6).²

¹ प्रेदं ब्रह्म वृत्रयैषु आविथ् (1), प्र सुन्ततः (2), शचीपत इन्द्र विश्वाभिरूतिभिः (3), माध्यदिनस्य सवनस्य (4), वृत्रहन् अनेद् (5), पिवा सोमस्य (6), वज्रिवः (7)

² सेहान उग्र (1), पृतना अभि द्रुहः (2), शचीपत इन्द्र विश्वाभिरूतिभिः (3), माध्यदिनस्य सवनस्य (4), वृत्रहन् अनेद् (5), पिवा सोमस्य (6), वज्रिवः (7)

8.37.3:

O Indra, lord of energies, with all your protections (2),
you shine as the sole lord of all the worlds (1).

O wielder of Vajra, killer of Vṛtra and one without blame (4,6),
drink the Soma, offered during the noon-day pressing (3,5).³

[The text and the translations of all the lines beginning with *shachipata* are identical in the first 6 mantra-s.]

8.37.4:

O Indra, lord of energies, with all your protections (3),
you, the sole one, separate the two (2),
which are fused together (1).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
drink the Soma, offered during the noon-day pressing (4,6).⁴

[two: heaven and earth; the mental realm and the physical realm in
the cosmos and in individuals]

8.37.5:

O Indra, lord of energies, with all your protections (2),
you are the lord of the welfare of all and all impellings (1).

O wielder of Vajra, killer of Vṛtra and one without blame (4,6),
drink the Soma, offered during the noon-day pressing (3,5).⁵

[*prayuje*: impellings, (10.33.1)

kṣhema: welfare, (1.67.1), good, (1.66.2)]

³ एकराळस्य भुवनस्य राजसि (1), शचीपत् इन्द्र् विश्वाभिरूतिभिः (2),
माध्यैदिनस्य सबनस्य (3), वृत्रहननेद्य (4), पिबा सोमस्य (5), वज्रिवः (6)

⁴ सस्थावाना (1), यवयसि त्वमेक इत् (2), शचीपत् इन्द्र् विश्वाभिरूतिभिः (3),
माध्यैदिनस्य सबनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), वज्रिवः (7)

⁵ क्षेमस्य च प्रयुजश्च त्वम् ईशिषे (1), शचीपत् इन्द्र् विश्वाभिरूतिभिः (2),
माध्यैदिनस्य सबनस्य (3), वृत्रहननेद्य (4), पिबा सोमस्य (5), वज्रिवः (6)

8.37.6:

O Indra, lord of energies, with all protections (3),
 you are the protector of hero-strength (1),
 but you do not need any protections (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
 drink the Soma, offered during the noon-day pressing (4,6).⁶

[*kṣhatra*: hero-force, (6.8.6)]

8.37.7:

You hear the chant of Shyāvāshva (1),
 just as you heard that of Atri engaged in works (2).
 By yourself, you alone protected Trasadasyu (3),
 in his battles with his foes (4),
 by increasing his hero-strength, O Indra (5).⁷

[Similar to (8.36.7)]

38. Indra and Agni

Riṣhi: Shyāvashvah Ātreyah

8.38.1: You are the two *ṛtvik-s* of yajna

8.38.2: You are ever unconquered

8.38.3: Awake to the Soma-offerings

8.38.4: Take pleasure in the yajna

8.38.5: Take pleasure in the Soma-offerings

8.38.6: Take pleasure in the laud

8.38.7: Gods who arrive at dawn

8.38.8: Hear Atri and Shyāvāshva

8.38.9: Like the wise, I call you for protection

8.38.10: Chant for you two and Sarasvati

Metre: Gāyatrī

⁶ क्षत्राय त्वंमवसि (1), न त्वंमाविथ (2), शचीपत् इन्द्र विश्वामिलुतिभिः (3), माध्यंदिनस्य सवनस्य (4), वृत्रहम्बनेद्य (5), पिबा सोमस्य (6), वज्जिवः (7)

⁷ इयावाश्वस्य रेभतस्तथा शृणु (1), यथाशृणोरत्रेः कर्माणि कृष्णतः (2), प्र त्रसदस्युम् आविथ त्वमेक इत् (3), नृषाह्य (4), इन्द्र क्षत्राणि वर्धयन् (5)

[Verses 1-3 end with the same line or a *pāda*. Verse 4-6, and verses 7-9.]

8.38.1:

You (two) are the ṛtviks of the sacrifice (1),
conquerors in our plenitudes and our works (2).
To this awake, O Indra, O Agni (3).¹

[*ṛtvijah*: He who sacrifices at the right season (*ṛtu*); he who sacrifices according to the law, order and season of *ṛtam*, (SA); recall that *ṛtu* is the order of the truth, its arranged law and time; two: Indra and Agni]

8.38.2:

O smiters, (you) journey in the chariot (1),
(you are) the slayers of the coverer, ever unconquered (2).
To this awake, O Indra, O Fire (3).²

8.38.3:

Men have pressed out for you by the stones (2),
this rapturous Soma-delight (1).
Awake to this Soma, O Indra, O Agni (3).³

8.38.4:

O Gods, Indra and Agni come (to us) (4),
to the sacrifice where the Soma-delight is pressed (2).
Take pleasure in the sacrifice (1).
To you rises the common laud, O Indra, O Agni (3).⁴

¹ यज्ञस्य हि स्थ कृत्विजा (1), सस्ती वाजेषु कर्मसु (2),
इन्द्राग्नी तस्य बोधतम् (3)

² तोशासां रथयावाना (1), वृत्रहना अपराजिता (2),
इन्द्राग्नी तस्य बोधतम् (3)

³ इदं वां मदिरं मधु (1), अधुक्षन् अद्विभिर्नरः (2), इन्द्राग्नी तस्य बोधतम् (3)

⁴ जुषेथां यज्ञम् (1), इष्टये सुतं सोमं (2),
सधस्तुती (3), इन्द्राग्नी आ गतं नरा (4)

8.38.5:

May you take pleasure in these Soma-pressings (1),
made by them who have the offering (2).
O gods come to us, O Indra, O Agni (3).⁵

8.38.6:

May you take pleasure in this laud of mine (2),
this path of song (1).
O gods, come to us, O Indra, O Agni (3).⁶

8.38.7:

O Indra, O Agni, for the drink of the Soma-delight (3),
come along with the gods who arrive at dawn (1),
you who have the victor-riches (2).⁷

[Line 2: (alt.): you who have the riches which are for the victor]

8.38.8:

O Indra, O Agni, hear the call of the Atris (1);
(hear the call) of Shyāvāshva pressing the Soma-delight (2).
Come for the drinking of the Soma (3).⁸

[Shyāvāshva: name of Rishi; one who has the bay-coloured horse]

8.38.9:

Thus have I called you for protection (1),
as the wise have ever called you (2),
for the drinking of the Soma (delight), O Indra, O Agni (3).⁹

⁵ इमा जुषेथां सवन्ना (1), येभिः हृव्यानि ऊहथुः (2), इन्द्राग्नी आ गतं नरा (3)

⁶ इमां गायत्रवर्तनिं (1), जुषेथां सुषुप्तिं मम (2), इन्द्राग्नी आ गतं नरा (3)

⁷ प्रातर्यावभिरा गतं देवेभिः (1), जेन्यावसू (2), इन्द्राग्नी सोमपीतये (3)

⁸ इयावार्थस्य सुन्वतो (1), अत्रीणां शृणुतं हवम् (2), इन्द्राग्नी सोमपीतये (3)

⁹ एवा वामहू ऊतये (1), यथाहुवन्त् मेधिराः (2), इन्द्राग्नी सोमपीतये (3)

8.38.10:

I choose the protection of Indra and Agni (2),
with Sarasvatī at their side (1),
for whom the sacred song breaks into light (3).¹⁰

[Line 3: (alt.) from whom the sacred song is chanted;
āham: ā + *aham*;]

39. Agni

Riṣhi: Nābhākah Kāṇvah

8.39.1: Let Agni reveal the gods to us

8.39.2: Destroy the hostiles with a Word

8.39.3: Awake us to the knowledge of the gods

8.39.4: Founds growth upon growth of being

8.39.5: His forceful and many-sided works

8.39.6: Agni knows the secret of mortals

8.39.7: He dwells in the masters of sacrifice

8.39.8: Agni in the sevenfold human

8.39.9: His three abodes of knowledge

8.39.10: Let all that are hostile (to the gods) be rent asunder

Metre: Mahāpanktih (8,6);

[All the mantra-s have the same last *pāda* of eight syllables.]

8.39.1:

I give laud, to Agni the possessor of the rik (1),
to worship Agni with the speech of revelation (2).

Let Agni reveal the gods to us (3),
for he is the seer who goes on his embassy (5),
between the two worlds in the knowledge (4).
Let all that are hostile be rent asunder (6).¹

¹⁰ आहं सरस्वतीवतोः (1), इन्द्राश्योरवौ वृणे (2), याभ्यां गायत्रम् कञ्चयते (3)

¹ अग्निमस्तोषि ऋग्निमियम् (1), अग्निमीळा यजधै (2), अग्निर्देवां अनकु न (3),
उभे हि विदथै (4), कविरन्तः चरति द्रुत्यं (5), नभन्ताम् अन्यके समे (6)

8.39.2:

O Agni, destroy with a new Word (1),
the expression of these (hostiles) within in the bodies (2).
Destroy within us the beings hostile to those who give thee (3).
Let all the enemy forces, the hostile spirits (4),
depart from here who would do hurt to us (5).
Let all that are hostile be rent asunder (6).²

[*āmūrah*: those who would hurt us;

Note also: *amūrah*: free from ignorance, (8.74.7), (4.6.2) etc.,
mūrāh: ignorant (men), (10.4.4);]

8.39.3:

O Agni, to you I offer my thoughts (1),
as if a felicitous offering of light cast into your mouth (2).
May you awake (us) to knowledge in the gods (3),
for you are the ancient one (4),
and a benign messenger of the Sun (5).
Let all that are alien be rent asunder (6).³

[*kam*: felicitous]

8.39.4:

He finds growth upon growth of the being (1),
even as one desires, by offering the oblation of energy (2).
With every call to the gods, he finds the bliss (4),
and also the peace and the movement of the Shining Ones (3).
Let all that are alien be rent asunder (6).⁴

² न्यै नव्यसा वचः (1), तनूषु शंसमेषाम् (2), नि अराती रराव्णां (3),
विश्वा अर्यो अरातीः (4), इतो युच्छन्तु आमुरो (5), नभन्तामन्यके समे (6)

³ अग्ने मन्मानि तुभ्यं (1), कं धूतं न जुह्व आसनि (2), स देवेषु प्र चिंकिद्धि (3),
त्वं ह्यसि पूर्व्यः (4), शिवो दूतो विवस्वतो (5), नभन्तामन्यके समे (6)

⁴ तत् तत् अग्निः वयो दधे (1), यथायथा कृपण्यति ऊर्जाहुतिः (2), वसूनां
शं च योश्च (3), मयो दधे (4), विश्वस्यै देवहूत्यै (5), नभन्तामन्यके समे (6)

[*yoh*: movement (of well-being);]

8.39.5:

He awakes to knowledge (within man) (1),
by his forceful and many-sided works (2).

He is *hotar* (Priest of the call) with many powers (3),
surrounded by lights of discernment (4).

He takes possession of all that faces him (5).
Let all that are alien be rent asunder (6).⁵

[*pratīvyam*: all that faces him, (including hostiles), (8.23.1)]

8.39.6:

Agni knows the births of the gods (1).

Agni knows the secret thing of mortals (2).

This is the Agni that gives the treasures (3).

When the new offering is fed to him (5),

Agni uncovers the hidden doors (4).

Let all that are alien be rent asunder (6).⁶

[*svāhutāḥ*: *su* + *āhuta*: fed with offerings, (7.16.7);]

[*dvārā*: the doors within us; usually they are closed. When they are opened, the various divine energies flow into us. This word occurs in all Āpri sūkta-s such as (1.13).]

⁵ स चिकेत् (1), सहीयसा अग्निश्चित्रेण कर्मणा (2), स होता शश्तीनां (3),
दक्षिणाभिः अभीवृत (4), इनोति च प्रतीच्यं (5), नभन्तामन्यके समे (6)

⁶ अग्निर्जाता देवानाम् (1), अग्निर्बेद मर्त्तानाम् अपीच्यम् (2),
अग्निः स द्रविणोदा (3), अग्निर्द्वारा व्यूर्णुते (4), स्वाहुतो नवीयसा (5),
नभन्तामन्यके समे (6)

8.39.7:

Agni is dwelling together with the gods (1).
 He is dwelling in the beings who are masters of sacrifice (2).
 He increases by his rapture many seer-wisdoms (3),
 like the earth (which nourishes) all (4).
 He is a god in the gods and a lord of sacrifice (5).
 Let all that are alien be rent asunder (6).⁷

[*bhūmā*: earth, (1.65.2);
samvasu: dwelling together with;]

8.39.8:

Agni is the sevenfold human (1).
 He is lodged in all the rivers (2).
 To him we have come, the dweller in the triple abode (3).
 Agni is of the thinker, slayer of the Destroyers (4),
 ancient and supreme in the sacrifices (5).
 Let all that are alien be rent asunder (6).⁸

[*mandhātu*: thinker; *pastyam*: abode;

The prefix *sapta* (seven) appears in several mantra-s of this Maṇḍala such as *sapta padim* (seven planed, 8.72.16), *sapta budhnām* (seven foundations, 8.40.5), *sapta rashmibhiḥ* (by seven rays, 8.72.16), *saptatīnām* (of seventies, 8.39.37), *saptavadhriḥ* (seven pains, 8.73.9), *sapta shīrṣhāṇām* (8.51.4), *sapta svasā* (8.41.2). For some details, see (8.40.5).]

⁷ अग्निदेवेषु संवसुः (1), स विक्षु यज्ञियास्वा (2), स मुदा काव्या पुरु (3),
 विश्वं भूमैव पुष्यति (4), देवो देवेषु यज्ञियो (5), नर्भन्तामन्यके संमे (6)

⁸ यो अग्निः सप्तमानुषः (1), श्रितो विश्वेषु सिन्धुषु (2), तमाग्नम त्रिपस्त्यं (3),
 मन्धातुः दस्युहन्तममग्निं (4), यज्ञेषु पूर्व्य (5), नर्भन्तामन्यके संमे (6)

8.39.9:

Agni is the seer who takes up his dwelling (2),
in his three abodes of knowledge of three kinds (1).

May he sacrifice to the Three and Thirty and satisfy us (3).
(He is) perfected, the illumined thinker and messenger (4).
Let all that are alien be rent asunder (5).⁹

[*vidatha*: knowledge;

tridhātu: the triple principle or triple material of existence. They are *vasu* (substance), *ūrja* (abounding force of being), *priyam* or *mayas* (delight and love); occurs in (8.47.10, 102.14, 72.9, 40.12, 51.4) in this Maṇḍala. It is the *sat-chit-ānanda* of the later Vedānta.

trīr-ekadashān: thrice-eleven; thirty three gods; see (8.28.1);]

8.39.10:

O ancient and supreme Agni (2),
you are in us who are mortals, you (also) in the gods (1).
You are the sole one who rules over the Treasures (3).
Around you the wide-flowing waters go (4),
each with its own bridge (5).
Let all that are alien be rent asunder (6).¹⁰

⁹ अग्निस्तीर्णि त्रिधातूनि (1), आ क्षेति विदधा कविः (2),
स त्रीरैकादशाँ इह यक्षच्च पिप्रयच्च नो (3), विप्रो द्रुतः परिष्कृतो (4),
नभन्तामन्यके समे (5)

¹⁰ त्वं नौ अग्न आयुषु त्वं देवेषु (1), पूर्व्य (2), वस्व एक इरज्यसि (3),
त्वामाप्तः परिस्तुतः परि यन्ति (4), स्वसैतवो (5), नभन्तामन्यके समे (6)

40. Indra and Agni

Riṣhi: Nābhakah Kāṇvah

- 8.40.1: Treasure which overcomes the strong foes**
- 8.40.2: May we truly worship Indra**
- 8.40.3: Questioned by gods and seers**
- 8.40.4: All this world is theirs**
- 8.40.5: Uncovered the sea of seven foundations**
- 8.40.6: Crush the might of the demon**
- 8.40.7: May we conquer those who could conquer us**
- 8.40.8: White gods**
- 8.40.9: Your expressions of truth are many**
- 8.40.10: Breaks the serpent-eggs of Shuṣhṇa**
- 8.40.11: The true warrior follows the law of truth**
- 8.40.12: New Word has been spoken**

Metre: 1,3-11, Mahāpangktih (8,6); 2, Shakvarī (8,7);

12, Triṣṭup (11,4)

8.40.1:

O Indra, O Agni, forceful (1),
 you give to us the treasure by which (2),
 we shall overcome in our battles even all that is firm and strong (3),
 as Fire (overcomes) the trees in a wind (4).¹
 Let all that are alien be rent asunder (5).

[*su dāsathah*: to give spontaneously]

¹ इन्द्राग्नि युवं सु नः सहन्ता (1), दासथो रयिम् (2), येन हृष्ट्वा समत्सु
 आ वीलु चित् साहिषीमहि (3), अग्निर्बनेव वात् इत् (4), नभन्तामन्युके
 समे (5)

8.40.2:

May we not shut you away from us (1);
 may we truly worship Indra with sacrifice (2),
 the god most potent of the gods (3).
 May he come to us with the war-horse (when needed) (4).
 May he come to us for the winning of the plenitudes (5),
 for the winning of the purity (6).
 Let all that are alien be rent asunder (7).²

[Line 6: *medhasātaye*: winning of purity, (8.71.5, 8.100.3); *medha* has also the meaning of sacrifice;]

8.40.3:

They, Indra and Agni, dwell in the midst of mellays (1).
 Questioned, the gods and seers, give by their seerhood (2),
 the knowledge won by the thought (4).
 to one who seeks their friendship (3).
 Let all that are alien be rent asunder (5).³

[Even in the midst of a mellay, a confused struggle, Indra and Agni give the knowledge on being questioned.

Line 2: gods and seers: Indra and Agni;
kavi: seers; *narā*: gods, *kavītvanā*: by their seerhood;]

² नहि वां वृत्रयामहे (1), अथ इन्द्रमिद् यजामहे (2), शविष्टं नृणां नरम् (3), स नः कदा चिदर्वता गमदा (4), वाजसातये गमदा (5), मेधसातये (6), नभन्तामन्युके समे (7)

³ ता हि मध्यं भराणाम् इन्द्राग्नी अधिक्षितः (1), ता उं कवित्वना कवी पृच्छ्यमाना (2), सखीयते (3), सं धीतमंश्रुतं नरा (4), नभन्तामन्युके समे (5)

8.40.4:

To Indra and Agni sing the illumined chant even as Nabhāka (1),
(worshipped them) with sacrifice and words (2).

All this world is theirs, and is for them (3).

This heaven and great earth bear in their lap the treasures (4).
Let all that are alien be rent asunder (5).⁴

8.40.5:

Even as Nabhāka directed the Words towards Indra and Agni (1),
they uncovered the sea of the seven foundations (2,4),
with its dim doors (3).

(They were covered) even when Indra was ruling all by his might (5).
Let all that are alien be rent asunder (6).⁵

[Line 2: There are seven planes of consciousness along with their (seven) worlds ordered on the level of consciousness. The seven principles are beginning at the summit of the stair of consciousness are: Pure existence (*sat*), Pure consciousness (*chit*), Bliss (*ānanda*), Knowledge or Truth (*rtam*) (*swar, mahas*), Pure mind (*manas, dyu*), Pure Life (Prāṇa, *antarikṣha*), Matter (*anna, bhūmi*). Their foundations are in the sea of unconsciousness (*apraketum salilam*, (10.129.3). For details see the appendices in 'Rig Veda Samhita: Maṇḍala 4', (SAKSI), 2007.

jihmabāram: dim doors, oblique doors;

budhne: in the foundation, (2.2.3), (4.1.11)]

⁴ अभ्यर्चं नभाकवत् इन्द्राग्नि (1), यजसा गिरा (2), ययोः विश्वमिदं जगत्
इयं (3), यौः पृथिवी मुही उपस्थै बिभूतो वसु (4), नभन्तामन्यके समे (5)

⁵ प्र ब्रह्माणि नभाकवत् इन्द्राग्निभ्याम् इरज्यत (1), या सप्तुध्मर्णवं (2),
जिह्मबारम् (3), अपोर्णुत (4), इन्द्र ईशाना ओजसा (5),
नभन्तामन्यके समे (6)

8.40.6:

Even as of old, crush the might of the demon (2,4),
 like cutting off the clustering mass of a creeper (1,3).
 May we by Indra share that wealth amassed by him (5).
 Let all that are alien be rent asunder (6).⁶

[*vratateḥ*: creeper]

8.40.7:

O Indra, O Agni (1),
 when these who are here call you with speech and act (2),
 may we overcome by our men those who battle against us (3).
 May we conquer those who would conquer us (4).
 Let all that are alien be rent asunder (5).⁷

8.40.8:

White gods are they (1),
 who from below ascend to the heavens by their lights (2).
 They loosed the rivers from bondage on every side (5),
 and the Rivers are moved to flow (4),
 according to the law of the working of Indra and Agni (3).
 Let all that are alien be rent asunder (6).⁸

[*shvetau*: white gods; to be contrasted with the gods who kill (*mūradevān*), (10.87.2)]

⁶ अपि वृश्च (1), पुराणवद् (2), ब्रततैरिव गुष्पितम् (3),
 ओजों दासस्य दम्भय (4), वयं तदस्य संभृतं वसु इन्द्रैणि वि भजेमहि (5),
 नभन्तामन्यके समे (6)

⁷ यदिन्द्राशी (1), जना इमे विह्यन्ते तना गिरा (2), अस्माकेभिः नृभिः
 वयं सासुह्याम पृतन्यतो (3), वनुयाम वनुष्यतो (4), नभन्तामन्यके समे (5)

⁸ या नु श्वेतौ (1), अवो दिव उच्चरात उप धुभिः (2),
 इन्द्राश्योः अनु ब्रतम् (3), उहाना यन्ति सिन्धवो (4),
 यान् सीं वन्धादमुञ्चतां (5). नभन्तामन्यके समे (6)

8.40.9:

O Indra, many are your measurings of things (1).
 Many are your expressions of the truth (2),
 which accomplish our thoughts (5).
 You are the shooter who strikes into the mark (3).
 You are the begetter, the shining hero with bright horses (4).
 Let all that are alien be rent asunder (6).⁹

[*hinvasya*: shooter; *āprchah*: begetter]

8.40.10:

Intensify him by your purifications (1),
 the brilliant warrior with the illumined Word (2).
 He with his might breaks the serpent-eggs of Shushṇa (3).
 May he conquer the waters having the light of Sun-world (4).
 Let all that are alien be rent asunder (5).¹⁰

8.40.11:

Intensify him who is perfect in the yajna-path (1),
 (he is) the true warrior who follows the law of the Truth (2);
 it is he who observes (3).
 He breaks the serpent-eggs of Shushṇa (4),
 conquers the waters that bear the light of the Sun-world (5).
 Let all that are alien be rent asunder (6).¹¹

⁹ पूर्वीष्ट इन्द्रोपंमातयः (1), पूर्वीरुत प्रशस्तयः (2), सूर्यो हिन्वस्य (3),
 हरिवः वस्त्रौ वीरस्य आपृच्छो (4), या नु साधन्त नो धियो (5),
 नभन्तामन्युके समे (6)

¹⁰ तं शिशीता सुवृक्तिभिः (1), त्वेषं सत्वानम् क्रग्मियम् (2),
 उतो नु चिद् य ओजसा शुष्णस्याणडानि भेदति (3),
 जेष्ठ् स्वर्वतीः अपो (4), नभन्तामन्युके समे (5)

¹¹ तं शिशीता स्वध्वरं (1), सत्यं सत्वानमृत्यिम् (2), उतो नु चिद् य ओहत
 (3), आण्डा शुष्णस्य भेदति (4), अजैः स्वर्वतीरपो (5), नभन्तामन्युके समे (6)

[*ajaiḥ*: conquers; *ohata*: one who observes;
r̥tviyam: one who follows the order of the truth and sacrifice, see
(8.38.1)]

8.40.12:

So has the new Word been spoken to Indra and Agni (1,3,5),
even as by my father, by Mandhāta, by Angirasa (2,4).

Protect us with triple peace (6).

May we be masters of the riches (7).¹²

[*tridhātu*: the triple, see (8.39.9)]

41. Varuṇa

Riṣhi: Nābhākah Kāṇvah

8.41.1: Varuṇa protects men by his thinkings

8.41.2: Utterances of Nabhaka

8.41.3: Persons eager for dawn

8.41.4: He is the creator

8.41.5: The secret names of the hidden rays

8.41.6: All seer-wisdoms in him

8.41.7: Gives refuge to all things born

8.41.8: Sets the sacrificial Word in the waters

8.41.9: Three higher worlds of Varuṇa

8.41.10: His law of working

Metre: Mahāpangktih

8.41.1:

Sing the ṛk to Varuṇa who manifests well in all things (1),
(sing the ṛk) to Maruts, wiser in knowledge (2).

He protects men by his thinkings (3),

just as a cowherd (does) the cows (4).

Let all that are alien be rent asunder (5).¹

¹² एव इन्द्राग्निभ्यां (1), पितृवत् (2), नवीयो (3), मन्यातुवत् अङ्गिरस्वत् (4),
अवाचि (5), त्रिधातुना शर्मणा पातमस्मान् (6), वृयं स्याम् पतयो रथिणाम् (7)

¹ अस्मा ऊषु प्रभूतये वरुणाय (1), मरुच्छो अर्चां विदुष्टरेभ्यः (2),
यो धीता मानुषाणां (3), पश्चो गा इव रक्षति (4), नभन्तामन्यके समे (5)

[*archā*: sing the rk, the word of illumination;
prabhūtaye: who manifests in all things]

8.41.2:

In the uprising of the rivers (4),
he is in the middle of his seven sisters (5).
I offer words of praise equal (1),
to the thinkings of my fathers (2),
and the revealing utterances of Nābhāka (3).
Let all that are alien be rent asunder (6).²

8.41.3:

He with a vision embraces the nights (1,3).
He supports the universe by his rays of knowledge (2).
The persons eager for the dawn follow his law of workings (4),
and increase the three-fold powers (in themselves) (5).
Let all that are alien be rent asunder (6).³

[*venah*: the eager (person), (1.56.2);
darshataḥ: one with a vision, (3.1.12), (6.1.3);
usrah: lustrous rays, (1.69.5);
māyāḥ: workings of knowledge, (5.2.9); magic, (3.20.3)]

8.41.4:

Having a full vision, from above the earth (2),
he upholds all the directions (1).
He is the measurer (or creator) (3).
This, the ancient abode of Varuṇa, is accessible (to us) (4).
He is the master like the cow-herd (5).
Let all that are alien be rent asunder (6).⁴

² तमुषं संमना गिरा (1), पितृणां च मन्मधिः (2), नाभाकस्य प्रशस्तिभिः (3), यः सिन्धूनाम् उपौदये (4), सप्तस्वसा स मध्यमो (5), नभन्तामन्यके समे (6)

³ स क्षपः परि षस्वजे (1), नि उसो मायथा दधे स विश्वं परि (1), दर्शतः (3), तस्य वेनीः अनु ब्रतम् उषः (4), तिसो अवर्धयन् (5), नभन्तामन्यके समे (6)

⁴ यः ककुभौ निधारयः (1), पृथिव्यामधि दर्शतः (2), स माता (3), पूर्व्यं पदं तद् वरुणस्य सस्यं (4), स हि गोपा इव इर्यो (5), नभन्तामन्यके समे (6)

[*saptyam*: accessible (S);]

8.41.5:

He bears the worlds (1).

He knows the secret names of the hidden rays (2).

He, a seer, nourishes with his seer-wisdoms (3,5),
all the forms like the heaven (4).

Let all that are alien be rent asunder (6).⁵

8.41.6:

All the seer-wisdoms are concentrated in him (1),
like the spokes in the wheel (2).

Swiftly worship Varuṇa with his threefold powers (3).

Just as the cows are assembled in the cow-stall (4),
(our enemies) have assembled the yoked horses (5).
Let all that are alien be rent asunder (6).⁶

8.41.7:

With water as his robes (1),
he gives refuge to all those born (2).

He touches and pervades all the worlds (3).

All-gods are in front of the abode of Varuṇa (4),
according to the law of workings (of gods) (5).
Let all that are alien be rent asunder (6).⁷

⁵ यो धृता भुवनानां (1), य उस्माणम् अपीच्या वेद् नामानि गुह्या (2),
स कविः काव्या (3), पुरु रूपं द्यौरिव (4), पुष्यति (5), नभन्तामन्यके समे (6)

⁶ यस्मिन् विश्वानि काव्या (1), चक्रे नाभिरिव श्रिता (2),

त्रितं जूती संपर्यत (3), ब्रजे गावो न संयुजे (4), युजे अश्वाँ अयुक्षत् (5),
नभन्तामन्यके समे (6)

⁷ य आसु अत्क (1), आशये विश्वा जातान्वेषाम् (2),

परि धामानि मर्मैशद् (3), वरुणस्य पुरो गये विश्वे देवा (4), अनु ब्रतं (5),
नभन्तामन्यके समे (6)

[*anuvratam*: according to the law of workings, (8.40.8);

atka: robes, (5.74.5); almost everywhere;

āsu: waters, (1.95.5);

Line 1: (alt.) Moving in all directions (S); he interprets *atka* as directions or regions]

8.41.8:

He is the hidden ocean (1).

He swiftly ascends passing beyond heaven (2).

When he has set the sacrificial Word in these waters (3),

then with his luminous foot (5),

he tramples asunder illusions (4,6),

and ascends to paradise (7).

Let all that are alien be rent asunder (8).⁸

[*yajus*: sacrificial word;

māyā: illusions, magic;

āsu: dawns (S);]

8.41.9:

He is the all-seeing wisdom (1),

dwells in the three white-shining earths (2).

Three are the higher worlds of Varuṇa (3),

when he rules over the harmonies of seven and seven (4).

Let all that are alien be rent asunder (5).⁹

[*adhikṣhati*: dwelling, (8.40.3);

dhruvah: harmonies, stability, (4.5.3);

uttarāṇi: higher, (6.17.47);

sapta: seven, see (8.39.8)]

⁸ स संमुद्रो अंपीच्यः (1), तुरो धार्मिक रोहति (2), नि यदासु यजुर्दधे (3),
स माया (4), अर्चिना पदा (5), अस्तृणात् (6), नाकम् आरुहत् (7),
नभन्तामन्यके समे (8)

⁹ यस्य शेता विचक्षणा (1), तिस्रो भूमीः अधिक्षितः (2),
त्रिः उत्तराणि प्रतुः बरुणस्य (3), ध्रुवं सदः स संसानामिरज्यति (4),
नभन्तामन्यके समे (5)

8.41.10:

According to his law of working (3),
 Varuṇa puts on a shape of white radiance (during day) (1),
 and a dark one (at night) (2).
 Just as the Sun supports the heaven (6),
 he bears the motherly heaven and earth by his supports (5,7).
 He creates his own supreme world (4).
 Let all that are alien be rent asunder (8).¹⁰

[*aja*: unborn, Sun;

rodasī: heaven and earth in their motherly functions as indicated by
 the feminine gender]

42. Varuṇa and Ashvins

Rishi: Nābhākah Kāṇvah, Archanānāḥ Ātreyah

8.42.1: All-ruler of all the worlds

8.42.2: Surrender to the protector of immortality

8.42.3: Sharpen us for learning the thoughts here

8.42.4: Ashvins make the press-stones release Soma

8.42.5: The illumined seer Atri calls you

8.42.6: In their journey, the wise call you, O Ashvins

Metre: 1-3, Trishṭup; 4-6, Anuṣṭup

8.42.1:

The mighty and omniscient Varuṇa has propped up the Heaven (1).
 He has formed the wideness (or spreading) of the earth (2).
 He takes his seat as the all-ruler of all worlds (3).
 All these are according to his law of workings (4).¹

¹⁰ यः शेताँ अधिनिर्णजः (1), चक्रे कृष्णाँ (2), अनु ब्रूता (3),
 स धाम पूर्वं ममे (4), यः स्कम्भेन वि रोदसी (5), अजो न द्याम् (6),
 अधारयन् (7), नभन्तामन्यके समे (8)

¹ अस्तभ्राद् द्यामसुरो विश्ववेदा (1), अमिमीत वरिमाणं पृथिव्याः (2),
 आसीदुद् विश्वा भुवनानि सम्राद् (3), विशेत् तानि वरुणस्य ब्रूतानि (4)

42. Varuṇa and Ashvins

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[*astabhnāt*: propped up, (6.8.3);
āśīdaḥ: (you) have taken seat, (6.1.2)]

8.42.2:

Adore the mighty Varuṇa (1).

Surrender to the wise one, the protector of immortality (2).

May he bestow on us peace and happiness with triple armour (3).

May heaven and earth protect us in their lap (4).²

[*vandasva*: to adore, (10.115.8); *upasthe*: in the lap, (5.1.6), (8.40.4);
namah: the obeisance of surrender;]

8.42.3:

O God Varuṇa sharpen the powers of will and discernment (2),
 for teaching (or learning) the thoughts given here (1).

May we ascend the safe bearing ship (4),
 by which we may cross over all difficulties (or calamities) (3).³

[*shikṣha*: to teach, (3.19.3); *shikṣhamānaḥ*: learner, (7.103.5);]

8.42.4:

O the lords of journey, O Ashvins (4),
 by their thoughts, the illumined seers (2),
 have made the pressing stones to fall-down (1,3),
 (to release) the Soma for your drink (5).
 Let all that are alien be rent asunder (6).⁴

[*achuchyavīt*: to make it fall down, (8.72.8)]

² एवा वन्दस्व वरुणं बृहन्तं (1), नमस्या धीरम् अमृतस्य गोपाम् (2),
 स नः शर्म त्रिवर्लधं वि यस्त् (3), पातं नौ यावापृथिवी उपस्थै (4)

³ इमां धियं शिक्षमाणस्य (1), देव क्रतुं दक्षं वरुणं सं शिशाधि (2),
 ययाति विश्वा दुरिता तरेम (3), सुतमर्णिमधि नावं रुहेम (4)

⁴ आ वां ग्रावाणो (1), अश्विना धीभिः विप्रा (2), अचुच्यवुः (3),
 नासत्या (4), सोमपीतये (5), नभन्तामन्यके समे (6)

8.42.5:

O Ashvins, the lords of journey (2,4),
 the illumined seer Atri has called you (1,3),
 for the drink of Soma-delight (5).
 Let all that are alien be rent asunder (6).⁵

[*ajohavīt*: called (you), (5.78.4);

Most of the mantra-s of Maṇḍala 5 of RV are due to Atri Rishi.]

8.42.6:

O Lords of journey (3),
 just as the wise called you for their protection and increase (2),
 I call you for the drink of the Soma-delight (1,4).
 Let all that are alien be rent asunder (5).⁶

[Most of the mantra-s of Maṇḍala 5 of RV are due to Atri rishi.]

⁵ यथा वाम् अत्रिः (1), अधिना (2), गीर्भिर्विप्रो अजोहवीत् (3),
 नासत्या (4), सोमपीतये (5), नभन्तामन्युके समे (6)

⁶ एवा वामंह (1), ऊतये यथाहुवन्त् मेधिराः (2)

नासत्या (3), सोमपीतये (4), नभन्तामन्युके समे (5)

Anuvāka 6: Sūkta-s (43-59)

[There are 251 mantra-s in these 17 sūkta-s. The sūkta-s 49-59 are together known as Vālakhilyam. In some earlier editions, this set was placed at the end of 8th Kāṇḍa.

The sūkta-s 43 and 44 are to Agni, 45 and 46 mainly to Indra, 47 to Āditya and 48 to Soma. The deities in sūkta-s 49-59 are given in Sūkta 49 at the beginning of the Vālakhilya hymns.]

43. Agni

Riṣhi: Virūpa Āngirasaḥ

- 8.43.1: Our stoma-lauds pray to Agni**
- 8.43.2: Glad is your response**
- 8.43.3: You devour the woods**
- 8.43.4: Smoke as their flag**
- 8.43.5: Your fires seen like rays of the dawn**
- 8.43.6: Dust raised by his march**
- 8.43.7: Agni wearies not**
- 8.43.8: Shine in the woodlands**
- 8.43.9: You become a child in the womb**
- 8.43.10: Your rays fed with the offerings**
- 8.43.11: Agni bears on his back the Soma-delight**
- 8.43.12: Prostration to you**
- 8.43.13: Bhṛgu-s and Manu**
- 8.43.14: Like friend kindled by a friend**
- 8.43.15: Gives impulsion with the hero-force**
- 8.43.16: Pure in the law of your working**
- 8.43.17: My lauds reach you like calves their mothers**
- 8.43.18: Worlds of happy dwelling labour for you**
- 8.43.19: The seers urge Agni to dwell in their house**
- 8.43.20: You perform the pilgrim-yajna**
- 8.43.21: Agni looks with equal eyes on all**
- 8.43.22: May he hear our call**
- 8.43.23: He smites the foe**
- 8.43.24: Presides over the laws of their action**

- 8.43.25:** Illumines universal life
8.43.26: Burning Rākṣhasa-s
8.43.27: Become aware of my word
8.43.28: You are created by our force
8.43.19: These beings are born to you
8.43.30: May we pass beyond danger
8.43.31: We seek Agni with rapturous hearts
8.43.32: You slay darknesses
8.43.33: Desirable wealth which never fails

Metre: Gāyatrī

8.43.1:

Our words of call, even these affirming lauds, pray to Agni (2),
the illumined seer, the creator, invincible in his sacrifice (1).¹

8.43.2:

O seeing Agni, O knower of all things born to you (1,3),
I bring to birth the perfect laud (4),
and glad is thy response (3).²

8.43.3:

O Agni, your keen energies of flame (2),
like jets of light (1),
devour with their teeth the woods (3).³

[*vanāni*: the woods of delight; note the 2 meanings of *vana*]

8.43.4:

Bright, with smoke for their flag against heaven (1,3),
urged by the winds (2),
your fires toil separately (4).⁴

¹ इमे विप्रस्य वेधसो अग्ने: अस्तृतयज्जनः (1), गिरः स्तोमास ईरते (2)

² अस्मै ते (1), प्रतिहर्यते (2), जातवेदो विचर्षणे अग्ने (3), जनांमि सुष्टुतिम् (4)

³ आरोका इव (1), घेदहं तिग्मा अग्ने तव त्विषः (2), दुः्खिः वनानि बप्सति (3)

⁴ हरयो धूमकेतवो (1), वातंजूता (2), उप द्यवि (3), यतन्ते वृथंगग्रयः (4)

[*ā yatante*: to labour, (10.91.7); *vṛthak*: separately;
ketavah: flag; rays of intuition, (10.91.5)]

8.43.5:

On being kindled, these are those separate fires of yours (1),
are seen like rays of the Dawns (2).⁵

8.43.6:

Black is the dust raised under his feet (1),
in the march of the knower of all things born (2),
when Agni sprouts upon the earth (3).⁶

[*rodhati*: sprouts, (occurs once)]

8.43.7:

Making his foundation, consuming the herbs (1),
Agni wearies not but goes even to the young shoots (2).⁷

8.43.8:

Oh, laying all low with his tongues of flame alone (1),
flashing out with his ray (2),
Fire shines in the woodlands (3).⁸

8.43.9:

O Agni, in the waters is your seat (1);
you besiege the plants (2);
you become a child in the womb and are born again (3).⁹

[*sadhiḥ*: seat, goal]

⁵ एते त्ये वृथंगग्रय इद्धासः: (1), समद्वक्षत उषसामिव केतवः: (2)

⁶ कृष्णा रजांसि पत्सुतः: (1), प्रयाणे जातवेदसः: (2), अग्निर्यत् रोधति क्षमिः (3)

⁷ धासिं कृष्णवान् ओषधीः बप्सत् (1), अग्निर्वायति पुनर्यन् तरुणीरपि (2)

⁸ जिह्वामिः अहु नन्मत् अर्चिषा (1), जञ्जणा-भवन् (2), अग्निर्वनेषु रोचते (3)

⁹ अप्स्वग्ने सधिः तव (1), सौषधीरनु रुध्यसे (2), गर्भे सञ्जायसे पुनः: (3)

8.43.10:

O Agni, that ray of yours fed with the offering (2),
 rises up shining from the offering of light (1),
 licking the mouth of the ladle (3).¹⁰

[*ghṛtāt*: (offering of) light, clarified butter;
rochata: shining;
āhutam: fed with the offering;]

8.43.11:

May we ordain sacrifice with the lauds to Agni (4),
 the ordainer of things (3).

Agni makes the ox and the cow his food (3),
 and he bears on his back the Soma-delight (2).¹¹

8.43.12:

With prostration to you (1),
 we seek the fuel, O Agni (3),
 O Priest of the call, O supreme will (2).¹²

8.43.13:

O pure Agni, fed with offerings (2,4),
 we call you as did Angiras (5),
 as did Bhṛgu, as did Manu (1,3).¹³

¹⁰ उद्ग्रे तव तद् घृतात् (1), अची रौचत् आहुतम् (2),
 निंसानं जुहोऽ मुखे (3)

¹¹ उक्ष-अन्नाय वशा-अन्नाय (1), सोमपृष्ठाय (2),
 वेधसैः (3), स्तोमैः विधेम् अग्रये (4)

¹² उत त्वा नमसा वयं (1), होतः वरेण्यक्रतो (2), अग्ने समिद्धिः ईमहे (3)

¹³ उत त्वा भृगुबत् (1), शुचे (2), मनुष्वदंश (3),
 आहुत (4), अज्ञिरस्वत् हवामहे (5)

8.43.14:

O Agni, you are kindled, by the fire (1);
 you, an illumined seer, are kindled by one illumined (2);
 as a friend you are kindled by your friend (3).¹⁴

8.43.15:

To the illumined person who gives to you (1),
 give the thousandfold wealth (2),
 the impulsion with the hero-force (3).¹⁵

8.43.16:

O Fire, my brother (1),
 take pleasure in this laud of mine (4),
 created by your force, drawn by your red horses (2),
 pure in the law of your workings (3).¹⁶

8.43.17:

My lauds reach you, O Agni (1,4),
 as the cows reach their stall (3),
 in glad response to the lowing calf (2).¹⁷

8.43.18:

For you, O most luminous Angira (1),
 all those worlds of happy dwelling (2),
 each in its separate power (3),
 labour for your desire, O Agni (4).¹⁸

¹⁴ त्वं ह्यग्ने अग्निना (1), विप्रो विप्रेण सन् सता (2), सखा सख्या समिध्यसे (3)

¹⁵ स त्वं विप्राय दाशुषेऽ (1), रुयिं दैहि सहस्रिणम् (2), अग्ने वीरवत्तिमिष्ठम् (3)

¹⁶ अग्ने भ्रातः (1), सहस्रृत् रोहिदश् (2),
 शुचिब्रत (3), इमं स्तोमं जुषस्व मे (4)

¹⁷ उत त्वाग्ने मम स्तुतौ (1), वाश्राय प्रतिहर्यन्ते (2),
 गोष्ठं गावं इव (3), आशत (4)

¹⁸ तुभ्यं ता अङ्गिरस्तम् (1), विश्वाः सुक्षितयः (2), पृथक् (3),
 अग्ने कामाय येमिरे (4)

8.43.19:

By their thoughts, the thinkers (1),
the wise, the illumined seers (2),
urge Agni to dwell in their house (3).¹⁹

[*admasat*: seated in the house (human body), (8.44.29);
admasadyāya: to dwell in the house; for S, it means, ‘attainment of food’.]

8.43.20:

O Agni, you perform the pilgrim-yajna (2),
(gracefully) like a horse in its galloping (1).

They desire you as the *hotar* priest (4),
and as the carrier of the offering (3).²⁰

8.43.21:

You are the lord (2);
you look with equal eyes on all the peoples in many lands (1).
We call to thee in our battles (3).²¹

[*purutrā*: many lands]

8.43.22:

Pray to Agni (1).

Fed with the pouring of the clarities, he blazed wide (2).
May he hear this our call (3).²²

[*ghrtaiḥ*: clarities;]

¹⁹ अग्निं धीभिः मनीषिणो (1), मेधिरासो विपश्चितः (2),
अद्यसद्याय हिन्विरे (3)

²⁰ तं त्वामज्जमेषु बाजिनौ (1), तन्वाना अंग्रे अधरम् (2),
वह्निं (3), होतारम् ईळते (4)

²¹ पुरुत्रा हि सद्गङ्गसि विशो विश्वा अनु (1), प्रभुः (2),
समत्सु त्वा हवामहे (3)

²² तर्मीळिष्व (1), य आहुतो अग्निः विभ्राजते धृतैः (2),
इमं नः शृणवत् हवम् (3)

8.43.23:

We call you, the knower of all things born (1,3).
 He hears our cry (2),
 and smites away from us the foe (4).²³

8.43.24:

I pray to Agni (3),
 the marvellous king of the peoples (1).
 He presides over the laws of their action (2).
 May he hear (us) (4).²⁴

8.43.25:

Agni illumines the universal life (1),
 like a male horse urged to its gallop (2).
 We speed like a racer to the goal (3).²⁵

[*hitam*: urged;
vepasam: to illumine]

8.43.26:

Smiting away the foes and things that hurt (1),
 burning the Rakshasa-s, on every side (2),
 shine out with your keen flame, O Agni (3).²⁶

[*mṛdhrāṇi*: things that hurt;
apaghnan: smiting away;]

²³ तं त्वा वर्यं हवामहे (1), शुण्वन्त् (2), जातवैदसम् (3),
 अग्ने ग्रन्तमप् द्विषः (4)

²⁴ विशां राजानम् अङ्गतम् (1), अध्यक्षं धर्मणाम् इमम् (2),
 अग्निमीळे (3), स उ श्रवत् (4)

²⁵ अग्निं विश्वायुवेपसं (1), मर्यं न वाजिनं हितम् (2),
 ससिं न वाजयामसि (3)

²⁶ ग्रन् मुधाणि अप् द्विषो (1), दहन् रक्षांसि विश्वहा (2),
 अग्ने तिग्मेन दीदिहि (3)

8.43.27:

Men kindle you like Manu (1).
 O most luminous Angira, O Agni (2);
 become aware of my Word (3).²⁷

8.43.28:

O Agni, since you are created by our force (2),
 you are born in heaven, or born in the waters (2).
 As such we call thee with our words (3).²⁸

8.43.29:

To thee, these beings born (1),
 and these worlds of a happy dwelling (2),
 each separately in its place (3),
 lay a foundation where you can devour your food (4).²⁹
 [Line 4: (alt.) where nourishment is placed for thy eating;]

8.43.30:

O Agni, may we be among those (1),
 who have the right thought and the divine vision (2,4),
 and through all the days, pass safe beyond the danger (3,5).³⁰

8.43.31:

With rapturous hearts we seek Agni (3),
 with his intense and purifying light (2),
 the rapturous, in whom are many things that are dear to us (1).³¹

²⁷ यं त्वा जनास इन्धते मनुष्वत् (1), अङ्गिरस्तम अग्ने (2),
 स बौधि मे वचः (3)

²⁸ यदग्ने दिविजा अस्यप्सुजा वा (1), सहस्रूत (2), तं त्वा गीर्भिर्हौवामहे (3)

²⁹ तुभ्यं घेत् ते जना (1), इमे विश्वा: सुक्षितयः (2),
 पृथक् (3), धासिं हिन्वन्ति अत्तवे (4)

³⁰ ते घेदग्ने (1), स्वाध्यो (2), अहा विश्वा (3), नृक्षसः (4),
 तरन्तः स्याम दुर्गहा (5)

³¹ अश्चि मन्द्रं पुरुषियं (1), शीरं पावकशौचिषम् (2), हुम्निः मन्द्रेभिः ईमहे (3)

8.43.32:

O Fire, shining with your light (1),
 releasing your lustre like the sun with its rays (2),
 you manifest your force (3),
 and slay the darknesses (4).³²

8.43.33:

O forceful Agni, we seek from you, that gift of yours (1),
 (namely) the desirable wealth (3),
 which never fails (2).³³

44. Agni

Riṣhi: Virūpa Āngirasaḥ

8.44.1: Awaken the guest

8.44.2: Let your joy respond to our chant

8.44.3: May he bring the gods to the session here

8.44.4: Your rays ascend upwards

8.44.5: My hymns with clarities

8.44.6: Agni rich in his lustres

8.44.7: Joiner of the splendour in yajna-s

8.44.8: Yajna in the way of the truth

8.44.9: Bring here the divine people

8.44.10: He is the ray of intuition of yajna-s

8.44.11: Pierce the hostiles

8.44.12: Makes his body beautiful

8.44.13: Perfect pilgrim-journey

8.44.14: Sits with the gods

8.44.15: The mortal who serves Agni

8.44.16: Fire is the head of heaven

8.44.17: Shine out your lights

³² स त्वंग्रे विभावसुः (1), सूजन् सूर्यो न रश्मिभिः (2),
 शर्धन् (3), तमांसि जिघ्से (4)

³³ तत् ते सहस्र ईमहे (1), दात्रं यन्नोपदस्यति (2), त्वदग्ने वार्यं वसु (3)

- 8.44.18: May I abide in your peace**
8.44.19: Thinkers urge you (for their progress)
8.44.20: He is inviolate in his self-law
8.44.21: Most pure in his workings
8.44.22: My thinkings increase you
8.44.23: If I were you and you were I
8.44.24: We abide in your right thinking
8.44.25: My words move to you like cattle
8.44.26: Agni is the youth
8.44.27: We strive to Agni by our lauds
8.44.28: Have grace on your devotee
8.44.19: Wise thinker
8.44.30: Carry forward our life before stumbling comes

Metre: Gāyatrī

8.44.1:

Set to his action by the fuel (1),
awaken the guest by the offerings of the clarities (2).
Place the offerings in him (3).¹

8.44.2:

O Agni, take pleasure in my laud (1);
grow by this thought (2);
let your joy respond to our utterances (3).²

8.44.3:

I establish Agni, the messenger in front (1),
and speak to the carrier of the offerings (2).
May he bring here the gods to their session (3).³

¹ सुभिधाग्नि दुवस्यत (1), घृतैबोधयत अतिभिम् (2),
आस्मिन् हृव्या जुहोतन (3)

² अग्ने स्तोमं जुषस्व मे (1), वर्धस्वानेन मन्मना (2), प्रति सूक्तानि हर्य नः (3)

³ अग्निं दूतं पुरो दधे (1), हव्यवाहमुपं ब्रुवे (2), देवाँ आ सादयादिह (3)

8.44.4:

O luminous Fire, vast and bright (1,3),
your rays ascend upwards as you are kindled high (2,4).⁴

[*ut īrate*: ascend; *archayaḥ*: rays;
samidhāna: kindled high;]

8.44.5:

(The hymns in) my tongue, luminous with the clarities (1),
go to you, O joyful Agni (2).

Take pleasure in our offerings (3).⁵

[*jaryata*: joyful;
juhvah: tongue, (8.3.4); *ghṛtāchih*: luminous with clarities]

8.44.6:

I pray the Fire (1),
the rapturous *hotar* Priest, the sacrificant (2),
shining with his light, rich in his lustres (3).
May he hear (4).⁶

[*r̥tvijam*: the priest who sacrifices according to the order and time
of truth; sacrificant; see (8.38.1); *hotar*: priest of the call]

8.44.7:

(He is the) ancient *hotar* Priest, desirable and cherished (1).
Agni is the seer-will, joiner of the pilgrim-rites (2).⁷

[*abhishriyam*: joiner of the splendour, (8.72.13);
juṣṭam: cherished (guest), (5.4.5)]

⁴ उत् तै वृहन्तौ (1), अर्चयः समिधानस्य (2),
दीदिवः अग्ने शुक्रासं (3), ईरते (4)

⁵ उप त्वा जुह्वो मम धृतार्चीः (1), यन्तु हर्यत अग्ने (2), हृव्या जुषस्व नः (3)

⁶ मन्द्रं होतारमूत्त्विजं (1), चित्रभानुं विभावसुम् (2),
अग्निमीळे (3), स उ श्रवत् (4)

⁷ प्रतं होतारमीड्यं जुष्टम् (1), अग्निं कविक्रतुम् अध्वराणाम् अभिश्रियम् (2)

8.44.8:

O most luminous Angira, take pleasure in these offerings (1).

O Agni, lead the unceasing sacrifice in the way of the Truth (2).⁸

[*ṛtuthā*: according to the rule of the rites; in the way or order of the truth, (8.13.9)]

8.44.9:

High-kindled, O Right and True, O brilliant light (1),

awakened to knowledge, bring here the divine people (2).⁹

[*santya*: right and true, (3.21.9)]

8.44.10:

The illumined seer and Priest of the call, free from harms (1),

shining with light, carrying his banner of smoke (2),

him we seek, the ray of intuition of the sacrifices (3).¹⁰

8.44.11:

O Agni, protect us against the doers of harm (1),

pierce the hostile power (2).

O God, you are made by our force (3).¹¹

8.44.12:

Agni, by the ancient thought (1),

makes beautiful his own body (2).

A seer, he grows by each illumined sage (3).¹²

⁸ जुषाणो अङ्गिरस्तमेमा हृव्यानि (1), आनुषक् अग्ने यज्ञं नय ऋतुथा (2)

⁹ सुमिधान उ सन्त्य शुक्रशोच इहा वंह (1), चिकित्वान् दैव्यं जनंम् (2)

¹⁰ विष्रं होतारमद्वुहं (1), धूमकेतुं विभावसुम् (2), यज्ञानां केतुर्मीमहे (3)

¹¹ अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः (1), भिन्धि द्वेषः (2), सहस्रृत (3)

¹² अग्निः प्रत्लेन मन्मना (1), शुभानः तन्वं स्वाम् (2), कविर्विप्रैण वावृथे (3)

8.44.13:

I call to me the Child of Energy, Fire (1).
 He is of the purifying light,
 in this sacrifice which is the perfect pilgrim-journey (3).¹³

8.44.14:

O Agni, a friendly light to us, with your brilliant flame (1),
 sit with the gods on the sacred grass (2).¹⁴

8.44.15:

The mortal who serves the divine Agni (2),
 in the house of the body (1),
 to him he gives the Riches (3).¹⁵

8.44.16:

Fire is the head and peak of heaven (1),
 and lord of earth (2),
 and he sets moving the waters (3).¹⁶

[Also in Tai.S. (1.5.5.1), (4.4.1.1); Sāma Veda (27, 1532)]

8.44.17:

O Agni, upward dart blazing
 your pure and brilliant flames (1);
 shine out your lights (2).¹⁷

[*ut irate*: dart up;]

¹³ ऊर्जो नपातमा हुवे अग्निं (1), पावकशौचिषम् (2), अस्मिन् यज्ञे स्वध्वरे (3)

¹⁴ स नौ मित्रमहः त्वमग्ने शुक्रेण शोचिषा (1), देवैरा सत्सि बृहिषि (2)

¹⁵ यो अग्निं तुन्वो दमे (1), देवं मर्तीः सपर्यति (2), तस्मा इद॑ दीदयद् वसु (3)

¹⁶ अग्निर्मूर्धा दिवः ककुत् (1), पतिः पृथिव्या अयम् (2),

अपां रेतांसि जिन्वति (3)

¹⁷ उदग्ने शुचयस्तवं शुक्रा भ्राजन्त ईरते (1), तव ज्योर्तीषि अर्चयः (2)

8.44.18:

O Agni, you are the lord of the Sun-world (2).
 You have power for the gifts desirable (1).
 May I, who lauds you, abide in your peace (3).¹⁸

8.44.19:

O Agni, the thinkers urge you (for their progress) (1),
 by their perceiving of knowledge (2);
 may our words increase you (3).¹⁹

8.44.20:

We choose the friendship of Agni (3).
 He is inviolate in the law of his nature (1),
 the ever-chanting messenger (2).²⁰

8.44.21:

Most pure in his workings is Agni (1).
 He is the pure illumined sage, the pure seer of Truth (2).
 Pure, he shines out fed by our offerings (3).²¹

8.44.22:

May my thinkings and my words increase you always (1).
 O Agni, awake to the friendship between us (2).²²

¹⁸ ईशिषे वार्यस्य हि दात्रस्य (1), अग्ने स्वर्पतिः (2),
 स्तोता स्यां तव शर्मणि (3)

¹⁹ त्वामग्ने मनीषिणस्त्वां हिन्वन्ति (1), चित्तिभिः (2),
 त्वां वर्धन्तु नो गिरः (3)

²⁰ अदब्धस्य स्वधावतो (1), दूतस्य रेभतः सदा (2), अग्नेः सख्यं वृणीमहे (3)

²¹ अग्निः शुचित्रततमः (1), शुचिर्विष्रः शुचिः कविः (2),
 शुची रोचत् आहृतः (3)

²² उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा (1), अग्ने सख्यस्य बोधि नः (2)

8.44.23:

O Agni, if I were you and you were I (1),
then would your longings here become true (2).²³

[Verse (8.24.1) is similar, addressed to Indra]

8.44.24:

You are the shining one, lord of the shining riches (1).
You are blissful, are shining with thy lustres, O Agni (2).
May we abide in thy right thinking (3).²⁴

8.44.25:

O Agni, to you holding firmly the law of your workings (1),
my words move like lowing cattle (3),
as rivers move towards the sea (2).²⁵

8.44.26:

Agni (is) the youth, the lord of the peoples, the seer (1),
the all-consuming, Fire of the many illuminations (2).
I glorify him with my thoughts (3).²⁶

8.44.27:

May we strive towards Agni by our lauds (1,4).
(He is) the charioteer of the sacrifices (2),
with his solid strength, and his sharp tusks of flame (3).²⁷

²³ यदग्ने स्यामुहं त्वं त्वं बा धा स्या अहम् (1), स्युष्टै सत्या इहाशिषः (2)

²⁴ वसुः वसुपतिर्हि (1), कमस्यग्ने विभावसुः (2), स्यामं ते सुमतावर्णि (3)

²⁵ अग्ने धूतत्रताय ते (1), समुद्रायैव सिन्धवः (2), गिरौ वाश्रासं ईरते (3)

²⁶ युवानं विशपतिं कविं (1), विश्वादं पुरुवेपसम् (2),
अग्निं शुभ्माभिं मन्मभिः (3)

²⁷ यज्ञानां रथ्यै (1), वयं (2), तिग्मजम्भाय वीळवै (3), स्तोमैः इषेमाग्रये (4)

8.44.28:

O Agni, may this your worshipper, abide in you (1);
on him have grace, O Right and True, O purifier (2).²⁸

8.44.29:

You are the wise thinker seated in the house (1);
like an illumined sage ever awake (2);
O Agni, you shine out in heaven (3).²⁹

8.44.30:

O Agni, before the stumbling come (1),
before the spoilers arrive (2),
carry forward our life, O seer, O Shining One (3).³⁰

45. Indra

Riṣhi: Trishokaḥ Kāṇvah

8.45.1: The ever-young Indra

8.45.2: Friend of sages

8.45.3: The ever-young hero

8.45.4: Questions asked by him on his birth

8.45.5: Mother's reply

8.45.6: One should carry out one's intentions

8.45.7: Foremost in fighting

8.45.8: One with inspired knowledge

8.45.9: No evil beings can harm him

8.45.10: Your gifts are sufficient

8.45.11: May we grow in greatness

8.45.12: True uplifting words

²⁸ अयमग्ने त्वे अपि जरिता भूतु (1), सन्त्य तस्मै पावक मृल्य (2)

²⁹ धीरो हि असि अद्ग्रसद् (1), विप्रो न जागृविः सदा (2),
अग्ने दीदर्यसि द्यवि (3)

³⁰ पुराग्ने दुरितेभ्यः (1), पुरा मृधेभ्यः (2), कवे प्रण आयुर्वसो तिर (3)

- 8.45.13: You encourage us**
8.45.14: Do not be a miser
8.45.15: One who reviles you
8.45.16: A lavish giver
8.45.17: You are not deaf to our calls
8.45.18: Become our intimate ally
8.45.19: When we fix our minds on you
8.45.20: We desire you as our companion
8.45.21: None can restrain him in battles
8.45.22: Accept my Soma-drink
8.45.23: Favour not the haters of the word
8.45.24: Rejoice in great achievement
8.45.25: Riches new and eternal
8.45.26: Kadruva rishi
8.45.27: Indra is that truth
8.45.28: He is equal to all of us
8.45.29: Increaser of energy currents
8.45.30: Help to Trishoka
8.45.31: We need only your grace, not gifts
8.45.32: Even a little of your work
8.45.33: Yours are the expressions of truth
8.45.34: Slay us not for transgressions
8.45.35: Afraid of you
8.45.36: Your friend cannot be destroyed
8.45.37: Indra does not kill without strong reasons
8.45.38: Rishi Evara
8.45.39: Steeds yoked by word
8.45.40: Destroy the evil-forces
8.45.41: Riches deposited in fortresses
8.45.42: Riches given only by you

Metre: Gāyatrī

8.45.1:

(The sages) kindle Agni (1),
and spread the sacred grass (for seating the gods) (2).
The ever-young Indra is their friend (3).¹

8.45.2:

Their fuel is vast, their altar is wide (1,3).
their hymns of praise are many (2),
The ever-young Indra is the friend of sages (4).²
[*svaruh*: altar, (1.92.5);]

8.45.3:

Even though a non-combatant, with his Āryan fighters (1,3),
the hero subdues the foes surrounding his ally (2).
The ever young Indra is a friend (of such warriors) (4).³
[*satvabhiḥ*: āryan fighters; also the Angirasa ṛishis (Navagva-s) who
help in the release of cows, (5.34.8); (3.39.5) refers to their joint
action in finding the Sun dwelling in darkness]

8.45.4:

As soon as he was born (2),
he Vṛtra-killer, seized his arrow and asked his mother (1,3).
'Who are the fierce ones (4)?
who have heard (about their achievements) (5)?',⁴

¹ आ धा ये अग्निमिन्धते (1), स्तूणन्ति बहिरानुषक् (2),
येषामिन्द्रो युवा सखा॑ (3)

² बृहभिदिध्म एषां (1), भूरि शस्तं (2), पृथुः स्वरुः (3),
येषाम् इन्द्रो युवा सखा॑ (4)

³ अयुञ्ज इत् (1), युधा वृतं शूर आजति॑ (2), सत्वमिः (3),
येषाम् इन्द्रो युवा सखा॑ (4)

⁴ आ बुन्दं वृत्रहा ददे॑ (1), जातः (2), पृच्छद् वि मातरम् (3),
क उग्राः (4), के है शृण्विरे॑ (5)

[*shṛṇvire*: have heard, (4.8.6);
 Line 5: who have the inspired knowledge, (8.54.6)]

8.45.5:

His mighty mother replied (1),
 ‘‘He who desires your enmity (3),
 fights with a mountain-like form (2).⁵

[*girau-apsah*: mountain-form;
apsa: form, (5.80.6); an attractive elephant (S);]

8.45.6:

O Maghavan, may you hear us (1).
 Whatever one desires, let him carry it out (2).
 Whatever you strengthen, it will be strong (3).⁶
 [*vīlu*: strong, (1.71.2), (4.3.14);
vaṣṭhi: (he) desires, (6.11.3)]

8.45.7:

Seeking the perfect steeds (2),
 Indra goes to fight in the battle (1).
 He becomes the foremost among those with chariots (3).⁷

8.45.8:

O one with Vajra, exert yourself to overcome all the foes (1),
 and scatter them in different ways (2).
 You become (within) us one with perfect inspired knowledge (3).⁸

⁵ प्रतिं त्वा शब्दसी वदद् (1), गिरौ अप्सो न योधिष्ठत् (2),
 यस्ते शत्रुत्वम् आचके (3)

⁶ उत् त्वं मधवन् शृणु (1), यस्ते वर्षे ववक्षि तत् (2),
 यद् वील्यासि वीलु तत् (3)

⁷ यत् आजिं याति आजिकृत् इन्द्रः (1), स्वथ्युः उप्त (2), रथीतमो रथीनाम् (3)

⁸ वि षु विश्वा अभियुजो वज्रिन् (1), विष्वकू यथा वृह (2),
 भवा नः सुश्रवस्तमः (3)

[*viśhvak*: in separate ways;
vivṛha: exert (yourself), (10.10.8);
shrava: inspired knowledge, (8.74.9); inspiration, (5.7.9)]

8.45.9:

May Indra place in our front a chariot (1),
for our conquest (of felicities) (2).
No evil beings can harm him (3).⁹

[*dhūrvatam*: he who hurts, (10.87.12);
sātaye: for the conquest, (5.5.4), (7.15.9);]

8.45.10:

May we be free of those enemies (1).
O Indra, rich in light, may we come to you (3),
for your ready gifts of delight, O mighty one (2).¹⁰
[*parivṛjyā*: be free of, (7.84.2);
aram: ready and sufficient, (2.5.8), (8.15.13);
shakra: mighty, potent, (1.10.5)]

8.45.11:

O one with Vajra, we approach you slowly (1).
May we obtain the life energy in hundreds, be unharmed (2,4),
so that we may grow in greatness (3).¹¹
[*shatagvinam*: (riches) in hundreds, (4.49.4),
anehasaḥ: one whom none can hurt, (3.9.1);
vivakṣhaṇā: see, (8.1.25)]

⁹ अस्माकं सु रथं पुर इन्द्रः कृणोतु (1), सातये (2), न यं धूर्वन्ति धूर्तयः (3)

¹⁰ वृज्याम ते परि द्विषो (1), अरं ते शक्र दावने (2), गमेम इत् इन्द्र गोमतः (3)

¹¹ शनैः चित् यन्तो अद्विबो (1), अश्वावन्तः शतग्विनः (2),

विवक्षणा (3), अनेहसं (4)

8.45.12:

Everyday your adorers are given (2),
uplifting true words in hundreds and thousands (1).¹²

[*mamhate*: to give, (1.11.3);
ūrdhva: high lifted, (10.3.2);
sūnṛtābhīḥ: true words, (8.19.22)]

8.45.13:

O Indra, we know you as the conqueror of wealth (1),
the breaker of firm obstacles (or places) (2).

(You) encourage us and give protection like a house (3).¹³

[*gayaḥ*: house which protects; also body of yajamāna; S renders it
as wealth in many places such as (1.74.2);
ādārah: one who gives encouragement, (1.46.5)]

8.45.14:

O overcomer of foes, may the Soma make you rapturous (2),
O seer, the exalted one (1).

We seek (the Ray-cows) from you, the *Pāṇi* (3).¹⁴

[*Pāṇi*: miser, (5.61.8). He is the evil-trafficker who has stolen and
hidden the Ray-cows. The aspirant addresses that Indra like Pāṇi, is
not willing to give Ray-cows to him. The idea is also in (1.33.3) ‘*mā pāṇirbhū*’, ‘be not be a Pāṇi or miser’]

¹² ऊर्ध्वा हि ते दिवेदिवे सुहसा सूनृता श्रता (1), जरितृभ्यो विमंहते (2)

¹³ विद्मा हि त्वा धनंजयमिन्द्र (1), दृल्हा चिदारुजम् (1),
आदारिणं यथा गर्यम् (3)

¹⁴ ककुहं चित् त्वा कवे (1), मन्दन्तु धृष्णविन्दवः (2),
आ त्वा पणिं यदीमहे (3)

8.45.15:

Bring us what that man knows (3),
 who, even though rich, through his miserliness, reviles you (1),
 even though he has received the riches in abundance (2).¹⁵

[Line 3: Let us know the reasons in his mind for his meanness and miserliness.]

8.45.16:

O Indra, your friends, offerers of the Soma, look on you (1),
 just as men with fodder look on cattle (3).¹⁶

8.45.17:

For your protection, we call you who are afar (3).
 You are not deaf to us (1),
 you have the ears (open) to hear us (2).¹⁷

8.45.18:

When you hear this call of ours (1),
 manifest your power which is hard to violate (2);
 become our most intimate ally (3).¹⁸

[*durmārsham*: hard to violate, (10.5.8);

antama: inmost inmate, (5.24.1,2), most close, (6.9.5);

āpim: ally, (8.60.10);]

8.45.19:

When we approach you in a mood of distress (1),
 and fix our minds on you (2),
 you become aware of us, O Indra, giver of light (3).¹⁹

¹⁵ यस्ते रेवां अदाशुरिः प्रममर्ष (1), मघत्तये (2), तस्य नो वेद आ भर (3)

¹⁶ इम उं त्वा वि चक्षते सखाय इन्द्र सोमिनः (1), पुष्टवन्तो यथा पशुम् (2)

¹⁷ उत त्वा अवधिरं वयं (1), श्रुत्कर्णं सन्तम् (2), ऊतये द्रुष्टिह हवामहे (3)

¹⁸ यत् शुश्रूया इमं हवं (1), दुर्मर्षं चक्रिया उत (2), भवेः आपिः नो अन्तमः (3)

¹⁹ यत् चिद्धि ते अपि व्यथिः जगन्वांसो (1), अमन्महि (2),

गोदा इदिन्द्र बोधि नः (3)

[*godāḥ*: giver of light, (1.4.2);
amanmahi: fix our minds (on you), (8.1.13), (5.22.3);
jaganvāmsah: approaching]

8.45.20:

O Lord of might, we lean on you (2),
just as an aged man on a staff (1).

We desire you as a companion staying together (3).²⁰

[*sadhashtāni*: companions staying together, (3.12.8);
ushamsi: desire (you), (1.30.12)]

8.45.21:

Sing the hymn to Indra (1).

He is a warrior with many strengths (2).

None can restrain him in battles (3).²¹

[*nṛṇam*: strength, (5.19.2), mights, (1.67.2);

satvanam: warrior, (10.115.4);

vṛṇvate: to restrain, (1.5.4);]

8.45.22:

O mighty one, I pour the Soma-delight for your drink (1).

Accept it for your delight and take satisfaction (2).²²

[*vi ashnuhi*: to accept, (1.54.9);

trmpa: take satisfaction, (1.54.9)]

²⁰ आ त्वा रुभं न जिब्रयो (1), रुभमा शबसस्पते (2),
उश्मसि त्वा सधस्थ आ (3)

²¹ स्तोत्रमिन्द्राय गायत (1), पुरुनूम्णाय सत्वने (2), नकिर्य वृण्वते युधि (3)

²² अभि त्वा वृषभा सुते सुतं सृजामि पीतये (1), तृम्पा व्यभुही मदंम् (2)

8.45.23:

Favour not ignorant men seeking protection (1),
and those who make fun of you (2),
and the haters of the Word (3).²³

[*vanaḥ*: to grant delight, to favour]

8.45.24:

May those having Ray-cows in abundance (1),
make you rejoice in their great achievements (2).

Drink the Soma just as the Gaur animal drinks from the lake (3).²⁴

[*go-parinasa*: those with Ray-cows in abundance, (10.62.10); Soma mixed with products of cow (S);]

8.45.25:

The Vṛtra-killer sends from the realm beyond (1,3),
the riches new and eternal (2).

May you declare this (feat) in assemblies (4).²⁵

[*sanā*: eternal, (5.75.2), (3.1.6);]

8.45.26:

Indra drank the Soma prepared by Kadruva (Riṣhi) (1).

His might shone forth (or manifested) (3),
(when he destroyed) the thousand armed foe (2).²⁶

²³ मा त्वा मूरा अविष्यवो (1), मा उपहस्तान् आ दभन् (2),
माकीं ब्रह्मद्विषो वनः (3)

²⁴ इह त्वा गोपरीणसा (1), महे मन्दन्तु राधसे (2), सरो गौरो यथा पिब (3)

²⁵ या वृत्रहा परावति (1), सना नवा च (2),
चुच्युवे (3), ता संसत्सु प्र वौचत (4)

²⁶ अपिवत् कद्रुवः सुतमिन्द्रः (1), सहस्रबाहे (2), अत्र अदेदिष्ट पौस्यम् (3)

8.45.27:

(Indra is) that Truth (1).

Knowing well the works of Turvasha and Yadu (2,4),
he destroyed Ahnavāyya in the battle (3).²⁷

[*shamīm*: works, (8.75.14);

vidānah: full of knowledge, (2.9.1);

tat satyam: That Truth, also in (3.39.5), (4.54.4)]

8.45.28:

He is the deliverer of the peoples (1).

He is the destroyer of foes (2).

Glorify him who is equal (to all of us) (4).

(He is the giver) of plenitude rich in light (3).²⁸

[*vājasya gomataḥ*: plenitude of Ray-cows, (5.23.2);

(5.23.2) has the phrase, '*tvam satyah adbhuṭah*;

taraṇim: deliverer, one who crosses through (foes), (3.29.13)]

8.45.29:

When the Soma is pressed out, (we call) Indra (4),
by our hymns for his return (2).

(He is) the increaser of energy currents, the divine artisan (1,3).²⁹

[*vartave*: reverse or return, (3.33.4), (2.25.3);

tugryam: impelling energy currents, (1.33.15)

tugryavṛdham: increaser of the energy currents, (8.99.7)]

²⁷ सूत्यं तत् (1), तुर्वशे यदौ विदानो (2),

अहवाय्यम् व्यानद् तुर्वणे (3), शमि (4)

²⁸ तरणि वो जनानां (1), त्रदं (2), वाजस्य गोमतः (3),

समानम् प्र शंसिषम् (4)

²⁹ क्रमुक्षणं (1), न वर्तव उक्थेषु (2), तुग्रावृधम् (3), इन्द्रं सोमे सचा सुते (4)

8.45.30:

(To help) Trishoka, you shattered the vast mountain, the source (1), and made the cows to move and return (2).³⁰

[*niretave*: to return, (1.37.9);

The work of Trishoka done with the help of Indra is in (1.112.12).
The work is the release of cows hidden in the mountain.

yoni: the source (of cows);

trishoka: one who is luminous in three places (or planes), (1.112.12);

shoka: illuminous]

8.45.31:

O rapturous one (2),
whatever you have decided to establish (in us) (1),
or wanted to give us (3),
you do not have to do it (4).

May you be only gracious to us (5).³¹

[*iyakṣhasi*: desires granted, (6.49.4)]

8.45.32:

The work done, however small, by a person of your stature (1),
is renowned all over the earth (2).

May your mind be turned towards us (3).³²

8.45.33:

Yours is the glory (of the deeds) (1).

Yours are the utterances, the expressions of truth (2).

May you be gracious to us (3).³³

³⁰ यः कृन्तदिद् वि योन्यं त्रिशोकाय गिरिं पृथुम् (1),
गोभ्यौ गातुं निरेतवे (2)

³¹ यद् दधिषे मनस्यसि (1), मन्दानः (2), प्रेत् इयक्षसि (3),
मा तत् करिन्द्र (4), मृल्य (5)

³² दुभ्रं चिद्धि त्वावतः कृतं (1), शृण्वे अधि क्षमि (2), जिगातु इन्द्र ते मनः (3)

³³ तवेदु ताः सुकीर्तयो (1), असंचुत प्रशस्तयः (2), यदिन्द्र मृल्यासि नः (3)

[*prashastayah*: expression of the truth, (8.40.9), utterances, (8.19.19); *sukīrtih*: glory, (5.10.4);]

8.45.34:

Slay us not for one transgression (1),
 (slay us not) for two or for three (2),
 or many transgressions (3).³⁴

[*āgah*: evil, (14.12.4), sin (4.3.5), transgression (5.3.7);]

8.45.35:

I am afraid of a person of your stature (1),
 who is fierce and is the smiter of enemies (2).

You overbear the charges of foe, and are a strong worker (2).³⁵

[*dasma*: strong worker, (4.1.3), doer of works, (10.7.1);

r̥tī-saham: who overbears the charges of foes, (6.14.4)]

8.45.36:

I have not known the destruction of (your) friend (1),
 or of (your) son, O Lord of treasure (2).

May your mind be turned towards us (2).³⁶

[You friend cannot be destroyed;

shūne: in the emptiness, (7.1.11);

This verse is similar to (7.1.11)]

³⁴ मा न एकस्मिन् आगसि (1), मा द्रयोः उत त्रिषु (2),
 वर्धीः मा शूरं भूरिषु (3)

³⁵ विभया हि त्वावत् (1), उग्रात् अभिप्रभज्जिणः (2),
 दुस्मात् अहम् कर्तीषहः (3)

³⁶ मा सख्युः शूनम् आ विदे (1), मा पुत्रस्य प्रभूवसो (2),
 आवृत्वद् भूतु ते मनः (3)

8.45.37:

Indra has declared (2),
 “O mortals, which friend, unprovoked, has killed his friends (1,3)?
 who can flee from me (4)?”³⁷

[The idea is that anyone, who does not do evil acts, has no fear from Indra. Indra does not kill anyone without strong reasons.

maryā: force, army, (5.2.5);

maryādāh: goals, frontiers, (10.5.6);]

8.45.38:

O mighty one, when the riṣhi Evāra pressed out the Soma (1),
 you, insatiable, manifested (the delight) (2).

Like a robber, you rushed out (3).³⁸

[Line 3: The idea is, ‘Indra rushes after the drink just as a robber after his work’. The call for help does not allow him to stay there.

āsinvan: insatiable, (5.32.8);

āvayat: manifested, (10.113.8)]

8.45.39:

Since you give (felicities) to the men of word (1),
 I will draw here the happy chariot (2),
 which has steeds yoked by the potent Word (3).³⁹

[*sumat-ratha*: happy chariot, (3.3.9)]

8.45.40:

Destroy all the enemy forces (of evil) (1);
 destroy also their all-round harming activities (2).
 Bring us the desirable riches (3).⁴⁰

³⁷ को नु मर्या अभिधितः सखा सखायम् (1), अब्रवीत् (2),
 जहा (3), को अस्मदीषते (4)

³⁸ एवारै वृषभा सुते (1), असिन्वन् भूरि आवयः (2), शशीव निवता चरन् (3)

³⁹ आ त एता वचोयुजा हरी (1), गृणे सुमद्रथा (2), यदीं ब्रह्मभ्य इत् ददः (3)

⁴⁰ भिन्धि विश्वा अप द्विषः (1), परि बाधो जही मृधः (2),
 वसु स्पाहं तदा भर (3)

8.45.41:

O Indra, bring us the desirables desirable riches (4),
deposited in secret strongholds (*vijau*), fortresses (*sthire*) (1,3),
and places which can withstand an attack (2).⁴¹

8.45.42:

O Indra, gives us those riches (2),
which all men recognise as that given by you in abundance (1).⁴²

46. Indra, Vāyu and Gifts

Riṣhi: Vashah Ashvyaḥ

8.46.1: We are yours

8.46.2: Giver of impulsions

8.46.3: Singers chant on your greatness

8.46.4: Āditya-s lead him perfectly

8.46.5: He holds the Ray-cows within

8.46.6: We seek gifts as from a master

8.46.7: All protections are in him

8.46.8: Indra recovers the Sun

8.46.9: He ferries us to the plenitude

8.46.10: Grant us our aspiration

8.46.11: Protect our thoughts

8.46.12: You open our ears to knowledge

8.46.13: May he stand in our front

8.46.14: Sing to Indra on inspiration

8.46.15: Give felicities to our subtle bodies

8.46.16: Take us beyond the foes

8.46.17: His ready movements

8.46.18: May Maruts grant us bliss

8.46.19: Impels the thoughts towards the supreme

⁴¹ यत् वीलौ इन्द्र् यत् स्थिरे (1), यत् पश्चान्ते (2),

पराभृतम् (3), वसुं स्पाहं तदा भर (4)

⁴² यस्य ते विश्वमानुषो भूरेः दृत्स्य वेदति (1), वसुं स्पाहं तदा भर (2)

- 8.46.20: Indra is the savior and conqueror**
8.46.21: Recovered the offerings with undivine forces
8.46.22: Abundant gifts
8.46.23: Gift of powerful horses
8.46.24: Gifts from Kanita
8.46.25: O Vāyu, come to this massive work
8.46.26: Vāyu comes to offer Soma to Indra
8.46.27: Full of joy in giving
8.46.28: Dripping with clarity
8.46.29: Gifts from the king
8.46.30: They come to me just as cows go to herd
8.46.31: The wandering herd
8.46.32: Balbutha, a seer and *dāsa*
8.46.33: Great lady with golden lustre

Metre: 1, Pādanichṛt Gāyatrī; 2-4,6,10,23,29,33, Gāyatrī; 5, Ka-kup; 7,11,19,25,27, Bṛhatī; 8, Anuṣṭup; 9,26,28, Satobṛhatī; 12, Viparīta Satobṛhatī; 13, Dvipadā Jagatī; 14, Bṛhatī Pipilikamadhyā (13/8/13); 15, Kakupnyankushirā; 16, Virāt; 17, Jagatī; 18, Upariṣṭādbrhatī; 20, Viṣhamapadā Bṛhatī; 21,24,32, Pangktih; 22, Samstārapangktih; 30, Dvipadā Virāt; 31, Uṣṇik;

8.46.1:

O Indra, lord of treasure, you are the leader of our way (2).
 We are yours (1,3).

You are the lord of the horses (4).¹

[*praneta*: leader of our way, (2.9.2)]

Lines 1,3: This idea is in (8.48.8) and others]

8.46.2:

O thunderer, we in truth know you (1),
 as the giver of impulsions (2).
 We know you as the giver of felicities (3).²

¹ त्वाव॑तः (1), पुरुषसो व॒यमिन्द्र प्रणेतः (2), स्मसि (3), स्थातर्हीणाम् (4)

² त्वां हि सृत्यमाद्रिवो वि॒द्ध (1), दातारं इषाम् (2), वि॒द्ध दातारं रथीणाम् (3)

8.46.3:

The doers of work sing with hymns of words (3),
 about your hundred protections and your greatness (1),
 O doer of hundred deeds (or one of hundred willings) (2).³

[*kāravāḥ*: the doers of work, (3.6.1)]

8.46.4:

The guileless Mitra, Aryama and Maruts (2),
 protect the mortal and lead him perfectly (1).⁴

8.46.5:

He who is directed by Āditya-s holds within (1,3),
 the Ray-cows, life-energies and the perfect hero-strengths (2).
 He increases forever in the felicities desired by many (2).⁵

[*edhati*: increases, (8.84.9);
dadhānah: holds (within);
suvīryam: perfect hero-strength, (1.127.11)]

8.46.6:

We seek gifts from the mighty and fearless Indra (1),
 just as we seek the riches from a master (2).⁶

8.46.7:

In him, the fearless one, are all the protections together (1).
 May the swift steeds bring him to the pressed out Soma (2,4),
 he the lord of many treasures (3).⁷

³ आ यस्य ते महिमानं शतमूर्ते (1), शतक्रतो (2), गीर्भिः गृणन्ति कारवः: (3)

⁴ सुनीथो धा स मर्त्यो (1), यं मरुतो यम् अर्यमा मित्रः पान्ति अद्रुहः: (2)

⁵ दधानो (1), गोमत् अश्वबत् सुबीर्यम् (2),

आदित्यजूत (3), एधते सदा राया पुरुस्पृहो (4)

⁶ तमिन्द्रं दानंम् ईमहे शबसानम् अभीर्वम् (1), ईशानं राय ईमहे (2)

⁷ तस्मिन् हि सन्त्यूतयो विश्वा अभीरवः सचा (1),

तमा वेहन्तु सप्तयः (2), पुरुषसुं (3), मदाय हरयः सुतम् (4)

8.46.8:

The rapture of Indra, the utter destroyer of Vṛtra is adorable (1).

You are hard to pierce in battles (3).

He recovers the Sun from the hostiles (2).⁸

[Line 3 is in (5.86.2);

ādadiḥ: recovers, (2.24.13); *svah*: Sun, (4.3.11);

Line 2: The recovery of Sun lying in darkness appears in several mantra-s such as (3.39.5).]

8.46.9:

He, difficult to overcome, is adored by all (1);

being full of inspiration, he ferries us to the plenitude (2).

O treasure, mighty one, come to our Soma offering (3).

May we move to the stall of Ray-cows (4).⁹

[*gamema*: (we) move, (4.5.13);

tarutā: ferries (us), (1.27.9)]

8.46.10:

O Greatest of the great, grant us our aspirations (3);

(grant) us, as in ancient times, the rays (1),

the life-energies and the vehicles of inner movement (2).¹⁰

[*varivasya*: grant us our aspirations, (5.42.12), desirous of supreme good, (6.20.11);

mahāmaha: greatest of the great, (10.119.12)]

⁸ यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः (1),

य आददिः स्वः नृभिः (2), यः पृतनासु दुष्टरः (3)

⁹ यो दुष्टरौ विश्ववार (1), श्रवाय्यो वाजेषु अस्ति तरुता (2),

स नः शविष्ठ सवना वंसो गहि (3), गमेम गोमति ब्रजे (4)

¹⁰ गव्यो षुणो यथा पुरा (1), अश्वयोत रथया (2), वरिवस्य महामह (3)

8.46.11:

I know that there is no limit forever (2),
 to your riches (or achievements), O hero (1).
 O thunderer, O opulent one, make us gifts (of your riches) (3).
 Protect our thoughts along with our plenitudes (4).¹¹

[*dashasyan*: to give a gift, (7.5.7);
satra: ever, (1.71.9)]

8.46.12:

You are the friend who opens our ears to knowledge (2).
 O sublime one, you know all births (1,3),
 (you are) hymned by many (4).
 All mortals call the mighty Indra at all times (5),
 along with the ladle of offering (6).¹²
 [*yataḥ-sruchah*: stretching the ladle of offering, (3.2.5);
shravayat-sakhā: the friend who opens our ears to knowledge,
 (5.25.5);
r̥ṣhvah: sublime, (3.5.5)]

8.46.13:

May Maghavan, the Vṛtra-killer stand in our front (3),
 as the protector of plenitude (1);
 he is the one with many riches (2).¹³

¹¹ न हि ते शूर_ राधुसो (1), अन्तं विन्दामि सूत्रा (2),
 दशस्या नौ मधवन्नू चित् अद्रिवो (3), धियो वाजेभिः आविथ (4)

¹² य कृष्वः (1), श्रावयत् सखा (2), विश्वेत् स वैदु जनिमा (3), पुरुषुतः (4),
 तं विश्वे मानुषा युगा इन्द्रं हवन्ते तविषं (4), यतसुचः (5)

¹³ स नो वाजेषु अविता (1), पुरुषसुः (2), पुरःस्थाता मधवा वृत्रहा भुवत् (3)

8.46.14:

To the hero, rapturous with Soma-food (1),
sing with the great words (2).

Utter the words of praise to the mighty one (5),
with the name of inspiration to Indra, wide in knowledge (3,4).¹⁴

[*vachah*: (to utter) the words;

nāma shrutyam: name of inspiration, (5.30.5);

vichetasam: wide in knowledge, (4.7.3)]

8.46.15:

O master of plenitude, one invoked by many (4),
give swiftly the felicities for the bodies (1,4).

Give riches and give the plenitude (2).¹⁵

[*nūnam*: swiftly; *tanve*: for (the maintenance of) bodies, physical,
prāṇic and mental;]

8.46.16:

He rules over all the riches (1).

He overcomes the foes with his body (2).

Swiftly, take us beyond (the foes) with the light (3).¹⁶

[Line 3: (alt.): take us beyond desire;

kṛpa: desire, (10.98.7); with light, (8.23.5), (8.23.8);

varpasā: with his body, (10.3.1);

irayan: ruling over, (10.140.4)]

¹⁴ अभि वौ बीरम् अन्धसो मदेषु (1), गाय गिरा महा (2),
विचेतसम् इन्द्रं (3), नाम श्रुत्यै (4), शाकिनं वचो यथा (5)

¹⁵ दुदी रेकणः तन्वे (1), दुदिः वसु दुदिः वाजेषु (2),
पुरुहूत वाजिनम् (3), नूनम् अथ (4)

¹⁶ विश्वेषाम् इर्ज्यन्तं वसूनां (1), सासङ्घांसं चिदस्य वर्पेसः (2),
कृपयतो नूनम् अति अथ (3)

8.46.17:

We laud the great and bounteous Indra (1,3),
for sufficient impulsions (2).

He meets us in his ready movements (4),
during the chants in the yajna (5).

Along with the Maruts he rules over all human beings (6).

Sing to him with the words with obeisance of surrender (7).¹⁷

[*aram-gamāya*: ready movements; (6.42.1)

jagmaye: meets, (6.42.1); *aram*: sufficient and ready, (1.66.3);

aram: excellent, (7.7.6)]

8.46.18:

The Maruts move galloping at the heights in the hills (1).

The sacrifice is addressed to these loud-voiced Maruts (2).

May these many-voiced (Maruts) grant us the bliss (3),
in the pilgrim-journey (4).¹⁸

[*ajimeshu*: gallopings, supremely moving, (5.87.7)]

8.46.19:

He crushes the evil-minded foes (1).

O powerful Indra, bring us the felicities (2).

You impel the thoughts to be yoked (to Indra) (3).

You impel the thoughts towards the supreme (4).¹⁹

[*prabhangam*: see (8.61.18)]

¹⁷ मृः सु वो (1), अरम् इषे (2), स्तवामहे भीळ्हुषे (3),
अरंगमाय जगमये (4), यज्ञेभिः गीभिः (5),
विश्वमनुषां मरुताम् इयक्षसि (6), गायै त्वा नमसा गिरा (7)

¹⁸ ये पातयन्ते अजमभिः गिरिणां सुभिः (1), एषाम्
यज्ञं मंहिष्वणीनां (2), सुमं तुविष्वणीनां (3), प्राध्वरे (4)

¹⁹ प्रभङ्गं दुर्मतीनाम् (1), इन्द्रं शविष्टा भर रयिमस्मभ्यं (2),
युज्यं चोदयन्मते (3), ज्येष्ठं चोदयन्मते (4)

8.46.20:

(Indra) is the savior, conqueror, the fierce one (1),
 one with rich variety, supreme in vision, one with true words (2).
 He overpowers the foes of the king, is a subduer of foes (3),
 forceful, enjoyer of the ancient (or supreme) plenitude (4).²⁰

[Line 4: (alt.) (make us) enjoy the plenitude;
sanita: savior (1.36.13); (has other meanings);
susanitah: perfect conqueror, (3.18.5);]

8.46.21:

May he come who took the whole of offerings (1,2,4),
 in the control of undivine forces (3),
 just as Vasha, son of Ashva, received the gift at dawn (5,7),
 from Pṛthushravasa, son of Kānīta (6).²¹

[S quotes an anecdote to give the meanings.

A better translation of lines (5-7) is needed, using the symbolism
 behind the names.

pūrtam: the whole, complete;
īvat: offerings, (5.49.5);]

8.46.22:

I have received life-energies, sixty thousand and an *ayuta* (1),
 twenty hundred camels, ten hundred brown mares (2,3),
 ten thousand Ray-cows with three rosy lights (4).²²

[*ayuta*: ten thousand occurs 5 times in Maṇḍala 8, see (8.1.5);
aruṣīḥ: rosy light, (5.56.6), flushing red, (1.71.1)]

²⁰ सनितः सुसनितः (1), उग्रं चित्रं चेतिष्ठ सूरूत (2),
 प्रासहा सम्भ्राद् सहुरि (3), सहन्तं भुज्युं वाजेषु पूर्व्यम् (4)

²¹ आ स एतु (1), य ईवत् (2), अँ अदेवः (3), पूर्तमादुदे (4),
 यथा चिद्वशौ अश्वयः (5), पृथुश्वर्वसि कानीते (6), अस्या वि उषि आदुदे (7)

²² षष्ठिं सहस्रं अश्यस्य अयुता असनम् (1), उष्ट्रानां विंशतिं शता (2),
 दश इयावीनां शता (3), दश त्रि-अरुषीणां दश गवां सहस्रां (4)

8.46.23:

The ten brown horses makes the wheel turn (1,4).
 They are of growing intensities, of fully manifested power (2),
 and trampling down obstacles (3).²³

[*āshavah*: horses; *rdhat*: to grow in strength, (6.3.2);
mathra: trampling down obstacles (S)]

8.46.24:

These are the gifts from the son of Kānita, Pr̥thushravas (1),
 felicitous in achievement, a bounteous giver and wise (2,4).
 He gave a golden chariot, had great inspirations (3,5).²⁴

[Line 2: (alt.) He gave rise to golden movements which create
 golden lustre;
shravah: inspiration, (5.7.9); inspired knowledge, (8.74.9);
varṣhiṣṭham: abundant, (3.13.17);
su-rādhasah: felicitous in achievement, (4.5.4)]

8.46.25:

O Vāyu, come to us for this work of massive strength (1,3),
 for creating a great body (2).

We are ready for your abundant gift (4).

We are ready for the great gift as soon as you (come) (5).²⁵

[*dāvane*: for the gift, (2.1.10); *tane*: body, (2.9.2);
pāja: force, (5.1.2), massive strength, (4.4.1);
makhabh: work, (10.11.6)]

²³ दशै श्यावा (1), कृधत्-रंयः वीतवारास आशवः (2), मथ्रा (3),
 नेमिं नि वावृतुः (4)

²⁴ दानासः पृथुश्वरसः कानीतस्य (1), सुराधसः (2),
 रथं हिरण्यं ददत् (3), मंहिषः सूरिः अभूत् (4), वर्षिष्ठम् अकृत् श्रवः (5)

²⁵ आ नौ वायो (1), मुहे तनै (2), याहि मखाय परजसे (3),

बुयं हि तै चकृमा भूरि दावनै (4), सुधः चित् महि दावनै (5)

8.46.26:

With his thrice seven seventy (Ray-cows) (2),
he is carried by his horses to the house (1).

He comes with the Soma-delight and the Soma pressers (3),
to offer you the drink of the bright pure Soma (4).²⁶

[*vasta*: house]

8.46.27:

He is full of joy in giving, by himself (1),
this wonderful gift of delight (2);
he, strong in will, (gives) amidst the doers of great deeds (4).
(namely) Aratva, Akṣha, Nahuṣha and Sukṛtvan (3).²⁷

[*sukṛttarāḥ*: the superb doer of auspicious acts, (1.31.4)]

8.46.28:

Dripping with clarity in his glorious body (1,3).
the king gallops in cars impelled by the life-energies (2,4,6),
camel-energy and dog-energies (5).

This is indeed your grace, O Vāyu (7).²⁸

[Lines 4,5,6: cars drawn by horses, camels and dogs;
ajma: the field of race, (6.4.4); gallopings, (8.43.10), food (S);
ghṛtasnāḥ: dripping the light or clarity, (4.6.9)]

²⁶ यो अश्वैभिः वहते वस्त्वं (1), उस्राः त्रिः सूप्त संस्तीनाम् (2),

एभिः सोमैभिः सोमसुस्त्रिः (3), सोमपा दानाय शुक्रपूतपा: (4)

²⁷ यो मं दुमं चिदु त्मना अमन्दत् (1), चित्रं दुवने (2),

अरद्वे अक्षे नहुषे सुकृत्वनि (3), सुकृतराय सुक्रतुः (4)

²⁸ उच्छ्ये वपुषि (1), यः स्वराट् उत वायो (2), धृतस्त्राः (3),

अश्वैषितं (4), रजैषितं शुनैषितं (5), प्र अज्म (6), तदिदं नु तत् (7)

8.46.29:

I have received sixty thousand mighty steeds (2),
as a pleasing gift from the king with rapid impulsion (1).²⁹

[*iśhirah*: one rapid in impulsion, (2.5.4)]

8.46.30:

Just as the cows go to their herd (1),
and the oxen (to their herd) (2),
so they come to me (3).³⁰

8.46.31:

When the herd was wandering (in the wood) (1),
he called hundred camels (to give to me) (2),
and twenty hundred white cows (for giving to me) (3).³¹

8.46.32:

I, a seer, have received (2,4),
from the cowherd Balbūtha, a *dāsa*, a hundred (cows) (1,3).
All of us rejoice here being under the protection of Indra (6);
O Vāyu, they are yours (5).
They who have gods for their protectors rejoice (7).³²

[*turukṣha*: cow-herd]

²⁹ अथ प्रियमिषिराय (1), पृष्ठि सहस्रा असनम् अथानामिच वृष्णाम् (2)

³⁰ गावो न युथमुपं यन्ति (1), वध्रय उप (2), मा यन्ति वध्रयः (3),

³¹ अथ यत् चारथे गणे (1), शतमुहूँ अचिक्रदत् (2).

अथ शित्रेषु विंशतिं शता (3)

³² शतं दासे बल्लूथे (1), विप्रः (2), तरुक्ष (3), आ ददे (4),

ते तै वायो (5), इमे जना मदन्ति इन्द्रगोपा (6), मदन्ति देवगोपाः (7)

8.46.33:

This great lady with golden lustre (1,2),
is brought to my front by Vasha, son of Ashvya (3,4).³³

[The lady is a goddess, brought to him by a vital power;
ashvyam: vital power, life-energy]

47. Āditya-s and Uṣha**Rishi: Tritaḥ Āptyah**

[See the notes in (8.47.13) for some information on Trita Āptyah.]

8.47.1: No evil can come to your devotee

8.47.2: Give us peace

8.47.3: Perfect are your protections

8.47.4: Give us life-ambrosia (*jīvātum*)

8.47.5: May the sins avoid us

8.47.6: The riches which you give freely

8.47.7: Intense anger will not come

8.47.8: Defence against minor evil forces

8.47.9: May Aditi grant us happiness

8.47.10: A house of refuge, free from disease

8.47.11: Look down from above

8.47.12: Seekers of inspired knowledge

8.47.13: Hidden deeds of wickedness

8.47.14: Uṣha and Trita Āptya

8.47.15: Benefits of gems and garlands

8.47.16: Causes of evil dreams

8.47.17: Integration of energies

8.47.18: Fearful effects of evil-dream

Metre: Mahāpangktih (8,6)

³³ अथ स्या योषणा मही (1), प्रतीची वशमश्यम् (2),
अधिरुक्तमा (3), वि नीयते (4)

8.47.1:

Great are you, O Mitra and Varuṇa (1,3);
 great is your protection to the giver of offerings (2,4).
 No evil can come to one (6),
 whom you protect from the doer of harm, O Āditya-s (5).
 Faultless are your protections (7);
 perfect are your protections (8).¹

[*nashat*: can come, (8.19.6);]

8.47.2:

O Divine Āditya-s, you know how to keep away evils (1).
 May you give us peace (3),
 just as birds offer shade (to their young) with their wings (2).
 Faultless are your protections (4);
 perfect are your protections (5).²

8.47.3:

May your peace reach us (1),
 just as the shade of wings of birds (reach the young) (2).
 O (gods) who are all-knowing (4),
 we meditate on all the armour (of protections) (3,5).
 Faultless are your protections (6);
 perfect are your protections (7).³

¹ महि वो (1), महुताम् अबो (2), बरुण मित्रं (3), दाशुषे (4),
 यमादित्या अभि द्रुहो रक्षथा (5), न ई अधं नशत (6),
 अनेहसौ व ऊतयः (7), सुजुतयौ व ऊतयः (8).

² विदा दैवा अधानाम् आदित्यासो अप-आकृतिम् (1),
 पक्षा वयो यथोपरि (2), वि अस्मे शर्म यच्छत (3),
 अनेहसौ व ऊतयः (4), सुजुतयौ व ऊतयः (5)

³ वि अस्मे अधि शर्म तत् (1), पक्षा वयो न यन्त्नन (2), विश्वानि (3),
 विश्ववेदसो (4), बरुद्ध्या मनामहे (5), अनेहसौ व ऊतयः (6),
 सुजुतयौ व ऊतयः (7)

[*manāmahe*: we meditate, (8.11.5);
yanta: to reach, (1.140.13)]

8.47.4:

O conscious thinker, you give us the abode and life-ambrosia (1).
The Āditya-s rule over all the riches of all persons (2).
Faultless are your protections (3);
perfect are your protections (4).⁴

[*prachetasah*: O conscious thinker (8.84.2);
jīvātum: life-ambrosia, (1.91.6), that which makes life immortal and joyful;]

8.47.5:

May the sins avoid us (1),
as charioteers (avoid) difficult places (2).
We abide in Indra's happiness and the protection of Āditya-s (1).
Faultless are your protections (4);
perfect are your protections (5).⁵

8.47.6:

The riches which you give freely (2),
can be obtained by a man only with great pain (1).
The person whom you approach, he gets abundant riches (3).
Faultless are your protections (4);
perfect are your protections (5).⁶

[*dabhra*: little, (1.113.5);
parihvṛta: by painful means]

⁴ यस्मा अरासत् क्षयं जीवातुं च प्रचेतसः (1), मनोः विश्वस्य घेदिम् आदित्या राय ईशते (2), अनेहसौ व ऊतयौ सुऊतयौ व ऊतयौ (3)

⁵ परि णो वृणजन् अघा (1), दुर्गम्णि रथ्यो यथा (2), स्याम् इदिन्द्रस्य शर्मणि आदित्यानाम् उत अवसि (3), अनेहसौ व ऊतयौ (4), सुऊतयौ व ऊतयौ (5)

⁶ परिहुत इत् अना जनो (1), युष्मा-दत्तस्य वायति (2), देवा अद्भ्रम् आश वो यमादित्या अहैतन (3), अनेहसौ व ऊतयौ (4), सुऊतयौ व ऊतयौ (5)

8.47.7:

O Āditya-s, when you give happiness to a person (2),
intense anger or pain will not come near him (1).

Faultless are your protections (3);
perfect are your protections (4).⁷

[*guru*: severe (pain) (S);
tyaja: anger, (10.79.6), (10.144.6);]

8.47.8:

O gods, may we dwell in you as warriors in their armour (1).

Protect us against a great evil (2),
defend us against minor evil forces (3).

Faultless are your protections (4);
perfect are your protections (5).⁸

[*uruṣhya*: protect us, (8.71.7)]

8.47.9:

May Aditi protect us (1).

May Aditi, the opulent one, grant us happiness (2,4).

She is the mother of Mitra, Aryaman and Varuṇa (3,5).

Faultless are your protections (6);
perfect are your protections (7).⁹

[*revati*: opulent one, (3.18.4)]

⁷ न तं तिग्मं चन त्यजो न द्रासत् अभि तं गुरु (1), यस्मा॑ उ॒ शर्म॑ सप्रथ॑
आदित्यासो॒ अराध्वम् (2), अनेहसौ॒ व ऊतयः॑ (3), सुज॑तयौ॒ व ऊतयः॑ (4)

⁸ युष्मे॒ दैवा॒ अपि॒ ष्मसि॒ युध्यन्त इव॑ वर्मसु॑ (1), यूयं॒ महो॒ न॒ एनसो॑ (2),
यूयम्॒ अर्भात्॒ उरुष्यत (3), अनेहसौ॒ व ऊतयः॑ (4), सुज॑तयौ॒ व ऊतयः॑ (5)

⁹ अदिति॑: न उरुष्यतु॑ (1), अदिति॑: शर्म॑ यच्छतु॑ (2), माता॑ मित्रस्य॑ (3),
रेवतौ॑ (4), अर्यम्णो॑ वरुणस्य॑ च॑ (5), अनेहसौ॒ व ऊतयः॑ (6),
सुज॑तयौ॒ व ऊतयः॑ (7)

8.47.10:

O Gods, grant us the happiness (1,4),
which is a house of refuge, blissful, free of disease (2),
and is an armour in the three realms (3).

Faultless are your protections (5);
perfect are your protections (6).¹⁰

[*sharaṇam*: house of refuge, (2.3.8);

tridhātu: triple law of working, (7.5.4); the three are *vasu* (substance), *ūrje* (abounding force), *priyam* (bliss), of the Tribune highest world (*tisraḥ parāvataḥ*, (1.34.7)), corresponding to the *sat-chit-ānanda* of later Vedānta.

anāturam: free of disease, (1.114.1)]

8.47.11:

O Āditya-s, look down (on us) from above (1),
just as the scouts look from the shore (for the missing) (2).

Just as men lead their horses to the secure place (on the banks) (3),
lead us along an easy path (4).

Faultless are your protections (5);
perfect are your protections (6).¹¹

[*spashah*: scouts, (4.4.3)]

¹⁰ यदैवाः शर्मे (1), शरणं यत् भद्रं यत् अनातुरम् (2),
त्रिधातु यत् वरुथ्यं (3), तत् अस्मासु वि यन्तन (4),
अनेहसौ व ऊतयः (5), सुऊतयौ व ऊतयः (6)

¹¹ आदित्या अब हि ख्यत अधि (1), कूलादिव स्पशः (2),
सुतीर्थम् अर्वतो यथा अनु (3), नो नेषथा सुगम् (4),
अनेहसौ व ऊतयः (5), सुऊतयौ व ऊतयः (6)

8.47.12:

There is no happiness for those demon-possessed powers (1),
wanting to cast us down into ignorance and to conquer us (2).
May the seekers of inspired knowledge (4),
have bliss with Ray-cows, milch-cows
and the hero-strength (3).
Faultless are your protections (5);
perfect are your protections (6).¹²

8.47.13:

O Gods, whatever (evil) has manifested (1),
and al the deeds of wickedness which lie hidden (2,4),
place them far away from Trita Āptya and from us (3,5).
Faultless are your protections (6);
perfect are your protections (7).¹³

[*āvih*: (evil that has) manifested;

Trita Āptya: the third or the triple one, apparently the Puruṣha of the mental plane. In the tradition, he is a Rishi and has two companions, *eka* (one or single), *dvita* (second or double); they must be the Puruṣha-s of the material consciousness and the vital or dynamic consciousness. In some places, he is regarded as a god (SA). He is also the rishi of this sūkta.]

¹² नेह भद्रं रक्षस्विने (1), न अवैयै न उपया उत (2), गर्वे च भद्रं धेनवे
वीराय च (3), श्रवस्युते (4), अनेहसौ व ऊतयः (5), सुजुतयौ व ऊतयः (6)

¹³ यत् आविः (1), यत् अपीच्यं देवासो अस्ति दुष्कृतम् (2), त्रिते (3),
तत् विश्वम् (4), आस्य अरे अस्मद् दधातन (5), अनेहसौ व ऊतयः (6),
सुजुतयौ व ऊतयः (7)

8.47.14:

O daughter of heaven (Uṣha) (2),
 whatever evil dream threatens us and our knowledge (1),
 keep it far from Trita Āptya, O one shining with light (3).
 Faultless are your protections (4);
 perfect are your protections (5).¹⁴

[The sūkta (10.164) in the tenth Maṇḍala deals with the attempts to stop the appearance of bad dreams. The sage knew that dreams are activities of the mind when it is not completely at rest, even though the person may be sleeping.

vibhāvari: shining with light]

8.47.15:

O daughter of heaven (2),
 whatever evil dreams (threatens) Trita Āptya (3),
 we transfer them to ornaments
 or garlands made (for us) (1,4).
 Faultless are your protections (5);
 perfect are your protections (6).¹⁵

[*pari dadmasi*: to receive, (9.58.3, *dadmahe*);
 Flowers in the garlands and the precious stones in the ornaments absorb the negative forces connected with evil dreams. Here is the earliest reference to the protection given by gems and flowers, to their wearers, a universal practice among Hindus.]

¹⁴ यच्च गोषु दुष्क्वप्त्यं यच्चास्मे (1), दुहितर्दिवः (2), त्रिताय तत् विभावरि
 आस्याय परा वह (3), अनेहसौ व ऊतयः (4), सुजुतयौ व ऊतयः (5)

¹⁵ निष्कं वा धा कृणवते सर्जं वा (1), दुहितर्दिवः (2), त्रिते दुष्क्वप्त्यं सर्वम्
 आस्ये (3), परि दद्मसि (4), अनेहसौ व ऊतयः (5), सुजुतयौ व ऊतयः (6)

8.47.16:

O Uṣha, carry (elsewhere) (3),
 the effects of evil-dreams of Trita and Dvita (2),
 who experience (the effects of) food and drink (1).
 Faultless are your protections (4);
 perfect are your protections (5).¹⁶

[*Dvita*: see notes on (8.47.13);

bhāgam: the share (1.73.5);

seduṣṭhāḥ: seated, (5.15.2);

upa-seduṣṭhāḥ: seated near, to experience]

8.47.17:

Just we integrate the effects of components (1,3),
 the fast movements and movements of energies (in yajna) (2),
 we mitigate the effects of the evil dreams of the two Āptya-s (4).
 Faultless are your protections (5);
 perfect are your protections (6).¹⁷

[*rṇa*: debt, movement of energies;

shapha: hooves, fast movements;

sam-nayāmasi: to lead away, to mitigate the effects]

8.47.18:

May we today be victorious, be happy and be faultless (1).

O Uṣha, may the fearful effects of evil-dream depart (2).

Faultless are your protections (3);

perfect are your protections (4).¹⁸

¹⁶ तत् अन्नाय तत् अपसे तं भागम् उपसेदुष्टे (1), त्रिताय च द्विताय (2),
 च उषौ दुष्वप्यां वह (3), अनेहसौ व ऊतयः (4), सुजूतयौ व ऊतयः (5)

¹⁷ यथा कलां (1), यथा शक्षं यथं क्रणं (2), संन्यामसि (3), एवा दुष्वप्यां
 सर्वम् आस्ये सं नयामसि (4), अनेहसौ व ऊतयः (5), सुजूतयौ व ऊतयः (6)

¹⁸ अजैष्म अद्य आसेनाम् च अभूम अनागसो वयम् (1), उषौ यस्माद्
 दुष्वप्यात् अभैष्म अप तत् उच्छतु (2), अनेहसौ व ऊतयः (3), सुजूतयौ व
 ऊतयः (4)

48. Soma

Riṣhi: Pragāthah Kāṇvah

[In some manuscripts, the riṣhi is Pragāthah Ghaurah. Recall Ghora is of the lineage of Kaṇva (Kaṇvah Ghaurah) as in (1.36-43), (9.94).]

- 8.48.1: Soma gives and extends great happiness**
- 8.48.2: You enter within**
- 8.48.3: Become immortal by Soma**
- 8.48.4: Extend life-span for happy life**
- 8.48.5: Join parts (or limbs) separated**
- 8.48.6: Grant us the vision of the godhead**
- 8.48.7: Enjoy Soma with mind impelled by you**
- 8.48.8: We are yours**
- 8.48.9: You dwell in every limb**
- 8.48.10: Since Soma is in me, I invoke Indra**
- 8.48.11: Calamities have sped away**
- 8.48.12: With Soma, the immortal has entered us**
- 8.48.13: Uniting with the fathers**
- 8.48.14: O gods, may you speak on our behalf**
- 8.48.15: Enter us and protect us on all sides**

Metre: 1-4, 6-15, Triṣṭup; 5, Jagatī;

8.48.1:

May I who is wise in understanding and have right thoughts (2),
 share in the sweet food (Soma) (1),
 which gives and extends great happiness (3).

All the gods and mortals declare (the Soma) as honey (4),
 and meet together (to enjoy it) (5).¹

[*varivah*: happiness, (1.107.1)

su-ādhyaḥ: have right thought, (8.43.30)]

¹ स्वादोरभक्षि वयसः (1), सुमेधाः स्वाध्यौ (2), वरिवोवित्तरस्य (3),
 विश्वे यं देवा उत मत्यासो मधुं ब्रुवन्तो (4), अभि संचरन्ति (5)

8.48.2:

You enter within (1);
 becoming Aditi, you avert the divine wrath (2,3).
 O Indu (Soma), rejoicing in the friendship of Indra (4),
 advance us to the felicities like an obedient mare to its goal (5).²

8.48.3:

May we drink the Soma and become immortal (1).
 May we come to the Light and find the Gods (2).
 What can the enemies, the non-givers do to us (3)?
 O Immortal, one causing harm, what can he do
 to us (even if we are) mortals (4)?³

[*dhūrtih*: one causing injury or hurt, (1.18.6)]

8.48.4:

O Indu, by our drink of Soma (2),
 may you be blissful to our hearts (1).
 O Soma, be to us like a blissful father to his son (3),
 or like a friend towards his friends (4).
 O wise one, who is widely lauded (5),
 extend our life-span so that we may live happily (6).⁴

² अन्तश्च प्रागा (1), अदितिः भवासि (2), अवयाता हरसो दैव्यस्य (3),
 इन्दुविन्द्रस्य सख्यं जुषाणः (4), श्रौषीव धुरमनु राय क्रध्याः (5)

³ अपाम् सोमम् मृता अभूम (1), अग्नम् ज्योतिरविदाम देवान् (2),
 किं नुनम् स्मान् कृणवुदरातिः (3), किमु धूर्तिरमृत मत्येस्य (4)

⁴ शं नौ भव हृद (1), आ पीत इन्दो (2), पितेव सोम सूनवै सुशेवः (3),
 सखैव सख्य (4), उरुशांस् धीरः (5), प्र ण आयुर्जीवसे सोम तारीः (6)

8.48.5:

May the glorious Soma drank by us (1),
offering protection join together the (separated) joints (2,4),
(and move us) like a car moved (gently) by oxen (3).

May they protect us from breaking a leg (5).

May the Soma-delight separate me from sickness (6).⁵

[Line 3: Recall (8.1.12);

srāmat: sickness; *yavayantu*: separate;

parvasu: joints; *charitam*: leg, (1.116.15)]

8.48.6:

Illumine us like the fire kindled by churning (1).

Grant us the vision (of godhead) (2).

May we be in an opulent state (3).

O Soma, I hold the thought of your rapture (4).

Enter into us for granting nourishment filled with joy (5).⁶

[*manye*: I meditate on you, (7.2.7); *revat*: full of joy and opulence, (5.23.4)]

8.48.7:

May we share (enjoy) the pressed Soma (2),
with a mind impelled by you (1),

as if we (are enjoying) the paternal riches (3).

O king Soma, prolong and enrich our lives (4),

just as the Sun establishes happy abodes by his daylight (5).⁷

[*āyūmshi*: lives, (3.17.3); *ahāni*: daylight;

vāsarāṇi: happy abodes;]

⁵ इमे मा पीता यशस् (1), ऊरुष्यवो (2), रथं न गावः (3), समनाहु पर्वसु (4),
ते मा रक्षन्तु विस्सरः चूरित्रात् (5), उत मा सामात् यवयन्तु इन्द्रवः (6)

⁶ अग्नि न मा मथितं सं दिदीपः (1), प्र चक्षय कृणुहि (2), वस्येसो नः (3),
अथा हि ते मद् आ सौम मन्ये (4), रेवाँ इव प्र चरा पुष्टिमच्छ (5)

⁷ इुषिरेण ते मनसा (1), सुतस्य भक्षीमहि (2), पित्र्यस्येव रायः (3),
सोमं राजन् प्र ण आयूषि तारीः (4), अहानीव सूर्यो वासुराणि (5)

8.48.8:

O king Soma, be gracious to us for our welfare (1).
 We are yours, following your law of workings (2).
 May you be aware of that (3).
 O Soma who has discernment (5,7),
 there may arise aggressive foes with wrath (4,6);
 abandon us not over to these foes as per their desire (8).⁸

[*alarti*: aggressive;]

8.48.9:

O Soma, since you are the protector of our bodies (1),
 you of the divine vision dwell in every limb (of our bodies) (2).
 Even if we infringe your law of working (3),
 may you be gracious to us (4),
 as our good friend, for our higher welfare, O God (5).⁹

[*vasyah*: greater riches, (8.71.6)]

8.48.10:

I would associate with that compassionate friend (1),
 who would not harm me after the liquor-drink, O Indra (2).
 Since Soma has been placed within me (3),
 I invoke Indra to prolong our lives (4).¹⁰

[*rdūdara*: compassionate, (2.33.5) (stomach (*udara*) with right emotion (*rtu*))]

⁸ सोमं राजन् मृल्यां नः स्वस्ति (1), तव स्मसि ब्रत्याः (2),
 तस्य विद्धि (3), अलर्ति (4), दक्षं (5), उत मन्युः (6),
 इन्दो (7), मा नौ अर्यो अनुकामं परा दा: (8)

⁹ त्वं हि नः तन्वः सोम गोपा (1), गात्रैगात्रे निषुसत्था नृचक्षाः (2),
 यत् तै वयं प्रभिनाम ब्रतानि (3), स नौ मृळ (4), सुषुखा देव वस्यः (5)

¹⁰ क्रदूदरेण सख्या सचेय (1), यो मा न रिष्येत हर्यश्च पीतः (2),
 अयं यः सोमो नि अधायि अस्मे (3), तस्मा इन्द्रं प्रतिरम् एमि आयुः (4)

8.48.11:

The calamities and sicknesses have sped away (1).

The powers of darkness have fled in fear (2).

Soma has ascended in us in his wideness (3).

We have come to the state (4),

where men prolong their (conscious) lives (5).¹¹

[*atrasan*: that which make us become afraid and tremble (S);
anirā: calamities, (8.60.20)]

8.48.12:

O Fathers, the Soma-delight has been drunk in our hearts (1),
 and thus the immortal has entered into us mortals (2).

May we worship that Soma with offerings (3).

May we abide in his true thinking and grace (or bliss) (4).¹²

8.48.13:

O Soma, by uniting with the fathers (1),
 you have extended yourself over heaven and earth (2).

O Soma, may we worship you with offerings (3).

May we be the lords of felicities (4).¹³

¹¹ अप् त्या अस्थुः अनिरा अमीवा (1), निरत्रसन् तमिषीचीः अभैषुः (2),
 आ सोमो अस्माँ अरुहुद् विहाया (3), अगन्म् (4), यत्र प्रतिरन्त आयुः (5)

¹² यो न इन्दुः पितरो हृत्सु पीतो (1), अमत्यैः मत्यैः आविवेश (2),
 तस्मै सोमाय हुविषा विधेम (3), मृक्लीके अस्य सुमतौ स्याम (4)

¹³ त्वं सौम पितृभिः संविदानो (1), अनु घावापृथिवी आ ततन्थ (2),
 तस्मै त इन्दो हुविषा विधेम (3), वयं स्याम् पतयो रयीणाम् (4)

8.48.14:

O protecting gods, may you speak on our behalf (1).

Let not sleep overpower us, nor idle talk (2).

We are always dear to Soma (3).

Heroic in strength (4),

may we speak during the discoveries of knowledge (5).¹⁴

[To get the Soma-delight, we have to work without idleness or idle talk.]

8.48.15:

O Soma, you are a giver of strength to us on all sides (1).

You are the knower of the Sun-world (2).

Being of divine vision, may you enter us (3).

O Soma, protect us from the behind and from the front (4,6),

in union with your guardings (5).¹⁵

[*sajoshāḥ*: in union with, (7.2.8); (it has other meanings also)]

¹⁴ त्रातारो देवा अधि बोचता नो (1), मा नौ निदा ईशत् मोत जल्पिः: (2),
बयं सोमस्य विश्वह प्रियासः: (3), सुवीरासो (4), विदथमा वदेम (5)

¹⁵ त्वं नः सोम विश्वतौ बयोधाः (1), त्वं स्वर्विदा (2), विशा नुचक्षाः: (3),
त्वं न इन्द (4), ऊतिभिः सजोषाः: (5), पाहि पश्चातादृत वा पुरस्तात् (6)

Vālakhilya Hymns: (49-59)

[In many manuscripts of the medieval period, these eleven sūkta-s have been placed at the end of the eighth maṇḍala as a sort of appendix. However, in the oral tradition, these sūkta-s are chanted after the 48th sūkta. Hence, following the edition of Pandit Satavalekar, these eleven hymns are placed here. They bear some common features of the Maṇḍala 8 such as having the *dānastuti*, verses in praise of gifts. All of them are relatively brief. Sūkta-s 49-55 are dedicated to Indra; 56 to Agni-Sūrya, 57 to Ashvins, 58 to The Sole One and 59 to Indra-Varuṇa. The sūkta 58 is particularly interesting with its focus on 'The One, *ekam*, which has became all this'.]

49. Indra

(Vālakhilyam - 1)

Riṣhi: Praskaṇvah Kāṇvah

- 8.49.1: Maghavan teaches his adorers**
- 8.49.2: His nourishing gifts with enjoyments**
- 8.49.3: Achievements go to you**
- 8.49.4: You give playfully like children**
- 8.49.5: You have your own self-law**
- 8.49.6: Our thoughts to you like a fountain**
- 8.49.7: One full of great thoughts**
- 8.49.8: Your horses overcome foes**
- 8.49.9: Medhyātithi and Nipātithi**
- 8.49.10: Gosharya and other recipients of gifts**

Metre: 1,3,5,7,9, Br̥hatī; 2,4,6,8,10, Satobr̥hatī

8.49.1:

Sing the illumined chant to Indra, great in achievement (1),
as one who knows (2).

To his adorers Maghavan teaches about (and gives) (3,5),
thousands (of gifts), with his multitude of riches (4).

¹ अभि प्र वः सुराधसम् इन्द्रमर्च् (1), यथा विदे (2),

यो जरितृभ्यो मघवा (3), पुरुबसुः सहस्रेणव (4). शिक्षति (5).

[*vide*: one who knows, (1.127.4);
surādha: great in achievements, (4.2.4);
abhi archa: sing the illumined chant, (8.40.4);
shikṣha: to teach, (3.19.3); to learn and gain, (1.68.3)]

8.49.2:

He moves aggressively as if a lord of a hundred armies (1).
For the sake of giver, he kills the Vṛtra-s (evil-forces) (2).
His gifts with many enjoyments nourish (the recipients) (4),
just like the pure streams coming down from the mountains (3).²

[*purubhojasah*: one who gives many enjoyments, (7.9.2),
pinvasi: (you) nourish, (7.5.8); *jigāti*: moves]

8.49.3:

O Indra, who has joy in the word (2),
the rapturous Soma-delight is being pressed out for you (1).
O Vajrin, hero, the achievements (go to you) (4,6),
just as the water fills its home, the lake (3,5).³

8.49.4:

Drink this most sweet honeyed Soma (3),
which is faultless, carries us to the end of journey (1).
and allows us to grow in greatness (2).
O forceful one, you give (gifts) playfully like children (4).⁴

[*svādiṣṭha*: most sweet, (4.10.5);
mandasanaḥ: one full of delight, (1.10.11);
vivakṣhaṇa: see (8.1.25);

² शतानीकेव प्र जिगाति धृष्णुया (1), हन्ति वृत्राणि दुशुर्भै (2),
गिरेरिव प्र रसा (3), अस्य पिन्चिरे दत्राणि पुरुभोजसः (4)
³ आ त्वा सुतास इन्दवो मदाय (1), इन्द्र गिर्वणः (2),
आपो न (3), बंग्रिन् (4), अनु ओक्यं सरः पूणन्ति (5), शूर राधसे (6)

⁴ अनेहसं प्रतरणं (1), विवक्षणं (2), मध्वः स्वादिष्टम् ई पिब (3),
आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव तमना धृष्ट (4)

pratarāṇa: one who carries us to the end of the way, (2.1.12);
kṣhudra iva: like children; *kirate*: playfully gives, (4.38.7)]

8.49.5:

O Indra, to the affirmative lauds of your adorers (1,3),
 may you rush like galloping horses (2).
 The gifts and the milch cow given by Indra (5),
 make us taste (the Soma), O one who bears your self-law (4).⁵
 [*svadanta*: to taste the Soma, (2.1.14)]

8.49.6:

We have approached the warrior, the forceful one (1),
 who is glorious and has inexhaustible riches (2).
 O Indra, O Vajrin, our thoughts flow to you (4),
 just as the (water) in the well rushes out of the fountain (3).⁶
 [*avata*: well; *udrī*: fountain;
siñchate: to pour out;]

8.49.7:

Wherever you are, whether in yajna (elsewhere) (1),
 whether you are (in the realm) above the earth (2),
 may you come to our yajna (3,7),
 with your ferocious and swift horses (4,6),
 O forceful one, full of great thoughts (5).⁷
 [*mahemata*: one with great thoughts (occurs only in RV Maṇḍala 8)]

⁵ आ नः स्तोमम् (1), उप॑ द्रुवत् हिंयानो अश्वो न (2), सोतृभिः (3),
 यं तैं स्वधावन् स्वदयन्ति (4), धेनव् इन्द्र कण्वैषु रातयः (5)

⁶ उग्रं न वीरं नमसा उप॑ सेदिम् (1), विभूतिम् अक्षिता-वसुम् (2),
 उद्रीव वज्रिन् अवतो न सिञ्चते (3), क्षरन्ति इन्द्र धीतयः (4)

⁷ यत् ह नुनं यद्वा यज्ञे (1), यद्वा पृथिव्यामधि (2), अतौ नो यज्ञम् (3),
 आशुभिः (4), महेमतं उग्र (5), उग्रेभिः (6), आ गहि (7)

8.49.8:

Your horses are quivering and swift (1),
and overcome foes easily like the wind (2).
Go with them, to look at your human allies (3),
and to look at the entire Sun-world (4).⁸

[*svar-dṛṣṭe*: to look at Sun-world, (3.2.14);

ajirāśah: quivering, (1.140.4);

sakṣhiṇah: who conquer (with your grace) (1.111.3) (KS);

prasakṣhiṇah: occurs only in Maṇḍala 8, (8.13.10, 8.34.27)]

8.49.9:

O Indra, you protected Medhyātithi and Nīpātithi with riches (3).
In a similar way, we seek from you (1),
the happiness, rich in light (2).⁹

[*gomataḥ*: see (8.3.1)]

8.49.10:

O Indra, just as you gave to Gosharya and Rjishvani (4),
the herd of Ray-cows with golden lustre (5),
and to Kaṇva, Trasadasyu, Paktha and Dashavraja (1,3),
(we seek riches from you), O Maghavan (4).¹⁰

[*asanaḥ*: to give]

⁸ अजिरासो हरयो ये ते आशावो (1), बाता॑ इव प्रसक्षिणः (2),

येभि॒ः अपत्यं॑ मनुषः परीयसे॑ (3), येभिर्विशं॑ स्वर्दृशे॑ (4)

⁹ एतावत्स्त ईमहू॒ इन्द्रे॑ (1), सुमस्य॒ गोमतः॑ (2),

यथा॑ प्रावौ॒ मधबृन्॑ मेध्यातिथिं॑ यथा॑ नीपातिथिं॑ धनै॑ (3)

¹⁰ यथा॑ कण्वै॑ (1), मधबन्॑ (2), त्रसदस्यवि॑ यथा॑ पक्ष्ये॑ दशव्रजे॑ (3),

यथा॑ गोशर्ये॑ असंनोः कृजिश्वनि॑ इन्द्र॑ (4), गोमत्॑ हिरण्यवत्॑ (5)

50. Indra

(Vālakhilyam - 2)

Riṣhi: Puṣṭīguḥ Kānvah

- 8.50.1:** He is felicitous in his achievements
- 8.50.2:** Soma nourishes Maghavan
- 8.50.3:** Establish the Soma in me
- 8.50.4:** Sweet thoughts flow to you
- 8.50.5:** Looks for Soma amidst the perfect yajna
- 8.50.6:** Bring out hidden riches
- 8.50.7:** Come to us wherever you are
- 8.50.8:** You destroy the foes
- 8.50.9:** Your latest deeds
- 8.50.10:** Help to Gosharya

Metre: 1,3,5,7,9, Br̥hatī; 2,4,6,8,10, Satobr̥hatī

8.50.1:

Sing the illumined chant to him who has inspired knowledge (1,3),
felicitous in achievement (2),
the mighty one for realising the desires (4).

To the one who presses out the Soma or to one who lauds him (5),
he gives the desired felicities in thousands (6).¹

[*abhiṣṭaye*: as desired, (1.119.8)]

8.50.2:

The pressed out Soma being rapturous nourishes Maghavan (4),
just as a hill gives enjoyment (3).

Indra's weapons are difficult to cross by a hundred armics (1).
All his impulsions are great and vast (2).²

¹ प्र सु श्रुतं (1), सुराधसम् (2), अर्चा (3), शक्रम् अभिष्टये (4),
यः सुन्वते स्तुवते (5), काम्यं वसु सहस्रेणव महते (6)

² शतानीका हुतयो अस्य दुष्ट्रा (1), इन्द्रस्य समिषो महीः (2),
गिरिन् भुज्मा (3), मघवत्सु पिन्वते यदीं सुता अमन्दिषुः (4)

[*anīkam*: forces, army, (5.2.1);
sam-iṣhāḥ: all impulsions, (occurs once)]

8.50.3:

The drops of the pressed out Soma-delight (1),
 made the beloved Indra rapturous (2).

Establish the Soma in me as easily as water (3).

O treasure, you are like the milch-cow to the giver (4).³

[Line 4: Analogy is also in (1.4.1);
savānam: the delight of Soma pressing, (8.38.5)]

8.50.4:

The sweet thoughts flow to him (1),
 who is faultless and is called for his protections (2).

The Soma-delight gets established during the laud for you (4),
 when you are invoked, O treasure (3).⁴

[*dhītayah*: thinkings, (8.44.22);
havamānāsaḥ: one who is called, (5.32.11)]

8.50.5:

Looking for Soma amidst the perfect yajna-journey (1),
 Indra destroys (the foes) moving like a horse (2).

The hymns taste you, O one who forms the taste (3).

You desire the hymns coming from many men (4).⁵

[*chhandayāti*: to desire, (10.27.8); *chhandayase*: occurs once;
paure: connected with 'many';
paurāya: man born in multiplicity, (5.74.4);

³ यदीं सुतास् इन्द्रबोऽभि (1), प्रियमर्मन्दिषुः (2),
 आपो न धायि सवनं म आ (3), वसो दुधा इवोप दाशुषे (4)

⁴ अनेहसं वो हवमानम् ऊतये (1), मध्वः क्षरन्ति धीतयः (2),
 आ त्वा वसो हवमानास् (3), इन्द्रव उप स्तोत्रेषु दधिरे (4)

⁵ आ नः सोमै स्वध्वर (1), इयानो अत्यो न तौशते (2),
 यं तै स्वदावन् स्वदन्ति गूर्तयः (3), पौरे छन्दयसे हवम् (4)

svadanti: to taste, *svadāvan*: one who forms the taste, (occurs once)]

8.50.6:

He is a hero, forceful, one with just discernment (1),
who brings out the (hidden) riches (or seizes riches) (2).
He takes on excellent forms, has great achievements (3),
and is great (or mighty) (4).

Fill the giver forever with the riches of delight (6),
like (giving) water from a well flowing like fountain (5).⁶

[*pīpeḥ*: to fill, (4.16.21); *vasutvanam*: riches of delight, (7.87.6);
rādhasāḥ: of achievement, (10.140.5);
vivichim: one who has the just discernment, (5.8.3)]

8.50.7:

Whether you are in the realms beyond, or in heaven or on earth (1),
come to us yoking your mighty (horses) (2,4),
O Indra, sublime, one with great thinkings (3).⁷

[*r̥shva*: sublime, (3.5.5); mighty, (10.12.6)]

8.50.8:

Your horses yoked to the chariot are unerring (1).
They are filled with the might of Vāyu (2).
With them you go around the Sun-world (5).
For the sake of men voicing their fears within (4),
you destroy (*ni*) the Destroyers (*dasyu*) (3).⁸

[*asridha*: who never err, (5.5.8)]

⁶ प्र चूरमुग्रं विविचिं (1), धनस्पृतं (2), विभूतिं राथसो (3), महः (4), उद्रीव वज्रिन् अबृतो (5), वंसुत्वना सदा पीपेथ दाशुष्वे (6)

⁷ यद्धं नूनं परावति यद् वा पृथिव्यां दिवि (1), युजान इन्द्र हरिभिः (2), महेमत क्रष्ण (3), क्रष्णेभिः आ गहि (4)

⁸ रथिरासो हरयो ये ते असिध (1), ओजो वातस्य पिप्रति (2), येभिः नि दस्युं (3), मनुषो निघोषयो (4), येभिः स्वः परीयसे (5)

8.50.9:

O treasure, O hero, may we know of your new deeds (1).

You have protected Etasha (2).

For the sake of riches appropriate for work (3),
(you protected) Vasha with Dashavraja (4).⁹

[*etāvataḥ*: a person of your status,

dashavraje: name of person in (8.8.20) according to S. Here it is,
'tenfold foes'. No reason given for this discrepancy.

kṛtvye: apt for work, (6.2.8)]

8.50.10:

You dwell in the pilgrim-journey, full of understanding (2,4),

(done by) Kaṇva and Dīrghanītha, O Maghavan (1,3).

O Vajrin, establish in me Ray-cows and resplendent glory (6),
as you did with Gosharya (5).¹⁰

[*asisāsan*: to establish, (3.31.9);

damūnasi: to dweller, (1.68.5); *medhe*: understanding, (1.18.9)]

51. Indra

(Vālakhilyam - 3)

Riṣhi: Shruṣṭiguḥ Kāṇvah

8.51.1: Soma given by Manu and Sāmvaraṇa

8.51.2: Help to the riṣhi Praskaṇva

8.51.3: Address new thoughts to Indra

8.51.4: He with seven heads

8.51.5: Right mentalisings

8.51.6: Whom do you teach about giving

8.51.7: You are never barren

⁹ एतावतः ते वसो विद्याम् शू नव्यसः (1),

यथा प्राव् एतशं (2), कृत्ये धने (3), यथा वशं दशव्रजे (4)

¹⁰ यथा कण्वे मधवन् (1), मेधे अध्वरे (2), दीर्घनीथे (3), दमूनसि (4),

यथा गोशर्ये (5), असिषासो अद्रिवो मर्यि गोत्रं हरिश्चिर्यम् (6)

8.51.8: Killed Shuṣṭha

8.51.9: Crossing the ruddy warrior

8.51.10: The seers who hasten to the goal

Metre: 1,3,5,7,9, Br̥hatī; 2,4,6,8,10, Satobr̥hatī

8.51.1:

You drank the Soma given by Manu and Sāmvaraṇa (1),
now drink (the Soma) of Nipātithi, Medhyātithi (2),
Puṣṭigu and Shruṣṭigu, together O Maghavan (3).¹

8.51.2:

The foe with evil speech roughed up Praskaṇva (1),
who was old and lying flat (2).

The riṣhi, protected by you, took possession of (4,6),
a thousand Ray-cows from the destroyer Vṛka (3,5,7).²

[*uddhitam*: meaning not-clear, occurs once;

sam asādayat: roughed up; *asiśhāsad*: to obtain, take possession of,
(3.31.9)]

8.51.3:

(Indra) cannot be found by praise (alone) (1),
he is awake to knowledge and impels the riṣhis (2).
Address new thoughts to Indra in front (3),
for his enjoyment who cannot be hurt (4).³

[*bhojase*: for his pleasure, (1.55.3);

ariṣhyantam: who meet with no hurt, (2.8.6);

chikit: awake to knowledge, (8.102.2);

na vindhe: cannot find, (1.7.7)]

¹ यथा मनौ सांवरणौ सोमभिन्द्रापिंबः सुतम् (1),

नीपातिथौ मधवन् मेध्यातिथौ (2), पुष्टिगौ श्रुष्टिगौ सचा (3)

² पार्षद्वाणः प्रस्कर्णवं सम् असादयत् (1), शयानं जिब्रिम् उद्धितम् (2),

सहस्राणि (3), असिषासद् (4), गवाम् (5), क्रषि: त्वोतो (6), दस्यवे वृकः (7)

³ य उक्थेभिः न विन्धते (1), चिकित् य क्रषिचोदनः (2),

इन्द्रं तमच्छा वद् नव्यस्या मृती (3), अरिष्यन्तं न भोजते (4)

8.51.4:

Sing the hymn of illumination to one with seven heads (1);
 (he) is the triple Ray and is in the supreme station (2).
 He cried aloud, filled all the worlds with sound (3).
 Then he gave birth to the virile might (4).⁴

[*arkah tridhātū*: triple Ray, (3.26.7);
ānṛchuh: sing the hymn on illumination, (5.6.8);
tridhātū: see (8.47.10)]

8.51.5:

We invoke Indra, the giver of riches to us (1).
 May we know of the right mentalisings which are new (to us) (2).
 We go to the stall of the herd of rays (or Ray-cows) (3).⁵
 [*sumati*: right mentalisings, (1.3.11); true thinking, (3.1.23)]

8.51.6:

(The adorer) attains the riches and the increasing (2),
 whom you teach about giving, O treasure (1),
 O Indra, opulent one, who has joy in the word (4),
 we, having the pressed out Soma-delight, invoke you (3,5).⁶
 [*posham*: increasing, (10.122.8);
tam: one with great qualities described earlier]

⁴ यस्मा अर्कं सप्तशीषणिम् आनृचुः (1), त्रिधातुमुत्तमे पदे (2),
 स तु इमा विश्वा भुवनानि चिक्रदत् (3), अत् इत् जनिष्ट पौस्यम् (4)

⁵ यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् (1),

विश्वा हौस्य सुमतिं नवीयसी (2), गमेम् गोमति ब्रजे (3)

⁶ यस्मै त्वं वसो दानाय शिक्षसि (1), स रायः पोषम् अश्रुते (2),

तं त्वा वृयं (3), मधवन् इन्द्र गिर्बणः (4), सुतावन्तो हवामहे (5)

8.51.7:

O Indra, you are never barren (1);
 you are close to the giver (2).
 Your gift approaches in steps of abundance (3).
 They (gifts) cohere with the divine powers (4).⁷
 [*starī*: barren calf, (7.101.3); *sashchata*: cling, (3.9.4)]

8.51.8:

By his loud cry Indra killed Shuṣṇa (2),
 who pervaded the waters by his might (1).
 (Indra) spreading wide, pillared the heaven (3),
 and gave birth to all things on earth (4).⁸

[*krivi*: well, (1.30.1), waters;
astambhit: pillared, (3.5.10);
prathayan: shining wide, *prathayase*: you spread, (10.21.8);
pra-nanakṣha: pervades, (10.95.4)]

8.51.9:

This warrior (Indra) along with Āryans (1,3),
 protects the treasure from the Destroyers (2).
 Crossing the ruddy warrior who is armed (4),
 you are united with all the riches (5).⁹

[*rushame*: ruddy, (5.30.12), (8.3.12) and (8.4.2); Rushama is also a
 name of a person (may be hostile);
ajyate: united, (3.17.1), (8.20.8);
pavīravi: armed, (10.65.13); *sāḥ rayih*: all the riches;
ariḥ: warrior, (8.72.16); *āryaḥ*: nobles, Āryans;]

⁷ कदा चून स्तरीः अंसि नेन्द्रे (1), सश्वसि दाशुर्वै (2),
 उपोपेन्नु मधवन् भूय इन्नु ते दानै (3), देवस्य पृच्यते (4)

⁸ प्रयो ननक्षे अभि ओजसा क्रिबिं (1), वृथैः शुष्णौ नियोषयन् (2),
 यदेत् अस्तम्भीत् प्रथयन् अमूं दिवम् (3), आदित् जनिष्ट पार्थिवः (4)

⁹ यस्यायं विश्व आयो (1), दासं शेवधिपा (2), अरिः (3),
 तिरः चित् अर्ये रुद्रामे पवीरवि (4), तुभ्येत् सो अञ्ज्यते रयिः (5)

8.51.10:

The illumined seers, who hasten to the goal (1,3),
sing the sweet hymn of illumination dripping with clarity (2,4).

(They felt), “the riches are spread for us” (5).

“The pressed out Soma and the manly might (are coming) to us” (6).¹⁰
[*turanyavah*: those who hasten to the goal, (7.52.3)]

52. Indra

(Vālakhilyam - 4)

Rishi: Āyuḥ Kāṇvah

8.52.1: Fulfils the desire of Trita

8.52.2: Deity Vāyu

8.52.3: All that is uttered is absolute

8.52.4: We call you as if a milch-cow

8.52.5: He is the guest, our father

8.52.6: He who accepts your gifts

8.52.7: You never make mistakes

8.52.8: You instruct the giver

8.52.9: Sing the vast truth of ancients

8.52.10: He creates the Sun

Metre: 1,3,5,7,9, Br̥hatī; 2,4,6,8,10, Satobr̥hatī

8.52.1:

O Indra, you drank the Soma of Manu, son of Vivasvan (1).

You take pleasure in fulfilling the desire of Trita (2).

You are rapturous in their company (3).¹

[*chhandayase*: (fulfil) a desire, (8.50.5); rhythm;]

¹⁰ तुरण्यवो (1), मधुमन्तं घृतश्चुतं (2), विप्रासो (3), अर्कमानृचुः (4),
अस्मे रथिः पंप्रथे (5), वृष्णयं शवो अस्मे सुवानास इन्द्रवः (6)

¹ यथा मनौ विवस्वति सोमं शक्रापिबः सुतम् (1),
यथा त्रिते छन्द इन्द्र जुजोषसि (2), आयौ मादयसे सचा (3)

8.52.2:

You become joyful along with Pr̄shadra (1,3),
 in the rite with the Soma pressed out by Mātarishvan (2).
 (You also become joyful) with Soma given by Dashashipra (4),
 Dashonya, Syūmarashmi and R̄jnasi (5).²

[*mātarishvan*: he who breathes (*shvan*) in the mid-world (*mātari*);
 the deity Vāyū]

[Alternative translations are possible by considering the meanings
 of the names of the four persons.]

8.52.3:

You hold all that is uttered as absolute (1).

You drink Soma forcefully (2).

In your presence, Viṣṭhṇu placed superbly his three steps (3),
 according to the laws of action of Mitra (4).³

[*kevalā*: absolute, (10.51.9), (10.54.5);

dharmaḥ: laws of action, (5.81.4);

Line 1: An utterance of a human being has great power;]

8.52.4:

O Indra of a hundred deeds, master of sacrifice (2),
 you desire the affirmative lauds (*stoma*) in plenty (1).

We seekers of inspired knowledge call you (3,5),
 just as the milker of cows calls a good milch-cow (4).⁴

[Line 4 is a part of (1.4.1); Indra is compared to a milch-cow;]

² पृष्ठे (1), मेध्ये मातरिश्वनि इन्द्रं सुबाने (2), अमन्दथः (3),

यथा सोमं दशशिप्रे (4), दशौष्ये स्यूमरश्मौ क्रजूनसि (5)

³ य उक्था केवला दुधे (1), यः सोमं धृषितापिबत् (2),

यस्मै विष्णुस्त्रीर्णि पदा विचक्रम उपे (3), मित्रस्य धर्मैभिः (4)

⁴ यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे (1), वाजिन् शतक्रतो (2),

तं त्वा वृयं (3), सुदुघामिब गोदुहो (4), जुहूमसि श्रवस्यवः (5)

8.52.5:

He is the giver, is our father (1),
 he is great, forceful and maker of rulers (2).
 May we attain him, opulent, forceful having treasures (3);
 (he) gives the Ray-cows and life-energies (4).⁵

[*ayāman*: to attain, (1.33.1)]

8.52.6:

O treasure, he who accepts your gifts (1),
 obtains riches and the increasings (2).
 We, seeker of riches invoke Indra (3,6),
 one of a hundred willings, the lord of riches (4).
 by means of affirmative lauds (5).⁶

[*mamhase*: givers, (4.31.8);
invati: travels, accepts, (2.5.2)]

8.52.7:

You never make mistakes (1);
 you protect both kinds (2).

The immortal invocation for the power of you (4),
 the supreme son of Aditi, rests in the heaven (3,5).⁷

[*indriyam*: the Indra-power; *turiya*: the supreme;
prayuchhataḥ: to make mistake, (1.25.6); *yuchchha*: in the sense of
 mistake, (KS)

Line 2: those with two states of consciousness, those with four;
 other meanings are possible;

⁵ यो नौ द्राता स नः पिता (1), मुहौ उग्र ईशानकृत् (2),
 अयामन् उग्रो मधवा पुरुषसुः (3), गोरश्वस्य प्रदातु नः (4)

⁶ यस्मै त्वं वेसो दानाय मंहसे (1), स रायः पोष्म इन्वति (2),
 वसुयवो (3), वसुपतिं शतक्रतुं (4), स्तोमैः (5), इन्द्रं हवामहे (6)

⁷ कदा चन प्रयुच्छसि (1), उभे नि पासि जन्मनी (2),
 तुरीय आदित्य (3), हवनं त इन्द्रियम् (4), आ तस्थौ अमृतं दिवि (5)

Line 4: The invocation is for the manifestation of the powers of Indra.]

8.52.8:

O opulent Indra who has joy in the word (1),
instruct the giver, O teacher (2).

Hear our call of perfect hymn and words (3,5),
just as you heard that of the sage Kaṇva, O treasure (4).⁸

8.52.9:

To Indra, recite the mantra (2),
and the thinkings of the ancients, affirmed in these lauds (1).

Sing the vast truth of the ancients (3).

May the intelligence of the singer move towards knowledge (4).⁹

[*asṛkṣhata*: move to knowledge, (5.52.6);

astāvi: affirmed in their lauds;]

8.52.10:

Indra sends vast riches (1).

He creates the heaven and earth, creates the Sun (2).

Indra is made rapturous by the Soma-s (mixed with) (4),
infusions of the Ray-cows that are pure and resplendent (3).¹⁰

[*shuchayah*: pure;]

⁸ यस्मै त्वं मंघवन्निन्द्र गीर्वणः (1), शिक्षो शिक्षासि दाशुषे (2),
अस्माकं गिर उत सुषुतिं (3), वंसो कण्ववत् (4), शृणुधी हवम् (5)

⁹ अस्तावि भन्म पूर्व्य (1), ब्रह्म इन्द्राय वोचत (2),
पूर्वीः क्रतस्य बृहतीः अनूषत (3), स्तोतुः मेधा अंसृक्षत (4)

¹⁰ समिन्द्रो रायो बृहतीः अधूनुत (1), सं क्षोणी समु सूर्यम् (2),
सं शुक्रासः शुचयः सं गवांशिरः (3), सोमा इन्द्रम् अमन्दिषुः (4)

53. Indra

(Vālakhilyam - 5)

Riṣhi: Medhyah Kāṇvah

8.53.1: Superior among the mighty

8.53.2: Increasing day by day

8.53.3: Sweet Soma afar

8.53.4: The residual Soma

8.53.5: May you come close to us

8.53.6: Unceasing purifying will-power

8.53.7: We meditate on him

8.53.8: I take refuge in you amidst fierce foes

Metre: 1,3,5,7, Br̥hatī; 2,4,6,8, Satobr̥hatī;

8.53.1:

You are the supreme among the opulent (1),
and most superior among the mighty (2).

We seek riches from the opulent Indra (4,6),
destroyer of cities, knower of the Rays and all-ruler (5).¹

[*govidam*: knower of the rays]

8.53.2:

Increasing day by day (2),
you crush the foes of Āyu, Kutsa and Atithigva (1).

We, seekers of plenitude, invoke you (3,5),
a doer of hundred deeds, having shining steeds (4).²

[*vājayantah*: seekers of plenitude, (8.11.9)]

¹ उपमं त्वा मृघोनां (1), ज्येष्ठं च वृषभाणाम् (2),

पूर्भित्तमं (3), मधवनिन्द् (4), गोविदम् ईशानं (5), राय ईमहे (6)

² य आयुं कुत्सम् अतिथिगवम् अर्दयो (1), वावृथानो दिवेदिवे (2),
तं त्वा वयं (3), हर्यशं शतक्रतुं (4), वाजयन्तो हवामहे (5)

8.53.3:

The sweet Soma-essence pressed out by stones (2,4),
is also poured for all of us (1,3).

The Soma-delight pressed out for men in the far-off places (5),
and those prepared in nearby places (are poured) ³ (6).

8.53.4:

When you are satisfied with the Soma (5),
kill all the enemies and protect us (1,2).

Perform so that all the riches will come to us (3).

Even the residual Soma is for your rapture only (4). ⁴

[Line 4: (alt.) The rapturous Rays of the residue is for you;
shishṭa: residue, (1.28.6)]

8.53.5:

May you come close to us (1),
with your gracious intelligence and protections (2).

Come with that (power) which satisfies desires (4),
most full of peace, among those which are full of peace (3).
Come as a perfect ally among all the close allies (5). ⁵

³ आ नो विश्वेषां (1), रसं मध्वः (2), सिञ्चन्तु (3), अद्रयः (4),

ये परावति सुन्विरे जनेषु आ (5), ये अवर्वावति इन्दवः (6)

⁴ विश्वा द्वेषांसि जहि (1), चाव चा (2), कृथि विश्वे सन्वन्तु आ वसु (3),
शीष्टेषु चित् ते मदिरासौ अंशवो (4), यत्रा सोमस्य तृम्पसि (5)

⁵ इन्द्र नेदीय एत् इहि (1), मितमैधाभिः ऊतिभिः (2),
आ शंतम शंतमाभिः (3), अभिष्टिभिः आ (4), सु-आपे स्वापिभिः (5)

8.53.6:

Establish in our successors all the enjoyable felicities (3),
which give swift victory, rulership (1),
and ability to do all types of works (2).

Increase us superbly with the energies so that (4),
we singers may have purifying will-power unceasing (5).⁶

[*punati*: purifying, (4.5.7);

pra sū tirā: increase superbly, (1.10.11);

ānuṣhak: without interruption;

charṣhaṇīnām: the workers in all fields, the strivers, (1.7.9), (KS)]

8.53.7:

O one most effective in works (1),
may we be in your protection in all battles (2).

On him who wins all, we meditate (4),
with offerings and invocations to gods (3).⁷

[*manāmahe*: we meditate, (8.11.5);

sasavāmsah: one who conquers all;

sādhishṭhah: most effective in works, (5.35.1);]

8.53.8:

O Lord of steeds (2),
I am one with wisdom words seeking the plenitude (1,3);

I go to the battle always with your protection (4).

Seeking life-energies and Ray-cows (6),

I take refuge in you amidst fierce enemies (5,7).⁸

⁶ आजितुरं सत्पतिं (1), विश्वर्वणिं (2), कृधि प्रजासु आभंगम् (3),
प्रसू तिरा शर्चीभिः (4), ये ते उक्थिनः क्रतुं पुनत आनुषक् (5)

⁷ यस्ते साधिष्ठो (1), अवस्ते ते स्याम भरेषु ते (2),
ब्रयं होत्राभिः उत देवहृतिभिः (3), सस्वांसौ मनामहे (4)

⁸ अहं हि ते (1), हरिबो (2), ब्रह्म वाज्युः (3), आजिं यामि सदा ऊतिभिः (4),
त्वामिदेव तम् अमे सम् (5), अश्वयुः गव्युः (6), अग्रे मथीनाम् (7)

[*brahma*: the wisdom-words, (10.80.7); food, (S);
samame: I take refuge (in you);]

54. Indra

(Vālakhilyam - 6)

Riṣhi: Mātarishvā Kāṇvah

8.54.1: Your energy dripping with light

8.54.2: I, empty of delight, approach you

8.54.3: Gods of one mind

8.54.4: Viṣṇu, Sarasvati and seven rivers

8.54.5: O Indra, awake in us as our companion

8.54.6: Bring into being the gods in us

8.54.7: Indra is the life of men

8.54.8: We are yours, you are ours

Metre: 1,3,5,7, Br̥hatī; 2,4,6,8, Satobr̥hatī;

8.54.1:

This is that might of yours, O Indra (1),
 which doers of the action speak of in their Words (2).

They praise and guard your energy dripping with Light (3).
 The people of the city come to you by their thinkings (4).¹

[*nakṣhante*: come to, (1.66.5);]

8.54.2:

By their good actions (2),
 they come to Indra and have his guard (1),
 they in whose Soma-delight you have rapture (3).
 Even as I, empty of delight, approach you (4),
 even as I come to you in my leanness (5),
 so in us take your delight, O Indra (6).²

¹ एतत् तं इन्द्र वीर्यैः (1), गीर्भिर्गृणन्ति कारवः: (2),
 ते स्तोभन्तु ऊर्जमावन् घृतश्रुतैः (3), पौरासो नक्षन् धीतिभिः: (4)

² नक्षन्तु इन्द्रमवसे (1), सुकृत्यया (2), येषां सुतेषु मन्दसे (3),
 यथा संवर्ते अमदो (4), यथा कृश एव (5), अस्मै इन्द्र मत्स्व (6)

[Good actions done consciously release the Soma-delight for the rapture of Indra. Line 5 states that the person here is psychologically lean because he has not done any good action. Still he prays to Indra to come to him and make him to do the work so that Soma-delight is produced, to be accepted by Indra. An excellent example of the integration of *bhakti* and *karma* yoga.]

8.54.3:

May all the gods of one mind, taking a common pleasure (1),
come to us (2).

May Vasu-s and Rudra-s come to us for our protections (3).
May Maruts hear our in vocation (4).³

8.54.4:

May Pūshan, Viṣṇu, Sarasvatī and the seven rivers (1,3,5),
hear my call and protect me (2,4).

May the waters, wind, mountains, lord of delights (6),
and earth hear my call (7).⁴

[Seven rivers: Their names are in (10.75). Their psychological sense is mentioned in (9.66.6), (9.92.4) and others. See (8.55.5).]

8.54.5:

With that opulent pleasure which is yours (1),
O Indra most full of the plenitudes (2),
awake in us as our companion of the delight for our growth (3),
for the giving of the enjoyment, O slayer of the coverer (4).⁵

[Vṛtra: the demon who covers the waters or blocks the rivers]

³ आ नो विश्वे सूजोषसो देवासो (1), गन्तनोर्पं नः (2),
वस्त्रो रुद्रा अवसे न आ गमन् (3), शृण्वन्तु मरुतो हवम् (4)

⁴ पूषा विष्णुः (1), हवनं मे (2), सरस्वती (3), अवन्तु (4), सूस सिन्धवः (5),
आपो बातः पर्वतासो वनस्पतिः (6), शृणोतु पृथिवी हवम् (7)

⁵ यदिन्द्र राथो अस्ति ते माधोनं (1), मधवत्तम (2),
तेन नो बोधि सधुमाद्यो वृथे (3), भगो दानाय वृत्रहन् (4)

8.54.6:

Lord of battles, king of the Gods, prosper in us (1),
bring us plenitude, O hundred-willed (2).

By the path, by offerings, by bringing into being of the gods (3),
we have become full of peace and won inspired knowledge (4).⁶

[*vīṭī*: path, journey;

Line 4: We bring to birth the gods within ourselves]

8.54.7:

For these are his warrior blessings (1);
Indra is the life of men (2).

Come to us, O master of plenitude and guard us (3);
milk out for us a nourishing force (4).⁷

8.54.8:

O Indra, we are yours (1),
may we worship you with affirmative hymns (*stoma*) (2).
O one of hundred willings, you are ours (3).
To Praskanva, may you give riches (5),
which abide unhesitant (with him), are great and are stable (4).⁸

[*shashayam*: abiding, (3.57.2); *sthūram*: stable;
ahrayam: unhesitant, (8.60.16); undeviating, (3.2.4)]

⁶ आजिपते नृपते त्वम् इत् हि नो (1), वाज् आ वंशि सुक्रतो (2),
बीती होत्राभिः उत देववीतिभिः (3), सस्वांसो वि शृण्विरे (4)

⁷ सन्ति हि अर्य आशिष् (1), इन्द्र आयुः जनानाम् (2),
अस्मान् नंक्षस्व मधवन् उपावसे (3), धुक्षस्व पिष्युषीम् इष्म् (4)

⁸ वृयं त इन्द्र (1), स्तोमैभिः विधेम् (2), त्वम् स्माकं शतक्रतो (3),
महि स्थूरं शशयं राधो अहयं (4), प्रस्कणवाय नि तौशय (5)

55. Indra

(Vālakhilyam - 7)

Riṣhi: Kṛṣṇaḥ Kāṇvah

8.55.1: Your hero-strength revealed

8.55.2: The hundred white bulls

8.55.3: Varieties of gifts to us

8.55.4: O sons of Kāṇva, you range like birds

8.55.5: Seven-fold work

Metre: 1-2,4, Gāyatrī; 3,5, Anuṣṭup;

8.55.1:

The hero-strength of Indra is of many (kinds) (1).

It is revealed to us, it pervades everywhere (2,3),

Your achievements can tear the Destroyers (4).¹

[*akhyat*: it is revealed (to us), (4.2.18);

vṛka: to tear, (8.56.1); *vṛkati*: tearer, (4.41.4);]

8.55.2:

The hundred white bulls are shining like the stars in heaven (1).

By their greatness, they support (everything) like the heaven (2).²

[*tastabhuḥ*: to support, to make firm, (8.94.11)]

8.55.3:

(We were given) a hundred flute (bamboo) sticks (1),

ten dogs, ten softened hides (2),

a hundred measures of grass (3),

and four hundred ruddy (Ray-cows) (4).³

¹ भूरीदिन्द्रस्य वीर्यं (1), वि अख्यम् (2),

अभि आर्यति (3), राधस्ते दस्यवे वृक् (4)

² शतं इवेतासं उक्षणो दिवि तारो न रौचन्ते (1), मङ्गा दिवं न तस्तमुः (2)

³ शतं वेणून् शतं (1), शुनः शतं चर्माणि म्लातानि (2),

शतं मै बल्बजस्तुका (3), अरुषीणां चतुःशतम् (4)

[S states that the giver was Praskaṇva; it could be the son of Kaṇva as suggested by the next verse.]

8.55.4:

O sons of Kaṇva you are illumined (1).

You range wide like birds (2).

You move swiftly like horses (3).⁴

[*changkramata*: move swiftly (S), (occurs once);

vicharati: range wide, (1.36.3);

sudevah: (you are) illumined, (5.53.15)]

8.55.5:

The seven-fold work has to be done (1),

with (the aid of) the faultless and great inspired knowledge (2).

The eyes overlook the damaging (work done) in the dusky path (3).⁵

[*charkiran*: work that must be done, (4.39.1; 4.40.1) (*charkirāma*);

Line 3: The exact meanings of several words are not clear. The translation is tentative;

seven-fold: the work on the seven planes; see (8.39.8) and also appendix 6, in 'Rig Veda Samhita, Maṇḍala 4', SAKSI

sam-nashe: transgress, (8.3.10), (tentative)]

⁴ सुदेवाः स्थं काण्वायना (1), बयोवयो विचूरन्तः (2),
अथासो न चड्कमत (3)

⁵ आदित् सासस्य चर्किरन् (1), आनूनस्य महि श्रवः (2),
इयावीः अतिध्वसन् पथः चक्षुषा चन संनशै (3)

56. Agni-Sūrya

(Vālakhilyam - 8)

Riṣhi: Pr̥śhadhrāḥ Kāṇvah

8.56.1: Your might spreads

8.56.2: I am given riches forever

8.56.3: Varieties of gifts

8.56.4: You give a unique (type-of) life-energy

8.56.5: Agni shines as the Sun in heaven

Metre: 1-4, Gāyatrī; 5, Pangktih;

8.56.1:

Your achievements are seen as undeviating (2),
in the tearing up of the Destroyers (1).

Your might is ample (or wide) as heaven (3).¹

[*aḥrayam*: see (8.54.8);

adarshi: (are) seen, (8.103.1);

Line 3 is in (1.8.5);]

8.56.2:

You have torn up ten thousand Destroyers (1,3),

for my sake, O one with purified works (2).

I was given the riches forever (4).²

[*a-mamhata*: I was given, (8.5.38);

nitya: ever, (1.66.3); eternal, (7.1.2)]

8.56.3:

(I was given) a hundred asses, a hundred useful sheep (1),
a hundred *dāsās* (servants) and excellent garlands (2).³

¹ प्रति ते दस्यवे वृक् (1), राधौ अदुर्शि अहयम् (2), द्यौर्न प्रथिना शकः (3)

² दश (1), महां पौत्रकृतः (2), सुहस्रा दस्यवे वृकः (3),

नित्यात् रायो अमंहत (4)

³ शतं मै गर्दभानां शतम् ऊर्णावतीनाम् (1), शतं दासाँ अति सजः (2)

[*ati*: excellent, beyond (ordinary);
srajam: garlands of flowers, (4.38.6);]

8.56.4:

Indra, who is expressed well (by his deeds) (2),
 brings to one with purified will-power (1),
 a life-energy which is unique in the herd (3).⁴

[*vi-aktā*: expressed-well, (7.77.3)

Lines 1,3: (alt.) Indra brings a mare to the lady Pūtakratā (S)]

8.56.5:

Agni has appeared and he grew aware (1).

He is the carrier of offerings and has a blissful chariot (2).

Agni with a pure lustre shines as the vast and the wide one (3,4).

He shines as the Sun in the heaven (5).⁵

57. Ashvins

(Vālakhilyam - 9)

Riṣhi: Medhyaḥ Kāṇvah

8.57.1: You gods have supreme will-power

8.57.2: Seen as the truth in the truth

8.57.3: Seeker of the herds of light

8.57.4: Your share of Soma expressed inwardly

Metre: Trishṭup

⁴ तत्रो अपि प्र अनीयत पूतक्रतायै (1), व्यक्ता (2), अश्वानामित् न यूथ्याम् (3)

⁵ अचैति अग्निः चिकितुः (1), हव्यवाद् स सुमद्रथः (2), अग्निः शुक्रेण
 शोचिषा (3), बृहत् सूरौ अरोचत (4), दिवि सूर्यो अरोचत (5)

8.57.1:

O Nāsatya-s, may you come with your energies (4),
to drink the third offering of the Soma-delight (5),
you gods have the supreme will-power (1).

O Lords of sacrifice (you come) (3),
with your mights and with steeds yoked to the car (2).¹
[Nāsatya-s: Lords of journey; Ashvins]

8.57.2:

You are thirty three (in number) (1).

You are seen in your front as the Truth of the Truth (2).

O Ashvins, you are shining like Agni (5).

May you take pleasure in the Soma-offering in our yajna (3),
and drink the Soma (4).²

8.57.3:

The deeds done by you in heaven, mid-world and earth (2),
are worthy of praise, O Ashwins (1).

May you come for drinking the Soma (5),
along with all those seekers of the herds of light (4).

You are invoked by thousands (3).³

[*gavishṭau: go-ishiṭau*: (two) seekers of the herds of Rays of light,
(Ray-cows), (5.63.5);

vṛshabhaḥ: mighty lord;]

¹ युवं देवा क्रतुना पूर्वेण (1), युक्ता रथैन तविषं (2), यजत्रा (3),

आगच्छतं नासत्या शर्चीभिः (4), इदं तृतीयं सबनं पिबाथः (5)

² युवां देवाख्यं एकादशासः (1), सत्याः सत्यस्य दद्वशे पुरस्तात् (2),

अस्माकं यज्ञं सबनं जुषाणा (3), पातं सोमम् (4), अधिना दीयग्नी (5)

³ पनायं तदधिना (1), क्रुतं वाऽवृषभो दिवो रजसः पृथिव्याः (2),

सहस्रं शंसा (3), उत ये गविष्टौ सर्वाँ (4), इत् ताँ उप याता पिबेद्यै (5)

8.57.4:

O masters of sacrifice (2),
 this, your share (of Soma), is established inwardly (1).
 O Ashwins, may you come to (accept) the words in hymns (3).
 May you drink our sweet Soma (4).
 Protect the giver (or sacrificer) with energies (5).⁴
 [nihitah: set inward, (2.3.1)]

58. The Sole One

(Vālakhilyam - 10)

Riṣhi: Medhyah Kāṇvah

[Here in verse 2 is the explicit mention of the famous truth, 'The One has become All this', 'He exceeds all else', after mentioning Agni, Sun and Uṣha. The Anukramaṇi, compiled by Kātyāyana, does not mention any deity for this sūkta. Even by his time, the deep secrets of Veda were hidden away.]

8.58.1: The silent brāhmaṇa**8.58.2: The One has become all this****8.58.3: Uṣha is born**

Metre: Triṣṭup

8.58.1:

Him, the ritviks make effective in various ways (1).

Being conscious, they carry on this yajna (2).

This yajna is yoked by the brāhmaṇa who is silent (3).

Something is contributed by the full knowledge of yajamāna (4).¹

⁴ अयं वा भागो निहितो (1), यजत्र (2), इमा गिरौ नासुत्योर्प यातम् (3), पिबतं सोमं मधुमन्तम् अस्मे (4), प्रदाशांसम् अवतं शर्चीभिः (5)

¹ यमुत्तिजौ बहुधा कल्पयन्तः (1), सचेत्सो यज्ञमिमं वहन्ति (2), यो अनूचानो ब्राह्मणो युक्त आसीत् (3), का स्वित् तत्र यजमानस्य संवित् (4)

[Clearly the yajna mentioned here is happening internally;
kā svit: something; *samvit*: full knowledge;
sachetasah: being conscious, (10.1.3);
kalpayāti: make effective, (10.2.3);
r̥tvijah: see, (8.38.1)]

8.58.2:

Agni, the sole one, is kindled in many ways (1).

Sun, the sole one, manifests in all (things) (2).

Usha, the sole one, illumines all this (universe) (3).

The One has become all this (4).²

[Line 4: Here is the explicit mention that all the things in the universe are manifested by the One, the sole power.]

8.58.3:

I call that (supreme person) to drink the Soma (7,9).

He is full of light, full of intuition, has a happy chariot (1,3),
 with three wheels with perfect seats (2,4).

He is desired by all (5).

In his union was born Usha with richly diverse riches (6).

He exceeds all else (8).³

[Line 6: Usha, the spiritual Dawn, manifests as a union of his several powers. She displays her opulence and richly diverse treasures.

riktam: to exceed, (3.6.2);

yoge: in the union, (3.27.11);

Three wheels: wheels indicate movement; each wheel indicates movement in one realm of the three (*anna, prāṇa, mana*)]

² एक एवाग्निर्बहुधा समिद्धः (1), एकः सूर्यो विश्वमनु प्रभूतः (2),
 एका एव उषा: सर्वमिदं वि भाति (3), एकं वा इदं वि बंभूव सर्वम् (4)

³ ज्योतिष्मन्त्तं केतुमन्त्तं (1), त्रिचक्रं (2), सुखं रथं (3), सुषदं (4), भूरिवारम् (5),
 चित्रामधा यस्य योगे अधिजज्ञे (6), तं वाँ हुवे (7), अति रिक्तं (8), पिबंधै (9)

59. Indra-Varuṇa

(Vālakhilyam - 11)

Riṣhi: Suparṇah Kāṇvah

- 8.59.1: You instruct the sacrificer**
- 8.59.2: The growths of earth want to attain your greatness**
- 8.59.3: Sweet Soma with its seven voices**
- 8.59.4: Seven sisters and the light dripping from you**
- 8.59.5: Protect us with thrice-seven powers**
- 8.59.6: Giving a body to yajna by tapas**
- 8.59.7: Long fruitful happy life**

Metre: Jagatī

8.59.1:

Here are the apportioned shares for you (1).

We approach you, O Indra and Varuṇa (2).

May you come to this great release of Soma (3).

You come for the enjoyment of the Soma in every yajna (4).

You instruct the sacrificer who presses out the Soma (5).¹

[*bhurānyatha*: to enjoy, (5.73.6), to nourish, (1.50.6);

bhāgadheyam: shares apportioned, (10.114.3)]

8.59.2:

O Indra-Varuṇa (3),

the growths of earth seeking perfection and the waters (1),

want to abide in you to attain your greatness (2,4).

You move in a path (leading to) the realm beyond midworld (5).

Against you two, no enemy who is opposed to the gods exists (6).²

[Line 1 is part of (3.55.22);]

¹ दुमानि वां भागधेयानि (1), सिस्त इन्द्रावरुणा (2), प्र महे सुतेषु वाम् (3),
यज्ञेयज्ञे ह सर्वना भुरण्यथो (4), यत् सुन्वते यजमानाय शिक्षीयः (5)

² निषिध्वरीः ओषधीः आपं (1), आस्ताम् (2), इन्द्रावरुणा (3),
महिमानंमाशत (4), या सिस्त रजसः पारे अध्वनो (5),
ययोः शत्रुः नकिः आदैव ओहते (6)

8.59.3:

O Indra and Varuṇa, it is true (1),
 that Kṛṣṇa releases for you the sweet Soma-delight (2),
 with its seven voices (3).
 O Lords of happiness, may you protect the giver (sacrificer) (4).
 O invincible powers, may you protect us (5),
 by your perception of knowledge (6).³

[*chittibhiḥ*: perceptions of knowledge, (8.44.19)]

8.59.4:

The seven sisters in the house of truth (2),
 are swift givers and have the Soma diffused with light (1).
 O Indra and Varuṇa, light drips from you (3).
 With that (light) hold that (4),
 which should be taught to the sacrificer (5).⁴

[*ghṛtaprūṣha*: diffused with light, (2.3.2); *ghṛta*: light;]

8.59.5:

For the vast enjoyment of bliss, we praise (1),
 their true greatness obtained by their might and Indra-power (2).
 O Indra-Varuṇa from whom light drips (4),
 protect us wholly by the thrice-seven (powers) (3,5),
 O Lords of happiness (6).⁵

[*su*: completely;]

³ सत्यं तत् इन्द्रावरुणा (1), कृशस्य वां मध्वं ऊर्मि दुहते (2), सप्त वाणीः (3), ताभिः दाश्वांसम् अवतं शुभस्पती (4), यो वाम् अदब्धो अभि पाति (5), चित्तिभिः (6)

⁴ घृतप्रूषः सौम्या जीरदानवः (1), सप्त स्वसारः सदन कृतस्य (2), या ह वाम् इन्द्रावरुणा घृतश्रुतः (3), ताभिः धत्तं (4), यज्ञमानाय शिक्षतम् (5)

⁵ अबोचाम महते सौभर्गाय (1), सत्यं त्वेषाभ्यां महिमानंम् इन्द्रियम् (2), अस्मान् सु (3), इन्द्रावरुणा घृतश्रुतः (4), त्रिभिः सासेभिः अवतं (5), शुभस्पती (6)

8.59.6:

O Indra-Varuṇa, to the ṛshis on the summit (1,6),
 you gave the speech (3,5),
 on the mind of wisdom, thinking and inspired knowledge (2,4).
 We have seen (10),
 the heroes give a shape (or body) to the yajna (8),
 by their *tapas* (askesis) (9).
 Create appropriate dwellings for them (7).⁶

[*manīṣhām*: mind of wisdom, (4.5.3)]

8.59.7:

O Indra-Varuṇa, establish in the sacrificer (1,4),
 the riches (felicities) and the increasings (3),
 for a sound and comprehensive understanding without rashness (2).
 Establish in us the successors, nourishment and *bhūti* (5).
 Extend our life-span so that we can have a long fruitful life (6).⁷
 [*bhūti*: beings, associates;
adrptah: without rashness, (1.69.2);]

⁶ इन्द्रावरुणा यत् कृषिभ्यौ (1), मनीषां (2), वाचो (3), मृतिं श्रुतम् (4),
 अदत्तम् (5), अग्रे (6), यानि स्थानानि असृजन्त् (7),
 धीरा यज्ञं तन्वानाः (8), तपसा (9), अभ्यपश्यम् (10)

⁷ इन्द्रावरुणा (1), सौमनसम् अहसं (2), रायस्पोषं (3), यजमानेषु धत्तम् (4),
 प्रजां पुष्टिं भूतिमस्मासु धत्तं (5), दीर्घयुत्वाय प्रतिरतं न आयुः (6)

Anuvāka 7: Sūkta-s (60-69)

[The sūkta 60 is to Agni, sūkta 67 to Āditya-s; all others are to Indra, with some verses to other gods and to the praise of gifts.]

60. Agni

Riṣhi: Bhargah Prāgāthah

- 8.60.1:** We choose you as the priest of the call
- 8.60.2:** We seek the child of energy
- 8.60.3:** One to be prayed in pilgrim-rites
- 8.60.4:** Youngest and unceasing
- 8.60.5:** You are the true, the seer
- 8.60.6:** Give the bliss him who lauds you
- 8.60.7:** Burn the evil-mind
- 8.60.8:** The unfouling and rescuer fires
- 8.60.9:** Guard with the words
- 8.60.10:** Extension of gods in us
- 8.60.11:** Measurer of our formation
- 8.60.12:** Thoughts that find the treasure
- 8.60.13:** Son of force is strong-tusker
- 8.60.14:** Conquer desirables for us
- 8.60.15:** You sleep in the two mothers
- 8.60.16:** Break the hill with the heat and light
- 8.60.17:** Agni of the unseizable ray
- 8.60.18:** Intuition that awakes to knowledge
- 8.60.19:** Your gated home
- 8.60.20:** Witchcraft of sorcerers

Metre: 1,3,5,7,9,11,13,15,17,19, Bṛhatī;
2,4,6,8,10,12,14,16,18,20, Satobṛhatī;

8.60.1:

O Agni, come with your Fires (1),
 we choose you as the Priest of the call (2).
 May (the ladies) extended, full of the offering anoint you (3);
 (you are) strongest for sacrifice sitting on the sacrificial seat (4).¹

8.60.2:

O Son of force, O Angira, towards you (1),
 the ladies move in the rite of the path (2).
 We seek the child of Energy with his hairs of light (3),
 the supreme Agni in the sacrifices (4).²

8.60.3:

O Agni, you are the seer and the ordainer (1),
 the Priest of the call, the purifier to whom must be given sacrifice (2),
 (you are) rapturous, strong for sacrifice (3),
 one to be prayed in the pilgrim-rites with illumined thoughts (4,6).
 O brilliant Flame (5).³

8.60.4:

O youngest, O unceasing Flame (3),
 Bring to me the gods that desire for the advent (2,4),
 those who betray not (1).
 Come to our well-founded pleasant things, O shining One (5),
 rejoice established by our thinkings (6).⁴

¹ अग्न् आ याह्युग्मिः (1), होतारं त्वा वृणीमहे (2),
 आ त्वामनक्तु प्रयत्ना हुविष्टती (3), यजिष्ठं बर्हिरासदे (4)

² अच्छा हि त्वा सहसः सूनो अज्जिरः (1), सुचः चरन्त्यध्वरे (2),
 ऊर्जा नपातं धूतकैशमीमहे (3), अग्नि यज्ञेषु पूर्व्यम् (4)

³ अग्ने कविः वेधा असि (1), होता पावक् यक्ष्यः (2),
 मन्द्रो यजिष्ठो (3), अध्वरेष्वीड्यो विप्रेभिः (4), शुक्र (5), मन्मभिः (6)

⁴ अद्रोघम् (1), आ वंह उजातो (2), यविष्ट्य देवाँ अंजस्म (3), वीतये (4),
 अभि प्रयांसि सुधिता वंसो गहि (5), मन्दस्व धीतिभिर्हितः (6)

8.60.5:

O Agni, you are very wide (1),
 O deliverer, the truth, the seer (2),
 O high-kindled Fire, you shine out (4);
 the sages, the ordainers illumine you (3,5).⁵

8.60.6:

Flame out, O most luminous Flame (1),
 shine out for man (2),
 give the bliss to him who lauds you, for you are great (3).
 May my luminous seers abide in the peace of the gods (4),
 high in Agni, may they overcome the foe (5).⁶

8.60.7:

O Agni, as you consume old dry wood on the earth (1),
 O friendly Light, so burn our hurter and (2),
 whosoever with evil mind comes (3).⁷

[*asmadhruk*: our hurter, *venati*: comes, desires]

8.60.8:

Deliver us not to the mortal foe (1,3),
 to the demoniac, to him who gives expression to evil (2).
 Guard us with your guardian and benignant fires (5),
 the unfouling and rescuer fires, O ever-youthful Flame. (4).⁸

⁵ त्वमित् सप्रथा अस्यग्ने (1), त्रातः कृतस्कविः (2),

त्वां विप्रासः (3), समिधान दीदिव् (4), आ विवासन्ति वेधसः (5)

⁶ शोचा शोचिष्ठ (1), दीदिहि विशो (2), मयो रास्व स्तोत्रे महां असि (3),
 देवानां शर्मन् मम सन्तु सूर्यः (4), शत्रूषाहः स्वश्रयः (5)

⁷ यथा चिद् वृद्धमत्समग्ने संजूर्वसि क्षमि (1),

एवा दह मित्रमहो (2), यो अस्मधुक् दुर्मन्मा कश्च वेनति (3)

⁸ मा नो मर्तयि रिपवै (1), रक्षस्विने माघशंसाय (2), रीरधः (3),
 अस्तेधद्विः तरणिभिः यविष्ट्य (4), शिवेभिः पाहि पायुभिः (5)

[*asredhadbhīḥ*: unfouling (fire);

there are also flesh-devouring fires, *kravyādām*, mentioned in (10.16.9), (10.87.2) etc.]

8.60.9:

O Agni, guard, with the single Word (1),
 guard with the second (2),
 guard with the words that are three, O master of Energies (3);
 O shining One, guard with the fourth (4).⁹

8.60.10:

Guard us from every hostile demon (1),
 protect us in the plenitudes (2);
 for we come to you (5),
 as the closest of the gods, for the extension of the gods (in us) (3),
 and as our ally for our increase (4,6).¹⁰

8.60.11:

Bring to us and give a wealth that increases our growth (1,3),
 the wealth that has to be expressed in us, O purifying Fire (2),
 O measurer of our formations, by your right leading (4,6),
 (bring us) a wealth full of many longed-for things (5),
 and very great in its self-glory (7).¹¹

⁹ पाहि नौं अग्ने एकया (1), पाहि उत द्वितीयया (2),

पाहि गीर्भिः तिसृभिः ऊर्जा पते (3), पाहि चतुर्सृभिर्बसो (4)

¹⁰ पाहि विश्वस्माद्रक्षसो अराव्णः (1), प्रस्म वाजेषु नो अव (2),

त्वामिद्धि नेदिष्टं देवतातय (3), आपि (4), नक्षामहे (5), कृधे (6)

¹¹ आ नौं अग्ने वयोवृद्धे रुयिं (1), पांचक शंस्यम् (2),

रास्वा (3), च न उपमाते (4), पुरुस्पृहं (5), सुनीती (6), स्वयंशस्तरम् (7)

8.60.12:

By (that wealth) we may conquer those (1),
 who challenge us in our battles (2),
 breaking through the designs of the foe (3).
 Increase us with your delight, O rich in energies (4);
 speed on their way the thoughts that find the treasure (5).¹²

8.60.13:

Agni is like a bull that sharpens its horns and tosses its head (1),
 his flaming jaws are too bright and keen to gaze at (2);
 strong-tusked is the Son of force (3).¹³

[*yahuḥ*: son;]

8.60.14:

O Fire, O Bull, your tusks of flame cannot be challenged (1,3),
 by the gaze, when you range abroad (2,4);
 so do you, O Priest of the call (5),
 make that our offering is well placed (6);
 conquer for us many desirable things (7).¹⁴

8.60.15:

In the forest you sleep in the two mothers (1).
 Mortals kindle you into a blaze (2);
 then sleepless, you carry the offerings of the giver of the oblation (3),
 and now you shine in the gods (4).¹⁵

¹² येन् वंसाम् (1), पृतनासु शर्पतः (2), तरन्तो अर्य आदिशः (3),
 स त्वं नौ वर्ध प्रयसा शचीवसो (4), जिन्वा धियो वसुविदः (5)

¹³ शिशानो वृषभो यथाग्निः शृङ्गे दविष्वत् (1),

तिग्मा अस्य हनवो न प्रतिधृष्टे (2), सुजम्भः सहसो यहुः (3)

¹⁴ नुहि ते अग्ने वृषभ (1), प्रतिधृष्टे (2), जम्भासो (3), यद्वितिष्ठसे (4),
 स त्वं नौ होतः (5), सुहुतं हुविष्कृधि (6), वंसवा नो वार्या पुरु (7)

¹⁵ शेषे वनेषु मात्रोः (1), सं त्वा मर्तास इन्थते (2),
 अतन्द्रो हृव्या वंहसि हविष्कृत (3), आदिद् देवेषु राजसि (4)

8.60.16:

The seven priests of the call pray to you (1),
 (you are) unhesitant (3),
 those shooting well your shafts (pray to you) (2).
 You break asunder the hill with your heat and your light (4),
 O Agni, go forth beyond men (5).¹⁶
 [seven: see (8.39.8), (8.40.5)]

8.60.17:

Agni, the fire, let us call for you (1,3),
 having placed the sacred grass (4),
 and placed the gifts of our pleasure on, day after day (5),
 Agni of the unseizable ray, Priest of the call of seeing men (2,6).¹⁷

8.60.18:

O Agni, to you constant in the peace of a deep calm (2),
 I come with the intuition that awakes to knowledge (1,3).
 By our impulsion, bring to us (4,6),
 for our protection, wealth of many forms that is most close (5,7).¹⁸
 [*sushāmaṇi*: of a deep calm;
sachate: one who is constant; to cling;]

8.60.19:

O Agni, for your adorer you are the lord of creatures (1).
 You are the master of his house who departs not from him (3).
 Great are you (4), afflicting the demons, O God (2),
 the guardian of heaven who comes to his gated home (5).¹⁹

¹⁶ सप्त होतारः तमिदीळते (1), त्वा अग्ने सुत्यजम् (2), अहयम् (3),
 भिनत्यद्विं तपसा वि शोचिषा (4), प्राग्ने तिष्ठ जनाँ अति (5)

¹⁷ अग्निमग्नि वो (1), अधिगुं (2), हुवेम् (3), वृक्तबर्हिषः (4),
 अग्निं हितप्रयसः शश्तीषु आ (5), होतारं चर्षणीनाम् (6)

¹⁸ केतेन् (1), शर्मन् सचते सुषामणि अग्ने तुभ्यं (2), चिकित्वना (3),
 इषण्यया नः (4), पुरुरूपम् (5), आ भर् (6), वाजं नेदिष्टमूतये (7)

¹⁹ अग्ने जरितः विशप्ति (1), तेपानो दैव रक्षसः (2),
 अप्रौषिबान् गृहपतिः (3), महाँ असि (4), दिवस्पायुः दुरोणयुः (5)

8.60.20:

O blazing light, let not the demon enter into us (1).
 Let not the witchcraft of the sorcerers take possession (2).
 Push calamity and hunger far beyond the pastures (of our herds) (3),
 ward off the demon-possessed away from us, O Agni (4).²⁰
 [*apa sedha*: ward off; *anirām*: calamity;
gavyūti: pastures of Light;]

61. Indra**Riṣhi: Bhargaḥ Prāgāthah**

- 8.61.1: Indra comes with concentrated mind**
- 8.61.2: Indra is formed in the mind**
- 8.61.3: Doer of challenging deeds**
- 8.61.4: What is done as per your desire**
- 8.61.5: We want to serve you**
- 8.61.6: None can harm your gifts**
- 8.61.7: Find the riches for your adorer**
- 8.61.8: We hymn Indra with wisdom-words**
- 8.61.9: Your wrath is lifted upward to the foe**
- 8.61.10: May our call be heard by Indra**
- 8.61.11: We are not too poor to offer gifts**
- 8.61.12: Our great debt to him**
- 8.61.13: Make us fearless, when fear enters**
- 8.61.14: We call Indra who has joy in the word**
- 8.61.15: Protect the lowest among us**
- 8.61.16: The fear of divine wrath is far from us**
- 8.61.17: Lord of existence**
- 8.61.18: He is the harmoniser**

Metre: 1,3,5,7,9,11,13,15, Bṛhatī;
2,4,6,8,10,12,14,16,18, Satobṛhatī; 17, Shankumati;

²⁰ मा नो रक्ष आ वैशीत् आधृणीवसो (1), मा यातुः यातुमाक्ताम् (2),
 परो-गव्यूति अनिराम् अप क्षुधमग्ने (3), सेधं रक्षस्विनः (4)

8.61.1:

May Indra listen to both these hymns in front (1).

May the mighty Maghavan come with concentrated thoughts (2,4),
to drink the Soma (3).¹

[*satrāchyā*: concentrated, (7.100.1)]

8.61.2:

The resplendent one, the showerer (1),
has been formed in the mind by the strength (*ojas*) (2).
May you, the nearest and the supreme, be seated (3).
Your mind desires the Soma (4).²

[*upamān*: highest, nearest, (10.8.1);
dhiṣhaṇe: in the mind, (6.8.3); see (8.15.7)]

8.61.3:

O one with much riches (2),
pour the pressed out Soma-food into yourself, O Indra (1,3).
O lord of horses, we know you in battles (4),
as inviolate, overcomer of foes (5),
and doer of challenging deeds (6).³

¹ उभयं शुणवच्च न इन्द्रो अर्वाक् इुदं वचः: (1),

सत्राच्या मधवा (2), सोमपीतये (3), पिया शविष्टु आ गमत् (4)

² तं हि स्वराजं वृषभं (1), तमोजसे पिषणे निः ततक्षतुः (2),

उतोपमानं प्रथमो नि षीदसि (3), सोमकामं हि ते मनः (4)

³ आ वृषस्व (1), पुरुवसो (2), सुतस्य इन्द्रान्धसः: (3),

विद्वा हि त्वा हरिवः पृत्सु (4), सांहिम् अधृष्टं (5), चिद् दधृष्वणिम् (6)

8.61.4:

O Maghavan who is filled with truth (1),
what is done with the works of will as per you desire (3),
always happens (2).
O thunderer, O one who rules (6),
in your swift protection, O handsome one (5),
we conquer the plenitude (4).⁴

[*yantā*: one who rules, (10.46.1)]

8.61.5:

Indra, lord of strengths, with your perfect protections (2),
you have the power (to grant us) (1),
the enjoyment, glory and the discovery of riches (3).
O hero, we want to serve you (4).⁵

[*vasuvidam*: knower of riches; epithet could refer to Indra also;
shagdhi: to have the power, (3.16.6);]

8.61.6:

You increase the multitude of life-energies and Ray-cows (1).
O God, you are a golden fountain (2).
None can harm the gifts given by you (3).
May you bring whatever we desire (4).⁶

[*paurah*: multitude, (5.74.4);]

⁴ अप्रामि-सत्य मधवन् (1), तथेत् असृत् (2), इन्द्रु क्रत्वा यथा वशः: (3),
सनेम् वाजं (4), तव शिप्रिन् अवसा मक्षु चित् (5), यन्तो अद्रिवः: (6)

⁵ शग्धि (1), ऊषु शचीपत् इन्द्रु विशाभिरुतिभिः: (2),

भग्नं न हि त्वा यशसं बसुविदम् (3), अनु शूर चरामसि (4)

⁶ पौरो अर्थस्य पुरुकृद् गवामुसि (1), उत्सौ देव हिरण्ययैः: (2),
नकिर्हि दानं परि मर्धिष्टत् त्वे (3), यत् यत् यामि तदा भर (4)

8.61.7:

May you come here (1).

O bounteous, find the riches (or felicities) for your adorer (2).

O Indra, for us, the seekers of Ray-cows and of life-energies (4),
pour down (the gifts), from above, O Maghavan (3).⁷

8.61.8:

You give us many hundreds and thousands in gifts (of felicities) (1).

With wisdom-words we hymn Indra for protection (3),
and bring the Destroyer of cities in our front (2).⁸

8.61.9:

O Indra, when a person, wise or otherwise worships you (1),
he becomes joyful by your grace (2).

You are one of a hundred willings (3),
your wrath is lifted upwards (4),

(and you meet the foe saying), 'it is I, the victor' (5).⁹

[*aham-sana*: I the victor; but the *padapāṭha* is *ahamsa-na*;

Line 3: Your wrath is focussed on higher issues, not merely
defeating the foe;]

⁷ त्वं हैहि (1), चेरवे विदा भगं वसुत्तये (2),

उद् वावृषस्व मधवन् (3), गविष्ट्य उदिन्द्र अश्वमिष्टये (4)

⁸ त्वं पुरु सहस्राणि शतानि च युथा दानाय मंहसे (1),

आ पुरंदरं चक्रम् (2), विप्रबचस् इन्द्रं गायन्तो अवसे (3)

⁹ अविप्रो वा यत् अविधुत् विप्रो वेन्द्र ते वचः (1),

स प्र ममन्दत् त्वाया (2), शतक्रतो प्राचा-मन्यो (3), अहसन (4)

8.61.10:

May our call be heard by the destroyer of cities (2),
 by one with powerful arms, and slayer of enemies (1).
 We, the seekers of riches (or plenitude) (3),
 invoke Indra with affirmative lauds (5),
 who is a doer of many deeds and is the lord of riches (4).¹⁰

8.61.11:

On him we meditate without being evil (1).

We are not too poor to offer gifts (2).

We are not incapable in our invocation (3).

When the Soma is pressed out (5),
 we make the mighty Indra our friend (4,6).¹¹

[Line 3: *na jalhavah*: not lacking in the blazing *tapas* (Yāska)]

8.61.12:

We yoke ourselves to the fierce overcomer of foes in battles (1).

He is inviolate, and (we owe) a great debt to him (2).

The conqueror (Indra), the best of charioteers (4),
 knowing that the steed is wandering away (3,5),
 still reaches the sacrificer (6).¹²

[Lines 3,5: even if the aspirations of the human being are wandering
 and not stable, still Indra comes to him

nashat: to arrive, (6.2.5)]

¹⁰ उग्रबाहुः मृक्षकृत्वा (1), पुरंदरो यदि मे शृणवत् हवम् (2),

वसूयवो (3), वसुपतिं शतक्रतुं (4), स्तोमैरिन्द्रं हवामहे (5)

¹¹ न पापासौ मनामहे (1), नारायासो (2), न जल्हवः (3),

यदित् नु इन्द्रं वृषभं सचा (4), सुते (5), सखायं कृणवामहै (6)

¹² उग्रं युयुज्म् पृतनासु सासहिम् (1), कृणकातिम् अदाभ्यम् (2),

वेदा भूमं चित् (3), सनिता रथीतमो (4), बाजिनं (5), यमित् ऊ नशत् (6)

8.61.13:

O Indra, make us fearless when fear enters us (1).
 May we become powerful with your protections (2).
 Slay the foes and those who harm (3).¹³

[*shagdhi*: see (8.61.5)]

8.61.14:

O lord of riches (1),
 you make the worshipper have great riches and dwelling (2).
 We, the offerers of Soma-delight call you (4),
 Indra, the opulent one who has joy in the word (3).¹⁴

8.61.15:

Indra is supreme, killer of Vṛtra (1),
 protector and adorable to us (2).
 Protect the lowest among us, and also those in middle (3).
 Protect us from the front and from the behind (4).¹⁵

[*charamam*: the lowest (among men), (7.59.3);
spat: supreme;]

8.61.16:

O Indra, protect us from the west,
 from the south, from the North (1).
 Protect us on every side (2).
 Keep far from us the fear of the divine (3).
 Keep far from us the weapons of the undivine forces (4).¹⁶

¹³ यते इन्द्रं भयामहे ततौ नो अभयं कृथि (1),
 मध्यवन् शग्धि तव् तन्वं ऊतिभिः (2), वि द्विषो वि मृधौ जहि (3)

¹⁴ त्वं हि रांधसप्ते (1), राधेसो महः क्षयस्यासि विधतः (2),
 तं त्वा वृयं मंधबन्निन्द्र गिर्वणः (3), सुतावन्तो हवामहे (4)

¹⁵ इन्द्रः स्पट् उत वृत्रहा (1), परस्पा नो वरेण्यः (2),
 स नौ रक्षिषत् चरमं स मध्यमं (3), स पश्चात् पातु नः पुरः (4)

¹⁶ त्वं नः पश्चात् अंधरात् उत्तरात् पुर इन्द्र (1), नि पाहि विश्वतः (2),
 आरे अस्मत् कृणुहि दैव्यं भयम् (3), आरे हेतीरदैवीः (4)

[*adevih*: undivine forces;

Line 3: Veda wants us to develop the love of gods; fear has no place.]

8.61.17:

Protect us today, tomorrow and every other day, O Indra (1).

O Lord of existence, (protect) your adorers on all days (2).

Protect them during night as well as day (3).¹⁷

8.61.18:

Indra, the hero crushes (the foes), he is the opulent one (1).

He has abundant riches, is harmonizer and has hero-strength (2).

O Doer of many deeds, mighty one with your both arms (4,3),
holding the Vajra, sprinkle us with gifts (5).¹⁸

[*mimikṣhatam*: to moisten, to sprinkle, to make it drip with delight,
(from *mihi*, to sprinkle), (1.22.3);

prabhāngī: to crush, see (8.46.19);

sam-miśla: harmoniser, integrates all things together, (1.7.2)]

62. Indra

Riśhi: Pragāthah Kāṇvah

8.62.1: The hymns increase his growth in us

8.62.2: Unequalled among gods

8.62.3: Swift giver of blissful gifts

8.62.4: Works which increase Indra-power in us

8.62.5: You have made your mind firm

8.62.6: Soma-offerer with discernment

8.62.7: All the gods develop will-power like you

8.62.8: The formation of the highest god (in us)

¹⁷ अद्याद्या शःश्च इन्द्रं त्रास्व परे च नः (1),

विश्वा च नो जरितून् संत्पते अहा (2), दिवा नक्तं च रक्षिषः (3)

¹⁸ प्रभङ्गी शरौ मधवा (1), तुवीमधः संभिशो बीर्यायि कम् (2),

उभा तै बाहू (3), वृषणा शतक्रतो (4), नि या वज्रं मिमिक्षतुः (5)

8.62.9: The knower Indra

8.62.10: Those in your happiness

8.62.11: Even the non-givers are impressed

8.62.12: We praise Indra only with truth

Metre: 1-6,10-12, Pangktih; 7-9, Br̥hatī;

8.62.1:

Recite well this confirming song of praise (1),
in which Indra takes pleasure in it (2).

These utterances increase the great growth of Indra (3).

The gifts of Indra, the Soma-lover are blissful (4).¹

[*vayāḥ*: growth, (1.66.2), expansion, (8.102.1); the growth or expansion refers to the Indra-powers within us.

pro bharatā: to bring, to recite;]

8.62.2:

He, the sole one, has no allies,
and is unequalled among the gods (1).

His growth surpasses that of men of ancient times (2,4).

(He is) unattainable by mere effort (3).

He exceeds all living beings by his might (*ojas*) (5).

The gifts of Indra are blissful (6).²

[*ayāsyāḥ*: he is unattainable by efforts, (1.62.7), (10.67.1);

kṛṣhtīḥ: people; strivers]

¹ प्रो अंस्मा उपस्तुतिं भरता (1), यत् जुजौषति (2),

उक्थैः इन्द्रस्य माहिनं वयो वर्धन्ति (3), सोमिनौ भद्रा इन्द्रस्य रातयः (4)

² अयुजो असंमो नृभिः एकः (1), कृष्टीः (2), अयास्यः (3), पूर्वीः अति प्र

वावृथे (4), विश्वा जातानि ओजसा (5), भद्रा इन्द्रस्य रातयः (6)

8.62.3:

He is the swift giver (2);
 He conquers even when his steeds are not yoked (for battle) (1,3).
 The deeds which you perform by your hero-strength (5),
 are to be proclaimed, O Indra (4).
 Blissful are the gifts of Indra (6).³
 [*sishāsati*: conquers, (8.103.11)]

8.62.4:

O Indra, come here with the words of wisdom (1,3).
 Let us do the works which increase (you in us) (2,4).
 The mighty one (grants) the blissful things (5),
 desired here by the seekers of inspired knowledge (6).
 Blissful are the gifts of Indra (7).⁴
 [*chākanot*: desiring, (10.91.12);
shravasyate: seekers of inspired knowledge, (8.47.12), (6.46.13);]

8.62.5:

You have made your mind firm (to help thy adorer) (1),
 who approaches you with reverence, O Indra (3).
 He serves you with intense Soma and obeisance of surrender (2),
 The gifts of Indra are blissful (4).⁵
 [*saparyān*: worshipped, (1.72.3)]

³ अहितेन चिदर्बता (1), जीरदानुः (2), सिषासति (3), प्रवाच्यम् इन्द्र तत् (4), तर्वं वीर्याणि करिष्यते (5), भद्रा इन्द्रस्य रातयः (6)

⁴ आ याहि (1), कृणवाम त् (2), इन्द्र ब्रह्माणि (3), वर्धीना (4), येभिः शविष्ट (5), चाकनौ भद्रमिह श्रवस्यते (6), भद्रा इन्द्रस्य रातयः (7)

⁵ धूषुतश्चिद् धूषन्मनः कुणोषि इन्द्र (1), यत् त्वम् तीत्रैः सोमैः सपर्यतो नमोभिः (2), प्रतिभूषतो (3), भद्रा इन्द्रस्य रातयः (4)

8.62.6:

The praise-worthy Indra looks down on human beings (1),
just as men look down into a well (2).

Delighted with the Soma-offerer with discernment (3),
Indra yokes him as his friend (4).

The gifts of Indra are blissful (5).⁶

[*juṣṭīvī*: delighted, (1.118.5);

rchiṣhamah: worthy of the praise by the luminous rik, (1.61.1)]

8.62.7:

O Indra, following your hero-strength (1),
all the gods give us the will of the works (2).

O one hymned by many (5),
you are the protector of all the herds of light (4),
in all the worlds (3).

The gifts of Indra are blissful (6).⁷

8.62.8:

O Indra, we laud your might (1),
in the formation of the highest god (2).

O Lord of energies, by your might, you killed Vṛtra (3).
The gifts of Indra are blissful (4).⁸

[*upamam*: highest, (5.3.3);

devatātaye: for the forming of the gods, (1.127.9)]

⁶ अव॑ चृष्ट॒ क्रचीषमो (1), अब॑ताँ इव॑ मानुषः (2), जुष्वी दक्षस्य सोमिनः (3), सखायं कृणुते युजं (4), भ॒द्रा इन्द्रस्य रातयः (5)

⁷ विश्वे त इन्द्र वीर्य॑ देवा अनु॑ (1), क्रतु॑ ददुः (2),

भुवो विश्वस्य (3), गोपति॑ः (4), पुरुष्टुत (5), भ॒द्रा इन्द्रस्य रातयः (6)

⁸ गुणे तदिन्द्र ते॑ शब्द (1), उपमं देवतातये (2),

यत् हंसि॑ वृत्रमौजसा शचीपते (3), भ॒द्रा इन्द्रस्य रातयः (4)

8.62.9:

In the human ages (3),
 Indra has made all who are great in body (2),
 to be equal as it were (1).

The knower Indra made them conscious (4).
 Later they had inspired knowledge (5).
 The gifts of Indra are blissful (6).⁹

[*shrutah*: one with inspired knowledge, (8.24.2);
samanā: an equal, (6.4.1); *vide*: knower, (1.127.4)]

8.62.10:

O Maghavan, having many Ray-cows (4),
 those who are in your happiness increase you greatly (2,5).
 O Indra as soon as born, they increase your might (1).
 They increase your will-power (3).
 The gifts of Indra are blissful (5).¹⁰

[Lines 1,3,5: 'The increase of Indra' refers to the growth of the
 Indra-powers in the subtle body of the aspirant.]

8.62.11:

May we, you the slayer of Vṛtra and I (1),
 be yoked for the complete possession of the goal (2).
 O hero, holder of Vajra, even the non-givers (3),
 view our collaboration as fruitful (4).
 The gifts of Indra are blissful (5).¹¹

⁹ समना इव (1), वपुष्यतः कृणवृन् (2), मानुषा युगा (3),

विदे तदिन्द्रः चेतनम् (4), अधे श्रुतो (5), भुद्रा इन्द्रस्य रातयः (6)

¹⁰ उत् जातमिन्द्र ते शब् (1), उत् त्वाम् (2), उत् तव् क्रतुम् (3),

भूरिंगो (4), भूरि वावृथुः मधवृन् तव शर्मणि (5), भुद्रा इन्द्रस्य रातयः (6)

¹¹ अहं च त्वं च वृत्रहृन् (1), सं युज्याव सनिभ्यु आ (2),

अरातीवा चिदद्रिवो (3), अनु नौ शूर मंसते (4), भुद्रा इन्द्रस्य रातयः (5)

[*anumamsate*: fruitful, (5.46.4);
sam: complete, whole;
sanim: possession of the goal, (5.27.4)]

8.62.12:

We praise that Indra only with truth (1),
and not falsehood (2).

The destruction of him who does not offer Soma is great (3).
To him who offers the luminous Soma in profusion (4),
the gifts of Indra are blissful (5).¹²

63. Indra

Riṣhi: Pragāthah Kāṇvah

8.63.1: Collect the understanding by Indra's grace

8.63.2: The stones utter the praise

8.63.3: Indra uncovers the hidden Ray-cows

8.63.4: Increaser of the seer of truth

8.63.5: Offer with svāhā

8.63.6: Deeds that have to be done by Indra

8.63.7: Indra gives a dwelling to the chant-creator

8.63.8: You have guarded the wheel

8.63.9: The mighty one gives excellent food

8.63.10: Possessors of discernment

8.63.11: Laud with true illumining words

8.63.12: All the gods are of one mind

Metre: 1,4-5,7, Anuṣṭup; 2-3,6,8-11, Gāyatrī; 12, Triṣṭup;

8.63.1:

Amidst the gods, Manu, the protector (3),
collected the understanding by the grace of Indra (2,4).

The supreme Vena comes because of the great aspirations (1).¹

¹² सूत्यमिद् वा उं तं वयमिन्द्रं स्तवाम् (1), नानृतम् (2), महां असुन्वतो
वधो (3), भूरि ज्योतीषि सुन्वतो (4), भद्रा इन्द्रस्य रातयः (5)

¹ स पूर्वो महानां वेनः क्रतुभिः आनजे (1),
यस्य द्वारा (2), मनुष्पिता देवेषु (3), धियं आनजे (4)

[*vena*: master of mental delight, creator of sense-mind, Indra, (SA, SV), see notes on (4.58.4); notes on (10.123), (SAKSI edition);
ānaje: comes, (in line 1); collected, (in line 4); in the 2 places it has different accents
kratubhiḥ: aspirations;
dvārā: doors, the instrument of entry for the grace of Indra]

8.63.2:

The stones which pressout the Soma (2),
never give up the divine thoughts (1).

May they utter the praises and the wisdom-words (3).²

[*mānam*: thought, (1.39.1) (KS); The stones are the instruments of work. They are not unconscious. They point the doer towards the divine thoughts in the work.]

8.63.3:

The knower Indra uncovered the hidden Ray-cows (2),
and (gave them to) Angirasa (Rishis) (1).

I praise his virile power (3).³

8.63.4:

In ancient times, Indra was the increaser of the seer of truth (1),
and the bearer of the (potent) word (2).

May he, auspicious, come to us for our protection (3,5),
when we call him in the song of illumination (4).⁴

[*homanī*: call, invocation, (3.60.7), (1.9.9)

kavi: the seer of truth; *vakṣhani*: carrier;]

² दिवो मानं न उत्सदन् (1), सोमपृष्ठासो अद्रयः (2), उक्था ब्रह्म च शंस्या (3)

³ स विद्धां अङ्गिरोभ्य (1), इन्द्रो गा अवृणोदर्प (2), स्तुषे तदस्य पौस्यम् (3)

⁴ स प्रत्नथा कविवृथ इन्द्रो (1), वाकस्य वक्षणिः (2),

शिवो (3), अर्कस्य होमनि (4), अस्मत्रा गन्तु अवसे (5)

8.63.5:

Those with the will to sacrifice (2),
offer duly what is supreme to the divine will (Agni) (1).
The singers swiftly hymn to Indra (3),
for the blissful gift of the herd of Ray-cows (4).⁵
[*svāhā*: given duly without reservation, (1.13.12);
kratu: the divine will, Agni (1.66.3);
yajyavah: those who have the will to sacrifice, (3.19.4);
shvātram: swiftly, (10.88.4);
dāvane: *da* + *vane*: gift of bliss;]

8.63.6:

The singers in the pilgrim journey know (3),
all the deeds done by Indra with his hero strength (1),
and the deeds that have to be done (in future) (2).⁶

8.63.7:

When the people of the five nations released their chant (1),
then a seat of grass was spread out for Indra (2).
Then Indra offers an abode to the thought (3).⁷
[*astṛṇān*: spread out, (3.9.9); *mānasya*: of the thought (of hymn);
arya: Indra;
ghosha: chant, proclamation;
asṛkṣhata: released, cast out, (5.52.6)]

⁵ आदु नु ते अनु क्रतुं स्वाहा वरस्य (1), यज्यवः (2),

धात्रम् अर्का अनूष्टेन्द्र (3), गोत्रस्य दावने (4)

⁶ इन्द्रे विश्वानि वीर्यां कृतानि (1), कत्वानि च (2), यमर्का अध्वरं विदुः (3)

⁷ यत् पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत (1),

अस्तृणात् वर्हणा (2), विपो अर्यो मानस्य स क्षयः (3)

8.63.8:

This repeated laud is for you (1).

You have done the deeds with your manly prowess (2).

You have guarded the wheel (in its movement) on the road.⁸ (3)

[*vartanīm*: path, (1.140.9)]

8.63.9:

Having received excellent food from the mighty one (1),
human beings move about with wide strides (2),
just as cows do after getting the grain (3).⁹

8.63.10:

(O aspirants), the protection that we seek, is established in us (1).

May we be the possessors of discernment (2).

May we become increased by the Maruts (3).¹⁰

[*daksha*: discernment;]

8.63.11:

O hero with splendour, may we laud in truth,
you with true illuminating words (sung by) ṛtviks (1).

O Indra, allied to you we conquer (2).¹¹

[*nonumah*: we laud, (1.11.2); *dhamne*: one with splendour, (5.48.1);
ṛtvik: priests of the order of work, (10.2.1), those who sacrifice
according to the law, order and season of *ṛtam*;
bat: in truth]

⁸ दुयमु ते अनुष्टुतिः (1), चक्रुषे तानि पौस्या (2), प्रावः चक्रस्य वर्तनिम् (3)

⁹ अस्य वृष्णो वि ओदेन (1), उरु क्रमिष्ट जीवसै (2), यवं न पश्च आ ददे (3)

¹⁰ तदधाना अवस्थ्यवौ (1), युष्माभिः दक्षपितरः (2), स्याम मरुत्वतो वृथे (3)

¹¹ बद्धक्त्वियाय धाम्भ क्रक्कभिः शूर नोनुमः (1), जेषाम् इन्द्र त्वया युजा (2)

8.63.12:

May we be protected by the gods whose leader is Indra (7).

They are all of one mind (4).

Rudra-s, showerers of rain (1),
mountain-dwellers, participate in the Vṛtra-killing (2),
when the call for battle comes (3).

The powerful hero establishes in safety (6),
those who adore him and those who praise him (5).¹²

[*pajra*: powerful hero, (10.106.7); *dhāyi*: established, (10.115.2)]

64. Indra

Rishi: Pragāthah Kāṇvah

8.64.1: The enemies of the Word

8.64.2: Paṇi-s who have no achievements

8.64.3: Lord of all peoples

8.64.4: You fill both heaven and earth

8.64.5: Hills with Ray-cows

8.64.6: We press out Soma during day and invoke you at night

8.64.7: One who has never bowed

8.64.8: Who can rejoice with Indra?

8.64.9: Who can be most close to you?

8.64.10: A person amidst thinkers

8.64.11: The perfect Soma from Sharyanāvat

8.64.12: Grant us achievements

Metre: Gāyatrī

8.64.1:

May the affirming lauds render you rapturous (1).

O thunderer, perform achievements (2).

Kill the enemies of the Word (3).¹

¹² अस्मे रुद्रा मेहना (1), पर्वतासो वृत्रहत्ये (2), भरहूतौ (3), सजोपाः (4),
यः शंसते स्तुवते (5), धायि पञ्च (6), इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः (7)

¹ उत् त्वा मन्दन्तु स्तोमाः (1), कृषुष्व राधो अद्रिवः (2),
अव ब्रह्मद्विषो जहि (3)

8.64.2:

Crush with your feet the evil Pani-s who have no achievements (1).
 You are great (2);
 there is none like you (3).²

[Pani: the evil-traffickers who steal the Ray-cows]

8.64.3:

You are the lord of those who press out the Soma (1),
 and of those who do not press the Soma (2).
 You are the lord of all peoples (3).³

8.64.4:

Come here to our abode (1),
 come sounding from the heaven for the sake of strivers (2).
 You fill both the heaven and earth (3).⁴

8.64.5:

For the sake of those who hymn you (3),
 shatter the mountain with its many hills (1,4),
 containing hundreds and thousands (of Ray-cows) (2).⁵

[Line 2: the Ray-cows are the rays of mental knowledge hidden by the demon Vala and Pani-s. A hill is a standard symbol of the inertia and ignorance which hide the knowledge.]

² पदा पणीन् अराधसो नि बाधस्व (1), महाँ असि (2),
 नहि त्वा कश्चन प्रति (3)

³ त्वम् ईशिषे सुतानाम् (1), इन्द्र त्वम् असुतानाम् (2), त्वं राजा जनानाम् (3)

⁴ एहि प्रेहि क्षयो (1), दिवि अघोषन् चर्षणीनाम् (2), ओभे पृणासि रोदसी (3)

⁵ त्वं चित् पर्वतं गिरि (1), शतवन्तं सहस्रिणम् (2),
 वि स्तोतृभ्यो (3), रुरोजिथ (4)

8.64.6:

During the day we press out the Soma (for you) (1).
 At night, we invoke you (2).
 Fulfil our desires completely (3).⁶

8.64.7:

Where is the youthful mighty one with the neck of might (1),
 who has not bowed to anyone (2)?
 Who worships him (Indra) with the wisdom-words (3)?⁷
 [anānataḥ: one who has never bowed, (7.6.4)]

8.64.8:

To whose Soma-pressing does Indra come down rejoicing (1)?
 Who can praise Indra (2)?⁸
 [āchake: to praise, (1.40.2)]

8.64.9:

O Vṛtra-slayer, in what way does the offerings serve you (1)?
 How can the hymns on your hero-might serve you (2)?
 Who can be most close to you (3)?⁹
 [Lines 1,2: What is the use of the hymns to you?
 asakṣataḥ: to serve (S), (occurs once);
 antamah: most close, (3.10.8)]

⁶ वृथमुत्वा दिवा सुते (1), वृयं नक्ते हवामहे (2),
 अस्माकं काममा पूर्ण (3)

⁷ कं स्य वृषभो युवा तुविग्रीवो (1), अनानतः (2), ब्रह्मा कस्तं संपर्यति (3)
⁸ कस्य स्वित् सबनं वृषा जुजुष्वाँ अवे गच्छति (1),
 इन्द्रं क उ स्वित् आ चके (2)

⁹ कं तेऽदाना असक्षत् वृत्रहन् (1), कं सुवीर्यो उक्थे (2),
 क उ स्वित् अन्तमः (3)

8.64.10:

A person amidst thinkers presses the Soma for you (1).
May you come here rushing to drink it (2).¹⁰

8.64.11:

This is the perfect Soma, loved by you from Sharyanāvati (1).
It flows from the uncrooked realm, O most rapturous one (2).¹¹

[*sharyanāvat*: It is the inner subtle heart, *hrdaya*, 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 Kurukshetra. 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 mantra-s 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).

ārjikāt: whose flow is straight, flow from the uncrooked realm, (9.113.2). Also in (8.7.29), (10.75.5). For S, it is the name of a province.]

8.64.12:

O Indra, come here now and drink the Soma swiftly (3),
for your rapture, O destroyer of foes (2).

With this beautiful (drink), grant us great achievements (1).¹²

¹⁰ अयं ते मानुषे सोमः पूरुषु सूयते (1), तस्येहि प्र द्रवा पिब (2)

¹¹ अयं ते शर्यनावति सुषोमायाम् अधि प्रियः (1), आर्जीकीये मदिन्तमः (2)

¹² तम्य राधसे महे चारुं (1), मदाय घृष्यये (2), एहीमिन्द्र द्रवा पिब (3)

65. Indra

Riṣhi: Pragāthah Kānvah

- 8.65.1: Respond swiftly to the call**
- 8.65.2: You may be in heaven, Sun-world or ocean**
- 8.65.3: You are great and wide**
- 8.65.4: Your splendour**
- 8.65.5: Come for the Soma-drink**
- 8.65.6: Soma-offerers invoke you**
- 8.65.7: You are common to all who are eternal**
- 8.65.8: Rejoice in the prepared Soma and drink it**
- 8.65.9: Knowledge beyond the knowings of the wise**
- 8.65.10: May not Maghavan harm us**
- 8.65.11: Gift from Indra**
- 8.65.12: Protect me in difficult passages**

Metre: Gāyatrī

8.65.1:

O Indra, when you are invoked by men (1,3),
from the east, the west, the north or south (2),
may you come quickly with your swift (horses) (4).¹

8.65.2:

Whether you are rapturous in the heaven with its stream of Soma (1),
or in the Sun-world (2),

or in the ocean with the Soma-food (may you come here) (3).²

[*andhasa*: Soma-food; *prasravaṇe*: the flowing stream]

¹ यदिन्द्र् (1), प्राक् अपाक् उदङ् न्यग्वा (2), हृयसे नृभिः (3),

आ याहि तूर्यम् आशुभिः (4)

² यद्वा प्रस्तवं दिवो मादयासे (1), स्वर्णरे (2), यद्वा समुद्रे अन्धसः (3)

8.65.3:

You are great and wide (2).
 With words in hymns, we call you, for enjoyment,
 like the cows (to the fodder) (1,3).
 O Indra, come to drink the Soma (4).³

8.65.4:

O Indra, may your chariot bring you here (1,3).
 O God, your shining steeds bear
 your greatness and your splendour (2,4).⁴
 [mahāḥ: splendour; mahimānam: greatness]

8.65.5:

You are voiced (or proclaimed) and you are lauded (1).
 You are great, forceful and you make the rulers (2).
 May you come here to drink the pressed out Soma (3).⁵

8.65.6:

We Soma-offerers, invoke you with pleasant offerings (1).
 May you be seated on this our sacred *barhi* grass seat (2).⁶

8.65.7:

Since indeed you are common to all who are eternal (1),
 therefore to you we call, O Indra (2).⁷

[This verse is same as (4.32.13);
sādhāraṇāḥ: common to all, (7.63.1); *shashvatām*: eternal]

³ आ त्वा गीर्भिः (1), महामूरुं (2), हुवे गामिक् भोजसे (3),
 इन्द्र सोमस्य पीतयै (4)

⁴ आ ते इन्द्र (1), महिमानं हरयो देव ते महः (2), रथै वहन्तु (3), विभ्रतः (4)

⁵ इन्द्रं गृणीष उ स्तुषे (1), महाँ उग्र ईशानकृत् (2), एहि नः सुतं पिब (3)

⁶ सुतावन्तः त्वा वयं प्रयस्वन्तो हवामहे (1), इदं नौ बहिः आसदै (2)

⁷ यत् चित् हि शश्वताम् असि इन्द्र साधारणः त्वम् (1),
 तं त्वा वयं हवामहे (2)

8.65.8:

Men with stones have pressed out this sweet Soma for you (1).
Rejoicing in it, may you drink it (2).⁸

8.65.9:

O Lord, who is beyond the knowings of all wise-persons (1),
come quickly here (2).

Establish in us the vast inspired knowledge (3).⁹

[*ati*: beyond; *arya*: lord;
khya: to know, to reveal, (1.4.3), (6.15.15);]

8.65.10:

May the king give us,
the dappled (mares) and those with golden lustre (1).
O Gods, may not Maghavan harm us (2).¹⁰

[Line 2: The knowledge given by Indra may be painful to us if we are tied up in our petty notions. The prayer is, 'make us welcome the knowledge given by Indra'.]

8.65.11:

I receive from Indra (3),
the thousands of mares (life-energies) which are delightful (1),
vast and wide with golden lustre and resplendent (2).¹¹

[*pr̥thu*: wide, spread out]

⁸ इदं ते सूम्यं मधु अधुक्षन् अद्रिभिः नरः (1), जुषाण इन्द्र तत् पिब (2)

⁹ विश्वां अर्यो विपश्चितो अति ख्यः (1), तूयमा गंहि (2),

अस्मे धेहि श्रवो बृहत् (3)

¹⁰ दाता मे पृष्ठीनां राजा हिरण्यवीनाम् (1), मा देवा मधवा रिषत् (2)

¹¹ सहस्रे पृष्ठीनाम् अर्धि श्रन्द्रं (1), बृहत् पृथु शुक्रं हिरण्यम् (2), आ ददे (3)

8.65.12:

(Protect me) in my difficult passages (2).

May my children have perfect riches in thousands (1,3).

May they get the inspired knowledge from the gods (4).¹²

[Line 4: With this knowledge, may my children not have the sufferings like me.

durga: path with many dangers and sufferings. Its opposite is *suga*]

66. Indra

Riṣhi: Kaliḥ Prāgāthah

8.66.1: Protection of all oppressed by obstructions

8.66.2: Gifts to the watchful and labouring

8.66.3: He uncovers the hiding place of Ray-cows

8.66.4: He does what he wishes

8.66.5: We bring you yajna and voiced words

8.66.6: Be our companion in Soma-offering

8.66.7: He envelops the place with inspired knowledge

8.66.8: Come with your richly diverse thoughts

8.66.9: Who has not heard of his glories?

8.66.10: What is unconquerable for him?

8.66.11: Chant of wisdom-words

8.66.12: Your aspirations are manifold

8.66.13: You, the refuge for the seers

8.66.14: Instruct us about your protections

8.66.15: Offer the Soma to Indra and do not fear

Metre: 1,3,5,7,9,11,13, Bṛhatī; 2,4,6,8,10,12,14, Satobṛhatī;

15, Anuṣṭup;

¹² नपातो (1), दुर्गहस्य मे (2), सुहसैण सुराधसः (3), श्रवौ देवेषु अंक्रत (4)

8.66.1:

In the pilgrim-yajna, we invoke Indra (4),
 with the Soma-offerings and the chant of vast (Sāman) (3),
 for protection of all the oppressed from obstructions (2).
 Indra is swift and knows the riches (1).

(We invoke him) like a master of household (5).¹

[*tarah*: swift, (1.33.12);

sabādhah: those who are oppressed and obstructed, (5.10.6),
 (those united (S), no basis for this)]

8.66.2:

The evil-beings or the firm (gods) or killers (1),
 cannot withstand the handsome Indra, rapturous with Soma (2).
 Indra gives gifts (5),
 to the watchful and labouring persons (3),
 or to the adorer who gives Soma or chants (4,6).²

[*shashamāna*: labouring, (4.2.9); *dudhra*: evil-beings;

muraḥ: the gods who kill; the so called elder gods who later went
 against truth, *mūradevān*, (10.87.2);

another one is *svarbhānu* (5.40.5); *ādṛtyā*: watchful, (1.103.6)]

8.66.3:

Shakra is the purifier, one with steeds (1),
 is wonderful and golden (2).

He, the Vṛtra-slayer, shakes

and uncovers the wide hiding place of the Ray-cows (3).³

[*apāvṛtim*: uncovered, (1.57.1)]

¹ तरोभिर्विदत् वसुम् इन्द्रं (1), सबाधूतये (2),
 बृहत् गायन्तः सुतसौमे (3), अध्वरे हुवे (4), भरुन कारिणम् (5)

² न यं दुधा वरन्ते न स्थिरा मुरो (1), मदें सुशिप्रमन्धसः (2),
 य आहत्या शशमानाय (3), सुन्वते (4), दाता (5), जरित्र उकथ्यम् (6)

³ यः शक्रो मृक्षो अश्व्यो (1), यो वा कीजो हिरण्ययः (2),
 स ऊर्बस्य रेजयति अपावृतिम् इन्द्रो गव्यस्य वृत्रहा (3)

8.66.4:

He rises up the buried hidden riches accumulated by many (1),
and (gives) to the giver (sacrificer) (2).

Indra, the thunderer, one with luminous horses (3),
does what he wishes by his will-power (4).⁴

8.66.5:

O hero, one hymned by many (2),
whatever you have desired from the sacrificers (1,3),
we bring them swiftly to you, O Indra (4),
(namely) yajna and the voiced words (5).⁵

[*yajña*: the complete inner worship with offerings, not merely the rite with the outer offerings.]

8.66.6:

O one with Vajra, invoked by many (2),
be our companion in the Soma-offering for Soma-drinkers (1,4),
done for your rapture, O one who dwells in light (3).

To those who fashion the hymn (word) (5),
and to those who pressout the Soma (7),
you are the lavish giver of desirable riches (6).⁶

[*dyksha*: one who dwells in the light, (2.2.1); (4.5.10);

brahmakṛtam: one who fashions the word, (7.9.5);

sachā: together (with us), (5.16.5), in union with (us)]

⁴ निखातं चिद्यः पुरुसंभूतं बसु उत् इत् वर्पति (1), दाशुषे (2),
बृजी सुशिष्ठ्रो हर्येष्व इत् (3), करदिन्द्रः क्रत्वा यथा वर्णत् (4)

⁵ यत् वावन्यं (1), पुरुषुत् पुरा चित् शूर (2), नृणाम् (3),
बृयं तत् तं इन्द्रं सं भरामसि (4), यज्ञमुक्थं तुरं वचः (5)

⁶ सचा सोमेषु (1), पुरुहूत वज्रिवो (2), मदाय युक्ष (3), सोमपाः (4),
त्वमिद्धि ब्रह्मकृते (5), काम्यं बसु देष्टः (6), सुन्वते भुवः (7)

8.66.7:

We have nourished the thunderer here, yesterday and today (1).
 The Soma pressed out by us with one mind is here now (2).
 Now (Indra) envelopes (the place)
 with the inspired knowledge (3).⁷

8.66.8:

In knowledge he envelopes the tearer (1,3),
 the one who covers (the knowledge) and the thief (2).
 O Indra, come here with your richly diverse thoughts (5).
 May he take pleasure in this affirmative laud of ours (4).⁸

[*chitra*: richly diverse, (2.8.4);
vṛka: (the demon) who tears up human beings; wolf;
 The symbolism of *Vṛka* is evident. *Vṛtra* is a
 destructive force countered and annulled
 by the force of Indra, the lord of the Divine Mind.]

8.66.9:

What manly deeds are there not performed by Indra (1)?
 Who has not heard of his glories (2)?
 The *Vṛtra*-killer is renowned from his birth (3).⁹
 [*shromatebhīḥ*: glories, (6.19.10);
paumsyam: manly prowess, (5.35.4);
 virilities of your strength, (5.59.4)]

⁷ वृयमैनमिदा ह्यः अर्पिपेमेह वृज्जिणम् (1),
 तस्मां उ अ॒द्य संम॑ना सुतं भरा (2), आनूनं भूषत श्रुते (3)

⁸ वृक्षित् (1), अस्य वारुण उरामधि: (2), आ वृयनैषु भूषति (3),
 सेमं नः स्तोमं जुजुषाण (4), आ गृहीन्द्र प्र चित्रया धिया (5)

⁹ कदु नु अस्य अकृतम् इन्द्रस्यास्ति पौस्यम् (1),
 केनो नु कं श्रोमतेन न शुश्रुवे (2), जनुषः परि वृत्रहा (3)

8.66.10:

How is that his vast mights are inviolate (1)?
 What is unconquerable for the Vṛtra-killer (2)?
 He overpowers the evil-traffickers (4),
 and all those cheaters who see only the day-light
 (without worrying about the future) (3).¹⁰

[*adhr̥ṣṭā*: inviolate, (7.3.8);

bekanātān: cheaters;

Line 3: In the Veda, evil-forces exist to teach lessons to the human beings in a hard way. When this is done, they are destroyed by Indra. This is not realised by them.]

8.66.11:

O Incomparable Indra (2),
 called by many, full of multitudes, one with Vajra (4),
 we bring to you as offerings (1,5),
 the (chant of) wisdom-words, O Vṛtra-slayer (3).¹¹

[*bhṛtim*: offerings given by servants (S),

puru-tamāśah: full of multitudes, (6.32.1);

apūrvyā: incomparable, (6.32.1)]

8.66.12:

Your aspirations are manifold, O one of many deeds (1).

O Indra, you are called for protection (2).

Rejecting the (offers of) foes (3),
 come to our Soma-offerings, O treasure (4).

O mighty one, listen to my call (5).¹²

¹⁰ कदू महीः अधृष्टा अस्य तविष्ठीः (1), कदु वृत्रघो अस्तृतम् (2),
 इन्द्रो विशान् बेकनाटीं अहर्दशो (3), उत क्रत्वा पर्णीरभि (4)

¹¹ वृयं धा ते (1), अपुर्व्येन्द्र (2), ब्रह्माणि वृत्रहन् (3),
 पुरुतमासः पुरुहूत वज्रिवो (4), भूतिं न प्र भरामसि (5)

¹² पूर्वीश्चिद्धि त्वे तुविकूर्मिन् आशासो (1), हवन्त इन्द्रोतयः (2),
 तिरश्चित् अर्यः (3), सवना वसो गहि (4), शविष्ट श्रुधि मे हवम् (5)

[*āshasah*: aspirations, (5.32.11);
aryah: of the foe, (8.60.12), (not a common meaning);
pūrvīh: manifold, (3.20.3);]

8.66.13:

We are yours (1).

O Indra, for us illumined seers, you are the refuge (2),
O one called by many, Maghavan (4),
there is none other than you who can give us happiness (3,5).¹³

8.66.14:

May you rescue us (1,3),

from the forces of ignorance, hunger and the assailant (2).

Instruct us about your protections (4,6),

with your rich variety of thoughts (5).

O one of energies, you know the (right) way (for us) (7).¹⁴

[*abhishastaye*: to the assailant, (8.19.26);

ava sprdhi: rescue us, (5.3.9);

Assailant: the non-physical forces;

amatih: ignorance, (10.33.2); (8.18.11); the same word
with different accents means 'splendour' in (1.64.9)]

8.66.15:

O sons of Kali (Riṣhi), do not fear (2).

Let your pressedout Soma-delight be (for Indra) only (1).

The Destroyers will depart (3).

Of their own accord, they will leave (4).¹⁵

[*dhvasmā*: destroyers, (4.6.6);]

¹³ वृयं धा ते (1), त्वे इद्धिन्द्र विप्रा अपि ष्मसि (2),

नहि त्वदन्यः (3), पुरुहूत कश्चन मध्वन् (4), अस्ति मर्दिता (5)

¹⁴ त्वं नौ अस्या (1), अमतेः उत क्षुधो अभिशस्तेः (2), अवै स्पृधि (3),
त्वं नं ऊती तवं (4), चित्रया धिया (5), शिक्षा (6), शचिष्ट गातुवित् (7)

¹⁵ सोम इद्वः सुतो अस्तु (1), कलयो मा बिभीतन (2),

अपेत् एष ध्वस्म अयति (3), स्वयं धैषो अपायति (4)

67. Āditya-s

Rishi: Matsyah Sāmmadah, Maitrāvaraṇih Mānyah, Matsyāḥ;

- 8.67.1:** The mighty Āditya-s are blissful to us
- 8.67.2:** May they carry us across evil-forces
- 8.67.3:** The rich variety of armour
- 8.67.4:** We pray for your protection
- 8.67.5:** Hasten to us while we are yet living
- 8.67.6:** O Gods, come to the hard-working one
- 8.67.7:** Āditya-s move wonderfully
- 8.67.8:** May not the snare (or bridge) bind us
- 8.67.9:** Destructive net of foes
- 8.67.10:** Great goddess Aditi
- 8.67.11:** Let our children be not harmed
- 8.67.12:** O Aditi, come to us so that our children may live
- 8.67.13:** Protect the laws of working
- 8.67.14:** Release us from the tearer
- 8.67.15:** Arrow of evil-thought
- 8.67.16:** Perpetual enjoyment
- 8.67.17:** May we live well eternally
- 8.67.18:** We seek a new birth
- 8.67.19:** Be gracious to us
- 8.67.20:** Deceitful arrow
- 8.67.21:** Destroy our sins and evil-powers

Metre: Gāyatrī

8.67.1:

The mighty Āditya-s are blissful to us (1,3,5).

We beg them for protection (2,4),
and for satisfying our desires (6).¹

[*sumṛ̥likāñ*: blissful to us, (4.1.20);

kṣatriyāḥ: one of the might, (4.12.13), warriors, (10.66.8)]

¹ त्यान् नु क्षत्रियाँ (1), अवं (2), आदित्यान् (3),
यांचिषामहे (4), सुमृळीकाँ (5), अभिष्टये (6)

8.67.2:

May the Āditya-s, Mitra, Varuṇa and Aryama (1,3),
carry us across the evil-forces (2),
since they are the knowers (4).²

8.67.3:

The utterances and the rich variety of armour (protections) (1),
of Āditya-s are ready and sufficient (3,4),
for the works of the giver (2).³

[*varūtham*: armour (for protection), (1.23.21) (everywhere in RV);
aramkṛte: to make ready and sufficient his works, (2.1.7);
ukthyam: the utterance, (10.140.1); the word, (10.11.5)]

8.67.4:

O Varuṇa, Mitra and Aryaman, great are you (1,3),
and great is your protection (2).
We pray for your protections (4).⁴

8.67.5:

O Āditya-s, hasten to us while we are yet living (1),
before our death (2).

O Hearers of our calls, where are you (3)?⁵

[*abhidhetana*: rush to us to save us like rushing to save the fish
already trapped (Yaska)]

² मि॒त्रो नो अ॒ति अ॑हुतिं वरुणः (1), पर्षत् (2),

अ॒र्यमा आ॑दि॒त्यासो (3), यथा बि॒दुः (4)

³ ते॒षां हि चि॒त्रम् उ॒क्थयं वर॑स्थमस्ति॑ (1), दा॒शुर्वै॑ (2),
आ॑दि॒त्यानाम् (3), अर॑कृते॑ (4)

⁴ महि॑ वो (1), मह॑ताम् अवो॑ (2), वरुण॑ मि॒त्रार्यमन्॑ (3), अव॑स्या वृ॒णीमहे॑ (4)

⁵ जी॒वान् नो अ॒भि धै॒तना आ॑दि॒त्यासः (1),

पुरा हथा॒त् (2), कद्ध॑ स्थ हवनश्रुतः (3)

8.67.6:

Whatever dwelling and armour (of protection) is there (2),
 (to be given) to the hard-working presser of Soma (1),
 (come) with them to us with kindly words (O Gods) (3).⁶

[*shrāntāya*: one who puts in effort, (4.33.11); tired by doing work, (S);
 Recall the Soma-delight is produced only by work;]

8.67.7:

O Gods, the sins (done by sinner) are widespread (1).

Ecstasy exists in those who are fault-free (2),

O Āditya-s, who move supremely and wonderfully (3).⁷

[*adbhuta-enasah*: who are supremely and wonderfully moving
 (5.87.7), free of sin (S);

adbhuta: wonderful, (everywhere in RV);

ena has several meanings including movement;

The ecstasy among the fault-free persons should make us realise
 that it is not necessary to do sins to get joy.]

8.67.8:

May not the snare (or bridge) bind us (1).

Indra is renowned and is a ruler (3).

May he deliver us in this great act (2).⁸

[*setuh*: snare (S); a bridge (over falsehood), (*anṛtasya setu*) (7.65.3);
 this bridge may act as a snare]

⁶ यद्वः श्रान्ताय सुन्वते (1), वर्स्थमस्ति यच्छदिः (2), तेना नो अधि वोचत (3)

⁷ अस्ति देवा अंहोः उरु (1), अस्ति रत्नमनांगसः (2),

आदित्या अङ्गुत-एनसः (3)

⁸ मा नः सेतुः सिषेत् (1), अयं मः हे वृणकु नस्परि (2),

इन्द्र इच्छि श्रुतो वशी (3)

8.67.9:

O gods who are ready to protect (2),
let us not be harmed and bound (3),
by the destructive net of wicked enemies (1).⁹

[*mr̥cha*: destructive net (S), (occurs once)]

8.67.10:

I invoke you, the great goddess Aditi (1),
who is blissful to us, for satisfying our desires (2).¹⁰

[Line 2 is a part of (8.67.1)]

8.67.11:

You protect us on every side (1).

Let not the slayers do harm to our children (3,4),
who are humble or profound or aggressive (2).¹¹

[*jighāṁsataḥ*: one who would slay us, (1.36.15);
dīna: humble, (10.2.5);]

8.67.12:

O goddess who is expanding and traversing widely (2),
put forth your power (to come) to us (3),
who are faultless (1), so that our children may live (4).¹²

[*urūchī*: expanding, (1.2.3)]

⁹ मा नौ मृचा रिपुणां वृजिनानाम् (1), अविष्यवः देवा (2), अभि प्र मृक्षत (3)

¹⁰ उत त्वामदिते मह्यहं देव्युपं ब्रुवे (1), सुमृक्लीकाम् अभिष्टये (2)

¹¹ पर्षि (1), दीने गंभीर आँ उग्रपुत्रे (2), जिधांसतः (3),
माकिः तोकस्य नो रिषत् (4)

¹² अनेहो ने (1), उरुब्रज् उरुचि (2), वि प्रसर्तवे (3), कृथि तोकार्य जीवसे (4)

8.67.13:

You are the rulers, inviolate, with self-sustaining glory (1),
unhurtful (3).

Protect the laws of working (of each god and man) (2).¹³

8.67.14:

O Ādtya-s, release us from the mouth of the wolf (tearer) (1).

O Aditi, we are bound like thieves (2).¹⁴

8.67.15:

O Ādtya-s, may this arrow of evil-thought go away from us (1),
without harming us (2).¹⁵

[*sharu*: arrow, (8.67.20);

apa etu: go away (from us)]

8.67.16:

O great givers, Āditya-s, with your protections (2),
we had enjoyment in ancient times (3).

(May we have it) now and perpetually (1).¹⁶

[*nūnam*: now;]

8.67.17:

O conscious thinkers (2),

O gods, may we live well eternally (1,4),
inspite of the evil-powers who assail us (3).¹⁷

¹³ ये मूर्धानः क्षितीनाम् अद्वधासः स्वयंशसः (1), ब्रता रक्षन्ते (2), अद्वृहः (3)

¹⁴ ते न आस्तो वृक्णाणाम् आदित्यासो मुमोचत (1), स्तेनं बद्धमिव अदिते (2)

¹⁵ अपो षु ण इयं शालः आदित्या अपे दुर्मतिः अस्मत् एतु (1), अजघृषी (2)

¹⁶ शश्चिक्षि वः (1), सुदानव आदित्या ऊतिभिः (2), वयम् पुरा नूनं बुभुज्महै (3)

¹⁷ शश्चन्तं हि (1), प्रचेतसः (2), प्रतियन्तं चिदेनसः (3),

देवाः कृणुथ जीवसे (4)

8.67.18:

O Āditya-s, we seek a new (birth) (1),
by which we may conquer (the hostiles) (2),
(may it) release us from our bonds (3),
just as a prisoner (is freed), O Aditi (4).¹⁸

[(8.24.26) has a similar idea;

navyam: new (birth), (8.24.26), (3.31.19);

sanyasa: (may we) conquer, (8.24.26), (3.31.19)]

8.67.19:

We do not have the power to cross (the hostiles) (1).

May you be gracious to us (and help us), O Āditya-s (2).¹⁹

[*tat tara*: that (power) to cross;]

8.67.20:

O Āditya-s, this shining weapon is an artful arrow (2);
(may it) not destroy us before oldage (3).²⁰

[*vivasvata*: shining; *heti*: weapon, missile, (3.30.17);

kṛtrimā: artful, deceitful, not based on depth, (1.55.6);

sharum: arrow, (7.71.1), (10.99.7), (8.67.15)]

8.67.21:

O Āditya-s completely destroy on all sides (2,4),
our sins and our enemies (1),
(destroy) the collection (of weapons) (3),
and the powers of evil (5).²¹

¹⁸ तत् सु नो नव्यं (1), सन्यस् आदित्या (2),
यत् मुमौचति बन्धात् (3), बद्धम् इव अदिते (4)

¹⁹ न अस्माकमस्ति तत् तर आदित्यासो अतिष्कर्दै (1),
यूयम् अस्मभ्यं मृक्त (2)

²⁰ मा नौ हेतिः विवस्वत् आदित्याः (1), कृत्रिमा शरः (2),
पुरा नु जरसौ वधीत् (3)

²¹ वि षु द्वेषो वि अहूतिम् (1), आदित्यासो (2),
वि संहितम् (3), विष्वकृ वि वृहता (4), रपः (5)

[*vi* in line 3: stands for line 4;
samhitā: collection, (8.96.2)
rapāmsi: powers of evil, (1.69.4);
vi vṛhatā: completely destroy;]

68. Indra and gifts

Rishi: Priyamedhaḥ Āngirasaḥ

- 8.68.1: Lord of existence**
- 8.68.2: You fill everything with your greatness**
- 8.68.3: The golden and all-pervading Vajra**
- 8.68.4: Protection of men of vision**
- 8.68.5: He is with the lustres of the Sun-world**
- 8.68.6: He is beyond measures**
- 8.68.7: He is the lord of dancers**
- 8.68.8: No one can attain your friendship**
- 8.68.9: Recover the Sun lying in darkness**
- 8.68.10: Protect me amidst plenitudes**
- 8.68.11: Yajna is wide-extended in you**
- 8.68.12: May we live gracefully for long**
- 8.68.13: We meditate for the advent of gods in us**

Praise of giving

- 8.68.14: Six powers come to me**
- 8.68.15: Gifts from the son of Ṛkṣha**
- 8.68.16: Gifts from the son of Atithigva**
- 8.68.17: Gifts having pure qualities**
- 8.68.18: A ruddy mare**
- 8.68.19: I have not heard any censure**

Metre: 1,4,7,10, Anuṣṭup; 2-3,5-6,8-9,11-19, Gāyatrī;

8.68.1:

We bring you for our protection and bliss (2),
just like a car (1).

You are the doer of many deeds, subduer of foes (3),
mighty and the lord of existence (4).¹

[*r̥ti-saham*: one who defies the onslaught, (1.64.15)]

8.68.2:

You are with many strengths, many powers of will (1).

You have many energies and all-pervading (2).

You fill everything with your greatness (3).²

8.68.3:

O great one (2),
by your greatness, you move (1,4),
grasping in your hands (5),
the golden and all-pervading Vajra (weapon) (3,6).³

[*iyate*: to move, (4.8.4)]

8.68.4:

I invoke Indra for the protection (4),
of men of vision in their movements (3),
and (for protection) of chariots (5).

Indra is the leader of all beings (1),
the lord of the might and one who does not bow down (2).⁴

¹ आ त्वा रथं यथा (1), ऊतये सुमार्य वर्तयामसि (2),
तुविकूर्मिम् क्रतीषहुभिन्द् (3), शविष्ट सत्पते (4)

² तुविशुभ्म् तुविक्रतो (1), शचीवो विश्वया मते (2), आ पप्राथ महित्वना (3)

³ यस्य ते महिना (1), महः (2), परि ज्मायन्तम् (3),
ईयतुः (4), हस्ता (5), वज्रं हिरण्ययम् (6)

⁴ विश्वानरस्य (1), वः पतिम् अनानतस्य शब्दसः (2),
एवैश्च चर्षणीनाम् (3), ऊती हुवे (4), रथानाम् (5)

8.68.5:

Many men call him for protection (4).
 He satisfies the desires of aspirants (1).
 He increases his devotees all the time (2),
 and he is with the lustres of the Sun-world (3).⁵

8.68.6:

Indra is beyond measures, worthy of the luminous riks (1).
 He is forceful with perfect achievements (2).
 He is the lord of all riches (3).⁶

8.68.7:

I impel that great Indra to drink the Soma (2),
 for getting the achievements (1).
 He is the lord of the ancient singers of hymns (3).
 He is the lord of the dancers among the strivers (4).⁷

[*nṛtuḥ*: dancers, (8.92.3)]

8.68.8:

O mighty one, no mortal can attain your friendship (1).
 None can possess your might (2).⁸

⁵ अभिष्ठये (1), सदावृधं (2), स्वर्मीळहेषु (3), यं नरः नाना हवन्त ऊतये (4)

⁶ परोमात्रम् कर्चीषम् म् इन्द्रम् (1), उग्रं सुराधसम् (2),
 ईशानं चित् बसूनाम् (3)

⁷ तंतमित् राधसे (1), मह इन्द्रं चोदामि पीतये (2),

यः पूर्वाम् अनुष्टुतिमीशौ (3), कृष्णानं नृतुः (4)

⁸ न यस्य ते शबसान सख्यम् आनंश मत्यैः (1), नकिः शबाँसि ते नशत् (2)

8.68.9:

Protected by you, and you as our ally (1),
 may we (recover) the waters and the Sun (2),
 and the great riches (3).

May we be victorious in battles, O thunderer (4).⁹

[Line 2: recover the Sun lying in darkness, (3.39.5)]

8.68.10:

O one who takes most joy in the words (2),
 we seek you in the yajna-s and (the recitals of) words (1).

O Indra, in the plenitudes, protect (3),
 myself who has many types of knowledge (4).¹⁰

[*purumāyan*: many types of knowledge, (6.18.12)]

8.68.11:

Your friendship is sweet (1),
 your guidance is sweet, O thunderer (2).
 The yajna is wide-extended in you (3).¹¹

[*vitantasāyyaḥ*: Line 3 is part of (8.6.22);
prapītiḥ: (your) guidance by your own example]

8.68.12:

Shape (or build) our body so that it is wide (1).

Make for us a wide dwelling (2).

Give us wide (felicities),

so that we may live gracefully for long (3).¹²

⁹ त्वा-ऊतासः त्वा युजा (1), अप्सु सूर्ये (2),

महद्धनंम् (3), जयेम पृत्सु वस्त्रिवः (4)

¹⁰ तं त्वा यज्ञेभिरीमहे तं गीर्भिः (1), गिर्वणस्तम (2),

इन्द्र यथा चित् आविथ वाजेषु (3), पुरुमाव्यम् (4)

¹¹ यस्य ते स्वादु सख्यं (1), स्वाद्वी प्रणीतिः अद्रिवः (2),

यज्ञो वितन्त्साव्यः (3)

¹² उरु णस्तन्वे तन् (1), उरु क्षयाय नस्कृधि (2), उरु णौ यन्थि जीवसै (3)

[Line 1: The body refer to all the three bodies namely physical, vital and mental;
tane: shaping, building, (2.9.2);
tanve: body, (1.23.21)]

8.68.13:

We meditate for the advent of the gods in us (1).
 (and the grant of) wideness to our men and our Ray-cows (2).
 (We pray) for the wideness of the paths for the chariot (3).¹³
 [*panthām*: paths, it is symbolic, not physical;
manāmahe: we meditate, (8.11.5)]

8.68.14:

Six powers (beings) in the rapture of Soma come to me (1).
 They enter bearing sweet gifts (2).¹⁴

8.68.15:

I have received two straight going steeds from Indra (1),
 two green (or luminous) steeds from the son of Rksha (2),
 two ruddy horses from the son of Ashvamedha (3).¹⁵

[Here horses indicate life-energies. The names like Rksha or Ashvamedha are also symbolic.]

8.68.16:

I have received two perfect chariots from the son of Atithigva (1).
 From the son of Rksha, I received a pair of reins (2),
 a pair of steeds of perfect form from the son of Ashvamedha (3).¹⁶
 [Line 2: *su-abhishūn*: reins, the instruments to control the life-energy]

¹³ उरुं नृभ्यं उरुं गवे (1), उरुं रथाय पन्थाम् (2), देववीतिं मनामहे (3)

¹⁴ उपं मा षट् द्वाद्वा नरः सोमस्य हृष्यो (1), तिष्ठन्ति स्वादु-रातयः (2)

¹⁵ क्रञ्जौ इन्द्रोत आ ददे (1), हरी क्रक्षस्य सूनवि (2), आश्वमेधस्य रोहिता (3)

¹⁶ सुरथाँ आतिथिग्वे (1), स्वभीशून् आर्क्षे (2), आश्वमेधे सुपेशासः (3)

8.68.17:

I have received from Indrota, son of Atithigva (2),
 six pairs of horses, along with their mares (1,3),
 all of which have pure qualities (4);
 these gifts are in addition to the earlier ones (5).¹⁷

[*vadhū-mataḥ*: female powers of movement, mares, (6.27.8)]

8.68.18:

Among them (in the middle),
 is a straight-going, mighty ruddy mare (1),
 with excellent reins and whips (2).¹⁸

8.68.19:

(O kings), friends of plenitude mortals are used to criticism (2).
 Still I have not heard any censure (about gifts) (1,3).¹⁹

69. Indra and others

Riṣhi: Priyamedhaḥ Āngirasaḥ;

Indra: (1-10), (13-16); Varuṇa: (11-12)

8.69.1: Illumines thoughts for winning of purity

8.69.2: Lord of the unslayable (Ray-cows)

8.69.3: Soma with the three infusions

8.69.4: Lord of existence and the son of truth

8.69.5: We will praise him with hymns

8.69.6: The Ray-cows milk the Soma

8.69.7: Indra and I ascend to our home

8.69.8: Sing for Indra

¹⁷ षळश्चाँ (1), आतिथिग्व इन्द्रोते (2), वृथूमतः (3),
 सचा पूतक्रतौ (4), सनम् (5)

¹⁸ ऐषु चेतत् वृष्णपती अन्तः क्रज्जेषु अरुषी (1), स्वभीशुः कशावती (2)

¹⁹ न (1), युष्मे वाजबन्धवो निनित्सुः चन मर्त्यः (2),
 अवद्यम् अधि दीधरत् (3)

- 8.69.9:** Drum and other musical instruments
8.69.10: Ray-cows free of imperfection
8.69.11: All-gods and Varuṇa
8.69.12: O Varuṇa, seven rivers flow down from your summit
8.69.13: Leader is freed of all his foes
8.69.14: Shatters the cloud to release the waters
8.69.15: He is ready to kill the beast (Ahi)
8.69.16: Ascend the golden chariot
8.69.17: Men serve this self-ruler with surrender
8.69.18: Sons of Priyamedha attain the supreme

Metre: 1,3,7-10,12,15, Anuṣṭup; 2, Uṣṇik; 4-6, Gāyatrī;
 11,16, Pangktih; 17-18, Bṛhatī;

8.69.1:

To Indu (Soma) who brings joy to the heroes (2),
 present the impulsions in the triple rhythm (1).

Along with the goddess of many thoughts (4),
 he illumines the thoughts for the winning of the purity (3,5).¹

[*medhasātaye*: in the winning of the purity, (8.40.2);

purandhyā: goddess of many thoughts, (2.1.3);

Lines (3,5): he: Soma]

8.69.2:

(Invoke) Indra who makes the sound with the dawns (1),
 and who makes sound with the rivers (2).

He is the lord of the unslayable (Ray-cows) (3).

(O sacrificer), you desire the Ray-cow (4).²

[*nadam*: to sound; *odati*: dawns]

¹ प्रप्र वः त्रिष्टुभम् इष्टं (1), मन्दत्-वीराय इन्दवे (2),
 धि॒या वौ मे॒धसात्ये॑ (3), पुरं॒ध्या॑ (4), विवासति॑ (5)

² नृदं॑ व ओ॒दतीनां॑ (1), नृदं॑ यो॒युवतीनाम्॑ (2),
 पति॑ वौ अ॒श्यानां॑ (3), धेनूनाम्॑ ई॒षुध्यसि॑ (4)

8.69.3:

The spotted (Ray-cows) give milk profusely like a well (1,3).

They are in the place of the birth of gods (4).

They mix the Soma (2),

with the three infusions from the shining heaven (5).³

[*dohasah*: give milk profusely;

vishah: place; *sūda*: well, (S); fountain, (9.97.44)]

8.69.4:

Sing the illumining ṛks with wisdom words to the knower (2),
the protector of Ray-cows (1).

He is the lord of existence and the son of truth (3).⁴

8.69.5:

May the horses make him be seated (1),
on the shining *barhi* seat (2).

We will praise him with hymns (3).⁵

[*sam-navāmahe*: to praise with hymns (S);
aruṣhī: shining;]

8.69.6:

To Indra, the Ray-cows have milked out (1,3),
the sweet Soma with infusions, to him with Vajra (2,4),
Indra finds (Soma) standing in their midst (5).⁶

[*upahvare*: standing in their midst, (8.96.14)]

³ ता अस्य सूदोहसः (1), सोमं श्रीणन्ति (2), पृश्यः (3),

जन्मन् देवानां विशः (4), त्रिषु आ रौचने दिवः (5)

⁴ अभि प्र गोपति (1), गिर इन्द्रं अर्च यथा विदे (2), सुनुं सत्यस्य सत्पतिम् (3)

⁵ आ हरयः ससृज्जिरे (1), अरुषीः अधि बर्हिषि (2), यत्राभि सं-नवामहे (3)

⁶ इन्द्राय गावं (1), आशिरं (2), दुदुहे (3), वज्रिणे मधुं (4),

यत् सीम् उपहुरे विदत् (5)

8.69.7:

Indra and I ascend to our home, the world of Sun (1).

Having drunk the sweet Soma (2),

let us be united in the thrice-seven plane of the friend (3).⁷

[*viṣṭapam*: established word, supreme abode, (8.34.13, 8.32.3, 8.67.5, 8.91.5); Sun-world, (9.34.5, 9.113.10, 1.46.3) etc., *viṣṭapi*: 8.97.5

bradhnasya: the Great One (Sun), (3.7.5, 9.113.10, 8.4.13);

bradhnasya viṣṭapam, occurs in (9.113.10)]

8.69.8:

Sing the word of illumination (1),

sing excellently (for Indra) (2);

sing, O sons of Priyamedha (3).

May your sons sing (4),

sing as if in front him, the overthrower of foes (5).⁸

8.69.9:

The drum makes its sound (1);

godhā (instrument) makes its own voice (2).

The tawny bow-string leaps to and fro (3);

raise the chant of wisdom words to Indra (4).⁹

⁷ उत् यत् ब्रधस्य विष्टपं गृहमिन्द्रश्च गन्वहि (1).

मध्वः पीत्वा (2), सचेबहि त्रिः सुस सख्युः पदे (3)

⁸ अर्चत् (1), प्र अर्चत् (2), प्रियमेधासो अर्चत् (3),

अर्चन्तु पुत्रका (4), उत् पुरं न धृष्णु अर्चत् (5)

⁹ अव स्वराति गर्गौरो (1), गोधा परि सनिष्वणत् (2),

पिङ्गा परि चनिष्कदत् (3), इन्द्राय ब्रह्म उद्यतम् (4)

8.69.10:

Just as the rivers move everywhere (1),
 the Ray-cows free of imperfection (move) (2),
 grabbing the impurities (3),
 so that Indra can drink the pure Soma (4).¹⁰
 [The Rays of knowledge grab the impurities
 in the Soma pressed out and make it pure;
enyah: rivers, (5.53.7);
anapasphurantīm: free of any imperfection, (4.42.10)]

8.69.11:

Indra drinks (the Soma), Agni drinks (1).
 The All-gods become rapturous with Soma (2).
 May Varuṇa dwell here (3).
 The waters praise him (4),
 just as cows sound out when meeting the calves (5).¹¹

8.69.12:

O Varuṇa, you are a great god (1).
 The seven rivers flow down from your summits (2),
 just as the flood goes down the slopes (3).¹²
 [*kākudah*: summits, (1.8.7)]

¹⁰ आ यत् पतन्ति एन्यः: (1), सुदुधा अनंपस्फुरः (2),

अपस्फुरं गृभायत् (3), सोमम् इन्द्राय पातवे (4)

¹¹ अपात् इन्द्रो अपात् अग्निः (1), विश्वे देवा अमत्सत (2),

वरुण इदिह क्षयत् (3), तमापौ अभ्यनूषत (4), वृत्सं संशिधीरिव (5)

¹² सुदेवो असि वरुण् (1), यस्य ते सुस सिन्धवः

अनुक्षरन्ति काकुदं (2), सूर्यं सुषिरामिव (3)

8.69.13:

When Indra impels his well-yoked rushing horses (1),
to come to the giver (2),
then the leader, the galloper with his body like that of a model (3),
is delivered from (all his enemies) (4).¹³

[*upamā*: becomes neighbour (1.31.15), model, (1.113.15);
takva: galloper, (1.66.1); *vyatīn*: rushing, prancing;]

8.69.14:

The mighty Indra, comes galloping from the realms beyond (1),
and overcomes all the enemies (2).

The one from beyond with potential powers shatters (3,5),
with his words the cloud, matured to release the rain (4,6).¹⁴

[Line 3: Here the cloud is Vṛtra who is blocking waters. Indra with his chant of words smashes and releases the waters.

odanam: cloud (S); *pachyamānam*: matured, readied;
kanīna: with energies yet to manifest, (3.48.1);
ohate: comes galloping, (5.52.10); (*ohate* in (5.42.10) has different accents, different meaning)]

8.69.15:

Like a young boy, (Indra) has ascended his new chariot (1).
For the sake of the father and mother (earth and heaven) (2),
with his all-pervading will-power (4),
he gets ready (to kill) the powerful beast (Ahi) (3).¹⁵

[*mrgam*: beast, (Ahi), (5.29.4); *vibhu*: all-pervading, (5.5.9);
pakṣhat: get ready, prepare, (10.28.18);]

¹³ यो व्यतीन् अफाणयत् सुयुक्तां उप॑ (1), दाशुर्वे॒ (2),
तक्को नेता तदित् वपुः उपमा॑ (3), यो असुच्यत॑ (4)

¹⁴ अति इदु॒ शक्र औहत् इन्द्रो॑ (1), विश्वा॒ अति॒ द्विष्टः॑ (2),
भिनत् कनीनं॑ (3), ओदनं॑ पच्यमानं॑ (4), परो॑ (5), गिरा॑ (6)

¹⁵ अर्भको न कुमारको अधि॑ तिष्ठन् नवं॑ रथम्॑ (1),
स पंक्षत् महिषं॑ मृगं॑ (2), पित्रे॑ मात्रे॑ विभुक्तुम्॑ (3)

8.69.16:

O handsome master of house (1),
ascend the golden chariot (2).

Let us be companions in this car whose home is heaven (3),
which is red, faultless with thousand pillars (4,6),
and which goes to give peace and well-being for all (5).¹⁶

[Line 1 is in (5.22.4);

dampati: master of the house (*dam*), (human body), (5.22.4)]

8.69.17:

Men who have offered prostrations of surrender (1),
serve this self-ruler (2).

When his horses bring him on his way
for his giving blissful gifts (4),
they get the well-established riches (3).¹⁷

[*sudhitam*: well-established, (8.23.8)]

8.69.18:

Having prepared the sacred seat and placing the offerings (4),
the sons of Priyamedha (2),
in their chief forward movement (3),
attain the ancient (or supreme) dwelling of the deities (1,5).¹⁸

[*prayasa*: delight, (4.5.6);

prayatim: moves forward, (5.28.6), (3.29.16)]

¹⁶ आ तु सुशिष्ठ दंपते (1), रथै तिष्ठ हिरण्यर्यम् (2), अर्थ युक्षं सचेवहि (3),
सहस्रादम् अरुषं (4), स्वस्तिगाम् (5), अनेहसम् (6)

¹⁷ तं धैभित्था नमस्त्विन् (1), उप स्वराजमासते (2),

अर्थै चिदस्य सुधितं (3), यत् एतत् आवर्तयन्ति दावने (4)

¹⁸ अनु प्रत्नस्य ओक्सः (1), प्रियमैथास एषाम् (2),

पूर्वामनु प्रयतिं (3), वृक्तबर्हिषो हितप्रयस (4), आशत् (5)

Anuvāka 8: Sūkta-s (70-80)

70. Indra

Riṣhi: Puruḥanmā Āṅgirasaḥ

- 8.70.1: King of all men
 - 8.70.2: His two-fold powers
 - 8.70.3: A worshipper of Indra cannot be harmed
 - 8.70.4: Ray-cows praise him
 - 8.70.5: A thousand suns cannot match you
 - 8.70.6: You have filled the strengths of all
 - 8.70.7: The antidivine mortal
 - 8.70.8: Indra comes to any place called
 - 8.70.9: Lift us up for getting knowledge
 - 8.70.10: Protect the seekers of truth and the censurers
 - 8.70.11: Parvata hurls down the destroyers
 - 8.70.12: You desire our welfare
 - 8.70.13: Desire the will to work, O friends
 - 8.70.14: You give a Ray-cow to everyone
 - 8.70.15: The hero brings us three calves
- Metre: 1,3,5,7-11, Br̥hatī; 2,4,6, Satobr̥hatī; 12, Shankumatī; 13, Uṣṇik; 14, Anuṣṭup; 15, Purauṣṇik;
- 8.70.1:**

I praise the supreme (Indra), the Vṛtra-slayer (4);
 He is the king of all men (1).
 He, with the unseizable Ray moves in chariots (2),
 overcoming all armies (3).¹

¹ यो राजा चर्षणीनां (1), याता रथैभिरधिगुः (2),
 विशासां तरुता पृतनानां (3), ज्येष्ठो यो वृत्रहा गृणे (4)

8.70.2:

O Puruhanman, for your protection, illumine (in yourself) (1),
Indra, who sustains all with his two-fold powers (2).

With the Vajra placed in his hands, he, full of vision (3),
is like the Sun in the great heaven (4).²

[*darshata*: one with a vision, (8.74.5);

shumbhata: illumine, (1.21.2);

vidhartah: one who sustains all, (2.1.3)]

8.70.3:

By means of actions, no one can harm a person (1),
who worships Indra with yajna (2,4).

Indra increases forever (in him) (3).

He is sung by all and is great (5),
inviolable with impetuous (ever-daring) might (6).³

[*indram na*: exclusively Indra; all deities are regarded as one, Indra
in the present context]

8.70.4:

He is invincible, fierce and overcomer (of foes) in all battles (1).
On his being born, the Ray-cows (3),
great and moving in wide spaces (2),
praised him continuously (4).

The heaven and earth praise him continuously (5).⁴

[*urujrayah*: moving in vast spaces, (5.8.6), (7.39.3);

sam anonavuh: praise continuously, (1.80.9);

pṛtanāsu: battles, (8.60.12);]

² इन्द्रं तं शुभं पुरुहन्मन् अवसे (1), यस्य द्विता विधर्तरि (2),
हस्ताय बज्जः प्रति धायि दर्शतो (3), मुहो दिवे न सूर्यः (4)

³ नकिष्टं कर्मणा नशत् (1), यः चकार (2), सदावृथम् (3),
इन्द्रं न यज्ञैः (4), विश्वगृतम् (5), क्रम्बसम् अधृष्टं धृष्णवोजसम् (6)

⁴ अषाळ्हम् उग्रं पृतनासु सासहिं (1), यस्मिन् मुहीः उरुज्जयः (2),
सं धेनवो जायमाने (3), अनोनवुः (4), द्यावः क्षामौ अनोनवुः (5)

8.70.5:

O Vajrin, your (strength) cannot be matched (2),
by a hundred heavens or a hundred earths, O Indra (1).

A thousand Suns, anything born (3),
or the heaven and earth cannot match you (3).⁵

8.70.6:

O showerer, mighty one, with your might (2),
you have filled the great strengths (of all) (1).

O Vajrin, with your rich variety of protections (4),
protect all the Ray-cows in our stall (3).⁶

[Line 2: 'all' includes foes also;

vṛṣhṇya: strengths (of foes), (1.51.7);

paprātha: filled, (7.20.4)]

8.70.7:

The anti-divine long-lived mortal (2),
does not get any force (or impulsion) (from Indra) (1),
who is yoked with steeds leading to the goal (3),
or yoked with the luminous steeds (*hari*) (4).⁷

[*na āpat*: does not obtain;

etagvā: leading to the goal, (1.115.3), many-hued (S);

etasha: steeds;]

⁵ यत् द्यावे इन्द्र ते शृतं शृतं भूमीरुत स्युः (1),

न त्वा वज्रिन् (2), सहस्रं सूर्या अनु न जातम् (3), अष्ट रोदसी (4)

⁶ आ पंप्राथ महिना वृष्णया (1), वृष्ण विश्वा शविष्ठ शवसा (2),

अस्माँ अव मधवन् गोमति ब्रजे (3), वज्रिः चित्राभिः ऊतिभिः (4)

⁷ न सीम् अदेव आपत् इष्ट (1), दीर्घयो मर्त्यः (2),

एतंगवा चिद्य एतंशा युयोजते (3), हरी इन्द्रो युयोजते (4)

8.70.8:

(Invoke) the great Indra for gifts and for victory (in battles) (1).
 (He comes) to offerings whether in depths or difficult passages (2),
 (he comes) to the offering of the plenitude (3).⁸

[*āraṇeshu*: ā - *areṇeshu*: difficult passages

Line 2: *havyah*: offering, (everywhere in RV)

sakṣhaṇim: to conquer (with the grace of Indra), (9.71.4, 9.78.3)]

8.70.9:

O treasure, O hero, lift us up (1),
 for (the attainment of) great achievements (2).

O Maghavan, (lift us up) for getting the great opulences (3).
 Lift us up for getting the great inspired knowledge (4).⁹

[*maghattaya*: for the gain of riches;

ut mr̥hasva: to lift;]

8.70.10:

Completely satisfy those who seek the truth (1,3),
 but (protect) also the censurers (of your actions) (2).

O one with abundant might (5),
 shelter us in the middle of your wideness (4,6).
 Smite the *dāsa* foe with your blows (7).¹⁰

[Censurers need to be protected, since sometimes they point out
 the shortcomings in the seekers. Most of us act sometimes as
 censurers criticisng God for the happenings around us.]

⁸ तं वौ महो महाय्यम् इन्द्रं दानाय सक्षणिम् (1),

यो गाधेषु य आरणेषु हव्यो (2), वाजेषु अस्ति हव्यः (3)

⁹ उदू षु णौ वसो महे मृशस्व शूर् (1), राधसे (2),

उदू षु महै मधवन् मधत्य (3), उदिन्द्र श्रवसे महे (4)

¹⁰ त्वं न इन्द्र ऋतयुः (1), त्वा-निदो (2), नि तृम्पसि (3),

मध्ये वसिष्व (4), तुविनृम्णः (5), उर्बोः (6), नि दासं शिश्रथो हथैः (7)

8.70.11:

May your friend Parvata hurl down from heaven the foe (3),
 who follows other laws of action, is opposed to human beings (1),
 does not perform yajna and is not a seeker of gods (2).

May Parvata the perfect smiter hurl down the Destroyer (4).¹¹

[*anya vrata*: laws opposed to those of gods;]

8.70.12:

O mighty Indra, with blissful gifts in your hands (1),
 grasp the powers which support us (2),

O one who desires (our welfare) (3).

Grasp all of them twice, O one who desires us (4).¹²

[*dhānam*: special powers which are enjoyable by physical body;
 grains in outer rite; details in (1.16.2) (KS); (3.35.2)]

8.70.13:

O friends, desire the will to do the work (1).

How else can we prepare the hymn to Indra (2)?

He gives the enjoyment to the wise (3).

He is fearless (or undeviating) from path (4).¹³

[*ahrayaḥ*: fearless, (1.74.8); undeviating, (3.2.4);

rādhāma: to prepare, (1.41.7);

sharasya: to the one with arrow, Indra;]

¹¹ अन्यव्रतम् अमानुषम् (1), अयज्वानम् अदैवयुम् (2),

अब स्वः सखा दुधुवीत् पर्वतः (3), सुग्राय दस्युं पर्वतः (4)

¹² त्वं ने इन्द्र आसां हस्ते शविष्ट दावने (1),

धानानां न सं गृभाय (2), अस्मयुः (3), द्विः सं गृभाय अस्मयुः (4)

¹³ सखायः क्रतुमिच्छत (1), कथा राधाम शरस्य

उपस्तुतिं (2), भोजः सुरियो (3), अह॑यः (4)

8.70.14:

O worshipful one, you are praised by many riṣhis (1,3),
 who have prepared the sacred seats (for gods) (2).
 For each person, one by one, you give a calf (4).¹⁴
 [*samaha*: worshipful, (5.53.15)]

8.70.15:

Maghavan, the hero in the divine state (2),
 brings us three calves (Ray-cows) (3),
 holding them by their sound (1),
 just as the unborn gods are established near the seers (4).¹⁵

[Line 3: the three calves or Ray-cows stand for the three Rays of knowledge from the three planes; 'calves' indicate that the knowledge is yet to grow.]

71. Agni

Riṣhi: Sudīti Āngirasaḥ; Purumilha Āngirasaḥ

8.71.1: O Agni, guard us from hostiles and mortal foes

8.71.2: Mortal wrath has no power

8.71.3: Child of energy

8.71.4: Your gifts are safe

8.71.5: Speeding towards riches

8.71.6: Wealth with many strengths

8.71.7: Deliver us not to the evil-thoughted

8.71.8: You have power over riches

8.71.9: Friend

8.71.10: Our prostration of surrender

8.71.11: Knower of all things born

¹⁴ भूरिभिः समहू क्षरिभिः (1), वर्हिष्मन्दिः (2), स्तविष्यसे (3),
 यदित्थम् एकमेकम् इत् शरं वृत्सान् पराददः (4)

¹⁵ कर्णगृह्या (1), मधवा शौरदेव्यो (2), वृत्सं नः त्रिभ्य आनयत् (3),
 अजां सूरिः न धातवे (4)

8.71.12: I praise Agni in the journeying

8.71.13: The indwelling guardian of the body

8.71.14: Pray for inspired knowledge

8.71.15: Give us the peace in the movement

Metre: 1-9, Gāyatrī; 11,13,15, Br̥hatī; 10,12,14, Satobr̥hatī;

8.71.1:

O Agni, guard us by your lights (1),
from every hostile force and from mortal foe (2).¹

[*mahobhiḥ*: by your lights; by your greatnesses;]

8.71.2:

O beloved in your birth (2),
mortal wrath has no power over you (1).
You are master of the nights (3).²

[*pauruṣheya*: mortal;]

8.71.3:

O child of Energy, O happy light (2),
along with all the gods (1),
may you give us the wealth in which are all boons (3).³

8.71.4:

O Agni, the hostile forces cannot separate the Riches (1),
from the mortal giver whom you rescue (2).⁴

¹ त्वं नो अग्ने महोभिः पाहि (1), विश्वस्या अरातेः उत द्विषो मर्त्यैस्य (2),

² नहि मन्युः पौरुषेय ईशो हि वं (1), प्रियजात (2), त्वमिदसि क्षपावान् (3)

³ स नो विश्वैभिः देवेभिः (1), ऊर्जो नपात् भद्रशोचे (2),
रयिं दैहि विश्वारम् (3)

⁴ न तमग्ने अरातयो मर्त्युवन्त रायः (1), यं त्रायसे दाशांसंस्म् (2)

8.71.5:

O Agni, O illumined seer, he whom you speed towards riches (3),
 in the winning of the purity (2),
 he reaches among the Ray-Cows by your protection (4).⁵

8.71.6:

O Agni, you bring to the mortal giver (2),
 the wealth in which are the many strengths (1).
 Lead us towards greater riches (3).⁶

8.71.7:

O knower of all things born, protect us (1,3);
 deliver us not to the evil-thoughted one (2),
 or to the mortal, who would bring on us calamity (4).⁷

8.71.8:

O Agni, let not the undivine take away from us (1,3),
 anything that was given by you, the divine (2).
 You have power over the riches (4).⁸

8.71.9:

You are the measurer to us (1,3),
 your adorers of a mighty wealth (2,5,7),
 O child of Energy, O Friend, O shining One (4,6).⁹

⁵ यं त्वं विप्र (1), मे_धसा_तौ अग्ने (2), हि_नोषि_धनाय (3),
 स तवोती गोषु गन्ता (4)

⁶ त्वं रथि_पुरुषीरुमग्ने (1), दा_शुषे_मर्ताय (2), प्र णो_नय_बस्यो_अच्छ (3)

⁷ उरुष्या_णो (1), मा_परा_दा_अघाय_ते (2), जातवेदः (3), दुराध्ये_मर्ताय (4)

⁸ अग्ने_माकिषे (1), देवस्य_रुतिम् (2), अदैवो_युयोत (3),
 त्वर्मीशि_वसूनाम् (4)

⁹ स नो (1), बस्व_ (2), उपं_मासि (3), ऊर्जो_नपात् (4),
 माहिनस्य (5), सखै_बसो (6), जरि_तृभ्यः (7)

[*māhinah vasva*: mighty wealth;
upamāsi: measurer;]

8.71.10:

May our words go towards you (1,3),
 with your keen light and your vision (2,4).
 Our sacrifice to you (is given) with surrender for our protection (5,7),
 (you are) widely proclaimed, the master of many riches (6).¹⁰

8.71.11:

To the Agni, the Son of force, the knower of all things born (1),
 (we pray) for the gift of our desirable things (2).
 Twofold, he becomes the immortal in the mortals (3).
 (He is) the rapturous Priest of the call in man (4).¹¹
 [This verse is a continuation of the earlier one.]

8.71.12:

(I praise) Agni for you in your worship to the gods (1);
 (praise) Agni in the journeying of the pilgrim-sacrifice (2);
 (praise) Agni in the supreme thoughts (3),
 (praise) Agni in the war-horse (4),
 (praise) Agni for perfection in our field (5).¹²
 [Verse addressed to fellow sacrificers.]

¹⁰ अच्छां नः (1), शीर-शौचिषं (2), गिरौ यन्तु (3), दर्शतम् (4),
 अच्छां यज्ञासो नमसा (5), पुरुषसुं पुरुषशस्तम् (6), ऊतये (7)

¹¹ अग्नि सूनुं सहसो जातवेदसं (1), दुनाय वार्याणाम् (2),
 द्विता यो भूदमृतो मत्त्वेषु आ (3), होता मन्द्रतमो विशि (4)

¹² अग्निं वो देवयज्यया (1), अग्निं प्रयत्यध्वरे (2),
 अग्निं धीषु प्रथमम् (3), अग्निमर्बति (4), अग्निं क्षैत्राय साधसे (5)

8.71.13:

May Agni give us force in his comradeship (1),
he who has power for the desirable things (2).

Agni we seek continually in the Son of our begettings (3),
as the shining one and the guardian of the body who dwells in us (4).¹³
[*toka tanaya*: see (8.23.12), (8.103.7);]

8.71.14:

With your chants pray to Agni of the keen flame (1,3),
for the protection, O Purumilha (2,5).

(Pray to) Agni for the Treasure (4).

Men pray to Agni for the inspired knowledge (6),
and a house for a splendid light (7).¹⁴

8.71.15:

We hymn Agni with our words (1,3),
so that he may remove from us the hostile power (2).

(We hymn) Agni to give to us the peace in the movement (4).
He is in all men like a protector to whom they may call (5).
He is the daylight of the wise (6).¹⁵

[*shamyo*: peace in movement]

¹³ अग्निरिषां सख्ये ददातु न् (1), ईशे यो वायर्णाम् (2),

अग्निं तोके तनये शश्वदीमहे (3), वसुं सन्तं तनूपाम् (4)

¹⁴ अग्निम् इङ्लिष्व (1), अवसे (2), गाथाभिः शीरशौचिषम् (3),

अग्निं राये (4), पुरुमीळह (5), श्रुतं नरोऽग्निं (6), सुदीतये छर्दिः (7)

¹⁵ अग्निं (1), देषो योत्वै नौ (2), गृणीमसि (3), अग्निं शं योश्च दातवे (4),

विश्वासु विक्षु अवितेव हव्यो (5), भुवत् वस्तुः क्षूणाम् (6)

72. Agni

Riṣhi: Haryataḥ Prāgāthah

- 8.72.1: Make the offering to Agni
- 8.72.2: Comradeship of Agni
- 8.72.3: They seize the peace
- 8.72.4: His bow is well-tempered
- 8.72.5: No one can bind him
- 8.72.6: Great and vast yoking
- 8.72.7: Seven powers milk the one
- 8.72.8: Made the covering sheath to fall
- 8.72.9: The triple pilgrim yajna
- 8.72.10: All-pervading well
- 8.72.11: Soma poured on the lotus
- 8.72.12: The great Soma jar
- 8.72.13: Pour a splendour
- 8.72.14: They know their own home
- 8.72.15: Agni made the Sunworld
- 8.72.16: Seven-planed nourishing force
- 8.72.17: He received the healing power by the Sun
- 8.72.18: The plane that is to be his foundation

Metre: Gāyatrī

8.72.1:

Do you make the offering (1),
the Priest of the pilgrim-rite has come and he conquers again (2),
for he knows the commandment (of Agni) (3).¹

8.72.2:

Let him sit within close to the keen burning ray (1).
He is the Priest of the call in thinking man (2).
Accepting the comradeship of the Agni (3).²

¹ हृविष्कृणुध्वम् (1), आ गंमत् अध्वर्युः वन्ते पुनः (2),
विद्धां अस्य प्रशासनम् (3)

² नि तिगममध्यंगुं सीदत् (1), होता मनावधि (2), जुषाणो अस्य सख्यम् (3)

8.72.3:

Within they wish him to be the 'terrible one' in a man (1),
beyond the thinking mind (2).

By his tongue they seize the peace (3).³

[*rudram*: see (8.29.5). Here Agni is addressed as Rudra.]

8.72.4:

His companion bow is well tempered (1).

A founder of the growth, he climbed to woodland (2).

He smote the rock with his tongue (3).⁴

8.72.5:

He is the shining calf who wanders (1),
and finds none to bind him here (2).

To one who lauds him, he manifests the mother (3).⁵

[Line 3: (alt.): for one who lauds him he goes to the mother]

8.72.6:

And now is the great and vast yoking (1,3),
as if of the Horse (2);
the rope of the chariot is seen (4).⁶

8.72.7:

Seven (powers) milk the One (1),
two let loose the five at the ford of the River (2),
upon the cry of the waters (3).⁷

³ अन्तरिच्छन्ति तं जनै रुद्रं (1), परो मनीषयां (2),
गृभ्यन्ति जिह्वया सुसम् (3)

⁴ जाम्यतीतपे धनुः (1), वयोधा अरुहत् वनम् (2), दृषदं जिह्वया आवधीत् (3)

⁵ चरन् वत्सो रुशन् (1), इह निदातारं न विन्दते (2), वेति स्तोतव अम्ब्यम् (3)

⁶ उतो न्वस्य यत् महत् (1), अश्वावत् (2),
योजनं ब्रह्म (3), दामा रथस्य दद्वशे (4)

⁷ दुहन्ति सुसैकाम् (1), उप् द्वा पञ्चं सृजतः तीर्थे (2), सिन्धोरधि स्वरे (3)

[In line 1 the result of the milking are the seven planes namely matter, life-energy, mind, supermind, Ānanda, consciousness-force (*chit*) and existence (*sat*)

In line 2, the two correspond to the top-two, *sat* and *chit*; *tīrtha*: manifestation;]

8.72.8:

By the ten (powers) of the Sun (1),
Indra made fall the covering sheath (2),
of heaven with his triple mallet (3).⁸

[*kosha*: covering sheath]

8.72.9:

A new adoration moves round the triple pilgrim-yajna (1);
the priests of the call anoint the yajna with the Soma-delight (2).⁹

[*jūrṇīḥ*: adoration; *tridhātu*: see (8.39.9)]

8.72.10:

With surrender they pour out of (1),
the inexhaustible pervading well (2,4,6),
whose wheel is on high and its opening below (3,5).¹⁰

[Line 3: The wheel may be same as the lotus in the head. The churning of the lotus is in (6.16.13) and (7.33.11)]

8.72.11:

Close by are the stones (1),
and the Soma is poured in the lotus (2),
in the discharging of the well (3).¹¹

⁸ आ दशभिः विवस्तत् (1), इन्द्रः कोशामचुच्यवीत् (2),

खेदया त्रिवृता दिवः (3)

⁹ परि त्रिधातुः अध्वरं जूर्णिः एति नवीयसी (1), मध्वा होतारो अज्ञते (2)

¹⁰ सिञ्चन्ति नमसा (1), अवृतम् (2), उच्चाचक्रं (3),

परिज्मानम् (4), नीचीनबारम् (5), अक्षितम् (6)

¹¹ अभ्यारमित् अद्रयो (1), निषिङ्कं पुष्करे मधु (2), अवृतस्य विसर्जने (3)

8.72.12:

O Ray-Cows, come to the well (1);
 here is the great Soma-jar of the sacrifice (2),
 here are both the golden handles (3).¹²

8.72.13:

Into the Soma that is pressed (1),
 pour a splendour joining (3),
 the glory of earth and heaven (2);
 The essence of the Soma sustains the Bull (4).¹³

[*abhishtiyam*: joining splendour, (8.44.7);
vṛshabham: Bull, the supreme person;]

8.72.14:

They know their own home (1);
 like calves with their mothers (2),
 they met with each other as companions (3).¹⁴
 [*mithah*: mutually, (1.68.4); with each other]

8.72.15:

In the jaws of the eater (1),
 they made their foundation in heaven (2),
 their prostrations of surrender to Indra (3,5),
 and Agni made the Sun-world (4,6).¹⁵

[*sakveshu*: in the jaws;]

¹² गाव॑ उपावताव॒तं (1), म॒ही यज्ञस्य र॒प्सुदा (2), उभा कणा॑ हि॒रण्यया (3)

¹³ आ सुते (1), सिंश्वत् श्रियं रोदस्योः (2), अभि॒श्रियम् (3),
 रसा दैधीत् वृष्टभम् (4)

¹⁴ ते जानत् स्वमोक्यं (1), सं व॒त्सासो न मातृभिः (2),
 मि॒थो न॑सन्त जामिभिः (3)

¹⁵ उप॑ स्केषु बप्सतः (1), कृण्व॒ते ध॒रुण॑ दि॒वि (2),
 इन्द्रैः (3), अ॒शा (4), नमः (5), स्वः (6)

8.72.16:

The warrior milked out (1,3),
 the seven-planed nourishing force and energy (2),
 by the seven rays of the sun (4).¹⁶

8.72.17:

O Mitra and Varuna (2),
 he (the warrior) received it by the (rays of) sun (4),
 in the rising of the moon (1,3).

It is the healing draught for him who suffers (5).¹⁷

[*āturasya*: one who is sick, one who suffers;

This verse is a continuation of the (8.72.16).

Line 4: it: the healing draught mentioned in line 5;

Line 4: he: the warrior in line 3 in (8.72.16)

Lines 1,3,4: By the rays of Sun, the warrior receives the healing powers on the rising of moon. Moon indicates Soma, the delight which has the healing powers. When it is released, the warrior receives it by the power of knowledge, the rays of Sun. What is mentioned here is the joint work of Sun (knowledge) and Soma (delight).]

8.72.18:

And now let him stretch out with his tongue of flame (4),
 that plane of him in his full delight (1),
 around heaven (3),
 which is to be laid as a foundation (2).¹⁸

¹⁶ अधुक्षत् (1), पिपुष्मि॒ इष्मूर्ज॑ स॒सपदी॒म् (2), अ॒रि॒ः (3),
 सूर्य॑स्य स॒स् रश्मि॒भिः (4)

¹⁷ सोमस्य (1), मित्रावरुणा (2), उदिता (3), सूर् आ ददे (4),
 तदातुरस्य भेषजम् (5)

¹⁸ उतो नु अस्य यत् पदं हर्यतस्य (1), निधान्यम् (2),
 परि द्यां (3), जिह्वा अतनत् (4)

[*haryatasya*: of him in his full-delight;
haryataḥ: joyful, rejoicing, (8.44.5), (10.11.6)]

73. Ashvins

Riṣhi: Gopavanah Ātreyah; Saptavadhrih Ātreyah

- 8.73.1: Ashvins, seekers of truth
- 8.73.2: Their car is swifter than the wink of eye
- 8.73.3: Saving Atri from the blaze
- 8.73.4: Where are you?
- 8.73.5: May you hear my invocation
- 8.73.6: I seek your alliance
- 8.73.7: Created a refuge for Atri
- 8.73.8: Atri's praise of Ashvins
- 8.73.9: Saptavadhri: Power of his chant
- 8.73.10: May you come here
- 8.73.11: Why is the call repeated as if you are deaf?
- 8.73.12: You are equal as friends
- 8.73.13: Your chariot moves swiftly
- 8.73.14: May come with Ray-cows and life energies
- 8.73.15: Do not go beyond us
- 8.73.16: The goddess dawn has appeared
- 8.73.17: Superbly shining sun
- 8.73.18: Let your protection be near us

Metre: Gāyatrī

8.73.1:

O seekers of truth, get up and move (towards us) (1),
O Ashvins, yoke your car with steeds (2).
Let your protection be near us (3).¹

¹ उदीराथाम् क्रतायते (1), युज्ञाथाम् अश्विना रथम् (2),
अन्ति पत् भूतु बाम् अवः (3)

8.73.2:

O Ashvins, may you come to us in your car (2),
 which is swifter than the winking of the eye (1).
 Let your protection be near us (3).²

8.73.3:

O Ashvins, you spread the snow on the blaze (covering) Atri (1).
 Let your protection be near us (2).³

[*gharma*: blaze, (10.8.3)]

8.73.4:

Where are you? To where are you going (1)?
 To what place are you flying like hawks (2)?
 Let your protection be near us (3).⁴

8.73.5:

Today, at some place, may you hear my invocation (1).
 Let your protection be near us (2).⁵

8.73.6:

O Ashvins, you are most ready for the call to the journeying (1).
 I seek your alliance which is most close (2).
 Let your protection be near us (3).⁶

² निमिषः चित् जर्वीयसा (1), रथेना यातमश्विना (2),
 अन्ति॒ष्ट् षत् भूतु वाम् अवः (3)

³ उप स्तृणीतम् अत्रये हिमेन धर्मम् अश्विना (1),
 अन्ति॒ष्ट् षत् भूतु वाम् अवः (2)

⁴ कुहै स्थः कुहै जगमधुः (1), कुहै इयेनेवं पेतथुः (2),
 अन्ति॒ष्ट् षत् भूतु वाम् अवः (3)

⁵ यद्द्वय कहिं कहिं चित् शुश्रूयातम् इमं हवम् (1),
 अन्ति॒ष्ट् षत् भूतु वाम् अवः (2)

⁶ अश्विना॑ याम्-हूतमा (1), नेदिष्ठं यामि॑-आप्यम् (2),
 अन्ति॒ष्ट् षत् भूतु वाम् अवः (3)

[*yāmi*: seek, (5.54.15);

nediṣṭham: most close, (1.17.3);

yāma-hūtamā: most ready for the call of the journeying, (5.73.9);]

8.73.7:

O Ashvins, you created (2),
a house with (great) protection for the sage Atri (1).
Let your protection be near us (3).⁷

8.73.8:

You covered Atri from the blazing fire (1).
He praised you (in great gratitude), the handsome (Ashvins) (2).
Let your protection be near us (3).⁸

[*valgu*: handsome, (6.62.5)]

8.73.9:

By his praise, the sage Saptavadhri (1),
directed the stream of fire (to an appropriate place) (2).
Let your protection be near us (3).⁹

8.73.10:

O Ashvins, may you come here (1).
May you hear my call (2).
Let your protection be near us (3).¹⁰

[Line1: *vṛṣhaṇ-vasū*: abundant showerers (rainers) of substance,
(5.74.1), (5.75.4)]

⁷ अवन्तम् अत्रये गृहं (1), कृणुतं युवर्मधिना (2), अन्ति षत् भूतु वाम् अवः: (3)

⁸ वरेये अग्निम् आतपो (1), वदते वल्नु अत्रये (2),

अन्ति षत् भूतु वाम् अवः: (3)

⁹ प्र ससवधिः आशसा (1), धाराम् अग्नेः अशायत (2),

अन्ति षत् भूतु वाम् अवः: (3)

¹⁰ इहा गतं वृषणवसू (1), शृणुतं म इमं हवम् (2),

अन्ति षत् भूतु वाम् अवः: (3)

8.73.11:

Why is this call (repeated) as if you are ancient person (1),
who has weak (hearing) because of old age (2).

Let your protection be near us (3).¹¹

[*jaratoh*: old-age]

8.73.12:

O Ashvins, you are equal with oneness of natural kind (1).

You are equal as friends (2).

Let your protection be near us (3).¹²

[*sajātyam*: oneness of natural kind, (2.1.5);

bandhu: dear friends, (4.4.10)]

8.73.13:

O Ashvins, your chariot moves swiftly through the worlds (1),
through the heaven and earth (2).

Let your protection be near us (3).¹³

8.73.14:

(O Ashvins), may you come to us (2),
with thousands of Ray-cows (herds of light) and of life-energies (1).

Let your protection be near us (3).¹⁴

¹¹ किमिदं वां पुराणवत् (1), जरतोः इव शस्यते (2),

अन्ति षत् भूतु वाम् अवः: (3)

¹² समानं वां सजात्यं (1), समानो बन्धुरश्चिना (2),

अन्ति षत् भूतु वाम् अवः: (3)

¹³ यो वां रजांसि अश्चिना रथौ वियाति (1), रोदसी (2),

अन्ति षत् भूतु वाम् अवः: (3)

¹⁴ आ नो गव्येभिः अश्वैः सहस्रैः (1), उपं गच्छतम् (2),

अन्ति षत् भूतु वाम् अवः: (3)

8.73.15:

O Ashvins, with your thousand Ray-cows and life-energies (2),
do not go beyond us (ignoring us) (1,3).
Let your protection be near us (4).¹⁵

[*mā no ati khyatam*: do not pass by us;]

8.73.16:

The dawn (Uṣha) with her rosy limbs has appeared (1).

She, the possessor of truth, creates the light (2).

Let your protection be near us (3).¹⁶

[*arunapsuh*: one with rosy limbs, (5.80.1);
ṛtā-varī: possessor of the truth (*ṛtam*), (5.80.1);
akaḥ: made, (7.8.2);]

8.73.17:

O Ashvins, the superbly shining Sun (clears the darkness) (1),
just as one with an axe cuts off a tree (2).

Let your protection be near us (3).¹⁷

[*su vichākashat*: shining superbly, (1.24.10)]

8.73.18:

To give relief to persons distressed by the darkness (3),
(The poet) shatters (the cave) (2),
just like shattering a city, O impetuous one (1).

Let your protection be near us (4).¹⁸

¹⁵ मा नो (1), गव्यैभिरङ्गव्यैः सुहस्तेभिः (2), अति ख्यतम् (3),
अन्ति षत् भूतु वाम् अवः: (4)

¹⁶ अरुणप्सुः उषा अभूत् (1), अकः ज्योतिः कृतावरी (2),
अन्ति षत् भूतु वाम् अवः: (3)

¹⁷ अश्विना सु विचाकशत् (1), वृक्षं परशुमान् इव (2),
अन्ति षत् भूतु वाम् अवः: (3)

¹⁸ पुरं न धृष्णो (1), आ रुज (2), कृष्णया बाधितो विशा (3),
अन्ति षत् भूतु वाम् अवः: (4)

74. Agni

Riṣhi: Gopavanah Ātreyah

- 8.74.1: Guests domiciled in your house
- 8.74.2: Pour the stream of clarity
- 8.74.3: He is wonderful
- 8.74.4: Eldest and ever new
- 8.74.5: He sees across the darkness
- 8.74.6: The oppressed men pray to him
- 8.74.7: The new thought of Agni
- 8.74.8: Thought full of peace and gladness
- 8.74.9: The piercing of the coverers
- 8.74.10: He is the horse of power and cow of light
- 8.74.11: Gopavana gladdens you with the word
- 8.74.12: Winning of plenitudes
- 8.74.13: I call a force into Shrutan
- 8.74.14: The galloping four
- 8.74.15: River Parushni

Metre: 1,4,7,10,13-15, Anuṣṭup; 2-3,5-6,8-9,11-12, Gāyatrī;

8.74.1:

All kinds of beings replenish the guest (1),
domiciled in your house (3).

In him are the many pleasant things (2).
I laud him with my thoughts with the Word of bliss (4).¹

8.74.2:

Men bringing the offering (1),
pour the stream of the clarity to him (3),
(They) proclaim (him) as the friend (2,4),
by their words that give expression to him (5).²

¹ विशोविशो वो अतिथि॒ं वाज्यन्तः॑ (1), पुरुषियम्॑ (2),
अग्नि॒ं वो दुर्य॑ (3), वचः॑ स्तुषे॑ शूषस्य॑ मन्मभिः॑ (4)

² यं जनासो हविष्मन्तो॑ (1), मित्रं न॑ (2), सर्पिरासुतिम्॑ (3),
प्रशंसन्ति॑ (4), प्रशस्तिभिः॑ (5)

[*sarpi*: butter, clarity]

8.74.3:

(He is) wonderful, the knower of all things born (1).
He sends up the offerings uplifted in heaven (3),
in the formation of the godheads (2).³

[*panyāmsam*: the wonderful; the great doer;]

8.74.4:

We have come to Agni, eldest and ever new (1,3),
strongest to slay the Coverers (2).

Shrutarvana, son of Ṛkṣha (4,6),
grows to vastness in his force (of flame) (5,7).⁴

8.74.5:

The immortal, the knower of all things born (1),
(is) the One to be prayed to (4),
one to whom are offered the clarities (3).
(He) sees across the darkness (2).⁵

8.74.6:

Men here oppressed (1),
pray to Agni with their offerings (2),
placing their libations with the ladles at work (3).⁶

[*yatasruchah*: with the ladies at work; with outstretched ladies;
juhvānāsaḥ: placing their flaming offerings (oblations)]

³ पन्यांसं जातवैदसं (1), यो देवताति (2), उद्यता हृव्यानि एरयद्विवि (3)

⁴ आगन्म (1), वृत्रहन्तम् (2), ज्येष्ठम् अग्निम् आनवम् (3),
यस्य श्रुतवर्ण (4), ब्रुहन् (5), आक्षर्ण (6), अनीक् एधते (7)

⁵ अमृतं जातवैदसं (1), तिरः तमांसि दर्शतम् (2), घृताहवनम् (3), ईड्यम् (4)

⁶ सुबाधो यं जना (1), इमे अग्निं हृव्येभिरीक्षते (2), जुह्वानासो यतस्तुचः (3)

8.74.7:

O Agni, yours is the new thought founded in us (1),
 O rapturous and well-born guest (2,4),
 strong of will, wise and powerful for action (3).⁷

8.74.8:

O Agni, may that thought become pleasant (1,3),
 and full of peace and gladness (2).
 (May you) grow by it, well-affirmed by our lauds (4).⁸

[*chanishṭhā*: full of gladness]

8.74.9:

May it be luminous with many lights (1);
 In the piercing of the Coverers, may it uphold (3),
 a vast inspired knowledge in its inspiration (2).⁹

[*shravasi*: in its inspiration;
shravaḥ: inspired knowledge, (1.73.8) etc]

8.74.10:

He is the Horse of power and the Cow of light (1);
 it is he who fills our chariots (2).
 He is brilliant and like Indra the lord of beings (3).
 You shall cross through his inspiration, O men (4,6)!
 and find each wonderful (5).¹⁰

⁷ इयं ते नव्यसी मृतिरग्ने अधायि अस्मदा (1),

मन्द्र सुजात् (2), सुकृतो अमूर दस्म (3), अतिथे (4)

⁸ सा तै अग्ने (1), शंतमा चनिष्ठा (2), भवतु प्रिया (3), तया वर्धस्व सुषुतः (4)

⁹ सा द्युम्बैर्द्युम्बिनी (1), बृहत् उपौप श्रवसि श्रवः (2), दर्धीत वृत्रतूर्ये (3)

¹⁰ अश्वमिद्रां (1), रथप्रां (2), त्वेषभिन्द्रं न सत्पतिम् (3),

यस्य श्रवासि तूर्वीथ (4), पन्यपन्यं च (5), कृष्णः (6)

8.74.11:

Gopavana gladdens you with his word (1),
 O Agni, O Angiras (2);
 O purifying Flame, hear his call (3).¹¹

8.74.12:

Men oppressed pray to you (1),
 for the winning of the plenitudes (2).
 (You are) awake in the piercing of the Coverers (3).¹²

8.74.13:

From Shrutarvan, son of Ṛkṣha, drips the rapturous inspiration (2),
 Into Shrutavan I call (a force) as if an armed host (1,3).
 I comb the shaggy-maned head of the four (4).¹³
 [four: the four horses of the chariot;
stukāvinam: shaggy-maned;
mr̥kṣha: I comb;]

8.74.14:

The swift and galloping four of that most strong one (2),
 well-charioted, bore me towards the delight (1,3),
 as the birds carried Tugrya (4).¹⁴

[*āśhvah*: swift ones; *tugryam*: water; name of person;
 Line 5: (alt.): as if birds flying to water]

¹¹ यं त्वा गोपवनो गिरा चनिष्टत् (1), अग्ने अङ्गिरः (2),
 स पावक श्रुधी हवम् (3)

¹² यं त्वा जनासू ईळते सबाधो (1), बाजसातये (2), स बौधि वृत्रतूर्ये (3)

¹³ अहं हुवान (1), आक्षेण श्रुतर्वणि मदच्युति (2),
 शार्धासि (3), इव स्तुकाविनां मृक्षा शीषा चतुर्णाम् (4)

¹⁴ मां (1), चत्वारं आशवः शविष्टस्य द्रवित्ववः (2),
 सुरथासो अभि प्रयो वक्षन् (3), वयो न तुग्रम् (4)

8.74.15:

O great river Parushni (2),
 I have marked out (with them) your true course (1,3).
 No mortal man other than this most strong one (5),
 is a greater giver of the Horses of power, O Waters (4).¹⁵
 [Note on Riks 13, 14 and 15. As is shown by *shardhamsi*, *tugryam* and the name 'Shrutarvan', the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.]

75. Agni**Riṣhi: Virūpaḥ Āngirasaḥ**

- 8.75.1: The calling of the gods**
- 8.75.2: Speak now to the gods for us**
- 8.75.3: Possessor of the truth**
- 8.75.4: Seer who is the head of the treasures**
- 8.75.5: Bring the sacrifice nearer by words**
- 8.75.6: The impulse of the high laud**
- 8.75.7: Lay low Paṇi, the evil-trafficker**
- 8.75.8: Unslayable herds**
- 8.75.9: Calamity from evil-thoughted hostile**
- 8.75.10: Prostration of surrender**
- 8.75.11: Our search for the Ray-cow**
- 8.75.12: Abandon us not**
- 8.75.13: The mischief of one with terror**
- 8.75.14: One not poor in sacrifice**
- 8.75.15: Descend to those who are below**
- 8.75.16: Your protection like a father's**

Metre: Gāyatrī

¹⁵ सत्यमित् त्वा (1), महेनदि परुष्णि (2), अब॑ देदिशम् (3),
 न ईम् आपो अश्वदातरः (4), शविष्टादस्ति मर्त्यैः (5)

8.75.1:

O Agni, like a charioteer yoke the horses (1,3),
 (most powerful) for the calling of the gods (2).
 Take your seat, O ancient Priest of the call (4).¹

8.75.2:

Since you have the knowledge (2),
 speak now to the gods on our behalf (1),
 make all desirable things true to our aspiration (3).²

8.75.3:

O Agni, O most youthful son of force (2),
 for you and in you are cast the offerings (1,3).
 You are the possessor of the Truth (4),
 to be worshipped with sacrifice (5).³

8.75.4:

This Agni is the lord (1,3),
 of the hundredfold and thousandfold plenitude (2).
 He is the seer who is the head of the treasures (4).⁴

8.75.5:

O Angira, bring down nearer, that sacrifice (3),
 by words which bear in them the invocation (2),
 just as Rbhūs brought down the rim of the wheel (1).⁵

¹ युक्ष्वा (1), हि देवहूतमाँ (2), अथाँ अग्ने रथीरिव (3), नि होता पूर्वः सदः (4)

² उत नौ देव देवाँ अच्छा वोचो (1), विदुष्टरः (2), श्रत् विश्वा वायाँ कृथि (3)

³ त्वं हु यत् (1), यविष्ठु सहसः सूनो (2), आहुत (3),
 कृतावा (4), यज्ञियो भुवः (5)

⁴ अयम् ग्निः (1), संहस्रिणो वाजस्य शतिनः (2),
 पतिः (3), मूर्धा कवी रथीणाम् (4)

⁵ तं नेमिमृभवौ युथा आनंमस्व (1), सहूतिभिः (2), नेदीयो यज्ञमञ्जिरः (3)

[*nedīya*: nearer;

r̥bhavāḥ: heaven's craftsmen; see (8.93.34)]

8.75.6:

O Virupa, by the eternal word, (give) now (2),
the impulse of the high laud to him, the luminous Bull (1,3).⁶

[*abhidyave*: luminous; *vṛṣhṇe*: bull;

nityayā vāchā: eternal word;]

8.75.7:

By the army of Agni (1),
who has the eye of wisdom (2),
may we lay low the miser Paṇi and (recover) the cows (3).⁷

[*apākachakṣhasaḥ*: (alt.): one who has the eye that sees from afar;

Paṇi: the miser trafficker, who steals the Ray-cows;

starāmahe: to put down a foe; similar meaning is in *starī* (1.122.2)]

8.75.8:

May the peoples of the gods (abandon us not) (1),
even as the unslayable luminous herds full of milk (2,4),
leave not a calf that is lean (3).⁸

8.75.9:

Let not calamity from every evil-thoughted hostile (1),
smite us (3), like a billow smiting a ship (2).⁹

[*samasya*: every;]

⁶ तस्मै नूनम् अभिद्यवे (1), वाचा विरूपं नित्यया (2),
वृष्णे चोदस्व सुष्टुतिम् (3)

⁷ कमु त्वित् अस्य सेन्या अग्ने: (1), अपाकचक्षसः (2), पणिं गोषु स्तरामहे (3)

⁸ मा नो देवानां विशः (1), प्रस्त्रातीः इव उस्ताः (2),
कृशं न हासुः (3), अद्याः (4)

⁹ मा नः समस्य दृढव्यः परिद्वेषसो अंहुतिः (1),
ऊर्मिन्न नावम् (2), आ वधीत् (3)

8.75.10:

O god, the strivers declare (3),
 their prostration of surrender to you Agni (1).
 so that they may have force (2).
 Crush by your might the foe (4).¹⁰

8.75.11:

Once and again for our search for the Ray-Cow (1),
 you have entered wholly into the riches, O Agni (2).
 O Maker of wideness, make for us a wideness (3).¹¹

8.75.12:

Abandon us not in the winning of this great wealth (1),
 as if one who bears a heavy burden (2).
 Conquer this massed treasure (3).¹²

8.75.13:

O Agni, may this mischief cling to another than us (1,3),
 for his terror (2); increase for us a forceful might (4).¹³

¹⁰ नमस्ते अग्न् (1), ओजसे (2), गृणन्ति देव कृष्टयः (3),
 अमैः अमित्रम् अर्दय (4)

¹¹ कुवित् सु नो गविष्ट्ये (1), अग्ने संबेषिषो रथिम् (2),
 उरुकृत् उरु णस्कृधि (3)

¹² मा नो अस्मिन् महाधुने परा वर्क् (1), भारमृद्यथा (2),
 संबर्गं सं रुयिं जय (3)

¹³ अन्यम् अस्मत् (1), भिया (2), इयमग्ने सिषक्तु दुच्छुनां (3),
 वधीं नो अमवत् शवः (4)

8.75.14:

The man in whose work he takes pleasure (1,3),
 one who offers the prostration of surrender (2),
 and is not poor in sacrifice (4),
 him the Agni protects with increase (5).¹⁴

8.75.15:

From your place in the supreme region (1),
 descend to those who are below (2);
 here where I am, them protect (3).¹⁵

8.75.16:

O Agni, we know from ancient times (1),
 of your protection like a father's (2);
 now we seek your bliss (3).¹⁶

76. Indra

Riṣhi: Kurusutih Kāṇvah

8.76.1: Indra with the magic of wisdom**8.76.2: Vajra-weapon with a hundred parts****8.76.3: Released the waters****8.76.4: Conquered svar****8.76.5: We invoke Indra with wisdom words****8.76.6: Invoke Indra with an ancient thought****8.76.7: Doer of many deeds****8.76.8: The singers cast the Soma-delight****8.76.9: Soma with its heaven ward urges****8.76.10: Soma shakes the body**

¹⁴ यस्य अजुषत् (1), नमस्विनः (2), शमीम् (3),

अदुर्मखस्य (4), वा तं धेत् अग्निः वृधावति (5)

¹⁵ परस्या अधि संवतो (1), अवरां अभि आ तर (2), यत्राहमस्मि ताँ अब (3)

¹⁶ विद्वा हि तैं पुरा वयमग्ने (1), पितुर्यथावसः (2), अथा ते सुमरीमहे (3)

8.76.11: You have become a killer of destroyers

8.76.12: The speech which has eight steps

Metre: Gāyatrī

8.76.1:

I invoke Indra, with the magic of wisdom (1),
who rules by his might (2),
along with Maruts for the destruction of enemies (3).¹

8.76.2:

Indra, with his friends Maruts (1),
struck off the head of Vṛtra (2),
with the Vajra-weapon with a hundred parts (3).²

[*parva*: limbs, (10.89.8)]

8.76.3:

Indra, who is increasing in us, with Maruts as his friends (1),
burst up Vṛtra (2).

He released the waters in the midworld-ocean (3).³

[Line 2: burst up the hill of ignorance;
vāvṛdhānah: who increases in us, (5.2.12);]

8.76.4:

Indra, having had a drink of Soma-delight (2),
conquered the heaven (*svar*) with the help of Maruts (1).⁴

¹ इमं नु मायिनं हुव इन्द्रम् (1), ईशानमोजसा (2), मरुत्वन्तं न वृअसे (3)

² अयमिन्द्रो मरुत्सखा (1), वि वृत्रस्य अभिनृत् शिरः (2),
बज्ज्वेण शतपर्वणा (3)

³ वावृधानो मरुत्सखेन्द्रो (1), वि वृत्रमैरयत् (2), सूजन् समुद्रिया अपः (3)

⁴ अयं ह येन वा इदं स्वः मरुत्वता जितम् (1), इन्द्रेण सोर्मपीतये (2)

8.76.5:

By hymns of wisdom-words, we invoke Indra (3).

He is with the Maruts, is a destroyer of foes (1),
is full of strength (*ojas*), and loud of voice (2).⁵

[*virapshinam*: exuberant in strength, (10.115.3);

rjishinam: foe-destroyer, (1.64.12), strong actioned, (1.8.8);]

8.76.6:

We invoke Indra with an ancient thought along with Maruts (1),
for drinking the Soma (2).⁶

[*manmana*: thought, (1.140.1), (1.140.9)]

8.76.7:

O Indra, bounteous, one of many willings (2,4),
praised by many (6).

drink the Soma along with Maruts, in this yajna (1,3,5).⁷

8.76.8:

O Indra, thunderer, the pressed out Soma-delight (2),
is for you along with the Maruts (1).

The singers convey the Soma-delight from their hearts (3).⁸

[*a hūyate*: to convey, to eject, (1.36.6, 5.6.5)]

⁵ मरुत्वन्तम् क्रजीषिणम् (1), ओजस्वन्तं विरप्तिनम् (2),

इन्द्रं गीर्भिः हवामहे (3)

⁶ इन्द्रं प्रलेन मन्यना मरुत्वन्तं हवामहे (1), अस्य सोमस्य पीतये (2)

⁷ मरुत्वाँ (1), इन्द्र मीदवः (2), पिबा सोमँ (3),

शतक्रतो (4), अस्मिन् युज्ञे (5), पुरुषुत (6)

⁸ तुभ्येदिन्द्र मरुत्वते (1), सुताः सोमासो अद्रिवः (2), हृदा हूयन्त उक्थिनः (3)

8.76.9:

O Indra drink the pressed out Soma-delight (1),
with its heavenward urges (2).
Sharpen the Vajra with your might (3).⁹

8.76.10:

O Indra, (pour) the Soma pressed out into the body (3).
On drinking it, it ascends up with your might (1),
and shakes your cheeks (or head) (2).¹⁰

[*vepate*: to shake, (5.36.2);
chamū: vessel, human body;]

8.76.11:

O Indra, you have become the killer of Destroyers (3).
When you smite the foe (2),
let the heaven and earth follow you (1).¹¹
[*akṛpayan*: (follow you) in the destruction (of evil forces),
(10.68.10);
krakṣhamāna: to smite (S), (occurs once)]

8.76.12:

I measure, (the power) around Indra's body (3),
by the speech which touches the truth (2),
which has eight steps and a ninth post (or support) (1).¹²

⁹ पिवेदिन्द्र मूरुत्संखा सुतं सोमं (1), दिविष्टिषु (2), वज्रं शिशान् ओजसा (3)

¹⁰ उत्तिष्ठन् ओजसा सह पीत्वा (1), शिष्रे अवेपयः (2),
सोमभिन्द्र चमू सुतम् (3)

¹¹ अनु त्वा रोदसी उभे (1), क्रक्षमाणम् अकृपेताम् (2),
इन्द्र यदस्युहा अधेवः (3)

¹² वाचम् अष्टापदीम् अहं नवसक्तिम् (1), क्रतस्पृशम् (2),
इन्द्रात् परि तन्वं ममे (3)

[*sṛakti*: post, (7.18.17); *aśṭāpadī*: eight-footed, eight cases in grammar, (1.164.41);
navasraktim: ninth support, the indeclinable (*avyaya*)]

77. Indra

Riṣhi: Kurusutih Kāṇvah

8.77.1: Questions to his mother on his birth

8.77.2: Mother replies about his work

8.77.3: Indra increases in the aspirant

8.77.4: Soma in thirty lakes

8.77.5: Soma released

8.77.6: Smote the forces of darkness

8.77.7: Arrow as his ally

8.77.8: Form-maker

8.77.9: Wide moving things done by you

8.77.10: Viṣṇu brings the food matured

8.77.11: Beautiful and perfect is the bow

Metre: 1-9, Gāyatrī; 10, Br̥hatī; 11, Satobr̥hatī;

8.77.1:

As soon as Indra, one of hundred willings, was born (1),
he asked his mother (2),

'who are the forceful, who are renowned (as fighters)' (3)?¹

[*ugra*: forceful, (3.26.5), fierce, (6.16.39)]

8.77.2:

The strong mother replied (1),
'O son, Aruṇavābha and Ahīshura (2),
are the two who shall be overcome by you (3)'.²

¹ जङ्गानो नु शतक्रंतुः (1), वि पृच्छत् इति मातरम् (2),
क उग्राः के है शृणिवरे (3)

² आदीं शब्दसि अंब्रवीत् (1), और्णवाभम् अहीशुवम् ते पुनः (2),
सन्तु निष्ठुरः (3)

[Aurṇavābhām: he who spreads like a spider, (2.11.8), occurs also in (8.32.26);

Ahīshuva: demons mentioned in (10.144.3), (8.32.2), (8.32.6)]

8.77.3:

The killer of Vṛtra dragged them along (as an object) (1),
(tied) to a hole on the rim of the wheel (2).

The killer of dasyu became increased (in the aspirant) (3).³

[arān: spokes, (5.13.6);

khe: hole, (8.91.7) (three times)]

8.77.4:

Indra drank in a single sip the attractive Soma (1,3),
contained in all the thirty lakes (2),⁴

[sarāmasi: (Soma in) lakes, (5.29.7). In (5.29.7) and (5.29.8)
the three lakes refer to the three realms;

according to Yāska, the thirty refers to the rays of Soma in the
moon, the days in a month. Also in (8.7.10)]

8.77.5:

Indra releases the Soma into the worlds having no foundation (1).

Indra increases in the knowers of the wisdom-words (2).⁵

[Line 1: Soma increases the consciousness in these worlds,
which have no support (foundation).

atṛṇat: to release in (2.15.3, 4.1.19, 4.19.8) etc.,

gandharva: Soma, in all its occurrence in 9th Maṇḍala;

(9.86.36) states, 'Soma is Gandharva'; also in (1.84.15), (1.22.14)]

³ समित् तान् वृत्रहा आखिदत् (1), खे अरां इव खेदया (2),
प्रवृद्धो दस्युहा अभवत् (3)

⁴ एकया प्रतिधा अपिबत् (1), साकं सरांसि त्रिंशतम् (2),
इन्द्रः सोमस्य काणुका (3)

⁵ अभि गन्धर्वम् अतृणत् अबुधेषु रजः सु आ (1), इन्द्रौ ब्रह्म्य इत् वृधे (2)

8.77.6:

With his arrows whose power spreads wide (3),
Indra smote the forces of darkness (1).

He bore the mature food (for human beings) (2).⁶

[*girih*: hills; the forces of ignorance symbolised by hill which create shortages in food or obscuration of knowledge. Indra smites these forces and gives the mature food for human beings;
bundam: arrows (Yaska);]

8.77.7:

Indra, that single arrow which you make as your ally (2,4),
has a hundred sharp points and a thousand flying powers (1,3).⁷

[The sole power of Indra, signified by arrow, assumes many forms to destroy the many foes.]

8.77.8:

O Form-maker, as soon as you were born (5),
you brought the things of enjoyment (2,4),
to your adorers, to the gods and goddess (1,3).⁸

[*nṛbhyah*: leaders, both men and gods;

nāribhyah: woman-leaders; divine and human;

r̥bhu-sthira: firm in giving forms (*bhu*) to the truth in movement (*rtam*); *r̥bhu*; Indra, the perfect form maker; *suprakṛtnu* in (1.4.1)]

8.77.9:

The wide-moving things done by you (1),
are all-pervading, supreme in abundance (2).
You bear them in your heart (3).⁹

⁶ निः आविध्यत् गिरिभ्यु (1), आ धारयत् पक्म औदनम् (2),
इन्द्रो बुन्दं स्वाततम् (3)

⁷ शतब्रधू (1), इषुः तवं (2), सहस्रपर्ण (3), एक इत् यमिन्द्र चकृषे युजम् (4)

⁸ तेन स्तोतृभ्यु (1), आ भर् (2), नृथ्यो नारिभ्यो (3),
अत्तवे (4), सद्यो जात क्रम्भुषिर (5)

⁹ एता च्यौत्तानि ते कृता (1), वर्षीष्टानि परीणसा (2), हृदा वीडु अधारयः (3)

[Line 2: you release the powers to human beings as needed;
chautnāni: wide moving, (8.84.7), enclosing, (3.24.15);
varṣhiṣṭham: supreme, (3.26.8), abundant, (3.13.17);]

8.77.10:

Impelled by you, Viṣṇu of the three steps brings all (1),
 a hundred mighty powers (buffaloes) (2),
 and the food matured by the milk of knowledge (3).
 Indra kills the coverer Vṛtra, who blocks off the waters (4).¹⁰

[*varāha*: the coverer Vṛtra, (1.61.7), also (1.114.5, 10.28.4);
emusham: one who steals (waters) (S), he who steals
 waters or wealth; according to Yāska,
mūṣh: to steal; *varāha* is cloud;]

8.77.11:

Beautiful and perfect is your bow which has a long range (1).
 Your golden arrow is also perfect (2).
 Both your arms are perfect in their work of giving happiness (3),
 causing destruction to foes (4).¹¹

[*bundhah*: arrow;

Exact meanings of the words in (4) are not clear. Yaska is vague.]

78. Indra

Riṣhi: Kurusutih Kāṇvah

8.78.1: Accept Purodāsha

8.78.2: Life-energies with revealing light

8.78.3: Things which add beauty to hearings

8.78.4: None like you

8.78.5: None can do work within us like you

¹⁰ विश्वेत् ता विष्णुः आभरत् उरुक्रमः त्वा-इषितः (1),
 शतं मंहिषान् (2), क्षीरपाकम् औदनं (3), वराहम् इन्द्रं एमुषम् (4)

¹¹ तुविक्षं ते सुकृतं सुमयं धनुः (1), साधुः बुन्दो हिरण्ययः (2),
 उभा ते बाहू रण्या सुसंस्कृत (3), ऋदुपे चित् ऋदुवृधा (4)

8.78.6: Makes wrathful persons become aware of wrath

8.78.7: The belly becomes full by worshipper's will power

8.78.8: You have joined all the riches

8.78.9: Our desires impel us

8.78.10: Power of aspiration given by you

Metre: 1-9, Gāyatrī; 10, Br̥hatī;

8.78.1:

O Indra, accepting from us the Purodāsha and the Soma food (1),
bring us Ray-cows, a hundred, a thousand, O hero (2).¹

[Purodāsha: frontal oblation, frontal offerings; cake, for ritualists.
This word is same as Purolāsha appearing in Yajur Veda, with /a
replacing da.]

8.78.2:

Bring us the Ray-cows and life-energies with revealing light (1),
shining with diverse (powers) above (2),
along with thinkings with golden lustre (3).²

[abhi: within, (8.72.2);

manā: thinkings, (10.6.3);

vi-añjan: with revealing light, (2.8.4);]

8.78.3:

O one with impetuous force, bring us the many things (2),
which add beauty to our hearings (1).

O treasure, you are renowned (3).³

[shobhanā: that with beauty;]

¹ पुरोळाशौ नो अन्धस् इन्द्रै (1), सहस्रमा भर शता च शूर् गोनाम् (2)

² आ नौ भर व्यञ्जनं गाम् अथेम् (1), अभ्यञ्जनम् (2), सचा मना हिरण्यया (3)

³ उत नः कर्णशोभना (1), पुरुषि धृष्णवा भर (2), त्वं हि शृण्विषे वंसो (3)

8.78.4:

O Indra, there is none who increases (in us) (your powers) (1);
 none who can overcome foes like you (2),
 none who can give gifts of perfection like you (3).
 O hero, there is no better chanting sage (than you) (4).⁴

[*vāghataḥ*: chanting sage, (6.16.13), invoking priest, (3.2.4);]

8.78.5:

No one can do your work within us, O Indra (1).

None can overcome you, the doer of a hundred deeds (2).

You hear everything and see everything (3).⁵

[*ni*: within, (1.72.1), (7.5.9);

Line 1: (alt.) Indra cannot be brought to a low state (S)]

8.78.6:

He, the inviolable one makes mortals who are wrathful (1),
 become aware of their wrath and thus they go inwards (*ni*) (2).
 In ancient times, he made the censurers become conscious (3).⁶

[*chikīṣhate*: (occurs twice); to become aware (of wrath) or of their
 errors and to lessen their wrath or their fault-finding;
ni: to go inwards;]

8.78.7:

For the Vṛtra-killer and the Soma drinker (4),

The belly becomes completely full quickly (2),

by the will-power of the worshipper (1,3).⁷

⁴ न कीं वृधीक इन्द्र ते (1), न सुषा (2), न सुदा उत (3),
 न अन्यः त्वत् शूर बाधतः (4)

⁵ न कीम् इन्द्रो निकर्तवे (1), न शकः परिशक्तवे (2), विश्वं शुणोति पश्यति (3)

⁶ स मन्युं मत्यानाम् अदब्धो (1), नि चिकीषते (2), पुरा निदः चिकीषते (3)

⁷ क्रत्व (1), इत् पूर्णम् उदरं तुरस्य अस्ति (2), विधृतः (3), वृत्रघः सौमपानः (4)

[*vidhataḥ*: worshippers; one who performs the sacrifice, (1.73.1), (7.16.2);]

8.78.8:

In you have joined all the riches (or felicities) (1),
which give full enjoyment, O Soma (2).

(They) are perfect gifts and they are straight forward (3).⁸

[*aparihvṛtā*: straight-forward, not leading us to an evil path,
(1.100.19), (1.102.11);]

8.78.9:

Our desires impel us to seek from you (2,5),
the life-energies, the herd of Rays, grains and gold (1,3,4).⁹

[*yavam*: barley, corn, (7.3.4); see *dhānam* in (8.70.12)

ā iṣhate: that which impels forcefully;]

8.78.10:

O Indra, by the aspiration given by you (1),
I take the sickle in hand (2).

O Maghavan, fill (your) hand with the grain (4),
cut today (3).¹⁰

[Lines 3,4: Indra fills his hands with a handful of grain to bless the work.

āshisha: my aspiration;

dātram: sickle; this word with different accents has the usual meaning of gift in (8.43.44) etc.

kāshinā: palm of hand, (8.104.8)]

⁸ त्वे वसूनि संगता विश्वा (1), च सोम् सौभग्या (2), सुदातु अपरिहृता (3)

⁹ त्वामित् यव्युः (1), मम कामो (2), गव्युः हिरण्ययुः (3),

त्वाम् अश्वयुः (4), आ ईषते (5)

¹⁰ तवेदिन्द्र अहम् अशसा (1), हस्ते दात्रै चना ददे (2),

दिनस्य वा मघवन् संभृतस्य वा (3), पूर्धि यवस्य काशिना (4)

79. Soma

Riṣhi: Kṛtnuh Bhārgavah

- 8.79.1: Soma is the skilled worker**
- 8.79.2: He heals the sick, makes the blind see**
- 8.79.3: Your shelter**
- 8.79.4: Your knowledge and discernment**
- 8.79.5: By your grace some satisfy the thirsty**
- 8.79.6: Seeking the lost knowledge**
- 8.79.7: Will-power free of arrogance**
- 8.79.8: Do not frighten us**
- 8.79.9: Drive away those who harm us**

Metre: 1-8, Gāyatrī; 9, Anuṣṭup;

8.79.1:

Soma is the skilled worker, unseizable (1),
 conqueror of all and victorious over all dividing forces (2).
 He is seer, sage and is to be praised by the seer-wisdoms (3).¹
 [ut-bhit: victorious over all dividing forces, (1.89.1);
 kāvyena: wisdom of the seers, (1.72.1);
 kṛtnuh: skilled worker, (1.92.10), (6.18.15)]

8.79.2:

(Soma) covers the naked, he quickly heals the sick (1,2).
 by him, the blind sees, the lame one moves around (3,4).²
 [pra khyat: to see; everywhere;
 turam: swift, (everywhere in RV); sick persons (S);
 Lines 3,4: ‘blindness’ indicates a lack of vision or foresight;
 ‘lameness’ indicates an absence of skill or resources to carry out

¹ अयं कृत्वः अगृभीतो (1), विश्वजित् उत् भित् इत् सोमः (2),
 ऋषिः विप्रः काव्येन (3)

² अभि ऊर्णोति यत् नग्नं (1), भिषक्ति विश्वं यत् तुरम् (2),
 प्रेमन्धः ख्यत् (3), निः श्रोणो भूत् (4)

the work. Indra gives the needed insight or vision for the psychologically blind persons; he gives the necessary skills of work to the psychologically lame persons.]

8.79.3:

O Soma, you give us a wide armour (shelter) (3),
from the (demons) who cause bodily harm (1),
from (the harm) of our enemies, and of others.³ (2).

8.79.4:

O Rjishin, by your knowledge and discernment (1,3),
separate us from the evil (wished on us) by enemies (4),
from earth or heaven (2).⁴

[*rjishinam*: destroyer of foes, (8.32.1);
chittiḥ: knowledge, (1.67.5)]

8.79.5:

The aspirants move towards their goal (or object) (1).

(Some go expecting) the gifts from bounteous persons (2).

(By your grace) (the bounteous) satisfy the desires of the thirsty (3).⁵

[*arthinah*: aspirants, (1.48.6)]

8.79.6:

Soma impels the seeker of truth to find his lost knowledge (1).

He lengthens the life of the sacrificer (2).⁶

³ त्वं सौम तनुकृद्धयो (1), द्रेषोभ्यो अन्यकृतेभ्यः (2), उरु यन्तासि वर्स्थम् (3)

⁴ त्वं चिन्ती तव दक्षैः (1), दिव आ पृथिव्या (2), कंजीषिन् (3),
यावीः अघस्य चिद् द्रेषः (4)

⁵ अर्थिनो यन्ति चेदर्थं (1), गच्छान् इत् ददुषो रातिम् (2),
वबृज्युः तृष्यतः कामम् (3)

⁶ विदत् यत् पूर्वं नष्टम् उदीम् क्रतायुम् ईरयत् (1),
प्रेमायुः तारीत् अतीर्णम् (2)

[*atīrṇam*: sacrificer, (S), (occurs once); one ready to move beyond (mortal life);

ṛtāyuh: seeker of truth;

nashṭam: the lost (knowledge), the lost (felicities)]

8.79.7:

To us you are gracious and blissful (1).

(Your adorer) has will-power, free of arrogance (2).

O Soma, may you be in our hearts granting us peace (4), without going away from us (3).⁷

[*adṛptakratu*: will-power free of arrogance, (6.49.2);

sushevaḥ: blissful, (3.29.5), (4.4.12)]

8.79.8:

O Soma, do not make us tremble (1),

O king, do not frighten us (2).

Smite not our hearts with flaming energies (3).⁸

[*tvishah*: energies of flame, (8.43.3)]

8.79.9:

I watch your session for the presence of the haters of gods (1).

O king, drive away the enemies (2).

O bounteous one, drive away those who harm us (3).⁹

[*sad hasthe*: the world of your session, (3.20.2)]

⁷ सुशेवौ नो मृल्याकुः (1), अहस्-क्रतुः अवातः (3),
भवा नः सोमं शं हृदे (4)

⁸ मा नः सोमं सं वीविजो (1), मा वि बीभिषथा राजन् (2),
मा नो हादिं त्विषा वर्धीः (3)

⁹ अव् यत् स्वे सधस्यै देवानां दुर्मृतीः इक्षे (1),
राजन् अप् द्विषः सेध (2), मीढवो अप् सिधः सेध (3)

80. Indra

Rishi: Ekadyūḥ Naudhasah

- 8.80.1:** None is more gracious than you
- 8.80.2:** Make us happy
- 8.80.3:** (Help us) with your might
- 8.80.4:** Protect our chariot (movements)
- 8.80.5:** O Indra, why are you sitting?
- 8.80.6:** Make us victorious
- 8.80.7:** The thought which follows the order of truth
- 8.80.8:** Let not the censurer reach us
- 8.80.9:** We desire that fourth name
- 8.80.10:** Ekadyu has made the gods to grow in us

Metre: 1-9, Gāyatrī; 10, Trishṭup;

8.80.1:

Truly, I cannot see anyone else, who is more gracious to us (1),
than you, O one of hundred willings (2).
O Indra, make us happy (3).¹

[*mṛ̥laya*: make us happy, (1.12.9);
marditāram: more gracious, (4.18.13)]

8.80.2:

O invincible one, you have protected us (or increased us) (2),
continuously in ancient times for the gain of plenitude (1,3).
O Indra, make us happy (4).²

[*amṛdhr̥ah*: invincible, (5.43.13)]

¹ न हि अन्यं ब्राह्मा अकरं मद्भितारं (1), शतक्रतो (2), त्वं न इन्द्र मृल्य (3)

² यो नः शश्वत् (1), पुराविधा अमृध्रो (2),
वाजसातये (3), स त्वं न इन्द्र मृल्य (4)

8.80.3:

You are the protector of one who presses out the Soma (2),
 O one who impels the one praying for riches (1).
 (Help) us with your might (3).³

[*radhra*: riches, one praying for riches, (2.12.6), (7.56.20);
avitah: protector, increaser]

8.80.4:

O Indra, protect our chariot (1).
 Even though it is left behind (2),
 set it in front for me, O thunderer (3).⁴

[Line 1: Protect our movements indicated by chariot]

8.80.5:

O Indra, why are you sitting (1)?
 (Direct) your chariot towards us as the first stop (2).
 For us, seekers of plenitude, (grant) the highest inspiration (3).⁵
 [*upamam*: highest, (5.3.3), (10.5.6)]

8.80.6:

Protect our chariot which is seeking plenitude (1).
 All things are easy for you on all sides (2).
 Make us victorious (3).⁶

³ किमङ्ग रधुचोदनः (1), सुन्वानस्य अवितेदसि (2),
 कुवित् स्विन्द्रणः शकः (3)

⁴ इन्द्र प्रणो रथम् अव (1), पश्चात् चित् सन्तम् (2),
 अद्रिवः पुरस्तात् एनं मे कृथि (3)

⁵ हन्तो नु किम् आससे (1), प्रथमं नो रथं कृथि (2), उपमं वाजयु अवः (3)

⁶ अवा नो वाजयुं रथं (1), सुकर्ते किमित् परि (2),
 अस्मान् सु जिग्युषः कृथि (3)

8.80.7:

You are firm like a city (1).

This thought, which follows the order of truth (4),
is perfect (3);

and it goes to you, the blissful one (2).⁷

[*nīh-kṛtam*: fully accomplished or perfected, (1.2.6), (1.20.6);
r̥tvīyāvati: see (8.12.10);]

8.80.8:

Let not the censurer reach us (1).

The riches are placed in the broad waters (2).

May those without joy be excluded (from our paths) (3).⁸

[*mā ā bhāk*: not come near us, (S);

kāshṭhā: waters, (1.37.10), (1.59.6);]

8.80.9:

We desire that (2),

the fourth name which you assume, the king of sacrifice (1).

Then you carry us as our protector (3).⁹

[*ushmasi*: (we) desire, (1.30.12);

yajñiyam: king of sacrifice, (6.16.4)]

⁷ इन्द्र॑ हस्तस्व॑ पूरसि (1), भद्रा॒ तं एति (2), निष्कृतम् (3),

इयं धीः कृत्वियावती (4)

⁸ मा सीम् अवद्य आ भाक् (1), ऊर्वा॑ काष्ठा॑ हितं धनम् (2),

अपावृक्ता अरत्नयः (3)

⁹ तुरीयं नामं यज्ञियं युदा करः (1), तत् उश्मसि (2),

आदित् पतिः न ओहसे (3)

8.80.10:

O Gods and Goddesses, Ekadyu (has made) (3),
 all of you (to grow in us), you the immortals (!).
 He has made you joyful (with Soma-offering) (2).
 May he proclaim the achievements (4).
 May he, rich in thought, come soon at dawn (5).¹⁰

[*prashastam*: to proclaim, (7.1.1, 7.1.5);
 Line 6: appears in (1.58.9), (1.60.5) and others;
dhiyāvasu: rich (*vasu*) in thought (*dhiyā*)]

¹⁰ अवीवृथत् वो अमृता (1), अमन्दीत् (2), एकद्युः देवा उत याश्च देवीः (3)
 तस्मा उ राधः कृणुत प्रशस्तं (4), प्रातर्मक्षु धियावसुः जगम्यात् (5)

Anuvāka 9: Sūkta-s (81-93)**81. Indra****Riṣhi: Kusīdī Kāṇvah**

- 8.81.1: Felicities with discernment**
- 8.81.2: One with many treasures and measures**
- 8.81.3: None can stop your giving**
- 8.81.4: Misuse of his achievements**
- 8.81.5: May He hear our Sāman and chant with us**
- 8.81.6: Method of beauty and discernment (*savya dakṣhipa*)**
- 8.81.7: The knowledge of the miser**
- 8.81.8: Give us the riches given to sages**
- 8.81.9: People full of desires**

Metre: Gāyatrī

[Sūkta 81 is used for invoking Gaṇapati and is also called as ‘Sri Gaṇapati Sūkta’.]

8.81.1:

O Indra, for our sake, for your acceptance (1.3),
hold with your great hands felicities with discernment (4),
which are opulent and rich in variety (2).¹

[*grābham*: riches fit to be held (for acceptance), (9.106.3);
kṣhumantam: opulent, (2.4.8), plentiful, (1.30.13);]

8.81.2:

(O Indra), we know you as the doer of many deeds (1),
the giver of many gifts, one with many treasures (2),
one of many measures and full of protection (for aspirants) (3).²
[*mātra*: measure;]

¹ आ तू ने इन्द्र (1), क्षुमन्तं चित्रं (2), ग्राभं (3),
सं गृभाय महाहस्ती दक्षिणेन (4)

² विज्ञा हि त्वा तुविकूर्मि (1), तुविदैष्णं तुवीमधम् (2),
तुविमात्रम् अवौभिः (3)

8.81.3:

O hero, when you desire to give (2),
 neither gods nor mortals can stop you (1),
 just as a terrible bull cannot be resisted (3).³

8.81.4:

(O aspirants), hasten here; let us glorify Indra (1).
 He is the lord of riches and is self-resplendent (2).
 Let none harm us (using) his achievements (3).⁴

[*vasvah*: treasures, (8.39.10)]

8.81.5:

May Indra chant with us; may he sing with us (1).
 May he hear the Sāman hymn sung by us (2).
 May he accept us with (our) achievements (3).⁵

8.81.6:

O Indra, bring us (the riches) (1).
 Give us gifts with the right hand and the left (2).
 O Indra, do not separate us from riches (or felicities) (3).⁶
 [*savya*: left (hand); method of beauty;
dakṣhiṇa: right (hand); method of discernment;]

³ न हि त्वा शूर् देवा न मर्तासो (1), दित्सन्तम् (2), भीमं न गां बारयन्ते (3)

⁴ एतो नु इन्द्रं स्तवाम (1), ईशानं वस्वः स्वराजम् (2),
 न राधसा मर्धिष्ट नः (3)

⁵ प्र स्तौष्ट उष्ट गासिष्ट उष्ट (1), श्रवत् सामं गीवमानम् (2),
 अभि राधसा जुगुरत् (3)

⁶ आ नौ भर् (1), दक्षिणेन अभि सव्येन प्र मृश (2),
 इन्द्र मा नौ वसोः निर्भाक् (3)

8.81.7:

O daring one (2),
come here and with your resolute (mind), (bring) (1),
the knowledge of one who is most miserly among men (3,4).⁷

[Lines 3,4: The reference here is to the evil-traffickers, Panis, the misers who steal the Ray-cows from men.

adāshūḥ-tarasya: most non-giver, one who gives least;
vedah: knowledge; riches (S)]

8.81.8:

O Indra, give us abundantly (4),
the multitude of riches (or felicities) (2),
which are with you (1),
and which were obtained by the sages (3).⁸

8.81.9:

May your plentiful riches and felicities come speedily to us (1).
They cause delight for all (2).
People full of desires, adore them at once (3).⁹

[*vashān*: desires, (10.91.7)]

⁷ उपं क्रमस्व आ भर धृष्टा (1), धृष्णो (2), जनानाम् (3),
अदाशः-तरस्य वेदः (4)

⁸ इन्द्रं य उ नु ते अस्ति (1), वाजो (2), विप्रेभिः सनित्वः (3),
अस्माभिः सु तं सनुहि (4)

⁹ सद्योजुवः ते वाजा अस्मभ्यं (1), विशः चन्द्राः (2), वशैः च मक्षु जरन्ते (3)

82. Indra

Riṣhi: Kuśidī Kāṇvah

- 8.82.1:** Rush here quickly
- 8.82.2:** Drink Soma as much as desired
- 8.82.3:** Do the great work
- 8.82.4:** Come to our utterances
- 8.82.5:** Soma calls you ardently
- 8.82.6:** Come to the Soma having the rays
- 8.82.7:** You have power over all
- 8.82.8:** Soma is seen like the moon
- 8.82.9:** The hawk brought here the Soma

Metre: Gāyatrī

8.82.1:

Rush here quickly (1),
whether you are far away or near by, O Vṛtra-killer (2),
to fully acquire the sweet Soma (3).¹

[*pra-bharmāṇi*: to fully acquire, (1.79.7); in the sacrifice (S)]

8.82.2:

Come to the intense Soma-delight (1),
which causes rapture, and which is being pressed out (2).
Drink it as much as desired (3).²

[*dadhṛk*: forcefully, (5.66.3)]

8.82.3:

Become rapturous with your impulsions (to drink Soma) (1).
You are ready with your supreme thinking (2).
O Indra, may (the Soma) cause peace in your (and our) hearts (3).³

¹ आ प्र द्रव (1), परावतो अर्वावतंश्च वृत्रहन् (2), मध्यः प्रति प्रभर्मणि (3)

² तीव्राः सोमासु आ गंहि (1), सुतासौ मादयिष्णवः (2),
पिबा दधृक् यथा औचिषे (3)

³ इषा मन्दस्व आदु (1), ते अरं वराय मन्यवै (2), भुवत् त इन्द्रं शं हुदे (3)

[*varāya mantave*: supreme thinking, (8.84.4); (line 4)]

8.82.4:

Come to our recitations, O Indra, who has no enemies (1).
You are ardently called from the supreme and luminous heaven (2).⁴

[*hūyase*: called ardently, (1.19.7)]

8.82.5:

The Soma pressed out with stones (1),
and mixed with the infusions of Ray-cow (2),
(is offered) for your rapture (3).
O Indra, Soma calls you ardently (4).⁵

[*shritāḥ*: mixed with infusions; see (8.2.28)]

8.82.6:

O Indra, may you hear our invocation (1),
(come to) the pressed out Soma, rich in light (2).
May you accept the drink and get satisfaction (3).⁶
[*gomataḥ*: light, refers to the mental knowledge, (5.2.5); see also (8.3.1);
vi ashnuhi: to accept, (1.54.9)]

8.82.7:

The pressed out Soma is (poured) with ladles into vessels for you (2).
May you drink this, O Indra (1.3).
You have power over all (4).⁷

⁴ आ तु अ॒शत्र॒वा गंहि॑ नि उ॒धथानि॑ च (1), हू॒यसे॑ उ॒पमे॑ रौच॑ने॑ दि॒वः (2)

⁵ तुभ्यं॑ अ॒यम्॑ अ॒द्विभिः॑ सु॒तो॑ (1), गो॒भिः॑ श्री॒तो॑ (2),
मदाय॑ कम्॑ (3), प्र॑ सोमं॑ इन्द्र॑ हूयते॑ (4)

⁶ इन्द्र॑ श्रु॒धि॑ सु॑ मे॑ हूवम्॑ (1), अ॒स्मे॑ सु॒तस्य॑ गो॒मतः॑ (2),
वि॑ पीति॑ तृ॒सिम्॑ अ॒भ्रुहि॑ (3)

⁷ य॑ इन्द्र॑ (1), चम॑सेषु॑ आ॑ सोमः॑ च॑मूषु॑ ते॑ सुतः॑ (2),
पि॒बेदस्य॑ त्वम्॑ (3), ई॒शिष्ये॑ (4)

[*chamu*: ladle, (5.51.4);
chamasa: vessel, cup; human body, (1.20.6)]

8.82.8:

The Soma-delight in the ladle is seen (2),
just as the moon (reflected) in the water (1).
May you drink this (Soma) (3).
You have power over all (4).⁸

8.82.9:

The hawk with its feet brought here (the Soma) (1),
which is inviolable, across the worlds beyond (its protectors) (2).
May you drink this (3).

You have power over all (4).⁹

[*asprtaḥ*: inviolable, (9.3.8), i.e., it is available only for those who have the authority.

(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);

shyenah 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

⁸ यो अप्सु चन्द्रमा इव (1), सोमः चमूषु दद्वशे (2),
पिबेदस्य त्वम् (3), ईशिषे (4)

⁹ यं तै श्येनः पुदा आभरत् (1), तिरो रजांसि अस्पृतम् (2),
पिबेदस्य त्वम् ईशिषे (4)

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 more, see the essay 'Legend of Soma and the Falcon' in pages xxi-xxiii in *Mandala 9.*]

83. All-gods (Vishvedevāḥ)

Riṣhi: Kusidī Kāṇvaḥ

8.83.1: We pray for that protection

8.83.2: Our allies conscious in knowledge

8.83.3: Charioteers of truth

8.83.4: May Aryaman be blissful

8.83.5: Lords of beautiful riches

8.83.6: We call you for our growth

8.83.7: Viṣhṇu and Indra

8.83.8: You have a common brotherhood

8.83.9: May you be present here

Metre: Gāyatrī

8.83.1:

We pray (or choose) that great protection (2),
from the gods who shower gifts (1.3),
for our own protection and increasing¹ (4).

[*ūtaye*: increasing (of the powers of gods) and protection, (1.8.9),
(1.11.3);]

¹ देवानामित् (1), अबौ महत् तदा वृणीमहे वृयम् (2),
वृष्णाम् (3), अस्मभ्यम् ऊतयै (4)

8.83.2:

May Varuṇa, Mitra and Aryama be our allies forever (1).
They are conscious in their knowledge increase (in us) (2).²

[*vṛdhāsah*: they who increase their powers in us, (4.2.10);
prachetasah: conscious thinker, (4.1.1), conscious in knowledge, (5.87.8)]

8.83.3:

You are the charioteers of truth (*rtam*) (4).

You bear us across many wide-spread (forces of the hostiles) (1,3),
just as the boats carry us across (deep) waters (2).³

[*vishpitasya*: wide-spread, wideness, (7.60.7);]

8.83.4:

May Aryaman be blissful to us (1).

May what Varuṇa expresses be blissful (2).

We pray for bliss (3).⁴

[*shamsyam*: that which is to be expressed, (8.60.11);

vāmam: joy, bliss, (4.5.13, 5.60.7)]

8.83.5:

You are conscious thinkers and destroyer of hurters (2,4).

O Āditya-s, you are the lords of beautiful riches (1,3).

May we have none of things connected with evil (5).⁵

[*agha*: evil, (5.3.7)]

² ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा (1), वृधासश्च प्रचेतसः (2)

³ अति नो विष्णिता पुरु (1), नौभिः अपो न (2),

पर्षथ (3), यूयम् कृतस्य रथ्यः (4)

⁴ वामं नो अस्तु अर्यमन् (1), वामं वरुणं शंस्यम् (2),

वामं हि अवृणीमहे (3)

⁵ वामस्य हि (1), प्रचेतसः (2), ईशानानासो (3), रिशादसः (4),

न ईम् आदित्या अघस्य यत् (5)

8.83.6:

O forceful ones (2),
whether you are residing or moving in a journey (3),
we call you for our growth, O Gods (4).⁶

[*sudānavah*: very forceful, (5.57.5); lavish givers]

8.83.7:

(Come) near us, O Viṣṇu and Indra (1),
along with Maruts and Ashvins (3),
and those with births from the same original source (2).⁷

8.83.8:

O Forceful powers (2),
we proclaim that as a result of birth from same mother (5),
you have a common brotherhood (1,4),
or a special pair-wise relation (3).⁸

[The relationship between all the children of Aditi is termed as common brotherhood.

dvita refers to a special type of a close relation among pairs of them. Examples are Mitra-Varuṇa, Dhata-Aryaman, Amsha-Bhaga, who were born together like twins. There is a related anecdote in Taittirīya Brāhmaṇa (1.1.9.1-3)]

8.83.9:

O Lavish givers, luminous powers with Indra as the eldest (2),
may you be present here (1).

Later, I will speak to you (3).⁹

⁶ व्यमित् वंः (1), सुदानवः (2), क्षियन्तो यान्तो अध्वना (3),
देवा वृधाय हूमहे (4)

⁷ अधि न इन्द्र एषां विष्णो (1), सजात्पानाम् (2), इता मरुतो अधिना (3)

⁸ प्र भ्रातृत्वं (1), सुदानवो (2), अर्ध द्विता (3),
संमान्या (4), मातुर्गर्भे भरामहे (5)

⁹ यूयं हि ष्ठा (1), सुदानव इन्द्रज्येष्ठा अभिघवः (2), अधा चित् व उत ब्रुवे (3)

[*abhidyavah*: luminous, (8.75.6, 3.27.1);
bruve: to speak, (8.44.2), to praise (S); to call (5.61.8)]

84. Agni

Rishi: Ushanāḥ Kāṇvah

- 8.84.1: Agni is our beloved friend**
- 8.84.2: Gods have set him within mortals**
- 8.84.3: Protect the son by the self (*tmanā*)**
- 8.84.4: By what word can we call you?**
- 8.84.5: The prostration of surrender**
- 8.84.6: Make our words a source of riches**
- 8.84.7: From you come our words**
- 8.84.8: He goes in front of contents**
- 8.84.9: Dwells safe on perfect foundations**

Metre: Gāyatrī

8.84.1:

I laud (Agni) our guest most beloved (1),
 who is like a beloved friend (2).
 Agni is as if the chariot of our journey (3),
 the one whom we must know (4).¹

8.84.2:

He is the seer and thinker (1).

The gods have now set him within mortals as two-fold (2,3,4).²

8.84.3:

O one ever-young, guard men who give (1),
 hear our words (2);
 protect the son by the Self (3).³

¹ प्रेष्ट वो अतिथि स्तुषे (1), मित्रमिव प्रियम् (2), अग्निं रथं (3), न वेद्यम् (4)

² कविमिव प्रचेतसं (1), यं देवास्तो (2), अधे द्विता (3), नि मत्येषु आदधुः (4)

³ त्वं यविष्ट दाशुषो नृः पाहि (1), शृणुधी गिरः (2), रक्षा तोकमुत त्वना (3)

[The word *rakṣha* has 2 different meanings depending on accent marks. *rakṣhā:* (रक्षा), (*rakṣha* in padapāṭha): to guard (4.3.14), (8.84.3) & others; *rakṣho:* (रक्षो), (*rakṣhah* in padapāṭha); demon, *rākṣhasa* (4.3.14), (1.24.5) etc.]

8.84.4:

O divine Fire, O Angira, O child of energy (2),
by what word, the laud, (can we call you) (1,3),
for thy supreme thinking (4)?⁴

[*varāya*: supreme thinking; see (8.82.3)]

The Angirasa seers are identified with Agni. These seers are also the burning powers of the light, like Agni. This identification of the seers and Agni is also in (8.60.2).]

8.84.5:

By the mind of what master of sacrifice shall we give (1),
O son of force (2)?

How shall I word this prostration of my surrender (3)?⁵

[*dāshema*: sacrificial giving, distribution. 'How shall we give to Agni (*katham dāshema*)' (1.77.1) is a key idea in Veda. The word '*dāshema*' has a covert connection with *das* in the sense of discernment.

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic powers to whose province they rightly belong. The sacrificer is faced with the problem of the right arrangement and the distribution of his work. The will to right arrangement is an all-important preparation for the reign of the supreme law in the mortal (SA, SV, p.267).]

⁴ क्या ते (1), अग्ने अङ्गिर ऊर्जां नपात् (2),

उपस्तुतिम् (3), वराय देव मन्यवै (4)

⁵ दाशेम् कस्य मनसा यज्ञस्य (1), सहसो यहो (2), कदु बोच इदं नमः (3)

8.84.6:

May you yourself create (1),
 a happy dwelling for us in all the worlds (2).
 Make our words a source of the plenitude and the riches (3).⁶

8.84.7:

In whose wide-moving thought (1),
 do you take delight, O master of the house (2)?
 From you come our words in the conquest of the Light (3).⁷

8.84.8:

Him they make bright, the strong of will (1,2),
 and he goes in front in the contests (3).
 He is a master of plenitude in his own abodes (4).⁸

8.84.9:

He dwells safe on perfect foundations (1),
 there are none to slay him, it is he who slays (2,3).
 O Agni, he is a mighty hero and prosperous (4).⁹

⁶ अधा त्वं हि नः करो (1), विश्वा अस्मभ्यं सुक्षितीः (2),
 वाज-द्रविणसो गिरः (3)

⁷ कस्य नूनं परीणसो धियो (1), जिन्वसि दंपते (2), गोषाता यस्य ते गिरः (3)
⁸ तं मर्जयन्त (1), सुक्रतुं (2), पुरोयावानम् आजिषु (3),
 स्वेषु क्षयेषु वाजिनम् (4)

⁹ क्षेति क्षेमैभिः साधुभिः (1), नकिः यं घन्ति (2),
 हन्ति यः (3), अग्नैं सुबीरं एधते (4)

85. Ashvins

Rishi: Kṛṣṇah Āngirasaḥ

- 8.85.1: Lords of the journey**
- 8.85.2: Hear my laud of affirmation (*stoma*)**
- 8.85.3: You are called by the seer Kṛṣṇa**
- 8.85.4: Drink the Soma**
- 8.85.5: Give an unassailable dwelling**
- 8.85.6: Go to the abode of the giver**
- 8.85.7: Yoke your firm chariot**
- 8.85.8: Three-seated car with triple form**
- 8.85.9: May my words protect me**

Metre: Gāyatrī

8.85.1:

O Ashvins, Lords of the journey, come to my invocation (1),
May you drink the rapturous Soma (2).¹

[*nāsatya*: Ashvins, Lords of the journey, (8.19.16), (4.14.1) etc., derived from *nas* to move; For S, meaning is, ‘those who do not utter falsehood’. All the gods are committed to Truth. Why assign this epithet to Ashvins only?]

8.85.2:

O Ashvins, hear my call and the laud of affirmation (1).
May you drink the rapturous Soma (2).²

8.85.3:

O Ashvins, rich in the force of plenitude (2,4),
you are called by the (seer Kṛṣṇa) (1,3).
May you drink the rapturous Soma (5).³

¹ आ मे हवै नासत्या अधिना गच्छतं युवम् (1), मध्वः सोमस्य पीतयै (2)

² इमं मे स्तोममश्विनेमं मैं शृणुतं हवम् (1), मध्वः सोमस्य पीतयै (2)

³ अयं वां कृष्णो (1), अधिना (2), हवते (3),

वाजिनीवसू (4), मध्वः सोमस्य पीतयै (5)

[*kṛṣṇah*: name of the seer of this sūkta; This word and its variants elsewhere have the meaning, 'black; forces of ignorance; see (8.96.13,14)]

8.85.4:

Hear the invocation of your adorer Kṛṣṇa who praises you (1).
May you drink the rapturous Soma, O leaders (2).⁴

[*stuvatāḥ*: one who lauds, (10.46.10);
jarituh: adorer, (6.5.6)]

8.85.5:

Give an unassailable dwelling (1),
to the sage who lauds you, O Leaders (2).
May you drink the rapturous Soma (3).⁵

8.85.6:

May you go towards the abode of the giver, who lauds you (1).
May you drink the rapturous Soma, O Ashvins (2).⁶

8.85.7:

O showerers of riches (2),
yoke the ass to the firmly built chariot (1).
May you drink the rapturous Soma (3).⁷

8.85.8:

O Ashvins come to us (2),
in your three-seated car with triple form (1).
May you drink the rapturous Soma (3).⁸

⁴ शृणुतं जरितुः हवं कृष्णस्य स्तुवतो (1), नरा मध्वः सोमस्य पीतये (2)

⁵ छर्दिः यन्त्रम् अदाभ्यं (1), विप्रांय स्तुवते नरा (2), मध्वः सोमस्य पीतये (3)

⁶ गच्छतं द्राशुषो गृहम् इत्था स्तुवतो (1), अंशिना मध्वः सोमस्य पीतये (2)

⁷ युआथां रासभं रथे वीडवङ्गे (1), वृषष्णवसू (2), मध्वः सोमस्य पीतये (3)

⁸ त्रिवन्धुरेण त्रिवृता (1), रथेना यातम् अंशिना (2), मध्वः सोमस्य पीतये (3)

[Line 1 is in (1.118.2);
trivṛtā: with triple form]

8.85.9:

O Ashvins, the lords of journey (2),
may my hymn of words protect me (1,3).
May you come to drink the rapturous Soma (4).⁹

86. Ashvins

Rishi: Kṛṣṇaḥ Āngirasaḥ, Vishvakāḥ vā Kārṣṭhṇīḥ

8.86.1: You are achievers and healers

8.86.2: Sever not our friendship

8.86.3: You increased in Vishṇāpu

8.86.4: The hero who is a conqueror of hostiles

8.86.5: Release your steeds from reins and stay here

Metre: Jagatī

8.86.1:

You two are achievers, healers and create bliss (1).
(O Ashvins), you two have the words of discernment (2).
The sage Vishvaka calls you on behalf of his son (3).
Sever not our friendship (4);
loosen your steeds (and stay here) (5).¹
[*mayobhuvah*: who create bliss, (5.5.8);
dasrā: achievers, (1.30.17);
dakṣha: discernment, (3.2.3); not the Purāṇic person]

⁹ नू_ मे_ गिरो_ (1), नासृत्या_ अश्विना_ (2), प्रावतं_ (3),

युवम्_ मध्यः_ सोमस्य_ पीतयै_ (4)

¹ उभा_ हि_ दुस्सा_ भिषजा_ मयो_भुवा_ (1), उभा_ दक्षस्य_ बचसो_ बभूवथुः_ (2),
ता_ वा_ विश्वको_ हवते_ तनूकथे_ (3), मा_ नो_ वि_ यौष्टं_ सूख्या_ (4), मुमोचतम्_ (5)

8.86.2:

(Recall) Vimana (a sage) lauding you in ancient times (1).
 You gave him the thoughts for his desire for the riches (2).
 The sage Vishvaka calls you on behalf of his son (3).
 Sever not our friendship (4);
 loosen your steeds (and stay here) (5).²
 [iṣṭayē: (to satisfy) the desire, (5.72.3)]

8.86.3:

(O Ashvins) who give enjoyments to many (1),
 you increased (your powers) in Viṣhṇāpu (2),
 and granted him the desire for riches (3).
 The sage Vishvaka calls you on behalf of his son (4).
 Sever not our friendship (5);
 loosen your steeds (and stay here) (6).³
 [edhate: to increase, (10.6.1), to make him ready, (4.1.5);
 viṣhṇāpu: son of Vishvaka, the seer of the verse]

8.86.4:

For our protection (we) invoke the hero even though far-off (2).
 He is a conqueror of riches and overcomer of the hostiles (1).
 His right thinkings are most pleasing like those of a father (3).
 (O Ashvins), sever us not from your friendship (4).
 Release (the steeds from reins) so you can stay (5).⁴

² कथा नूनं वां विमना उर्प स्तवत् (1), युवं धियं ददथुः वस्य-इष्टये (2),
 ता वां विश्वको हवते तनूकुथे (3), मा नो वि यौष्टं सख्या (4), मुमोचतम् (5)

³ युवं हि प्या पुरुभुजा (1), इमम् एधतुं विष्णाप्वे (2), ददथुः वस्य-इष्टये (3),
 ता वां विश्वको हवते तनूकुथे (4), मा नो वि यौष्टं सख्या (5), मुमोचतम् (6)

⁴ उत त्यं वीरं धनसाम् क्रजीषिणं (1), दूरे चित् सन्तमवसे हवामहे (2),
 यस्य स्वादिष्ठा सुमतिः पितुः यथा (3), मा नो वि यौष्टं सख्या (4),
 मुमोचतम् (5)

[Just as verse 5 glorifies Savitar, this verse in the first half glorifies Indra. The epithets in line 1 are used exclusively for Indra.

Line 3: *pituh*: means father as well as Soma; here ‘father’ is appropriate. The accent markings support this meaning as in (8.1.6), (8.3.24) etc.]

8.86.5:

By truth does (the creator) Savitar accomplish his work (1).

He spreads wide the greatnesses of the truth (2).

It is certainly the greatness of the truth (3,5),

which overcomes those who battle against us (4,6).

(O Ashvins), sever us not from your friendship (7).

Release (the steeds from reins) so you can stay (8).⁵

[*pratyayataḥ*: those who battle against us, (8.40.7);

shamāye: accomplishes the labour, (3.1.1);

S interprets lines 1 and 2 as referring the work of the setting of the Sun.]

87. Ashvins

Rishi: Kṛṣṇaḥ Āngirasaḥ, Dyumnikah Priyamedhaḥ

8.87.1: Luminous affirmative laud

8.87.2: Soma full of clarity

8.87.3: Lovers of yajna invoke you

8.87.4: Hear our perfect hymns

8.87.5: Workers on the golden path

8.87.6: Come swiftly to our thinkings

Metre: 1,3,5, Brhatī; 2,4,6, Satobṛhatī;

⁵ कृतेन देवः संविता शमायत (1), कृतस्य शृङ्गम् ऊर्विया वि पंप्रथे (2),
कृतं (3), सासाहु (4), महि चित् (5), पृतन्यतो (6),
मा नो वि यौष्टं सूख्या (7), मुमोचतम् (8)

8.87.1:

May you come to the Soma (3),
 and the luminous affirmative laud (offered here), O Ashvins (1),
 just as people come eagerly to a well (2).
 The rapturous Soma is specially beloved to you in heaven (4).
 O Leaders, may you drink the Soma (5),
 just as the two Gaur (animals) (drink) at a pool (6).¹
 [*seke*: Soma, (S in (4.16.3)); here he ignores this word;
irīṇe: pool (S);]

8.87.2:

O Ashvins, may you drink the rapturous (Soma) full of clarity (1).
 O leaders, be seated on the seats of sacred grass (2).
 Come to the house of the rejoicing person (sacrificer) (3),
 and protect the growth in it by knowledge (4).²
 [*vayāḥ*: growth, (7.39.4); expansion, (8.102.1);
vedasā: knowledge, (1.89.5), (3.60.1);
gharmam: clarity, (5.73.6), (5.76.1);
ni pātam: to protect, (8.40.12)]

8.87.3:

Those who love yajna invoke you (2),
 with all your protections (1).
 May you come to the house (of the yajamāna) (3),
 who has prepared the seats of grass for the gods (4).
 To him yajna is beloved in his urge to attain heaven (5).³
 [*diviṣṭiṣhu*: one with urge to attain heaven, (4.9.3)]

¹ युद्धी वां स्तोमो अधिना (1), क्रिविः न (2), सेक आ गंतम् (3),
 मध्वः सुतस्य स दिवि प्रियो (4), नरा पातं (5), गौराविव इरीणे (6)

² पिवतं घर्म मधुमन्तम् अधिना (1), आवहिः सीदतं नरा (2),
 ता मन्दसाना मनुषो दुरोण आ (3), नि पातं वेदसा वर्यः (4)

³ आ वां विश्वाभिः ऊतिभिः (1), प्रियमेधा अहूषत (2),
 ता वर्तिः यातमुप (3), वृक्तबर्हिषो (4), जुष्टं यज्ञं दिविष्टिषु (5)

8.87.4:

O Ashvins, may you drink the rapturous Soma-delight (1),
and be seated happily on the seat of sacred grass (2).

Increasing, hear our perfect hymns (3),
by coming from the heaven to (4),
just as (thirsty) Gaur animals (come to) the pool (5).⁴

[*vāvṛdhānāḥ*: increasing, (5.3.10); (increasing their powers in the aspirant)

sumat: happy, (5.2.4)]

8.87.5:

O Ashvins come with your horses (1),
which eat the streaming honey (2).

O workers on golden paths, lords of happiness (3),
may you drink the Soma (4),
O increasers of truth (5).⁵

[*pruṣhitapsavah*: that which eat the streaming honey, (5.75.6), (an epithet for horses);

dasrā: workers, achievers, (1.3.3)]

8.87.6:

We, sages having light (2),
invoke you for the gain of the plenitude (1,3).

O handsome Ashvins, achievers, with manifold actions (4),
come swiftly to our thinkings (5).⁶

⁴ पि॒व॑त् सो॒मं मधु॒मन्तमधि॒ना (1), आ॒व॒र्हिः सी॒दतं सु॒मत् (2),
ता॒ वा॒व॒धा॒ना॒ उप॑ सु॒षु॒ति॑ (3), दि॒वो॒ ग॒न्तं॑ (4), गौ॒रावि॒व इ॒रिणम्॑ (5)

⁵ आ॒ नूनं॑ यात्मधि॒ना (1), अ॒र्थै॒भिः प्र॒षितप्सु॒भिः (2),

दस्मा॑ हि॒रण्यवर्तनी॑ शुभस्पती॑ (3), पा॒तं॑ सो॒मम्॑ क्रतावृथा॑ (4)

⁶ व॒यं॑ हि॑ वा॑ हवामहे॑ (1), वि॒पन्यवो॑ विप्रासो॑ (2), वा॒जसातये॑ (3),

ता॑ व॒लू॑ दसा॑ पु॒रुदंससा॑ (4), धि॒या॑ अ॒श्विना॑ श्रुष्टी॑ आ॑ गतम्॑ (5)

[*shruṣṭī*: swiftly, (2.3.9), (2.9.4);
purudamsam: those with manifold action, (1.3.2), (3.1.23)
valgū: handsome, (6.62.5), (6.63.1);
vipanyavah: they who have the light, (3.10.9), (5.61.15)]

88. Indra

Riṣhi: Nodhāḥ Gautamah

- 8.88.1: We bring Indra with hymns**
- 8.88.2: He gives us many enjoyments**
- 8.88.3: None can stop your giving**
- 8.88.4: This hymn has turned you to us**
- 8.88.5: Your self-law**
- 8.88.6: Become aware of our utterance**

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

8.88.1:

We bring Indra with hymns (4),
just as milch-cows come to the calves in the cow-stall (3).
He is the achiever of works, and overcomer of foes (1);
he is a treasure and becomes rapturous with the Soma (2).¹

[*navāmahe*: to bring (S), (occurs once in RV)

dasmam: achiever of works;]

8.88.2:

Indra, opulent and with plenitude, we swiftly seek (4,6),
(He is) full of Ray-cows in hundreds and thousands (5).
He dwells in heaven, a lavish giver (1),
and surrounded by mighty (2);
(He gives us) many enjoyments like a hill (3).²

¹ तं वौ दुस्मम् क्रातीषहुं (1), वसौः मन्दानम् अन्धसः (2),

अभि वृत्सं न स्वसरेषु धेनव् (3), इन्द्रैँ गीर्भिः नवामहे (4)

² दुक्षं सुदानुं (1), तविषीभिः आवृतं (2), गिरिं न पुरुभोजसम् (3),
क्षुमन्तं वाजं (4), शतिनं सहस्रिणं मक्षु गोमन्तम् (5), ईमहे (6)

[*purubhojasam*: that which gives many enjoyments, (7.9.2);
kṣhumantam: opulent, (2.4.8);
gomantam: full of Ray-cows, (4.1.15)]

8.88.3:

The vast and firm mountains cannot cover you, O Indra (1).
When you decide to give riches to your adorer like myself (2),
none can stop you (3).³

[*mināti*: to harm, to stop;
varanta: to cover, (4.6.6);]

8.88.4:

You are a warrior with your will-power and might (1).
(You overpower) by your might and workings, all things born (2).
This hymn of illumination to you (3),
which Gotama brought to birth (5),
has turned you towards us for our protection (4).⁴

[*vavartati*: turns towards, (8.103.11);
damsanā: actions, (3.9.7), workings, (5.87.8);
majmanā: might, (8.103.2)]

8.88.5:

By your might, you extend beyond the limits of the heaven (1).
The wide earthly world cannot limit you, O Indra (2).
By your self-law you uphold (everything).⁵

[*vavakshitha*: supported, (3.9.3), uphold, (1.81.5);
vivyācha: to contain, to limit, (3.36.4);
pra ririksha: extend beyond, (5);]

³ न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीलवः (1),

यदित्ससि स्तुवते मावते वसु (2), नक्षिदा मिनाति ते (3)

⁴ योद्धा असि क्रत्वा शवसोत (1), दंसना विथा जाताभि मज्जमा (2),
आ त्व अयम् अर्क (3), ऊतये वर्तति (4), यं गोतमा अर्जीजनन् (5)

⁵ प्र हि रिरिक्ष ओजसा दिवो अन्तेभ्यः परि (1),

न त्वा विव्याच रज इन्द्र पाथीवम् (2), अनु स्वधां ववक्षिथ (3)

8.88.6:

When you give your riches to the giver (sacrificer) (2),
no one can hinder you, O Maghavan (1).

O bounteous one, impeller (4),
become aware of our utterance (or potent word) (3),
for the winning of the plenitude (5).⁶

[*uchathasya*: word, utterance, (5.12.3);

bodhi: become aware, (8.43.27);

pariṣṭih: to envelop, to hinder, (1.65.2)]

89. Indra

Riṣhi: Nr̥medha Āngirasa and Purumedha Āngirasa

8.89.1: Wakeful light

8.89.2: Killer of the non-expression (of truth)

8.89.3: Maruts sing to Indra

8.89.4: Motherly waters spread and flow

8.89.5: You prop the heavens and make earth wide

8.89.6: Beings yet to be born

8.89.7: Produces mature milk from the immature (cows)

Metre: 1,3,7, Bṛhatī; 2,4, Satobṛhatī; 5-6, Anuṣṭup;

8.89.1:

O Maruts, sing to the great Indra (1),
the utter killer of Vṛtra (2).

They, who increase the Truth, brought into birth (4),
the wakeful light (3,6),
a god for the god (5).¹

⁶ नकि: परिष्टि: मघवन् (1), मृघस्य ते यत् दाशुषें दशस्यसि (2),
अस्माकं वोधि उच्चथस्य (3), चोदिता मंहिष्ठो (4), वाजसातये (5)

¹ बृहदिन्द्राय गायत् मरुतो (1), बृत्रहंतमम् (2),
येन् ज्योति: (3), अजनयन् क्रतवृधो (4), देवं देवाय (5), जागृति (6)

[Wakeful light: it is the secret light in (7.76.4) (*gulham jyotiḥ*) or the light in the blinding darkness, (1.100.8)]

8.89.2:

Indra drives away the hostile attacks (1).

He is the killer of the non-expression (of Truth) (2).

He becomes luminous (3).

O vast of lustre and lord of the host of Maruts (5),
the gods labour for your friendship (4).²

[*shastih*: speech, (4.3.15);

ashastihā: slayer of the non-expression (of truth), (8.99.5);

apa adhamat: drives away, (4.50.4);

abhishastih: hostile attacks, (5.3.7)]

8.89.3:

O Maruts, to the great Indra, sing the hymn of wisdom (1).

(He is) Vṛtra-killer and is of a hundred willings (3),

kills Vṛtra with the Vajra having a hundred edges (2,4).³

8.89.4:

O one with forceful mind, your inspired knowledge is vast (2).

Bring it to us forcefully (1).

May the motherly waters flow swiftly spreading (3).

Kill Vṛtra and conquer the Sun-world (4,5).⁴

[Line 3: Recall that Indra releases the waters stopped by Vṛtra]

² अप अंधमत् अभिशस्तीः (1), अशस्ति हा (2), अथेन्द्रौ द्युम्नी आ अभवत् (3),
देवास्ति इन्द्र सर्व्याय येमिरे (4), बृहत्-भानुो मरुद्गण (5)

³ प्र व इन्द्राय बृहते मरुतो ब्रह्म अर्चत (1),

बृत्रं हनति (2), बृत्रहा शतक्रतुः (3), बज्रेण शतपर्वणा (4)

⁴ अभि प्र भर धृष्टता (1), धृष्टन्मनः श्रवच्छित् ते असत् बृहत् (2),

अर्षन्तु आपो जवसा वि मातरो (3), हनो बृत्रं (4), जया स्वः (5)

8.89.5:

O incomparable, you were born for the killing of Vṛtra (1).
 You spread the earth wide (2).
 You propped up the heaven (3).⁵

[*apūrvya*: incomparable, (3.13.5)]

8.89.6:

Then the yajna was born (1).
 Then the joyful songs of illumination were born (2).
 Then you surpass all (3),
 beings who are born and beings who are yet to be born (4).⁶
 [*haskṛti*: the smile, joyful]

8.89.7:

Indra produced the mature (milk) from the immature cows (1).
 Indra raised the Sun (to be) in heaven (2).
 (Sing) the vast Sāman, pleasing to Indra (4,6,8)
 who has joy in the word (7),
 and thus clear away all evil by the consuming flames (of chant) (5),
 like a blazing fire (3).⁷

[*pakvam*: mature milk of immortality;

Line 1: the same idea with same words is in (1.62.9), (2.40.2), (6.17.6) and (6.72.4). In the Veda, even an entity low in consciousness like stone has immortality completely hidden in it.

Line 2: The same idea is in (1.7.3), (9.107.7), (10.62.3), (10.156.4). In most of us, the source of all light, inner Sun is at the bottom,

⁵ यत् जायथा अपूर्व्य मधुवन् वृत्रहत्याय (1),
 तत् पृथिवीम् अप्रथयः (2), तत् अस्तभा उत धाम् (3)

⁶ तत् तै यज्ञो अंजायत् (1), तत् अर्कं उत हस्कृतिः (2),
 तत् विश्वम् अभिभूरसि (1), यत् जातं यत् च जन्त्वम् (4)

⁷ आमासु पक्म् ऐरय् (1), आ सूर्यं रोहयो दिवि (2), घुर्म न (3), सामन् (4),
 तपता सुवृक्तिभिः (5), जुष्टं (6), गिर्बणसे (7), बृहत् (8)

covered by darkness. Indra, the God-mind raises the Sun to be in mind (Heaven).

suvṛktibhiḥ: utter clearing away of all evil, (5.25.3);

Line 4: Sāman chant: See (8.29.10) for the power of Sāman.]

90. Indra

Riṣhi: Nr̥medha Āngirasa; Purumedha Āngirasa

8.90.1: One with the best bow

8.90.2: You are true

8.90.3: We praise you without hyperbole

8.90.4: You never bow to anyone

8.90.5: You uphold the men of vision

8.90.6: Your actions are our refuge

Metre: 1,3,5, Br̥hatī; 2,4,6, Satobr̥hatī

8.90.1:

Indra is invoked in all battles (2).

He is the Vṛtra-killer, and one with best bow (5),

worthy of the luminous rik mantra-s (6).

Accepting our words of wisdom and the Soma-offering (4),
may he increase in us (1,3).¹

[*bhūṣhatu*: to grow, (5.75.1);

r̥cīśhamah: one worthy of the ṛk mantra, (1.61.1);

paramajyā: one with best bow, (8.1.30)]

8.90.2:

You give the supreme achievements (1).

You are true, you make rulers (2).

We adore (or serve) the son of great might (4),
and are yoked to him who is with many lights (3).²

¹ आ नो (1), विशासु हृष्य इन्द्रः समत्सु (2), भूषतु (3),

उप ब्रह्माणि सर्वनानि (4), वृत्रहा परमज्या (5), क्रचीषमः (6)

² त्वं द्राता प्रथमो राधसाम् (1), असि असि सत्य ईशानकृत् (2),
तुविद्युम्भस्य युज्या (3), वृणीमहे पुत्रस्य शर्वसो महः (4)

[*tuvidyumna*: one with many lights, (3.16.3)]

8.90.3:

O Indra, who has joy in the word (2),
 we have made this hymn of wisdom-words (1,3),
 pertaining to you only without exaggeration (4).
 O Lord of steeds, accept this hymn with pleasure (5).
 O Indra, yoked to you, we fix our minds (6).³

[*amanmahi*: fix our minds, (5.22.3)]

8.90.4:

O Maghavan, you are true (1).
 Even though unbowed, you humble the many Vṛtra-foes (2).
 O most mighty thunderer (4),
 make the riches to come in front of the giver (3,5).⁴

8.90.5:

O Indra, you are glorious (1).
 You are the overcomer of foes and the lord of strengths (2).
 You uphold the men of vision (5).
 You, the sole one (*eka*), smite the Vṛtra-foes (3),
 whom none could oppose or drive away (4).⁵

³ ब्रह्मा त (1), इन्द्र गिर्वणः (2), क्रियन्ते (3), अनतिद्भुता (4),

इमा जुषस्व हर्यथै (5), योजुना इन्द्र या ते अमन्महि (6)

⁴ त्वं हि सत्यो मधवन् (1), अनानतो वृत्रा भूरि नि क्रञ्जसे (2),

स त्वं (3), शविष्ठ वज्रहस्त (4), दाशुषे अर्वाच्च रथिमा कृथि (5)

⁵ त्वमिन्द्र यशा असि (1), क्रजीषी शबस्स्पते (2),

त्वं वृत्राणि हंसि (3), अप्रतीनि एक इदनुता (4), चर्षणीधृता (5)

8.90.6:

O powerful one, conscious thinker (1),
 we seek from you riches as if they are our share (2).
 Your actions, which are great, serve as our refuge (3).
 May we enjoy your bliss (4).⁶

[*asuram*: powerful (Rudra), (5.42.11); this word is used for demons (*rākṣasa-s*) in some places.

sharaṇam: (house) of refuge, (2.3.8), (6.47.8);

ashnavat: enjoy, (1.1.3);

sumnā: bliss, (8.19.4), (8.75.16)]

91. Indra, Apālā and Soma

Riṣhi: Ātreyī Apālā

8.91.1: The lady Apālā on her way

8.91.2: Offers Soma to Indra

8.91.3: Apālā wants to know Indra

8.91.4: May he grant us abundance

8.91.5: The three situations (needing help)

8.91.6: The growths in the three cases

8.91.7: Indra purified Apālā in three ways

Metre: 1-2, Pangktih; 3-7, Anuṣṭup;

8.91.1:

The lady (Apālā) on her way to the river (1),
 saw Soma (creepers) on the way (2).

On bringing it home, she said (3),

'I am going to press you out for Indra (4),

I am going to press you out for Shakra' (5).¹

[*avāyatī*: descent (as in *avayātam* in (1.94.12))]

⁶ तमुं त्वा नूनम् असुर प्रचैतसं (1), राथो भागमिव ईमहे (2),

मही-इव कृत्तिः शरणा तं इन्द्र प्र (3), तैं सुम्मा नौं अश्ववन् (4)

¹ कृन्या वा: अवायती (1), सोममपि सुता अविदत् (2),

अस्तं भरन्ति अब्रवीत् (3), इन्द्राय सुनवै त्वा (4), शक्राय सुनवै त्वा (5)

8.91.2:

(Apālā to Indra), "O hero, shining superbly (2),
you go from house to house (1).

This Soma is pressed by the teeth, drink this (3),
mixed with grains, Karambha (4),
the Puroḍāsha (cake) and the utterances" (5).²

8.91.3:

"We wish to know you (1),
but here we know you not (2).

O Soma (indu), flow to Indra (4),
first slowly and then quickly (3)".³

8.91.4:

May (Indra) repeatedly make us powerful (1),
may he do so abundantly for us (2),
may he make us rich (3).

Hated by the husband and forced to leave (5),
may we be united to Indra (6).⁴

[yatiḥ: to go, to leave]

² असौ य एषि वीरको गृहंगृहं (1), विचाकशत् (2), इमं जम्भसुतं पिब (3), धानावन्तं करम्भिणम् अपूपवन्तम् (4), उक्थिनम् (5)

³ आ चन त्वा चिकित्सामो (1), अथि चन त्वा न इमसि (2), शनैरिव शनकैरिव (3), इन्द्रायेन्द्रो परि स्व (4)

⁴ कुवित् शक्त् (1), कुवित् करत् (2), कुवित् नः वस्यसुः करत् (3), कुवित् (4), पतिद्विषो यतीः (5), इन्द्रैण संगमामहै (6)

8.91.5:

The three are the important places (needing help) (1).
 O Indra, you make them to have growth (namely) (2),
 the top part of my father's head (3),
 his field (subtle body) (4),
 and my body (5).⁵

[Line 3: *tatasya shirah*: the subtle extension of head which is the source of new ideas. For S, it is bald head;

Line 4: the subtle body of father. For S, it is his agricultural land]

8.91.6:

You make all these to have a growth (4),
 the body which is our (father's) (1),
 next, this my body (2),
 and the (upper part of) head of my father (3).⁶

[*romasha*: growth, see (8.31.9)]

8.91.7:

Indra purified Apālā in the three ways (5),
 (namely) by the space of fast movement (as that) of chariot (1),
 by the space of slow movement as that of cart (2),
 by the space of yoking (3).

(Indra) made for her a luminous skin (4,6).⁷

[*khe*: space, (8.77.3);

sūrya-tvacha: skin with the lustre of Sun; a luminous body]

[This sūkta gives the experience of the lady Ṛshi Apālā, the daughter of Atri Ṛshi. This is her only sūkta in RV. As stated in

⁵ इमानि त्रीणि विष्टपा (1), तानि इन्द्र वि रोहय (2),
 शिरः ततस्य (3), उर्बराम् (4), आत् इदं म उपोदरै (5)

⁶ असौ च या न उर्बरा (1), आत् इमां तन्वं मम् (2),
 अथो ततस्य यत् शिरः (3), सर्वा ता रोमशा कृथि (4)

⁷ खे रथस्य (1), खेऽनसः (2), खे युगस्य (3), शतक्रतो (4),
 अपालाम् इन्द्र त्रिः पूत्वी (5), अकृणोः सूर्यत्वचम् (6)

verse 4, she has been deserted by her husband. One day, she comes across the rare Soma plant. She is eager to offer it to Indra. She crushes it by the teeth, adds the infusions to it and calls Indra. Indra hears her call, comes and gives three boons. The first boon asked by Apāla is the growth of the subtle space above the head of her father, which is the source of new ideas, intuitions etc. Clearly he has been uncreative and unimaginative. The second boon is for the growth of father's subtle body having powers such as will-power, patience, etc., so that he makes his creative ideas take proper shape. The third boon is to give beauty and lustre to her own body.

Indra uses three movements to give the needed help. The fast symbolic movement of the car energises the head of her father making it creative. The second movement strengthens the subtle body, clearly a task which needs time and patience, like the movement of a cart. By yoking his own power to her, he gives her a luminous body or luminous skin, the third boon.]

92. Indra

Riṣhi: Shruta-kakṣhah Āngirasaḥ; Su-kakṣhah Āngirasaḥ

- 8.92.1: He is a universal force**
- 8.92.2: Worthy of praises**
- 8.92.3: We labour (harmoniously) with surrender**
- 8.92.4: Soma offered with perfect discernment**
- 8.92.5: Riks increase (his power) in us**
- 8.92.6: He has become all the worlds**
- 8.92.7: O Indra, impel forward your protection**
- 8.92.8: None can oppose him**
- 8.92.9: Teach us about getting felicities**
- 8.92.10: Come near us**
- 8.92.11: Those who want to destroy knowledge**
- 8.92.12: Become joyful with our utterances**
- 8.92.13: Human nature is for satisfaction of desires**
- 8.92.14: One opposed to demonic powers**
- 8.92.15: Thoughts of Puramdhī**
- 8.92.16: Make us joyful**

- 8.92.17: Soma is the giver of *ojas* (might)**
8.92.18: Felicities given to all doers of work
8.92.19: Our words praise Soma
8.92.20: In him is all glory and beauty
8.92.21: Extended the conscious yajna
8.92.22: Soma enters you as rivers enter sea
8.92.23: Wakeful
8.92.24: Soma empowers the planes of consciousness
8.92.25: Sing about the splendour
8.92.26: Soma sufficient to Indra
8.92.27: Our words reach you anywhere
8.92.28: You are one who seeks heroes
8.92.29: Gifts established by founders of things
8.92.30: Do not become slothful
8.92.31: Designs of the elder gods (opposed to truth)
8.92.32: You are ours, we are yours
8.92.33: Your friends, the singers, serve you

Metre: 1, Anuṣṭup; 2-33, Gāyatrī

8.92.1:

Sing (the hymns) to Indra in front (2),
 who drinks the Soma-food (1).

He, the doer of hundred deeds, is a universal force (3).
 He is lavish to all men of vision (4).¹

[*pra*: in front, (5.10.1);

saha: force, (8.102.5), (everywhere);

vishvāsāham: *vishva-saham* (pada): universal force, (6.19.11), (6.44.4)
 etc.]

¹ पान्तमा वो अन्धस् (1), इन्द्रमभि प्र गायत (2),
 विश्वासाहैं शतक्रतुं (3), मंहिष्ठं चर्षणीनाम् (4)

8.92.2:

Proclaim him as Indra (3),
 who is invoked by all, lauded by all (1).
 He is worthy of the praises, hears things eternal (2).²
 [sanashrutam: (alt.) who has the inspired knowledge of things eternal, (3.11.4)]

8.92.3:

Indra gives, dancing, the great plenitude to us (1),
 we labour (harmonizing) for great things (3),
 in a state of surrender (2).³

[ā yamat: to labour for harmonization, (9.44.5);
 nṛtuḥ: dancer, (5.52.12), (8.38.7);
 abijñu: praying with bended knees;]

8.92.4:

O Indu, the handsome Indra drinks the Soma-delight,
 mixed with infusions (1,3),
 offered by the aspirant with perfect discernment (2).⁴

[prahōṣhi: to offer, (6.44.14);
 prahōṣhiṇah: offerers (aspirants)]

8.92.5:

To Indra sing the illumined riks so that he drinks the Soma (1).
 That certainly increases (his power in us) (2).⁵

8.92.6:

The God (Indra), having drunk the rapturous Soma (1),
 has become all the worlds, by his divine might (3,2).⁶

² पुरुहूतं पुरुषुतं (1), गाथान्यं सनश्रुतम् (2), इन्द्र इति ब्रवीतन (3)

³ इन्द्र इच्छो महानां द्राता वाजानां नृतुः (1), महाँ अभिज्ञु (2), आ यमत् (3)

⁴ अपादु शिप्रि अन्धसः (1), सुदक्षस्य प्रहोषिणः (2), इन्द्रोः इन्द्रो यवाशिरः (3)

⁵ तम्वभि प्र अर्चतेन्द्रं सोमस्य पीतये (1), तदित् हि अस्य वर्धनम् (2)

⁶ अस्य पीत्वा मदानां देवो (1), देवस्य ओजसा (2), विश्वाभि भुवना भुवत् (3)

[*bhuvat*: to become (or to manifest), (8.19.37), (8.71.15);
Line 3: (alt.) has conquered all the worlds (S)]

8.92.7:

Impel forward for your protection (3),
Indra who overcomes foes forever (1).
He pervades all the hymns (2).⁷

[*āyatam*: spread widely, pervade;
satrāsāham: overcomes all foes or obstacles forever, (3.34.8),
(1.79.6)]

8.92.8:

He, the Soma-drinker is a warrior whom none can oppose (1),
and none can harm (2).

He is the leader whose will cannot be stopped (3).⁸

[*avārya-kratu*: whose will cannot be held back;
avāri: to hold back, (4.6.7)]

8.92.9:

O Indra, knower, one worthy of riks (2),
teach us about getting many felicities (1).

Protect our riches (obtained) from the realm beyond (3).⁹

[*pārye*: from the realm beyond, (6.17.14), (9.1.7)]

8.92.10:

O Indra, may you come near us (1),
with your impulsions for our getting plenitude in hundreds (2),
or the plenitude in thousands (3).¹⁰

⁷ त्यमुं वः सत्रासाहं (1), विश्वासु गीर्षु आयतम् (2), आ च्यावयसि ऊर्तयै (3)

⁸ युध्मं सन्तम् अनवाणैं सोमपाम् (1),

अनपच्युतम् (2), नरम् अवार्य-क्रतुम् (3)

⁹ शिक्षा॑ ण इन्द्र राय आ पुरु (1), विद्वाँ क्रचीषम् (2), अवा॒ नः पार्ये॑ धनै॑ (3)

¹⁰ अतश्चिदिन्द्र ण उप आयोहि (1), शतवाजया इषा (2), सहस्रवाजया (3)

8.92.11:

Let us move from the thoughts to the illumined thinkers (1).

O Shakra, let us conquer in battles with your steeds those (2),
who want to destroy knowledge, O thunderer (2).¹¹

[*dhīvata*: illumined thinkers, (6.55.3);

godare: those who destroy (*dare*) the knowledge (*go*); cleaver of
mountains (S);]

8.92.12:

O one of a hundred willings (1),
we make you joyful with our utterances (3),
just as cattle rejoice in the pasture (2).¹²

8.92.13:

O one of a hundred willings (2),
all human nature is for the satisfaction of desires (1).
O Vajrin, let us come (to satisfy) our aspirations (2).¹³

[*āshasāḥ*: aspirations, (5.32.11);

anukāma: satisfaction of desire, (1.17.3);]

8.92.14:

O son of strength, opposed to the demonic powers (2),
the objects for these desire-satisfying persons are in you (1,3).
Hence none can surpass you (2).¹⁴

[*kāmakātayaḥ*: those who want to satisfy desires (S).

avṛtran: opposed to Vṛtra-s, the demonic powers;]

¹¹ अयोम् धीवतो धियो (1), अर्वैङ्ग्निः शक्र (2), गोदरे जयेम पृत्सु वंशिवः (3)

¹² वृथमुं त्वा शतक्रतो (1), गावो न यवसेषु (2), आ उक्थेषु रणयामसि (3)

¹³ विश्वा हि मर्त्यत्वना अनुकामा (1), शतक्रतो (2),

अग्नं वज्रिन् आशसः (3)

¹⁴ त्वे सु (1), पुत्र शवसो अवृत्रन् (2), कामकातयः (3),

न त्वाम् इन्द्र अति रिच्यते (4)

8.92.15:

O showerer, protect us with the thoughts of Puramdhī (1,4),
 which are most bounteous (2),
 which chase (foes) with their terror (3).¹⁵

[*puram-dhi*: many-thoughted Goddess, tenant of the inner city,
 (7.9.6), (8.69.1)]

8.92.16:

O Shatakratu, O Indra (1),
 just as you become joyful (3),
 with the luminous and rapturous Soma (2),
 make us also joyful (4).¹⁶

8.92.17:

The rapture is most full of richly varied listenings (1,4).
 (You are) the giver of *ojas* (3),
 and the utter killer of Vṛtra, O Indra (2).¹⁷

8.92.18:

O truth, O drinker of Soma, we know (1,3),
 what riches you have given, O Vajrin (2),
 to all the doers of work, O strong doer (4).¹⁸

[*krṣṭayāḥ*: doers of work, (1.36.19), (8.103.3);
dasma: strong doer, (7.3.4), powerful in action, (8.74.7)]

¹⁵ स नौ वृष्टन् (1), सनिष्ठया (2), सं घोरया द्रविद्वा (3),
 धियो अविह्नि पुरेध्या (4)

¹⁶ यस्ते नूनं शतक्रतो इन्द्र (1), बुम्पितमो मदः (2), तेन नूनं मदैः (3), मदेः (4)

¹⁷ यस्ते चित्रश्रवस्तमो (1), य इन्द्र वृत्रहन्तमः (2),
 य औंजो-दातमो (3), मदः (4)

¹⁸ विद्वा (1), हि यः ते अद्रिवः त्वादत्तः (2), सत्य सोमपाः (3),
 विश्वासु दस्म कृष्टिषु (4)

8.92.19:

Let our words praise in affirmation on every side (2),
 the Soma pressed out for the delight of Indra (1).
 May the singers sing the luminous rik mantra-s (3).¹⁹

8.92.20:

We invoke Indra for (the drink of) pressed out Soma (3).
 In him are all the glory and beauty (1).
 He rejoices in the seven presences (of gods) (2).²⁰
 [*samsadi*: presences, (1.94.1);
adhi: high up, (1.36.11)]

8.92.21:

The gods extended the conscious yajna (2),
 with three infusions of Soma (1).
 May our lauds increase (them).²¹
 [*trikadrukeśhu*: three infusions, (1.32.3), (8.13.18)]

8.92.22:

Let the Soma delight enter you (1),
 as the rivers enters the sea (2).
 None surpasses you, O Indra (3).²²

¹⁹ इन्द्राय मत् वने सुतं (1), परि ष्टोभन्तु नो गिरः (2),
 अर्कम् अर्चन्तु कारवः: (3)

²⁰ यस्मिन् विश्वा अधि श्रियो (1), रणन्ति सूस संसदः (2),
 इन्द्रं सुते हंवामहे (3)

²¹ त्रिकद्रुकेषु (1), चेतनं देवासौ यज्ञमन्त्रत (2), तमिद्रधन्तु नो गिरः (3)

²² आ त्वा विशन्तु इन्दवः (1), समुद्रमिव सिन्धवः (2),
 न त्वामिन्द्र अति रिच्यते (3)

8.92.23:

O showerer of gifts, O wakeful one (2,4),
by your might, you attained the drinking of Soma (1,3),
which enters your body (or belly) (5).²³

[*vivyaktha*: all-pervading; attained; (occurs once)]

8.92.24:

O Indra, O Vṛtra-killer,
may the Soma be sufficient for your bodies (1).

May the delights be sufficient for (empowering) the planes (2).²⁴

[*kukṣhayāḥ*: bodies, stomachs

dhāma: planes of manifestation;]

8.92.25:

Shrutakakṣha sings to the splendour of Indra (2,4),
for ready and sufficient life-energies (1),
and ray-cows (3).²⁵

[*dhāmne*: splendour, (5.48.1)]

8.92.26:

O Indra, in the Soma-delight pressed out by us (2),
may you obtain sufficient satisfaction (1,3).

May (the Soma) be sufficient for you, O Shakra (4),
who (gives) gifts of delight (5).²⁶

[*aram*: ready and sufficient, (1.66.3); sufficient, (6.13.4), excellently,
(7.7.6);

²³ विव्यक्थं महिना (1), वृषन् (2), भक्षं सोमस्य (3),
जाग्रवे (4), य इन्द्र जठरेषु ते (5)

²⁴ अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् (1), अरं धामस्य इन्दवः (2)

²⁵ अरम् अश्वाय (1), गायति श्रुतकक्षो (2), अरं गवे अरम् (3), इन्द्रस्य धाम्नै (4)

²⁶ अरं हि ष्मा (1), सुतेषु णः सोमेषु इन्द्रु (2),
भूषसि (3), अरं ते शक्र (4), दावनै (5)

davane: see (8.7.27), (8.70.12);

bhūṣhati: to get satisfaction; to get growth, (5.75.1); (growth of Indra-powers in us)]

8.92.27:

May our words reach you, O thunderer (2),
even if you are in the realm beyond (or far-off) (1).
Gladly do we come to you (3).²⁷

[*aram gamāma*: gladly (or excellently), do we come, (10.9.3)]

8.92.28:

Thus you are a hero and also firm (2).
You are the one who seeks heroes (1).
Thus your mind is celebrated (by us) (3).²⁸

[*rādhyam*: celebrated, (1.116.11)]

8.92.29:

O many-treasured one (2),
all your gifts are established by the Founders of things (1,3).
O Indra, be our companion (4).²⁹

[*dhāyi*: established, (4.7.1);
dhātṛbhiḥ: by the Founders of things, (4.7.1)]

8.92.30:

O Lords of plenitude, become rapturous (2),
with the knowledge-rays of Soma (3).
Do not become slothful like a slothful priest (1).³⁰

²⁷ पराकार्तात् (1), चित् अद्रिवः त्वां नक्षन्त नो गिरः (2),
अरं गमाम ते वृयम् (3)

²⁸ एवा हि असि वीरयुः (1), एवा शूरं उत स्थिरः (2), एवा ते राघ्यं मनः (3)

²⁹ एवा रातिः (1), तुवीमध् (2), विशेभिः धायि धातृभिः (3),
अथा चिदिन्द्रं मे सचा (4)

³⁰ मोषु ब्रूसेव तन्द्रयुः भुवो (1), वाजानां पते मत्स्वा (2), सुतस्य गोमतः (3)

8.92.31:

May the designs of the (elder) gods who prowl at night (2),
not obstruct us, O Indra (1,3).

Yoked to you, may we conquer them (4).³¹

[*sūrah*: luminous powers who work against truth. They are referred as *pūrve devāḥ*, elder gods; (10.87.2) refers to them as gods of ignorance who kill (*māradevān*); they are the gods of falsehood (*anṛta-devāḥ*), (7.104.14); the lust-worshippers, (*shishna-devāḥ*, (7.21.5), (10.99.3);)

ādīshāḥ: designs, (6.4.5), (8.60.12)]

8.92.32:

O Indra, with you as our ally, we respond to the confronters (2).

You are ours; we are yours (3).³²

[*spṛdhāḥ*: confronters, (6.5.6)]

8.92.33:

O Indra, your friends, singers, serve you (1),
They desire you and hymn you repeatedly (2),
they all serve you (3).³³

[*nonuvata*: those who chant, (4.22.4);

tvāyavāḥ: those who desire you, (10.91.9)]

³¹ मा नै इन्द्र अभि (1), आदिशः सूरो (2), अकुषु आ यमन् (3),
त्वा युजा बनेम् तत् (4)

³² त्वयेत् इन्द्र युजा बृयं (1), प्रति ब्रुवीमहि स्मृथः (2),
त्वम् अस्माकं तव स्मसि (3)

³³ त्वामिद्धि (1), त्वायवो अनु-नोनुवतः (2), चरान् सखाय इन्द्र कारवः (3)

93. Indra and Rbhus

Rishi: Sukakṣhah Āngirasaḥ

- 8.93.1: O Sun, you rise up**
- 8.93.2: Ninety-nine cities**
- 8.93.3: Indra milks the Ray-cows**
- 8.93.4: You have ascended as the Sun**
- 8.93.5: Lord of existence**
- 8.93.6: You go to all Soma offerings**
- 8.93.7: We enrich Indra**
- 8.93.8: He is created for giving gifts**
- 8.93.9: The collection of hymns is powerful like Vajra**
- 8.93.10: He has joy in the word**
- 8.93.11: None can impair your self-empire**
- 8.93.12: Heaven and Earth serve you**
- 8.93.13: Placed the knowledge in the Ray-cows**
- 8.93.14: Gods became terrified of Ahi**
- 8.93.15: Indra has no enemies from birth**
- 8.93.16: I bring Indra to you**
- 8.93.17: Thoughts on the mental knowledge**
- 8.93.18: He listens to our yearnings**
- 8.93.19: How do you make us joyful?**
- 8.93.20: Lord of Niyutvan steeds**
- 8.93.21: The awakened giver**
- 8.93.22: The advent of gods**
- 8.93.23: To increase Indra in the yajna**
- 8.93.24: Golden-maned steeds**
- 8.93.25: The grass seat is spread out**
- 8.93.26: Indra establishes ecstasy in the giver**
- 8.93.27: I establish Indra-power**
- 8.93.28: Bring us the most blissful impulsions**
- 8.93.29: All things needed for a happy journey**
- 8.93.30: Be gracious to us**
- 8.93.31: Come to the Soma-offering**
- 8.93.32: You know in two ways**

8.93.33: Come with steeds

8.93.34: Rbhús, the divine artisans

Metre: Gāyatrī

8.93.1:

O Sun, repeller of foes, you rise up (1,4).

You have riches of inspired knowledge (2).

O mighty one, you have the divine powers of work (3),¹

[*astārah*: repeller of foes, (1.64.10) (KS);

naryah: powers of godhead, (5.41.9);

naryā-apasam: divine powers of work; *gha*: it is well-known;

shruta-magha: riches (*magha*) of knowledge (*shruta*)]

8.93.2:

With the might of his arms he shattered ninety-nine cities (1).

The Vṛtra-killer smote Ahi (the snake demon) (2).²

[Line 1: destroying ninety-nine cities of hostiles indicate that the destruction is not complete.

Line 2: Ahi and Vṛtra refer to the different aspects of the same demon.]

8.93.3:

May Indra, our benign friend (1),

milk for us in a wide stream (3),

the life-energies, Ray-cows and grains (2).³

[*go*: cow; a ray of mental knowledge

yava: grain; physical knowledge, see (8.70.12)]

¹ उत् घ इदभि (1), श्रुतार्थं (2), वृषभं नर्यापसम् (3),
अस्तारम् एषि सूर्य (4)

² नव् यो नवतिं पुरो विभेद ब्रह्मोजसा (1), अहिं च वृत्रहा अवधीत् (2)

³ स न इन्द्रः शिवः सखा (1), अश्वावत् गोमत् यवमत् (2), उरुधरिव दोहते (3)

8.93.4:

O Vṛtra-slayer, whatever you, as the Sun, have ascended to (1),
all that is under your control, O Indra (2).⁴

[*vashe*: under your control, (9.86.28);
ut-agāḥ: to ascend;

Here Indra is described as having the power of Sun. Just as Sun
brings under his control all that is seen by him, Indra does the same
as he ascends each step in the ladder of existence.]

8.93.5:

O Lord of existence, when you have grown greatly (1),
then you think that you will not die (2).
This is indeed the truth of yourself (3).⁵

8.93.6:

O Indra, you go to all the Soma-offerings (1,3),
whether the Soma is pressed out nearby or faraway (2).⁶

8.93.7:

We enrich Indra, who killed the great Vṛtra (1,2).
The mighty one becomes the showerer of gifts (3).⁷
[*vājayāma*: we enrich, (1.4.9)]

⁴ यदृश कत् चं वृत्रहन् उदगा अभि सूर्य (1), सर्वं तदिन्द्र ते वशे (2)

⁵ यत् वा प्रवृद्ध सत्पते (1), न मरा इति मन्यसे (2), उतो तत् सत्पमित् तवं (3)

⁶ ये सोमासः (1), परावति ये अवावति सुन्निरे (2),
सर्वान् ताँ इन्द्र गच्छसि (3)

⁷ तमिन्द्रं वाजयामसि (1), मुहे वृत्राय हन्तवे (2), स वृषा वृषभो भुवत् (3)

8.93.8:

Indra is created for giving gifts (1),
 He is most mighty and is placed in the midst of rapture (2,3).
 He is luminous energy with the rhythm of truth (4).
 He is full of Soma-delight (5).⁸

[*shlokī*: rhythm of truth, (5.82.9);
dyumna: luminous energy, (1.36.8); *somyah*: see (8.95.8)]

8.93.9:

The collection of hymns (is powerful) like Vajra (1).
 He is strong and overcomes foes (2).
 He is a carrier (of gifts), sublime and invincible (3).⁹
 [Line 1: Vajra is the power of light (lightning) and sound
 (thunderer);
vavaksha: carries, (4.7.11);
rshva: sublime, (3.5.5); *sambhṛta*: collection;
astrtam: unconquerable, (1.140.8);]

8.93.10:

Indra has joy in the Words and is voiced by our word (2).
 O Indra, make our path easy in the midst of calamities (1).
 O Maghavan, you are the controller (3).¹⁰

[*durge*: difficult passages, calamities]

8.93.11:

None can impair your designs (or commands) (1).
 Even a god or people with the unseizable Ray (3),
 (cannot impair) your self-empire (2).¹¹

⁸ इन्द्रः स दामने कृतः (1), ओजिष्ठः (2), स मदै हितः (3),
 दुम्भी श्लोकी (4), स सोम्यः (5)

⁹ गिरा वज्रो न संभृतः (1), सवलो अनपच्युतः (2), ववक्ष कृष्वो अस्तृतः (3)

¹⁰ दुर्गे चिन्तः सुगं कृथि (1), गृणान इन्द्र गिर्बणः (2), त्वं च मधवन् वशः (3)

¹¹ यस्य ते नू चित् आदिशं न मिनन्ति (1), स्वराज्यम् (2),
 न देवो न अधिगुः जनः (3)

[*adhriguḥ*: one with unseizable (*adhri*) Ray (*guḥ*), (8.60.17)]

8.93.12:

O handsome one, the two divine (powers), heaven and earth (3),
serve your strength (2).

No darkness can cover you (1).¹²

8.93.13:

You only have placed the luminous milk of knowledge (1,3),
in the black, red and spotted ray-cows (2).¹³

8.93.14, 8.93.15:

All the gods were scattered in various directions (2),
(unable to withstand) the flaming energy of Ahi (1).

They became (fearful) of the force of the beast (3).

Then my Indra was the repeller (4).

The Vṛtra-killer put forth his manly might (5),
he who is invincible and has no enemies from birth (6).^{14,15}

[*vi akramuḥ*: went away in various ways;

tvishah: flaming energies, (8.43.3); *amaḥ*: force, (5.56.3)]

8.93.16:

To you, my fellow strivers, I bring (2),
(him) with inspired knowledge, the utter killer of Vṛtra (1),
and one with the might of an army (3),
for obtaining great riches (or achievements) (4).¹⁶

¹² अधां ते अप्रतिष्कृतं (1), देवी शुष्मैं सपर्यतः (2), उभे सुशिप्रे रोदसी (3)

¹³ त्वमेतत् अंधारयः (1), कृष्णासु रोहिणीषु च पर्हणीषु (2), रुशत् पर्यः (3)

¹⁴ वि यत् अहे: अधे त्विषो (1), विश्वे देवासो अक्रमुः (2),
विदृत् मृगस्यु ताँ अमः: (3)

¹⁵ आदुं मे निवरो भुवत् (4), वृत्रहा अदिष्ट् पौस्यम् (5),
अजातशत्रुः अस्तृतः (6)

¹⁶ श्रुतं वौ वृत्रहन्तम् (1), प्रशर्थ (2), चर्षणीनाम् आशुषे (3), राधसे महे (4)

[*ā shushe*: I bring;]

8.93.17:

O one who has many names and one called by many (2),
when you come to Soma sacrifices again and again (3),
may we have thoughts about the mental knowledge (1).¹⁷

[Line 1: (alt.) cow-desiring mind (S);
gavyayā: the herd of the Rays of mental knowledge (Ray-cows)]

8.93.18:

May Indra with an awakened mind be with us (1).

(He is) the Vṛtra-killer, one with many Soma offerings (2),
May Shakra listen to our yearnings (3).¹⁸

[*āshishah*: yearnings, (7.17.5);]

8.93.19:

O showerer, by what (law of yours) (1,3),
do you make us rejoice with your protections (2)?

By what (law) do you bring (the riches) to your adorers (4)?¹⁹

[*kayā*: by what (law of yours), (7.8.3)]

8.93.20:

At whose Soma pressings does the showerer (1),
the Vṛtra-killer, rejoice with the Soma-drink (3)?

He, the mighty, is the lord of the Niyutvan steeds (2).²⁰

¹⁷ अया धिया च गव्यया (1), पुरुणामन् पुरुषुत (2),
यत् सोमैसोम् आभवः (3)

¹⁸ वोधित् मना इत् अस्तु नो (1), वृत्रहा भूरि-आसुतिः (2),
शुणोतु शक्र आशिषम् (3)

¹⁹ कया त्वं (1), न ऊत्या अभि प्र मन्दसे (2),
वृषन् (3), कया स्तोतृभ्य आ भर (4)

²⁰ कस्य वृषा सुते सचा (1), नियुत्वान् वृषभो (2), रणत् वृत्रहा सोमपीतये (3)

8.93.21:

Rejoicing, bring us the felicities in thousands (2,1,3).

You alone are able to give to the awakened sacrificer (4).²¹

[*prayantā*: you alone are able to give, (1.51.14)]

8.93.22:

The aspirants along with their wives go to the Soma-offering (1), for the advent of gods (2).

The remains of the Soma goes to the waters (3).²²

8.93.23:

The invoking priests increase Indra in the pilgrim yajna (1).

They go to the *avabhrta* rite by their might (2).²³

[*ishtāḥ*: offerings, (10.82.2);

achchha: (go) towards, (1.71.3);

asṛkṣhata: to take leave of]

8.93.24:

The two golden-maned steeds are enjoying together (1).

They bring him (Indra) to the delight placed here (2).²⁴

[*prayah*: delight, (8.19.22), (8.74.14)]

²¹ अभी षुणः त्वं रथिं (1), मन्दसानः (2),

सहस्रिणम् (3), प्रयन्ता बोधि दाशुर्वै (4)

²² पत्नीवन्तः सुता इम उशन्तो यन्ति (1),

वीतयै (2), अपां जग्मि: निचुम्पुणः (3)

²³ इष्टा होत्रा असृक्षत इन्द्रं वृथासो अध्वरे (1), अच्छ अवभृथम् ओजंसा (2)

²⁴ इह त्या सधमाद्या हरी हिरण्यकेश्या (1), वोल्हाम् अभि प्रयो हितम् (2)

8.93.25:

The pressed out Soma-delight is (ready) here (1),
and the grass seat spread out, Agni (2).

O Agni, bring Indra to those who laud you (3).²⁵

[*vibhāvāśo*: Agni; you who shines out with your lustres, (10.140.1)]

8.93.26:

The singers sing the luminous rik mantra-s (3).

In the giver, may Indra establish ecstasy (2),
the discernment and the luminous planes (1).²⁶

[*rochanā*: luminous planes with various powers, (6.7.7)]

8.93.27:

I establish the Indra-power (1),
and all the utterances (in the devotees), O Indra (2).

O Indra, be gracious to those who laud you (3).²⁷

[*mṝlāya*: be gracious, (8.44.28)]

8.93.28:

O Indra, bring us the most blissful impulsions and energy (1),
if you are gracious to us, O Indra (2).²⁸

[*ūrjam*: energy, (8.72.16);

bhadram-bhadram: most blissful;]

²⁵ तुभ्यं सोमाः सुता इमे (1), स्तीर्णं बृहिः (2),

विभावसो स्तोतृभ्य इन्द्रमा वह (3)

²⁶ आ ते दक्षं वि रोचना (1), दधूत् रत्ना वि दाशुषे (2), स्तोतृभ्य इन्द्रमर्चत (3)

²⁷ आ तै दधामि इन्द्रियम् (1), उक्था विश्वा शतक्रतो (2),

स्तोतृभ्य इन्द्र मूळय (3)

²⁸ भद्रंभद्रं न आ भर इषम् ऊर्जं शतक्रतो (1), यदिन्द्र मूळयासि नः (2)

8.93.29:

Bring us all the things (needed) for a happy journey, O Indra (1),
if you are gracious to us, O Indra (2).²⁹

8.93.30:

Bearing the pressed out Soma, we invoke you, O Indra (1),
if you are gracious to us, O Indra (2).³⁰

[*vṛtrahantama*: the utter killer of Vṛtra; Indra]

8.93.31:

O Lord of rapture (2),
come with your steeds to the pressed out Soma-delight (1),
come with your steeds to the pressed out Soma (3).³¹

8.93.32:

O Indra, one of a hundred willings (2),
you are known in the two ways, O utter killer of Vṛtra (1).
Come with your steeds to the pressed Soma (3).³²

[*dvitī*: two-fold, the double principle of human and divine; the
immortal in mortals, (8.71.11); also (8.84.2)]

8.93.33:

O Indra, you are the drinker of these Soma-delights (1).
Come with your steeds to the pressed Soma (2).³³

²⁹ स नो विश्वानि आ भर सुवितानि शतक्रतो (1), यदिन्द्र मृळयासि नः (2)

³⁰ त्वामित् वृत्रहन्तम् सुतावन्तो हवामहे (1), यदिन्द्र मृळयासि नः (2)

³¹ उर्प नो हरिभिः सुतं याहि (1), मदानां पते (2), उर्प नो हरिभिः सुतम् (3)

³² द्विता यो वृत्रहन्तमो विद (1), इन्द्रः शतक्रतुः (2), उर्प नो हरिभिः सुतम् (3)

³³ त्वं हि वृत्रहन् एषां पाता सोमानाम् असि (1), उर्प नो हरिभिः सुतम् (2)

8.93.34:

For getting us the impulsions, may Indra bring us (1),
Rbhukṣhan and Rbhū (2).

May Indra bring us also Vāja for giving us riches (3).³⁴

[*rbhukṣhan*: the eldest of the three Rbhū;

vājinam: Vāja, the youngest Rbhū;

rbhum: (line 2): the middle Rbhū;

vājī: Indra; one with plenitude;

Rbhū-s, the skilled Divine artisans, are three brothers with names Rhukṣhan, Vibhva and Vāja. They are humans who have attained their divinity by askesis (*tapas*). They are the sons of Sudhanvan. Dhanva is the arid land without water. By accepting the descending divine Rays, it becomes Sudhanvan (fair-arid land). Rbhū the eldest by the intellect and by the activity builds forms conforming to immortality. Vibhva brings out its extension. Vāja brings out the plenitude of the divine light and substance. For details, see RV hymns (1.20, 4.33-37) etc.]

³⁴ इन्द्रै इषे ददातु न (1), क्रमुक्षणम् क्रमुं (2), रयिम् वाजी ददातु वाजिनम् (3)

Anuvāka 10: Sūkta-s (94-103)

[This anuvāka has 10 sūkta-s with 141 mantra-s. Sūkta 94 is to Maruts, 102 and 103 are to Agni, 101 to several gods and the remaining six sūkta-s are to Indra with one or two mantra-s for other deities.]

94. Maruts

Riṣhi: Binduḥ Āngirasaḥ; Pūtadakṣhāḥ

- 8.94.1: The cow that suckles all**
- 8.94.2: Laws of activities of Gods**
- 8.94.3: Aspirants invite Maruts**
- 8.94.4: Maruts, the self-ruling lords**
- 8.94.5: Soma in the three seats**
- 8.94.6: Soma rich in light**
- 8.94.7: Masters, manifest the light and the force**
- 8.94.8: The gods have potent powers by the self**
- 8.94.9: Wide extension to all mortals**
- 8.94.10: Maruts with pure discernment**
- 8.94.11: Made firm the earth and heaven**
- 8.94.12: I call them for drink of Soma-delight**

Metre: Gāyatrī

8.94.1:

This is the cow that suckles all from its teats (1).

She is the mother of the Maruts,

the Lords of fullness and seekers of the inspired knowledge (2).

She is under the yoke and a bearer of the chariots (3).¹

[*gauḥ*: cow, the *chit-shakti* from which all conscious knowledge is derived. See also verse 6.]

¹ गौर्ध्यति (1), मूरुता॑ श्रवस्युः माता॒ मूर्घोनाम् (2), युक्ता॑ वह्नी॒ रथानाम् (3)

8.94.2:

This is she in whose lap the gods (1),
have established the laws of their activity (2);
(established) the Sun and Moon for vision (3).²

8.94.3:

All of us who aspire (1),
and who do the works of sacrifice (3),
invite in ourselves forever (2),
the Maruts for the drinking of the Soma-delight (4).³

[*gr̥nanti*: to declare; to invite]

8.94.4:

This is the Soma that has been pressed-out (1).
Of this the Maruts the self-ruling lords drink (2);
the Ashvins (also drink the Soma) (3).⁴

8.94.5:

Mitra, Aryaman and Varuṇa drink of this (1,3),
which is purified by the extension in matter (2).
The Soma is established in the three seats of our being (4).
It has with it the daughter of the worlds (5).⁵

[*jāvataḥ*: *jā* refers to the Mother or daughter; it is the 'cow'
in verse 1 and *gomata* in verse 6.]

² यस्या देवा उपस्थै (1), ब्रता विश्वे धारयन्ते (2), सूर्यमासा द्वशे कम् (3)

³ तत् सु नो विश्वे अर्य (1), आ सदा गृणन्ति (2),
कारबः (3), मरुतः सोमपीतये (4)

⁴ अस्ति सोमो अर्यं सुतः (1), पिबन्ति अस्य मरुतः उत स्वराजौ (2),
अधिना (3)

⁵ पिबन्ति मित्रो अर्यमा (1), तना पूतस्य (2),
वरुणः (3), त्रिष्ठुस्थस्य (4), जावतः (5)

8.94.6:

On his acceptance of this pressed Soma, rich in light (1,3),
 Indra has the intoxication of joy in the dawn (2,4,6),
 as the priest of offering (5).⁶

[*gomata*: rich in light (*go*);

jōṣham: acceptance;]

8.94.7:

What is the light and the force
 that the seers have manifested (1)?

Purified in discernment (6),
 they cross over those who assail them (2,4),
 just as one crosses the flowing waters (3,5).⁷

[*sridhāḥ*: opposers, (1.36.7);

arshanti: to flow;

sūrayāḥ: illumined seers; masters of solar knowledge]

8.94.8:

What manifestation must I accept today (1,3),
 for you, the vast gods (2),
 who, by the self, have your potent power of light (4).⁸

[*dasma*: potent, (6.1.1); powerful in action, (8.74.7); overcoming;

tmana: self, (8.3.21); (occurs 8 times in Maṇḍala 8)]

⁶ उतो नु अस्य जोषं आ (1), इन्द्रः (2), सुतस्य गोमतः (3),
 प्रातः (4), होतैव (5), मत्सति (6)

⁷ कत् अत्विषन्त सूरयः (1), तिर (2),
 आपै इव (3), सिधः (4), अर्घन्ति (5), पूतदक्षसः (6)

⁸ कद्मौ अद्य (1), महानां देवानाम् (2), अवौ वृणे (3),
 त्मना च दुस्मर्वर्चसाम् (4)

8.94.9:

They have given wide extension to all mortal things (1),
and to the luminous spaces of the heaven (2).

They, the Maruts (come) for the drink of Soma (3).⁹

8.94.10:

I call for you the Maruts from heaven (1,3),
for the drinking of this Soma (4).

They are with pure-discernment (2).¹⁰

8.94.11:

The Maruts have made firm the heaven and earth (1).

I call them to the drinking of the Soma-delight (2).¹¹

8.94.12:

The Marut hosts are mighty, seated on the hill (1).

I call them to the drinking of the Soma-delight (2).¹²

95. Indra

Rishi: Tirashchih̄ Āngirasah

8.95.1: The Words mount upon you

8.95.2: Soma placed in all creatures

8.95.3: Soma is brought by the bird

8.95.4: Fill him with felicity, rich in light

8.95.5: A new Word of expression

⁹ आ ये विश्वा पार्थिवानि पूर्पथन् (1), रोचना दिवः (2),
मरुतः सोमपीतये (3)

¹⁰ त्यान् नु (1), पूतदक्षसो (2), दिवो वौ मरुतो हुवे (3),
अस्य सोमस्य पीतये (4)

¹¹ त्यान् नु ये वि रोदसी तस्तभुः मरुतौ हुवे (1),
अस्य सोमस्य पीतये (2)

¹² त्यं नु मारुतं गृणं गिरिष्टां वृष्टणं (1), हुवे अस्य सोमस्य पीतये (2)

8.95.6: Let us bring out his ancient mightiness

Power of Purity: (7-9)

8.95.7: Increases by purified utterances

8.95.8: Hold in yourself our felicity

8.95.9: You give your raptures to the giver

Metre: Anuṣṭup

8.95.1:

In the Soma out-pourings, the words of our thought (3,1),
 mount upon you as men (mount) on a chariot (2),
 O one who has the delight of the word (4).
 (The words) yearn utterly towards you, O Indra (5),
 as mothers towards a child (6).¹

8.95.2:

Its pure-bright outpourings are impelled towards you (1),
 O Indra, enjoyer of speech (2).

Drink of this Soma-food (3).

O Indra, in all creatures it is already placed for you (4).²

[*andhasah*: Soma-food]

8.95.3:

O Indra, drink the Soma for the rapture (1).

(The Soma) is brought by the Bird (2),

and purified here for you (3).

You are the master and king of many peoples (4).³

[*shashvatīnām*: of many, (8.39.5); eternal;

Line 2: see (8.82.9)]

¹ आ त्वा गिरो (1), रथीरिवा अस्थुः (2), सुतेषु (3), गिर्बणः (4),
 अभि त्वा समनूषत इन्द्रे (5), वृत्सं न मातरः (6)

² आ त्वा शुक्रा अञ्चुच्यवः सुतासे (1), इन्द्र गिर्बणः (2),
 पिवा तु अस्यान्धसे (3), इन्द्र विश्वासु ते हितम् (4)

³ पिवा सोमं मदाय (1), कमिन्द्र इयेन-आभृतं (2), सुतम् (3),
 त्वं हि शश्वतीनां पती राजा विशामसि (4)

8.95.4:

May you hear the call of Tirashchi (1),
 who adores you, O Indra (2).
 Fill him with a felicity, rich in light and perfect in energy (3).
 Great are you (4).⁴

8.95.5:

O Indra, Tirashchi has created for you (1,3),
 a new Word of expression that has rapture (2),
 and a thought in the perceiving mind (4),
 that is ancient and nourished on the Truth-in-movement (5).⁵

[*rtam*: Truth-in-movement]

8.95.6:

Let us establish that Indra in praise (1).
 All words and utterances increase him (in us) (2).
 Let us bring out his ancient mightinesses (3),
 and enjoy them (4).⁶

8.95.7:

Come now and let us establish Indra in praises (1),
 purified by the purified Sāman (chants) (2).
 (He) increases by purified utterances (3).
 Purified in aspiration, let him rejoice (4).⁷

⁴ श्रुधी हवं तिरश्च्या (1), इन्द्र यः त्वा सपूर्यते (2),
 सुबीर्यस्य गोमंतो रायस्पूर्धि (3), महां असि (4)

⁵ इन्द्र यस्ते (1), नवीयसीं गिरं मन्द्राम् (2), अजीजनत् (3),
 चिकित्विन् मनसं धियं (4), प्रत्नाम् क्रतस्य पिष्युपीम् (5)

⁶ तमुष्वाम् यं गिरं इन्द्राम् (1), उक्थानि बावृधुः (2),
 पुरुण्यस्य पौस्या सिषासन्तो (3), वनामहे (4)

⁷ एतो न्विन्द्रं स्तवाम (1), शुद्धं शुद्धेन् सास्त्रा (2),
 शुद्धैः उक्थैः बावृध्वांसं (3), शुद्ध आशीर्वान् ममतु (4)

8.95.8:

O purified Indra (1),
do you come to us with purified increasing of thy presence (2).
Purified, do hold in yourself our felicity (3).
Purified, rejoice and be full of delight (4).⁸

8.95.9:

O Indra, purified, you bring felicity (1).
Purified, you give your raptures to the giver (2).
Purified, you slay the powers that cover (3).
Purified, you bring your full plenty to light (4).⁹

96. Indra and others

Riṣhi: Tirashchihā Āngirasaḥ, Dyutānah Mārutaḥ

- 8.96.1: Offering a safe passage for men**
- 8.96.2: Unaided, he smashed the thrice seven peaks**
- 8.96.3: His will of works and inspired knowledge**
- 8.96.4: Intuition among warriors**
- 8.96.5: Mountains loudly roar**
- 8.96.6: Support the power of love with hymns**
- 8.96.7: Your friendship with Maruts**
- 8.96.8: Apportioning of our share**
- 8.96.9: Drive away the undivine foes**
- 8.96.10: Most blissful with the vision**
- 8.96.11: Indra is the carrier of hymns**
- 8.96.12: By submission, lodge him in your being**
- 8.96.13: The demon Kṛṣṇa**
- 8.96.14: Fight in the river Amshumati**
- 8.96.15: Indra and Brhaspati destroy the undivine foes**

⁸ इन्द्रं शुद्धो (१), न आ गहि शुद्धः शुद्धाभिः ऊतिभिः (२),
शुद्धे रथिं नि धारय (३), शुद्धे भूमस्ति सोम्यः (४)

⁹ इन्द्रं शुद्धो हि नौ रथिं (१), शुद्धे रत्नानि दाशुर्वै (२),
शुद्धे वृत्राणि जिघ्रसे (३), शुद्धे वाजं सिषाससि (४)

8.96.16: You recovered the concealed heaven and earth

8.96.17: You smote Shuṣṇa

8.96.18: Set free the obstructed rivers

8.96.19: He alone does all the works

8.96.20: Upholds all men of vision

8.96.21: Invoked even on his birth

Metre: 1-3,5-20, Triṣṭup; 4, 21, Virāṭ (10,4);

8.96.1:

For him, Indra, the Dawns prolonged their movement (1).

The billowing nights (sound) the blissful words (2).

For him, the waters, the seven mothers, rivers stood (3,4),
offering a safe passage for the men (or powers) to cross (5,6).¹

[*yāmaḥ*: movement, (10.20.9), journey;

ūrmyāḥ: billowing (nights) (2.4.3)]

8.96.2:

Unaided (Indra), with his weapon pierced through (1),
the collection of the thrice seven high plateaus of the mountains (2).
He, with enormous growth and might, did this action (4),
which no mortal or god were able to do so (3).²

[*tuturyāt*: to cross, to breakthrough, (5.13.3);

ati vidhe: to pierce, (5.62.9);

astra: weapons (occurs once);

Lines 1,2: The entire existence is imaged as a mountain with many hills, *giri*, as in (1.10). The peaks or high plateaus *sānu* correspond to the various planes. Indra traverses all these realms and gets access to their powers.]

¹ अस्मा उषास् आतिरन्तं याम् मूर्द्धाय् (1), नक्तमूर्म्याः सुवाचः (2),
अस्मा आपौ मातरः सप्त तस्थुः (3), नृभ्यः तराय् (4), सिन्धवः (5),
सुपारा: (6)

² अतिविद्धा विधुरेणां चिदस्त्रा (1), त्रिः सप्त सानु संहिता गिरीणाम् (2),
न तद्वेबो न मर्त्यैः तुतुर्यात् (3), यानि प्रवृद्धो वृषभः चकार (4)

8.96.3:

The powerful Vajra of Indra is firmly with him (1).

Enormous might is in the arms of Indra (2).

When he goes to battle, (the) will of works resides in his head (3).

The powers of his inspired knowledge come close to him (4).³

[*upāke*: close together, (10.110.6); *nimishla*: joined to, (6.23.1)]

8.96.4:

I think you are the master of sacrifice among the sacrificers (1).

I think you are the overthrower of the unfallen things (2).

I think you are the intuition among the warriors (3).

I think you are (most) mighty among the strivers (4).⁴

[*satvanām*: warriors, (10.115.4)]

8.96.5:

O Indra, when you grasp in your hands the Vajra (1),

which brings down the pride, and kills Ahi (2,3),

the mountains loudly roar (4),

and the Ray-cows and the wisdom-words reach Indra (5).⁵

[Line 4: Mountain symbolises the existence with its many planes.

These planes are happy with the smiting of Ahi.

abhinakṣanta: reach, (5.15.2);

Vajra: the power of divine sound and light; See also (8.96.9) and (8.100.7);]

³ इन्द्रस्य वज्रं आयुसो निभिश्च (1), इन्द्रस्य बाहोः भूयिष्ठमोजः (2),

शीर्षन् इन्द्रस्य क्रतवो निरेक आसन् (3), एषन्त श्रुत्या उपाके (4)

⁴ मन्ये त्वा यज्ञियं यज्ञियानां (1), मन्ये त्वा च्यवनम् अच्युतानाम् (2),

मन्ये त्वा सत्वनामिन्द्र केतुं (3), मन्ये त्वा वृषभं चर्षणीनाम् (4)

⁵ आ यद्वज्रं बाहोरिन्द्र धत्से (1), मदुच्युतम् (2), अहये हन्त्वा उ (3),

प्र पर्वता अनवन्त (4), प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् (5)

8.96.6:

Indra has given birth to all these (beings) (1).

All the beings born are lower (in consciousness) than him (2).

Let us support the power of love in us (4),

with (the help of) Indra and the hymns (3,5).

We approach him with prostrations of surrender (6).⁶

[Lines 3-5: (alt.): We establish the friendship of Indra in us by hymns;

upavishema: approach close to (Indra)]

8.96.7:

By the heavy breath (or snorting) of Vṛtra (1),

all the gods, your friends were impelled to reject you (2).

O Indra, there is your friendship with Maruts (3).

Then you will be victorious in all your battles (4).⁷

8.96.8:

The masters of sacrifice (3),

the sixtythree Maruts increased you (1).

We approach you like the herd of milch-cows (2,4).

Do the apportioning of our share (5).

May we worship you with offerings (7),

for the manifestation of your strength (6).⁸

[*rāshayaḥ*: herd or group, (6.55.3);

bhāgadheyam: the apportioning of our share, (10.114.3)]

⁶ तमु॑ ष्वाम्॒ य इमा॑ ज॒जान्॒ विश्वा॑ ज॒तानि॑ (1), अ॒वराणि॑ अ॒स्मात्॑ (2), इन्द्रेण॑ (3), मि॒त्रं॑ दिधिषेम॑ (4), गी॒र्भिः॑ (5), उपो॑ नमो॒भिः॑ वृष्टं॑ विशेम॑ (6)

⁷ वृत्रस्य॑ त्वा॑ श्वसथात्॑ (1), ई॒ष्माणा॑ विश्वे॑ देवा॑ अ॒जहुये॑ सखायः॑ (2), म॒रुद्धि॑:॒ इन्द्र॑ स॒ख्यं॑ तें॑ अ॒स्तु॑ (3), अ॒थेमा॑ विश्वा॑ः॒ पृत्ना॑ जयासि॑ (4)

⁸ त्रिः॑ षष्ठिः॑ त्वा॑ म॒रुतौ॑ वा॒वृथाना॑ (1), उ॒स्ता॑ इ॒व॑ राशयो॑ (2), य॒ज्ञियासः॑ (3), उप॑ त्वेमः॑ (4), कृ॒धि॑ नौ॑ भा॒ग॒धेयं॑ (5), शुष्म्य॑ त॑ ए॒ना॑ (6), ह॒विषा॑ विधेम॑ (7)

8.96.9:

O Indra, who has withheld your Vajra (2),
the sharp weapon and the host of Maruts (1)?
The undivine foes are weaponless (3).

Drive them away with your chakra (Vajra) (4).⁹

[*r̥iśhin*: remover of foes, (1.87.1);

āyu-dha: that which upholds the life (by destroying the undivine foes); (not physical) weapon, (8.29.4,5)]

8.96.10:

To the most blissful one with the (divine) vision (2),
who is great and fierce (1),
offer (a hymn) which is pure for getting the strength (3).
In Indra who is carried by words, fix many words (of hymn) (4).
May Indra take note of it (5).¹⁰

[Line 5: it is in (2.35.2);

anga: certainly, only;

pashva: of the cow of vision, (1.67.3)]

8.96.11:

Impel (Indra) the carrier of hymns (1,4).
(He is) all-pervading with the mind of wisdom (2),
like (a boat) moving within banks of rivers (3,5).
He of inspired knowledge and most pleasing (7),
places the thoughts in your body (6).
May Indra take note of it certainly (8).¹¹

⁹ तिग्ममायुधं मूरुतामनीकं (1), कस्ते इन्द्र प्रति वज्रैः दधर्ष (2),
अनायुधासो असुरा अदेवाः (3), चक्रेण ताँ अपे वप कर्जीषिन् (4)

¹⁰ मह उग्राय (1), तवसे सुवृक्तिं (2), प्रेरय शिवतमाय पश्वः (3),
गिर्बाहसे गिर इन्द्राय पूर्वीर्धेहि (4), तन्वै कुविदङ्ग वेदत् (5)

¹¹ उकथवाहसे (1), विभ्वै मनीषां (2), दुणा न पारम् (3), ईरया (4),
नदीनाम् (5) नि स्पृश धिया तन्वि (6), श्रुतस्य जुष्टतरस्य (7),
कुविदङ्ग वेदत् (8)

[*vibhve*: all-pervading, (4.7.1)

ukthavāhasam: carrier of the words, (8.12.13), (6.59.11)

drupā: to move, (5.86.3), (9.65.6)]

8.96.12:

Enter the place where Indra rejoices (1).

Chant the perfect hymn (2).

By submission, lodge him in all your being (3).

O singer, come near. Do not cry (4,5).

Hear the words. (May Indra) take note of it (6,7).¹²

[Line 3: it is in (5.83.1);

upa bhūṣha: come near, (7.92.1)

jujoṣhat: takes joy, (4.4.10);

vividhī: to enter, (1.27.10)]

8.96.13:

(The demon) Kṛṣṇa swift with his ten thousand followers (2),
came to the river Amshumati and stood at its bottom (1).

Indra approaches, along with Maruts, the snorting (demon) (3).¹³
He, the god-mind, destroyed all his enemies (4).

[*nrmanā*: *nr-manāḥ*: god-mind, (10.45.1); *drapsa*: swift;

iyāna: came; *ava*: below, bottom;

Kṛṣṇa is the name of a seer in (8.85.3); to him the sūkta-s (8.85) -
(8.87) were revealed.]

¹² तत् विविद्धि यत् त् इन्द्रो जुजौषत् (1), स्तुहि सुषुतिं (2), नमसा विवास (3),
उप भूष जरितः (4), मा रुवण्यः (5), श्रावया वाचं (6), कुविदुङ्ग वेदत् (7).

¹³ अव द्रुप्सो अंशुमतीम् अतिष्ठत् (1), इयानः कृष्णो दशभिः सहस्रैः (2),
आवत् तमिन्द्रः शच्या धर्मन्तम् (3), अप स्त्रेहितीः नृमणा अधत्त (4)

8.96.14:

I saw the swift Kṛṣṇa (demon) moving away from us (1),
standing in the depths of the river Amshumati (2,4),
like a mist (3).

O mighty ones, I urge you to fight him in this battle (5).¹⁴
[*vishupe*: turned away, (3.12.5); *vṛṣhanāḥ*: Maruts]

8.96.15:

In the lap of Amshumati, the swift one (2,1),
held up his body blazing in his might (3).

Indra, allied with Bṛhaspati destroyed (5),
the army of undivine forces opposing them (4).¹⁵

[*adhārayat*: to hold up, (3.2.7);
titviṣhāṇah: blaze up (in might), (5.8.5);
Lines 1,2,3: they refers to the demon Kṛṣṇa;]

8.96.16:

As soon as you were born (2),
you became the enemy, O Indra (4),
to the seven who had no enemy (1,3).

You recovered the concealed Heaven and Earth (5).
You established joy in the all-pervading worlds (6).¹⁶

[The seven foes: Kṛṣṇa, Vṛtra, Shambara, Shuṣṇa, Namuchi etc.]

¹⁴ द्रूप्समपश्यं विषुणे चरन्तम् (1), उपहृते नद्यौ अंशुमत्याः (2),
नभो न (3), कृष्णम् अंवतस्थिवांसम् (4), इष्यामि वो वृषणो युध्यत्ताजौ (5)

¹⁵ अर्धं द्रूप्सो (1), अंशुमत्या उपस्थे (2), अधारयत् तन्वं तित्विषाणः (3),
विशो अदेवीः अभि अ चरन्ती (4), बृहस्पतिना युजेन्द्रः ससाहे (5)

¹⁶ त्वं हृत्यत् सप्तभ्यो (1), जायमानो (2), अशत्रुभ्यो (3),
अभवः शत्रुरिन्द्र (4), गूळ्हे धावापृथिवी अनु अविन्दो (5),
विभुमत्-भ्यो भुवनेभ्यो रणं धाः (6)

8.96.17:

O Vajrin (thunderer), violent one, you killed (2),
 with your Vajra (lightning), Vṛtra with unrivalled might (1).
 With your killing (powers), you smote Shuṣṇa (3),
 O Indra, along with the Maruts, you found the Ray-cows (4).¹⁷
 [ātirah: smote, (4.30.7)]

8.96.18:

O showerer, for the sake of the strivers (1),
 you became the killer of Vṛtra-s by your might (2).
 You set free the obstructed rivers (3).
 You have conquered the waters, possessed by the Destroyers (4).¹⁸
 [ghanaḥ: killer, (1.4.8); Vṛtra-s: demons, obstacles;]

8.96.19:

He, the perfect in will, rejoices in the Soma-delight (1).
 His mental force cannot be repelled (2).
 He is full of joy and opulence like the days (3).
 He alone does all the works (4).
 He is the Vṛtra-slayer (5).
 It is said that he is a match for all others (6).¹⁹
 [revān: full of joy and opulence, (5.23.4)]

¹⁷ त्वं हुत्यत् अप्रतिमानमोजो वज्रेण (1), वज्रिन् धृषितो जंघन्थ (2),
 त्वं शुष्णस्य अब आतिरो वर्धत्रैः (3), त्वं गा इन्द्र शच्येत् अविन्दः (4)

¹⁸ त्वं हुत्यत् वृषभ चर्षणीनां (1), घनो वृत्राणां तविषो बभूथ (2),
 त्वं सिन्धून् असृजः तस्तभानान् (3), त्वम् पो अंजयो दासपत्नीः (4)

¹⁹ स सुक्रतू रणिता यः सुतेषु (1), अनुत्तमन्युः (2), यो अहैव रेवान् (3),
 य एक इन्द्रि अपांसि कर्ता (4), स वृत्रहा (5), प्रति इत् अन्यमाहुः (6)

8.96.20:

He, the Vṛtra-killer, upholds all men of vision (1).

We invoke him who should be called with perfect hymns (2).

He, Maghavan, is our protector and spokesperson (3).

He is the giver of plenty and inspired knowledge (4).²⁰

[*havyam*: one to be called, (8.71.15);

charṣhiṇīdhṛtam: one who upholds the seeing men, (4.1.2); one who upholds the doers of works or strivers, (1.3.7)]

8.96.21:

As soon as he was born (2),

he became one to be called (for the tasks) (3);

he is the killer of Vṛtra and the lord of Ṛbhus (1).

He did many works for many men of strength (4).

He is the one to be called by friends (6),

as eagerly as one is called for Soma-drink (5).²¹

[*naryāḥ*: men of strength, (7.7.8);

ṛbhukṣhāḥ: lord of Ṛbhus, one who dwells with Ṛbhus, (1.63.3), see (8.93.34);]

97. Indra

Riṣhi: Rebhaḥ Kāshyapah

8.97.1: You have brought all your enjoyment

8.97.2: Nervous force, mental light and enjoyment

(*ashvam gām bhāgam*)

8.97.3: The inert power in us seeks not the godhead

8.97.4: He carried you to your home with maned words

8.97.5: Come here wherever you are now

²⁰ स वृत्रहा इन्द्रः: चर्षणीधृत् (1), तं सुषुप्त्या हव्यं हुवेम (2),

स प्राविता मधवा नोऽधिवक्ता (3), स वाजस्य श्रवस्यस्य दाता (4)

²¹ स वृत्रहेन्द्र कभुक्षाः (1), सद्यो जंजानो (2), हव्यो बभूव (3),

कृष्णन् अपांसि नर्या पुरुणि (4), सोमो न पीतो (5), हव्यः सखिभ्यः (6)

8.97.6: A delight that is the perfect truth

8.97.7: Abandon us not

8.97.8: The effect of your vast presence

8.97.9: The gods possess you not

8.97.10: They have all together formed Indra

8.97.11: He held firmly the law of his activity (*vrata*)

8.97.12: They thrill the hearing with the words that realise

8.97.13: He sets all things in us on the right paths

8.97.14: All the worlds tremble in fear

8.97.15: May the truth in me protect

Metre: 1-9, Br̥hatī; 10,13, Atijagatī

8.97.1:

O Indra, you have brought all your enjoyment (1),
in your fullness from heaven (2),
from the mighty ones, O master of fullnesses (3,5).

(With them) increase the adorer (4,6),
and those who have prepared the seat of yajna in you (7).¹

[*stotāram*: adorer; he who establishes your powers (in himself) by
praise]

8.97.2:

O Indra, you hold (1),
the nervous force, mental light and undecaying enjoyment (2).

Establish that in the sacrificer (3,5),
who presses the Soma and has the discernment (4);
but not in Paṇi (the creature of sense activity) (6).²

[*ashvam*: nervous force; *bhāgam*: enjoyment;
sunvati: pressed the Soma; the Soma-delight is released by his
works; expressing the Soma by his works]

¹ या इन्द्रू भुज_ आभरः (1), स्वर्वाँ (2), असुरेभ्यः (3), स्तोतारमित् (4),
मंघवन् (5), अस्य वर्धय् (6), ये च त्वे वृक्तवर्हिषः (7)

² यमिन्द्रौ दधि॒षे त्वम् (1), अश्वं गां भा॒गमव्ययम् (2),
यज्जमाने (3), सुन्वति॑ दक्षिणावति॑ (4), तस्मि॒न् तं धैहि॑ (5), मा प॒णौ (6)

8.97.3:

That (person) in us (1),
 engaged in an inert activity after the way of sleep (2),
 and seeks not the godhead (3),
 may he exhaust himself by his own movements (4).
 Afterwards establish in us continuously (in secret) (6),
 an increasing felicity (5).³

[*avrata*: inert activity;

sanutah: in secret, hidden, (1.92.11);

Lines 1-4: Every person has several personalities in him. One of this is the *tāmasic* person who indulges only in inertia and seeks not the godhead. The prayer is that, ‘may this personality in me be dissolved and an increasing felicity which encourages divine activities be established in me;]

8.97.4:

You (*shakra*) are in our higher being (or realm beyond) (1);
 You are in his lower being (to kill Vṛtra) (2),
 To your home you carry him,
 who offers the Soma and the maned words (3).⁴

[*shakra*: Lord of might;

dyugat: to the heaven, home;

āvivāsati: carries; *gīrbhiḥ keshibhiḥ*: maned words;

In an aspirant, Indra or his power resides in the overmental plane above the head. The demonic powers reside in the lower ranges of the *prāṇa* or vital body. The subtle human being stays near to the one of these two places. Then Indra, pours his Soma-power, kills the demon-powers and brings up (or lifts up) the human person to his true home in the heart centre. The Soma is

³ य इन्द्र सस्ति (1), अब्रतौ अनुष्वापम् (2), अदैवयुः (3),

स्वैः प एवैः मुमुरत् (4), पोष्यं रयिं (5), सनुतः धेहि तं ततः: (6)

⁴ यत् शक्रासि परावति (1), यदर्वावति वृत्रहन् (2), अतः त्वा (3),

गीर्भिः द्युगत् इन्द्र केशिभिः सुतावाँ आ विवासति (4)

accompanied by the power of the potent word empowered by the higher prāṇa (the mane of horse).]

8.97.5:

O Indra, arrive (here) (4,6),
 whether you are in the luminous space of heaven (1),
 or in the established world of the great ocean (2),
 or in an earthly dwelling or in the midworld (3,5).⁵
 [*vishṭapi*: established world; see *vishṭapam* in (8.69.7)]

8.97.6:

O Indra, the Soma-drinker (2,4),
 in the Soma-delight poured by us (1,3),
 give us the joy by a delight that is the perfect truth (5),
 and by an all pervading felicity (6).⁶

[*shavasaspate*: O master of brilliant force; Indra;
 Soma has delight inherent in it. When Indra drinks the Soma, Indra
 manifests the joy in the heart of the person, who offered the Soma.]

8.97.7:

O Indra, abandon us not (1).
 Become a companion in the rapture (2).
 You come to us with increase (3),
 and you bring the fulfilment of our works (4).
 Abandon us not (5).⁷

[*sadhamādyah*: to share in ecstasy, (4.3.4)]

⁵ यद्वासि॑ रोच्॒ ने॑ दिवः॑ (१), संमुद्रस्याधि॑ विष्टपि॑ (२),
 यत्॑ पार्थि॒ वे॑ सदने॑ (३), वृत्रहन्तम्॑ (४), यद॑तन्तरिक्ष॑ (५), आ॑ गहि॑ (६)

⁶ स॒ नः॑ सोमेषु॑ (१), सोमपा॑ः (२), सु॒तेषु॑ (३), शवसस्पते॑ (४),
 मादयस्व॑ राधंसा॑ सूनृतावृत॑ (५), इन्द्र॑ राया॑ परीणसा॑ (६)

⁷ मा॑ न॑ इन्द्र॑ परा॑ वृणक॑ (१), भवा॑ नः॑ सध॑माद्यः॑ (२),
 त्वं॑ न॑ ऊती॑ (३), त्वमिन्न॑ आप्य॑ (४), मा॑ न॑ इन्द्र॑ परा॑ वृणक॑ (५)

8.97.8:

O Indra, take your seat with us in the Soma-offering (1),
for drinking of the sweetness (2).

O Maghavan, to your singer (lover), grant your protection (*ava*) (3),
and the effect of your vast presence with us in the Soma-offering (4).⁸

8.97.9:

The gods possess you not, nor mortals, O Indra (1,2).

By your shining might you master with your being all births (3);
the gods possess you not (4).⁹

[*adriyah*: master of the hill of being]

8.97.10:

They (the gods) all together have formed Indra (1,3),
as the strong Puruṣha who overcomes all armies in battles (2).
(They) gave him being that he might rule (4).

He is supreme by his might of action (5),
and turns back those who hurt us (6).

He is full of fierce intensity, forces, strength and swiftness (7).¹⁰

[*āmurim*: those who hurt us (8.39.2, *āmuraḥ*);

vara: turn them back, (1.65.3, *varāte*); *tarasvinam*: swift;

Lines 1-3: refer to the formation of Indra within the aspirant.]

⁸ अस्मे इन्द्र सचा सुते नि षदा (1), पीतये मधुं (2),

कूधी जरित्रे मंघवन् अवो (3), महदस्मे इन्द्र सचा सुते (4)

⁹ न त्वा देवासं आशत् (1), न मत्यासो अद्रिवः (2),

विश्वा जातानि शब्दसा अभिभूरसि (3), न त्वा देवासं आशत् (4)

¹⁰ विश्वा: (1), पृतना अभिभूतरं नरं (2), सजूः तत्क्षुरिन्द्रं (3),

जज्ञुनश्च राजसैं (4), क्रत्वा वरिष्ठं (5), वरं आमुरिम् (6),

उतोग्रम् ओजिष्ठं तवसं तरस्विनम् (7)

8.97.11:

When the masters of joy have set Indra the lord of svar,
 vibrating in sound (1,3),
 for the drinking of Soma (2),
 and for the increase (of his powers) in us (4).
 then he held firmly the law of his activity (5),
 by his force and by his increasing manifestation (6).¹¹

[*asvaran*: vibrating in sound;
vṛdhe: for our increase or growth, (8.60.10);]

8.97.12:

By vision, these illumined powers bend him into a nave (1),
 the words vibrating towards his seeing (2),
 luminous and unhurtful (3);
 (they thrill) the hearing in their speed (4),
 with the words that realise (5).¹²
 [*meṣham*: him who looks and sees; ever-wakeful, unwinking,
 (1.51.1), (1.52.1)]

¹¹ सर्मीं रेभासौं अस्वरन् इन्द्रं (1). सोमस्य पीतये (2).

स्वर्पतिं (3), यदीं वृधे (4), धूतब्रतो (5), ह्योजसा समूतिभिः (6)

¹² नेमिं नंमन्ति चक्षसा (1), मेषं विप्रा अभिस्वरा (2),

सुदीतयौ वो अद्रुहो (3), अपि कर्णे तरस्विनः (4), समृक्भिः (5)

8.97.13:

I call to that Indra (1),
 the master of fullness, fierce-intense (2),
 ever holding his flashing strengths (3,5),
 which no darkness can cover (4).

May he act in the sacrifice (7),
 in fullest strength by our words (6).

May the Vajrin set all things in us (9),
 on the good path towards the felicity (8).¹³

[*apratishkutam*: which no darkness can cover]

8.97.14:

O Indra, know these cities (1).

By your force you destroy them (2,4);

O mighty Indra, O Vajrin (3,6),
 all the worlds, heaven and earth, tremble (5,7),
 in fear of you (8).¹⁴

[*shavishtha shakra*: O strong one of flashing force]

8.97.15:

O Indra, hero and rich in brightness, may that truth in me protect (1).
 (May it) carry me safe over many calamities as over the waters (2).
 O Indra, when will you distribute to us that felicity (3),
 that is universal in form and utterly desirable, O king (4).¹⁵

¹³ तमिन्द्रं जोहवीमि (1), मृघवान्मुग्रं (2), सूत्रा दधानम् (3),
 अप्रतिष्कृतं (4), शवाँसि (5) मंहिष्ठो गीर्भिरा च (6), यज्ञियो वृवर्तत् (7),
 राये नो विश्वा सुपथा (8), कृणोतु वृज्जी (9)

¹⁴ त्वं पुरं इन्द्रं चिकित् (1), एना व्योजसा (2), शविष्ट शक्र (3), नाशयद्यै (4),
 त्वद्विश्वानि भुवनानि (5), वज्ञिन् (6), द्यावा रेजेते पृथिवी (7), च भीषा (8)

¹⁵ तन्म कृतम् इन्द्रं शूरं चित्रं पातु (1), अपो न वज्ञिन् दुरितं अति पर्षि
 भूरि (2), कृदा न इन्द्रं राय आ दशस्येः (3), विश्व-पञ्चस्य स्पृहयाप्यस्य
 राजन् (4)

[*chitra*: rich in brightness;

Line 1: The idea is mentioned in many later books in many places]

98. Indra

Riṣhi: Nr̥medhaḥ Āngirasah

- 8.98.1:** Sing to him who makes the law
- 8.98.2:** You have made Sūrya to shine
- 8.98.3:** Gods are eager for your friendship
- 8.98.4:** Wide-extended on all sides
- 8.98.5:** You increase him who produces Soma
- 8.98.6:** Destroyer of the Robber
- 8.98.7:** We release our desires towards you
- 8.98.8:** The thoughts of the soul increase you
- 8.98.9:** Steeds yoked by the Word
- 8.98.10:** He is all-seeing
- 8.98.11:** You have become to us our father and our mother
- 8.98.12:** Give us perfect energy (*suvīryam*)

Metre: 1-6, 8, Uṣṇik; 7,10-11, Kakup; 9,12, Purauṣṇik;

8.98.1:

Sing the Sāman (chant) to the illumined Indra (1);
 (sing) to the vast, a vast Sāman (2),
 to him who makes the law (3),
 to him who sees and to him who labours (4).¹

[*panasyave*: to labour, (5.6.4 *paniyasi*, 3.1.13 *paniṣṭham*); to praise, (6.12.5, *panayati*)]

¹ इन्द्राय सामं गायत् विप्राय (1), बृहते बृहत् (2),
 धर्मकृते (3), विपश्चिते पनस्यवे (4)

8.98.2:

You master with your being, O Indra (1).
 You have made Sūrya to shine (2).
 You are the universal deity and the universal doer (3).
 Great are you (4).²

[Line 2: The idea is in (8.3.6); see (8.89.7)]

8.98.3:

Burning bright with your lustre (1),
 you go to the Sun world (*svar*) (2),
 (you go to) the luminous world of heaven (3),
 O Indra, the gods are eager to have your friendship (4).³
 [emire: to labour, (10.5.5);]

8.98.4:

O Indra, come to us as one delightful (1),
 (you are) ever-victorious and not to be obscured (2).
 You are wide-extended on all sides like a mountain (3).
 You are the master of heaven (4).⁴
 [*ā gadhi*: come (in our front)]

² त्वमिन्द्र अभिभूरसि (1), त्वं सूर्यमरोचयः (2),
 विश्वकर्मा विश्वदेवो (3), मुहाँ असि (4)

³ विभ्राजन् ज्योतिषा (1), स्वः अगच्छो (2), रोचनं दिवः (3),
 देवास्त इन्द्र सख्याय येमिरे (4)

⁴ एन्द्र नो गथि प्रियः (1), सत्राजित् अगोह्यः (2),
 गिरिर्न विश्वतस्पृथुः (3), पतिर्दिवः (4)

8.98.5:

O true in your being and Soma-drinker (1),
 you have taken possession of both Heaven and earth (2).
 O Indra, you increase him who produces Soma (4).
 You are the master of heaven (5).⁵

[*abhi hi babhūtha*: you have indeed taken possession of]

8.98.6:

You are he who shatters these ranged cities, O Indra (1).
 You are the slayer of the Plunderer (2).
 You are the increaser of man, the mental being (3).
 You are the master of heaven (4).⁶

8.98.7:

O Indra, you take delight in the word (1).
 We set free our large desires towards you (2),
 as men travelling by the sea (3),
 are carried forward by its waves (4).⁷

[Lines 3,4: our desires go to you by your power just as waves carry
 the travellers;

udabhiḥ: waters, (1.85.5)]

⁵ अभि हि (1), सत्य सोमपा (2), उभे बभूथ रोदसी (3),
 इन्द्रासि सुन्वतो वृधः (4), पतिर्दिवः (5)

⁶ त्वं हि शश्तीनाम् इन्द्र दर्ता पुरामसि (1),
 हन्ता दस्योः (2), मनोर्वृधः (3), पतिर्दिवः (4)

⁷ अधा हीन्द्र गिर्वण (1), उप त्वा कामान् महः संसृज्महे (2),
 उदेव यन्त (3), उदभिः (4)

8.98.8:

As the sea is increased by the rivers that join it (1),
 the thoughts of the soul increase you, O hero (2).
 Once increased, swell it yet more day to day (3,5),
 O dweller on the hill (4).⁸

[*brahmāṇi*: thoughts of the soul, the mantra]

8.98.9:

By the (aspiring) chant, they yoke (1,3),
 the two bright steeds of his swift impulsion (2),
 in a wide car with a wide yoke (4).

(The steeds) yoked by the Word bear Indra (5).⁹

[*vachaḥ-yujah*: (steeds) yoked by the Word, (1.7.2), (1.20.2)]

8.98.10:

O Indra, bring to us the force and strength (1).
 Bring to us the hero-strength that overcomes the armies (3).
 (Indra) is of hundred willings and is all-seeing (2).¹⁰

[*vicharṣhane*: all-seeing, (3.10.1);]

8.98.11:

You have become to us our father (1,5);
 you become to us our mother (3).
 Now we seek your bliss (6).

(Indra) is the treasure and lord of thousand willings (2,4).¹¹

⁸ वार्ण त्वा यव्याभिः वर्धन्ति (1), शू ब्रह्माणि (2),
 वावृध्वांसं (3), चित् अद्रिवो (4), दिवेदिवे (5)

⁹ युञ्जन्ति (1), हरी इषिरस्य (2), गाथया (3), उरौ रथं उरुयुगे (4),
 इन्द्रवाहा वचोयुजा (5)

¹⁰ त्वं न इन्द्रा भर्तुं ओजों नृमणं (1), शतक्रतो विचर्षणे (2),
 आ वीरं पृतनाषहम् (3)

¹¹ त्वं हि नः पिता (1), वसो (2), त्वं माता (3), शतक्रतो (4),
 बभूविथ (5), अर्धा ते सुमर्मीमहे (6)

8.98.12:

I turn my speech to you in your plenty (1,3).
 Give us a perfect energy (5).
 (You are) a master of force to whom many call (2),
 and a lord of the hundred strengths (4).¹²

99. Indra

Rishi: Nr̄medhah Āngirasah

8.99.1: Men have nourished you

8.99.2: Inspirations and Soma

8.99.3: We hold the riches in the mind

8.99.4: Those performing sacrifices for desires

8.99.5: Slayer of non-expression

8.99.6: Opposers fall away by your passion

8.99.7: Increaser of the energy currents

8.99.8: You are created by our force

Metre: 1,3,5,7, Br̄hatī; 2,4,6,8, Satobr̄hatī

8.99.1:

O Vajrin, men have poured (the Soma) to you (1),
 and nourished you now and yesterday (2).

O Indra, hear to those who here bear the affirming lauds (3),
 and came to your place of rest (4).¹

[*narah*: men; gods;

apipyān: to nourish (occurs once);

bhūrṇayāḥ: those who serve, to support, (1.55.5), (8.25.15);

vajrin: one with Vajra, the master of thunderflash;

svas: to sleep, rest, enjoy, (SA)]

¹² त्वां (1), शुभ्यिन् पुरुहृत (2), वाज_यन्त्मुप॑ ब्रुवे (3),

शतक्रतो (4), स नौं रास्व सुबीर्यैम् (5)

¹ त्वामिदा ह्यो नरो अपीप्यन् (1), वज्ञिन् भूर्णयः (2),

स इन्द्र् स्तोमं बाहसाम् इह श्रुधि (3), उप् स्वस्तरमा गंहि (4)

8.99.2:

O you brilliant and beautiful (2),
 become rapturous, which we desire (1,3).
 In you, the creators tend to their becoming (4).
 Your supreme inspirations must be expressed (5),
 in the Soma-outpourings (6),
 O Indra who has delight in the word (7).²

8.99.3:

They (the riches) move as if to their home in Sūrya (1).
 May you enjoy all the things of Indra (2).
 By his force we hold in the mind his riches (3,5,7),
 as if our portion of enjoyment (6),
 in that which is born and that which is becoming (4).³

8.99.4:

Confirm in praise the giver of riches (2),
 who has joy that does not harm (1).
 Good are Indra's joys (3).
 He has no wrath against him (5),
 who gives as sacrifice (to satisfy) his desires (4),
 urging his mind to gift (6).⁴
 [arṣha: evil, harm (Yāska);
 vidhataḥ: one who performs sacrifice, (7.16.2); worshipper, (1.73.1)]

² मत्स्वा (1), सुशिप्र हरिबः (2), तत् ईमहे (3), त्वे आ भूषन्ति वेधसः: (4), तव् श्रवांसि उपमानि उक्थ्या (5), सुतेषु (6), इन्द्र गिर्वणः (7)

³ श्रायन्त इव सूर्य (1), विश्वेत् इन्द्रस्य भक्षत (2), वसूनि (3), जाते जनमान (4), ओजसा (5), प्रति भागं (6), न दीधिम (7)

⁴ अनर्दा-रातिं (1), वसुदाम् उप स्तुहि (2), भद्रा इन्द्रस्य रातयः (3), सो अस्य कामं विधतो (4), न रोषति (5), मनौ दानाय चोदयन् (6)

8.99.5:

O Indra, in the charges (or intense battles) (1),
you overcome all the opposers (2).

(You are) the slayer of non-expression, begetter of things (3).

You carry all things to their goal (4).

You carry all who would make the passage (5).⁵

[*pratūrti*: charge; an encounter where the foes rush against you forcefully to battle (S);

tūrye: those whose can cross, (overcoming difficulties), (occurs once)

taruṣha: one who makes to the other shore, (10.115.5);

ashasti: non-expression; (8.89.2)]

8.99.6:

According to your strength in the travel (1),
Heaven and earth follow after you (2),
as mothers their child (3).

All opposers fall away before your passion (4),
when you pierce, the coverer (*Vṛtra*), O Indra (5).⁶

[*turayanta*: travel; *manyave*: passion, forceful temper]

8.99.7:

With the increase, we come to the ageless one (1),
who smites and is not smitten (2),
the swift one, the conqueror (3),
the shooter and mightiest charioteer, unpierced (4),
increaser of the energy currents (5).⁷

⁵ त्वमिन्द्र प्रतूर्तिषु (1), अभि विश्वा असि स्पृधः: (2),
अशस्ति हा जनिता (3), विश्वतूरसि (4), त्वं तूर्य तरुष्यतः (5)

⁶ अनु ते शुष्मं तुर्यन्तम् (1), ईयतुः क्षोणी (2), शिशुं न मातरा (3),
विश्वस्ते स्पृधः भ्रथयन्त मन्यवै (4), वृत्रं यदिन्द्र तूर्वसि (5)

⁷ इत ऊती वौ अजरं (1), प्रहेतारमप्रहितम् (2),
आशुं जेतारं (3), हेतारं रथीतम् अतूर्त (4), तुग्रावृधम् (5)

[*ūtī*: increasings (of Indra-power); protections, (8.71.5);
itam: come, (8.101.8)
tugryāsu: impelling currents of energy, (1.33.15), (8.32.20)]

8.99.8:

You are the arranger of sacrifice, one without reproach (1).
 You are created by our force (2).
 You have many guardings and will for doing many works (3).
 We invoke the universal Indra for protection (4).
 (He is the) shining one (5),
 who gives the hastening impulsion to the riches (6).⁸
 [*sahaskṛtam*: created by our force, (8.43.16);]

100. Indra, the sceptic and the speech

Riṣhi: 1-3, 6-12, Nemaḥ Bhārgavāḥ; 4-5, Indraḥ;

- 8.100.1: You have set in me the portion of enjoyment
- 8.100.2: Let two of us slay the coverers
- 8.100.3: Nema said of you, 'Indra is not, who has seen him'?
- 8.100.4: O my lover, here I am
- 8.100.5: My lovers cried aloud like children
- 8.100.6: You uncovered the supreme substance
- 8.100.7: Coverer covers the waters in you
- 8.100.8: The bird has sped beyond the iron city
- 8.100.9: Vajra in the ocean of being
- 8.100.10: Speech rejoicing as the queen of gods
- 8.100.11: May speech come to us perfectly affirmed
- 8.100.12: O Viṣṭu, yield your world to Vajra

Metre: 1-5, 10-12, Triṣṭup; 6, Jagatī; 7-9, Anuṣṭup;

⁸ दुष्कर्तारम् अनिष्टृतं (1), सहस्रृतं (2), शतमूति॒ शतक्रतुम् (3),
 समानम्॒ इन्द्रमवसे॒ हवामहे॒ (4), वसवानं (5), वसूजुवम् (6)

8.100.1:

Behold, I go in front of you in my body (1,3),
and all the gods follow after me behind (2).

Certainly, it is by me that you do your mighty works (5).
O Indra, in me you have set your portion of enjoyment (4).¹

8.100.2:

I place your enjoyable food of the sweetness before you (1).

I place the Soma that is pressed out for your enjoyment (2).

O unattached, you are my friend and one with discernment (3).

Now let us two slay the multitude of the coverers (Vṛtra-s) (4).²

8.100.3:

If the truth be that he exists (4),
bring forward for Indra the truth for his affirmation in praise (1,3),
and for his increase in plenty (2).

Nema said of you, 'Indra is not' (5).

'Who has seen him (6)?

Who is it that we would affirm with praise (7,8)?'³

[Questioning the existence of deities was not punished. Such questions were assumed as part of education. The rationality of the seers has to be noted.]

¹ अथं तं एमि तन्वा पुरस्तात् (1), विश्वे देवा अभि मा यन्ति (2), पश्चात् (3),

यदा मह्यं दीधरो भागमिन्द्र आत् इत् (4), मर्या कृणवो वीर्याणि (5)

² दधामि ते मधुनो भक्षमग्ने (1), हितस्ते भागः सुतो अस्तु सोमः (2),

असंश्च त्वं दक्षिणतः सखा मे (3), अधो वृत्राणि जङ्घनाव भूरि (4)

³ प्र सु स्तोमं भरत (1), बाजुयन्त (2), इन्द्राय सत्यं (3), यदि सत्यमस्ति (4),

नेन्द्रो अस्ति इति (5), नेमं उ त्व आहु (6), क ई ददर्श (7), कमभि ईवाम (8)

8.100.4:

“O my lover, here I am (1),
behold me even here (2).

All things created I possess in being by my might (3).
The teachings of truth increase me (4).
I am the render who rends the worlds” (5).⁴

8.100.5:

“When the rejoicers in the truth have ascended to me (1),
seated alone on the back of the resplendent world (2),
mind in me made answer to their hearts (3),
and my lovers cried aloud like children” (4).⁵

[*me*: Me, the Supreme Person;
manah: Mind, (of the Supreme Person)]

8.100.6:

All those deeds of yours (1),
have to be expressed in the Soma-sacrifices (2),
which you have done, O Maghavan, O Indra (3),
for him who presses out the Soma (4),
as you did for Sharabha, a friend of seers (8).
You did uncover the supreme substance (5,7),
massed in its multiplicity (6).⁶

[*maghavan*: master of fullness;
r̥shibandhave: builder of knowledge; friend of seers]

⁴ अथमस्मि जरितः (1), पश्य मे ह (2), विश्वा जातानि अभ्यस्मि महा (3), क्रतस्य मा प्रदिशौ वर्धयन्ति (4), आदर्दिरो भुवना दर्दीभि (5)

⁵ आ यन्मा वेना अरुहन् क्रतस्यै (1), एकमासीनं हर्यतस्य पृष्ठे (2), मनः चित् मे हुद आ प्रत्यवोचत् (3), अचिक्रदन् शिशुमन्तः सखायः (4)

⁶ विश्वेत् ता ते (1), सवनेषु प्रवाच्या (2), या चकर्थ मधवन्निन्द (3), सुन्वते (4), पारावतं (5), यत् पुरुसंभूतं बसु (6), अपावृणोः (7), शरभाय क्रषिबन्धवे (8)

8.100.7:

Indra has hurled his Vajra (4),
 utterly into the heart of the coverer (3),
 who covers (the waters) in you (2),
 and runs forward now as if something separate is here (1).⁷

[*na*: as if;

Vajra: lightning-flash]

8.100.8:

Moving swift as mind (1),
 the Bird has sped beyond the Iron city (2,4).
 He has reached heaven (3,5),
 and brought the Soma-delight for Vajrin (6).⁸

[*suparna*: the bird with beautiful wings; see *shyena* in (8.82.9)]

8.100.9:

Within the ocean of being (1),
 lies the Vajra (lightning) covered over with the water (2).
 Many forward-flowing waters coming together (4),
 bear to it, its food of strength (3,5).⁹

[*udnā*: water;

balim: the food of strength; offering, (5.1.10)]

⁷ प्र नूनं धावता पृथङ् न इह (1), यो वो अवावरीत् (2),
 नि ष्ठीं वृतस्य मर्मणि (3), वज्रमिन्द्रौ अपीपतत् (4)

⁸ मनोजवा अयमान (1), आयसीम् अतरत् पुरम् (2),
 दिवै (3), सुपर्णो (4), गत्वाय (5), सोमैं वज्ज्ञिण आभरत् (6)

⁹ समुद्रे अन्तः (1), शयत उद् ना वज्रो अभीवृतः (2),
 भरन्ति अस्मै (3), संयतः पुरःप्रस्तवणा (4), बलिम् (5)

8.100.10:

Uttering things which the thought has not distinguished (2),
 speech sits rejoicing as the queen of the gods (1,3).
 From the four she milks out their forces and the streams (4).
 But to what place unknown goes her highest (5)?¹⁰

[*payāmsi*: streams (of delight) (for our drinking), (10.11.1);
 Four: the four higher worlds]

8.100.11:

The gods have given being to speech (1),
 the herds (animals) utter her in all the forms that being has taken (2).
 The speech is the milch-cow (*dhenu*), full of rapture (6,4),
 and milks out force of being and force of impulsion (5).
 May she (speech) come to us perfectly affirmed (3,7).¹¹

8.100.12:

O Viṣṇu, our comrade, stride out your widest (1)!
 O Heaven, yield your world to Vajra as it pushes wide (2).
 We two would slay the coverer (3),
 we would pour out the rivers of being (4);
 let them flow released in the creations of Indra (5).¹²
 [*prasave*: creations, (5.42.9);
 Vajra: Indra's lightning;]

¹⁰ यत् वाक् (1), वदन्ति अविचेतनानि (2), राष्ट्री देवानां निषसाद मन्द्रा (3),
 चतंसु ऊर्जा दुदुहे पयांसि (4), कं स्विदस्याः परमं जगाम (5)

¹¹ देवीं वाचम् अजनयन्त देवाः (1), तां विश्वरूपाः पश्वां वदन्ति (2),
 सा नौ (3), मन्द्रा (4), इष्मूर्जा दुहाना (5), धेनुः वाक् (6),
 अस्मानुप सुषुता आ एतु (7)

¹² सखे विष्णो वितरं वि क्रमस्व (1), द्यौः देहि लोकं बद्राय विष्कम्भै (2),
 हनाव वृत्रं (3), रिणचाव सिन्धून् (4), इन्द्रस्य यन्तु प्रसवे विसृष्टाः (5)

101. Several-Gods

Rishi: Jamadagnih Bhārgava

Mitra-Varuṇa

- 8.101.1: Become passive for the extension of the godhead**
- 8.101.2: They guide the chariot of delight**
- 8.101.3: One impetuous runs forward**
- 8.101.4: Protect us from one who has no delight in talking to us**
- 8.101.5: Chant a word of force to Mitra and Varuṇa**

Āditya-s (Verse 6)

- 8.101.6: They, immortal and unoppressed**

Ashvins (7-8)

- 8.101.7: May the offerings go to their goal**
- 8.101.8: You are lauded by the seer Jamadagni**

Vāyu (9-10)

- 8.101.9: Come with perfect thoughts to yajna**
- 8.101.10: Leader of yajna comes by straight paths**

Sūrya (11-12)

- 8.101.11: Truly you are great, a greatness is your labour**
- 8.101.12: You are vast in your inspiration**

Uṣha (13)

- 8.101.13: She is ruddy bright and beautifully shaped**
- 8.101.14: A motion that went beyond the three worlds**

Speech (*gauḥ*, 15-16)

- 8.101.15: I speak to the man who is conscious**
- 8.101.16: Let not the mortal reject this light**

**Metre: 1,5,7,9,11,13, Br̥hatī; 2,4,6,8,10,12, Satobr̥hatī;
3, Gāyatrī; 14-16, Triṣṭup;**

8.101.1:

The mortal has called Mitra and Varuṇa into his being (3,5),
to possess it and give the offering (4,6).

Rightly the mortal becomes passive (1),
for the extension in him of the godhead (2).¹

[*abhiṣṭaye*: to possess;
āchakre: to call; *ittha*: rightly, (5.20.4)]

8.101.2:

Abundant is their force and wide their revealed vision (1).

They are the Purusha-s, the kings (2),
their inspired hearing is far in range (3).

They by action as with arms (4),
guide the chariot (of delight) (5),
along with the Rays of Sun (6).²

8.101.3:

There is one who runs forward as your messenger (1,3),
O Mitra and Varuṇa (2).

(He is) iron-browed and impetuous in rapture (4).³

[*ajirah*: swift;]

¹ क्रधंक इत्था स मर्त्यः शशमे (1), देवतातये (2),
यो नूनं मित्रावरुणौ (3), अभिष्ठय (4), आचक्रे (5), हुव्यदातये (6)

² वर्षीष्टक्षत्रा उरुचक्षसा (1), नरा राजाना (2), दीर्घशुत्तमा (3),
ता ब्रहुता न दुंसना (4), रथर्यतः (5), साकं सूर्यस्य रस्मिभिः (6)

³ प्र यो वाँ (1), मित्रावरुणा (2), अजिरो द्रुतो अद्रवत् (3),
अयःशीर्षा मदैरघुः (4)

8.101.4:

He who takes no delight in the questioning (1,4),
 nor in talking to us (3,4), nor in calling us back (2,4),
 protect us from him in the shock of encounter (5),
 protect us today with your arms (6).⁴

[*samṛte*: encounter, (5.7.1, *samṛtau*)]

8.101.5:

To Mitra and Āryaman, chant a Word of force (1,5),
 O you rich in the truth (2).

To Varuṇa, (chant) a supreme and rhythmed word (3);
 to the kings (chant) a song of affirmation (4).⁵

[*sachathyam*: word of force; word of love;]

8.101.6:

They have set in movement a shining one (1,3),
 victorious and pleasurable (2), one child of the three (4).
 They, immortal and unoppressed (6),
 behold the seats of the mortal (5,7).⁶

[*vasu*: shining one, (8.44.24), (8.103.12);
jenyam: victorious, (5.1.5); *arunam*: pleasurable;]

⁴ न यः संपृच्छे (1), न पुनः हर्वीतवे (2), न संबादाय (3), रमते (4),
 तस्मान्बो अद्य समृतेः उरुष्यतं (5), बाहुभ्यां न उरुष्यतम् (6)

⁵ प्र मित्राय प्र अर्यम्णे सञ्चुध्यम् (1), क्रतावसो (2),
 वरुष्यं वरुणे छन्द्यं वचः (3), स्तोत्रं राजसु (4), गायत (5)

⁶ ते हिन्निरे (1), अरुणं जेन्यं (2), वसु (3), एकं पुत्रं तिसृणाम् (4),
 ते धामानि (5), अमृता मत्यानाम् अदंधा (6), अभि चक्षते (7)

8.101.7:

The words (of my thought) are in labour (1);
the deeds I shall do are full of illumination (2).

O Ashvins, come then both of you, one in comradeship (3),
to the offerings that they may go to their goal (4).⁷

[*vītaye*: for their advent, (8.60.4); for manifestation, (5.26.2);]

8.101.8:

O Ashvins, rich in the plenty of substance (2),
we offer you a delight free from the Rākṣhasa-s (1).

Come bringing forward the supreme lady of offering (3).
O Gods, you are lauded by (the seer) Jamadagni (4).⁸

[*itam*: come;

prāchīm: supreme; in front (S)

hotrām: lady of offering; chant (S);

pra-tirantau: bring forward (7.7.6); to increase, (1.113.16);

Line 3 has a quite different meaning according to S.]

8.101.9:

O Vāyu, come with perfect thoughts (1),
to our yajna that reaches to heaven (2).

The purifying sense of Soma in its upward motion (4),
has been worked for you within with this pure brightness (3,5).⁹

⁷ आ मे वचांसि उद्यता (1), द्युमत्तमानि कत्वा॑ (2),

उभा यातं नासत्या सजोर्वेसा (3), प्रति हृव्यानि वीतये (4)

⁸ रातिं यद्वाम् अरक्षसं हवामहे युवाभ्यां॑ (1), वाजिनीवसू (2),

प्राचीं होत्रां प्रतिरन्तौ इतं (3), नरा गृणाना जमदग्निना (4)

⁹ आ नो यज्ञं दिविस्पृशं (1), वायो याहि सुमन्वभिः (2),

अन्तः (3), पवित्रं उपरि श्रीणानो (4), अयं शुक्रो अयामि ते (5)

8.101.10:

The leader of yajna comes by straightest paths (2),
 to the offerings to be conveyed for the advent (of gods) (1,3).
 O Vāyu (who yokes) the steeds of life (4),
 come to the drink of two kinds of Soma (5),
 the (Soma) pure and that mixed with the milk (6).¹⁰

[*āshiram*: infusions; here it is milk, the yield of Ray-cow (*go*);
 Lines 1,3: The same phrase is in (1.74.4);]

8.101.11:

Truly you are great, O Sūrya (1),
 truly you are great, O Son of Aditi (2).
 Great are you in your being (3).
 A greatness is your labour (4).
 Certainly are you great (5).¹¹

[*bat*: truly;
paniyasi: more effective in labour, (5.6.4);
paniṣṭham: powerful to act, (3.1.13);
 Sūrya: Master of illumination; Aditi: Goddess of Infinity;]

8.101.12:

O Sūrya, you are vast in your inspiration (1).
 O God, you are great forever (2).
 You are the mighty one by the greatness of Gods (3),
 for they set you in front (4),
 in a pervading and unconquerable light (5).¹²

¹⁰ वेति (1), अध्यर्थः पथिभी रजिष्टः (2), प्रति हव्यानि वीतयै (3),
 अधा नियुत्वं (4), उभयस्य नः पिब (5), शुचिं सोमं गवाशिरम् (6)

¹¹ बट् महाँ असि सूर्य (1), बट् आदित्य महाँ असि (2),
 महस्ते सुतो (3), मंहिमा पनस्यते (4), अद्धा देव महाँ असि (5)

¹² बट् सूर्य श्रवसा महाँ असि (1), सत्रा देव महाँ असि (2),
 महा देवानामसुर्यः (3), पुरोहितो (4), विभु ज्योतिः अदाभ्यम् (5)

8.101.13:

She (Uṣha) is here below, luminous (1),
 beautifully shaped and ruddy-bright (2).
 She appears coming to us as one varied in hue (3),
 between his ten arms (4).¹³

8.101.14:

They travelled with a motion (1,3),
 that went beyond the three worlds of beings (2);
 others travelled around that illumination (4).

Vastly he stood within the worlds (5),
 purified and resplendent he entered in (6).¹⁴

[āyam: to come away, (10.51.6);
 ni vivishre: entered around, (3.7.1)]

According to the *anukramaṇī*, this verse deals with Pavamāna Soma.]

8.101.15:

She is the mother of Rudra-s, the daughter of Vasu-s (1).

She is the sister of Āditya-s, periphery of the truth (2).

Now I speak to that man who is conscious (3).

Hurt not the light that is without the stain of evil (*anāgām*) (4).

(Harm not) the Infinite (Aditi) who does not divide (5).¹⁵

[gām: Light; also in Tai. Ar. (6.12.1); Verses (15-16) are addressed to
 the deity of speech.

nābhīḥ: navel centre; centre, (4.10.8); periphery (SA);]

¹³ इयं या नीची अर्किणी (1), रूपा रोहिण्या कृता (2),

चित्रेब् प्रति अदर्शी आयति (3), अन्तर्दशसु ब्राहुषु (4)

¹⁴ प्रजा है (1), तिसो अति (2), आयम् इयुः (3), नि अन्या अर्कम् भितो

विविश्रे (4), ब्रह्म तस्थौ भुवनेष्वन्तः (5), पवमानो हुरित् आ विवेश (6)

¹⁵ माता रुद्राणां दुहिता वसूनां (1), स्वसादित्यानाम् अमृतस्य नाभिः (2),

प्र नु वौचं चिकितुषे जनाय (3), मा गाम् अनागाम् (4), अदितिं वधिष्ठ (5)

8.101.16:

(The light) knows the Word (1), and sends for the Word (2).
 All the thoughts approach to serve (the Word) (3).
 She, divine, has gone abroad for the sake of gods (4).
 Let not the mortal reject this light (5),
 in the littleness of his understanding (6).¹⁶

[*mā pari ā avṛkta*: not reject;

Line 1: Light; same as that in line 5; *gām*, Ray-cow]

102. Agni

Riṣhi: Prayogaḥ Bhārgavah; Agnih Pāvakah Bārhaspatyah;
Agnih Gṛhapatih Sahasasputrah; Agnih Yaviṣṭhyah

- 8.102.1: You are the seer and the youth**
- 8.102.2: With our word of prayer and works, bring the gods**
- 8.102.3: With you as our ally**
- 8.102.4: The ocean-dwelling fire**
- 8.102.5: Force with the sound of wind and cry of rain**
- 8.102.6: Creation of the creator-Sun (*savituh*)**
- 8.102.7: May he come to be with us**
- 8.102.8: Forms made glorious by his will at work**
- 8.102.9: Agni travels towards all glories**
- 8.102.10: Laud Agni in the sacrifices**
- 8.102.11: Agni dwells eldest in our home**
- 8.102.12: The friend who takes a man to the goal of his journey**
- 8.102.13: Giver as his companion**
- 8.102.14: The triple seat of sacrifice is united**
- 8.102.15: His abode is like a happy form of Sun**
- 8.102.16: Bring to us the gods by our thinkings**
- 8.102.17: The gods brought you to birth as seer**
- 8.102.18: Set you within as a thinker**
- 8.102.19: I bring the little I have**
- 8.102.20: Accept what we place for you**

¹⁶ वचोविदं (1), वाचम् उदीरयन्ति (2), विश्वाभिः धीभिः उपतिष्ठमानाम् (3), देवीं देवेभ्यः परि आ-ईयुषीं (4), गाम् आ मावृक्त मत्यौ (5), दग्धचैता: (6)

8.102.21: What is eaten by ant is your food of light

8.102.22: Let mortal cling to the Thought

Metre: Gāyatrī

8.102.1:

O divine Agni, you establish a vast expansion for the giver (1).

You are the seer, the youth, the master of the house (2).¹

[*grhapatih*: master of the house; epithet used exclusively for Agni in 20 verses; (8.60.19); also seer of the mantra]

8.102.2:

O Fire of the wide light, who is awake to knowledge (4),

go with our word of prayer (1), and of works (3),

and bring the gods (2,5).²

8.102.3:

With you indeed as an ally (1),

most strong in your urge (3),

we overcome (the foes) for the plenitude (2,4).³

8.102.4:

Even as the Flame-Seer, Son of the Wideness (1),

even as the Doer of Works (3),

I invoke the pure ocean-dwelling Fire (2,4).⁴

[*Bṝgu*: the Flame-Seer;

apnavānavat: even as the doer of works,

apnavāna: doer of works, (4.7.1)]

¹ त्वमग्ने बृहद्वयो दधासि देव दाशुषे (1), कविः गृहपतिः युवा (2)

² स न ईळानया सह (1), देवाँ अग्ने (2), दुवस्युवा (3),
चिकित् विभानो (4), आ वह (5)

³ त्वया ह स्वित् युजा (1), वयं (2), चोदिष्ठेन यविष्ट्य (3),
अभि ष्मो वाजसातये (4)

⁴ और्ब-भृगुवत् (1), शुचिम् (2), अप्रवानवत् (3),
आ हुवे अग्निं समुद्रवाससम् (4)

8.102.5:

I call the ocean-dwelling Fire (1,4),
 the force, the seer which has the cry of the rain (3),
 and the sound of the wind (2).⁵

8.102.6:

I call the ocean-dwelling Fire (3),
 like the creation of the Creator-Sun (1),
 like the delight of the Lord of Delight (2).⁶

8.102.7,8:

Agni is the forceful offspring of the pilgrim-sacrifices (2,5).
 As Agni grows in his multitudes (1,3),
 may he come towards us to be with us (4,6),
 like the Form-Maker coming to the forms he has to carve (7),
 made glorious by his will at work (8).^{7,8}

8.102.9:

This Fire travels in the gods (1,3),
 towards all glories (2).
 May he come to us with the plenitudes (4).⁹

⁵ हुवे (1), वातस्वनं (2), कविं पर्जन्यक्रन्त्य सहः (3), अग्निं संमुद्रवाससम् (4)

⁶ आ सबं संवितुर्यथा (1), भगस्येव भुजिं (2), हुवे अग्निं संमुद्रवाससम् (3)

⁷ अग्निं वौ वृधन्तम् (1), अधराणां (2), पुरुतमम् (3),

अच्छा (4), नप्त्रे सहस्वते (5)

⁸ अयं यथा न आभुवत् (6), त्वष्टा रूपेव तक्ष्या (7),

अस्य क्रत्वा यशस्वतः (8)

⁹ अयं (1), विश्वा अभि श्रियो (2), अग्निर्देवेषु पत्यते (3),

आ वाजैरुपं नो गमत् (4)

8.102.10:

Laud here (2),

the supreme Agni in the sacrifices (4),

the most glorious among all the priests of the call (1,3).¹⁰

[*pūrvyam*: supreme; ancient;

vishveshām: among all]

8.102.11:

The intense Fire with its purifying light (1),
dwells eldest in our homes (2).

He shines out as one who hears from afar (3).¹¹

8.102.12:

O illumined sage, declare him (1,3),

as the powerful and conquering war-horse (2,4),

as the friend who takes man to the goal of his journey (5).¹²

8.102.13:

Towards you come the words of the giver of the offerings (1,3,5),
marking you out as a companion (2,4).

(May you two) stand firm in the might of the wind (6).¹³

¹⁰ विशेषाम् (1), इह स्तुहि (2), होतृणां यशस्तमम् (3),

अग्निं यज्ञेषु पूर्व्यम् (4)

¹¹ शीरं पावकशौचिषं (1), ज्येष्ठो यो दमेषु आ (2), दीदाय दीर्घश्रुत्तमः (3)

¹² तम् (1), अर्बन्तं न सानसिं (2), गृणीहि विप्र (3),

शुष्मिणम् (4), मित्रं न यातयत्-जनम् (5)

¹³ उर्ध्वत्वा (1), जामयो (2), गिरो (3), देदिशतीः (4),

हविष्कृतः (5), वायोः अनीके अस्थिरन् (6)

8.102.14,15:

Your triple-seat of sacrifice is untied and unconfined (1,3).

The waters also have established your abode (4).

The abode of the bounteous godhead

with its inviolate safeties (5),

stands like a happy form of the Sun (2,6).^{14,15}

[*tasthau*: to stand, (8.102.14), (10.4.5);

upadṛk: a form which oversees, (9.54.2);

tridhātu: see (8.47.10)]

8.102.16:

O divine Agni, by our thinkings of the light (1),

burning with your flame (2),

bring to us the gods and do them sacrifice (3).¹⁶

8.102.17:

The mothers bore you (1).

The gods brought you to birth as the seer (2),

the immortal, the carrier of offering, O Angira (4,3).¹⁷

8.102.18:

O Agni, O seer (2),

they set you within as the thinker (1,4),

the desirable messenger, carrier of the offerings (3).¹⁸

¹⁴ यस्य त्रिधातुं अवृतं बृहिः (1), तस्थौ (2), असदिनम् (3),
आपः चित् नि दधा पदम् (4)

¹⁵ पदं देवस्य मील्लुषो अनाधृष्टाभिः ऊतिभिः (5), भद्रा सूर्ये इव उपदक् (6)

¹⁶ अग्ने घृतस्य धीतिभिः (1), तेपानो दैवं शोचिषा (2),
आ देवान् वक्षि यक्षि च (3)

¹⁷ तं त्वाजनन्त मातरः (1), कविं देवासौ (2), अङ्गिरः (3),
हृव्यवाहुमर्त्यम् (4)

¹⁸ प्रचैतसं त्वा (1), कवे अग्ने (2), दूतं वरेण्यम् हृव्यवाहुं (3), नि वैदिरे (4)

8.102.19:

Mine is not the cow unslayable (1);
 I have no axe at hand (2),
 so I bring to thee this little that I have (3).¹⁹

8.102.20:

What we place for thee, a few chance logs (1),
 them accept, O ever-young Fire (2).²⁰

[Also in Tai. Sam. (4.1.10.1), Atharva Veda (19.64.3)]

8.102.21:

What is eaten by the ant (1),
 what the white ant overruns (2),
 let all that be to you as if your food of light (3).²¹

[Every creature such as ant, regarded as insignificant, has its role in
 the cosmos and contributes to the light.]

8.102.22:

Kindling Agni (1),
 let mortal man cling with his mind to the Thought (2).
 By things luminous I kindle the Fire (3).²²

[*vivasvabhiḥ*: luminous things; shining ones]

¹⁹ न हि मे अस्ति अद्या (1), न स्वधितिः वनन्वति (2),
 अथ एतादृक् भरामि ते (3)

²⁰ यदग्ने कानि कानि चिदा ते दारूणि दध्मसि (1), ता जुषस्व यविष्ट्य (2)

²¹ यत् अत्ति उपजिह्विका (1), यद्ग्रो अतिसर्पति (2), सर्वं तदस्तु ते घृतम् (3)

²² अग्निमिन्धानो (1), मनसा धियं सचेत् मर्त्यः (2), अग्निर्मीथे विवस्वभिः (3)

103. Agni

Rishi: Sobharih Kāṇvah

- 8.103.1: The great path-finder**
- 8.103.2: Lit by the servant of heaven**
- 8.103.3: Men serve him by the self, by their thoughts**
- 8.103.4: Agni holds the hero in himself**
- 8.103.5: All beautiful things in the godheads**
- 8.103.6: To him our lauds go forth**
- 8.103.7: The seekers make him bright by words**
- 8.103.8: Agni, the possessor of truth**
- 8.103.9: May his new right thinking come to us**
- 8.103.10: Most beloved of the beloved**
- 8.103.11: He conquers multitudes by the thought**
- 8.103.12: May he be not angry with us**
- 8.103.13: Invokers with inappropriate movements**
- 8.103.14: Come with Rudra-s, for the drink of Soma**

Metre: 1-4,6, Br̥hatī; 5, Virādrūpā; 7,9,11,13, Satobr̥hatī; 8,12, Kakup (8/12/8); 10, Hrasīyasī (6/6/7); 14, Anuṣṭup;

8.103.1:

He is seen, the great path-finder (1),
 in whom they have founded the laws of our action (2).
 To Agni well-born, increaser of the Āryan (3),
 go our words (4).¹

8.103.2:

Lit by the Servant of Heaven, Agni in his might (1,3),
 travels along our mother earth towards the gods (2,4);
 on heaven's peak he takes his stand (5).²

¹ अदर्शि गातुवित्तमो (1), यस्मिन् ब्र॒तानि आ॑दधुः (2),
 उपो षु ज्ञातमार्यस्य वर्धनम् अ॒ग्निं (3), नक्षन्त नो गिरः (4)

² प्र दैवौदासो अ॒ग्निं (1), देवौ अच्छा (2), न म॒ज्मना (3),
 अनुं म॒तरं पृथि॒र्वी वि बांवृते (4), तस्थौ नाकंस्य सान॑वि (5)

8.103.3:

Men doing the works that have to be done (1,3),
grow luminous because of him (2).

They serve by the self, by their thoughts (6).

(He is) conqueror of the thousands (4),
as if in the winning of the purities (5).³

[*tmanā*: by the self, by themselves]

8.103.4:

You will lead the mortal to the Riches (1),
who gives to thee, O shining One (2).

O Agni, he holds in himself, the hero (3),
who utters the word, who increases the thousands (4).⁴

8.103.5:

By the war-horse, he rends open the plenitude (2),
even in the strong place (1).

He finds an imperishable inspired knowledge (3).
O one of many riches, in you we ever hold (5,7),
all beautiful things in the godheads (6,4).⁵

8.103.6:

He gives to us all treasures (1),
and is men's rapturous Priest of the call (2);
to Him our lauds go forth (4),
as if supreme vessels of the Soma-delight (3).⁶

³ यस्मात् (1), रेजन्त (2), कृष्टयः चकृत्यानि कृणवतः: (3),

सहस्रसां (4), मेधसांतौ इव (5), त्मना अग्निं धीभिः संपर्यत (6)

⁴ प्रयं राये निर्विषसि मर्तोऽ (1), यस्ते वसो दाशत् (2),

स वीरं धत्ते अग्न (3), उकथशसिनं त्मना सहस्रपोषिणम् (4)

⁵ स द्वल्हे चिदभिः (1), तृणत्ति वाजम् अर्वता (2), स धत्ते अक्षिति श्रवः: (3),

त्वे दैवत्रा सदा (4), पुरुषसो (5), विश्वा वामानि (6), धीमहि (7)

⁶ यो विश्वा दयते वसु (1), होता मन्द्रो जनानाम् (2),

मधोर्ने पात्रा प्रथमानि (3), अस्मै प्र स्तोमा यन्ति अग्नयै (4)

8.103.7:

The lavish givers, the seekers of the godhead,
make him bright by their words (4,2),
as if leading a chariot-horse (1,3).

O powerful for action, O lord of peoples (7),
in the son of our begettings (6),
you carry achievement of the possessors of riches (8),
beyond both the heaven and earth (5).⁷

[ubhe: both, both heaven and earth]

8.103.8:

Coming to Agni, with the laud (5),
chant to the most bounteous one (1,3),
the possessor of the Truth, the brilliant in light (2,4).⁸

8.103.9:

High-kindled, fed with the offering full of light (2),
the lord of riches conquers a heroic glory (1).

Often may his new right thinking (3),
come towards us with the plenitudes (4).⁹

[kuvit: often]

⁷ अश्वं न (1), गीर्भि (2), रुद्ध्यं (3), सुदानंवो ममृज्यन्ते देवयवः: (4),
उभे (5), तोके तनये (6), दस्म विशपते (7), पर्षि राथो मधोनाम् (8)

⁸ प्र मंहिष्टाय गायत (1), कृतावै (2), बृहते (3),
शुक्रशौचिषे (4), उपस्तुतासो अग्नये (5)

⁹ आ वैसते मधवा वीरवद्यशः (1), समिष्ठो द्युष्याहुतः (2),
कुविन्नौ अस्य सुमतिः नवीयसी (3), अच्छा वाजैभिः आगमत् (4)

8.103.10:

O one who presses the Soma (3),
 laud the Fire, the guest (2,4),
 most beloved of the beloved (1),
 the controller of the chariots (5).¹⁰

8.103.11:

The master of sacrifice turns towards us (2),
 the hidden treasures, which have now risen and known (1).
 His downward descent is a rush as of waves hard to cross (3),
 when he conquers by the thought the plenitudes (4).¹¹

[*niditā*: hidden; *pravane*: downward descent;]

8.103.12:

May not Agni be angry with us (1).
 (He is) the guest, the shining One widely proclaimed (2).
 This is he, the perfect hotar, perfect in the pilgrim-rite (3).¹²

¹⁰ प्रेष्टमु प्रियाणा॑ (1), स्तुहि॒ (2), आस्ताव॑ (3),

अतिथिम् अङ्गि॑ (4), रथान्॑ यमम्॑ (5)

¹¹ उदिता॑ यो निदिता॑ वेदिता॑ वस्वा॑ (1), यज्ञियो॑ ववर्त्तति॑ (2),

दुष्ट्रा॑ यस्य प्रवृणे॑ नोर्मयो॑ (3), धि॑या वाज॑ सिषासतः॑ (4)

¹² मा नौ॑ हणीताम्॑ (1), अतिथिः॑ वसुरङ्गिः॑ पुरुप्रशस्त॑ (2),

एषः॑ यः॑ सुहोता॑ स्वध्वरः॑ (3)

8.103.13:

May they not come to harm (1),
 by any of their movements (3),
 who approach you with invocation, O Fire, O shining One (2).
 The singer of the hymn (4),
 who has given the offering (6),
 and does well the pilgrim-rite (7),
 demands of you the office of the messenger (5).¹³

[*ītte*: to demand, to desire, (5.12.6);

Lines 1,2: Some of the movements of the invokers may be inappropriate. The prayer is that the wrong movements should be pardoned and they may not come to harm.

Line 5: The singer demands that Agni do his task of being a messenger, conveying the offerings to the respective gods.]

8.103.14:

Come, O Fire, with the Rudra-s, a friend of Maruts (1),
 for the drinking of the Soma (2).

Come to the laud of Sobhari (3),
 and take your rapture in the godhead of the Sun-world (4).¹⁴

¹³ मो ते रिपन्ये (1), अच्छौक्तिभिः वसो अग्ने (2), केभिः चित् एवैः (3),
 कीरिः चित् हि (4), त्वाम् इहैं दुत्याय (5), रातहृव्यः (6), स्वध्वरः (7)

¹⁴ आग्ने याहि मरुत्सखा रुद्रेभिः (1), सोमपीतये (2),
 सोभर्या उपं सुषुप्तिं (3), मादयस्व स्वप्नरि (4)

II. Appendices

1. References

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2. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̤t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgari	Symbol			
Examples				
Short Vowels				
अ a	cut, but, run	च	ch	<u>chug, church</u>
े	Never as English a	ज	j	<u>jug, jig, jar</u>
इ i	pit, sit, fit	त	t	<u>tub, tiger</u>
उ u	put, full	द	d	<u>deed, dog</u>
		त्	t	<u>math, thin</u>
		द्	d	<u>mother, gather</u>
		प	p	<u>pun, pat, peet</u>
		ब	b	<u>bin, bar, bun</u>
Long vowels:				
आ ā	cop, mar, bar, car	म	m	<u>man, me, mist</u>
ई ī	need, see	न	n	<u>net, nose</u>
ऊ ū	soon, moon	य	y	<u>yes, yet</u>
		र	r	<u>red</u>
		ल	l	<u>life, lid</u>
Other vowels:				
ऐ ē	say, may	व	v	<u>water, wood</u>
औ ō	more, sore, toe	स	s	<u>sing, sit</u>
ऐ ī	sīte, might, light	ष	sh	<u>ship, sheet, dish</u>
औ ū	pout, out,	श	sh	<u>comment below</u>
ऋ ṛ	comment below	ह	h	<u>hut, hit</u>
Consonants:				
क्क k	kick, kite, cut			
ग्ग g	gut, gig, go			

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 खः; gh घः; chh छः; jh झः; th थः; dh धः; ḍh ढः;
ph फः; bh भः; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ɳ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and sha.

ऋ occurring in यऋ is simplified denoted by 'jna' omitting the accent on n.

ऋ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ঁ (h with a dot below) indicates the samskr̤t visarga symbol: pronounced with exhalation. For instance: কঁ: is kah, চঁ: is chah, খঁ: is riḥ, নঁ: is nuḥ নোঁ: is noḥ. Note that there is no letter following ঁ even though the ending sounds of খঁ: নুঁ: etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ঁ':

'm' is pronounced as half 'm'.

S is a conjunction that indicates 'अ'; Example:

māśmṛtāt माऽमृतात् = मा + अमृतात्

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