

# **Rig Veda Samhitā: Tenth Mandala**

[All the 1754 mantrās due to 190 Rishis]

( Text in Devanāgari, translation and Notes )



**R L Kashyap**



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# Rig Veda Samhitā: Tenth Mandala

(All the 1754 mantrās due to 190 Rishis)

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 191 Sūktās
- 191 Sūktās or Chapters: Text & Translation
- Appendices including Subject Index

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture  
Bangalore

## **Rig Veda Samhitā: Tenth Maṇḍala**

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

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

मन्त्रं ये वारं नर्या अतक्षन् ।  
 प्र ये विशस्तिरन्त् श्रोष्माणा आ ये मैं अस्य दीधंयमृतस्य ॥

RV (7.7.6)

**Dedicated**

In loving memory of

Smt. Sharada Simha and Sri S.L. Simha

and in Reverence and Honour of

Smt. Vimala and Sri G. Subbanna

(Parents of Drs. Poornima & Jayaprakash Subbanna)

to the Rishis,  
the Pioneers and the path-finders

इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृदभ्यः ॥ RV (10.14.15)

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- 3: Agni and Ushas / 7
- 4: Agni / 9
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[Spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things. . . . Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being. (SA)]

## (ii) The Sūktās for Various Deities

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[For each deity, there are several isolated mantrās not listed above. The reader may please consult the subject index for them.]

### (iii) Note to the Readers

Among the ten Maṇḍalas of Rig Veda, the tenth Maṇḍala has considerable attraction for many persons since it contains several sūktās (or hymns) which are widely used or widely referred to such as the Puruṣha hymn, the hymn of creation, the hymn of the Goddess of Speech (Vāk), the sūktās dealing with health and healing etc. We are happy to present here the 1754 mantrās contained in 191 sūktās of the tenth maṇḍala along with the text, translation and explanation. As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. See p. (ix) for the definition of spirituality according to (SA). The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not necessarily academics or the experts in English language.

Some of the highlights of the translations in this book are as follows:

**(1) Readability:** A title is assigned to every mantra; the titles of all the mantrās of the sūkta are listed together at the beginning of the sūkta. The translation of each mantra is in several phrases or sentences, usually four; each sentence or phrase is meaningful by itself and has only about 10 words. These parts are numbered. The division is related to the structure of the Sanskr̥t mantra as indicated in item 3. In contrast, in all other books, the translation of each mantra is often one long sentence of about 35-45 words or 2 sentences.

**(2) Wisdom:** is the focus here without bringing in the rituals or the anecdotes or the ordinary natural phenomenon like the formation of rain from clouds. Our translation shows that there is no mention of the details of any ritual in Veda. Anecdotes are mentioned only when they have a hidden meaning.

The wisdom mentioned in the ancient Vedāntic literature and most Hindu writings focuses on getting release from this world and attaining the transcendent self or the supreme person after death. The life in the world is regarded as full of misery.

In Veda there is no strict partition between the world here, and the world beyond. The goal is the attainment of all-sided perfection. Hence the desire is not considered bad *per se*. Not all desires are good. Discrimination is needed. Work, enjoyment and progress have a place in life. Each deity is endowed with a psychological power such as will-power, powers of mind, clarity of thought etc. These powers can be developed by everyone by invoking the respective deity who help us in reaching the goal of perfection. Many Veda mantrās have metaphysical, yogic and psychological insights. We find here the various yogas such as *bhakti*, *rāja*, *jñāna*, *vibhūti* etc., popularised later. The source of all the ideas here are the works of Sri Aurobindo and Sri Kapāli Sāstry.

**(3) Pāda structure of the mantrās:** All the mantrās in the tenth maṇḍala are in seven metres and their variants. Six of the major metres can be described by 2 parameters, namely the number of pādās in it and the number of syllables (*akṣhara*) per pāda. Gāyatrī (8, 3) means Gāyatrī has 3 pādās with 8 akṣharās in each so that the verse has a total of 24 syllables. The other four metres are:  
Anuṣṭubh (8, 4), Pangkti (8, 5), Triṣṭup (11, 4), Jagatī (12, 4).

In the other two metres all the lines do not have the same number of syllables. So we have to indicate the pattern: Uṣṇik (8/8/12) and Bṛhatī (8/8/12/8).

The metres have variants as indicated in the essay 5 of the enclosed book, 'The Basics of Rig Veda'.

A significant fact ignored for thousands of years is that each *pāda* constitutes meaningful sentence or a meaningful clause for the sentence in the neighbouring *pāda*.

Here for each mantra, we give the text of the mantra in Devanāgari script, divided into the *pādās*, three or four, which are numbered. The translation of each *pāda* is given in the main body of the book with the corresponding number. Sometimes a *pāda* may be subdivided into 2 parts, to increase the clarity of the meaning.

Note that each *pāda* has only 3-5 words. Its translation may have 8-10 English words. For those persons with some knowledge of Sanskṛt, connecting the Sanskṛt words in the *pāda* in the footnote with the English words in the corresponding translation may not be overly difficult.

For those interested in chanting the mantra, the *pāda* structure is useful. Most persons have difficulty in chanting mantra because they do not know where to break. Recall that the most popular metre Triṣṭup has 44 letters. But chanting a *pāda* with eleven letters or less is not difficult. This is the experience of several readers.

**(4) Classes of readers:** Those readers who do not know Sanskr̥t can skip the footnotes in Devanāgari script and read only the main body of text in English. Those who are interested in chanting or in understanding the meanings of words should read the footnotes and the related information about the word-meanings in the text. See also the short essay, ‘Classes of Readers’ in the appendix.

**(5) Literal translation:** In this prose translation, every word in the original Sanskr̥t is represented by one or two words in English. There are no words in the translation for which there is no corresponding word in Sanskr̥t. The additional words are placed there in brackets. Ex: (Goddess) Puramdhī. The word ‘Goddess’ is not in the text, hence it is in brackets.

**(6) Assignment of meanings for words:** We have tried to be consistent. The same meaning is assigned to the word when it occurs in different places. In particular, if any word in the tenth Maṇḍala occurs earlier, then we usually use the same meaning. This has not been done by most earlier translators and commentators with exception of Sri Aurobindo. For details, see the essay in the appendix entitled, ‘Principles of translation’.

**(7) Epithets:** We have refrained from ascribing purely human epithets like ‘fame’ (*yashas*) to the gods who are cosmic powers. ‘To be worthy of fame’ is a purely human condition which has no place in the description of cosmic powers. We indicate the correct meanings of relevant words. In particular the epithet for gods *yajishṭha* is rendered by S and G as ‘Worthy of sacrifice’. The correct meaning is, ‘most strong to perform the sacrifice’ in all its occurrences in 24 mantr̥as. In the Veda, the gods perform the sacrifice (*yajña*) by the sacrifice, RV (10.90.16).

**(8) Controversial Sūktās and statements:** The deeper meanings contained in controversial sūktās such as the one dealing with Ūrvshī, are given. In such cases, one should get away from the popular, but grossly incorrect view such as, ‘Ūrvashī is same as the dancing girl in the court of Indra. Indra in the Veda has no court.

Even the commentator Yāska declares that Veda has several statements which mutually contradict each other. We show that this is not true.

**(9) Pada-pāṭha in Roman Script:** Our preliminary survey of readers has indicated that the readers using the pada-pāṭha in Roman script are not numerous. Hence we have omitted this feature resulting in the reduction of the total number of pages in the book by a fourth. The reduced cost of the book is universally welcomed.

For interested persons we can send them a copy of the *pada-pāṭha* in Roman script, on a computer CD at no extra cost to the buyer of the book. Such persons have to send us an email and the place of buying the book.

RV mantrās with the spiritual/psychological interpretation. The number is about four thousand out of the total of 10552 mantrās in RV (1370 in Maṇḍala 1, 727 in Maṇḍala 5, 1754 in Maṇḍala 10 and about 200 in the remaining 7 maṇḍalās); all are available through SAKSI books.

The readers are requested to read the following four introductory essays given in the appendices:

- (i) Format of the translation
- (ii) Classes of readers
- (iii) The principles behind this translation
- (iv) Other commentaries and translations

Note that the book of introductory essays, ‘The basics of Rig Veda’ is enclosed.

The year 1805, around two hundred years ago, is notable because it marked the beginning of the study of Veda in modern times with the appearance of the paper entitled, ‘On the Vedās, the sacred writings of the Hindus’, authored by Prof. Colebrooke and published in ‘Asiatic Researches’. Almost one hundred years later, appeared the great work of Sri Aurobindo, entitled ‘The Secret of the Veda’.

The persons helping us and the authors of books used by us are mentioned in the section, 'Acknowledgements'.

We dedicate this book to Sri Aurobindo, The Mother and Sri Kapāli Sāstry who provided the spiritual impetus for this work.

#### (iv) How to Read this Book ?

This book has 191 chapters or sūktās. For instance, chapter 19 deals with sūkta 19. The earlier chapters are usually not prerequisites for the later chapters. Some of the sūktās like the first seven dedicated to the Divine Will-power Agni have considerably more symbolism than the chapter 9 dealing with waters or energies.

We suggest that a reader begin with a chapter which has some appeal to him/her. A reader can scan the table of the 'Titles of Sūktās' in page (vi) and make the choice. A reader can read the sūktās having considerable symbolism, at a later stage. Note that at the beginning of chapter, we give a table of the titles of all the mantrās in the sūkta. This table clearly gives a preview of the contents of the sūkta or chapter.

We have refrained from appending several introductory essays in the book because we believe that a direct reading of the translation and the text of mantrās is more beneficial. Each mantra is a Word of power having its origin in the highest realm of consciousness (*parama vyoman*). A reader may have difficulty in explaining the contents of a mantra to others; still the mantra does create a deep impression within the reader called as *bhāva*.

To assist a reader who has very little background in the Veda, a booklet of introductory essays is enclosed along with this book. The title of the booklet is 'The Basics of Rig Veda'. The essays in this booklet are taken from the compact book, 'Essentials of Rig Veda' (SAKSI). p. 76. The appendix to this book has a list of all women Rishis in Rig Veda.

## (v) Overview of this book (Tenth Mandala)

Rig Veda Mantra Samhita has 10552 mantras contained in 1028 sūktās. It is divided into ten Mandalās. The tenth Mandala has 1754 mantras in 191 sūktās. It may appear that each sūkta has approximately 9 verses. But it is not so. Some are very long, the sūkta 85 alone has 47 mantras. About 60 sūktās have about 4 or 5 mantras per sūkta. Thus Rig Veda mentions a variety of topics.

The tenth Mandala has the Puruṣha Sūkta as its 90th sūkta. This is the most widely used sūkta in all the rituals and observances of the Hindus. Its special feature is that it considers the Supreme not merely as an abstract entity, but as a Person with the powers of hearing our progress and granting help.

The tenth Mandala has about six hymns on the topic of Creation. These hymns focus on the principles behind creation such as existence (*sat*), non-existence (*asat*), *tapas* (askesis or austerity). The hymn 129 on Creation has won grudging praise even from the Western Indologists.

The long sūkta 85 having 47 mantras is usually called as marriage hymn and some verses here are used in the marriage ritual even today in all parts of India. But the human marriage is not its main concern. The hymn deals with symbolic marriage of Sūryā, the daughter of Sun representing knowledge, with Soma, the lord of delight. Usually knowledge and enjoyment are considered as antithetical. Veda exhorts us to strive towards their union also. Several hymns deal with the help given to the marriage partners. RV brings in the Puruṣha-Prakṛti formalism in sūkta 86 which deals outwardly with the problems of marriage partners.

There are about half a dozen sūktās dealing with the issues of healing, healthy longevity, miscarriage in child-birth and getting children in a marriage etc. There is a sūkta listing various parts of body.

There are also six sūktās dealing with the issues of death, return to life after dying, rebirth, life-span, the realm of ancient fathers (*pitaraḥ*) and funeral rites.

There are separate sūktās dealing with intense Faith (*shraddha*), the hostile rivals within our body (mistakenly translated as rival wives), the prayer for the onset of Rain, the role of King, the location of water sources, the power of discrimination or discernment (*dakṣiṇa*), *akṣha* (which could be gambling dice or rudrakṣha rosary worn by mendicants), knowledge, and the recovery of lost knowledge, the power of speech and its deity, the complete identification of the sage with the deity, the divine doors within our subtle body which have to be opened for the entry of the cosmic dynamic energies, the power of water in healing etc. Several sūktās deal with the release of Soma, the delight of existence. Soma is said to be brought to earth by the bird (falcon) known as Suparṇa or Garutman. The tenth Mandala has 25 sūktās to Agni and 46 sūktās to Indra. These sūktās deal with a variety of topics. There is also the mention of Angirasa Rishis who, though born as human beings, attained the status of gods; their identification with Agni is mentioned in several verses.

The tenth Mandala (and the Rig Veda) ends with the famous hymn on the 'Ideal Society'. It is fashionable to speak of fraternity (or sorority) without realising that no human laws can ensure its practice. The power of soul has to be invoked and only this can lead to the unanimity in the minds and hearts of all the participants in a meeting. Sri Aurobindo discusses this hymn at length in his book, 'The Ideal of Human Unity'.

In RV, one rishi contributes several sūktās: sometimes one sūkta is due to several rishis. The total number of rishis in this Maṇḍala is 190.

The overviews of the first nine Maṇḍalās are given in 'Essentials of Rig Veda'.

#### Some Words used here:

**Ray-cow:** This is the translation of the word '*gau*' whose usual meaning is the animal cow. Here it is 'a ray of light'.

**Car:** Horse-cart or chariot;

**Soma:** The delight of existence; not the creeper or its juice.

## (vi) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translation of 29 sūktās. The translation of each mantra is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 162 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. Of particular help in the preparation of the entire book is the thirty volume book in Kannada on Rig Veda consisting of 25000 pages edited by Sri Venkata Rao, based on Sāyana and others mentioned in appendix 4. Only a translator knows the travails of the earlier translators.

Prof. S.K. Ramachandra Rao has written illuminating forewords for all my Veda translations and encouraged me in many ways. His recent exit is a great loss for me and for SAKSI.

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Nov. 24, 2006

R.L. Kashyap

80th observance of Siddhi Day

### (vii) Abbreviations

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



## Rig Veda Mantra Samhita Tenth Mandala

### Anuvāka 1: Sūktās (1-16)

**1: Agni**

Riṣhi: Trita Āptya

**10.1.1: Comes out of darkness**

**10.1.2: Child**

**10.1.3: Viṣṇu guards**

**10.1.4: Priest in human beings**

**10.1.5: Agni has half of each god**

**10.1.6: Navel-centre**

**10.1.7: Son builds parents**

[Metre: Triṣṭup (11, 4)]

[Trita Āptya is the riṣhi of Sūktās 1-7.

Agni, the cosmic power invoked in the first eight sūktās is the power of the divine will accompanied by wisdom. By means of aspiration, a human being can invoke this deity and the associated will-power within one's being. For more on Agni, see the essay 9 in the accompanying book, 'The Basics of RV'.

Many of these mantrās mention yajña and specifically the priests in the yajña. Note that one usually regards yajña as an external rite involving Agni in the altar, the offerings of ghee, the chanting of mantrās etc. There is no mention anywhere in RV about the details of any rite. What the Veda refers to is the yajña happening in our subtle body when we are performing all of our actions. At the end of this sūkta, we give a brief overview of the Inner Yajña. The essay 8 in 'The Basics of RV' gives more details.]

**10.1.1:** In front of the dawns, Agni, high and vast, has arisen (1). Issuing out of the darkness, he came with the Light (2). Fire, a perfect body of brilliant lustre (3), filled out at his very birth all the worlds (4).<sup>1</sup> [The seven mantrās here describe the advent of Agni and his powers within man. The darkness refers to our blind bodily matter,

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<sup>1</sup> अग्ने बृहनुषसामूर्धो अस्थात् (1), निर्जग्न्वान् तमसो ज्योतिषागात् (2), अग्निर्भानुना रुशता स्वङ् (3), आ जातो विश्वा सद्गान्प्राः (4)

the smoke-enveloped life-energy and the confused thoughts in our mind. Agni is always active in us trying to push us to the higher levels of consciousness. Agni comes out of this darkness and fills the three worlds (body, life and mind) within us.

Uṣhā (dawn) symbolises the beginning of our spiritual life. This may happen by our reading, or hearing or the contact with the beauties of nature. Uṣhā makes her appearance after the manifestation of Agni. Hence Agni is said to be in front of the dawn. For more details, see chapter 10 of the compact book, ‘Sarasvatī’.]

**10.1.2:** You are the child born from earth and heaven (1), the child beautiful carried in the growths of earth, O Agni (2); an infant many-hued (3), you go forth crying aloud from the mothers (5), around the nights and the darknesses (4).<sup>2</sup>

[Earth is the realm of matter; Heaven, that of mind. Mothers are the powers of nature or of the material being.

Note that the lines 3 and 4 in Devanāgari constitute one pāda, among the four pādās of the Triṣṭup metre.]

**10.1.3:** Viṣṇu, knowing rightly the supreme plane of this Fire (1), born in his vastness, guards the third (plane) (2).

When in his mouth they have poured the milk (of the cow) (3), conscious, they shine here towards his own (home) (4).<sup>3</sup>

[Viṣṇu: The word means, ‘all-pervading’. The creation begins with the potent word mantra (brahma) whose lord is Brahmanaspati. Viṣṇu provides the space for this manifestation. He manifests the universe of seven planes, unveils its laws and maintains the universe. Rudra-Shiva forcibly leads the creation upwards in consciousness. The third plane is the plane of the mind.

Viṣṇu is said to guard the third plane, the mental plane which is amenable to the negative thoughts of the hostile forces.]

<sup>2</sup> स जातो गभौ असि रोदस्योः (1), अग्ने चारुविभृत् ओषधीषु (2),  
चित्रः शिशुः (3), परि तमांस्यक्लून् (4), प्र मातृभ्यो अधि कनिकदद्वाः (5)

<sup>3</sup> विष्णुरित्था परममस्य विद्वान् (1), जातो बृहन्नभि पाति तृतीयम् (2),  
आसा यदस्य पयो अक्रत् (3), स्वं सचेतसो अभ्यर्चन्ति अत्र (4)

**10.1.4:** Hence the mothers who bear that Soma (1), come with their food to you (Agni), and you grow by the food (2). To them you come again in the same or other forms (3), you are *hotā* (Priest) in human beings (4).<sup>4</sup>

[Soma (*pitu*) is the delight of existence, not merely the juice of a creeper. See the essay 15 in ‘The Basics of RV’.

*hotā*: the priest who summons the other gods to the inner *yajña*. The words in RV, *hotā*, *hotṛ*, *hotāram*, have same meaning. Agni is also known as the invoker or the priest of call.]

**10.1.5:** (He is) the *hotā* (Priest) of the pilgrim-rite with his many-hued chariot (1), in the brilliant ray of intuition of sacrifice on sacrifice (2). Fire, the guest of man (4), takes to himself the half of each god in might and glory (3).<sup>5</sup>

[*adhvara*: *yajña* as a journey or pilgrimage; for more details on *yajña* and *adhvara*, see the essay, ‘*yajña*’ in, ‘The Basics of RV’.

Agni as the invoker calls all other gods to come here. To make the joint work easy, Agni does the work taking one half of energy of each god.

Regarding intuition (*ketu*) see the essay 33 in the, ‘Essentials of Rig Veda’. In the Rig Veda, *ketu* is not the evil planet of astrology.]

**10.1.6:** Putting on robes, putting on forms (1), Fire, in the navel-centre of the earth (2), is born a ruddy flame, in the seat of Revelation (3). O King, as the Priest, set in front the sacrifice to the gods (4).<sup>6</sup>

[*nābhā*: navel-centre. In the human body, the navel (*nābhi*, *nābha*) symbolizes its centre. *nābhā* is a widely occurring word in RV denoting the center of certain entities.

Note that Agni himself does the sacrifice or *yajña*. There is no mention of the human priest in the Veda. The phrase ‘putting on robes’ is in (1.26.1).]

<sup>4</sup> अतं उ त्वा पितुभृतो जनिंत्रीः (1), अन्नावृदं प्रति चरन्त्यन्नैः (2),  
ता ई प्रत्येषि पुनरन्नरूपा (3), असि त्वं विक्षु मानुषीषु होता॑ (4)

<sup>5</sup> होतारं चित्ररथमध्वरस्ये (1), यज्ञस्ययज्ञस्य केतुं रुशन्तम् (2),  
प्रत्यर्थि देवस्यदेवस्य मुह्मा श्रिया (3), त्वग्निमतिर्थि॒ जनानाम् (4)

<sup>6</sup> स तु वस्त्राण्यधि॒ पेशनानि॒ वसानो॑ (1), अग्निर्नाभां पृथिव्याः (2),  
अरुषो जातः पद इळायाः (3), पुरोहितो राजन् यक्षीह देवान् (4)

**10.1.7:** Ever, O Fire, you have stretched out earth and heaven (1), just as a son aids his father and mother (2).

O Ever Young, journey towards the gods who desire you (3); then bring them to us, O forceful (Agni) (4).<sup>7</sup>

[*ātatantha*: extend, support, build;

Agni brings all other cosmic forces or gods into our subtle body to help us with the development of various forces in us.]

### Inner Yajña:

Whether man is aware of it or not, his energies of body, life and mind stream towards the divine powers and in turn receive nourishment and strength from them. When man is conscious of this phenomenon in himself and participates consciously in this interchange, it becomes a sacrifice (*yajña*), a self-giving. And this sacrifice is the appointed means for the growth of man into godhead, for the manifestation of God in humanity.

In this sacred session, the heart-seat of the soul is the altar, *vedi*; the being of man is the sacrificer, *yajamāna*; all movements of life are the oblations, *āhuti*; and the mounting flame of aspiration for the Divine is Agni, Agni, in which all is cast for transmutation and acceptance by the supreme Godhead.

God Agni, the Deity who presides over the material fire is invoked as the summoner of the Gods, to come with them and take seat on the altar of the plenitude of the powers of the consecrated soul. (M.P.P.)

### Trita Āptya:

The work of the ṛṣhi Trita Āptya is mentioned in RV (1.105.17), (10.8.7), (10.8.8) and others. The power signified by the waters is concealed in the realm of inconscient matter of the threefold (*trivṛt*) world symbolised by the well. This power is recovered by the ṛṣhi Trita, son of waters (*āptya*) by descending into the well.]

<sup>7</sup> आ हि द्यावा॑पृथि॒वी अंग्र उ॒भे सदा॑ (1), पु॒त्रो न मा॒तरा॑ तु॒तन्ध॑ (2), प्र या॒हि अच्छ उ॒शुतो यवि॒ष्टा (3), अथा व॑ह सहस्ये॒ह देवा॒न् (4)

## 2: Agni

### Rishi: Trita Āptya

- 10.2.1: You perform sacrifice here**  
**10.2.2: You are the thinker**  
**10.2.3: We have come to the path of the gods**  
**10.2.4: Our disregard of laws (*vrata*)**  
**10.2.5: Mortals do not know the secret**  
**10.2.6: Ray of intuition (*ketum*)**  
**10.2.7: You know the journey beforehand**  
**[Metre: Triṣṭup (11, 4)]**

**10.2.1:** Satisfy the desire of the gods, O ever young (1). O Master of *ṛtu*, do sacrifice here, a knower of its order and its times (2), with those who are divine priests (*ṛtvik*) (3). You are the strongest for sacrifice among the priests of the call (*hotṛ*) (4).<sup>1</sup>

[*ṛtu*: its ordinary meaning is season. In the esoteric sense, it means, ‘the divine timing’, ‘the order and timing of the works in the inner rites’. It is derived from *ṛtam*, the truth in movement. *ṛtu* appears in verses 3, 4, 5. For *ṛtam*, see (10.5.2).]

*ṛtvik*: the generic name for a priest in *yajña*. There are four main priests namely ‘*hotṛ*, *adhvaryu*, *udgātṛ* and *brahma*’. See essay 8 in, ‘The Basics of RV’.]

**10.2.2:** You come to the invocation of persons, you come to the purification (1), you are the thinker, the giver of the riches, the possessor of the Truth (2). May we make the offerings with *svāhā* (3). May Fire, availing, do the sacrifice, a god to the gods (4).<sup>2</sup>

[*svāhā*: ‘I offer whole-heartedly without reservation’. Proclaimed at the end of an offering.

(*su*: duly + *ā*, completely + *hā* offer).]

<sup>1</sup> पिप्रीहि देवाँ उशतो यंविष्ट (1), विद्वाँ कृतूर्क्तुपते यजेह (2),  
ये दैव्याँ कृत्विजस्तेभिरग्ने (3), त्वं होतृणामस्यायजिष्ठः (4)

<sup>2</sup> वेषि होत्रमन् पोत्रं जनानां (1), मन्धातासि द्रविणोदा कृतावा (2),  
स्वाहाँ वृथ कृणवामा हुर्वीषि (3), देवो देवान् यजत्वग्निरहैन् (4)

**10.2.3:** We have come to the path of the gods (1), may we have power to tread it, to drive forward along that road (2). Agni is the knower, let him do sacrifice, he verily is the *hotā* Priest (3); he makes effective the pilgrim-sacrifices and the order of our works (*ṛtūn*) (4).<sup>3</sup>

**10.2.4:** O gods who know, whenever we may disregard the laws of your workings, (1), and maim your workings in our ignorance (2), may Agni, the knower, make all that full (3); by that order in time he makes the gods effective (4).<sup>4</sup>

[Note the difference between two similar sounding lines, line 4 in verse 3 and line 4 in verse 4.

*vrata:* the law of workings (of that deity); not the human observances.]

**10.2.5:** Mortals do not know the secret in the *yajña* (2), because of the immaturity (*pākatrā*) of their minds, the poverty of discernment (1). Agni knows that (*tat*) (secret). He is the *hota* (summoner) and the finder of the right will (3), strongest of sacrificants and does the sacrifice to the gods according to the *ṛtu* (4).<sup>5</sup>

[*daksha:* discernment, discrimination between the truth and falsehood; *ṛtu:* see (10.2.1)]

*kratu:* the right will combined with wisdom (divine will)]

**10.2.6:** The father brought you to birth (2), (you are) the force of all pilgrim-sacrifices, the many-hued ray of intuition (1); so, by means of sacrifice, obtain for us the planes with their godheads (3), their desirable and opulent universal forces (4).<sup>6</sup>

[*anikam:* force, *spārha:* desirable, *anu ā yajasva:* obtain by sacrifice]

<sup>3</sup> आ देवानामपि पन्थामगन्म् (1), यच्छक्रवाम् तदनु प्रबौङ्हुम् (2), अग्निर्विद्वान् त्स यजात् सेदु होता (3), सो अध्वरान् त्स क्रतून् कल्पयाति (4)

<sup>4</sup> यद्वौ वृयं प्रमिनाम् ब्रृतानि (1), विदुषां देवा अविदुषरासः (2), अग्निष्ठद्विश्वमा पृणाति विद्वान् (3), येभिर्देवां क्रतुभिः कल्पयाति (4)

<sup>5</sup> यत् पाकत्रा मनसा दीनदक्षा (1), न यज्ञस्य मन्वते मत्यौसः (2), अग्निः तत् होता क्रतुविद्विजानन् (3), यजिष्ठो देवां क्रतुशो यजाति (4)

<sup>6</sup> विश्वेषां ह्याध्वराणामनीकं चित्रं केतुं (1), जनिता त्वा जजानं (2), स आ यजस्व नृवतीरनु क्षाः (3), स्पार्हा इषः क्षुमतीविश्वजन्याः (4)

**10.2.7:** You have been brought to being by the creator of perfect-birth (2), by the heaven and earth, by the waters and the form-maker (1). O Agni, shine forth, high-kindled (4), luminously along the path of the journey of the Fathers, knowing it beforehand (3).<sup>7</sup>

[*tvaśṭā* (line 1): the Divine maker of forms. See (10.8.9) and (10.70.9).]

**Summary:** Agni performs the sacrifices, both inner and outer, and we, human beings are only its token collaborators (verse 1). He is the thinker (verse 2). By participating in the *yajña*, we have come on the path of gods and drive forward on the road (verse 3). Because of our ignorance, immaturity and lack of discrimination, we do not know the secrets of the *yajña* (4,5); one such secret is that the Agni is the power of will combined with wisdom (*kratu*) (6). Agni knows our journey beforehand and guides each one individually (verse 7).

*vrata:* Even the Gods observe a (*vrata*) law and that law is the law of Truth. For the Gods are themselves born of Truth, grow in Truth and live in Truth. They are emanated from the vast Being of the Supreme to carry out its Truth-Will in the manifestation. They uphold and follow the workings of this Will, its law of effectuation. They are both the guardians and the functionaries of this Law.

### 3: Agni and Ushas

Rishi: Trita Āptya

**10.3.1: Traveller and the black night**

**10.3.2: Birth of Dawn**

**10.3.3: Dawn as sister**

**10.3.4: Waked to knowledge**

**10.3.5: Travel to heaven**

**10.3.6: Strength of thunderbolt**

**10.3.7: Come to us here**

[Metre: *Triṣṭup* (11, 4)]

<sup>7</sup> यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा (1), यं त्वा सुजनिमा जजान् (2), पन्थामनु प्रविद्वान् पितृयाणं द्युमदग्ने (3), समिधानो वि भाहि (4)

**10.3.1:** He is the master ruling all, the traveller (1). He is seen (*adarshi*) (4), high-kindled and terrible (2). He creates perfectly the right understanding (3). Awake to knowledge, he shines wide with a vast lustre (5); driving the ruddy bright cow he comes to the dark one.<sup>1</sup>

[*sushumān*: one who creates (*mān*) perfectly (*sushu*); *dakṣhāya*: right understanding

*arati*: pilgrim traveller, doer of good work.]

**10.3.2:** When he overspread with his body the black night and the dappled dawn (1), he brought to birth the young maiden born from the great Father (2). As a pillar, he supports the high-lifted light of the sun (3). He, the traveller, shines forth with the riches of heaven (4).<sup>2</sup>

[*yoshām*: maiden (dawn)

*enīm*: dappled (dawn). For explanation of both, 'night' and 'dawn', see (10.127), (10.172), (10.70.6) and (10.110.6).]

**10.3.3:** He has come closely companioning her, (he is) happy with her being happy (1), a lover he follows behind his sister (2). Fire spreading out with his lights full of conscious knowledge (3), overlays her beauty with his ruddy shining hues (4).<sup>3</sup>

**10.3.4:** His movements flaming send forth as if vast callings of Fire (1). (He is) the beneficent comrade (2), mighty and adorable, the vast and beautiful (3). His radiances blazing in the march have waked to knowledge (4).<sup>4</sup>

[*vagnūn*: callings; *yāman*: march, travel;

*aktavah*: radiances,

*vr̥shṇa*: mighty; *īdhyah*: adorable;

*svāso*: *su + aso*: beautiful;]

<sup>1</sup> इनो राजन्नरतिः (1), समिद्धो रौद्रो (2), दक्षाय सुषुमाँ (3), अंदर्शि (4), चिकिद्धि भांति भासा बृहता (5), असिङ्गीमेति रुशतीमपाजन् (6)

<sup>2</sup> कृष्णां यदेनीमभि वर्पेसा भूत् (1), जनयन् योषां बृहतः पितुर्जाम् (2), ऊर्ध्वं भानुं सूर्यस्य स्तभायन् (3), दिवो वसुभिररतिर्विभि भांति (4)

<sup>3</sup> भद्रो भद्रया सच्चमान् आगात् (1), स्वसारं जारो अभ्येति पश्चात् (2), सुप्रकेतैर्दुभिरग्निर्वितिष्ठन् (3), रुशम्भिर्वर्णैरभि राममस्थात् (4)

<sup>4</sup> अस्य यामासो बृहतो न वृग्निन्धाना अग्नेः (1), सख्युः शिवस्य (2), ईड्यस्य वृष्णो बृहतः स्वासो (3), भामासो यामनक्तवश्चिकित्रे (4)

**10.3.5:** As he shines, his blazings, stream like sounds (*svanā*) (1), of bright heaven in its vastness (2). He travels to heaven (4), with his greatest, most splendid and opulent lights at play (3).<sup>5</sup>

**10.3.6:** His strengths are those of a thunderbolt seen in the hurling (1), they neigh aloud in their teams (2). He, the traveler, chanting, shines wide pervading (4), with his ancient ruddy most divine fires (3).<sup>6</sup>

[*jehamānasya*: hurling, *rebhat*: chanting,  
*pratnebhīḥ*: ancient, *rushat*: ruddy,  
*pavīḥ*: thunderbolt (S) (also in 6.8.5)]

**10.3.7:** So carry for us, so take your seat (1), the mighty traveller of the young earth and heaven (2). May you (Agni) come to us here (4), fire the swift and vehement with his swift and vehement horses (3).<sup>7</sup>

#### 4: Agni

Riṣhi: Trita Āptya

**10.4.1:** Manifest at our call

**10.4.2:** Messenger of gods

**10.4.3:** Mother bears you

**10.4.4:** Conscious and free from ignorance

**10.4.5:** Born new in eternal wombs

**10.4.6:** Two robbers

**10.4.7:** Prostration makes you grow

[Metre: Triṣṭup (11, 4)]

**10.4.1:** To you I sacrifice, to you I send forth my thought (1), so that you adorable, may manifest yourself, at our call (2). O Agni, you are like a fountain in the desert (3), to longing persons, O ancient king (4).<sup>1</sup>

[*prapā*: foundation; *pūrave*: persons]

<sup>5</sup> स्वना न यस्य भासासः पवन्ते (1), रोचमानस्य बृहतः सुदिवः (2), ज्येष्ठभिर्यस्तेजिष्ठैः क्रीलुमङ्गिर्विष्ठेभिर्भानुभिः (3), नक्षति धाम् (4)

<sup>6</sup> अस्य शुभ्मासो दहशानपवेजेहमानस्य (1), स्वनयन् नियुद्धिः (2), प्रत्वेभिर्यौ रुशाङ्गिर्वेवत्मो (3), विरेभिररतिभर्तिविभवा (4)

<sup>7</sup> स आ वक्षि महि न आ च सत्सि (1), दिवस्पृथिव्योररतियुवत्योः (2), अग्निः सुतुकः सुतुकैभिरश्वै रभस्वद्गी रभस्वाँ (3), एह गंम्याः (4)

<sup>1</sup> प्र तै यक्षि प्र तै इयमि मन्म (1), भुवो यथा वन्द्यौ नो हवेषु (2), धन्वन्तिव प्रपा असि त्वमग्न (3), इयक्षवै पूरवै प्रत राजन् (4)

**10.4.2:** Men move towards you (1), like herds to a warm pen, O ever-young Agni (2). You are the messenger of gods (3), you move between the mortals (and gods) through the vast luminous world (4).<sup>2</sup>

**10.4.3:** Treating you as an infant child (1), the mother bears you cherishingly (3), increasing you to become a conqueror (2). Headlong down over the dry land, he goes rejoicing (4), he is eager to go like an animal let loose (5).<sup>3</sup>

**10.4.4:** You are conscious and free from ignorance, ignorant are we (1), and we know not your greatness (2), you only know (3). Covert he lies down, he ranges devouring with his tongue of flame (4). He licks the young earth (5), and is the master of her creatures (6).<sup>4</sup>

[*vavri*: hidden, covert]

**10.4.5:** Anywhere he is born new in eternal wombs (1). He stands in the forest hoary-old with smoke for his banner (2). A bull unbathed, he journeys to the waters (3), and mortals who are conscious lead him on his way (4).<sup>5</sup>

**10.4.6:** Two robbers abandoning their bodies, rangers of the forest (1), have planted him in his place with ten cords (2). This is your new thinking, O Agni (3); yoke yourself to it with your illuminating limbs like a chariot (4).<sup>6</sup>

[ten cords: the ten organs of action and senses;

The two robbers are the life-force and the mind which range in the realm of delight (*vana*); they have imprisoned Agni within the

<sup>2</sup> यं त्वा जनासो अभि संचरन्ति (1), गावं उष्णामिंव ब्रजं यंविष्ट (2), दृतो देवानामसि (3), मत्यैनामन्तर्महाँश्चरसि रोचनेन (4)

<sup>3</sup> शिशुं न त्वा (1), जेन्यं वर्धयन्ती (2), माता बिभर्ति सचनस्यमाना (3), धनोरधि प्रबतां यासि हर्यञ्जिगीषसे (4), पशुरिवावसृष्टः (5)

<sup>4</sup> मूरा अंमूर (1), न वृयं चिकित्वो महित्वमग्ने (2), त्वमङ्ग वित्से (3), शर्यै विश्वररति जिह्वादन् (4), रैरिह्वते युवतिं (5), विशपतिः सन् (6)

<sup>5</sup> कूचिज्जायते सनयासु नव्यो (1), बनै तस्थौ पलितो धूमकेतुः (2), अस्नातापो वृषभो न प्रवैति (3), सचैतसो यं प्रणयन्त मर्तीः (4)

<sup>6</sup> तनूत्यजैव तस्करा वनर्ग् (1), रेशनाभिर्दृशभिरभ्यधीताम् (2), इयं तै अग्ने नव्यसी मनीषा (3), युक्ष्वा रथं न शुचयद्विरङ्गैः (4)

body by the ten cords. Recall the phrase, 'the immortal amidst mortals'.

Yāska states that the first half of the verse is a metaphor for the release of Agni by churning done by the priests. The work of robbers is regarded as an analogy.

**10.4.7:** Yours is this wisdom-word, O knower of all things born (1), and this prostration, this utterance is yours (2). May it have ever the power to make you grow (3). Guard all that are offspring of our begetting (4), guard our bodies unfailingly (5).<sup>7</sup>

[*sadam*: for ever

The previous 4 sūktās with 7 mantrās each, have in all 28 *pādās*. One can see that each *pāda* constitutes a sentence or a meaningful clause for its neighbour. In three verses, a *pāda* has been split into 2 parts so as to make the meaning clear. Each *pāda* has 3-5 words. Its translation has 8-10 words.]

## 5: Agni

Riṣhi: Trita Āptya

**10.5.1: Hidden seat of being**

**10.5.2: Supreme name in secrecy**

**10.5.3: Navel-centre**

**10.5.4: Routes of truth**

**10.5.5: Seven shining sisters**

**10.5.6: Seven goals**

**10.5.7: Being and Non-being (*sat, asat*)**

[Metre: Triṣṭup (11, 4)]

**10.5.1:** One sole ocean holding all the riches (1), born in manifold births from our heart it sees all (2). The hidden seat of the being (5), is in the midst of the fountain source (4). It cleaves to the teat in the lap of the two secret ones (3).<sup>1</sup>

[*veh*: being]

<sup>7</sup> ब्रह्मं च ते जातवेदो (1), नमश्चेयं च गीः (2), सदुमिद्रधीनी भूत् (3), रक्षा णो अग्ने तनयानि तोका (4), रक्षोत नस्तन्वो अप्रयुच्छन् (5)

<sup>1</sup> एकः समुद्रो धरुणो रथीणाम् (1), अस्मद्दूदो भूरिजन्मा वि चैषे (2), सिष्ठत्यूर्धनिंयोरुपस्थ (3), उत्सस्य मध्ये (4), निहितं पदं वेः (5)

**10.5.2:** The stallions inhabit a common abode (1), the great stallions have met with the mares (2). The seers guard the seat of the Truth (3), they hold the supreme Names in the secrecy (4).<sup>2</sup>

[Rig Veda has 2 words conveying truth namely *satya* and *rta*. *Satya* is the absolute truth. *rta* is the projection of this *satyam* into the realms of time and space. *rta* is translated as 'Right', 'the truth-in-movement'. Note *rтam* has vanished from the classical Sanskrit world. The verse (10.5.2) refers to the seat of *rтam*. (10.5.4) refers to the routes of truth (*rтasya vartanayaḥ*). (10.5.7) relates the truth to creation. It calls Agni as the '*prathamajā rтasya*'. The highest station is described in three epithets, '*satyam*, *rтam*, *bṛhat* (vast) in AV (12.1.1). The commentator S assigns a variety of meanings to this important word. See the book by A.B. Purāṇi.<sup>+</sup>

*nāma*: Name; in RV, *nāma* is not a mere identifier, but indicates the power associated with the entity. Hence the seers are said to hold the names in secrecy (*guhā*).]

**10.5.3:** The two mothers formed him, brought him to birth like an infant child and made him grow (3). They have put him firm in his place (2). (In the mother) is the truth and the mage-wisdom (*māyā*) (1). Men found in him the navel-centre of all that is moving and stable (4), and they weave by the mind the weft of the seer (5).<sup>3</sup>

[*māyā*: see (10.177), (10.147.2), (10.73.5)]

*māyinī*: (the mother) with *māya* knowledge]

**10.5.4:** He is well-born amidst the routes of truth (1); the ancient impulsions closely companion him for the plenitude (2). Heaven and earth give lodging to him whose dwelling is above them (3), they make him grow by the lights and foods of their sweetenesses (4).<sup>4</sup>

<sup>2</sup> समानं नीळं बृष्णो वसाना: (1), सं जग्मिरे महिषा अर्वतीभिः (2), क्रतस्य पदं कवयो नि पान्ति (3), गुहा नामानि दधिरे पराणि (4)

<sup>+</sup> A.B. Purāṇi, 'Studies in Vedic Interpretation' Chowkambha, Vāranāsi, 1965.

<sup>3</sup> क्रतायिनी मायिनी सं देधाते (1), मित्वा शिशुं जज्ञतुर्वर्धयन्ती (2), विश्वस्य नाभिं चरतो ध्रुवस्य (3), कवेश्वित् तन्तुं मनसा वियन्तः (4)

<sup>4</sup> क्रतस्य हि वर्तनयः सुजातम् (1), इषो वाजाय प्रदिवः सचन्ते (2), अधीवासं रोदसी वावसाने (3), घृतैरन्नैर्बावृथाते मधूनाम् (4)

**10.5.5:** Desiring the seven shining sisters (1), the knower bore on high their sweetenesses that he might have vision (2); he who was born from of old laboured within in the mid-world (3), he wished for and found the covering of the all-fostering sun (4).<sup>5</sup>

**10.5.6:** The seers fashioned the seven goals (1); towards one of them alone goes the narrow and difficult road (2). A pillar of the supreme being in its abode (3), he stands at the starting-out of the ways, in the upholding laws (4).<sup>6</sup>

[*nile*: abode; *amhurah*: narrow and difficult path;

*upamasya ayoh*: supreme being;

*mārya*: (in the Veda) it refers to strength and particularly a male, a man of strength.

In the Veda, *sapta maryādā* refers to the seven strengths or powers which everyone of us should attain. These are specifically mentioned in the extended Gāyatrī mantra in Yajur Veda namely: the matter, life-energy (*prāṇa*), mind, supermind (*mahas*), bliss (*jana*), askesis (*tapa*) and truth (*satyah*). The realm of truth is the most difficult to attain as mentioned in line 2. See also the essay 18 'Seven worlds' in 'The Basics of RV'.

S regards the *sapta maryādā* as seven rules of conduct. According to him, the second line refers to a sinner who follows only one of the rules and not the other. For S, the second half has no connection with first half.]

**10.5.7:** He is the being (*sat*) and non-being (*asat*) in the supreme ether (1), in the birth of the Understanding in the lap of the indivisible mother (2). Fire comes to us as the first-born of the Truth (3), he is the Bull (Puruṣha) and milch-Cow (Prakṛti) in the original existence (4).<sup>7</sup>

<sup>5</sup> सप्त स्वसूररुषीर्वाविशानो (1), विद्वान् मध्य उज्जभारा हरे कम् (2), अन्तर्येमे अन्तरिक्षे पुराजा (3), इच्छन् विभ्रमविदत् पूषणस्य (4)

<sup>6</sup> सप्त मर्यादाः कवयस्ततश्चुः (1), तासामेकाभिदभ्यंहुरो गात् (2), आयोहैं स्कम्भ उपमस्य नीळे (3), पथां विसर्गे धरूणेषु तस्थौ (4)

<sup>7</sup> असञ्च सञ्च परमे व्योमन् (1), दक्षस्य जन्मन्नदितेरुपस्थै (2), अग्निर्हनः प्रथमजा कृतस्य (3), पूर्व आयुनि वृषभश्च धेनुः (4)

[*sat*: that which has form; *asat*: that which has no form;  
*daksha*: discernment, understanding;  
*aditi*: the indivisible mother. Here *daksha* and *aditi* are not the persons mentioned in Purāṇa books. See the essay 16 in, ‘The Basics of RV’.]

## 6: Agni

### Riṣhi: Trita Āptya

**10.6.1: Worshipper grows**

**10.6.2: Work of a comrade**

**10.6.3: Advent of godhead**

**10.6.4: Sheds light on gods**

**10.6.5: Sages voice him with thoughts**

**10.6.6: Speed to the goal**

**10.6.7: Ray of your intuition**

**[Metre: Triṣṭup (11, 4)]**

**10.6.1:** The worshipper grows by guardings and the peace and the line of approach (*abhiṣṭau*) given by Agni (2); this is he (1). Agni encompasses all and is spread everywhere (4), luminous with the largest lights of the wise (3).<sup>1</sup>

[*r̥shūnām*: of the wise]

**10.6.2:** Agni shines perpetual, possessor of the Truth (2), luminous with divine lights (1), he follows out the works of a comrade for his comrades (3), like a courser running straight to his goal (4).<sup>2</sup>

[*ajasra*: perpetual]

**10.6.3:** He has power for every advent of godhead (1). He has power for the outbreak of the dawn and is the life of all (2). Our thinkings are cast as offerings in Agni (3); his chariot goes unhurt and he supports all his strengths (4).<sup>3</sup>

<sup>1</sup> अयं स (1), यस्य शर्मन्बवौभिरग्रेधते जरिताभिष्टौ (2),

ज्येष्ठेभिर्यो भानुभिर्क्षूणां (3), पर्येति परिवीतो विभावा (4)

<sup>2</sup> यो भानुभिर्विभावा (1), विभात्यग्निर्वेभिर्कृतावाजसः (2),

आ यो विवायं सख्या सखिभ्यो (3), अपरिहृतो अत्यो न सस्तिः (4)

<sup>3</sup> ईरो यो विश्वस्या देववीतेः (1), ईरो विश्वायुरुषसो व्युष्टौ (2),

आ यस्मिन् मना हुर्वीष्यग्नौ (3), अरिष्टरथः स्कृभाति शूष्टौ: (4)

[*arishta*: unhurt; *vīteḥ*: advent]

**10.6.4:** Increasing by his strengths, rejoicing (1), in his illuminations he goes, a swift galloper, towards the gods (2); he is the rapturous Priest of the call, strong to sacrifice with his tongue of flame (3); inseparable from the gods Agni, sheds on them his light (4).<sup>4</sup>

[*sammishla*: inseparable]

**10.6.5:** You fashion him (Agni) with your words and your obeisances (2), as if (you are) Indra quivering at the dawn-ray (1). Illumined sages voice him with their thoughts (3). He is the knower of all things born, the overpowering Flame with his strengths (4).<sup>5</sup>

**10.6.6:** In you all the Riches meet together in the plenitude (1), like horses by their gallopings in their speed towards the goal (2). O Agni, bring close to us (4), the protections most desired by Indra for us (3).<sup>6</sup>

**10.6.7:** O Agni, now, indeed, taking your seat in your greatness (1), in your very birth you have become the one to whom we must call (2). The gods walked by the ray of your intuition (3), then they grew and were the first and supreme helpers (4).<sup>7</sup>

[*ūmāḥ*: helpers]

<sup>4</sup> शूषेभिर्वृधो जुषाणो अकैः (1), देवाँ अच्छा रघुपत्वा जिगाति (2), मन्द्रो होता स जुह्वा यजिष्टः (3), संमिक्षो अग्निरा जिघर्ति देवान् (4)

<sup>5</sup> तमुस्मामिन्द्रं न रेजमानम् (1), अग्निं गीर्भिर्नमौभिरा कृणुध्वम् (2), आ यं विप्रासो मतिभिर्गृणन्ति (3), जातवैदसं जुह्वं सहानाम् (4)

<sup>6</sup> सं यस्मिन् विश्वा वसूनि जग्मुवर्जे (1), नाश्वाः सप्तीवन्त् एवैः (2), अस्मे ऊतीरिन्द्रवाततमा (3), अर्बाचीना अंग्र आ कृणुष्व (4)

<sup>7</sup> अधा ह्यग्ने महा निषद्या (1), सद्यो जज्ञानो हव्यौ बभूथे (2), तं तेऽदेवासो अनु केतमायन् (3), अधावर्धन्त प्रथमासु ऊमाः (4)

## 7: Agni

### Riṣhi: Trita Āptya

**10.7.1: Universal life**

**10.7.2: Attains to your enjoyment**

**10.7.3: Agni as father, ally and brother**

**10.7.4: Your thoughts effective in us**

**10.7.5: He is the lover**

**10.7.6: Sacrifice to your body**

**10.7.7: Guardian**

**[Metre: Triṣṭup (11, 4)]**

**10.7.1:** O Agni, establish in us the felicity (*svasti*) of earth and heaven and universal life (1), so that we may worship you with sacrifice, O god (2); O doer of works (*dasma*), may we keep close to your perceptions of knowledge (3); guard us, O god, with your wide utterances (4).

**10.7.2:** For you these thoughts are born, O Fire (1). Towards you they voice our achievement of riches with its horses of power and herds of light (2), O perfectly born, O shining One, the mortal upheld by his thoughts (4), following you attains to your enjoyment (3).

[*ānat*: attains]

**10.7.3:** I think of Agni as my father, my ally (1), my brother, ever my comrade (2); I serve the force of vast Agni (3), the bright and sacred force of the Sun in heaven (4).<sup>3</sup>

**10.7.4:** O Agni, effective in us are your thoughts and conquerors of our aims (1). He whom you deliver (2), may happiness be his through his shining days (3). You are the eternal Priest of the call in the house (4). You are that driver of the red horses, possessed of the Truth, possessor of the much store of riches (5).<sup>4</sup>

<sup>1</sup> स्वस्ति नौ दिवो अंगे पृथिव्या विश्वायुर्धेहि (1), यजथाय देव (2), सचेमहि तर्ब दस्म प्रकेतैः (3), उरुप्या णं उरुभिर्देव शसैः (4)

<sup>2</sup> इमा अंगे मतयुस्तुभ्यं जाता (1), गोभिरश्चरभि गृणन्ति राधः (2), यदा ते मर्तो अनु भोगमानुइ (3), वसो दधानो मतिभिः सुजात (4)

<sup>3</sup> अग्नि मन्ये पितरम् ग्रिमापिम् (1), अग्निं भ्रातरं सदुमित् सखायम् (2), अग्नेरनीकं बृहतः संपर्य (3), दिवि शुक्रं यजतं सूर्येस्य (4)

<sup>4</sup> सिद्धा अंगे धियो अस्मे सनुत्रीः (1), यं त्रायसु दम आ नित्यहोता (1), कृतावा स रोहिदुर्धः पुरुक्षुः (3), द्युभिरस्मा अहभिर्वाममस्तु (4)

**10.7.5:** Agni is founded by the heavens as our friend (1), and the means for our works, the ancient Priest of the pilgrim-rites (2); he is the lover of men brought into being by the strength of their two arms (3), he is seated within as the Priest of the call in beings (4).<sup>5</sup>

**10.7.6:** You yourself sacrifice in heaven to the gods (1), for what shall man, immature in thought and unconscious of knowledge, do with your work (2)? Even as you did sacrifice in the order and times of the Truth (3), so sacrifice to your body, O perfectly born (Agni) a god to the gods (4).<sup>6</sup>

**10.7.7:** O Fire, become our guardian and protector (1), become the creator of our growth and the upholder of our growth (2). O Mighty One, give to us what we shall give as offerings to the gods (3), and unfailing our bodies deliver (4).

[Line 3: If what we give as gifts is the best, what we receive also will be the best. A gift which gives pain to the recipient also causes pain to the giver.

Line 4: Free our bodies of all its limitations.]

## 8: Agni, Indra and Tvaṣṭṛ's son Riṣhi: Triṣṭira Tvaṣṭṛa

**10.8.1:** Vast ray of intuition

**10.8.2:** Unfailing child-worker

**10.8.3:** Horse of power

**10.8.4:** Seven planes of truth

**10.8.5:** Eye of the vast truth

**10.8.6:** Tongue carries offerings

**10.8.7:** Trita in secret cave

**10.8.8:** Three-headed being

**10.8.9:** Tvaṣṭṛ's son of universal forms

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> द्युभिर्हितं मित्रमिंब प्रयोगं (1), प्रत्नमृत्विजमध्वरस्य जारम् (2), बाहुभ्यामग्निमायवौऽजनन्त (3), विश्वु होतारं न्यसादयन्त (4)

<sup>6</sup> स्वयं यजस्व दिवि देव देवान् (1), किं ते पाकः कृणवदप्रचेताः (2), यथायज क्रतुभिः (3), देव देवान् एवा यजस्व तन्वं सुजात (4)

<sup>7</sup> भवा नो अग्नेऽवितोत गोपा (1), भवा वयस्कृदुत नौ वयोधाः (2), रास्वा च नः सुमहो हृव्यदाति (3), त्रास्वोत नस्तन्वो अप्रयुच्छन् (4)

**10.8.1:** Agni journeys on with his vast ray of intuition (1), the Bull bellows to earth and heaven (2). He has reached up to the highest extremities of heaven (3), the mighty one has grown in the lap of the waters (4).<sup>1</sup>

**10.8.2:** The Bull of the heights rejoiced (2), the new-born rejoiced (1), the unfailing child worker rejoiced and shouted aloud (3); in the formation of the gods he does his exalted works (4), and comes the first in his own abodes (5).<sup>2</sup>

[*asremā*: unfailing (also in 3.29.13)]

[*shimīvān*: worker, one who works]

**10.8.3:** They (*ritviks*) set within in the pilgrim-sacrifice (Agni, whose radiance is), a sea from the Sun-world (2). He grasps the head of the father and mother (1). In his path are the shining rays that are the foundations of the Horse of Power (3), and they accept embodiment in the native seat of the Truth (4).<sup>3</sup>

**10.8.4:** O shining One, you come to the front of dawn after dawn (1), you have become luminous in the Twins (Ashvins) (2). You hold the seven planes for the Truth (3), bringing Mitra to birth for your own body (4).<sup>4</sup>

**10.8.5:** You become the eye of the vast Truth (1); when you journey to the Truth you become Varuṇa, its guardian (2). You become the child of the waters, O knower of all things born (3). You become the messenger of the man in whose offering you have taken pleasure (4).<sup>5</sup>

<sup>1</sup> प्र केतुना बृहता यात्यग्निः (1), आरोदसी वृषभो रौरवीति (2), दिवश्चिदन्तां उपमाँ उदानन्द् (1), अपामुपस्थै महिषो वंबर्ध (4)

<sup>2</sup> मुमोदु गम्भौ (1), वृषभः कुकुञ्जान् (2), अस्मेमा वृत्सः शिर्मीवाँ अरावीत् (3), स देवतात्पुर्वतानि कृणवन् (4), स्वेषु क्षयेषु प्रथमो जिंगाति (5)

<sup>3</sup> आ यो मूर्धानं पित्रोररव्यु (1), न्यध्वरे दैधिरे सूरो अर्णः (2), अस्य पत्मन्त्ररुषीरश्चबुद्धा (3), क्रतस्य योनौ तन्वौ जुषन्त (4)

<sup>4</sup> उषउषो हि वस्तो अग्रमेषि (1), त्वं यमयौरभवो विभावा (2), क्रतायं सप्त दधिषे पदानि (3), जनयन् मित्रं तन्वे स्वायै (4)

<sup>5</sup> भुवश्चक्षुर्मह क्रतस्य (1), गोपा भुवो वरुणो यहताय वेषि (2), भुवौ अपां नपाज्ञातवेदो (3), भुवौ दूतो यस्य हुव्यं जुजोषः (4)

**10.8.6:** You are the leader of the sacrifice and leader to the midworld (1), to which you resort constantly with your helpful team of mares (2). You uphold in heaven your head that conquers the Sun-world (3). You make your tongue, O Fire, the carrier of our offerings (4).<sup>6</sup>

**10.8.7:** By his will Trita in the secret cave (1), desires by his movements the thinking of the supreme Father (2); (he is) cherished in the lap of the Father and Mother (3); speaking the companion-word,<sup>7</sup> he seeks his weapons (4).

**10.8.8:** Trita Aptya discovered the weapons of the Father (1), and missioned by Indra went to the battle (2); he smote the Three-headed, the seven-rayed (3), and released the ray-cows from the son of Twashtri, the form-maker (4).<sup>8</sup>

[See the explanation at the end of this sūkta.]

**10.8.9:** Indra, broke that great upstriving force (1), which was full of passion and cast it downward he, the master of beings (2), and recovered the ray-cows of Twashtri's son of the universal forms (3). He took away from him his three heads (4).<sup>9</sup>

[*avābhīnat*: broke and cast it down,

*āchakrāṇas*: making; *bhūri*: great;

*inakṣhantam*: upstriving]

[The legend alluded in mantrās 8 and 9 is in KYTS (2.5.1); its paraphrase is given here:

Tvaṣṭṛ is the divine architect who creates a variety of forms. Tvaṣṭā or *tvaṣṭah* appears in several RV mantrās including (10.2.7), (10.70.9), (10.46.9) and others. See (10.70.9) for an interesting

<sup>6</sup> भुवो यज्ञस्य रजसश्च नेता (1), यत्रा नियुद्धिः सच्चसे शिवाभिः (2),  
दिवि मूर्धनं दधिषे स्वर्षां (3), जिह्वामध्ये चकृषे हव्यवाहम् (4)

<sup>7</sup> अस्य त्रितः क्रतुना ब्रवे अन्तः (1), इच्छन् धीतिं पितुरेवैः परस्य (2),  
सच्चस्यमानः पित्रोरुपस्थैः (3), जामि ब्रुवाण आयुधानि वेति (4)

<sup>8</sup> स पित्र्याण्यायुधानि विद्वान् (1), इन्द्रैषित आप्त्यो अभ्युध्यत् (2),  
त्रिशीर्षाणि सप्तरिमिं जघन्वान् (3), त्वाष्ट्रस्य चिन्निः संसृजे त्रितो गाः (4)

<sup>9</sup> भूरीदिन्द्रं उदिनेक्षन्तमोजो (1), अवाभिनन्त् सत्पतिर्मन्यमानम् (2),  
त्वाष्ट्रस्य चिद्विशस्तपस्य गोनामाचक्राणस् (3), त्रीणि शीर्षा परा वर्क् (4)

description of his powers. See also (10.76.3). (SA) translates *tvāshtram* in (3.7.4) as, 'force of formation'.

However not all these forms created by him are favourable to the gods. One such creation (or son) is Vishvarūpa, the All-form.

The All-form had three heads; with one head, he imbibed Soma, the delight of existence; with the second, he drank *sura*, the liquor; and with the third head, he ate food (*anna*).

The three heads correspond to the three types of beings namely gods or *devāḥ*, demons like Vṛtra and finally humans. The Gods, made of Light, enjoy the Delight or Soma; the demons like the liquor; humans depend on food. Indra the lord of Divine Mind, foresees that if this All-form (*vishvarūpa*) becomes all-powerful, the demonic head would become all-powerful. Hence, he separates the three heads even in their formative stages. The form which came from the gods merged or became the rays of spiritual Sun (*kapiñjala*); the demonic form rejoined the forces of ignorance which hide the knowledge and energies from the humans. The form which ate the food became *tittiri*, leading to the Taittirīya books of Kṛiṣṇa Yajur Veda.

Note that the mantra 8 states that the Vishvarūpa had already stolen the ray-cows which were later released by Trita-Aptya and Indra.]

## 9: Waters (Energies)

Riśhis: Trishira Tvāshṭra, Sindhudvīpa, Āmbarīsha

**10.9.1: Energy and bliss**

**10.9.2: Beneficent *rasa***

**10.9.3: Form-making powers**

**10.9.4: Bliss and happiness**

**10.9.5: Master of seeing persons**

**10.9.6: Waters heal**

**10.9.7: Make me see Sun for long**

**10.9.8: Save me from my evil deeds**

**10.9.9: Grant me splendour**

[Metres: 1-4,6 Gāyatrī; 5, Vardhamāna Gāyatrī; 7, Pratiṣṭhā Gāyatrī; 8-9, Anuṣṭup]

[Waters are the currents of power of light (*jñāna*) and strength (*bala*) from the higher planes flowing towards the earth. Rain water and the river currents are only physical aspects of these subtle powers. These currents fill with the sap of their delight the subtle bodies of rishis and also the consciousness of the persons who are receptive. These currents have power to take away physical and psychological diseases. They have the power to remove evil also, a power which is not possessed by the ordinary water. Only the power of grace can take away evil. These currents enable the rishi to have the subtle vision of the spiritual Sun.

It is not possible for any one to have the vision of the Supreme till the bodies, physical and subtle, are ready. RV (9.83.1) tells us that a body which is not prepared by the practise of tapas will breakdown at the onset of certain spiritual experience. Hence the rishi prays to the currents of power (*apah*) to strengthen all our bodies so that these subtle bodies can sustain the forces which enter the body. Then we could have the vision of the Supreme Divine.

See also the essay 17, ‘waters’ in ‘The Basics of RV’.]

**10.9.1:** O Waters, you are the source of all happiness (1).

Bestow on us the great strength (2), so that we may have the vision of the Supreme (3).<sup>1</sup>

**10.9.2:** Give us a share (2), of your most essential sap of essence (*rasa*), beneficent (1), like mothers longing with love (3).<sup>2</sup>

**10.9.3:** So, gladly do we go with you (the energies) (1), to the home in which you take delight (2). Give us the powers of creating (new) forms, O waters (3).<sup>3</sup>

[*janayatha*: the form-making powers (5.58.4); Every creative activity gives physical forms to the sound and thoughts within us. One aspect of this power is progeny. Another is the creation for the successors for preserving knowledge.]

<sup>1</sup> आपो हि ष्ठा मंयोभुवः (1), ता ने ऊर्जे दधातन (2), महे रणाय चक्षसे (3)

<sup>2</sup> यो वंशः शिवतमो रसः (1), तस्य भाजयतेह नः (2), उशतीरिव मातरः (3)

<sup>3</sup> तस्मा अरं गमाम वो (1), यस्य क्षयाय जिन्वथ (2), आपौ जनयथा च नः (3)

**10.9.4:** Gracious be divine Waters for our protection (1), be they for our drink (2), may they stream on us bliss and happiness (3).<sup>4</sup>

**10.9.5:** Sovereigns over precious things (1), and masters of persons that see (2), we seek healing powers from you, O waters (3).<sup>5</sup>

[*charṣhaṇīnām*: persons who see consciously, persons with insight.]

**10.9.6:** Soma has told me, ‘within waters (1), are all things that heal (2); Agni is bliss-giving to all’ (3).<sup>6</sup>

[*shambhu*: bliss giving, creator of bliss]

**10.9.7:** O Waters, fill the body with the healing powers (1), which serve as an armour to my body (2), so that I may see the Sun for long (3).<sup>7</sup>

[*jyok*: for a long time]

**10.9.8:** O waters, carry away from me (1), all the calamities ahead (2), whatever wrong done by me (3), whatever imprecation uttered by me or whatever untruth spoken by me (4).<sup>8</sup>

**10.9.9:** I have entered these waters (energies) (1), we have mingled with their essence (*rasa*) (2); come, O Agni, who Soma (*payas*) (3), fill me with the splendour (4).<sup>9</sup>

[**Meaning of *apah*, *āpah*:** These words are closely related and have more than one meaning. According to SA, the root for all these words as well as ‘*apatya*’ is ‘*ap*’ which has two meanings:

(i) ‘to move’, from which in all probability is derived the sense of waters.

<sup>4</sup> शं नौ देवीरभिष्ट्य आपौ (1), भवन्तु पीतये (2), शं योरभि संबन्तु नः (3)

<sup>5</sup> ईशाना वार्याणां (1), क्षयन्तीश्वर्षणीनाम् (2), अपो याचामि भेषजम् (3)

<sup>6</sup> अप्सु मे सोमो अब्रवीत् (1), अन्तर्विश्वानि भेषजा (2),

अग्निं च विश्वशंभुवम् (3)

<sup>7</sup> आपः पृणीत भेषजं (1), बर्लधं तन्वे मम (2), ज्योक् च सूर्यं हृशे (3)

<sup>8</sup> इदमापः प्र वहत् (1), यत् किं च दुरितं मयि (2),

यद्वाहमंभिदुद्रोह (3), यद्वा शेष उतानृतम् (3)

<sup>9</sup> आपौ अद्यान्वचारिषं (1), रसेन् समगस्महि (2),

पर्यस्वानग्र आ गंहि (3), तं मा सं सृज वर्चेसा (4)

(ii) 'to be' or 'to bring into being' from which the meaning '*apatyā*' as 'son' came into being.

From the root 'to move' '*apaḥ*' has the meaning of work.

*āpaḥ* and '*apsu*' have the fixed meaning of waters.

'*apasaḥ*' has the meaning of 'work' or 'the doers of work'.

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

*apa*: 'waters' in many places, 'away' (3.16.5, 5.20.2); '*apa*' as an indeclinable is used with a verb, such as '*apāvah*' 'to open' (3.5.1).

In determining the meaning of '*apaḥ*' the accent mark gives an indication:

अपः: *apaḥ*: work (1.110.1), (10.12.4) etc (16 occurrences)

अप्: *apaḥ*: waters (1.10.8; 1.23.18, 1.32.1) (130 occurrences)

Ref: 'Semantics of Rig Veda' (SAKSI)]

[See also the mantrās (1.23.16) through (1.23.23), (1.32.12), (1.91.22), (1.103.5) and (10.17.10) dealing with the symbolism of waters.

(1.32.8) states, 'waters ascending back to the mind' (*mano ruhāṇo ati yanti āpaḥ*)]

## 10: Yama and Yami

Riṣhis: Yāmī Vaivasvatī, Yama Vaivasvata

**10.10.1: Long ocean journey of life**

**10.10.2: Brother rejects the sister's request**

**10.10.3: Mortal rules not valid for immortals**

**10.10.4: No falsehood for speakers of truth**

**10.10.5: Law of workings of gods**

**10.10.6: No one can foresee the consequence**

**10.10.7: Let us move harmoniously**

**10.10.8: Spies of gods watch**

**10.10.9: Yama's greatness**

**10.10.10: Future or higher ages**

**10.10.11: Overcome with desire**

**10.10.12: Your brother cannot agree**

**10.10.13: O Yama, you are a weakling**

**10.10.14: Embrace someone else**

[Metre: Triṣṭup (11, 4)]

[All odd numbered verses 1, 3, . . . 13 are spoken by Yami and others by Yama.

This sūkta is a colloquy between Yama and Yami, the children of the Sun (Vivasvan) and also brother and sister. Yama in the RV is the Controller, who upholds the laws. See the introduction for RV (10.14). Yami represents the power in nature to break the current laws, indicating the tendency that such laws may not be needed later in time. Yami proposes to Yama to marry her. Yama refuses. Note Yama and Yami are not human beings and do not need sexual love. Yama, being the Controller, wants to set a standard for mortals and does not want to give a pretext for the mortals to go against this law by his action. The harmful effects of the brother-sister relation on their progeny was well-known. Yama upholds this law.

Verse 10 states that this law may not be needed at a future age when humanity is more conscious (i.e., the children could be created by non-physical processes when the laws of heredity do not come into picture. In this process, the higher energies are utilised which are described in Sūkta 9.

See also (10.13.4) and (10.14), particularly (10.14.16).]

**10.10.1:** (Yami speaks): I invite my friend to friendship (1), for a long journey of crossing the ocean (2). May the creator (*vedhā*) place (in me) the child with you as the father (3). Let that, I carry forward (*prataram*), be placed in the earth (womb) (*adhi kṣhamī*), shining forth (*dīdhyānāḥ*) (4).<sup>1</sup>

[*tirah*: across, through; (everywhere in RV); desert (S)

**10.10.2:** (Yama): I, your companion, do not desire this type of friendship (1), for although we have similar features, we have different forms (of maturity) (2). The great sons of the mighty hero (*vīra*) (3), upholders of heaven, of vast renown (*urviyā*) do not permit this intercourse (4).<sup>2</sup>

[*salakṣhmā*: (he puts on) features, (10.12.6)]

<sup>1</sup> ओ चित् सखायं सख्या वंवृत्यां (1), तिरः पुरु चिदर्णवं जंगन्वान् (2), पितुर्नपात्मा दधीत वेधा (3), अधि क्षमि प्रतरं दीध्यानः (4)

<sup>2</sup> न ते सखा सख्यं वंष्टचेतत् (1), सलक्ष्मा यद्विषुरूपा भवति (2), महसुप्राप्तासो असुरस्य वीरा (3), दिवो धत्तरं उर्बिया परि ख्यन् (4)

**10.10.3:** (Yami): The immortals take pleasure (in this union) (1), which is forbidden to mortals (2). Let your mind concur with mine (3). Only a husband of vitality is capable of entering the body (4).<sup>3</sup>

**10.10.4:** (Yama): We cannot do what was done in former ages (1). How can we, who speak the truth, utter the falsehood (2)?

Gandharva (Sun) was in the watery (midworld) and water was his bride (3). She is our source (*nābhīḥ*), hence our supreme (*paramam*) reality (4).<sup>4</sup>

[Yama states that the rules for mortals are valid for immortals also.]

**10.10.5:** (Yami): The divine architect, shapes multiforms and is the creator (*Savitṛ*) (2). He has made us a couple even from the beginning (womb) (1). No one can change the law of workings of gods (3). Heaven and earth recognize (our union) (4).<sup>5</sup>

**10.10.6:** (Yama): Who knows the Supreme day (light) (1)? who has seen it and who can declare it (2). The abodes of Mitra and Varuṇa are vast (3). No one can speak of it with certainty (4).<sup>6</sup>

[Mitra is the lord of love and harmony. Varuṇa is the master of oceans and of all infinities. He maintains all the laws in the earth, midregion and the Heavens, punishing the transgressors. In the inner *yajña*, the oceans symbolize the waters of truth, Varuṇa pours these waters on our three bodies to remove their sins.

No one knows the highest truth and hence can foresee the precise consequence of the breach of law. The domains of Mitra and Varuṇa are vast. See the essay 13, ‘Mitra and Varuṇa’ in ‘The Basics of RV’.]

<sup>3</sup> उशन्ति धा ते अमृतास एतदेकस्य चित् (1), त्यजसं मर्त्यस्य (2), नि ते मनो मनसि धाय्यस्मे (3), जन्युः पतिस्तन्वमा विविश्याः (4)

<sup>4</sup> न यत् पुरा चक्रमा कद्द्र (1), नूनमृता वदन्ते अनृतं रपेम (2), गन्धर्वो अप्सवप्याच योषा (3), सा नो नाभिः परमं जामि तन्मौ (4)

<sup>5</sup> गर्भे नु नौ जनिता दंपती कः (1), देवस्त्वष्टा सविता विश्वरूपः (2), नकिरस्य प्र मिनन्ति ब्रूतानि (3), वेदं नावस्य पृथिवी उत द्यौः (4)

<sup>6</sup> को अस्य वैद प्रथमस्याहः (1), क इ ददर्श क इह प्र बोचत् (2), बृहन्मित्रस्य वरुणस्य धाम् (3), कदु ब्रव आहनो वीच्या नून् (4)

**10.10.7:** (Yami): The desire of Yami for Yama has come (1), to be in the same bed in intimacy (2). I will surrender my body as a wife does to her husband (3). Let us exert like two wheels of a car (4).<sup>7</sup>

**10.10.8:** (Yama): The spies of the gods are always in movement here (2), they never stop or never close their eyes (1). O one, whose love-desire is dangerous, associate yourself with someone else (3); and exert yourself in union like the two wheels of a car (4).<sup>8</sup>

**10.10.9:** (Yami): Him everyone worships, day and night (1). On him, let the eyes of the Sun repeatedly rise (2). For him the kindled pair of Heaven and Earth unite (3). The unaccompanied (*ajāmi*) Yami will adhere to the verdict of Yama (4).<sup>9</sup>

**10.10.10:** (Yama): Surely, the higher (*uttara*) ages will come (1), when the unaccompanied will choose their companions (freely) (2). O auspicious one, choose now another than myself as your husband (4), and lie on his mighty arms (3).<sup>10</sup>

[*ajāmi*: unaccompanied, (5.19.4, 4.4.5, 10.69.2); S and all other translators render line 2 ‘sister will choose one who is not a brother’, rendering ‘*ajāmi*’ as ‘not brother’. The text makes no distinction between brother and sister. As SA states, ‘*uttara*’ signifies ‘higher’ or ‘more advanced in consciousness’ rather than ‘late in time’.

Yama is saying that the proposed relation can happen at an age with a higher level of consciousness and it cannot happen now.]

<sup>7</sup> यमस्य मा यम्यं काम आगान् (1), त्समाने योनौ सहशेष्याय (2),  
जायेव पत्यै तन्वं रिरिच्यां (3), वि चिद्वृहेव रथ्येव चक्रा (4)

<sup>8</sup> न तिष्ठन्ति न नि भिषन्त्येते (1), देवानां स्पशं इह ये चरन्ति (2),  
अन्येन मदाहनो याहि तूयं (3), तेन वि वृहु रथ्येव चक्रा (4)

<sup>9</sup> रात्रीभिरस्मा अहंभिर्देशस्येत् (1), सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् (2),  
दिवा पृथिव्या भिथुना सबन्धू (3), यमीर्यमस्य विभृयादजामि (4)

<sup>10</sup> आ घा ता गच्छानुत्तरा युगानि (1), यत्र जामयः कृणवञ्जामि (2),  
उपं बर्वृहि वृषभाय ब्रह्म (3), अन्यमिच्छस्व सुभगे पतिं मत् (4)

**10.10.11:** (Yami): Is he a brother whose sister has no supporter (in her brother) (1) ? Will a brother allow a sister to be in the path of misfortune (*nirṛiti*) (2). I am overcome by desire and urge (*rapāmi*) this request (3). Unite your person with mine (4).<sup>11</sup>

**10.10.12:** (Yama): I will not unite my body with yours (1). Sinner is the person who approaches his sister (2). Enjoy pleasure with someone else (3). O auspicious one, your brother has no such desire (4).<sup>12</sup>

**10.10.13:** (Yami): O Yama, you are certainly a weakling (*bata*) (1). I understand not your heart or the mind (2). Some other female will embrace you secretly (*kakṣhi*) (3), just as a creeper (*libuja*) clings to a tree (4).<sup>13</sup>

**10.10.14:** (Yama): O Yami, embrace some one else (1), let another embrace you like a creeper a tree (2). Seek his thoughts and let him seek yours (3). Then (*adha*) (you two) have a happy relationship (4).<sup>14</sup>

## 11: Agni

Riṣhi: Havirdhāna Āngi

**10.11.1:** Varuṇa knows all

**10.11.2:** Aditi, the indivisible mother

**10.11.3:** Aspirant for knowledge

**10.11.4:** The bird has brought the seeing Soma

**10.11.5:** You make the sage chant

**10.11.6:** The lover (*jāra*)

**10.11.7:** Right thinking

**10.11.8:** Master of self-law

**10.11.9:** May you be here

[Metre: 1-6, Jagatī; 7-9 Triṣṭup (11, 4)]

<sup>11</sup> किं भ्रातोस्यदनाथं भवाति (1), किमु स्वसा यन्निर्क्षितिर्निंगच्छात् (2), काममूर्ता बहुतद्रपामि (3), तन्वा मे तन्वं सं पिपृष्ठि (4)

<sup>12</sup> न वा उ ते तन्वा तन्वं सं पृष्ठ्यां (1), प्रापमाहुर्यः स्वसारं निंगच्छात् (2), अन्येन मत् प्रमुदेः कल्पयस्व (3), न ते भ्राता सुभगे वष्ट्येतत् (4)

<sup>13</sup> बतो बतासि यम् (1), नैव ते मनो हृदयं चाविदाम (2),

अन्या किल त्वां कक्ष्यैव (3), युक्तं परि ष्वजाते लिबुजेव वृक्षम् (4)

<sup>14</sup> अन्यमुषु त्वं यैमि (1), अन्य उ त्वां परि ष्वजाते लिबुजेव वृक्षम् (2), तस्य वा त्वं मन इच्छा स वा तव (3), अधा कृणुष्व संविदं सुभद्राम् (4)

**10.11.1:** Mighty from the mighty (1), he, by the milking of heaven, milked (2), the streams of the Indivisible Aditi, he the strong and inviolable (3), Varuṇa knew all by his right thought (4). A lord of sacrifice, may he perform the order of the rites of the sacrifice (5).<sup>1</sup>

[For Varuṇa, see essay 13 in 'The Basics of RV'

*yahva:* strong,

*adābhya:* indivisible,

*ṛtūn:* the order (of the rites); see (10.2.1);]

**10.11.2:** May the Gandharvi speak to me, and the Woman born from the Waters (1). May her protection be around my mind midst the roar of the river (2). May the indivisible mother (Aditi) establish us in the heart of our desire (3). My brother, the greatest and first, declares it to me (4).<sup>2</sup>

[Aditi: She is the supreme or infinite consciousness, infinite light, mother of the gods, in oppositions to Dānu or Diti, the divided consciousness, the mother of Vṛtra and other demons. The gods are called as Ādityās, children of Aditi. See essay 16 in 'The Basics of RV'.]

**10.11.3:** Dawn is happy, and opulent and glorious (1). She (dawn) has shone out for man bringing the Sun-world with her (2). Agni is an aspirant doing the will of the aspirants (3). They gave birth to Agni, the summoner for the discovery of knowledge (4).<sup>3</sup>

[Uṣha, the Dawn indicates the beginning of the spiritual aspiration in man. The physical dawn is her symbol in the material universe. See (10.12.7, 10.70.6) for Uṣha.]

<sup>1</sup> वृषा वृष्णे (1), दुदुहे दोहसा दिवः (2), पयांसि यहो अदितेरदाभ्यः (3), विश्वं स वैद् वरुणो यथा धिया (4), स यज्ञियो यजतु यज्ञियाँ क्रतून् (5)

<sup>2</sup> रप्तद्वन्धवीरप्या च योषणा (1), नदस्य नादे परि पातु मे मनः (2),

इष्टस्य मध्ये अदितिर्निं धातु (3), नो भ्रातो नो ज्येष्ठः प्रथमो वि वौचति (4)

<sup>3</sup> सो चिन्तु भद्रा क्षुमती यशस्वत्युषा (1), उवासु मनवे स्वर्वती (2), यदीमुशन्त्मुशतामनु क्रतुमग्निं (3), होतारं विदथाय जीजनन् (4)

**10.16.2:** O Jātaveda, when you have rendered him mature (1), then give him upto the Fathers (2). When he proceeds with his new form (*asunītim*) (3), he becomes subject to the will of the gods (4).<sup>2</sup>

**10.16.3:** Let the eye go to Sūrya, the breath to Vāyu (*ātmā*) (1); go to heaven or earth as per your merit (*dharma*) (2). Go to the waters if it suits you to be there (3). You may abide with the organs of body (*sharīraḥ*) in the plants (*oshadhi*) (4).<sup>3</sup>

[The ‘*preta*’ (the person after death without only the physical sheath (body), Kāṭha U. (1.20)) has in it the prāṇic sheath, mental sheaths and other powers, as indicated. These powers should go to their proper destinations. Hence Agni is prayed not to consume the body entirely. ‘Rendering him mature’ in line 3 means freeing the *jīvātmā* from the shelter like prāṇa or manas. Only the *jīvātmā* goes to the *pitrloka*.]

**10.16.4:** (O Agni), burn the unborn (immature) portion with your heat (1). May your flame and splendour consume it (2).

O Jātaveda, with the auspicious aspects of your body (3), carry the subtle body (*jīva*) to the wide world of the virtuous beings (4).<sup>4</sup>

**10.16.5:** O Agni, send back to the Pitṛs, that *āyuh* (1), which moves around by its self-law even though it has been offered in Agni (2).

Clothing himself (*vasāna*) with the remaining part (*sheshāḥ*), let the person (*āyuh*) depart (3);

O Jātaveda, let him be associated with a body (4).<sup>5</sup>

[*āyu*: the person without the physical body]

<sup>2</sup> शूतं यदा करसि जातवेदो (1), अथेमेनं परिं दत्तात् पितृभ्यः (2),  
यदा गच्छात्यसुनीतिमेताम् (3), अथा देवानां वशनीर्भवाति (4)

<sup>3</sup> सूर्यं चक्षुर्गच्छतु वातमात्मा (1), द्यां च गच्छ पृथिवीं च धर्मणा (2),  
अपो वा गच्छ यदि तत्र ते हितम् (3), ओषधीषु प्रतिं तिष्ठा शरीरः (4)

<sup>4</sup> अजो भागस्तप्सा तं तपस्व (1), तं तैं शोचिस्तपतु तं तैं अर्चिः (2),  
यास्तैं शिवास्तन्वौ जातवेदः (3), ताभिर्वहैनं सुकृतामुलोकम् (4)

<sup>5</sup> अब सृज पुनरग्ने पितृभ्यो (1), यस्त आहुतश्चरति स्वधाभिः (2),  
आयुर्वसान् उपे वेतु शेषः (3), सं गच्छतां तन्वा जातवेदः (4)

**10.16.6:** Whatever limb of yours is harmed by the black crow, ants, snake or a dog (1), may Agni make it faultless (2). Let the Soma-bliss which pervades the wise brahmins purify the subtle body (3).<sup>6</sup>

[The harm caused to a limb of the dead body by snake, crow etc., is also transmitted symbolically to the subtle body of the person. The prayer here is that Soma may render the subtle body whole.]

**10.16.7:** Enclose the armour of Agni with knowledge (1). Enclose it with the intelligence (2). Then Agni who is fierce (*dhṛṣṭhṇu*), very happy (*jahṛshāṇa*), who can burn in various ways (*vidhakṣhyan*) with his radiance (3), who receives all offerings (*dadhṛk*), will not harm you even if he encloses the body (4).<sup>7</sup>

**10.16.8:** O Agni, do not shake this body (*chamasa*) (1). It is dear to the gods and to those mortals who imbibe the joy of Soma (2). This vessel is for the drink of the gods (3), the immortal gods take pleasure with the body (4).<sup>8</sup>

[*chamasa*: ladle; the body of the human being;

The body is dear to the gods because the body, by means of conscious effort, produces the Soma.]

**10.16.9:** I send the flesh-devouring Agni far away (1). Let him bear the sin (*ripa*) to the realm of the king Yama (2). Let the other Agni, Jātaveda,<sup>9</sup> here (3), who is known by all, convey the offerings to the gods (4).

<sup>6</sup> यत् तैः कृष्णः शंकुन आतुतोदे पिपीलः सर्प उत वा श्वापदः (1), अग्निष्टद्विश्वादेगदं कृणोतु (2), सौमश्च यो ब्राह्मणाँ आविवेश (3)

<sup>7</sup> अग्नेर्वर्म परि गोभिर्वर्यस्व (1), सं प्रोर्णुच्च पीवंसा मेदेसा च (2), नेत् त्वा धृष्णुहरसा जहूषाणो (3), दधृग्विधक्ष्यन् पर्यङ्गयाते (4)

<sup>8</sup> इममङ्गे चमसं मा वि जिह्वरः (1), प्रियो देवानामुत सोम्यानाम् (2), एष यश्चमसो देवपानः (3), तस्मिन् देवा अमृता मादयन्ते (4)

<sup>9</sup> क्रव्यादेमग्निं प्र हिंणोमि दूरं (1), यमराज्ञो गच्छतु रिप्रवाहः (2), इहैवायमितरो जातवेदा (3), देवेभ्यौ हृव्यं वंहतु प्रजानन् (4)

**10.16.10:** The flesh-devouring Agni who has entered your dwelling (1), I turn him away for the performance of Pitṛ yajña (3). (I do this) by looking at the other Agni Jātavedas (2). Let him journey (*invāt*)<sup>10</sup> to the *gharma* in the supreme world of his sessions (4).

[*gharma*: In the *pravargya* rite connected with *madhu vidya*, it is an offering prepared by pouring milk into heated *ghṛta* (ghee), contained in the vessel called *mahāvīra*, human body in the symbolism. *gharma* is the heat which makes the human body capable of holding the offerings. For more details, see the book by KS, 'Lights on the Upaniṣads', chap. 7, pp. 143-144. (SAKSI).]

**10.16.11:** Let Agni, the carrier of the flesh, (1), worship the fathers and he increases the truth (2). Let him declare the offerings meant for the gods (3), and those meant for fathers (4).<sup>11</sup>

**10.16.12:** Longing, we establish you within us (1). Longing, we kindle you in us (2). Do you bring the longing Pitṛs (3), to eat the offerings (*havis*) (4).<sup>12</sup>

**10.16.13:** O Agni, cool the place (2), which you have burnt (1). Let the water-lily grow there (3). May the mature-grass with many shoots grow here (4).<sup>13</sup>

**10.16.14:** O earth, you are cool and filled with cooling herbs (1), you are glad and are filled with happy trees (2). Be thronged with female frogs (3), and give joy to the Agni (4).<sup>14</sup>

<sup>10</sup> यो अग्निः क्रङ्ब्यात् प्रविवेश वो गृहम् (1), इमं पश्यन्नितरं जातवेदसम् (2), तं हरामि पितृयज्ञाय (3), देवं स धर्ममिन्वात् परमे सुधस्थे (4)

<sup>11</sup> यो अग्निः क्रङ्ब्यवाहनः (1), पितृन् यक्षदत्तवृधः (2),  
प्रेदु हृव्यानि वोचति देवेभ्यश्च (3), पितृभ्य आ (4)

<sup>12</sup> उशन्तस्त्वा नि धीमहि (1), उशन्तः समिधीमहि (2),  
उशनुशत आ वंह पितृन् (3), हृविषे अत्तवे (4)

<sup>13</sup> यं त्वमग्ने समदहुः (1), तमु निर्वाप्या पुनः (2),  
कियाम्बु अत्र रोहतु (3), पाकदुर्वा व्यल्कशा (4)

<sup>14</sup> शीतिके शीतिकावति (1), ह्लादिके ह्लादिकावति (2),  
मण्डूक्या सु सं गंम (3), इमं स्वग्निं हर्षय (4)

## Anuvāka 2: Sūktās (17-29)

### 17: Pūshan, Sarasvatī and Soma

Riṣhis: Devashravā Yāmāyana

There are 4 subhymns in this sūkta of 14 mantrās. They are unrelated.

#### Subhymn: Saranyū: (1-2)

10.17.1: Marriage

10.17.2: Saranyū concealed

#### Subhymn: Pūshan escorts (3-6)

10.17.3: *jīva* is escorted

10.17.4: Forward path

10.17.5: Agni leads

10.17.6: Ranges in knowledge

#### Subhymn: Sarasvatī & waters: (7-10)

10.17.7: Sarasvatī gives the desirable

10.17.8: Enduring impulsion of Sarasvatī

10.17.9: Word of revelation of Sarasvatī

10.17.10: Waters with light

#### Subhymn: Soma (11-14)

10.17.11: Seven invokers

10.17.12: Delight in the thought

10.17.13: Br̥haspati

10.17.14: Essence (*payas*)

[Metre: 1-12 Triṣṭup (11, 4); 13, Anuṣṭup (8, 4)

Purastādbṛhatī; 14, Anuṣṭup (8, 4)]

10.17.1: Tvashṭri celebrates the marriage of his daughter (1). The whole world is assembled (to watch it) (2). The (newly-wed) great wife, the shining one, has disappeared (4). She was also (later) the mother of Yama (3).<sup>1</sup>

[The name of the new bride is Saranyū as mentioned in verse 2.]

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<sup>1</sup> त्वष्टा दुहित्रे वंहतुं कृणोतीति (1), इदं विश्वं भुवनं समेति (2),  
यमस्य माता पर्युह्यमाना (3), महो जाया विवर्स्वतो ननाश (4)

**10.17.2:** The gods concealed the immortal (Saranyū) from the mortals (1). The gods gave to the shining one (Saranyū) (*a mate*) of same temperament (*savarṇa*) (2). As this event happened, she bore the two Ashvins (in her womb) (3). Then the Saranyū (herself) gave birth to twins.<sup>2</sup>

[The name of the husband is not mentioned here. However (8.26.21) and (8.26.22) refer to the deity Vāyu as the son-in-law of Tvaṣṭri. Hence Vāyu is the mate. The epithet '*savarṇam*' (of same temperament or nature as that of Saranyū) fits Vāyu very well.

Saranyū, occurs in (10.61.23,24) and means that which is continuously moving. Saranyū is a deity of swift movement of fluidic energies.

The child is the pair Ashvins having the quality of swiftness of father and the power of healing as in mother.

Note that the disappearance of Saranyū mentioned in (17.1) is explained in line 1 of (17.2). Gods realised that the deity Saranyū did not want to be seen by the humans. Hence the Saranyū became invisible to humans only and not others.

The anecdote as given in the current translations make very little sense. There is no need to declare that the gods produced a duplicate in place of the so-called missing Saranyū.

One source of error is that Vivasvan in line 4 of (17.1) is translated as Sun.

It should be remembered that two words having the same letters but with different accent marks can have different meanings. The word विवस्वत् has accent mark on वि. There are only three such occurrences in RV (1.44.1, 8.6.39, 10.17.1), meaning that which is shining. In (1.44.1), (Agni mantra) it refers to the riches. The more common word विवस्वत् with accent mark on वि, refers to the spiritual Sun, Vivavān. To render *vivasvata* in line 4 as Sun is a gross error.

Here *vivasvata*, the shining one is an epithet for the bride.]

<sup>2</sup> अपागूहन्मृतां मत्येभ्यः (1), कृत्वा सवर्णामदुर्बिवस्वते (2), उताश्विनोवभरत् यत् तदासीत् (3), अजहादुद्धा मिथुना सरण्यूः (4)

### Pūṣhan Escorts: (3-6)

**10.17.3:** May Pūṣhan, the knower, escort you (to another world) (1). His (Pūṣhan) Ray-cows are never lost and he is a protector of all beings (2). May he give you to the ancient fathers (3), may Agni (take you) to the wise gods (4).<sup>3</sup>

**10.17.4:** The life that is the life of all shall guard you (1). Pūṣhan shall guard you in your forward path in front (2). Where the doers of the good work are seated (3), where they have gone (4), there shall the divine Savitṛ place you (5).<sup>4</sup>

**10.17.5:** Pūṣhan knows all the regions successively (1), and he will lead us by the way which is most free from peril (2). Let the giver of felicity, the blazing god who has all the energies (3), lead us steadily in our front by his knowledge (4).<sup>5</sup> (SA)

**10.17.6:** Pūṣhan has been born in your forward travelling (1), on the paths through heaven and through earth (2), for he moves in both the worlds which are made full of delight for us (3). Here he ranges in his knowledge and he journeys to the beyond (4).<sup>6</sup> (SA)

[For more on Pūṣhan, see (10.26)]

Forward travelling: travelling forward on the path towards the truth]

### Sarasvatī and waters: (7-10)

**10.17.7:** The seekers of the Godhead invoke Sarasvatī (1), Sarasvatī is invoked in the wide pilgrimage-sacrifice (2). The doers of good deeds invoke Sarasvatī (3). Sarasvatī gives the desirable to the giver (4).<sup>7</sup>

[For more on Sarasvatī, see (10.75).]

<sup>3</sup> पूषा त्वेतश्च्यावयतु प्र बिद्वान् (1), अनैषपशुर्भवनस्य गोपाः (2), स त्वैतेभ्यः परि ददत् पितृभ्यो (3), अग्निर्देवेभ्यः सुविदुत्रियैभ्यः (4)

<sup>4</sup> आयुर्विश्वायुः परि पासति त्वा पूषा (1), त्वा पातु प्रपथे पुरस्तात् (2), यत्रासते सुकृतो (3), यत्र ते युयुः (4), तत्र त्वा देवः संविता दंधातु (5)

<sup>5</sup> पूषेमा आशा अनु वेदु सर्वाः (1), सो अस्माँ अभ्यतमेन नेष्टत् (2), स्वस्तिदा आघृणिः सर्वैरीरो (3), अप्रयुच्छन् पुर एतु प्रजानन् (4)

<sup>6</sup> प्रपथे पथामजनिष्ट पूषा (1), प्रपथे दिवः प्रपथे पृथिव्याः (2),

उभे अभि प्रियतमे सधस्थे आ (3), च परा च चरति प्रजानन् (4)

<sup>7</sup> सरस्वतीं देवयन्तो हवन्ते (1), सरस्वतीमध्वरे तायमाने (2),

सरस्वतीं सुकृतो अहयन्त (3), सरस्वती दाशुषे वार्यं दात् (4)

**10.17.8:** O Goddess, you please the Fathers by your self-law (2), and you go with them in the same chariot (1). May you be delighted in sitting on this *barhi*-seat (3). Give us the enduring impulsion (for actions) (4).<sup>8</sup>

[*anāmiva*: enduring, unbending, (6.8.6);]

**10.17.9:** The fathers invoke Sarasvatī (1), when they approach the sacrifice in front with discernment (2). Give the share of the word of revelation (*iḥā*) to satisfy the thousands (3). Establish in the *yajamāna* both felicities and nourishment (4).<sup>9</sup>

[*argham*: satisfaction]

**10.17.10:** May our mothers, the waters, purify us (1). By means of light, let the waters associated with clarity (*ghṛtapvah*) purify us (2). May the divine waters flood away all sins (3). Purified by these waters, I ascend to the higher realms (*ute*) (4).<sup>10</sup>

[Waters are in (10.30, 10.75)]

#### Soma: 11-14

**10.17.11:** The supreme Soma-drop (*drapsah*) flows in the heaven (1), also in the abode here and in its abodes in the earlier times (2). It flows equally in all the abodes (3). I offer the Soma-drops to the seven invokers (4).<sup>11</sup>

[*drapsah*: drop of Soma (1.14.4) (KS)]

<sup>8</sup> सरस्वति या सरथं युयाथं (1), स्वधाभिर्देवि पितृभिर्मदन्ती (2), आसद्यास्मिन् बहिष्ठि मादयस्वा (3), अनमीवा इषु आ धेह्यस्मे (4)

<sup>9</sup> सरस्वतीं यां पितृरो हवन्ते (1), दक्षिणा यज्ञमभिनक्षमाणाः (2), सहस्रार्धमिळो अत्र भागं (3), रायस्पोषं यज्ञमानेषु धेहि (4)

<sup>10</sup> आपो अस्मान् मातरः शुन्धयन्तु (1), घृतेन नो घृतप्वः पुनन्तु (2), विश्वं हि रिप्रं प्रवहन्ति देवीः (3), उदिदाभ्यः शुचिरा पूत एमि (4)

<sup>11</sup> द्रृप्सश्चेस्कन्द प्रथमां अनु द्यून् (1), इमं च योनिमनु यश्च पूर्वः (2), समानं योनिमनु संचरन्तं (3), द्रृप्सं जुहोम्यनु सप्त हौत्राः (4)

**10.17.12:** As the (flying) drop of Soma moves (1), it becomes a ray (*amshu*) released by the strength (*bāhu*) and is established in the thought (*dhishape*) (2). It is also released by the priest of the yajña-journey (*adhvaryu*); it is released from the purifier (3). O Soma, I offer you with the mind along with the *Vashatkāra* (call) (to the gods) (4).<sup>12</sup>

[*dhishapa*: thought; also in (5.69.2); it is also the name of a goddess associated with the mental powers.

The purifier is the declaration, ‘it is not mine’, (*na mama*).

The ritualists interpret this mantra as the process of purification of the (material) Soma juice obtained from the creeper and render the various words accordingly.]

**10.17.13:** When the Soma drops flow (1), the rays of the aspiration (*srucha*) of the seeker goes down (*avah*) and to other places (2). May the God Bṛhaspati pour (*siñchatu*) the Soma on me (3), for my achieving (*rādhase*) the plenitudes (3).<sup>13</sup>

[*srucha*: ladle for ritualists; aspiration of the seeker]

**10.17.14:** The growths of earth are full of *payas* (1). May my spoken words be full of *payas* (2). The waters are full of *payas* (3). With that *payas*, may I be purified (in all ways) (4).<sup>14</sup>

[*payah*: essence; the collective of the rays of knowledge; milk. It is the essence of the nectar of immortality (*amṛta*). *pāyasa* is the name of a sweet dish prepared in all auspicious occasions in India. This word is common to most Indian languages.

In the translation, word *payas* is used as is.

For more on Soma, see (10.25, 10.57, 10.144, 10.93 and 10.85).]

<sup>12</sup> यस्ते द्रूप्सः स्कन्दति (1), यस्ते अंशुर्बाहुच्युतो धिषणाया उपस्थात् (2), अध्वर्योर्बा परि वा यः पवित्रात् (3), तं तै जुहोमि मनसा वषट्कृतम् (4)

<sup>13</sup> यस्ते द्रूप्सः स्कन्दो (1), यस्ते अंशुरवश्य यः परः सुचा (2), अयं देवो बृहस्पतिः सं तं सिञ्चतु (3), राधसे (4)

<sup>14</sup> पयस्वतीरोषधयः (1), पयस्वन्मामकं वचः (2),

अपां पयस्वदित् (3), पयस्तेन मा सह शुन्धत (4)

**10.23.7:** O Indra, may your friendship with the Vimada ṛshis (2), be never be broken (1). O God, we know that your guiding thought (for us) is that of a close relative (3). May our auspicious friendship with you be abiding (4).<sup>7</sup>

## 24: Indra and Ashvins

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

### Indra

**10.24.1:** Grow to greatness in us

**10.24.2:** Lord of energies (*shachi*)

**10.24.3:** Protect us

### Ashvins

**10.24.4:** You churn Agni

**10.24.5:** Sparks spread

**10.24.6:** Render journey and us sweet

[Metres: 1-3, Āstārapangktih; 4-6, Anuṣṭup (8, 4)]

**10.24.1:** O Indra, drink the Soma (1), which is sweet and is pressed in a bowl (human body) (2). May you establish in us the riches (3), in thousands, O lord of infinite riches (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).<sup>1</sup>

[In the first 3 mantrās, lines 4 and 6 are same as in (10.21)]

**10.24.2:** By worshipping you with yajña, chantings and offerings (1), we seek you (with desire) (2). O Indra, you are the lord of all energies (*shachi*) (3). Establish in us excellent and desirable riches (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).<sup>2</sup>

<sup>7</sup> माकिर्न एना सूख्या वि यौषुः (1), तर्व चेन्द्र विमदस्य च ऋषेः (2), विद्वा हि ते प्रमत्ति देव जामिवत् (3), अस्मे तै सन्तु सूख्या शिवानि (4)

<sup>1</sup> इन्द्र सोमभिमिमं पिब (1), मधुमन्तं चमू सुतम् (2), अस्मे रथिं नि धारय (3), वि वो मदे (4), सहस्रिणौ पुरुषसो (5), विवक्षसे (6)

<sup>2</sup> त्वां यज्ञभिरुक्तैरुपर्प हव्येभिः (1), ईमहे (2), शर्चीपते शर्चीनां (3), वि वो मदे (4), श्रेष्ठं नो धेहि वार्य (5), विवक्षसे (6)

**10.24.3:** You are the lord of all desirable things (1); you are the impeller of the one praying for riches (2), you are the increaser of those who hymn you (3). Protect us from the hostile forces and sin (5). You grow to greatness (within us) (6), in the intoxication of rapture (4).

**10.24.4:** You united, churned (Agni) (2), by your magic-knowledge, O mighty (Ashvins) (1). Adored by Vimada (3), you churn (the Agni), O Nāsatyās (4).

[Nāsatyās: lords of journey; Ashvins]

**10.24.5:** All the gods, united, praised you (1), and caused the sparks of Agni to spread (2). Ashvins declared (3), ‘may the gods again bear us (the offerings)’ (4).

**10.24.6:** May my journey be sweet (1); may my return (journey) also be sweet (2). O you two divine Ashvins, by your divine powers (3), render us sweet (4).

## 25: Soma, the delight of work

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

[The total number of mantra-verses dedicated to Soma in RV is about 1200. We need to study carefully all these mantrās to know the secret of Soma. The scholars in the past have taken a short-cut to the study. They identify Soma exclusively with a creeper of that name, supposedly having intoxicating properties. Kapāli Sāstry quotes the classic book of ancient Indian medicines, ‘Sushruta Samhitā’ and states, ‘This book mentions 24 varieties of Soma and their properties, but never its intoxicating ability; Soma plant was extinct thirty centuries ago.’]

<sup>3</sup> यस्पतिर्बार्याणामसि (1), रुधस्यं चोदिता (2) इन्द्रै स्तोतृणामविता (3),  
वि वो मर्दे (4), द्विषो नः पाह्यंहसो (5), विवक्षसे (6)

<sup>4</sup> युवं शक्रा मायाविना (1), समीची निरमन्थतम् (2),  
विमदेन यदीक्षिता (3), नासंत्या निरमन्थतम् (4)

<sup>5</sup> विश्वे देवा अकृपन्त समीच्योः (1), निष्पतन्त्योः (2),

नासंत्यावब्रुवन् (3), देवाः पुनरा वहतादिति (4)

<sup>6</sup> मधुमन्मे परायणं (1), मधुमत् पुनरायनम् (2),  
ता नौ देवा देवतया युवं (3), मधुमतस्कृतम् (4)

**The clue to its nature is given by RV (10.85.3):**

“He who has drunk thinks (1), that herb which men crush to be Soma (2); but none can taste (4) that which the wise know to be Soma (3)” ; (10.85.3) [See the hymn 10.85]

Soma is the delight of existence or *ānanda*. As Taittirīya U. declares, ‘all is born in *ānanda*, all is sustained in *ānanda*, all departs to *ānanda*’. More specifically, Soma is the delight released in any work done consciously. Wherever Soma occurs in RV, it is accompanied by the epithet ‘*suta*’ (the effort of releasing). When we do every work consciously, we will be enveloped by this delight. The full meaning of existence is realised only when this intrinsic *ānanda* is brought out and developed into its full figure in evolving life.

For more details, see our compact book, ‘Soma: The Delight of Existence’ SAKSI, 2005, pp. 44. The book has the text and translation of about 60 RV mantrās. It includes the legend of Soma being brought from heaven by the falcon, mentioned in the Kṛiṣṇa Yajur Veda, Taittirīya Samhita, TS (6.1.6). It discusses the symbolism behind this legend and also the symbolism of the bird falcon (*shyena*). It gives the mantra (8.79.2), ‘making the blind see and the lame walk; he clothes the naked, heals the sick’.]

**10.25.1: Happy mind and Discernment**

**10.25.2: Heart-touching riks**

**10.25.3: My immaturity**

**10.25.4: Thoughts rush to you**

**10.25.5: Wise, thinker and mighty**

**10.25.6: You prepare the world for the living**

**10.25.7: Ill-wisher be not our ruler**

**10.25.8: Knower of the fields**

**10.25.9: Friend to Indra**

**10.25.10: Increases our understanding**

**10.25.11: Plenitude endowed with strength**

[Metre: Āstārapangktih]

**10.25.1:** Bring to us a happy mind (1), a happy discernment and a happy will (2). May the devotees, who imbibe the Soma in friendship (3), be rapturous like cows in a pasture (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>1</sup>  
 [dakṣha: happy discernment; kratu: happy will; Note that the line 1 is identical to RV (10.20.1).]

**10.25.2:** O Soma, in all the abodes (2), they hymn you with heart-touching (riks) (1). Now, the desires in me (3), rise up, seeking the riches (felicities) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>2</sup>

**10.25.3:** In my immaturity, I impair (*mināmi*) (2), your law of workings, O Soma (1). Favour us against the harm (of hostiles) (5), just as father to his son (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>3</sup>

**10.25.4:** Our thoughts rush to you (1), just like the released (cows) going to the well (2). O Soma, for our living, establish (*dhāraya*) the will (*kratum*) in us (3), (just as the priest fills) the bowls (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>4</sup>

**10.25.5:** O Soma, the heroes utterly interested in works (1), praise you in many ways (2); you are wise, thinker (*dhīra*) and mighty (3). You give us an abode of knowledge and strength (or cows and heroes) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>5</sup>

<sup>1</sup> भद्रं नो अपि वातय मनो (1), दक्षमुत क्रतुम् (2), अधा ते सख्ये अन्धसो (3), वि वो मदे (4), रणन् गावो न यवसे (5), विवक्षसे (6)

<sup>2</sup> हृदिस्पृशस्त आसते (1), विशेषु सोम धामसु (2), अधा कामा इमे मम (3), वि वो मदे (4), वि तिष्ठन्ते वसुयवो (5), विवक्षसे (6)

<sup>3</sup> उत ब्रतानि सोम (1), ते प्राहं भिनामि पाक्या (2), अधा पितेव सूनवे (3), वि वो मदै (4), मृळा नौ अभि चिद्रुधात् (5), विवक्षसे (6)

<sup>4</sup> समु प्र यन्ति धीतयः (1), सर्गासोऽवताँ इव (2), क्रतुं नः सोम जीवसे (3), वि वो मदै (4), धारया चमसाँ इव (5), विवक्षसे (6)

<sup>5</sup> तव त्ये सौम शक्तिभिर्निकामासो (1), व्यूषिवरे (2), गृत्सस्य धीरास्तवसो (3), वि वो मदै (4), ब्रजं गोमन्तमश्चिन् (5), विवक्षसे (6)

**10.25.6:** O Soma, you protect our knowledge (Ray-cows) (1). You protect this universe established in many ways (2). Contemplating on all persons in the universe (5), you prepare the world for their living (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>6</sup>

**10.25.7:** O Soma, you are unassailable (2), you are our protector on all sides (1). O King, drive far away (*apa sedha*) our hurters (3). May the persons, who speak ill of us, not rule over us (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>7</sup>

**10.25.8:** O Soma, strong in will (1), be awake in establishing in us the expanding growth (2). You know completely the fields (bodies) of all persons (3). Protect us from the sin and from the men who betray (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>8</sup>

**10.25.9:** You are an utter destroyer of foes (1), O Soma (*indu*), you are an auspicious friend to Indra (2). You are called everywhere in battles (3). Fight for the protection of children (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>9</sup>

[*toka*: children, the powers growing within us like will-power, clarity etc.]

**10.25.10:** The swift Soma, rapturous (1), dear to Indra, increases our understanding (2). You have increased the wise thinkings (5), of the great sage Kakṣhīvata (3). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>10</sup>

<sup>6</sup> पूरुः नः सोम रक्षसि (1), पुरुत्रा विष्टितं जगत् (2), समाकृणोषि जीवसे (3), वि वो मदे (4), विश्वा संपश्यन् भुवना (5), विवक्षसे (6)

<sup>7</sup> त्वं नः सोम विश्वतो गोपा (1), अदाभ्यो भव (2), सेधे राजन्नप स्थिधो (3), वि वो मदे (4), मा नौ दुःशंस ईशता (5), विवक्षसे (6)

<sup>8</sup> त्वं नः सोम सुक्रतुः (1), वयोधेयाय जागृहि (2), क्षेत्रवित्तरो मनुषो (3), वि वो मदे (4), द्वुहो नः पाह्यहसो (5), विवक्षसे (6)

<sup>9</sup> त्वं नौ वृत्रहन्तम (1), इन्द्रस्येन्दो शिवः सखा (2), यत् सी हवन्ते समिधे (3), वि वो मदे (4), युध्यमानास्तोकसातौ (5), विवक्षसे (6)

<sup>10</sup> अयं घ स तुरो मद् (1), इन्द्रस्य वर्धत प्रियः (2), अयं कक्षीवतो महो (3), वि वो मदे (4), मृतिं विप्रस्य वर्धयत् (5), विवक्षसे (6)

**10.25.11:** To the wise donor (yajamāna) (1), Soma gives the plenitude endowed with knowledge (2). May he give the choice felicities to the seven invokers (3). He (Soma) has restored to the blind and the lame (their faculties) (5). You grow to your greatness within us (6), in the intoxication of your rapture (4).<sup>11</sup>

[For more on the secret of Soma, see (10.85.1-5)]

[This mantra (line 5) speaks of 2 classes of persons. In the first group are persons, who can see, but are lame, i.e., they can very well formulate plans, but have no capacity for execution. In the second group are the persons who have limbs but blind, i.e., they have the capacity to execute actions, but they are blind to their consequences. Soma can perfect each type.]

## 26: Pūshan

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

**10.26.1:** Our thinkings reach him

**10.26.2:** Become aware of our hymns

**10.26.3:** Gifts for the abode of knowledge

**10.26.4:** Makes sages enthusiastic

**10.26.5:** Benefactor of men

**10.26.6:** Weaves the cloth of manifestation

**10.26.7:** Master of plenitude

**10.26.8:** Pūshan is the friend

**10.26.9:** Increaser of our plenitude

[Metre: 1,4, Uṣṇik; 2-3, 5-9 Anuṣṭup (8, 4)]

**10.26.1:** Our thinkings directed (to Pūshan) (1), which are well-formed and desirable, reach him (2). He is strong worker and his car is ready (3). May the mighty Pūshan, protect us (4).<sup>1</sup>

<sup>11</sup> अ॒यं वि॒प्रा॑य दु॒शुषे॑ (1), वा॒जाँ॑ इ॒र्ति॑ गो॒मतः॑ (2), अ॒यं स॒सभ्य॑ आ॒वर्॑ (3), वि॒ वो॒ मदे॑ (4), प्रा॒न्धं॑ श्रोणं॑ च॑ ता॒रिष्टत्॑ (5), वि॒वक्षसे॑ (6)

<sup>1</sup> प्र॒ ह्यच्छा॑ मनीषा॑ः (1), स्पा॒र्हा॑ यन्ति॑ नि॒युतः॑ (2),

प्र॒ दसा॑ नि॒युद्रथः॑ (3), पू॒षा॑ अ॒विष्टु॑ मा॒हिनः॑ (4)

**10.26.2:** His greatness is manifested as the flow of mature energies (1). This wise man, yajamāna, worships Pūshan with the thinkings (2). May Pūshan become aware of our (perfect) hymns (3).<sup>2</sup>

**10.26.3:** Pūshan knows the perfect hymns (addressed by us) (1). Like Soma, Pūshan is a showerer (of gifts) (2). The handsome Pūshan pours the gifts facing us (3). He also pours the gifts for the abode (of knowledge) (4).<sup>3</sup>

**10.26.4:** We laud you, O Divine Pūshan (1); you perfect our thoughts (2). You made the sages to be full of enthusiasm (in their pursuits)<sup>4</sup> (3).

**10.26.5:** Pūshan has half the share in the yajña (1). His car is drawn by the divine horses (2). Pūshan is like a riṣhi and a benefactor of men (3). He is a friend of the sages and destroys their enemies (4).<sup>5</sup>  
[ *haya*: horses for the gods, Br̥h. U. (1.1); *ashvahaya*: divine horses; *prati-ardhim*: half the share (10.1.5) ]

**10.26.6:** Lord of the pure and desirable (1), and of the luminous things (2), (he is) the weaver of the cloth of manifestation (*avi*) (3). He has cleansed the clothing (4).<sup>6</sup>

[S translates *shucha* as male-goat; *shuchāya* as female goat, *avi* as sheep]

<sup>2</sup> यस्य त्वन्महित्वं वाताप्यम् (1), अयं जनः (2),

विप्रा आ वैसद्धीतिभिः (3), चिकैत सुषुतीनाम् (4)

<sup>3</sup> स वैद सुषुतीनाम् (1), इन्दुर्न पूषा वृष्टा (2),

अभि प्सुरः प्रुषायति (3), ब्रजं न आ प्रुषायति (4)

<sup>4</sup> मंसीमहि त्वा वृयमस्माकं देव पूषन् (1), मतीनां च साधनं (2),  
विप्राणां चाधबम् (3)

<sup>5</sup> प्रत्यर्धिर्यज्ञानाम् (1), अश्वहयो रथानाम् (2),

ऋषिः स यो मनुहितो (3), विप्रस्य यावयत्सखः (4)

<sup>6</sup> आधीष्माणायाः पतिः शुचायांश्च (1), शुचस्य च (2),  
वासोवायोऽर्बीनाम् (3), आ वासांसि ममैजत् (4)

**10.26.7:** He is the lord, the master of plenitude (1). (He is) the master of all things nourished by him as a friend (2).

He is joyful (*haryata*), shaking the hairs in his face easily (3).

He is unassailable (4).

[Shaking the hairs: Pūshan perfectly controls the growths of his powers (hairs) in all persons.]

**10.26.8:** The unborn (gods) bear the burden (2), of your chariot, O Pūshan (1). He is the friend of every supplicant (3). He was born long ago, and never fails (in his duty) (4).<sup>8</sup>

[*ajā*: the unborn powers; (goats (S));

Line 1: The unborn powers or gods bear the burden of our life. The human being sits in the car (body) (and only complains!)]

**10.26.9:** May the mighty Pūshan protect (2), our chariot with his strength (1). May he hear our invocation (4). May he become the increaser of our plenitude (3).<sup>9</sup>

## 27: Indra

Riṣhi: Vasukra Aindra

**10.27.1: Pleasant nature of Indra**

**10.27.2: Nourishing Bull**

**10.27.3: My might Proclaimed**

**10.27.4: Indra sits next to the hero to guide him**

**10.27.5: Foes tremble**

**10.27.6: Drink stolen Offering**

**10.27.7: Beyond the Limits of the World**

**10.27.8: Ray-cows**

**10.27.9: I am in the Wide Heart-space**

**10.27.10: Beings in two States and four**

<sup>7</sup> इनो वाजानां पतिः: (1), इनः पुष्टीनां सखा॑ (2),

प्र रमश्रुं हर्यतो दूधोद् (3), वि वृथा यो अदाभ्यः (4)

<sup>8</sup> आ ते रथस्य पूषन् (1), अ॒जा धुरं वृत्युः (2),

विश्वस्यार्थिनः सखा॑ (3), सनोजा अनंपच्युतः (4)

<sup>9</sup> अ॒स्माक्मूर्जा रथं (1), पूषा अंविष्टु माहिनः (2),

भुवद्वाजानां वृथ (3), इमं नं: शृणवद्वर्वम् (4)

**10.11.4:** To the pilgrim-sacrifice, the bird (*vi*), the missioned hawk, has brought (2), the great and seeing Soma (1). When the Aryan peoples chose Agni, the doer of works (3), as, the Priest of the call (*hotā*), then the thought was born (4).<sup>4</sup>

[Regarding the hawk (*shyena*) and Soma, see (10.144 and 10.114).]

**10.11.5:** Ever are you delightful like grasses to these (animals) which feed on them (1). O Fire, you do well the pilgrim-sacrifice for man (2). With your voices of invocation, when you give utterance to the plenitude of the word of the illumined sage (3), as one who has conquered, you come with your multitude (4).<sup>5</sup>

**10.11.6:** Upward lift the Father and Mother (1). The lover aspires to his enjoyment (2); rejoicing he obeys the urgings from his heart (3); a bearer of the word, he speaks and longs for the good work (4). The Mighty One puts forth his strength (5), and is illumined by the Thought (6).<sup>6</sup>

[*svapasyate makha: su + apasyate makha*: longs for good work]

**10.11.7:** O Agni, the mortal who attains to your right thinking (1), goes forward and hears the truth beyond, O son of force (2). Holding the impelling force, borne by the horses of power (3), luminous and mighty, he seeks to possess the heavens (4).<sup>7</sup>

[*ā bhūshati*: seeks to possess]

<sup>4</sup> अथ त्यं द्रुप्सं विभवं विचक्षणं (1), विराभरदिष्टिः इयेनो अध्वरे (2), यदी विशौं वृणते दूस्ममायां अग्निं (3), होतारं मधु धीरजायत (4)

<sup>5</sup> सदासि रण्वो यवसेव पुष्यते (1), होत्राभिरग्ने मनुषः स्वध्वरः (2), विप्रस्य वा यच्छशमान उक्थयं (3), वाजं ससवां उपयासि भूरिभिः (4)

<sup>6</sup> उदीरय पितरा (1), जार आ भगमियक्षति (2), हर्यतो हृत्त इष्यति (3), विवक्ति वहिः स्वपस्यते मखः (4), तंविष्यते असुरो (5), वेपते मती (6)

<sup>7</sup> यस्ते अग्ने सुमतिं मर्तो अक्षत् (1), सहसः सूनो अति स प्र शृण्वे (2), इषं दधानो बहमानो अश्वैः (3), आ स द्युमाँ अमवान् भूषति चून् (4)

**10.11.8:** O Agni, when that sacrificial assembly takes place (1), the assembly divine among the gods, O master of sacrifice (2), when you distribute the ecstasies, O master of the self-law (*svadhāva*) (3), an opulent portion bring to us (4).<sup>8</sup>

[*svadhā*: see (10.15.13)]

**10.11.9:** O Agni, hear us, in your house, in the hall of your session (1). Yoke the galloping car of the Immortal (2). Bring to us heaven and earth, parents of the gods (3). Let none of the gods be away from us, and may you be here (*iha syāḥ*) (4).<sup>9</sup>

## 12: Agni

Riṣhi: Havirdhāna Āṅgīḥ

**10.12.1:** Possess true speech by truth

**10.12.2:** First to wake to knowledge

**10.12.3:** Perfectly achieved

**10.12.4:** Make my work grow by light

**10.12.5:** Transgression of law

**10.12.6:** Immortal is hard to seize by mind

**10.12.7:** Light and the rays

**10.12.8:** We know not of the secret thought

**10.12.9:** May you be here

[Metre: Trīṣṭup (11, 4)]

**10.12.1:** Heaven and earth are the first to hear (1), that by the Truth (*r̥tēna*) one becomes possessed of the true speech (2).

When the god fashioning the mortal for the sacrificial act (3), takes his seat as his Priest of the call (4), he moves towards it (the act) which is turned towards its own force (5).<sup>1</sup>

[*yan*: moves, *svam asum*: own force]

<sup>8</sup> यदंग्र एषा समितिर्भवाति देवी (1), देवेषु यजृता यजत्र (2),  
रत्ना च यद्विभजासि स्वधावो (3), भागं नो अत्र बसुमन्तं वीतात् (4)

<sup>9</sup> श्रुधी नौ अग्ने सदने सधस्थै (1), युक्ष्वा रथम् मृतस्य द्रवित्तुम् (2),  
आ नौ वहु रोदेसी देवपुत्रे (3), माकिर्देवानामप भूरिह स्याः (4)

<sup>1</sup> द्यावा हु क्षामा प्रथमे कृतेनाऽभिश्रावे (1), भवतः सत्यवाचा (2),  
देवो यन्मतीन् यजथाय कृपवन् (3), त्सीदद्धोता (4), प्रत्यङ् स्वमसुं यन् (5)

**10.12.2:** (You are) a god, encompassing the gods with the Truth (1); (you) carry our offering (2), the first to awake to the knowledge (3). Erect, your light rises by the kindling, with smoke for your banner (4). You are the rapturous eternal Priest of the call (5), strong for the sacrifice by speech (6).<sup>2</sup>

[*rjika*: straight, erect; *bhā*: light, lustre; *bhārjika*: straight in the lustres; erect, your light rises. The second meaning is used in the translation of line 4. The first also could be used. According to Yāska, the word means, ‘well-known radiance’.]

**10.12.3:** When the immortality of the godhead is perfectly achieved (1), men born in this world hold wide (earth and heaven) (2).

All the gods follow in the track of that sacrificial act of yours (3), when the white cow is milked of her stream of divine Light (4).<sup>3</sup>

[*yajuh guh*: sacrificial act; sacrificial word;]

**10.12.4:** I sing to you the word of illumination (1). May the two firmaments hear me (3), and make my work (*apa*) grow by pouring your light, O Earth and Heaven (2). When the days and the heavens have come by the guidance of the force (4), may the Father and Mother quicken us here with the sweetness (of the Soma) (5).<sup>4</sup>

[*ghrtasnū*: pouring of the light (*ghṛta*);

*apaḥ*: work; see (10.9) for discussion]

**10.12.5:** On something in us the king has laid hold (1). What have we done that transgresses his law (2)? Who can know (3)?

Even if the Friend is dealing crookedly with the gods (4), there is as if a call to us as we go (5), there is upon us a plenitude (6).<sup>5</sup>

<sup>2</sup> देवो देवान् परिभूक्तेन (1), वहा॑ नो हृव्यं (2), प्रथमश्चिकित्वान् (3), धूमकेतुः समिधा भाकंजीको (4), मन्द्रो होता नित्यो (5), वाचा यजीयान् (6)

<sup>3</sup> स्वावृगदेवस्यामृतं (1), यदी गोरतौ जातासौ धारयन्त उर्वी (2), विश्वै देवा अनु तत् ते यजुः (3), गुरुहे यदेनी दिव्यं घृतं वा॑ः (4)

<sup>4</sup> अचाँमि वा॑ (1), वर्धायापौ घृतस्तु व्यावाभूमी (2), शृणुतं रौदसी मे (3), अहा यद् यावोऽसुनीतिमयन् (4), मध्वा नो अत्र पितरा शिशीताम् (5)

<sup>5</sup> किंस्विनो राजा जगृहे (1), कदस्याऽति ब्रूतं चकृमा (2), को वि वैद (3), मित्रश्चिष्ठि ष्मा जुहुराणो देवान् (4), श्लोको न यातामपि (5), वाजो अस्ति (6)

**10.12.6:** Hard to seize by the mind in this world is the name of the immortal (1), because he puts on features and becomes divergent forms (2). He who grasps perfectly with his mind, and his thought, seizes its controlling law (3);

him, undeviatingly protect, O Fire, O mighty One (4).<sup>6</sup>

[*yama*: controlling law;]

**[The One and the Many:** The ultimate Reality is One, absolute, indeterminable. The same Reality is here in the Universe, the One manifest in and as the Many, unity spread out in diversity, the Indeterminable determining itself, the Formless putting on forms. But the mind which is lost in the multiplicity is unable to seize the clue to this phenomenon, incapable of knowing the truth of the underlying and indwelling oneness. A higher Light or a deeper vision of the soul has to aid the mind to perceive this fact of manifestation.

To the human mind, multiplicity, division is the obvious truth of life; even the gods, the powers that preside over their respective spheres in the cosmos, are separate from each other, each zealously guarding his own domain. But that is not the whole truth. Behind diversity there is an underlying unity. A oneness is the basis for all multiplicity, oneness is its heart, oneness its summit. The gods too converge in a oneness in the Home of Truth where each realises himself to be a ray, an emanation of the One creative Godhead. But this Truth-Consciousness in which all recover this unity is beyond the reach of the human mind labouring in Ignorance. One can know of it only when the Truth-consciousness reveals itself directly or indirectly through reflection, veiled projection and other ways. (M.P.P.)]

**10.12.7:** The discovery of knowledge in which the gods find their rapture (1), they hold in the house of the radiant sun (2). They have placed in the sun its light (3), in the moon (*māsi*),<sup>7</sup> its rays (4), and both circle unceasingly around its illumination (5).

[*vivasvataḥ*: Sun, (not the person ‘*vivasvān*’ in the *purāṇa*)]

<sup>6</sup> दुर्मन्त्वत्रामृतस्य नाम् (1), सलक्ष्मा यद्विषुरूपा भवाति (2),

यमस्य यो मनवते सुमन्तु (3), अग्ने तमृष्व पाहयप्रयुच्छन् (4)

<sup>7</sup> यस्मिन् देवा विदर्थं मादयन्ते (1), विवस्वतः सदने धारयन्ते (2),

सूर्ये ज्योतिरदधुः (3), मासि अक्तून् (4), परि द्योतनिं चरतो अजस्रा (5)

**10.12.8:** The thought in which the gods meet together (1), when it is occult we know not of it (2). May Mitra, the indivisible mother Aditi and the god Savitṛ (regard us) as sinless (3), and may they declare thus to Varuṇa (4).<sup>8</sup>

[*anāgasa*: sinless,

*apichye*: occult, secret;]

**10.12.9:** O Agni, hear us, in your house, in the hall of you session (1). Yoke the galloping car of the Immortal (2). Bring to us heaven and earth, parents of the gods (3). Let none of the gods be away from us, and may you be here (4).<sup>9</sup>

### 13: The parents (Heaven and Earth)

Riṣhis: Havirdhāna Āngīḥ, Vivasvān Ādityah

**10.13.1: Children of immortality**

**10.13.2: God-seeking persons**

**10.13.3: I ascend five planes**

**10.13.4: Yama opted for death**

**10.13.5: Energies of seven realms**

[Metre: 1-4, Triṣṭup (11, 4); 5, Jagatī]

[This Sūkta is dedicated to the Heaven and Earth, the parents of all gods (10.12.9), who support the offerings. The devata according to *anukramaṇi* is *havirdhānam*, which means those who hold (*dhāna*) the offerings (*havis*).

*dhānam*: offering (3.7.6)]

**10.13.1:** I yoke with my surrender your ancient inspiration (*brahma*) (1). May these calls come on the path of the illumined seers (2). Listen, all you, sons of immortality (3), you will inhabit the celestial realms (4).<sup>1</sup>

<sup>8</sup> यस्मिन् देवा मन्मनि संचरन्ति (1), अपीच्ये न वृयमस्य विद्ध (2),  
मित्रो नो अत्रादितिरनागान् त्सविता देवो (3), वरुणाय वोचत् (4)

<sup>9</sup> श्रुधी नौ अग्ने सदने सधस्थै (1), युक्ष्वा रथमूर्तस्य द्रवित्वुम् (2),  
आ नौ वहु रोदसी देवपुत्रे (3), माकिर्देवानामपं भूरिह स्याः (4)

<sup>1</sup> युजे वां ब्रह्म पूर्व्यं नमोभिः (1), वि क्षोकं एतु पृथ्यैव सूरे: (2),  
शृण्वन्तु विश्वै अमृतस्य पुत्रा (3), आ ये धामानि दिव्यानि तस्थः (4)

[*shloka*: a call (from the higher realms), (10.12.5)

*ātasthuh*: reached, also in (3.7.2)

This mantra is repeated in Shvetāśvatara U. (2.5). All the medieval commentators on the Upaniṣads and the moderns like Radhakrishnan do not quote the source of the Upaniṣad mantra.]

**10.13.2:** When you two (parents) came labouring (1), then the god-seeking persons brought you forward (2). May you create your place in the wide world (*u loka*) and be seated (3). May you create for us an appropriate place for our Soma (4).<sup>2</sup>

**10.13.3:** I ascend successively the five planes (*padāni*) (1). By the law of workings, I take the four steps (2). By means of the imperishable, I create this effort (3). I purify (the Soma) on the navel of the truth (*ṛtasya*) (4).<sup>3</sup>

[Five planes: matter, life-force and mind (the lower three), the intermediate plane, *mahas* or *svar*, the upper triple regarded as one unit (corresponding to the lower triple).]

[Four steps: The first four planes above,

The four can be reached by systematic spiritual practices (*vrata*). The fifth can be reached only with the help of grace. In this climb, effort is needed; the effort releases the Soma-delight. It is mixed with the impurities of the three lower planes. It can be purified by the truth (*ṛtam*)]

**10.13.4:** For the sake of gods, he (Yama) opted for death (1); for man's sake, he chose not immortality (2). They performed the yajña of the dear seer Br̥haspati (3), and Yama preserves our dear bodies (4).<sup>4</sup>

[Regarding Br̥haspati, see the sūktas 67, 68, 98, 182. He is closely connected with Brahmanaspati, the Lord of mantrās, who is said to be same as Gaṇapati. *kam*: expletive, as in (6.9.5)]

<sup>2</sup> यमे इव यत्माने यदैतं (1), प्र वां भरन् मानुषा देवयन्तः (2),  
आ सीदतं स्वमु लोकं विदाने (3), स्वासस्थे भवतुमिन्दवे नः (4)

<sup>3</sup> पञ्च पदानि रुपो अन्वरोहुं (1), चतुष्पदीमन्वेषि ब्रतेन (2),  
अक्षरेण प्रति मिम एताम् (3), क्रतस्य नाभावधि सं पुनामि (4)

<sup>4</sup> देवेभ्यः कमवृणीत मृत्युं (1), प्रजायै कममृतं नावृणीत (2),  
बृहस्पतिं यज्ञमकृष्टवत् क्रष्टिं (3), प्रियां यमस्तुन्वं प्रारिचीत् (4)

The line 4 can be rendered also as, 'Yama preserves our loved bodies'. The two meanings are possible because of the possible meanings for the word '*pra arirechat*'. Either way, the meaning is, 'Yama protects our bodies by opting for death'.

According to Br̥h. U. (5.5.1), the letter *ya* in Yama is interpreted as the transcendental aspect, *ma* indicates measurement or projection. Yama is thus the projection of the Supreme Power. Only in later days, Yama was viewed as the God of death exclusively. (Also this mantra is in AV (18.3.41).]

**10.13.5:** The (energies) of the seven realms flow to the infant of the Maruts (1). The children (the riks) offer to their father (Maruts, the life-powers) the hymn of truth (2). You both are the lords of both (gods and men) (3). You both strive for nourishing both (gods and men) (4).<sup>5</sup>

## 14: Yama and the guardian dogs

Riṣhi: Yama Vaivasvata

**10.14.1:** Yama finds the path

**10.14.2:** Discovered the path

**10.14.3:** Self-law and svāhā

**10.14.4:** Mantra brings Yama

**10.14.5:** Vivasvat

**10.14.6:** Right thinkings of fathers

**10.14.7:** Varuṇa and Yama

**10.14.8:** Wish fulfilment in Highest heaven

**10.14.9:** Assigned a place of cremation

**10.14.10:** Join the fathers

**10.14.11:** Guardian dogs

**10.14.12:** Messengers of Yama

**10.14.13:** Yajña goes to Yama

**10.14.14:** Yama gives long life

**10.14.15:** Riṣhis, the path-finders

**10.14.16:** Chandas and Yama

[Metre: 1-12, Triṣṭup (11, 4); 13-14, 16, Anuṣṭup (8, 4); 15, Br̥hatī]

<sup>5</sup> सप्त क्षरन्ति शिशवे मरुत्वते (1), पित्रे पुत्रासौ अप्यवीवतनृतम् (2), उभे इदंस्योभयस्य राजत (3), उभे यतेते उभयस्य पुष्यतः (4)

**10.14.1:** Worship (*duvasya*) with offerings the king Yama (4), the son of Vivasvān and the gatherer of men (3). Yama travelled to the lofty heights beyond (1). He finds the (right) path without any hurt for the many (2).

[*anupaspashānam*: creates (path) without hurt, (S); *pravato*: those who glide, those who are ready]

**10.14.2:** Yama has first discovered the path to that world (1). This is a pasture of the cows; from that place the enemy cannot bear away the radiant herds (2). By this road our ancient fathers have gone (3). All who are born go there by the way they have made (*svāh*) (4).<sup>2</sup>

[Recall 10.13.4]

**10.14.3:** Bṛhaspati grows with the chanters (3). Indra (*mātali*) (grows) with seer-wisdoms (1), Yama with Āngirasa sages (2). They whom the gods augment (4), and those who augment the gods (5), some rejoice in their self-law (*svadha*); others rejoice in the *svāhā* utterance (6).<sup>3</sup>

[*mātali*: Indra, he who moves (*ri*) in the worlds, (1.31.3); the interchange of *ra* with *la* is Vedic (KS). *mātali* in RV has no connection with his namesake in the Purāna who is the charioteer of Indra. In RV, *mātali* refers to Indra himself.

*kavya*: seer-wisdom, (1.96.2)

*svāhā*: see (10.2.2)]

**10.14.4:** May Yama be seated in the extended yajña (1), along with the Āngirasa seers and the ancient fathers (2). May the mantra-chants of the seers bring you here (3). O King (Yama), may you take pleasure in these offerings (4).<sup>4</sup>

<sup>1</sup> परेयिवांसं प्रवतौ मुहीरन् (1), बहुभ्यः पन्थामनुपस्पशानम् (2), वैवस्वतं संगमनं जनानां (3), यमं राजानं हुविषा दुवस्य (4)

<sup>2</sup> यमो नौं गातुं प्रथमो विवेद् (1), नैषा गव्यूतिरप्भर्तवा उ (2), यत्रां नः पूर्वे पितरः परेयुः (3), एना जंज्ञानाः पथ्या अनु स्वाः (4)

<sup>3</sup> मातली कव्यैः (1), यमो अङ्गिरोभिः (2), बृहस्पतिर्क्षकभिर्वृधानः (3), याँश्च देवा बावृधुः (4), ये च देवान् (5), स्वाहान्ये स्वधयान्ये मंदन्ति (6)

<sup>4</sup> इमं यम प्रस्तरमा हि सीदा (1), अङ्गिरोभिः पितृभिः संविदानः (2), आ त्वा मन्त्राः कविशस्ता वहन्तुः (3), एना राजन् हुविषा मादयस्व (4)

**10.14.5:** O Yama, may you come along with the masters of sacrifice with many forms (1). May you be pleased (2). I call Vivasvat, your father, to this yajña (3). May he be seated on the seat of the vast in this yajña (4).<sup>5</sup>

[*barishi*: grass-seat; seat of the vast; *barhi* is derived from *bṛhat* (the vast). See (10.131.2).

*vairūpa*: name of a sāma chant; those with many forms;

Line 1: (alternate): masters of sacrifice accompanied by Sāma chants.]

**10.14.6:** The Angirasa seers, the seers of the nine-fold ray (*navagva*), the Bhṛigu seers and Atharva seers who are part of the Soma sacrifice are our ancient fathers (1). These seers are deserving of this sacrifice and of our right thinkings (2), May we deserve to be in their happy and auspicious thoughts (3).<sup>6</sup>

[For more on Angirasa seers, see (10.61) and (10.62).]

**10.14.7:** Depart, depart by the ancient paths (1), by which our ancient fathers withdrew (2). There should you see the Gods, Varuṇa and Yama (4), the two kings pleased in upholding their self-law (3).<sup>7</sup>

**10.14.8:** Meet the fathers, meet Yama (1); meet the fulfilment of wishes in the highest heaven (2). Casting off imperfections (3), find your new dwelling (4), and be united with a luminous body (5).<sup>8</sup>

<sup>5</sup> अङ्गिरोभिरा गंहि यज्ञियेभिर्यम् वैरूपैः: (1), इह मादयस्व (2), विवस्वन्तं हुवे यः पिता (3), तेऽस्मिन् यज्ञे बहिष्या निषद्या (4)

<sup>6</sup> अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः (1), तेषां वयं सुमतौ यज्ञियानाम् (2), अपि भद्रे सौमनसे स्याम (3)

<sup>7</sup> प्रेहि प्रेहि पथिभिः पूर्वेभिः (1), यत्रा नः पूर्वे पितरः परेयुः (2), उभा राजाना स्वधया मर्दन्ता (3), यमं पैश्यासि वरुणं च देवम् (4)

<sup>8</sup> सं गच्छस्व पितृभिः सं यमेन (1), इष्टापूर्तेन परमे व्योमन् (2), हित्वायावद्यं (3), पुनरस्तमेहि सं गच्छस्व (4), तन्वा सुवर्चाँः (5)

**10.14.9:** Go from here, (O evil spirits), depart, creep far away from here (1). The ancient fathers have made this world to him (2). Yama has assigned this place of cremation (or burial) (4), which is consecrated by days, waters and nights (3).<sup>9</sup>

[him in line 2: a person who has just left his body]

**10.14.10:** (O soul of the heaven-ascending mortal)

Overtake the two four-eyed varicoloured Sārameya dogs (1), on the effective (or good) path (2), and join the wise fathers (3)<sup>10</sup> who rejoice united with Yama (4).

[*sadhamādam*: rejoice united,

The two dogs are also called as dogs of Sarama (*sārameya*) in view of Sūkta (10.108). Sarama is the goddess of intuition.]

**10.14.11:** These are the two dogs of Yama, four-eyed guardians (1), protecting man on the route by their divine vision (2). O king, offer him/her (the soul of the departing person) to the two dogs (3), and grant him the well-being and freedom from affliction (4).<sup>11</sup>

[Yama is asked to give the two dogs to escort the soul of the departed person on the way.]

**10.14.12:** The mankind is hunted by the messengers of Yama (2), who are broad-nosed, of exceeding strength and satiate themselves with the life-force (of others) (1). May they (the dogs) give us back the bliss here today in this unhappy (*asum*) (world) (4), so that we may look upon the Sun (3).<sup>12</sup>

<sup>9</sup> अपैत् वीत् वि च सर्पतातो (1), अस्मा एतं पितरौ लोकमंक्रन् (2), अहौभिरङ्गिरुभिर्व्यक्तं (3), युमो ददात्यवसानं मस्मै (4)

<sup>10</sup> अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ (1), साधुना पथा (2), अथा पितृन् त्सुविदत्रां उपेहि (3), युमेन् ये संधुमादु मदन्ति (4)

<sup>11</sup> यो ते श्वानौ यम रक्षितारौ (1), चतुरक्षौ पंथिरक्षी नृचक्षसौ (2), ताभ्यामेन् परिं देहि राजन् (3), स्वस्ति चास्मा अनमीवं च धेहि (4)

<sup>12</sup> उरुणसावसुतृपा उदुम्बलौ (1), युमस्य द्रूतौ चरतो जनाँ अनु (2), तावस्मभ्यै दृशयै सूर्याय (3), पुनर्दात्तामसुमद्येह भद्रम् (4)

**10.14.13:** For Yama pour out the Soma (1). For Yama give the *havis* (offerings) (2). Goes to Yama the *yajña* (3), which is made ready (*aramkṛtah*) of which Agni is the messenger (4).<sup>13</sup>

**10.14.14:** Offer to Yama the luminous offerings (1), and pray to him with a sense of nearness (2). It is he among the gods who gives us (3), a long life to live (4).<sup>14</sup>

**10.14.15:** Offer the most sweet offering to Yama, the king (1), This is our homage to the Rishis of old (2), the pioneers and the path-finders (3).<sup>15</sup>

**10.14.16:** Yama acquires the three *yajñas* (1), the six wide (*ūrvī*) earths and the one vast existence (*ekam bṛhat*) (2). Trishṭup, Gāyatri and all sacred rhythms (3), are established in Yama (4).<sup>16</sup>

[Yama controls the rhythms of life, indicated by the metres such as Trishṭup. In the Purāṇa books, Yama is the god of death and has his own special world; but in Rig Veda he seems to have been originally a form of Sun — even as late as the Īsha U. We find the name used as an appellation of Sun; he is one of the twin children of the wide shining lord of truth (*vivasva*). He is the guardian of the Dharma, the law of Truth, (*satyadharma*) which is the condition of immortality and therefore himself the guardian of immortality.

His world is svar, the world of immortality; we are told in (9.113.7) that it has the indestructible Light, *yatra jyotir ajasram, yasmin loke svar hitam*. The hymn (10.14) is indeed not a hymn of Death so much as a hymn of life and immortality. “Yama and the ancient fathers have discovered the path to that world which is a pasture of the cows whence the enemy cannot bear away the radiant

<sup>13</sup> यमाय सोमं सुनुत (1), यमाय जुहता हुविः (2),  
यमं है यज्ञो गच्छति (3), अग्निदूतो अरकृतः (4)

<sup>14</sup> यमाय धूतवद्धुर्विर्जुहोत (1), प्र च तिष्ठत (2),  
स नौ देवेष्वा यमद् (3), दीर्घमायुः प्र जीवसे (4)

<sup>15</sup> यमाय मधुमत्तम् राज्ञै हुव्यं जुहोतन (1),  
इदं नम कर्षिभ्यः पूर्वजेभ्यः (2), पूर्वेभ्यः पथिकृदभ्यः (3)

<sup>16</sup> त्रिकद्रुकेभिः पतति (1), षष्ठुवर्तिकमित् बृहत् (2),  
त्रिष्टुब्नायत्री छन्दांसि सर्वा ता (3), यम आहिता (4)

herds”, (rik 2; 10.14.2). The soul of the heaven-ascending mortal is ordered to “outrun the two four-eyed varicoloured Sārameya dogs on the good (or effective) path” (Rik 10). Of that path to heaven they are the four-eyed guardians, protecting man on the road by their divine vision, (Rik 11), and Yama is asked to give them as an escort to the soul on its way. These dogs are “wide-moving, not easily satisfied” and range as the messengers of the Lord of the Law among men. And the hymn prays, “May they (the dogs) give us back bliss here in the unhappy (world) so that we may look upon the Sun” (Rik 12). We are still in the order of the old Vedic ideas, the light and the bliss and the immortality, and these Sārameya dogs have the essential characteristics of Sarama, the vision, the wide-ranging movement, the power to travel on the path by which the goal is reached. Sarama in (10.108) leads to the wideness of the cows; these dogs protect the soul on its journey to the inviolable pasture, the field (*kṣhetra*) of the luminous and imperishable herds. Sarama brings us to the earth, to the sun-vision which is the way to the bliss; these dogs bring the well-being to man in this world of suffering so that he shall have the vision of the Sun. Whether Sarama figures as the fair-footed goddess speeding on the path, or the heavenly hound, mother of these wide-ranging guardians of the path, the idea is the same, a power of the Truth that seeks and discovers, that finds by a divine faculty of insight the hidden Light and the denied immortality. But to this seeking and finding, that her function is limited.” (SA)]

## 15: Ancient Fathers (*pitaraḥ*)

Riṣhi: Shanka Yāmāyanah

**10.15.1: Fathers in the three realms**

**10.15.2: Homage**

**10.15.3: Perfect in knowledge**

**10.15.4: Seat of the vast (*barhi*)**

**10.15.5: Offering full of love**

**10.15.6: Pardon offences**

**10.15.7: Establish felicities in the mortal**

**10.15.8: Blissful and opulent**

**10.15.9: Thirst for knowledge**

**10.15.10: Cause of *yajña***

**10.15.11: Versatile heroes**

**10.15.12: Jātaveda and *svadhā***

**10.15.13: Pitṛs here, and those not here**

**10.15.14: Construct the body with prāṇa**

[Metre: 1-10, 12-14, Trīṣṭup (11, 4); 11, Jagatī (12, 4)]

[See also (10.14), (10.154) on the ancient fathers. See also the hymns (10.61) and (10.62) dealing with Angirasa Seers who are simultaneously the human seers and the fathers with the status of gods.]

**10.15.1:** May the fathers in the lower realm, the middle realm and the upper realm partake our offerings (1). May they bestow Soma on us (2). May the ancient fathers, who know the truth and cannot be hurt (by hostiles) (*avṛkā*), protect our offerings (4), and protect our lives (3).<sup>1</sup>

[*īyuḥ*: who have come (to protect)

*vṛka*: hostile forces opposed to the gods]

**10.15.2:** Those who have gone earlier to us, those who will come later (2), those who are sitting in the earthly realm (3), to those who are present among the opulent (4), to all those fathers, our homage is addressed today (1).<sup>2</sup>

[‘*īyuḥ*’ appearing both in mantrās 1 & 2 has the basic meaning of journeying modified by the context]

**10.15.3:** I have brought to my presence the fathers who are perfect in knowledge (1). The all-pervading nature of *yajña*, its indestructibility and its extension (are also known) (2). The fathers who have come here (4), and are seated on the seat of vast, enjoy the pressed Soma by means of their self-law (3).<sup>3</sup>

[*suvidatrām*: perfect in knowledge, also (2.1.8);

*bhajanta*: enjoy]

<sup>1</sup> उदीरतामवरं उत् परांसु उन्मध्यमाः पितरः (1), सोम्यासः (2),

असुं य ईयुः (3), अवृका क्रतज्ञास्ते नौडवन्तु पितरो हवेषु (4)

<sup>2</sup> इदं पितृभ्यो नमो अस्त्वद्य (1), ये पूर्वसो य उपरास ईयुः (2),

ये पार्थिवै रजस्या निष्ठाः (3), ये वा नूनं सुबृजनासु विशु (4)

<sup>3</sup> आहं पितृन् त्सुविद्रौ अवित्सि (1), नपातं च विक्रमणं च विष्णोः (2),

बहिषदो ये स्वध्यां सुतस्य भजन्त (3), पित्वस्त इहाग्मिष्टाः (4)

**10.15.4:** O Fathers seated on the seat of vast in our front, your protection (is essential) (1). These offerings have been formed for you, please accept them (2). Come with your most felicitous protection (3). Establish in us the peace at rest (*sham*) and the peace in movement (*yoh*) and the absence of sin (*arapa*) (4).<sup>4</sup>

**10.15.5:** The blissful (*somyāsa*) fathers are called upon (1), for accepting the treasure of *havis* which is full of love and is associated with the vast (2). May they come here, hear our hymns (3). May they utter loving words and protect us (4).<sup>5</sup>

**10.15.6:** May you (*pitṛs*) all accept this *yajña* (from us) (2), who have sat down with bended knee in an auspicious way (1). O fathers, may we not be harmed (3), for any offence which we may have committed through human ignorance (4).<sup>6</sup>

**10.15.7:** (O Fathers), seated in the lap of ruddy dawn (1), establish the felicities (riches) in the mortal donor (2). O fathers, give the riches as fathers to sons (3). Establish now here in us the energy (*ūrjam*) (4).<sup>7</sup>

**10.15.8:** May Yama desirous of the offerings (3), accept profusely the offerings along with the fathers with whom he shares the joy (4). The ancient fathers are blissful (1), most opulent and make the gods drink Soma (2).<sup>8</sup>

[*somyāsa*: blissful

*anūhire soma pītham*: makes the gods drink the Soma, the creator of bliss.

*vasiṣṭhthāḥ*: most opulent]

<sup>4</sup> बहिंषदः पितर ऊत्यर्वाक् (1), इमा वौ हृव्या चक्रमा जुषध्वम् (2),  
त आ गताबंसा शंतमेना (3), अथा नः शं योररपो दंधात (4)

<sup>5</sup> उपहूताः पितरः सोम्यासौ (1), बहिर्ष्वेषु निधिषु प्रियेषु (2),  
त आ गमन्तु त इह श्रुवन्तु (3), अर्थं ब्रुवन्तु तेऽवन्त्वस्मान् (4)

<sup>6</sup> आच्या जानु दक्षिणतो निषद्य (1), इमं यज्ञमुभि गृणीत विश्वे (2),  
मा हिंसिष्ट पितरः (3), केन चिन्नो यद्व आगः पुरुषता कराम (4)

<sup>7</sup> आसीनासो अरुणीनामुपस्थै (1), रथिं धन्त दाशुषे मत्यर्थ्य (2),  
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत् (3), त इहोर्जं दधात (4)

<sup>8</sup> ये नः पूर्वे पितरः सोम्यासौ (1), अनूहिरे सौमपीथं वसिष्ठाः (2),  
तेभिर्यमः संराणो हृवीषि (3), उशनुशद्विः प्रतिकाममन्तु (4)

**10.15.9:** O Agni, come to our presence with the fathers (4), who are perfect in knowledge, truthful, seers and are the cause of the yajña (5). They have a thirst for knowledge, have attained the status of gods systematically (1). they know, the word of invocation (2), and form stoma chants with mantra (3).

**10.15.10:** O Agni, come with thousands (3), of Pitṛs, of both past and future, who are the cause of the yajña (5), praisers of the gods (4). They are true, feed on the offerings, protect the offerings (1), possess equality with Indra and other gods (2).<sup>10</sup>

[*gharmasadbhiḥ*: (they) make the yajña happen, cause of yajña; For *gharma*, see (10.16.10);]

**10.15.11:** O Agnīshvātta Fathers, come here (to our yajña) (1). You, who point out the correct path, please be seated at the appropriate places (2). Eat the offerings placed on the sacred seat (3). Establish in us the felicities including the versatile heroes (4).<sup>11</sup>

[*sarva vīram*: heroes possessing all the felicities]

**10.15.12:** O Agni Jātaveda, you are adored by us (1). You have made the offerings fragrant (2). You have offered them to the Pitṛs (3). May they accept them by means of their self-law (4). (O Agni), may you also accept the offerings obtained with effort (*prayata*) (5).<sup>12</sup>

[*jātaveda*: knower of all things born]

**10.15.13:** O Agni, who knows all things born, you know (3), how many Pitṛs there are, those who are not here (1), those whom we know and those whom we do not know fully (2). By means of your self-law, take pleasure in this yajña which is well-done (4).<sup>13</sup>

<sup>9</sup> ये तातुषुदेवत्रा जेहमाना (1), होत्राविदः (2), स्तोमतष्टासो अकैः (3), आग्ने याहि सुविदत्रैभिर्वाङ् (4), सत्यैः कव्यैः पितृभिर्धर्मसन्धिः (5)

<sup>10</sup> ये सत्यासौ हविरदौ हविष्पा (1), इन्द्रेण देवैः सरथं दधानाः (2), आग्ने याहि सहस्रं (3), देवबन्नैः (4), परैः पूर्वैः पितृभिर्धर्मसन्धिः (5)

<sup>11</sup> अग्निष्वात्ताः पितर एह गच्छत् (1), सदःसदः सदत् सुप्रणीतयः (2), अत्ता हुर्वीषि प्रयत्नानि बहिषि (3), अथा रथिं सर्वबीरं दधातन (4)

<sup>12</sup> त्वमंग्र ईळितो जातवेदो (1), अवाङ्गुव्यानि सुरभीणि कृत्वी (2), प्रादाः पितृभ्यः (3), स्वध्याता ते अंक्षन् (4), अद्भि त्वं देवं प्रयत्ना हुर्वीषि (5)

<sup>13</sup> ये चेह पितरो ये च नेह (1), यांश्च विद्य याँ उ च न प्रविद्य (2), त्वं वैत्य यति ते जातवेदः (3), स्वधाभिर्यज्ञं सुकृतं जुषस्व (4)

[*svadha*: self-law, the force which supports (*dha*) from within the being (*sva*). Every being, god or human, has its self-will. *svadharma* comes from this word. But S and indologists render this word as ‘food’.]

**10.15.14:** Those who are burnt by Agni and those who are not (1), may they in the middle heaven take pleasure by their self-law (2). O self-luminous one, associate with them (3), construct according to your ways that body endowed with prāṇa (4).<sup>14</sup>

## 16: Funeral rites

### Riṣhis: Damana Yāmāyana

**10.16.1: Consume not entirely**

**10.16.2: New born**

**10.16.3: Different sheaths to different worlds**

**10.16.4: Carry the subtle body**

**10.16.5: Clothing for the body**

**10.16.6: May Soma render the body whole**

**10.16.7: Knowledge is the armour**

**10.16.8: Body is dear to the gods**

**10.16.9: Bearing away the sin**

**10.16.10: Yajña in the supreme world**

**10.16.11: Carrier of *kravya***

**10.16.12: We establish you within us**

**10.16.13: Cool the burning place with flowers**

**10.16.14: Joy in the earth**

**[Metre: 1-10, Triṣṭup (11, 4); 11-14, Anuṣṭup (18, 4)]**

**[See also (10.18).]**

**10.16.1:** Agni, consume him (the recently dead one) not entirely (1), afflict him not; scatter not his protection or his other bodies (2). O Jātavedas, when you have rendered him mature (3), then send him to Pitṛs (4).<sup>1</sup>

<sup>14</sup> ये अग्निदग्धा ये अनंग्निदग्धा (1), मध्ये दिवः स्वधयां मादयन्ते (2), तेभिः स्वराट् (3), असुनीतिमेतां पथाबृशं तन्वं कल्पयस्व (3)

<sup>1</sup> मैनमग्ने वि दहो (1), माभि शौचो मास्य त्वचं चिकिष्यो मा शरीरम् (2), युदा शृतं कृणवौ जातवेदो (3), अथैमेनं प्र हिणुतात् पितृभ्यः (4)

## 18: Funeral Rites

**Rishi: Samkusuka Yāmāyana**

- 10.18.1: Paths of death**
- 10.18.2: Become free of sin**
- 10.18.3: Dancing and Laughter**
- 10.18.4: Burying the dead**
- 10.18.5: Rebirth**
- 10.18.6: Welcome old-age**
- 10.18.7: Auspicious women**
- 10.18.8: Woman next to the dead one**
- 10.18.9: You are there**
- 10.18.10: May earth protect you**
- 10.18.11: Earth covers the body**
- 10.18.12: A refuge for the body**
- 10.18.13: Yama makes an abode**
- 10.18.14: Soul drops off the body**

[Metre: 1-10, 12 Triṣṭup (11, 4); 11, Prastārapangkti; 13, Jagatī (12, 4); 14, Anuṣṭup (8, 4)]

**10.18.1:** Depart, O Death, by a different path (1), one that is yours, and distinct from that of the gods (2). I speak to you who have divine vision and hearing (3). Do not harm our children or our heroes (4).

**10.18.2:** (Addressed to the relatives of the dead person)

While, avoiding the path of Death, you go (1), taking hold of a long and prosperous life (2). May we increasing with children and riches (3), become pure and free of sin (*pūta*) (4), O lords of sacrifice (5).<sup>2</sup>

**10.18.3:** May these people (turn away) from the path of Death (1). Blissful has been our call to the gods today (2). We have gone forward for dancing and laughter (3), taking hold of a long and prosperous life (4).

<sup>1</sup> परं मृत्यो अनु परेहि पन्थां (1), यस्ते स्व इतरो देवयानात् (2),  
चक्षुष्मते शृणवते तै ब्रवीमि (3), मा नः प्रजां रीरिषो मोत वीरान् (4)

<sup>2</sup> मृत्योः पदं योपयन्तो यदैत् (1), द्राघीय आयुः प्रतरं दधानाः (2),  
आप्यायमानाः प्रजया धनैन (3), शुद्धाः पूता भैवत यज्ञियासः (4)

<sup>3</sup> इमे जीवा वि मृतैरावृत्रन् (1), अभूद्ध्रा देवहृतिर्नो अद्य (2),  
प्राञ्छौ अगाम नृतये हसाय् (3), द्राघीय आयुः प्रतरं दधानाः (4)

**10.18.4:** I put an enclosure (of protection) around these people (1), that none of them may go beyond the boundary (2). May they live for a hundred bounteous autumns (3); the dead may be buried under this upraised earth for a long time (4).<sup>4</sup>

**10.18.5:** As days follow days, one after another (1), as seasons follow seasons in order (2), as the successor does not fail the predecessor (3), O Dhāṭr̄ (ordainer), even so give forms to the lives of these (persons) (4).<sup>5</sup>

[Rebirth is mentioned here.]

**10.18.6:** Attain full life, welcoming old age (1). As before, strive for stability (*stha*) (2). May the Divine Architect, Tvaṣṭṝ, maker of good forms (3), befriend you and give you a long life to live (4).<sup>6</sup>

**10.18.7:** May these women, unwidowed, with good husbands (1), enter, anointed with perfumes (2). They are tearless, undiseased and have auspicious ornaments (3). May these wives reach up to their abodes first (4).<sup>7</sup>

**10.18.8:** Rise, woman, come to the world of the living (1). Come, the man near you is lifeless (2). You have been united (*sambabhūthāḥ*) as the wife of this husband (3), the suitor who took you by the hand (4).<sup>8</sup>

[Sāyaṇa interprets the word ‘*sambabhūtha*’ to mean that the wife of the dead person wants to embrace death along with the dead one. The context does not support him.]

<sup>4</sup> इमं जीवेभ्यः परिधिं दधामि (1), मैषां नु गादपरो अर्थमेतम् (2),  
शतं जीवन्तु शरदः (3), पुरुचीरन्तर्मृत्युं दधतुं पर्वतेन (4)

<sup>5</sup> यथाहानि अनुपूर्व भवन्ति (1), यथोऽतव ऋतुभिर्यन्ति साधु (2),  
यथा न पूर्वमपरो जहात्येवा (3), धातुरायौषिकल्पयैषाम् (4)

<sup>6</sup> आ रौहुतायुर्जरसं वृणाना (1), अनुपूर्व यत्माना यति ष्ठ (2),  
इह त्वष्टा सुजनिंमा (3), सजोषां दीर्घमायुः करति जीवसे वः (4)

<sup>7</sup> इमा नारीरविधुवाः सुपत्नीः (1), आज्ञनेन सर्पिषा सं विशन्तु (2),  
अनश्रवोऽनमीवाः सुरत्ना (3), आ रौहन्तु जनयो योनिमग्रे (4)

<sup>8</sup> उदीर्ब नार्यभि जीवलोकं (1), गृतासुम् एतमुपै शेष एहि (2),  
हुस्तग्राभस्य दिधिषोः (3), तवेदं पत्युर्जनित्वमभि सं बंभूय (4)

**10.18.9:** We take the bow from the hand of the departed (1). (We say) to the dead ‘you are there’ (3). May we (who are) here, blessed with heroes (4), overcome all the enemies who assail us (5), for the sake of (preserving) hero-force, strength and lustre (2).<sup>9</sup>

**10.18.10:** Slide down to Earth, your mother (1), to this Earth which is wide-spread and blissful (*su*) (2). May she, youthful, wool-soft to the devout (3), protect you from the proximity of Nirṛti (4).<sup>10</sup>

[Nirṛti: deity of misfortune; leading an ordinary life of sensual pleasures without any goals.]

**10.18.11:** Rise up above him, Earth, do not harm (1). Be easy of access to him, tend him gently (2). O Earth, cover him up (4), as a mother wraps her child with the end of her robe (3).<sup>11</sup>

[*abhi ūrṇuhi*: cover him; *bhūmā*: the vast, earth]

**10.18.12:** May Earth rising above him lie lightly (1), may a thousand clods cling close together above him (2). May these make a home yielding him light (3). Let there be a refuge for him here forever (4).<sup>12</sup>

[*ghṛta*: spiritual light]

**10.18.13:** For you I heap up this earth and heap it around you (1). In placing this clod of earth may I not harm you (2). May the fathers sustain this monument for you (3). May Yama make an abode for you here (4).<sup>13</sup>

[*sthūṇa*: memorial]

<sup>9</sup> धनुर्हस्तादुददानो मृतस्य (1), अस्मे क्षत्राय वर्चसे बलाय (2),  
अत्रैव त्वम् (3), इह वृयं सुवीरा (4), विश्वा: स्पृधो अभिमातीर्जयेम (5)

<sup>10</sup> उपं सर्प मातरं भूर्मिम् (1), एतामुरुव्यचंसं पृथिवीं सुशेवाम् (2),  
ऊर्णमिदा युवर्तिदक्षिणावत (3), एषा त्वा पातु निर्कैतेरुपस्थात् (4)

<sup>11</sup> उच्छ्वश्वस्व पृथिवि मा नि बाधथाः (1), सूपायनास्मै भव सूपबञ्चना (2),  
माता पुत्रं यथा सिचा (3), अभ्यैनं भूम ऊर्णुहि (4)

<sup>12</sup> उच्छ्वश्वमाना पृथिवीं सु तिष्ठतु (1), सहस्रं मित उप हि श्रयन्ताम् (2),  
ते गृहासौ घृतश्चुतो भवन्तु (3), विश्वाहास्मै शरणाः सन्त्वत्र (4)

<sup>13</sup> उत् तैं स्तभामि पृथिवीं त्वत् परीमं (1), लोगं निदधन्मो अहं रिषम् (2),  
एतां स्थूणां पितरौ धारयन्तु (3), तेऽत्रा युमः सादना ते मिनोतु (4)

**10.18.14:** Even though my voice is declining (*pratīchīm*), I control it (3), just as a horse is controlled by the reins (4). Then at the decline (end) of my day (on earth) (1), I have been placed here just as feather drops from a flying bird (2).<sup>14</sup>

[The soul is the bird. On the way, the bird drops off the physical body. Similarly the soul drops off the physical body.

*iśhva:* that which is missioned, a bird]

## 19: Ray-cows

**Riśhis: Mathita Yāmāyana, Bhṛgu Vāruṇi, Chyavana Bhārgava**

[This Sūkta is dedicated to the Ray-cows. At the psychological level, the cows symbolise rays of knowledge. According to Swāmi Dayānanda, the sūkta refers to the sense-organs at a deeper level.]

**10.19.1: O Ray-cows, return**

**10.19.2: Lost knowledge**

**10.19.3: Agni and Ray-cows**

**10.19.4: Types of knowledge**

**10.19.5: Protector of knowledge**

**10.19.6: Rejoice in the *jīva***

**10.19.7: All-sided riches**

**10.19.8: O knowledge, return here**

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

**10.19.1:** O Ray-cows, return; do not go elsewhere (1); Sprinkle us with your abounding riches (2). O Agni and Soma, you clothe your devotees again and again (3); bestow on us riches (4).<sup>1</sup>

**10.19.2:** Bring them back again (1), render them obedient (*nyākuru*) (2). May Indra, restore them (3). May Agni bring them back (4).<sup>2</sup>

<sup>14</sup> प्रतीचीने मामहुनि (1), इष्वा: पर्णमिवा दंधुः (2),  
प्रतीचीं जग्रभा वाच्म् (3), अश्वं रशुनया यथा (4)

<sup>1</sup> नि वर्तध्वं मानुं गात् (1), अस्मान् त्सिष्क्त रेवतीः (2),

अग्नीषोमा पुनर्वसू (3), अस्मे धारयतं रथिम् (4)

<sup>2</sup> पूनरेना नि वर्तय (1), पुनरेना न्या कुरु (2),

इन्द्रं एणा नि यच्छतु (3), अग्निरेना उपाजंतु (4)

[Knowledge of human beings has a propensity to get lost. We need the grace of Indra, the lord of the Divine Mind for retaining the knowledge. For learning the knowledge, we need will-power whose province is Agni. Hence both Indra and Agni are prayed.]

**10.19.3:** May they return to me (1). May the protector of knowledge nourish them (2). O Agni, keep them here (3). May the riches remain here (4).<sup>3</sup>

**10.19.4:** I invoke (5), the source of knowledge and its goal (1), the comprehensive knowledge (*samjñāna*) and the knowledge of the beyond (2), the all-encompassing paths and the paths inside (3), and the protector of knowledge (4).<sup>4</sup>

[*vartanayah*: routes, (10.5.4), *vartanīḥ*: paths (1.140.9)]

**10.19.5:** May the protector of knowledge understand their recovery (4). Let him explore how it is lost (1). Let him explore the knowledge of the routes beyond (2). (Let him explore) their movement and their return (3).<sup>5</sup>

[*udānat*: explore]

**10.19.6:** (O Indra), return and bring them back (1), O Indra, give us back the ray-cows (2). May we rejoice in the *jīva* (soul) (3).<sup>6</sup>

**10.19.7:** (O Gods), we establish you everywhere (1), who have strength, clarity (or light) and the milk of immortality (2). May all the gods, the lords of sacrifice (3), release us the all-sided riches (4).<sup>7</sup>

[*pari dadhe*: establish all-round]

<sup>3</sup> पुनरैता नि वर्तन्ताम् (1), अस्मिन् पुष्यन्तु गोपतौ (2),  
इहैवाग्ने नि धारय (3), इह तिष्ठतु या रुयिः (4)

<sup>4</sup> यन्नियानं न्ययनं (1), संज्ञानं यत् परायणम् (2),  
आवर्तनं निवर्तनं (3), यो गोपा अपि (4), तं हुवे (5)

<sup>5</sup> य उदानङ्क व्ययनं (1), य उदानङ्क परायणम् (2),  
आवर्तनं निवर्तनम् (3), अपि गोपा नि वर्तताम् (4)

<sup>6</sup> आ निवर्त नि वर्तय (1), पुनर्न इन्द्र गा देहि (2), जीवाभिर्भुनजामहै (3)

<sup>7</sup> परि वो विश्वतो दध (1), ऊर्जा धृतेन पर्यसा (2),  
ये देवाः के चं यज्ञियाः (3), ते रुप्या सं सृजन्तु नः (4)

**10.19.8:** (O Ray-cows), return (*nivartana*); (O gods), make the Ray-cows return (*āvartaya*) (1), make them come back to the house (*nivartaya*). O cows, return to the house (*nivartana*) (2).  
 The earth has four directions (3),  
 (O gods) let the knowledge return from all of them (4).<sup>8</sup>  
 [ *vartaya*: turn away, (10.156.3); *nivartaya*: return; ]

## 20: Agni

Riṣhis: Vimada Aindra Prājāpatya, Vasukṛt Vāsukra

- 10.20.1:** Happy mind
- 10.20.2:** Youngest enjoyer, Agni
- 10.20.3:** Ray of intuition
- 10.20.4:** Agni as a noble path
- 10.20.5:** Agni is a skilful craftsman
- 10.20.6:** Secure foundation
- 10.20.7:** Living son of stone
- 10.20.8:** May men abide in happiness
- 10.20.9:** Father brought him into being
- 10.20.10:** Agni's thinking mind

[Metre: 1, Ekapadā Virāṭ; 2, Anuṣṭup (8, 4); 3-8, Gāyatrī; 9, Virāṭ; 10, Triṣṭup (11, 4)]

**10.20.1:** Bring to us a happy mind.<sup>1</sup>

[This mantra has a very short metre. The metre *virāṭ* has 4 *pādās*, each with 10 syllables. This metre has only 10 syllables. Hence it is called, '*ekapāda virāṭ*']

**10.20.2:** I pray to Agni, the youngest among the enjoyers (1). I pray Agni, the friend who is irresistible in his own command (2). In his law (*dharmaṇ*) the white rays attend on the Sun-world (3). (They) serve the teat of the mother (4).<sup>2</sup>

[ *svar*: Sun-world, see (10.43.4); *enīḥ*: rays]

<sup>8</sup> आ निवर्तन वर्तय् (1), नि निवर्तन वर्तय् (2),  
 भूम्याश्रतसः प्रदिशः (3), ताभ्यं एना नि वर्तय् (4)

<sup>1</sup> भद्रं नो अपि वातय मनः:

<sup>2</sup> अग्निमीक्षे भुजां यन्विष्टं (1), शासा मित्रं दुर्धरीतुम् (2),  
 यस्य धर्मन् स्वरेनीः (3), सप्यन्ति मातुरूधः (4)

**10.20.3:** Fire whose face is a home of light (1), brings the ray of intuition by his lustre and they increase (2). He blazes with his row of flaming tusks (3).<sup>3</sup>

[*shrenidan*: row (*shreṇī*) of tusks (*dan*)]

**10.20.4:** He comes to the men as a noble (*āryah*) path (1), when he travels to the ends of heaven (2). He is the seer and he lights up the sky (or, the cloud) (3).<sup>4</sup>

[*ānat*: travels;

*arya*: “Several words beginning with *ar* or *ār* such as *ariḥ*, *aryah*, *āryah*, *ārata*, *aratiḥ* indicate persons who strive continuously”. (KS)

The root ‘*ar*’ in ‘*ari*’, ‘*arya*’, and ‘*arva*’ signifies any kind of pre-eminence in fact or pre-eminence in force; it means strong, swift in action, to labour’ (SA). The sense of struggle occurs in ‘*ari*’. Note ‘*arvan*’ is the war-horse. See *arva*.

In the Veda, *ari* has the fixed meaning of warrior or sacrificer. Only in classical Sanskr̥t, it has the meaning of ‘foe’ or ‘enemy’

*ari*: 8.7.16, 1.4.6, 1.9.10 (sacrificer); *ari* and *arya* are closely related;

*arya*: means ‘noble’, ‘fighter’, ‘aspirant’, ‘master’; only in 1.73.5 & 8.60.12, *arya* has the meaning of foe or demon.

*arati*: pilgrim, traveller, doer of good work. In classical Sanskr̥t, *arati* means ‘one who is not happy or satisfied’ (*a + rati*).

Note that the name of the god ‘*aryama*’ and ‘*arya*’ are related. *Aryama* occurs in 112 mantr̥s. *Aryama* is one of the solar deities.

*ārata* (4): to move, to strive

*ārya* is an epithet for Indra, occurring 22 times and an epithet to Agni, 6 times. In the Veda, *ārya* is one who seeks for the light, the light of divine knowledge. ‘*ārya*’ has the meaning of ‘noble’ as mentioned in RV (9.63.5). *ārya* is one who performs the yajña and offers his surrender to the gods. *ārya* in the Veda is a cultural term; it has no racial connotation.

Some examples:

1.117.21: You made the wide light (*jyoti*) for the *ārya*.

2.11.18: you opened (*apāvṛṇu*) the light (*jyoti*) for the *ārya*.

7.33.7: *āryans* are a nation (*praja*) in whose front is light (*jyotiragra*).

<sup>3</sup> यमासा कृपनीङ् (1), भासाकैतुं वर्धयन्ति (2), भाजते श्रेणिदन् (3)

<sup>4</sup> अर्यो गिशां गातुरौति (1), प्रयदानं दिवो अन्तान् (2), कविरभ्रं दीद्यानः (3)

9.63.5: May everyone become noble (*ārya*) by the growth of Indra-powers in them.

7.5.6: wide light (*uru jyoti*) for the *ārya*.

*arāti* (54): non-giver, bringer of poverty. It is derived from 'rāti', to give. Ref: 'Semantics of Rig Veda', (SAKSI)]

10.20.5: Accepting the oblation of man (1), He stands high exalted in the sacrifice, a skilful craftsman (*rbhu*) (2). He goes in our front building our (inner) home (3).<sup>5</sup>

10.20.6: He is our secure foundation (1), he is our offering, he is the sacrifice (2). His path goes swiftly to its goal (3). The gods call Agni with his cutting edge (4).<sup>6</sup>

[*vāshī*: cutting blade (in 8.19.23)]

10.20.7: I desire from Agni, (who is) powerful for (performing) the sacrifice (1), the work of the supreme bliss (2). They speak of him as the living son of the stone (3).<sup>7</sup>

[Line 2: (alternate): the work that brings the supreme bliss,  
*pūrvasya*: Supreme; *adreh*: stone, rock, peak

Living Son (*āyum sūnam*) of stone (*adreh*): Fire is produced by the friction between a pair of stones. At a symbolic level, Agni is a child of earth which is symbolized by mountain (*adreh*). Agni is the immortal among mortals, always living.]

10.20.8: Whatever men are with us (1), may they in all ways abide in happiness (2), making Agni to grow by the offerings (3).<sup>8</sup>

10.20.9: Black is his movement and white and luminous and crimson-red (1). It is large and straight and glorious (2). The father brought into being him, golden of form (3).<sup>9</sup>

<sup>5</sup> जुषद्व्या मानुषस्य (1), ऊर्ध्वस्तस्थावृभां यज्ञे (2),  
 मिन्वन् त्सद्य पुर एति (3)

<sup>6</sup> स हि क्षेमो (1), हविर्यज्ञः (2),

श्रुष्टीदस्य गातुरेति (3), अग्निं देबा वाशीमन्तम् (4)

<sup>7</sup> यज्ञासाहुं दुवे इषेऽग्निं (1), पूर्वस्य शेवस्य (2), अद्रैः सूनुमायुमाहुः (3)

<sup>8</sup> नरो ये के चास्मदा (1), विश्वेत ते वाम आ स्युः (2), अग्निं हविषा वर्धन्तः (3)

<sup>9</sup> कृष्णः श्वेतोऽरुषो यामो (1), अस्य ब्रह्म कृञ्ज उत शोणो यशस्वान् (2),  
 हिरण्यरूपं जनिता जजान (3)

[*arusha*: luminous and crimson-red; *janita*: father, heaven]

**10.20.10:** So, O Fire, rapturous, may you bear your thinking mind (1). O son of energy, companioning the immortals (2), coming to us may you bear your words and your right thinkings (3). You bring impelling force, energy, happy worlds of habitation, all (4).<sup>10</sup>

[Line 1 (alt.): Vimada, the rapturous one, coming carries to you, O Fire, his thinking mind,

Line 3 (alt.): to you his words and his right thinkings, brings impelling force etc.]

## 21: Agni

Riṣhis: Vimada Aindraḥ, Prājāpatyaḥ, Vasukṛt Vāsukra

**10.21.1: You grow to greatness**

**10.21.2: Possession of Life-energy (Horse)**

**10.21.3: Laws reside in you**

**10.21.4: Wealth of various lights**

**10.21.5: Knows all seer-wisdoms**

**10.21.6: You found the treasures (in us)**

**10.21.7: Most conscious of knowledge**

**10.21.8: Set the child in the womb**

[Metre: Āstārapangktih]

**10.21.1:** By our self-purifications (1), we elect you, Agni as our Priest of the call (2), for the sacrifice where strewn is the grass (3). You grow to greatness (6), in the intoxication of your rapture (4), (you are) intense with your purifying light of flame (5).<sup>1</sup>

[The lines (4) and (6) are common for all 8 mantrās of this sūkta and several mantrās of the sūktās 24 and 25. Without recognizing this feature, it is not possible to completely understand the hymn. Only Sri Aurobindo recognized it. Note the line 5 is different from lines 4 and 6 in meaning.

*shīram*: intense (3.9.8, 8.43.31, 8.102.11)]

<sup>10</sup> एवा तैं अग्ने विमदो मनीषाम् (1), ऊर्जो नपादमृतैभिः सजोषाः (2), गिर् आ वक्षत् सुमतीरियान् (3), इष्मूर्जं सुक्षिति विश्वमाभाः (4)

<sup>1</sup> आग्नि न स्वरूप्तिभिः (1), होतारं त्वा वृणीमहे (2), यज्ञाय स्तीर्णबहिष्ठे (3), वि वो मदै (4), शीरं पावकशोचिष्यं (5), विवक्षसे (6)

**10.21.2:** Those who have achieved possession of the Horse (2), are very close to you and glorify you (1). The ladle goes to you (3), direct, carrying the oblation, O Fire (5). You grow to greatness (6), in the intoxication of your rapture (4).<sup>2</sup>

[*upasechani* (line 3): ladle; it is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.

*ashva*: Horse; it is the symbol of consciousness in the form of force. It is the dynamic force of life (*prāṇa*).]

**10.21.3:** In you the upholding laws reside (1). With the ladle, sprinkle out their contents (2), forms black and white (3), since you hold all glories (5). You grow to greatness (6), in the intoxication of your rapture (4).<sup>3</sup>

**10.21.4:** O forceful and immortal Fire (2), whatever wealth you deem fit (1), (needed) for the winning of the plenitudes (3), bring to us that wealth of various lights in the sacrifices (5). You grow to greatness (6), in the intoxication of your rapture (4).<sup>4</sup>

**10.21.5:** Agni born from Atharvan (1), knows all seer-wisdoms (2). He becomes the messenger of the luminous sun (3). Dear and desirable to the lord of the law (5), you grow to greatness (6), in the intoxication of your rapture (4).<sup>5</sup>

**10.21.6:** They pray to you in the sacrifices (1), O Fire, as the pilgrim-sacrifice goes on its way (2). You establish in the giver (5), all desirable treasures (3). You grow to greatness (6), in the intoxication of your rapture (4).<sup>6</sup>

<sup>2</sup> त्वामु ते स्वाभुवः शुभ्मन्ति (1), अश्वराधसः (2), वेति त्वामुपसेचनी (3), वि वो मद् (4), कर्जीतिरग्र आहुतिः (5), विवक्षसे (6)

<sup>3</sup> त्वे धर्मणि आसते (1), जुहूभिः सिञ्चतीरिव (2), कृष्णा रूपाण्यजुर्नुा (3), वि वो मदे (4), विश्वा अधि श्रियो धिषे (5), विवक्षसे (6)

<sup>4</sup> यमंग्रे मन्यसे रयिं (1), सहसावन्नमर्त्य (2), तमा नो वाजसातये (3), वि वो मदे (4), यज्ञेषु चित्रमा भरा (5), विवक्षसे (6)

<sup>5</sup> अग्निर्जीतो अथर्वणा (1), विद्विश्वानि काव्या (2), भुवदूतो विवस्वतो (3), वि वो मदे (4), प्रियो यमस्य काम्यो (5), विवक्षसे (6)

<sup>6</sup> त्वां यज्ञेष्वीकृते (1), अग्ने प्रयत्यध्वरे (2), त्वं वसूनि काम्या (3), वि वो मदे (4), विश्वा दधासि दाशुषे (5), विवक्षसे (6)

**10.21.7:** O Agni, beautiful, men have seated you (2), as the priest (ritvik) in the yajna (1). You are luminous of front (3), bright and, with your eyes, most conscious of knowledge (5). And you grow to greatness (6), in the intoxication of your rapture (4).<sup>7</sup>

**10.21.8:** O Fire, with your bright light of flame (1), you spread the wide Vast (2). Clamouring, you become the bull (3), and set the child of the womb in the sisters (5). You grow to greatness (6), in the intoxication of your rapture (4).<sup>8</sup>

## 22: Indra

Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra

**10.22.1:** Worshipped in secret

**10.22.2:** Has inspired knowledge

**10.22.3:** Like a father to a son

**10.22.4:** You create new paths for yajña

**10.22.5:** Your life-energies (horses)

**10.22.6:** Why have you come to us

**10.22.7:** Slaying non-human Shuṣṇa

**10.22.8:** Non-human Dāsa foes

**10.22.9:** Desire-fulfilling gifts

**10.22.10:** Secret lauds of seers

**10.22.11:** Generous giving

**10.22.12:** We in your happiness

**10.22.13:** Indra, you are true

**10.22.14:** Gods support earth

**10.22.15:** Riches of the vast

[Metres: 1-4,6,8,10-14, Purastādbrhatī; 5,7,9, Anuṣṭup (8, 4);

15 Triṣṭup (11, 4)]

<sup>7</sup> त्वां यज्ञेष्वृत्विज् (1), चारुमग्ने नि षेदिरे (2), घृतप्रतीकं मनुषो (3), वि वो मदे (4), शुक्रं चेतिष्ठमक्षभिः (5), विवक्षसे (6)

<sup>8</sup> अग्ने शुक्रेण शौचिष (1), ऊरु प्रथयसे बृहत् (2), अभिकन्दन् वृषायसे (3), वि वो मदे (4), गर्भं धधासि जामिषु (5), विवक्षसे (6)

**10.22.1:** In what place is Indra renowned (1)? Among what people is he famed like Mitra (2)? (Indra) is worshipped in the dwelling of riṣhis (3), with words or in secret (4).<sup>1</sup>

**10.22.2:** Indra has inspired knowledge (1). Today we laud him (one with vajra) by riks displaying their light (2). Like Mitra (3), he bestows upon persons glorious things (4); he is without equals (5).<sup>2</sup>

**10.22.3:** He is the lord of great strength, he is unequalled (1). He is the distributor of great wealth (2). He is the bearer of the violent thunderbolt (3). He is dear to us like a father to his son (4).<sup>3</sup>

**10.22.4:** O thunderer, you are god among gods (2). You yoke the horses which are like the rushing streams of Vāyu (wind) (1). You travel along resplendent roads (3). You create the (new) paths of yajña, you are lauded (4).<sup>4</sup>

[*dhunī*: rushing stream (5.87.3)]

**10.22.5:** No deity or mortal is able to restrain your horses (3). No one can comprehend their (speed) (4). You have come to these two horses of the deity Vāyu (1). They are straight-going and are able to draw you by themselves (2).<sup>5</sup>

**10.22.6:** (The poet) Ushānas inquires of you as you approach (1), “For what reason have you come from the region beyond to our dwelling (2); (why have you come) from heaven and earth to a mortal?” (3)<sup>6</sup>

<sup>1</sup> कुहू श्रुत इन्द्रः (1), कस्मिन्भय जनै मित्रो न श्रूयते (2),  
ऋणां वा यः क्ष्ये (3), गुहा वा चर्क्षे गिरा (4)

<sup>2</sup> इहू श्रुत इन्द्रौ (1), अस्मे अद्य स्तवै वज्री कर्चीषमः (2),  
मित्रो न (3), यो जनेष्वा यशश्वक्रे (4), असाम्या (5)

<sup>3</sup> महो यस्पतिः शर्वसो असाम्या (1), महो नृमणस्य तृतुजिः (2),  
भर्ता वज्रस्य धृष्णोः (3), पिता पुत्रमिव प्रियम् (4)

<sup>4</sup> युजानो अश्वा वातस्य धुर्नी (1), देवो देवस्य वज्रिवः (2),  
स्यन्तां पथा विरुक्षमता (3), सृजानः स्तोष्यध्वनः (4)

<sup>5</sup> त्वं त्या चिद्रातस्याथागा (1), ऋज्ञा त्मना वहृध्यै (2),  
यथोदीवो न मत्यो यन्ता (3), नकिर्विदाय्यः (4)

<sup>6</sup> अथ गमन्तोशनां पृच्छते वां (1),  
कदर्था न आ गृहम् आ जग्मथुः पराकाद् (2), दिवश्च गमश्च मत्यम् (3)

**10.22.7:** O Indra, accept to your satisfaction (1), our uplifted word of praise (or offering) (2). We pray for that (power of) protection (3), by which you did slay the non-human Shushṇa (4).<sup>7</sup>

**10.22.8:** O destroyer of enemies (3), carry out the killing of the dāsa-foe (4), who does not do work, is a destroyer, has no knowledge (1),

and follows the non-human laws of workings (*vrata*) (2).<sup>8</sup>

[Lines 1 and 2 contain a concise description of the Vṛtra-foes, the hostiles. Note they are not human, but are forces.]

**10.22.9:** O hero Indra, along with the heroes (Maruts) protect us (1). Protected by you, may we overcome the foes (2).

Your desire-fulfilling gifts reach (persons) in many places (*purutrā*) (3), just as human beings naturally go to their masters (4).<sup>9</sup>

**10.22.10:** O hero, wielder of the thunderbolt (thunderer) (2), you impel the Maruts to kill Vṛtra in the battle (1), when you hear the secret lauds of the seers (3), and the praises of the lights of the heaven (*nakṣatra*) and their might, done by the people (4).<sup>10</sup>

**10.22.11:** Your swift actions (*ākshāne*) and the acts of generous giving (are glorified) (1), O hero and thunderer (2), when your associates (Maruts) (4), destroyed the whole race of the (demon) Shushṇa (3).<sup>11</sup>

[*dānāpnasa*: the acts (*apnasa*) of giving (*dāna*)

<sup>7</sup> आ नै इन्द्र पृक्षसे (1), अस्माकं ब्रह्मोद्यतम् (2),

तत् त्वा याचामहेऽवः (3), शुण्णं यत् हन् अमानुषम् (4)

<sup>8</sup> अकर्मा दस्युरभि नौ अमन्तुः (1), अन्यब्रतो अमानुषः (2),

त्वं तस्यामित्रहन् (3), वर्धदासस्य दम्भय (4)

<sup>9</sup> त्वं नै इन्द्र शूर शूरैः (1), उत त्वोतासो बहणा (2),

पुरुत्रा ते वि पूर्तयो नवन्त (3), क्षोणयौ यथा (4)

<sup>10</sup> त्वं तान् वृत्रहत्यै चोदयो नृन् कार्पणे (1), शूर वज्रिवः (2),

गुहा यदी कवीनां (3), विशां नक्षत्रशबसाम् (4)

<sup>11</sup> मृक्षू ता तै इन्द्र दानाप्रस आक्षाणे (1), शूर वज्रिवः (2),

यद्धु शुण्णस्य दम्भयौ जातं विश्वं (3), सप्तावभिः (4)

*ākṣhaṇe*: actions which already exist in their subtle form (in Indra) ready to be executed;

*ākṣhitam*: dwelling, (5.7.7)]

**10.22.12:** May our sacrifices, full of felicities (2), be not without benefits to us, O hero Indra (1). May we all be in the happiness (*sumne*) of the fulfilment (of our desires), O thunderer (4).<sup>12</sup>

[*vasvīr*: full of felicities or riches, (6.16.25).

The felicities in the sacrifices may not come to us because of the lack of openings in us to receive them. The prayer is that, ‘may we get some benefits of *yajña*’.]

**10.22.13:** O Indra, you are true (2). With our praises doing no harm (to anyone) (1,3), may we enjoy the benefits (4), just as (a cowherd) enjoys the milk, O thunderer (5).<sup>13</sup>

**10.22.14:** Even though the earth has neither hands nor legs (1), it flourished because of the energies of the gods (knowers) (2).

Then for the sake of *Vishvāyu* (a devotee), you destroyed (4), the demon *Shushṇa* by going round the earth (3).<sup>14</sup>

**10.22.15:** O hero Indra, drink the Soma-delight quickly (1). O Lord of riches, may we not be harmed, O shining one (2). O Lord of plenitude, protect those who laud you (3). Render us full of joy and opulence with the riches of the Vast (4).<sup>15</sup>

<sup>12</sup> माकुध्यगिन्द्र शूर् (1), वस्तीरस्मे भूवनभिष्ठयः (2),  
वयंवयं त आसां सुप्ते स्याम वज्रिवः (3)

<sup>13</sup> अस्मे ता (1), त इन्द्र सन्तु सत्या (2), अहिंसन्तीरुपसृशः (3),  
विद्याम् यासां भुजों (4), धेनूनां न वज्रिवः (5)

<sup>14</sup> अहस्ता यदुपदी (1), वर्धेत क्षाः शचीभिर्वेद्यानाम् (2),  
शुष्णं परि प्रदक्षिणिद् (3), विश्वायवे नि शिंश्रथः (4)

<sup>15</sup> पिबापिबेदिन्द्र शूर् सोमं (1), मा रिषणयो वसवान् वसुः सन् (2),  
उत त्रायस्व गृणतो मुघोनौ (3), महश्च रायो रेवतस्कृधी नः (4)

## 23: Indra

**Riṣhis: Vimada Aindra, Prājāpatya, Vasukṛt Vāsukra**

**10.23.1: Light of discernment**

**10.23.2: Steeds know the blissful riches**

**10.23.3: Ascends car with sages**

**10.23.4: Drink of Soma**

**10.23.5: Strengthens devotees like father**

**10.23.6: Stoma-hymn**

**10.23.7: Friendship with Vimada seers**

[Metres: 1,7, Trīṣṭup (11, 4); 2-4,6, Jagatī (12, 4); 5, Abhisāriṇī]

**10.23.1:** Worship Indra along with the Vajra endowed with the light of discernment (1). (He is) the charioteer of the horses with several laws of workings (*vrata*) (2). Effortlessly, he climbs to the higher realms (3). Destroying his foes with his army, he gives the riches (to worshippers)<sup>1</sup> (4).

[*vi dayamāna*: one who harms the foes

*shmashru* (in line 3): beard; Indra climbs effortlessly like the growth of a beard]

**10.23.2:** With his steeds which know the blissful riches (1), he, the lord of riches becomes the killer of Vṛtra and also the master of opulence with the riches (2). He is the lord of the might (*shava*) and of Ṛbhu and Vāja, (the skilled workers) and dwells with the Ṛbus (3). I want to destroy the name (lineage) of the dāsa-foe (with Indra's help)<sup>2</sup> (4).

[Ṛbus: Divine Artisans; see (10.176.1); *r̥bhukṣhāṇa*: dwelling with Ṛbus, (1.63.3); *nāma*: name (lineage); head (S)]

<sup>1</sup> यजामहू इन्द्रं वज्रादक्षिणं (1), हरीणां रथ्यं विब्रतानाम् (2),

प्र इमश्रु दोधुवदूर्धर्था भूद् (3), वि सेनाभिर्दयमानतो वि राधसा (4)

<sup>2</sup> हरी न्वस्य या बने विदे वसु (1), इन्द्रौ मधैर्मघवा वृत्रहा भुवत् (2), क्रभुर्वर्जं क्रभुक्षा: पत्यते शबो (3), अवे क्षणौमि दासस्य नामं चित् (4)

**10.23.3:** When he grasps the golden thunderbolt (1), the horses are ready to draw the car (2). Then the opulent Indra ascends the chariot (3), he with the eternal (*sana*) hearing (*shruta*) (3). He is the lord of plenitude and the extended inspired knowledge (4).<sup>3</sup>

**10.23.4:** As the rain of energy (falls down) (1), Indra, along with the host of Maruts, sprinkle the lustres in the face with bright and auspicious (Soma) (2). He enters his auspicious abode (3). The drink of the pressed Soma excites him just as the wind agitates the trees in a forest (4).<sup>4</sup>

**10.23.5:** By his voice (1), Indra kills many inauspicious hostiles who are in thousands (3), and silences those that have the speech that destroys (*mṛdhravāchah*) (2). We sing his virilities of strength (4), who increases and supports the might (in all good persons) just as a father (infuses) his strength (in his children) (5).

[*mṛdhravāchah*: speech that mars our self-expression (5.29.10), (5.32.8); refers to the hostiles *dāsās*; these hostiles are explicitly stated as *amānusha*, non-human in (10.22.7,8), also as *anāsa* (mouthless) in (5.29.10)]

**10.23.6:** We, Vimadās, have formed this stoma-praise (1), which is most unique and is a multitude (addressed) to the great giver Indra (2). Since we know your great enjoyments (3), we call you with the familiarity of a cowherd calling the cows (4).<sup>6</sup>

[*purutamam*: full of plenitudes (6.6.2, 8.102.7)]

<sup>3</sup> यदा वज्रं हिरण्यमित् (1), अथा रथं हरी यमस्य वहतो वि सूरिभिः (2), आ तिष्ठति मधवा सनश्रुत इन्द्रो (3), वाजस्य दीर्घश्रवसस्पतिः (4)

<sup>4</sup> सो चिन्तु वृष्टिः (1), यूध्या स्वा सचाँ इन्द्रः शमशूणि हरिताभि प्रुष्णुते (2), अव वेति सुक्षयैः (3), सुते मधूदित् धूनोति वातो यथा वनम् (4)

<sup>5</sup> यो वाचा (1), विवाचो मृध्रवाचः (2), पुरु सहस्राशिवा जघ्यनं (3), तत्तदिदस्य पौस्यं गृणीमसि (4), पितेव यस्तविषी वावृधे शवः (5)

<sup>6</sup> स्तोमं त इन्द्र विमदा अंजीजनन् (1), अपूर्व्य पुरुतम् सुदानवे (2), विद्वा ह्यस्य भोजनमिनस्य (3), यदा पशुं न गोपाः करामहे (4)

- 10.27.11:** The blind daughter (Nature)  
**10.27.12:** Happy choice of bride  
**10.27.13:** Handling of rays  
**10.27.14:** Sun, the builder  
**10.27.15:** Seven, eight, nine and ten  
**10.27.16:** Kapila and the child in the womb  
**10.27.17:** Worship the bow and the Vast  
**10.27.18:** Agni adores Prajāpati  
**10.27.19:** Regulates Seasons (*yuga*)  
**10.27.20:** Steeds and waters  
**10.27.21:** The Divine Hearing  
**10.27.22:** Earth makes a Terrific Sound  
**10.27.23:** Aditi and Creation  
**10.27.24:** Cause of Life  
**[Metre: Triṣṭup (11, 4)]**

**10.27.1:** (Indra declares:) For the yajamāna who presses the Soma, I teach him (help him) (2). This is my pleasant nature, O adorer (1). I am the punisher of those who do not have yearnings (for the divine) (3). I punish those who disregard truth, who go along crooked ways and those who spread evil (4).<sup>1</sup>

[*anāśhīrdām*: *an*: negation, *āshīrdam*: yearning; *āshiṣṭah*: yearnings (7.17.5)]

**10.27.2:** If I encounter in combat (1), those who are opposed to gods, but are resplendent in their bodies (2), I mature (cook) them as if they were nourishing bulls (3). I sprinkle the sweet fifteen-fold Soma (4).<sup>2</sup>

[The ‘cooking of the nourishing bull’ is a well-expressed metaphor similar to the modern usage, ‘his goose was cooked’. No bull or goose is cooked here. *pachati* means ‘to mature a raw person’.

Note that beings opposed to gods (titans) are also resplendent.  
*pachati*: see (10.27.18)]

<sup>1</sup> असृत् सु मैं जरितः साभिवेगो (1), यत् सुन्वते यजमानाय शिक्षम् (2), अनाशीर्दीमहमस्मि प्रहृन्ता (3), संत्युध्वृतं वृजिनायन्तमाभुम् (4)

<sup>2</sup> यदीदहं युधयै संनयानि (1), अदैवयून् तन्वा शूरुजानान् (2), अमा ते तुम्हे वृषभं पंचानि (3), तीव्रं सुतं पञ्चदशं नि षिञ्चम् (4)

**10.27.3:** I know not that man who says (1), ‘I am the slayer in the battle against the foes of the gods’ (2). But when they (behold) the formidable war (against the hostiles) (3), then they (foes or friends) proclaim my might (4).<sup>3</sup>

[Line 1, 2: ‘I’ refers to ‘Indra’; *rghāvat*: formidable, (1.10.8)]

Line 4: only the participants in a battle realise that Indra is the real fighter and others are minor players.]

**10.27.4:** When I am engaged in the unprecedented battles (1), the lord Indra (Maghavān) sits by me engaged in all works (2). (With Indra’s aid), I destroy the overpowering foe for the protection of the world (3); and holding the feet of the foe, throw him down from the top of the hill (4).<sup>4</sup>

[The famous verse of Krishṇa in Bhagavad Gīta (11.33) is an echo of this basic idea. ‘I have already killed all the people in the battle; you (Arjuna) are merely an instrument (*nimitta*)’.]

**10.27.5:** None can resist me in the battles (1), not even the foes who are like mountains, when I am resolved (2). Even one with feeble-hearing becomes alarmed at my voice (3). Even the foes who are radiant tremble day by day (4).<sup>5</sup>

**10.27.6:** I behold the foes opposed to Indra, who drink the offerings stolen (from the gods) (1), who (want to) cut to pieces the yajamāna by their powerful hands (2).

My weapons fall quickly upon them (4),  
and also on those who revile the powerful (Indra’s) friend (3).<sup>6</sup>

[Line 3: the friend is the rishi of this verse]

<sup>3</sup> नाहं तं वैद्य य इति ब्रवीति (1), अदेवयून् त्सुमरणे जघन्वान् (2), यदावारब्यत् समरणमृधावत् (3), आदिद्वे मे वृषभा प्रब्रुवन्ति (4)

<sup>4</sup> यदज्ञातेषु वृजनेष्वासं (1), विश्वे सृतो मधवानो म आसन् (2), जिनामि वेत् क्षेम आ सन्तमाभुं (3), प्र तं क्षिणां पर्वते पादुगृह्य (4)

<sup>5</sup> न वा उ मां वृजने वारयन्ते (1), न पर्वतासो यदुहं मनुस्ये (2), मम स्वनात् कृधुकर्णो भयात (3), एवेदनु धून् किरणः समेजात् (4)

<sup>6</sup> दशञ्चिवत्र शृतपाँ अनिन्द्रान् (1), बाहुक्षदः शरवे पत्यमानान् (2), घृषुं वा ये निनिदुः सखायम् (3), अध्यु न्वैषु पवयो ववृत्युः (4)

**10.27.7:** O Indra, you are manifest (*abhūḥ*); you anoint (the earth) with water; you pervade all life (*āyu*) (1). Indra destroyed the foes in ancient times; he will do so now and in future (2). Indra extends beyond the limits of the world (4). The united Heaven and Earth surpass him not (3).

[*anukṣhan*: annotated, (3.9.9)]

**10.27.8:** The assembled Ray-cows feed on the grain (1). I, their master (beholds) them moving, (tended by) the person in charge of *gāvah* (2). When called, all of them surround the master (3). They give whatever the master desires (4).

[Here ‘*gāvah*’ refers both to the cows as well as the rays of knowledge. All the 4 lines have two parallel interpretations. In line 2, ‘*sahagopāḥ*’ means protector of ‘*go*’ which can be rays or cows.]

**10.27.9:** (Know that), among all things born, I (Indra) am the (animal) which feeds on grass (1). I am also the (human) who eats the oats (2). I am inside in the wide heart-space (3). He who wants protection (and liberation) is united with Indra (4).

He who is immersed in ordinary pleasures lives an ordinary life, not yoked (to Indra) (5).

[Indra limits the power to the needs in each type of manifestation. Even though a lion may kill a sheep, he is in the sheep also.]

**10.27.10:** (Indra speaks): Know that (*mamsase*) what is said by me now is the truth (1). I create the beings with two states of consciousness and those with four (2). Without battling I distribute the riches of persons (4), who neglecting me, the bull, want to contend with women (3).

<sup>7</sup> अभूवैक्षीर्व्यु आयुरान्<sup>इ</sup> (1), दर्षनु पूर्वो अपरो नु दर्षत् (2),  
द्रे पवस्ते परि तं न भूतो (3), यो अस्य पारे रजसो विवेष (4)

<sup>8</sup> गावो यत्रं प्रयुता (1), अर्यो अंक्षन् ता अंपश्यं सुहगोपाश्ररन्तीः (2),  
हवा इदर्यो अभितः समायन् (3), कियदासु स्वपतिश्छन्दयाते (4)

<sup>9</sup> सं यद्यप्य यवसादो जनानाम् (1), अहं यवाद् (2), उर्वज्रे अन्तः (3),  
अत्रा युक्तोऽवसातारमिच्छात् (4), अथो अयुक्तं युनजद्ववन्वान् (5)

<sup>10</sup> अत्रेदु मे मंससे सृत्यमुक्तं (1), द्विपात्रं यच्चतुष्पात् संसृजानि  
स्त्रीभिर्यो अत्र वृषणं पृतन्यात् (3), अयुद्धो अस्य वि भंजानि वेदः (4)

[Two states: Mind and matter or heaven and earth; such persons with simplistic ideas focus their attention only on ordinary pleasures such as sex. They lose their riches later.]

Four states: matter, life-energy, mind and supermind]

**10.27.11:** Where is the being who understands (*vidvān*) my daughter, the eyeless nature (*anakṣha*) who is within me (1)? Who will worship (or think of) her who is blind (2)? Who can release the Vajra bolt (*meni*) against the foe (3)? Who can marry this daughter or to whom is she desirable (4)?<sup>11</sup>

[This verse explains the Puruṣha-Prakṛti relation. The Prakṛti (nature) is blind, but it carries out the actions specified by Puruṣha however arduous as indicated in lines 3 and 4. People have a tendency to ignore Prakṛti (as in the later Vedānta philosophy) and focus only on Puruṣha.]

**10.27.12:** How many women have been attracted (gratified) by the flattery of a man seeking a bride (1). The bride, beautiful of form attains happy good (*bhadra*) (2), when she chooses herself a (close) friend as her mate (3).<sup>12</sup>

[The human husband-wife relation should be based on the Puruṣha-Prakṛti relation.

Griffith: A suitor wants to marry her because of her riches. He translates *panyasī* as money for which there is no justification. For meanings of words having *pan*, see (10.77.3) in this book.]

**10.27.13:** He seizes the rays and swallows those opposite to him (1). He places his rays (*shīrṣhṇā*) as a guard for his head (2). Seated above, he spreads the rays upwards (3); he sends them downward on the outspread earth (4).<sup>13</sup>

[*pattah*: rays; occurs only once in RV.

<sup>11</sup> यस्यानक्षा दुहिता जातु आस् (1), कस्तां विद्रौ अभि मन्याते अन्धाम् (2), कतरो मेनिं प्रति तं मुचाते (3), य ई बहाते य ई वा वरेयात् (4)

<sup>12</sup> कियंती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण (1),

भद्रा वधूर्भवति यत् सुपेशाः (2), स्वयं सा मित्रं बनुते जनै चित् (3)

<sup>13</sup> पत्तो जंगार प्रत्यञ्चमति (1), शीर्णा शिरः प्रति दधौ वर्लथम् (2), आसीन ऊर्ध्वामुपसिं क्षिणाति (3), न्यङ्गुत्तानामन्वैति भूमिम् (4)

S renders *patta* as ‘waters’ in the first half and ‘rays’ in the second half.

Since Indra is the lord of divine mind, he deals with the rays in various ways as detailed here.]

**10.27.14:** The vast Sun, free of shadow (*chhāya*), free of destruction and ever-moving, abides (1). He, the builder (*mātā*), free of bonds, the source (*garbha*) of the worlds, eats the offerings (2). He has given rise (*mimāya*) to the child of the another (*anyasyā*)<sup>14</sup> (3). With what design has the milch-cow offered her udder (4)?

[Line 4: What is the design behind all the manifestations coming out of the mother nature (*dhenu*).]

**10.27.15:** Seven heroes sprang from the lower portion of (Prajāpati) (1). Eight were born from the upper portion (2). Nine, occupants of high stations, came from behind (3). The ten generated in the front nourish the summit of the heaven (4).<sup>15</sup>

[The identities of seven, eight etc., are not clear. The conjectures of S:

Seven: riśhis Vishvāmitra and others,  
eight: riśhis Vālakhilya and others,  
nine: riśhis Bhṛgu and others  
ten: riśhis Angirasa and others]

**10.27.16:** Among the ten, the one, Kapila who is the equal (of Prajāpati) (1), was chosen for the completion of the yajña (*kratu*) (2). The mother (nature), being pleased, bears (5), the child in the womb well-deposited in the waters (3). (The child in the womb) was not desirous of the placement (4).<sup>16</sup>

<sup>14</sup> बृहन्नच्छायो अंपलाशो अवौ तस्थौ (1), माता विधिंतो अति गर्भः (2), अन्यस्यां वत्सं रिहुती भिमाय (3), कथा भुवा नि दधे धेनुरुधः (4)

<sup>15</sup> सप्त वीरासौ अधरादुदायन् (1), अष्टोत्तरात्तात् समजग्मिरन्ते (2), नवं पश्चातात् स्थिविमन्तं आयन् (3), दशं प्राक् सानु वि तिरन्त्यभः (4)

<sup>16</sup> दशानामेकं कपिलं समानं (1), तं हिन्बन्ति क्रतवे पायर्यै (2), गर्भं माता सुधिंतं वक्षणासु (3), अवेनन्तं (4), तुष्यन्ती बिभर्ति (5)

**10.27.17:** The heroes seated in heaven (3), matured (*apachanta*) unwinkingly (*meshā*) the child in the womb (1), like touching successively the rosary beads (*akṣha*) (2).

Amidst the waters, the two were produced, the bow and the Vast (*bṛhatī*) (4), having the means of purification in a pure manner (5).<sup>17</sup>  
[The Vast is the Puruṣa and the bow is the Prakṛti.]

**10.27.18:** (The Angirasa seers) who go in all directions call forth (Prajāpati) (1), half among them cook, the other half do not (2). The god Savitṛ has told me (3), that Agni enjoys (*vanavat*) the food in the form of light (*sarpi*) and the trees (4).<sup>18</sup>

[*sarpi*: butter; light or clarity; *drvanna*: trees; they, being forms of *vana*, symbolise delight.

Line 2: *pachati*: to cook, to bring out the essence in a thing by using energies like Agni. Half of the seers bring out the essence in all human beings. The other half of the seers are engaged otherwise.]

**10.27.19:** I beheld the group coming from afar (*ārātī*) (1), moving by their own self-law with wheel-less (vehicles) (2). Destroying quickly the demons, the younger one (4), Indra, lord of all persons, regulates the seasons (*yugāḥ*) (3).<sup>19</sup>

[‘regulating the seasons’ means regulating the order of the performance of actions and their timings. Recall the meaning of *rtu* in (10.2)]

**10.27.20:** Repeatedly praise (3), the two yoked steeds of mine, the destroyer (1). Do not turn back (2). The waters fulfil Indra’s purpose (4). The purifier (*marka*) Sun who is above (also fulfils Indra’s purpose) (5).<sup>20</sup>

[*gāvau*: steeds, (in this context);

<sup>17</sup> पीवानं मेषमंपचन्त वीरा (1), न्युसा अक्षा (2), अनु दीव आसन् (3), द्रा धनु बृहतीमप्स्वन्तः (4), पुवित्रवन्ता चरतः पुनन्ता (5)

<sup>18</sup> वि क्रोशनासो विष्वञ्च आयन् (1), पचाति नेमौ नहि पक्षदर्धः (2), अयं मै देवः सविता तदाहु (3), द्रवन् इद्वनवत् सर्पिरन्नः (4)

<sup>19</sup> अपरस्य ग्रामं वह्मानमारात् (1), अच्क्रया स्वधया वर्तमानम् (2), सिषत्त्यर्यः प्रयुगा जनानां (3), सद्यः शिशा प्रमिनानो नवीयान् (4)

<sup>20</sup> एतौ मे गावौ प्रमुरस्य युक्तौ (1), मोषु प्र सेषीः (2), मुहुरिन्ममन्यि (3), आपश्चिदस्य वि नशन्त्यर्थ (4), सूरश्च मर्क उपरो बभूवान् (5)

*marka*: purifier (S), occurs only once]

**10.27.21:** This is the bolt which repeatedly falls (1), (on those) below the orb of the vast Sun (2). The divine hearing (*shrava*) which is in the other world beyond (*paro anyat*) (3), is made to fall down effortlessly by the worshippers (*jarimānah*) (4).<sup>21</sup>

[The divine hearing in line 3 refers to the sound associated with the bolt in line 1.]

**10.27.22:** The earth (*gau*) along with the trees makes a terrific sound (1). The branches fall down killing the foes (2); thus the whole world is alarmed (3). (To assuage the fear) the pressed Soma-delight is presented to Indra and the teachings (or gifts) are presented to riṣhis (4).<sup>22</sup>

[*gau*: has the meaning of ‘earth’ according to Yāska; But for S, it is bow-string. *vṛkṣha*: bow, for S]

**10.27.23:** For the creation of the gods, the Supreme (Aditi) was established (1). From the division was born all the moving powers (*uparā*) above (2). The three gods warm the earth protecting it continuously (3). Among them, the two carry the satisfying (*purīṣham*) waters (*bṛbukam*) (4).<sup>23</sup>

[*prathamā*: the supreme, Aditi; *anūpā*: continuously; sowing the seeds (S); (no justification for this meaning).]

Three gods: Parjanya, Vāyu and Āditya; two: Vāyu and Āditya]

**10.27.24:** (O soul), know that your (divine) nature identified with the Sun is the cause of life (*jīvātuh*) (1). So also his (the solar form) (*etādr̥k*) at the sacrifice (*samarye*) conceals nothing (2). The movement (*pāduh*) of the purifying Sun (*nirṇija*) (5), illuminates the three worlds (3). It covers the waters (4). It never stops (6).<sup>24</sup>

<sup>21</sup> अ॒यं यो वर्ज्ञः पुरुधा विवृत्तो (1), अवः सूर्यस्य बृहतः पुरीषात् (2), श्रव इदेना पुरो अन्यदस्ति (3), तदव्यथी जरिमाणस्तरन्ति (4)

<sup>22</sup> वृक्षेवृक्षे नियता मीमयद्वौः (1), ततौ वयः प्र पतान् पूरुषादः (2), अथेदं विश्वं भुवनं भयात् (3), इन्द्राय सुन्वद्वर्षये च शिक्षत् (4)

<sup>23</sup> देवानां मानै प्रथमा अतिष्ठन् (1), कृन्तत्रादेषुभुपरा उदायन् (2), त्रयस्तपन्ति पृथिवीमनूपा (3), द्वा बृद्धकं वहतः पुरीषम् (4)

<sup>24</sup> सा ते जीवातुरुत तस्य विद्धि (1), मा स्मैतावगप गूहः समर्ये (2), आविः स्वः कृणुते (3), गूहते बुसं (4), स पादुरस्य निर्णिजो (5), न मुच्यते (6)

## 28: Indra and Vasukra

**Riśhis: Indrasnuṣhā Vasukrapatnī, Indra, Vasukra Aindra**

- 10.28.1: Wife of sage Vasukra**
  - 10.28.2: Indra speaks**
  - 10.28.3: Vasukra praises Indra**
  - 10.28.4: Know my (Indra's) powers**
  - 10.28.5: Prayer of Vasukra**
  - 10.28.6: Indra's powers**
  - 10.28.7: Vasukra acts with Indra jointly**
  - 10.28.8: Gods release the waters**
  - 10.28.9: Power of Vasukra**
  - 10.28.10: Gāyatrī (*godhā*) brought Soma from heaven**
  - 10.28.11: Gods and their strength**
  - 10.28.12: Divine Hearing and hero's name**
- [Metre: Triṣṭup (11, 4)]**

[This sūkta is a dialogue between the God Indra and human Riṣhi Vasukra, whose father was the Riṣhi Indra. The first mantra is due to the wife of Vasukra. Note that the human father, Riṣhi Indra, does not come here. In understanding the hymn, note that Indra is a cosmic power and not a human being. God Indra does not need human food.]

**10.28.1: (Wife of Vasukra):** Every other Divine Lord has come (1), but Indra, my father-in-law, has not come (2). May he come and accept the solid knowledge and the Soma-delight (3). Well satisfied, may he return home (4).

[Vasukra regards the God Indra as his father. Hence for his wife, the God Indra is the father-in-law.]

**10.28.2: (Indra):** I the mighty one, having sharp rays, roar (1). I am established in the wide-spread and high place of the mid-world (2). In all conflicts, I defend him (Vasukra) (3). He fills my belly with the pressed Soma (4).<sup>2</sup>

<sup>1</sup> विश्वो ह्यन्यो अरिराजगाम् (1), ममेदहु शशुरो ना जंगाम (2), जक्षीयाद्धाना उत सोमं परीयात् (3), स्वांशितः पुनरस्तं जगायात् (4)

<sup>2</sup> स रोरुवद्वृभस्तिगमशृङ्गो (1), वर्ष्णन् तस्थौ वरिमन्ना पृथिब्याः (2), विश्वेष्वेनं वृजनैषु पामि (3), यो मैं कुक्षी सुतसौमः पृणाति (4) .

[*kukṣhi*: belly; the organ accepting the food. It is not the human belly. See (1.8.7).]

*dhāna*: parched grain, symbolises the knowledge of physical matter. Soma: the delight of existence, not a drink of the creeper.]

**10.28.3:** (Vasukra): By means of the stones, the fast-flowing and exhilarating Soma is pressed and released (1). May you drink the Soma-delight (2). The offering of strength (or might) is matured (*pachanti*) for your acceptance (3). By this offering, you are invoked, O Maghavan (4).<sup>3</sup>

[Indra is a cosmic power. The translation of line 3 as ‘the bulls are cooked and you eat them’, indicates a complete refusal even to acknowledge the symbolism of Veda. See the next verse also.]

**10.28.4:** (Indra): O singer, know my (extra ordinary) powers (1). The rivers reverse the direction of (their flow) (2). The grass-eating animal (*lopāsham*) can overcome<sup>4</sup> a lion opposing it (3). The jackal draws the wild boar (*varāham*) from its lair (4).

[Line 2: Sometime a river can take a U-turn in its flow due to geological disturbances. In the Rig Vedic times, Yamunā was a tributary to the river Sarasvatī. When the river Yamunā changed (reversed) its course, Sarasvatī dried up.

Line 3: The allusion here is similar to that in the Panchatantra story where the lion becomes agitated at the sound of a wild bull.]

**10.28.5:** (Vasukra): How can I, immature (*pākam*) know that (I have the capacity) (1), to offer a thoughtful hymn (*manīṣhā*) to you, who is wise (*grtsa*) and mighty (2). Hence you, the all-knowing (*vidvān*) instruct us at the right times (*rtu*) about the half (*ardha*) (3). You, Maghavan, support (this half in us) for our preservation (*kṣhemeyā*).<sup>5</sup> (4).

[*ardha*: half; the lower half of the tier of the creation which has the realms of matter (*anna*), life (*prāṇa*) and mind (*mana*).]

<sup>3</sup> अद्रिणा ते मन्दिनं इन्द्र तूयान् सुन्वन्ति सोमान् (1), पिबेसि त्वर्मेषाम् (2), पचन्ति ते वृषभां अत्सि (3), तेषां पृक्षेण यन्मधवन् हूयमानः (4)

<sup>4</sup> इदं सु मैं जरितरा चिकिद्धि (1), प्रतीपं शापं नदौं वहन्ति (2),

लोपाशः सिंहं प्रत्यञ्चमत्साः (3), क्रोष्टा वराहं निरतक्त कक्षात् (4)

<sup>5</sup> कथा तं एतदहमा चिकेतं (1), गृत्संस्य पाकस्तवसौ मनीषाम् (2), त्वं नौ विद्धाँ ऋतुथा वि बौचो (3), यमधैं ते मधवन् क्षेम्या धूः (4)

**10.28.6:** (Indra): Since your lauds increase my strength (1), let your hymn on me who is vast rise even higher than the heaven (2). I destroy thousands of foes together (3). Thus the creator has given birth to me to be free of enemies (4).

**10.28.7:** (Vasukra): The gods have known me to be powerful (1), fierce in every act and as a showerer, O Indra (2). Exulting, I have smote Vṛtra with the Vajra (3). I have <sup>6</sup>opened the doors of knowledge with my greatness for the giver (4).

[Note Vasukra does the actions ascribed to Indra, since he has become identified with Indra.]

**10.28.8:** (Indra): The gods came, bearing their axes (1). Together with the Maruts, they release (*abhi āyan*) the delightful (*vanā*) waters by breaking the clouds (demons) (2). Depositing the tree of good wood in the streams of energies (3), they burn it (to release) the energies (4).

[*vakṣhana*: streams of energies (5.42.3);

'*kṛpītam*' (occurs once). In classical Sanskr̥t, it means; 'water, wood-fuel, forest etc. S prefers 'waters'. We have used 'energies' which can include the other meanings.

*kṛpā*: lustre, in (1.127.1) and others]

**10.28.9:** (Vasukra): The fast-moving one (*shasha*) can be stopped by a sharp (*kṣhura*) entity (1). A hill can be cleaved with a small thing (2). The great can be compelled to submit to the small (3). Swelling with courage, a small entity (*vatsa*, calf) can grow into a mighty one (*vṛṣhabha*, bull) (4).

[Vasukra hints at the possibility of rare events:

Line 1: A fast moving sound in the mouth can be stopped by the sharp teeth.

<sup>6</sup> एवा हि मां तुवसं वृध्यन्ति (1), दिवश्चिन्मे बृहत उत्तरा धूः (2), पुरु सहस्रा नि शिशामि साकम् (3), अंशत्रुं हि मा जनिता जजान (4)

<sup>7</sup> एवा हि मां तुवसं जङ्गुः (1), उग्रं कर्मन्कमन् वृष्णमिन्द देवाः (2), वर्धी वृत्रं वज्रेण मन्दसानो (3), अपं ब्रजं महिना दाशुषें वम् (4)

<sup>8</sup> देवासं आयन् परशूरविभ्रन् (1), वना वृश्नतौ अभि विड्भिरायन् (2), नि सुद्रवंश् दधतो वक्षणासु (3), यत्रा कृपीटमनु तद्वहन्ति (4)

<sup>9</sup> शशः क्षुरं प्रत्यञ्चं जगार (1), अद्रिं लोगेन व्यभेदमारात् (2), बृहन्तं चिद्दहुते रन्धयानि (3), वयद्वत्सो वृषभं शशुबानः (4)

Line 2: The hill (of ignorance) can be smashed by an (inaudible) mantra. It is a common expression in Veda as in RV (1.7.3).

Line 4: It refers to the power of ideas where great things happen from humble beginnings.

In the current translations, *shasha* in line 1 is rendered as a 'hare' and *kṣhura* as razor. Clearly no meaning is possible. '*shasha*' indicates a swift-moving thing.

Line 2: *loga*: something apparently trivial.]

**10.28.10:** (Indra): As a lion confined in a cage places one foot above the other (2), the bird with auspicious wings has fastened her claw (with the Soma) in heaven (1). As a captive buffalo is thirsty (Indra was thirsty) (3). For the sake of Indra, Gāyatri (*godhā*)<sup>10</sup> effortlessly brought the Soma (4).

[*godhā*: Gāyatrī (that which bears the *go*, the knowledge);

It is said that this and next mantra refer to the bringing of Soma from heaven by the Gāyatrī metre and others in the form of birds, as detailed in KYTS (6.1.6).

**Suparṇa:** A bird with wide and beautiful wings. Occurs in 35 mantrās of RV, many of them quoted in TS. "It is the symbol of soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the life-energy, the Horse", (SA,SV). For further details, see (10.114) and 1(0.144).]

**10.28.11:** (Jasukra): Gāyatrī brought the Soma for the gods (1). They, satisfied with the food, were capable of retaliating the foes (2). They (the gods) drink all the Soma sprinkling (*ukṣhṇa*) left (by Indra) (3). They, by their own strength, destroy the strong bodies (of the dasyu-foes) (4).<sup>11</sup>

[*sima*: glorious, supreme (S); occurs in (1.102.6). Here S regards it as Soma, in line 3.]

<sup>10</sup> सुपर्ण इत्था नखमा सिंषाय (1), अवरुद्धः परिपदं न सिंहः (2), निरुद्धश्चिन्महिषसृष्ट्यवान् (3), गोधा तस्मा अयथं कर्षदेतत् (4)

<sup>11</sup> तेज्यो गोधा अयथं कर्षत् (1), एतद्ये ब्रह्मणः प्रतिपीयन्त्यन्वैः (2), सिम उक्षणौ वसुष्टौ अदन्ति (3), स्वयं बलानि तन्वः शृणानाः (4)

**10.28.12:** (Vasukra:) Those who nourish their bodies by the utterances of Soma mantrās (2), become accomplishers of works (1). Speaking like a human being, approach us with the great plenitude, O Indra (3). Establish in us the divine inspiration and the hero-name (4).<sup>12</sup>

[*sushamī*: accomplisher, (7.16.2), *shamībhiḥ*: works (6.3.2, 8.75.14)]

## 29: Indra

Riṣhis: Vasukra Aindra

**10.29.1: Pure stoma chant**

**10.29.2: Devotees Trishoka and Kutsa**

**10.29.3: Achievements**

**10.29.4: A person equal to Indra**

**10.29.5: Learn from Indra about food**

**10.29.6: Energies with seer-knowledge (*kāvya*)**

**10.29.7: Indra increases the midworld**

**10.29.8: Impel the chariot with your thinking**

[Metre: Triṣṭup (11, 4)]

**10.29.1:** Like the bird, who deposits its young one (in its nest) in the tree, eagerly looks around (*chākan*) (1), the pure stoma chant keeps you awake, O bearers (Ashvins) (*bhuraṇau*) (2). For many days, Indra has been the invoker of this chant (3). Indra is the most mighty (*nṛtamah*) among the men and gods (*nṛṇām*), and he accepts the Soma at night also (4).<sup>1</sup>

**10.29.2:** May all the human beings worshipping you, the pre-eminent one, be happy (*nṛtau*) (2), both at the beginning of the dawn and in the future dawns (1). By your favour, (the devotee) Trishoka obtained a hundred followers (3). Kutsa obtained a car full of riches (4).<sup>2</sup>

<sup>12</sup> एते शर्मीभिः सुशर्मी अभूवन् (1), ये हिन्द्विरे तन्वः सोमं उक्ष्यैः (2), नृबद्धनुपं नो माहि वाजान् (3), दिवि श्रवौ दधिषे नामं वीरः (4)

<sup>1</sup> वने न वा यो न्यधायि चाकन् (1), शुचिर्बास्तोमो भुरणावजीगः (2), यस्येदिन्द्रः पुरुदिनैषु होता (3), नृणां नर्यो नृतमः क्षुपावान् (4)

<sup>2</sup> प्र तै अस्या उषसः प्रापरस्या (1), नृतौ स्याम् नृतमस्य नृणाम् (2), अनु त्रिशोकः शतमावहन्तृन् (3), कुत्सैन् रथो यो असंत् सस्वान् (4)

[*anu nrn*: followers (S)

*nṛtuh*: to dance (5.52.12)]

**10.29.3:** O Indra, what sort of exhilaration is agreeable (*rantya*) to you (1)? O fierce one, hasten to our doors to hear the lauds (2). When will the understanding (*manīṣhā*) come to our front (3)? After worshipping you, when will we have the achievements by the foods near us (4) ?

[*rādhah*: achievement (5.13.6) (7.5.8);

*annaih*: with foods, by foods (10.1.4, 10.5.4);]

**10.29.4:** O Indra, by what light and what thought do you render persons equal to you (*tvāvatah*) (1) ? When will they come to our presence (2). When our hymns of understanding approach you for providing food for all (4)? Then, like the pure Mitra, you support all, O Indra, who is hymned widely (*urugāya*) (3).<sup>4</sup>

**10.29.5:** As the Sun brings the devotee to the Supreme, you impel to their goals (*artham*) your worshippers (1). They offer ancient praises to learn (*shikṣha*) from you about food, O Indra of many births (3), and you satisfy their desire just as husbands satisfy the desires (of their wives) (2).<sup>5</sup>

**10.29.6:** By your energies endowed with seer-knowledge, the vast Heaven and Earth (2), the manifold measurers, have been quickly formed, O Indra (1). To you who is most excellent (*vara*), may the pressed Soma with the clarity (3), become tasty and sweet for your drinking (4).<sup>6</sup>

[*pūrvī*: manifold (3.20.3), *ancient*, in many mantrās]

<sup>3</sup> कस्ते मदं इन्द्रं रन्त्यौ भूत् (1), दूरो गिरौ अभ्युग्रो वि धाव (2),  
कद्वाहौ अर्बागुप्तं मा मनीषा (3), आ त्वा शक्यामुपमं राधो अन्नैः (4)

<sup>4</sup> कदुं द्युम्भिन्द्रं त्वावंतो नृन् कथा धिया करसे (1), कन्तं आगन् (2),  
मित्रो न सत्यं उरुगायं भूत्या (3), अन्नैं समस्यं यदसन् मनीषाः (4)

<sup>5</sup> प्रेरयं सूरो अर्थं न पारं (1), ये अस्य कामं जनिधा इव गमन् (2),  
गिरश्च ये तैं तु विजातं पूर्वीन्तरं (3), इन्द्रं प्रतिशिक्षन्त्यन्नैः (4)

<sup>6</sup> मात्रे नु ते सुमिते इन्द्रं पूर्वी (1), द्यौर्मज्मना पृथिवी काव्येन (2),  
बराय ते घृतवन्तः सुतासः (3), स्वाद्वन् भवन्तु पीतये मधूनि (4)

**10.29.7:** (The devotee) has poured the mighty and sweet Soma (1), for that Indra who is full and (gives) the plenitudes (*rādha*) of truth (2). Indra is a friend of man, full of will-power and the prowess (4). He increases in the extended regions (or expanse) of the mid-world (*prthivyā*) <sup>7</sup> (3).

[*amatram*: mighty, (1.61.9)]

**10.29.8:** The powerful Indra reaches the armies of the foes (1). The ancient (*pūrvī*) hosts strive for his friendship (2). O Indra, for the battles, ascend the chariot (3), which you impel with your thinking mind for realising happy good (*bhadra*) (4).

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<sup>7</sup> आ मध्वो अस्मा असिच्चन्नमंत्रम् (1), इन्द्राय पूर्णं स हि सृत्यराधाः (2), स वावृथे वरिमन्ना पृथिव्या (3), अभि क्रत्वा नर्यः पौस्यैश्च (4)

<sup>8</sup> व्यानुक्लिन्दः पृतनाः स्वोजा (1), आस्मै यतन्ते सृख्याय पूर्वीः (2), आ स्मा रथं न पृतनासु तिष्ठ (3), यं भद्रया सुमत्या चोदयासे (4)

**Anuvāka 3: Sūktās (30-42)****30: Waters and their son****Riṣhi: Kavaṣha Ailuṣha**

[The *devata* here are Waters (*āpa*) and Agni, the son of waters. At the end we give an anecdote of the seer Kavaṣha related to this hymn.]

**10.30.1: Soma flows to waters****10.30.2: Priests proceed to the waters****10.30.3: Waters and Soma****10.30.4: Agni shines in the waters without kindling****10.30.5: Soma sports with waters****10.30.6: Priests compared to young maidens****10.30.7: Indra saved waters****10.30.8: Waters, hear my call****10.30.9: Waters give fruits in both the worlds****10.30.10: Salutation to the waters****10.30.11: Waters give inspired knowledge****10.30.12: Sarasvati bestows wideness****10.30.13: Indra converses secretly with priests****10.30.14: Converse with Agni, son of waters****10.30.15: Waters have come to the pilgrim-yajña****[Metre: Triṣṭup (11, 4)]**

**10.30.1:** Let the waters flow along the path (*gātuḥ*) of mantra (1), swift like the mind, to the front of the gods (2).

Along with the words of purification, offer the great (*mahīm*) Soma (*dhāsim*) to the swift Indra (4), to Mitra and Varuṇa (3).<sup>1</sup>

[*dhāsim*: support or foundation (usual meaning), Soma (since the delight is the foundation of all existence).

*svyṛkti*: the removal or rejection of all perilous and impure stuff from the consciousness. It is the power of *agni pāvaka*; see (10.80.7). It corresponds to the ‘*Katharsis*’ of Greek Mystics (SA).]

<sup>1</sup> प्र दैवता ब्रह्मणे गातुरेत्वपो (1), अच्छा मनसो न प्रयुक्ति (2),  
महीं मित्रस्य बरुणस्य (3), धासिं पृथुञ्जयसे रीरधा सुबृक्तिम् (4)

**10.30.2:** O Gods, you have the offerings (1); eagerly proceed to the waters desiring (to receive it) (2). The red hawk Suparṇa beholds these waters coming down (*ava*) (3). Cast that flood (*ūrmi*) of waters towards us, with your auspicious (dextrous) hands (4).<sup>2</sup>

[*suparṇa*: see (10.28.10), (10.114), (10.145)]

**10.30.3:** O Adhvaryu priests, go to the ocean (1), worship the Son of the Waters with offerings (2). May he give you today the purified waters (energies) (3). You give him the pressed (or prepared) sweet Soma (4).<sup>3</sup>

**10.30.4:** He shines without kindling in the midst of waters (1). The wise adore him in the pilgrim-yajña (2). O Son of waters, give us those sweet waters (mixed with Soma) (3), by which Indra increases (in us) in his heroism (4).<sup>4</sup>

**10.30.5:** Soma sports and delights with the waters (1), as a man (*marya*) (does) with auspicious young maidens (2). Approach the waters and obtain them, O Adhvaryu (3). You sprinkle them and purify them with the growths of earth (4).<sup>5</sup>

**10.30.6:** Certainly as young women offer obeisance (welcome) to youths (1), just as the desired one, goes to the one longing for him (2), the Adhvaryu priests, with the goddess Dhiṣhaṇā, go to the goddesses of the waters (4), agreeing in mind and waking to knowledge (3).<sup>6</sup>

[*dhiṣhaṇā*: understanding]

<sup>2</sup> अध्वर्यवो हुविष्मन्तो हि भूत (1), अच्छाप इतोशतीरुशन्तः (2),

अब् याश्रैं अरुणः सुपूर्णः (3), तमास्यच्वमूर्मिमद्या सुहस्ताः (4)

<sup>3</sup> अध्वर्यवोऽप इता समुद्रम् (1), अपां नपातं हुविषायजध्वम् (2),  
स वौ दददूर्मिमद्या सुपूर्तं (3), तस्मै सोमं मधुमन्तं सुनोत (4)

<sup>4</sup> यो अनिध्मो दीदयत् (1), अप्स्वन्तर्य विप्रांस इळते अध्वरेषु (2),

अपां नपान्मधुमतीरपो दा (3), याभिरिन्द्रो बावृधे वीर्याय (4)

<sup>5</sup> याभिः सोमो मोदते हष्टते च (1), कल्याणीभिर्युवतिभिर्न मर्यः (2),

ता अध्वर्यो अपो अच्छा परैहि (3), यदासिश्चा ओषधीभिः पुनीतात् (4)

<sup>6</sup> एवेद्यै युवतयो नमन्त (1), यदीमुशन्तीरेत्यच्छ (2),

सं जानते मनसा सं चिकित्रे (3), अध्वर्यवो धिषणापञ्च देवीः (4)

**10.30.7:** (O Waters), Indra saved you from the hostile attacks (2), by creating the paths by which you came out into the world (1).

O Waters (*apah*), offer, that which is blissful to the gods (4), the billowing and sweet Soma to Indra (3).<sup>7</sup>

[*apah*: waters (10.12.4); the work set in action by waters (3.6.7)]

**10.30.8:** O rivers (*sindhу*), offer the billowing and sweet Soma to Indra (1). He is the source of the fountain (*utsa*) of sweetness (2). He is adored in the pilgrim-yajña and is sprinkled with offerings of light (3). O opulent waters, hear my call (4).<sup>8</sup>

[*ghṛtaprṣṭham*: with luminous back, (5.4.3, 7.2.4, 10.122.4); with the back of light (5.14.5); sprinkled with clear offerings (1.13.5).]

**10.30.9:** Send us the billowing (*ūrmi*) waters which gives the fruits in both (the worlds) (2). O Rivers, the water is rapturous and fit for drinking by Indra (1). It is blissful, is connected to Soma and has its birth in the midworld (3). It has three wefts (*tritantum*) and moves gracefully everywhere, like a fountain (4).<sup>9</sup>

[*tritantum*: the three wefts or strings, the three powers of matter, life and mind.]

**10.30.10:** O Rishi, offer your salutation to the waters, the mothers of the world and their protector (*patnīr*) (3). They share the same source (womb) with Soma and nourish the Soma (4). Like Indra, they (waters) move freely (*niyavam*) (2). They have many floods and always return to earth (*adha*) (1).<sup>10</sup>

[*dvi*: many (S)]

<sup>7</sup> यो वौं वृत्ताभ्यो अकृणोदु लोकं (1), यो वौं मह्या अभिशस्तेरमुञ्चत् (2), तस्मा इन्द्राय मधुमन्तमूर्मि (3), दैवमादनं प्र हिणोतनापः (4)

<sup>8</sup> प्रास्मै हिनोत मधुमन्तमूर्मि (1), गर्भो यो वः सिन्धवो मध्व उत्सः (2), घृतपृष्ठमीड्यमध्वरेषु (3), आपो रेवतीः शृणुता हवं मे (4)

<sup>9</sup> तं सिन्धवो मत्सरमिन्द्रपानम् (1), ऊर्मि प्र हैत य उभे इर्ति (2), मदच्युतमौशानं नभोजां (3), परि त्रितन्तुं विचरन्तमुत्सम् (4)

<sup>10</sup> आवर्वतीरथ नु द्विधारा (1), गोषुयुधो न नियुवं चरन्तीः (2), क्रषे जनित्रीर्भुवनस्य पत्नीरपो वन्दस्व (3), सवृधः सयौनीः (4)

**10.30.11:** Speed our yajña towards the worship of gods (1). Speed our hymns (*brahma*) for obtaining the riches (2). In the yoga of the truth, free the obstructions (*vishyadhwam*) in the udder (for the knowledge-milk to flow freely) (3). O waters, become for us the givers of inspired knowledge (*shruṣṭi*) (4).<sup>11</sup>

[*shru* is always connected with hearing in RV; *shruṣṭī* and its variants occur 25 times. Note *shruṣṭīvarīḥ* occurs only once.  
*ṛtasya yoge*: yoga of truth]

**10.30.12:** O opulent waters, you are the masters of riches (1).

You support the will-power, happy-good and immortality (2).

You are the protector of the felicities (riches) and the children (cosmic powers born in us) (3). May Sarasvatī bestow the wideness on the speakers of the Word (4).<sup>12</sup>

**10.30.13:** O waters, I see your arrival (to our yajña) (1). You carry the sweet and luminous milk of knowledge (2), (to Indra) who is conversing mentally (*manasā*) (secretly) with the priests (3). You also carry the well-pressed Soma to Indra (4).<sup>13</sup>

**10.30.14:** These opulent and life-sustaining (waters) have come (1). May the friendly priests of the yajña-journey seat them (2). O performers of Soma yajña, you establish sacred seats for the gods (3), and converse inwardly with the son of the waters (Agni) (4).<sup>14</sup>

**10.30.15:** The waters have come to the sacred seat desiring it (1). They have sat down in the pilgrim-yajña to please the gods (2). May the adhvaryu priests release the Soma for Indra (3). For you, the worship of gods is easy (4).<sup>15</sup>

<sup>11</sup> हिनोता नो अध्वरं दैवयज्या (1), हिनोत् ब्रह्म सनये धनानाम् (2), क्रतस्य योगे वि प्यध्वमूर्धः (3), श्रुष्टीवरीर्भूतनास्मभ्यमापः (4)

<sup>12</sup> आपो रेवतीः क्षयथा हि वस्वः (1), क्रतुं च भद्रं विभूथामृतं च (2), रायश्च स्थ स्वपत्यस्य पत्नीः (3), सरस्वती तत् गृणते वर्यो धात् (4)

<sup>13</sup> प्रति यदापो अहश्रमायतीः (1), घृतं पयांसि विभ्रतीर्मधूनि (2), अध्वर्युभिर्मनसा संविदाना (3), इन्द्राय सोमं सुषुतं भरन्तीः (4)

<sup>14</sup> एमा अंगमन् रेवतीर्जीवधन्या (1), अधर्यवः सादर्यता सखायः (2), नि बृहिषि धत्तन सोम्यासो (3), अपां नप्त्रा संविदानासं एनाः (4)

<sup>15</sup> आगमनापे उत्तीर्बृहिरेदं (1), न्य॑ध्वरे असदन् दैवयन्तीः (2), अधर्यवः सुनुतेन्द्राय सोमम् (3), अभूदुवः सुशका दैवयज्या (4)

### **Seer Kavaṣha Ailūṣha: An anecdote**

This anecdote is in the Aitareya Brāhmaṇa (8.19) and Kauṣhitakī Brāhmaṇa (12.3) which are associated with Rig Veda. In ancient times Bhṛgu and other ṛshis were performing the *satra* rite on the banks of the river Sarasvatī. This rite is done over 13 or 14 days with several patrons (yajamāna). Among the persons seated in the hall was one named Kavaṣha, son of Ilūṣha. Since he was the son of a *dāsi*, and was regarded as a gambler (*kītava*), he was ordered to leave the hall. Becoming angry, Kavaṣha rushed to the river and recited this sūkta '*pra devatra brahmaṇa*' in praise of the waters. Sarasvatī, pleased with his hymn, followed Kavaṣha wherever he went. This fact was noticed by the performers of yajña. They realised the great error. Hence they went to him, bowed down to him, tendered an oral apology for their conduct and entreated him to become a leader in the yajña. Kavaṣha became free of anger and satisfied their request.

This anecdote shows the high cultural and ethical level of the society. Once they realised a mistake was done, they had no doubt about the next step, namely giving an apology. Note when the qualification of the person as a seer was established, his parentage did not matter. This incident clearly shows that the structure of society (called as caste systems by the moderns) was never rigid. The merits of persons in all the strata or castes were recognised. Recall that Satyakāma Jābāla of Chhāndogya U. became a great teacher in his times, even though his mother was an attending lady who had several husbands and did not even know the name of the father of her son. Still she made sure that her son had all the early education needed for the great position he held later.

### **Water-divining**

The entire sūkta or the first mantra in it is used in water divining, i.e., the location of the source of the water needed for digging the wells etc. Just as the river Sarasvatī followed the Ṛshi Kavaṣha on his recital of the mantra, the goddess of inspiration within the person directs the water-divining person to the source.

## 31: Right Actions

Rishi: Kavaśha Ailūṣha

- 10.31.1:** Indra comes to us as a friend
- 10.31.2:** Money and Service in the path of truth
- 10.31.3:** The action to be done at right time
- 10.31.4:** Gods uncover the good things
- 10.31.5:** Hymns accessible to gods
- 10.31.6:** Good thoughts spread wide
- 10.31.7:** The delight that made the world
- 10.31.8:** Power greater than that of gods
- 10.31.9:** Cosmic powers act in their realms
- 10.31.10:** The rays eject the works (*shamī*)
- 10.31.11:** Nourishing the truth

[Metre: Triṣṭup (11, 4)]

**10.31.1:** May Indra come to us, the worshippers of Gods (1). He, the master of yajña, comes with speedy Maruts, for our protection. (2). May we be excellent friends with them (3). May we be freed from all our calamities (4).<sup>1</sup>

**10.31.2:** May every mortal (yajamāna) be desirous of the riches (1). (Let him spend it) with obeisance, for the service in (the works in) the path of truth (2). With his own will-power, let him meditate (on the service and the gods) (3). Let him grasp with his mind (5), the glorious power of discrimination (4).<sup>2</sup>

[This mantra states clearly the goal of the Vedic sages. Desire is considered as something evil in Buddhism and some schools (not all) of Vedānta. This is not so for Vedic sages. The goal of obtaining riches is to use it in the path of truth. Discrimination is very important because some desires are not healthy.

*mamanyāt:* desirous of getting (S)]

<sup>1</sup> आ नौं देवानामुप॑ वेतुं शंसो<sup>(1)</sup>, विश्वैभिस्तुरैरवसे<sup>(2)</sup> यजत्रः<sup>(2)</sup>, तेभिर्वियं सुषुखायौ भवेम<sup>(3)</sup>, तरन्तो विश्वा दुरिता स्याम<sup>(4)</sup>

<sup>2</sup> परि चिन्मर्तों द्रविणं ममन्यात्<sup>(1)</sup>, क्रतस्य पथा नमसा बिवासेत्<sup>(2)</sup>, उत स्वेनुं क्रतुना सं वदेत्<sup>(3)</sup>, श्रेयांसं दक्षं मनसा जगृभ्यात्<sup>(4)</sup>

**10.31.3:** The thought (*dhīti*) (of *yajña*) has been founded (1). The stimulating rays (*amsha*) (2), approach the strong (*dasma*) protectors like waters (3). May we obtain the strength for a happy journey (4). May we know, from the immortals who know (6), what actions to do at the right time (*navedasa*) (5).<sup>3</sup>

[The meanings of the 4 lines are consistent. First is the knowledge (lines 1, 2). Then the strength needed for the journey of life (line 3). Then the knowledge of the appropriate actions at the right time (line 4).]

*shūsham*: strength (3.7.6), happy (6.10.2), *ūmāh*: protectors;

*amsha*: rays; *dasma*: strong;

*suvitāya*: happy journey or path; (3.2.13, 5.11.1 & others)

*navedasa*: For the discussion of its meaning in line 5, see the discussion on (1.34.1) by (KS). Strangely, Yāska translates it as, 'those who do not know'.]

**10.31.4:** May the eternal (Prajāpati), master of self and all inhabitants, satisfy their desires (1), since we are all born of the God Saviṭ (2). May the divine Bhaga (give us) the herds of light (3). May Aryamā unfold (the gifts) (4). May some other divinity uncover the good things for us (5).

**10.31.5:** When the mighty gods assemble (2), may our hymn of praise be of service like the earth at dawn (1). May the powerful Vājās come to us (4), asking for the laud of this adorer (3).

[*shagmāsa*: those who give happiness, powerful;

*vājāḥ*: They are Divine artisans, children of Sudhanva, three in number. See (10.176.1).

*bhūyāḥ*: may it avail, (10.91.13)]

<sup>3</sup> अधोयि धीतिः (1), असंसृग्मंशाः (2), तीर्थे न दस्ममुप यन्त्यूमाः (3), अभ्यानश्च सुवितस्य शूषं (4), नवेदसो अमृतानामभूम (5)

<sup>4</sup> नित्यश्चाकन्यात् स्वप्तिर्दमूना (1), यस्मां उ देवः संविता जजान (2), भगो वा गोभिः (3), अर्यमेमनज्यात् (4), सो अस्मै चारुश्छदयदुत स्यात् (5)

<sup>5</sup> इयं सा भूया उषसामिव क्षा (1), यद्ध क्षुमन्तः शबसा समायन् (2), अस्य स्तुतिं जरितुर्भिक्षामाणा (3), आ नः शुग्मास उपं यन्तु वाजाः (4)

**10.31.6:** May these good thoughts be spread wide (1), which are ancient and have vast knowledge (2). All the gods of the same abode come here from the source of the powerful (*asura*) (3), (they are) equal in status and carry nourishing riches (4).

[*bharane*: nourishing riches (S) (occurs only once)]

**10.31.7:** What is the delight (*vana*)? What are the spreading powers (1), from which the gods have fashioned the Earth and Heaven (2), the days and the many dawns (4)? (The heaven and earth) are stationary and eternal and offer protection (to gods) (3). (The act of creation) is praised in this way (5).

[*vana*: delight, forest,

*vṛksha*: spreading powers,

Recall that the foundation of the universe is delight (*ānanda*).]

**10.31.8:** This is not the power (of gods) (1). There is another greater than them (2). He, the creator (*ukshā*), supports the heaven and earth (3). By his own power, he creates the pure (body) skin (4), before his horses (*haritah*) bear it to the Sun (5).

**10.31.9:** The Sun does not go beyond the broad earth (1). The wind does not drive the rain away from the earth (2). After their manifestation, Mitra and Varuṇa (3), release the radiance (5), like Agni in a forest (4).

[The idea is that all the cosmic powers such as Sun, Wind etc., act harmoniously for the benefit of all; each power acts only in its sphere. In rendering the second half, S adds 'I glorify Prajāpati'; however there are no words in the text for this phrase.

*shoka*: radiance, flames (in RV). It means grief in several Indian languages.]

<sup>6</sup> अस्येदेषा सुमतिः पंप्रथानाऽभवत् (1), पूर्वा भूमना गौः (2),  
अस्य सर्वीक्षा असुरस्य योनौ (3), समान आ भरणे विभ्रमाणाः (4)

<sup>7</sup> किं स्विद्धनं क उ स वृक्ष (1), आस यतो यावापृथिवी निष्टुक्षुः (2),  
संतस्थाने अजरै इतज्जती (3), अहानि पूर्वीरुषसौ जरन्त (4)

<sup>8</sup> नैतावत् (1), एना पुरो अन्यदस्ति (2), उक्षा स यावापृथिवी विभर्ति (3),  
त्वचं पुवित्रं कृणुत स्वधावान् (4), यदी सूर्यं न हरितो वहन्ति (5)

<sup>9</sup> स्तेगो न क्षामत्यैति पृथ्वी (1), मिहं न वातो वि ह वाति भूम् (2),  
मित्रो यत्र वरुणो अज्यमानो (3), अग्निर्वने न व्यसृष्ट शोकम् (4)

**10.31.10:** Just as a barren cow, being suddenly impregnated, bears a calf (*sūta*) (1), she who is in grief (*vyathi*) produces (offspring) which is free of grief by her own knowledge (2). When the ancient son (Agni) is generated by the parents (3), the knowledge rays (*gau*) eject the works (4). (The priests) are searching (for the same works (5).<sup>10</sup>

[*shamī*: works, (8.75.14, 6.3.2);

Lines 1, 2: Just as a barren cow can suddenly give birth to a calf, a person with grief can give birth to a child without grief.

Lines 2,3: Connection: The child has powers which the parents do not have. Parents of Agni do not have the powers of Agni. The child, free of grief, is produced by a mother full of grief.

Lines 3, 4: When Agni the power of will is generated, then the knowledge rays eject the works which can use this will. The priests are searching for the same works.

S renders ‘avyathi’ as free of pain, but ‘vyathi’ means the repeller of grief or pain. In his translation, no connection is there between lines 1 and 2.]

**10.31.11:** The wise person initiated Kaṇva, the son of Nṛshad (1). The dark-tinted (Kaṇva), possessing the steed of swiftness, acquired the riches (from Agni) (2). (Agni) sprinkled (the milk of) the radiant udder for the dark complexioned sage (3). Kaṇvā’s Truth is nourished by none (except Agni) (4).<sup>11</sup>

[*ṛtam*: truth in manifestation, *yajñā*]

<sup>10</sup> स्तरीर्यत् सूतं सद्यो अज्यमाना (1), व्यथिरव्यथीः कृणुत् स्वगोपा (2), पुत्रो यत् पूर्वः पित्रोर्जनिष्ट (3), शम्यां गौर्जगार् यद्धे पृच्छान् (4)

<sup>11</sup> उत् कण्वं नृषदः पुत्रमाहुः (1), उत् इयाबो धनमादत्त वाजी (2), प्र कृष्णाय रुशोदपिन्वतोधः (3), कृतमत्र नकिरस्मा अपीपेत् (4)

## 32: All-Gods

### Riṣhi: Kavaśha Ailūṣha

**10.32.1: Comes by excellent paths**

**10.32.2: Steeds bring us riches**

**10.32.3: Most beautiful**

**10.32.4: Seven-fold praise**

**10.32.5: Gift by the Soma sprinkling**

**10.32.6: Indra discovers Agni**

**10.32.7: Questioning and instruction**

**10.32.8: Free of anger and right-minded**

**10.32.9: We offer happy-good (*bhadra*)**

[Metre: 1-5, Jagatī (12, 4); 6-9, Triṣṭup (11, 4)]

**10.32.1:** May Indra send his steeds to the worshipper (1). By excellent paths (*varebhir*) may he come to the devotee praising him with excellent hymns (2). Indra is gratified by both (3), when he awakes to the foods constituted of the delightful Soma (4).<sup>1</sup>

[‘both’ (line 3): the hymns and Soma offerings]

**10.32.2:** O Indra, you are praised by many (3). You pervade the luminous planes of heaven (1), the earth and the midworld (2). May the steeds which bring you to our yajña many times (4), bring wealth to us (5), who are calling you and also devoid of achievements (*rādhasa*) (6).<sup>2</sup>

[*vagvanān*: callings (occurs once),

*vagnūn*: callings, (10.3.4)]

**10.32.3:** May Indra desire for me this (yajña) (1), the most beautiful among the beautiful (2). When a son proclaims his birth from his parents (3), the wife brings her husband (to her side) with happy words (4). The happy good of the husband is perfected only as marriage (*vahatu*) (5).

<sup>1</sup> प्र सु गमन्ता धियसानस्य सक्षणि (1), वरेभिर्वराँ अभि षु प्रसीदतः (2), अस्माकमिन्द्रं उभयै जुजोषति (3), यत् सोम्यस्यान्धसो बुबौधति (4)

<sup>2</sup> वीन्द्र यासि दिव्यानि रोचना (1), वि पार्थिवानि रजसा (2), पुरुषुत (3), ये त्वा वहन्ति मुहुरध्वराँ (4), उप ते सु वन्वन्तु (5), वगवनां अराधसः (6)

<sup>3</sup> तदिन्मै छन्त्सत् (1), वपुषो वपुष्टरं (2), पुत्रो यज्ञानं पित्रोरधीयति (3), जाया पतिं वहति वृग्मुना सुमत् (4), पुंस इङ्गद्रो वंहतुः परिष्कृतः (5)

[In this beautiful *yajña*, Indra himself is born as the child to Yajamāna proclaiming his birth (line 3).  
 10.32.4: O Indra, illuminate this world of your sessions (1), when our hymns come to your attention (2), like the milk-ch cows stalls their stalls (3). This person (*yana*) is the offerer of the sevenfold praise (*vānasya*) (5). Hence the words (*mata*) of the thinker (*mantru*) (reaches you) earlier than those of the group (4).  
 [sapradāhatu]: seven-fold (4.5.6), the seven realms such as matter, life etc., mentioned elsewhere. For 5, it is seven sages.  
 10.32.5: The God-seeker excels in faciing you in your seat (1). The swift (Indra), the Supreme (eka), comes with the Maruts (2). The either by the hymns of praise (3), or by sprinkling the sweet Soma for the protectors (5).  
 10.32.6: The guardian of the laws of workings (*vratā*) of the Gods, Indra, said to me (Agni) (2). "Agni has been deposited and hidden in the waters (1). The knower Indra has discovered Agni after following Agni (3); advised by Indra, I (Agni) am proceeding to heaven (4)." .  
 [Umebhīḥ: protectors]  
 [pādam: seat, abode,  
 umebhīḥ: protectors (5).]  
 [The mantras (6-8) allude to the anecdote of Agni hiding in the waters. The sukta (10.51) considers the deeper issues of this anecdote. A brief version of the anecdote is given at the beginning of (10.51).]

- 10.32.7: One, who knows not the road, questions one who knows it  
 (1). As advised, he proceeds to the goal (2). This is the happy-goood resulting from the instruction (3). Thereby he finds the path by the revealing light (or with straight-going light) (*anjasinam*) (4).
- 10.32.8: Today Agni became conscious (1). Knowing what is to be done, he spent the days surrounded by lustre (2). He drank the sap of mother earth (3). The praise of this youthful Agni spreads (4). He has become free of anger, generous and right-minded (5).
- 10.32.9: (O Indra) who gives riches to (the king) Kurusharavama (2),  
 may we worship you with the auspicious (*bhadra*) offerings (offerings) in the vessel (*kalasha*) (1). By (Indra's) gifts, may we become the lords of riches (3). May the Soma which I bear in my heart (also be our donor) (4).
- [*kalasha*: vessel; the deities are invoked in the water placed in the vessel.
- kalasha*: that having his (*sha, sa*) mark (*kalala*).  
*Kurusharavama*: This occurs here and in (10.33.4). In the latter case, S regards it as the name of a king. We have done so in both cases.  
 Here S renders it as 'hearing the praises (of devotees)'.
- sharavaṇa* has the meaning of inspired hearing. '*sharavaṇa*' is not in RV.]

### 33: Afflictions and Eulogy

- 10.33.1: A task assigned  
10.33.2: Ribs pain me, like rival wives  
10.33.3: Afflictions of worshipper  
10.33.4: Generous king  
10.33.5: Three horses bear me  
10.33.6: Father of Upamashrava had sweet words  
10.33.7: I praise your father  
10.33.8: If I had a choice  
10.33.9: No one lives a hundred years  
10.33.10: The impellers (*pravayuāḥ*) of human beings have assigned  
[Meters: 1, Trishthup (11, 4); 2, Bhāti; 3, Satobrhati; 4-9,  
Gāyatrī (8, 3)]
- 10.33.1: The task assigned  
10.33.2: Ribs, like rival wives (2), pain me within me (2). The All-gods are my protectors (3). I have borne Pushan within me (2). The cry is, Duḥshasu means one who cannot be overcome in debates.<sup>2</sup>  
10.33.3: According to S, it is the rishi Kavāśha of this hymn.  
10.33.4: Duḥshasu means one who is like a bird (4).  
10.33.5: The two ribs, like rival wives (2), pain me on all sides (1).  
10.33.6: O Indra, your worshipper (3), is consumed by cares (2),  
just as mice (eat) the threads (1). O opulent Indra, make us very happy (4); be to us a father (5).
- 10.33.7: The two ribs, like rival wives (2), pain me in abundance;  
[sakṛt: in abundance]
- 10.33.8: *adhyāḥ*: cares, afflictions, (1.105.8)]
- 
- 10.33.9: *adhyāḥ*: cares, afflictions, (1.105.8)]

४. गुणादुर्विकृति अवृत्ति (१), अवृत्ति अवृत्ति अवृत्ति (२), अवृत्ति अवृत्ति अवृत्ति (३)
५. अवृत्ति अवृत्ति अवृत्ति अवृत्ति (१), अवृत्ति अवृत्ति अवृत्ति (२), अवृत्ति अवृत्ति अवृत्ति (३)
६. अवृत्ति अवृत्ति अवृत्ति अवृत्ति अवृत्ति (१), अवृत्ति अवृत्ति अवृत्ति (२)
७. अवृत्ति अवृत्ति अवृत्ति अवृत्ति अवृत्ति (१), अवृत्ति अवृत्ति अवृत्ति (२), अवृत्ति अवृत्ति अवृत्ति (३)
८. अवृत्ति अवृत्ति अवृत्ति अवृत्ति अवृत्ति (१), अवृत्ति अवृत्ति अवृत्ति (२)

In the first interpretation, given by most translators, this suktā deals with the misery of a gambler playing with dice. In the second view, the person wants to give up the ordinary life to pursue the life of a saint.

This suktā is amenable to two different interpretations depending on how we interpret the two keywords appearing in it namely *kṛtava* and *akṣaya*. *Kṛtava* is gambler. *Akṣaya* is either the dice or the Rudrakṣa rosary dear to all mendicants.

### Rishi: Kavasha Aluśha, Akṣhāh Maujavān

### 34: Gambler and Rudrakṣha

- 10.33.9: No one lives a hundred years (१), overcoming the law of working of the gods (२), separating from the close ones (friends) (३).
- 10.33.8: If I were the lord of immortals and mortals (१), then my pupil (benefactor) would live (२).
- 10.33.7: O Son of Mitratithi, come to me (२). Upamashravas, (you are) like a son to me (१). I praise your father (३).
- 10.33.6: O Upamashravas, the words of your father were sweet (१), like a pleasant field given to a poor solicitor (२).
- [The verses 6-9 are the condolence (or eulogy) expressed by the king to the king Upamashravas whose father Mitratithi has passed away.]
- 10.33.5: Three horses which have the power to accomplish him who gives the gifts in thousands (२).
- (सद्धुया) bear me in the bright chariot (of the king) (१). I praise the son of Trasadasyu, the king Kurushravaya (१), who is generous (२).
- 10.33.4: On behalf of the priests, I, the rishi (३), solicit wealth from the son of Trasadasyu,

of a mendicant, dedicated to the rosary beads, travelling, hoping for the gains of spiritual experiences. In either case, his wife and relatives are critical. He has to undergo deprivations. In the last mantra, a wise man tells him that he can lead the spiritual life amidst everyday travails. The last verse uses farming as a metaphor. Just as a tiller tills the land, removes weeds, sows the seeds and waters them, the person can do all these tasks in a spiritual way and get spiritual benefits without being a mendicant.

The second view was proposed by M. Sunder Raj, in his book *Rig Vedic Studies*, Pub: International Society for investigating ancient civilisation, Chennai, 1997.]

- 10.34.1: Dangling akṣha  
10.34.2: Wife angry  
10.34.3: No one pleases him  
10.34.4: Moves with his group (mendicants or dice players)  
10.34.5: Attracted by akṣha  
10.34.6: Gambler's wishes  
10.34.7: The akṣha hooks me  
10.34.8: akṣha bows not before kings  
10.34.9: akṣha everywhere  
10.34.10: Indebted gambler  
10.34.11: Sleeps in lonely places  
10.34.12: I say the truth  
10.34.13: Noble Savitar's call

10.34.14: O akṣha, release me from your power

[Metre: 1-6, 8-14, Trishtup (11, 4); 7, Jagati (12, 4)]

- 10.34.1: The dangling (akṣha), born in a windy place of the lofty tree gladden me (1), as they roll on the dice-board (or rosary) (2). Like the draught of Soma from mūjavant (3), the awake vibhīdaka has pleased me (4).  
10.34.2: vibhīdaka: same as akṣha (dice or Rudrakṣha rosary)  
[vastja] (4)  
10.34.3: vibhīdaka: torrents on the precipice (5), born in a windy place (pra + pravapeśa: shaking (5), dangling,  
[pravapeśa: shaking (5), dangling,

10.34.4: vibhīdaka: same as akṣha (dice or Rudrakṣha rosary) (4)

10.34.4: Others humiliate (or abuse) the wife of him (1), for whose possessions the victorious dice has been eager (2). Father, Mother, brothers, say of him (3), „we know him not (4); lead him away bound” (5).

10.34.5: When I think (to myself) (1), I will not go with them (2), I will be left behind by my friends as they depart (3). When the rown ones (akṣha) make noise while being thrown down (4), I go easily, straight to the place (of akṣha) (5), like a courtesan (6).

[Lines 4 and 5 refer to the gambler being lead away being bound (badhām).]

10.34.6: a thimble a tappeson how a Bāmīcī (or Mandarī) is named of others.

10.34.2: She (my wife) does not scold me (1), she is not angry (2),  
she was kind to friends and to me (3). For the sake of the dice (4),  
I have driven away a devoted wife (5).  
[Line 4: *ekapara*, too high by one; a technical term in the game of  
dice.]

10.34.3: My mother-in-law hates me (1), my wife drives me away  
(2), the man in distress finds none to pity him (3). I find no use in a  
gambler (or mendicant) (4), than in an aged horse that is for sale' (4).  
[Lines 4 and 5 represent how a gambler (or mendicant) is viewed by

10.34.6: The gambler goes to the hall telling himselt (1), I shall conquerer<sup>(2)</sup>, trembling with his body (3). The akṣha run counter to his desire (4), bestowing on his adversary at play the highest throws (kṛtanī) (5).

10.34.7: The akṣha (dice, rosary) are hooked, piercing (1), I experience everyday [kṛta] the perfect throw;

10.34.8: The aggregate of fifty three of them are played (1), like god Savitri whose laws are based on truth (2). They (akṣha) bow not before the wrath of anyone however violent (3); a king himself pays them homage (4).

10.34.9: They abide below, they spring upward (1); though without hands, they overcome him with hands (2). Even though the dice like burning coals are cast down (3), they go up and burn the heart (of the loser) even though they are cold (4).

[Line 1: Even though the dice are on the ground, till they rise up as it were and shake the player.]

10.34.10: Even though the dice are cast on the ground, till they rise up as it were and shake the player.

10.34.11: तदेति तदेति तदेति तदेति (1), क्षमात् क्षमात् क्षमात् (2), क्षमात् क्षमात् क्षमात् (3), क्षमात् क्षमात् क्षमात् (4), क्षमात् क्षमात् क्षमात् (5)

10.34.12: क्षमात् क्षमात् क्षमात् (1), तदेति तदेति तदेति (2), तदेति तदेति तदेति (3), तदेति तदेति तदेति (4), तदेति तदेति तदेति (5)

10.34.13: तदेति तदेति तदेति (1), क्षमात् क्षमात् क्षमात् (2), क्षमात् क्षमात् क्षमात् (3), क्षमात् क्षमात् क्षमात् (4), क्षमात् क्षमात् क्षमात् (5)

10.34.14: तदेति तदेति तदेति (1), क्षमात् क्षमात् क्षमात् (2), क्षमात् क्षमात् क्षमात् (3), क्षमात् क्षमात् क्षमात् (4), क्षमात् क्षमात् क्षमात् (5)

10.34.15: तदेति तदेति तदेति (1), क्षमात् क्षमात् क्षमात् (2), क्षमात् क्षमात् क्षमात् (3), क्षमात् क्षमात् क्षमात् (4), क्षमात् क्षमात् क्षमात् (5)

10.34.16: तदेति तदेति तदेति (1), क्षमात् क्षमात् क्षमात् (2), क्षमात् क्षमात् क्षमात् (3), क्षमात् क्षमात् क्षमात् (4), क्षमात् क्षमात् क्षमात् (5)

10.34.10: Forsaken, the wife of the gambler is with grieve (1). The mother too (grieves) over the son that wanders who knows where  
 2. Indebted fearing, desiring money (3), he approaches the house of others and their well-ordered homes (2). In the forenoon, he yokes  
 10.34.11: It pains the gambler when he sees a woman (1), wives of  
 others (4).  
 10.34.12: (O Dice), I offer salutation to him (3), who is the general  
 of the great throng (1), and the chief lord of your host (vrata) (2). I  
 withheld no money (4); strecthing forth my ten fingers, I say the  
 truth (5).  
 10.34.13: The noble Savitri reveals to me (5). Akshaya is not for you;  
 Savitri tells him to stay at home and view all his tasks like a farmer.  
 The farming tasks can be viewed symbolically as Buddha opined  
 from its magical power. [10.34.14]

10.34.14: [The gambler prays to the dice (or rosary) to release him upon our enemies (4). Let our enemy fall under the bondage of the  
 forcible bewitch us with magic power (3). Let your anger alight  
 (O akshaya) be friends with us (1), be gracious to us (2). Do not  
 brown (dice) (5).]

10.34.15: The noble Savitri reveals to me (5). Akshaya is not for you;  
 Savitri tells him to stay at home and view all his tasks like a farmer,  
 later in his sermons. [10.34.16]

10.34.16: O Arya, strive in the right-going path (5).  
 10.34.17: O gambler, here is your castle, here is your wife,  
 perform the divine work of farmer (2). Rejoice in richness  
 highly of it (3). O gambler, here is your castle, here is your wife,  
 Savitri tells him to stay at home and view all his tasks like a farmer,  
 from its magical power. [10.34.18]

### 35: Protection and Welfare (*svasti*)

## Rishi: Lusha Dhānaka

110.35.1: Agni's connected with Matra are awake (1), bringing light at the onset of dawn (2). Let the Heaven and Earth be cognizant of the work (apo) (3). Today we accept the protection of gods (4).

110.35.2: We accept the protection of Heaven and Earth (1). We accept the faultless (sinless) Surya and Ushas (3), the motherly rivers, the tired (hill) of existence and the inner heart (2). May the [sharyamavarati]: it is the inner subtle heart, the inner lotus in the subtle body of man, the residence of Soma (KS). See (1.84.14) in CWS, vol. 5.

Vyutimahae: to accept, to choose; The translation is always there. We have to become aware of it.]

2. अतिरिक्त न करुनामि असाधि ॥१॥ विजयादित्यं अवाहि ऋग्ये ॥२॥

3. अतिरिक्त न करुनामि असाधि ॥३॥ एति शास्त्रात्प्राप्ति असुहृदि ॥४॥

4. अतिरिक्त न करुनामि असाधि ॥५॥ एति शास्त्रात्प्राप्ति असुहृदि ॥६॥

5. अतिरिक्त न करुनामि असाधि ॥७॥ एति शास्त्रात्प्राप्ति असुहृदि ॥८॥

6. अतिरिक्त न करुनामि असाधि ॥९॥ एति शास्त्रात्प्राप्ति असुहृदि ॥१०॥

- 10.35.1: Be cognizant of our work
- 10.35.2: Tired hill of existence and heart
- 10.35.3: Rising dawn drives away sin
- 10.35.4: Agni for our welfare
- 10.35.5: Usha, manifest your happy-good
- 10.35.6: Ashvins
- 10.35.7: Savitar releases riches
- 10.35.8: Adaraktion of god protects me
- 10.35.9: Seek perfection of our thoughts
- 10.35.10: Seven invokes
- 10.35.11: Our all-around increase
- 10.35.12: Excellent dwelling
- 10.35.13: Maruts for our protection
- 10.35.14: Eager for the advent of gods

**10.35.7:** Release a share of the riches which is adorable (2), and is excellent, today to us, O Sāvitar (1). Certainly, you are the bearer of bliss (3). I laud (the Goddess) Dhīshāma, the mother of riches (4). We seek the kindling (in us) of Agni for our welfare (5).

110. 35.6: May the drawn who can remove distress (in us) hasten to  
us (1). May Agnis blaze up with vast light (2). Make Asvins to  
harmless their swift chariots (3). We seek the kindling (in us) of Agni  
for our welfare (4).

We seek the kindling (within) of Agni for our welfare (4).<sup>5</sup>

You carry light at your raising, O Ushas (dawn) (2).  
Manifest your happy-good (bhadrā) in us so that we may have  
inspired knowledge (bhavaśe) (3).

10.35.5: By your spreading (*sistare*) the rays of the Sun (1),

keep it at away the abge of the microvolum (5). We see the same

10.35.4: May this, the first dawn (1), bring the divine riches to us for our welfare (4).  
whose goal (*samihya*) is to be full of joy (2). Let us meditate to

10.35.3: Today, may the Heaven and Earth (1), the vast mothers,  
protect us with happiness and make us be free of sin (2). May the  
rising Dawn drive away the sin (3). We seek the kindling of Agni in

10.35.9: While readying the stone (Adityas) who have no enemies and also (readying) the seat for them (Adityas) who seek their union, for the perfection of our thoughts (2). We seek the benevolence of Adityas (3), do your duties (4). We seek the benefit of Agni for our welfare (5).

10.35.8: That adoration of gods endowed with truth protects me  
(1). We human beings are aware of this (fact) (2). The Sun rises  
touching all the shining herds of light (3). We seek (image) the  
kindling of Agni (in us) for our welfare (4).

III (continued) mypc

10.35.13: This day, may all the Maruts be for our protection and increase (५). May all Agnis (powers of will) be well-kindled (२). May the All-Gods come for our protection and increase (३). May all riches and plenitude be ours (४).

### ३६: Protection and Growth

Rishi: Lusha Dharmaka

- 10.36.1: Night and Day
- 10.36.2: Malevolent Nriti
- 10.36.3: Light of the svar world
- 10.36.4: Evil dreams and hostiles
- 10.36.5: Meditate for conscious knowledge
- 10.36.6: Pilgrimage journey to touch the heaven
- 10.36.7: Maruts for friendship
- 10.36.8: We toll for the Soma-delight
- 10.36.9: May we live sinless
- 10.36.10: O gods, hear our prayers
- 10.36.11: We pray for the greatest protection
- 10.36.12: Mita and Varuna
- 10.36.13: Savitr everywhere gives long life
- [Metre: १-१२, Jagat (१२, ४); १३-१४, Trishup (११, ४)]
- [All the 11 mantras (२-१२) have identical text in their last pada.]

13 वाति वाति वाति वाति वाति (१), वाति वाति वाति वाति (२),  
 14 वाति वाति वाति वाति वाति (३), वाति वाति वाति वाति (४)

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14 वाति वाति वाति वाति वाति (१), वाति वाति वाति वाति (२),  
 15 वाति वाति वाति वाति वाति (३), वाति वाति वाति वाति (४)

10.36.1: I invoke the height and day who are vast and have beautiful forms (1). (I invoke), the heaven and earth, the waters (*apa*) and Adityas (3). (I invoke) the heaven and earth, the middle world (*apad*) and the Sun-world (*savat*) (4).

10.36.2: May the heaven and earth who are conscious and protectors of truth (1), protect us from the sins and from the demons (malignants) (2). May not the malevolent Nititi have power over us (3). Today, we elect the gods for our protection and growth (4).<sup>2</sup>

10.36.3: May Aditi protect us in all ways from sin (1). She is the mother of the opulent Mītra and Varūṇa (2). May we quickly obtain the light of the var world which is free of evil (3). Today, we elect the gods for our protection and growth (4).<sup>3</sup>

10.36.4: May the sounding stones drive away the hostile-demons (1), the evil dreams, the goddess Nititi and all the devourers (2). May we attain the happiness of Adityas and Maruts (3). Today, we elect the gods for our protection and growth (4).<sup>4</sup>

[Evil] dreams: see (10.164); (10.120.12)]

10.36.5: May Ila and Bithaspatti illuminate us by the Saman hymns (2). May we meditate with our thoughts for living, being full of conscious knowledge (3). Today, we elect the goods for our protection and growth (4).

10.36.6: May Ashvins swiftly (*yatra*) arrange our yajña (2), to touch the heavens (1). May they arrange our path to achieve the felicities and desires (3). The rays of knowledge (*rashmy*) are called in front by the clarity (or light) (3). Today, we elect the goods for our protection and growth (4).

10.36.7: We call the host of Maruts who are ready for our calls (1). They are purifying, mighty, full of friendship and are creators of bliss (*shambhu*) (2). We meditate for obtaining inspired knowledge and the nourishing riches (3). Today, we elect the goods for our protection and growth (4).

10.36.8: We attain (Soma), the protector of waters, who makes the life worth-living (1). He satisfied the gods, is ready for our call and has the riches of yajña (2). We till for the Soma, full of auspicious rays and the energies (*indriyam*) of mind (3); Today, we elect the goods for our protection and growth (4).

10.36.9: May we win that which has to be won by auspicious winning (methods) (1). May we live smiles with our successors (2). May the haters of the mantra obtain all the sins (3). Today, we elect the gods for our protection and growth (4).

[Goddess Ila: see (10.70.8)]

- 10.36.10: O gods, masters of *yajña*, who dwell in the mind (*māṇḍay*), hear our prayers (1). May the gods grant us desires which we seek (2). Bestow on us the victorious will-power which is full of hero-power and glory (3). Today, we elect the gods for our protection and growth (4).
- 10.36.11: Today we pray for the protection which is greatest among the great (1), from the gods of the vast (*bṛhat*) who are free from all littleness (2), just as the hero-sons easily obtain the riches (3). Today, we elect the gods for our protection and growth (4).
- 10.36.12: May we become similes in the happiness of the well-kindled and great Agni (1). (May we be in the grace of Mitra and Varuna (2), and also in that of the Savitri, the creator of truth (1)). Grant us the riches, full of variety (4), and the works full of the hero-power, the knowledge and the happiness (3).<sup>13</sup>
- 10.36.13: O All-gods, you are aware of the law of working of Mitra and Varuna (2), and also of the Savitri on the East (2), Savitri on the North (3), and Savitri on the South (4), may that Savitri wait towards us the all-forming labour (*sarvataṭīm*) (5). May Savitri grant us a long life (6).
- 10.36.14: Savitri on the west (1), Savitri on the East (2), Savitri on the life all-forming labour (*sarvataṭīm*) (5). May Savitri grant us a long life (6).
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- 10.36.15: [sarvataṭīm: all-forming labour, (6.15.8, 7.12.2)]
- 10.36.16: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥२॥
- 10.36.17: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥३॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥४॥
- 10.36.18: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥५॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥६॥
- 10.36.19: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥७॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥८॥
- 10.36.20: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥९॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१०॥
- 10.36.21: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥११॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१२॥
- 10.36.22: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१३॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१४॥
- 10.36.23: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१५॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१६॥
- 10.36.24: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१७॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१८॥
- 10.36.25: अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥१९॥ अ॒ दे॑ तत् अ॒ त्विग्नि॑ गुल॑वा॒ इ॑ ॥२०॥

Rishi: Abhitapa Surya

KUSUMI: ADMIRAL SAWYER

### 10.37.1: Far-seeing eye of knowledge

#### 10.37.2: The word of truth protects me

10.37.3: Our audience radiance follows you

10.37.4: Your light removes all food-shorts

#### 10.37.5: Law of workings of the universe and

10.37.6: Old age endowed with happy good

#### 10.37.7: Happy in thought and sinless

10.37.8: Your vision of bliss

10.37.9: Your rays of intuition make us sinless

0.37.10: Blissful during frost and heat

0.37.11: Two-fold birth

0.37.12: Evil done with our speech

Metric: 1-9, 11-12, Teaser (12, 4); 13, Trishtup (11, 4)

Surya and Savitri are two aspects of the same deity who occupies the highest state in the hierarchy of gods of Vedas as stated in 2,38,9) which is given in, "The Basics of RV". When creation is being discussed the name Savitri is used. Otherwise Surya is used. He is the all-seeling intelligence (*vichakshana*). He removes all calamities and endows healthy longevity.

10.37.1: Surrender to the vision of Mita and Varuna (1). Seek and serve (*saparyata*) the truth-in-manifestation (*trtam*) of this great God 22. Adore Surya the son of heaven (4), who is the far-seeing eye  
keen of knowledge, born of the gods (3).

10.37.2: May this word of truth protect me on all sides (1). (May this word) spread the heaven (and earth) and the days (and nights)  
23. From this world) all beings find rest (3).

from this word) arises all that shakcs (4),  
all the waters and the sun who rises all the time (5).<sup>2</sup>

በዚህ በቃላት የተከተሉ ደንብ (1), ከዚህ ድንብ ጥሩት ተካሂሳል (2).

ፋይ ተ አስተያየት፡ ተያዙ እና ቀን ቀን (፩)

10.37.3: (O Surya), when you yoke your chariot with your swift steeds (2), no ancient demon (*rakshasa*) abides in your vicinity (1). One ancient radiance follows you (3), while you rise with another light, O Surya (4).<sup>3</sup>

10.37.4: O Surya, with your light, you disperse all darkness (1).

With your rays you impel all things in the world in their movements  
(2). With that light, you remove (apa) from us all food-shortages  
and all calamities (3). You also take away (apa suva) all sicknesses

[annoram: the shortage of food]

universe without any anger (2). By your self-law, you rise again and again (3). Today, when we invoke you (4), may the gods know and support the willings (5).

10.37.6: May Indra with the Maruts hear our call and the word of praise (vacahā) (2). May the heaven and earth and the water (also here) (1). May we be free of sorrow with the eight of the Sun (3). Living long, may we obtain an old age endowed with happy-good (4).

10.37.7: May we (worship you) all the days (1), being happy in thoughts, sound of sight, endowed with children, free of disease and simless (2). O Sun, may we, living long, see you (4), raising day after day, O friendly light (3).

3 በ ከ ማቅረብ: የገዢዎች ቤት በተከራኝ (1), የፈጸማዎች ቤት: የነፃ ተያዥዎች (2),

• اے تھیں میرے بھائیوں کے لئے اپنے بھائیوں کے لئے (1), کہاں تھاں پر اپنے بھائیوں کے لئے (2).

• میرے بھائیوں کے لئے اپنے بھائیوں کے لئے اپنے بھائیوں کے لئے (3), میرے بھائیوں کے لئے اپنے بھائیوں کے لئے (4).

• میرے بھائیوں کے لئے اپنے بھائیوں کے لئے اپنے بھائیوں کے لئے (5), میرے بھائیوں کے لئے اپنے بھائیوں کے لئے (6), میرے بھائیوں کے لئے اپنے بھائیوں کے لئے (7).

תְּמִימָנִים נְתַנְתֵּן תְּמִימָנִים נְתַנְתֵּן (1), שְׁלֹשֶׁתֶּן תְּמִימָנִים נְתַנְתֵּן (2),  
תְּמִימָנִים נְתַנְתֵּן תְּמִימָנִים נְתַנְתֵּן (3), מְלֵאָה תְּמִימָנִים נְתַנְתֵּן (4).

10.37.8: O Sun, O all-seeing intelligence (2), may we, living  
 creatures, behold you (5), bringing to us the beatitude (1), blazing  
 out for us, vision upon vision of the beatitude (3), ascending  
 bliss in the vast mass of your strength above (4).  
 10.37.9: O Sun, by your rays of intuition (keetu), all beings move  
 (mayaas: bliss, beatitude)  
 10.37.10: Be blissful to us with your vision (1). Be blissful with  
 your days and the rays (2). Be blissful with your frost and the heat  
 (3). Be blissful to us on the road and in our abodes (4). O Surya,  
 establish in us that (tat), the wealth richly manifold (5).  
 10.37.11: O gods, in your two-fold birth, grant us happiness (1),  
 and also (happiness) in the beings with two states (of  
 consciousness) and with four states (of  
 being) establish (2). May all (beings) enjoy  
 bliss (sham), peace in movement (yov) and the freedom from sin  
 eating and drinking which give strength (3). So establish in us the  
 beings (sham) and with four states (of  
 consciousness) (4), establish (2), grant us happiness (1).  
 10.37.12: ubhyayaa jannane: two-fold birth (of gods). Their first birth is in  
 the cosmos. Their second birth is within each human seeker.  
 dvipade chatushpade: two states and four states of consciousness;]

10.37.13: Uttamaahaa: friendly light (maaha). S renders it as, one who favours  
 friends, treating Surya as an ordinary person. [*mithramaha*]  
 10.37.14: Shatru: friendless (maata). S renders it as, one who  
 dislikes, repose at night (2). You come to us day after  
 day with more and more felicitous life (4). (You give us a life) free  
 from sin, O Surya with golden lustre (3).  
 10.37.15: Be blissful to us with your vision (1). Be blissful with  
 your days and the rays (2). Be blissful with your frost and the heat  
 (3). Be blissful to us on the road and in our abodes (4). O Surya,  
 establish in us that (tat), the wealth richly manifold (5).  
 10.37.16: Uttamaahaa: two-fold birth (of gods). Their first birth is in  
 the cosmos. Their second birth is within each human seeker.  
 dvipade chatushpade: two states and four states of consciousness;]

Sūkta (10.38)

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10.38.1: Arduous conflict  
 10.38.2: Fill our dwelling with rays and energies  
 10.38.3: Overcome all foes, *dasa* or *aryā*  
 10.38.4: Indra has inspired knowledge  
 10.38.5: Free of bonds  
 [Metre: Jagati (12, 4)]  
 10.38.1: O Indra, in this glorious and arduous conflict (1), you roar  
 and guard us and our gains (2). (In this battle) the ray-cows are  
 recovered (3). The luminous weapons fall on every side upon the  
 fierce and courageous combatants (4), and overpower them  
 10.38.2: (O Indra), fill our opulent (*kṣumāntaram*) dwelling (1), with  
 the rays of consciousness and the energies and the riches full of  
 inspiration (2). O Indra, may we be victorious by your grace  
 (medīna) (3). What we desire, may you do that, O one who  
 illumines (*vasaḥ*) (4).

38: Indra

10.37.12: O Gods, whatever (sin) we have done with our speech  
 (1), whatever acts of causing the anger of Gods (3), by the acts of the  
 tongue or the working of the mind (2), have been done, O Gods (1),  
 establish those sins (enā) in the residence (5), of our foe who assails  
 us in front (*aravā*) and who does sinful acts (4).<sup>12</sup>

[The thoughts and impulses which cause our evil speech may be transferred to our non-physical foes who like them.

The next sūkta to Surya is (10.88). Others to Surya are (10.158) and (10.170).]

१०.३८.३: O Indra who is lauded by many (2), the undivine beings  
 who regard themselves as ready for battle with you (3), whether  
 they be *dasa* foes or foes belonging to the Aryans (*aryā*) (1), may  
 these foes be easily overcome by us with your aid (4). Through you,  
 may we destroy them in battle (5).  
 [Gaurṇasam: the rays of consciousness, (*chit̄ rāshmi*) and the  
 energies signified by waters (*arṇa*), (1.112.18) (KS)]

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१०.३८.४: For our protection, let us bring in our front Indra today  
 (4). He is the leader, pure, and has inspired knowledge (3). He is  
 invoked both by a few (on some occasions) and by many (in other  
 occasions) (1). He overcomes the foes in the all-devouring (*vi-  
 khada*) conflict and recovers the places conquered (earlier) by foes  
 and guards them (2).  
 [Varīva: recovery of the places conquered by the hostile demons

(1.59.5.)]  
 (4). The God Indra, have heard of you (the God Indra)  
 destroying the foes by yourself (1). You, the mighty one, impel the  
 person who is low (*dadhra*) and offer help without being asked (2).  
 (The God Indra): Become free of the bonds (3). Come here (4). A  
 person like you should get easily released (*muskhayor*) from the  
 bondage (5).  
 [Lines (1, 2) are due to the rishi with the name Indra. Lines (3, 4, 5)  
 are addressed by the God Indra to the rishi with the name Indra.  
 The God Indra is never in bonds.]

१०.३८.५: I (rishi) Indra, have heard of you (the God Indra)  
 (varīva: recovery of the places conquered by the hostile demons  
 (1.59.5.)]  
 (4). He is the leader, pure, and has inspired knowledge (3). He is  
 invoked both by a few (on some occasions) and by many (in other  
 occasions) (1). He overcomes the foes in the all-devouring (*vi-  
 khada*) conflict and recovers the places conquered (earlier) by foes  
 and guards them (2).  
 [Varīva: recovery of the places conquered by the hostile demons

(1.59.5.)]  
 (4). The God Indra, have heard of you (the God Indra)  
 (4). He is the leader, pure, and has inspired knowledge (3). He is  
 invoked both by a few (on some occasions) and by many (in other  
 occasions) (1). He overcomes the foes in the all-devouring (*vi-  
 khada*) conflict and recovers the places conquered (earlier) by foes  
 and guards them (2).  
 [Varīva: recovery of the places conquered by the hostile demons

The seer of this sūkta of 14 mantras is the woman Rishi Ghosha, the daughter of the seer Kakkshivan (one who carries the secrets). The help received by her from Ashvins is mentioned in (1.117.7) and Divine Physicians. They help the human beings in ways termed commonly as miracles to relieve them of their sufferings. Ashvins are the twin deities. They are the Lords of Bliss and the others.

## 39: Ashvins and their help

Rishi: Ghosha Kakkshivati

- [The seer of this sūkta of 14 mantras is the woman Rishi Ghosha, the daughter of the seer Kakkshivan (one who carries the secrets). The help received by her from Ashvins is mentioned in (1.117.7) and Divine Physicians. They help the human beings in ways termed commonly as miracles to relieve them of their sufferings. Ashvins are the twin deities. They are the Lords of Bliss and the others.]
- 10.39.1: Well-called name  
 10.39.2: Goddess Puramdhī  
 10.39.3: Maideen growing old  
 10.39.4: Aged Chyavana was made young  
 10.39.5: Ashvins are creators of bliss  
 10.39.6: (Seer) Ghosha invokes you for teaching  
 10.39.7: Help to Vadhrimati  
 10.39.8: Made the lame walk  
 10.39.9: Rescued Ati smitten with seven pains  
 10.39.10: Horse  
 10.39.11: Your devotee does not encounter sin  
 10.39.12: Car faster than mind  
 10.39.13: Filled the barren milk cow with milk  
 10.39.14: The hymn is crafted like a car  
 [Metre: I-13, Jagat (12, 4), 14, Trishthup (11, 4)]  
 10.39.1: O Ashvins, we invoke (this chariot) by a name which is ready to the call as that of a father (to a call of his son) (4). It has been so from ancient times (3).  
 This glorious chariot travels all around and turns well (svr̄i) (1). It is invoked by the worshipper during nights and dawns (2). [suhāram: ready to the call]

10.39.2: O Ashvins, impel your words of truth (1); complete the thoughts (2). Raise our lauds to the many-thoughted (goodness) Puramahi (3). We desire (these three flavours) (4). O Ashvins, give us a share of glory (5). Make us beautiful like Soma in our fullness (6).  
 10.39.3: O Ashvins, to a maiden (growing old (in father's house) (1), you, the enjoyer, are the protector of the hungry and the abject (2). You are the protector of the blind, and of the feeble (3). They call you as the physicians for the persons near death (4).  
 [Line 1: The reference could be to seer Ghosha himself.  
 rutasaya: for the persons near death;  
 ruta occurs only in 2 places in RV, (9.112.1) and (10.39.3). S uses  
 ruta in rūta is related to rū, to break, a common word in RV.]  
 10.39.4: The aged Chyavana (1), who was like a worn-out chariot (2), was made young and able to move around by you (3). You took the son of Tugra out of the waters (4). All these achievements are celebrated in all the Soma-yajñas (savanna) (5).  
 10.39.5: O Ashvins, you are the creators of bliss and the physicians (2). Hence I proclaim your ancient achievements among the people (1). Like the sacrifice (arsi) in whom the faith in you is well established (4), we too praise you for our protection of new types (nayau) (3).  
 11. अति गृहीत विद्युत विद्युत (3), अति निराकृत विद्युत विद्युत (4), अति विद्युत विद्युत विद्युत (5), अति विद्युत विद्युत विद्युत (2), अति विद्युत विद्युत विद्युत (1), अति विद्युत विद्युत विद्युत (6).  
 12. अति विद्युत विद्युत विद्युत (1), अति विद्युत विद्युत विद्युत (2), अति विद्युत विद्युत विद्युत (3), अति विद्युत विद्युत (4).  
 [Line 4: अति विद्युत विद्युत विद्युत: अति विद्युत विद्युत: अति विद्युत विद्युत (4)]

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 12. अति विद्युत विद्युत विद्युत (1), अति विद्युत विद्युत विद्युत (2), अति विद्युत विद्युत विद्युत (3), अति विद्युत विद्युत विद्युत (4).

10.39.3: O Ashvins, to a maiden (growing old (in father's house) (1), you, the enjoyer, are the protector of the hungry and the abject (2). You are the protector of the blind, and of the feeble (3). They call you as the physicians for the persons near death (4).  
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 10.39.4: The aged Chyavana (1), who was like a worn-out chariot (2), was made young and able to move around by you (3). You took the son of Tugra out of the waters (4). All these achievements are celebrated in all the Soma-yajñas (savanna) (5).  
 10.39.5: O Ashvins, you are the creators of bliss and the physicians (2). Hence I proclaim your ancient achievements among the people (1). Like the sacrifice (arsi) in whom the faith in you is well established (4), we too praise you for our protection of new types (nayau) (3).  
 11. अति गृहीत विद्युत विद्युत (3), अति निराकृत विद्युत विद्युत (4), अति विद्युत विद्युत विद्युत (5), अति विद्युत विद्युत विद्युत (2), अति विद्युत विद्युत विद्युत (1), अति विद्युत विद्युत विद्युत विद्युत (6).  
 12. अति विद्युत विद्युत विद्युत (1), अति विद्युत विद्युत विद्युत (2), अति विद्युत विद्युत विद्युत (3), अति विद्युत विद्युत विद्युत विद्युत (4).  
 [Line 4: अति विद्युत विद्युत विद्युत: अति विद्युत विद्युत: अति विद्युत विद्युत (4)]

१०.३९.६: I (Ghoṣha) here invoke you (१). Hear me, O Ashvins (२).  
 Teach me as the father does his son (३). A great curse (is  
 approaching me which renders me Kimples, fatigued and ungovernable  
 before this hostile attack (abhiṣṭhaṣṭe) hits me, guard and save  
 me (५).  
 [spiritam: it touches me (occurs once)]  
 १०.३९.७: You brought Shundhyu, daughter of Purumita (२), to  
 Vimada (her husband), in your car (१). You came at the invocation  
 of many-thoughted (*prāṇadhaaye*) Vadhrimati (३), and gave excellent  
 children to her (४).  
 १०.३९.८: The sage Kāli who was approaching old age (१), was made  
 again young in age by you (२). You rescued Vandana from the well  
 (३). You quickly made (the lame) Vishpala able to walk (४).  
 [The anecdote of Kāli is in (१.१२.१५); anecdote of Vandana is in  
 (१.११.२.१५). It is said that Vandana was pushed into a well by foes.  
 Rebha (by name) placed in a dark coverm (*rūpasm*) (२).  
 Pains burning, placed in the cave (१), who was smitten with seven  
 saptaवाद्रीयः: one smitten with seven pains (५.७८.६); name of person  
 rebhāḥ: adoration (१.१२७.१०), sinnger of the word (४.३.६), (६.११.३),  
 for S.  
 singher (१०.८७.१२); name of a sage]

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१०.३९.९: O showering Ashvins, you extricated the dying person (२),  
 The anecdote of Vishpala is in (१.११.६.१५).  
 Rebha (by name) smitten with seven pains (५.७८.६); name of person  
 [omānam: protection, which gives happiness (१.३.४.६, १.११८.७).  
 saptaवाद्रीयः: one smitten with seven pains (५.७८.६); name of person  
 rebhāḥ: adoration (१.१२७.१०), sinnger of the word (४.३.६), (६.११.३),  
 for S.  
 singher (१०.८७.१२); name of a sage]

[arthy: sacrifice; see the discussion in (१०.२०.४) on ar्ति, ar्या and related words.]

*[charikrityam]: that which has to be done, (8.103.3),  
*bhaga: enjoyment,*  
*mayobhavah: those who create bliss, (5.5.8),*  
*havyam: to be invoked, to be called (5.17.4); offering, (5.33.5) and  
 others. In this mantra, the meaning, 'invoked', is appropriate. The  
 meaning depends on accent marks. Note that the *padaapatha* accent  
 may be different from the accent of the same word in the *samhitra*.  
*patala.*]**

10.39.10: O Ashvins, you gave to Pedu a white horse (1), along with ninety-nine steeds of swiftness with the plenitudes (2); and also a horse (3) that does what has to be done to put to flight the friends of the foe (4). It (the horse) is invoked to bring enjoyment and that which creates bliss (4).

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१०.३९.१३: O Ashvins, you travel in the mountainous paths with your triumphant chariot (1). You have rejuvenated (filled with milk) the (barren) milk-cow of Shayu (2). By your forceful acts, you liberated the quail (4), within the mouth of the wolf which had swallowed it (3).<sup>१३</sup>

१०.३९.१४: O Ashvins, we have formed this stoma-hymn (laud of affirmation) (1), just as the Bhigus fashioned the chariot (2). We externally establish the hymn and extend it like the son (3).

In the midst of men (martye), we fully decorate it as one does a woman (3).<sup>१४</sup>

[varikkam: a bird, quail]  
Sukta (10.40)

## ४०: Ashvins and Help to Couples

Rishihi: Ghosha Kakshtivati

१०.४०.१: The car carries the thoughts of work  
१०.४०.२: Artrival at the world of sessions  
१०.४०.३: You are sung at morn

१०.४०.४: You bring impelling force

१०.४०.५: Ghosha's prayer to Ashvins

१०.४०.६: You are wise (kavayi)

१०.४०.७: I seek happiness through your protection

१०.४०.८: Open the abode of Ray-cows

१०.४०.९: Maidens and youth

१०.४०.१०: Happiness in married life

१०.४०.११: Chamber of bride

१०.४०.१२: Reach husband's dwelling

१०.४०.१३: Make the paths easy to travel

१०.४०.१४: Who has detained Ashvins?

[Metric: Jagati (12, 4)]

१३ अत गदाता न्यग्नि लो विद्युत् (१), अधिष्ठाता शिवाता (२),  
गदाता विद्युताता विद्युता (३), यज विद्युताता विद्युता (४)

१४ न्य एत विद्युताता विद्युता (१), अद्यता विद्युता (२),  
विद्युताता विद्युता (३), यज विद्युताता विद्युता (४)

१५ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

१६ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

१७ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

१८ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

१९ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२० विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२१ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२२ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२३ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२४ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२५ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२६ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२७ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२८ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

२९ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३० विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३१ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३२ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३३ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३४ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३५ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३६ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३७ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३८ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

३९ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४० विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४१ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४२ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४३ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४४ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४५ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४६ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४७ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४८ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

४९ विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

५० विद्युत विद्युताता विद्युता (३), विद्युत विद्युताता विद्युता (४)

10.40.1: O heroes, where does your bright (*dyumantam*) chariot go  
(1)? Who handles it with reverence for the right-going (2). Going  
everywhere, to each home, everyday (4), the car carries the  
thoughts of work (5), to the morning-sacrifice (3).  
[svartavya: Right-going in the path of Ananda (4.55.4). It is the felicity  
that comes by following the right path.]

10.40.2: Where are you Ashvins in the evening? Where at morn  
(1)? Where do you sojourn? And where do you dwell (2)? Who  
brings you into the world of his session (3,6), just as the widow  
(brings) a second husband (*devara*) to her bed (4), or the bride the  
groom (5)?

**Suviraya:** Right-going in the path of Ahanda (4.55.4). It is the tenth that comes by following the right path.]

everywhere, to each home, every day, (4), the car carries the thoughts of work (5), to the morning-sacrifice (3).

(11) Who handles it with reverence for the right-going (2). Going

10.40.1: O Heroes, where does your breath (*dvumantam*) chartio to go

10.40.3: You are sung at morn like two old kings by the herald (1).  
 Adorable, you go each morning to the home (of a devotee) (2). On  
 whose behalf do you destroy (the foe) (3)? O Heroes, to Soma-  
 whose libations, do you go forward like two sons of kings? (4)  
 [Kāpaya]: the herald who praises the acts of a king; dhvāstra:  
 destroyer, (4.19.7)]

10.40.4: Each eve and morn we call you with offerings (2),  
 treeless huts who follow two wild elephants (1). Worshippers  
 make offerings at the right time (3), and you, heroes, Lords of  
 Right, bring the impelling force to the people (4).

[r̥ithuḥā: at the right time, see r̥tu in (10.2.)]

10.40.2: Where are you Ashvins in the evening? Where at morn  
(1)? Where do you sojourn? And where do you dwell (2)? Who  
brings you into the world of his session (3,6), just as the widow  
(brings) a second husband (*devara*) to her bed (4), or the bride the  
groom (5)?<sup>2</sup>

ASSISTANCE TO COUPLES: (9-13)  
10.40.9: The maidén has apperead and the youth approaches (1);  
marvelloous plants springing up after them (2). For him streams (of  
love) flow as from a downward slope (3), and on this day he  
becomes her husband (4).

Assistance to Couples: (9-13)

*vrajam: abode]*

*Vi Urnate*: uncovers (8.39.6);

*apa ṫrṇuṭhāḥ: set open,*

Vitra.

10.40.8: O Ashvins, you protect the feeble man and also the sleeping one (1). You two assist the worshippimg widow (2). To those who want to conquer (the foes) (3), you set open the thundering, seven-mouthed abode of Ray-cows (4).

10.40.7: O Ashvins, you assisted Shringara, Ushanas (2), Bhujyu and Vascha (1). The offerers of oblation have your friendship (3), and I through your protection seek happiness (4).

10.40.6: O Ashvins, you are wise (1). Bring forth your chariot (2).  
Sit in your car to go to the people just like the singer Kutas does (3).  
O Ashvins, the bee gathers your honey (in her mouth) (4), just as  
the maidens carries the purified (honey) (5).

10.40.5: To you, Ashvins, went Ghosha, the daughter of a king,  
and said (1), "Heroes, I ask this of you (2). Be present near me by  
day and at night (3), and overcome the war-horse (of the foe) who  
has a car and many steeds (4)."<sup>5</sup>

- 10.40.10: In the journey of life, they both cry and laugh (1). They hold their wives in a long embrace (2). The cherished son is given to the parents (3). The wife adores the husband with love (4).<sup>10</sup>
- 10.40.11: We do not know that (1); speak of it to us (2), how the youth rests in the chamber of the bride (3). We will go to the home (5), of the dear, the brilliant, the vigorous and manly husband (4).
- 10.40.12: Your kindly grace has come, O Lords of Plenitude (1). O Ashvins, may the desires arisen in our hearts be fulfilled (2). Twin Lords of Splendour, be our protectors in our union (3). May we, (felicities) alone with hero-sons to one who desires to laud you (2).
- 10.40.13: And so, rejoicing in the home of man (1), give riches (felicities) along with light, make pools of good drinking water (and its energies) easily accessible (for all persons) (3), remove the non-moving obstacles on the path (4).<sup>13</sup>
- 10.40.14: Where and with what people (1), do you delight today, lords of Lustre, Ashvins who are skilled in work (2)? Who has determined them (3)? Whether are they gone (4), to what secret or what abode of worshipper (5)?<sup>14</sup>

[retina: husband]

This is our wish, O Ashvins (6).  
Lords of Splendour, be our protectors in our union (3). May we, Ashvins, may the desires arise in our hearts be fulfilled (2). Twin Lords of Light, make pools of good drinking water (and its felicities) alone with hero-sons to one who desires to laud you (2).

10.40.13: And so, rejoicing in the home of man (1), give riches (felicities) along with light, make pools of good drinking water (and its energies) easily accessible (for all persons) (3), remove the non-moving obstacles on the path (4).<sup>13</sup>

10.40.14: Where and with what people (1), do you delight today, lords of Lustre, Ashvins who are skilled in work (2)? Who has determined them (3)? Whether are they gone (4), to what secret or what abode of worshipper (5)?<sup>14</sup>

10.41.1: At the onset of dawn, with the words of purification, we invoke (4), your common chariot, which is called by many, and is adorable (1). It has three wheels, frequents Soma-yajnas (2), traverses all space (leading to) the discovery of knowledge (3).

[Metre: Jagatī (12, 4)]

10.41.3: Go to the Soma given by the sages

10.41.2: Car with honey-Soma

## **to the discovery of knowlde**

41: Ashvins

(10.26.1, 5.55.5, 1.118.3, 1.46.2)]

[dasa]: occurs about 15 times in RV. It usually refers to Ashvins. It means, those who are skilled in work (or fulfillers of action). Recall the variety of works carried out by Ashvins (1.3.3, 1.46.2 etc.). For, it means, beautifull-looking, in this verse and it has other meanings in other places.

10.41.3: O Ashvins, you come to the Soma-pressions of the sages  
 From there, come to us for drinking the Soma-honey (4). Come  
 to him who has the Soma-honey in his hands or the Adhvaryu priest  
 (1), or come to Agnidhra priest with skillful hands, who holds the  
 power of discrimination dwelling in his abode (2).

[svākhyātīḥ: words of purification] 10.41.2: O Nasatyās, ascend (2), the car carrying honey (sweetness) set in motion at dawn (3), which was yoked at dawn (1). O leaders (narā), (with this car), you go to the performers of yajña (4), the singers of the hymns and the priests of the call in the yajña, O

10.4.1.1: At the onset of dawn, with the words of purification, we invoke (4), your common chariot, which is called by many, and is adorable (1). It has three wheels, frequents Soma-yajnas (2), traverses all space (leading to) the discovery of knowledge (3).

[Metre: Jagatī (12, 4)]

10.41.3: Go to the Soma given by the sages

10.41.2: Car with honey-Soma

#### 10.41.1: Car Leads to the discovery of knowledge

Rishi: Shastya Ghauṣheyā

41: Ashvins

[110.26.1, 3.33.3, 1.118.3, 1.46.2]

in other places.

it means, 'beautiful-looking', in this verse and it has other meanings

the variety of works carried out by Ashvins (1.3.3, 1.46.2 etc). For S,

means, those who are skilled in work (or fulfillers of action). Recall

[dasra]: occurs about 15 times in RV. it usually refer to Ashvins. It

## 42: Indra

Rishi: Krishna Angirasa

10.42.1: Direct the stoma-hymn like an archer

10.42.4: Indra unites their foes

10.42.5: Indra chases away their foes

10.42.6: Our praise to Indra

10.42.7: Thoughts full of bliss

10.42.8: Soma enters the inner body of Indra

10.42.9: Gracious to the generous person

10.42.10: Overcome all types of hunger

10.42.11: Guard us from evil

[Metre: Trishup (11, 4)]

- 10.42.1: Direct this stoma-hymn to him (Indra) (3), just as an archer sends (asyan) a powerful (*prataram*) and destructive (*layam*) arrow (1), or as an artist decorating his works (2). Overpower the words of the foes by your words, O sages (4). Overpower the words of the people (1), or as an artist decorating his works (2). For the distribution of the opulence impels the hero in our front (5). Indra is overflowing with the riches and is full like a vessel of water (4).<sup>2</sup>
- 10.42.2: Teach your friend (patiently) (2), just as you (teach) a cow for milking (1). O worshipper, awake the lover Indra (3). For the distribution of the opulence impels the hero in our front (5). Indra is overflowing with the riches and is full like a vessel of water (4).<sup>2</sup>
- 10.42.3: O Maghavan, why are you called as the nourisher (of worshippers) (1)? Sharpen me (2), because I have heard that you sharpen your (worshippers) (3). O Shakta, may my thoughts be directed to works (4). O Indra, grant us the knowledge of the riches and its sharing (5).
- 
- 1), શરીર એ હું કાન્તિ કરીએ છું (1), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (2), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (3), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (4), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (5)  
 2), શરીર એ હું કાન્તિ કરીએ છું (1), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (2), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (3), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (4), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (5)  
 3), શરીર એ હું કાન્તિ કરીએ છું (1), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (2), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (3), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (4), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (5)  
 4), શરીર એ હું કાન્તિ કરીએ છું (1), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (2), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (3), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (4), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (5)  
 5), શરીર એ હું કાન્તિ કરીએ છું (1), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (2), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (3), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (4), અને પ્રાણી વાળ જીવની વાળ હું કરીએ છું (5)

Sūkta (10.42)

apua: works]

[Line 5: (alternative): bring us the deity Bhaga, who is the knower of riches,

10.42.4.1. Q Indra, the people earnestly call upon you (1),  
(particularly) when standing together in meetings (2). At this call,  
Indra is yoked to his friend who makes offerings (3). The brave Indra  
desires not friendship with those who do not prepare Soma (4).

*(In a nasalized enunciation, Soma, the delight of work, is released by persons in the inner yoga only when the work is done consciously as an offering. Indra is not a friend to a person who works carelessly and thus does not release Soma.)*

10.42.5: For him with the pleasant offering who offers the intense Soma (2), like abundant wealth which is movable (1), Indra chases away his foes and kills them (6), in the forepart of the day (*ni ahnu*) (4), (even though) the foes have excellent help (3), and excellent weapons (5).

प्रायसवन्नता: who has the pleasure of offering, (5.20.3), (6.16.37)]

10.42.6: For Indra, we hold (and offer) our utterances (or hymns)  
 (1). He, the Lord of riches, grants our wishes (2). The enemy of Indra  
 will be in fear of him even though he is far (3). May the shining  
 objects (knowledge) belonging to the foe bow down (to Indra) (4).<sup>6</sup>

10.42.7: Drive far away the foes (1), with your fierce thunderbolt  
 (shambha), One called by many (2). O Indra, grant the wealth of rays  
 cows in the pasture (vava) of knowledge (3). For me, your adorer,  
 make the thoughts full of the bliss (ratha) of plenitude (vaya) (4).

۱۱- بِرَبِّ الْجَنَّاتِ (۱)، بِرَبِّ الْعِزَّةِ (۲)،  
بِرَبِّ الْمُكَبَّلِ (۳)، بِرَبِّ الْمُسَبَّبِ (۴)، بِرَبِّ الْمُنْتَهَىِ (۵)، بِرَبِّ الْمُنْتَهَىِ (۶)  
بِرَبِّ الْمُنْتَهَىِ (۷)، بِرَبِّ الْمُنْتَهَىِ (۸)، بِرَبِّ الْمُنْتَهَىِ (۹)، بِرَبِّ الْمُنْتَهَىِ (۱۰)،  
بِرَبِّ الْمُنْتَهَىِ (۱۱)، بِرَبِّ الْمُنْتَهَىِ (۱۲)، بِرَبِّ الْمُنْتَهَىِ (۱۳)، بِرَبِّ الْمُنْتَهَىِ (۱۴)؛

3. אֶל-יְהוָה אֱלֹהֵינוּ מִתְּבָנָה (א), בְּנֵנוּ בְּנֵנוּ (ב), בְּנֵנוּ בְּנֵנוּ (ג), בְּנֵנוּ בְּנֵנוּ (ד).

፩፻፲፭ የፌዴራል ተከታታለ ነው፡፡ (፩) የፌዴራል ተከታታለ ነው፡፡ (፪)

‘**የኢትዮጵያ ከተማ ተስፋዣ ስርዓት**’ (1), የ**ኢትዮጵያ ተስፋዣ ስርዓት** (2),

8. የ አተ-መ-ታወሻ ተ-መ-ታወሻ መ-ታወሻ (1), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (2),

9. ተ-መ-ታወሻ የ አተ-መ-ታወሻ መ-ታወሻ (3), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (4)

10. ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (1), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (2),

11. ተ-መ-ታወሻ የ አተ-መ-ታወሻ መ-ታወሻ (3), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (4)

12. ተ-መ-ታወሻ የ አተ-መ-ታወሻ መ-ታወሻ (1), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (2),

13. ተ-መ-ታወሻ የ አተ-መ-ታወሻ መ-ታወሻ (3), ተ-መ-ታወሻ የ አተ-መ-ታወሻ ያ-መ-ታወሻ (4), ተ-መ-ታወሻ (5)

[This mantra is in TS (3.3.11.4); *varivāh*: wide room;]

10.42.10: By the knowledge rays (*gobhī*) we will overcome  
 (tarrema) the ignorance caused by sinful impulsions (*durvām*) (1).  
 May we overcome all types of hunger separately, O one called by  
 many (2). May we acquire the foremost riches from the kings of  
 wealth (3). May we be victorious over the foes in our struggle  
 [avāna]: separately; i.e., each type of hunger like that for food,  
 shelter, fame etc., shall be handled separately; the barley (*vara*)  
 does not satisfy all hungerers] 10  
 10.42.11: From behind, may Bṛihaspati guard us (1), from above,  
 from below, (guard us) from the evil (forces) (2). May Indra (guard  
 us) from the front, from the middle (3). (O gods), friend to friend,  
 give us wide room (4).

10.42.9: Indra drives away (*atidhyaya*) the foe in front and triumphs  
just as a hunter chooses (the prey) at the perfect time (*kramam*).  
For the seeker of gods who does not withhold his riches  
from the gods (3), Indra releases the riches and felicities (4). Indra  
carries his own self-law (5).<sup>9</sup>

10.42.8: The sharp Soma and the varieties of the essences (offered) to Indra (2), by the aspirants enter the depths of Indra (1). Maghavan does not desert the donor of sacrifice (3). He presents ample riches to the person who offers the pressed Soma (4).

- Anuvāka 4: Sūktas (43-60)
- 43: Indra  
Rishi: Krṣṇa Ḫnegrasa  
10.43.1: Integrated thoughts  
10.43.2: My mind wanders not  
10.43.3: Remover of ignorance  
10.43.4: Bestows the light of Sun-world on man  
10.43.5: Recovers the Sun  
10.43.6: Encompasses all  
10.43.7: Wise increase Indra in themselves  
10.43.8: Indra gives the light  
10.43.9: The axe and the light  
10.43.10: Overcome all types of hunger, (10.42.10)  
10.43.11: Guard us from evil, (10.42.11)
- [Metric: 1-9, Jagati (12, 4); 10-11, Trishtup (11, 4)]
- 10.43.1: We laud (3), Indra in front by our thoughts (1), which are integrated, which discovers the Sunworld and are full of aspirations on all aspects (2). For increase and protection, we (na) (embrace) the pure Maghavan (5), as the wives embrace their dear (maryam) husbands (4).
- 10.43.2: My mind intent on you (tradrīk) wanders not (na vetti) I fix my desire in you who is called by many (2). O conqueror, take your seat on the vast seat (seat of grass) (3). May you drink this Soma (4).
- 10.43.3: May Indra be the remover of ignorance (amatēḥ) and hunger (1), for the opulent one is the master of the riches and abodes (2). These seven rivers (of energies) flowing down the slope (3), (belonging) to the powerful (shusumṇāḥ) however increase our growth (vayāḥ) (4).
- 
- 10.43.4: ॥ ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (1), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (2), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (3), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (4), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (5)
- 10.43.5: अप्ते ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (1), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (2), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (3), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (4), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (5)
- 10.43.6: अप्ते ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (1), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (2), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (3), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (4), ते वृत्ति वृत्ति वृत्ति वृत्ति वृत्ति ॥ (5)

۱۱) سکونتگاه بیرونی میتواند نامهای گذشتگان باشد: (۲).

۱۲) گذشتگان بیرونی میتوانند نامهای سکونتگاه باشند: (۴).

۱۳) نامهای گذشتگان بیرونی میتوانند سکونتگاه باشند: (۲).

۱۴) نامهای سکونتگاه بیرونی میتوانند گذشتگان باشند: (۴).

۱۵) نامهای سکونتگاه بیرونی میتوانند گذشتگان باشند: (۲).

۱۶) نامهای گذشتگان بیرونی میتوانند سکونتگاه باشند: (۴).

۱۷) نامهای گذشتگان بیرونی میتوانند سکونتگاه باشند: (۲).

۱۸) نامهای سکونتگاه بیرونی میتوانند گذشتگان باشند: (۲).

۱۹) نامهای گذشتگان بیرونی میتوانند سکونتگاه باشند: (۴).

۲۰) نامهای سکونتگاه بیرونی میتوانند گذشتگان باشند: (۲).

10.43.6: Indra encumbrates the people (11).  
The showerer contemplates the speech (dhrena) of people (2).  
When Indra is pleased with the Soma offerings of a person (3),  
that person overcomes (sahate) his foes with the (power of the)  
sharp Soma (4).<sup>6</sup>

10.43.5: Just as a hunter chooses (the prey) appropriately (1), Indra recovers the Sun with its massed radiance (*samvargam devane*) (2). No one is able to imitate your hero-  
 (hidden in darkness) (3), either in ancient times or modern, O Maghavān (4).  
 [devane: radiance; (occurs once); The recovery of Sun is mentioned  
 in (3.39.5), *suryam viveda tamasi kshyantam*]

Note that *'yvotir aryā'* means the excellent light of Arya. Here Arya has no connotation of a tribe. *'aryā'* means those in the path of light; *'aryā'* are opposed by *'dasyu'* who favour the forces of ignorance. See (10.20.4) for more details.

10.43.4: Just as birds perch on a leafy tree (1), the bliss-giving soma with its abode in the body (*chamā*) takes refuge in Indra (2). Its face of puissance (*shavasa*) shines (3). May Indra bestow (*vidat*) the aryā-light of the Sun-world (*svar*) on man (4).

[*vayakh*: growth of our subtle powers in us; (in all 20 occurrences in RV, *vayakh* means birds or growth); Food (for S)]

10.43.7: When the Soma flows towards Indra (2), as waters to the sea (1), or the rivers to a lake (3), the wise sages increase the great one (or the light) in their bodies (4), just as the descending energy (rain) by its luminous gifts increases the strength (of all beings) (5). [वावा: corn; strength; वाव्याः: ever young; वाव्या: strength (1.140.13);

We do not routinely translate line 5 as 'just as rain increases barley or corn', because of the word *divyena* (luminous).]

10.43.8: Just as in the world *divyena* (luminous), we do not routinely translate line 5 as 'just as rain increases barley or corn', because of the word *divyena* (luminous).]

For the person who makes offerings (5), and processes the Soma (3), Indra, the swift in strength, gives the light (4).

[ग्रादानवे: swift in strength, (5.62.3); दानवे: one who is strong;

*Jyāradānave* can be an epithet for worshippers also]

10.43.9: Let the axe (of Indra) be born along with light (1). May the good milch-cow of truth (manifest) as of old (2). May the pure and radiant Indra shine with splendor (3). May the Lord of existence (Satpati),<sup>9</sup> shine superlatively bright (shukra) like the Sunworld (svar) (4).

## 44: Indra

Rishi: Krishna Angrasa

10.44.1: Steeds all the foes

10.44.2: Come to us by a good path

10.44.3: May we have growth

10.44.4: You are the Lord

10.44.5: Paths difficult to be climbed by others

10.44.6: Minds go to the lower and others to the higher

10.44.7: Some go to the lower and others to the higher

10.44.8: Paths difficult to be climbed by others

10.44.9: Well-made good

10.44.10: Overcome hunger

10.44.11: Guard us from evil

[Metric: 1-3, 10-11, Trishup (11, 4); 4-9, Jagat (12, 4)]

- 10.44.1: Let Indra, the lord of riches come (1), in his car which bears him (dharmaṇa) for his capture (2). He is swift and very strong (3). With his great and mighty which is not surmountable (6). He overcomes all the strong foes (5), cleaving all things (4). [pratvaksahay: one who cleaves all things (5.57.4, 1.87.1)] svapati: self-master, lord of riches (5), occurs in (10.27.8), (10.31.4) also 5;
- 10.44.2: Your car is well-started (1). Your horses are well-trained (2). O Master of men, the thunderbolt is grasped by your hands (3). O King, come quickly toward us by a good path (4). By your drimk, the strengths (energies) will be increased (5).
- 10.44.3: May the master of men, the fierce one, who has Varja in his hands (2), Indra, be carried (1), here to us by the steeds which rejoice together (5). The steeds are fierce and vigorous (3). Indra is the cleverer of the foes, showerer and his strength is the truth (4).
- 
1. अन्तर्वाही गवाहा अन्तर्वाही (4), उत्तराहा अन्तर्वाही (5),  
२. अन्तर्वाही गवाहा अन्तर्वाही (1), अन्तर्वाही अन्तर्वाही (2), अन्तर्वाही अन्तर्वाही (3),  
३. अन्तर्वाही गवाहा अन्तर्वाही (4), अन्तर्वाही अन्तर्वाही (5), अन्तर्वाही अन्तर्वाही (6)
2. अन्तर्वाही गवाहा अन्तर्वाही (1), अन्तर्वाही अन्तर्वाही (2), अन्तर्वाही अन्तर्वाही (3),  
३. अन्तर्वाही गवाहा अन्तर्वाही (4), अन्तर्वाही अन्तर्वाही (5), अन्तर्वाही अन्तर्वाही (6)
1. अन्तर्वाही गवाहा अन्तर्वाही (1), अन्तर्वाही अन्तर्वाही (2), अन्तर्वाही अन्तर्वाही

10.44.5: Let the riches come to me which (have been) praised well  
 (1). Come to the sacrifice with auspicious yearnings of the Soma-  
 offering person (2). You are the Lord (3), may you be on this vast sea  
 (4). Your vessels are inviolate according to their laws of action (5).  
 [partam: the vessels which carry symbolically the wealth of Indra  
 (1).82.4], also that which protects.]

10.44.6: Those who give offerings to gods go by separate (paths)  
 (to the higher worlds) (1). First are those who have created for  
 themselves the glorious paths difficult to be traversed by others (2).  
 Those who have been unable to climb the ship of Yajña (3), travel  
 [itma] on a downward path because of their simili acts (kepayaḥ) (4).  
 [itma: travel, movement, (5.62.2, 5.73.3); bothered by debt (S),  
 kepayaḥ: simili acts (S) (occurs once)]

10.44.7: Thus the others (*apara*), with evil intentions (*dudhayaḥ*), go  
 to the lower worlds as mentioned earlier (1), even though their  
 respective horses are yoked (2). Otherwise the others in high stations  
 give freely (everything) before their death (*prak*) (3).

Among them is the enjoyment of the many types of discoveries of  
 knowledge (*Vyayanaṁ*) (4).

10.44.4: O Indra, you are the Lord, the one who chooses the greatest house (*drona*) (1), fully conscious and you support the energies (*ujāḥ*) (2). You are the upholder (of laws) and you diffuse (*energies*) like a bull (3). Fill us with joys (4). Accept us into yourself (5), for you are the Lord (*īmāḥ*). May we, the wise, have triumph (6).

[bhōjana: enjoyment]

[*grin*: hostile forces; clouds (S)]

10.44.8: He subdues the wandering and trembling hostiles (1). The heavenen cities out (2); the midworld is agitated (3). He the mighty one fixes the combined minds of the two (heaven and earth) (4). Blissful with the drinking of Soma, he chants the praises (mantras) (5).<sup>8</sup>

10.44.9: I bear you this well-made goad (1), by which you urge the  
slayers of hostile forces, O Maghavaan (2). May your abode be in our  
place of Soma release (3). O Maghavaan, who gives us the  
appropriaate shares, hear our players in this yajna accompanied by  
the release of Soma-delight (4).

[*abhangayat*: shares; *yashau*: *yajna*] 10  
10.44.10: Same as (10.42.10). 10  
10.44.11: Same as (10.42.11). 11

## 45: Agni

Rishi: Vatsapriṇi Bhālandanāḥ

10.45.1: Three births of Agni

10.45.2: Your supreme name in secrecy

10.45.3: Three births

10.45.4: He saw all this that is

10.45.5: Exalter of glories

10.45.6: Ray of intuition (keṭu)

10.45.7: Traveller and wise of mind

10.45.8: Became immortal

10.45.9: Happy light

10.45.10: Breaks with what is born in him

10.45.11: Burst open the pen of ray-cows

10.45.12: Found the hero-mights in us

[Metre: Trishtup (11, 4)]

10.45.1: Above heaven was the first birth of Agni (1). Over us was his second birth as the knower of all things born (2). His third birth was in the waters, a god-mind (3). Him continuously one kindles (4), and one adores him with one's thoughts perfectly fixed on him (5).

10.45.2: O Agni, we know your triple three (1).  
We know your supreme Name which is in the secrecy (3),  
we know your seats borne widely in many planes (2).  
[redha trayani: triple three; Agni's powers associated with his three births in the three planes namely matter, life and mind.]

10.45.3: Agni's birth (1), Agni's birth (2), Agni's birth (3), Agni's birth (4), Agni's birth (5)  
[Agni's birth (1), Agni's birth (2), Agni's birth (3), Agni's birth (4), Agni's birth (5)]

10.45.7: An aspirant and traveller and wise of mind, a purifying flame  
(1), Agni is set within (3), as the immortal in mortals (2). He sends forth  
and carries a ruddy smoke (4), striving with his bright flame of light to  
reach heaven (5).

10.45.6: (He is) the ray of intuition of the universe (1). (He is) the child in the womb of the world (2). In his coming to birth he filled earth and heaven (3). Going beyond them (5), he rent even the strong mountain (4), when the peoples of the five births sacrificed to Agni (6).

10.45.5: An exalter of glories (1), a holder of the riches (2), a  
manifester of the thiniking mind (3), a guardian of the Soma-delight,  
shining One (4), the son of force, the king in the Waters (5), he grows  
luminous (6), as he burns up in the front of the dawns (7).  
[*udarāṭh: exalter*]

10.45.3: He of the God-mind (Mudra) kindled you in the Ocean,  
within the Waters (1). He of the divine vision (Varuna) kindled you,  
O Agni, in the seat of heaven (2). The mighty ones made you to  
grow (4), where you stood in the third kingdom, in the lap of the  
earth revealing its growths (2). When kindled and born, at once he saw  
all this that is (3). He shines out with his light between earth and  
waters (3).

10.45.8: *Visiblē*, golden of light (1), widely he shone (2).  
 Resplendent in his glory (4), he is like hard to violate (3).  
 Agit by his expandings became immortal (5),  
 When heaven with its strong seed had brought him to birth (6).  
 10.45.9: He who has prepared for you (1), the luminous honeycomb, O  
 god Agni (3). O happy him lead forward (4), towards a more light (2),  
 even to the bliss enjoyed by the gods (6).  
 Outfiul godhead (7).  
 [apupam: cake, honey-comb; gṛītvānatam: light, luminous;  
 prataram vasyo: more opulent state; pranaya: lead forward;  
 bhadrashahe: happy light]

10.45.10: Bestow on him his share (1), in the things of inspried knowledge, O Agni (2), (this share) in word upon word as it is spoken  
(3). He becomes dear to the Sun, dear to Agni (4).  
Upward he breaks with what is born in him (5).  
Upward with the things that are to be born (6). 10

10.45.11: O Agni, men who sacrifice to you day after day (1), hold in themselves all desirable riches (2). Desiring the treasure in your companyship (3), aspiring (*ushnijo*), they burst open the covered pen of the Ray-Cows (*gomantam*) (4).

10.45.12: Agni has been affirmed in their lauds by the sages (1). He is full of bliss for men, the Universal Godhead (2), guardian of the Somas (3). Let us invoke earth and heaven, free from hostile powers (4). Found in us, O gods, a wealth full of hero-mights (5).<sup>12</sup>



٣- جَبَ لِكَارِيَّ جَتْلُوكَارِيَّ جَتْلُوكَارِيَّ: (١)، جَتْلُوكَارِيَّ (٢)، جَتْلُوكَارِيَّ (٣)،  
 ٤- جَنْدَلَكَارِيَّ جَنْدَلَكَارِيَّ جَنْدَلَكَارِيَّ: (١)، جَنْدَلَكَارِيَّ (٢)، جَنْدَلَكَارِيَّ (٣)،  
 ٥- جَنْدَلَكَارِيَّ جَنْدَلَكَارِيَّ جَنْدَلَكَارِيَّ: (٤)، جَنْدَلَكَارِيَّ جَنْدَلَكَارِيَّ (٥)، جَنْدَلَكَارِيَّ (٦)، جَنْدَلَكَارِيَّ (٧)

[This verse is an excellent example of the work that has to be done in converting the summary translation of (SA) into meaningful Sanskrit text. (SA) translation reads, "He has come into being and sentences which have the correspondence to the padas in the Sanskrit text. (SA) has come into being and war-horse, the great, the founder of the light, men ignorant, one who is free from ignorance, the render of the cities, the child of the forests, the wealth of wealth, is the illumined word—they established the thought", in p. 403, HMF. Note that (SA) does not omit any epithet in the text. Lines 1, 2 constitute the pada 1; line 3, pada 2; lines 4 & 5, pada 3; lines 6 and 7, pada 4.]

[they (line 5): the wise persons and sages endowed with aspiration] 10.46.5: He has come into being (1). He is the victorious, the great, the founder of the light in the ignorant (mūḍra) (2); (he is) one free of ignorance, render of cities (3). They established the thought (5), by leading him, the child of forests (4), like a golden-maned war-horse (6). His wealth is the illumined word (7).

10.46.4: In their aspiration, by their obesitance (2), they created him in human beings (5), and established him in human beings (7), as the rapturous Pines (1). (He is) the sacrifice ever-moving forward (3), the leader of the pilgrim-sacrifices (4), the traveller, the purifying Flame, the carrier of the offering (6).

manuscripts (4),  
and becomes the navel-centre of the luminous world (5).  
[hamyeshu: in manzions; shervida: one who increases the felicity;  
The work of seer Trita Aptya is mentioned in (10.7) in this book.  
Line 2 (alt.): the (triple) born from the all-pervading substance]

10.46.3: He is the son of the master of wide riches (2). Desiring  
Him greatly, Trita found him (1), on the head of the light unslayable  
(3). He is born the youth (*yuga*) who increases the felicity in our

10.46.6: May Lita in the homesteads holding all firmly (1), take his session in his native seat within and all-encompassing (2). (He is) a dweller in man's home (4). Henceforth taking all into his grasp (3), by a wide law of his action, by unrestrained movements (5), he journeys to the gods (6).

Line 1: *stabhuyan*: setting himself firmly, holding all firmly [Line 1]

10.46.7: His ageless (1), and purifying Agni's (3), are the defenders of our homes, lifting their luminous smoke (2). White-flaming (4), dwellers in the Tree (or in delight) (6), they are our strengtheners and supporters (5), like winds and like Soma (7).

10.46.8: Agni carries with his tongue the illumination of wisdom (1). He carries in his consciousness earth's discoveries of knowledge (2). Human beings (3), hold him, the most strong for sacrifice (5). (He is) the illumination and purifying, rapturous Priest of the call (4).

10.46.9: This is Agni to whom the earth and heaven gave birth (1). He is fashioned, first and supreme (3). For human beings, Agni has been desirable, fit for sacrifice (2). (He is) a master of form-maker (6).

[matarishvan: the deity Vayu, the life that grows in the mother]

10.46.10: You are the whom the gods have set as the carrier of the offerings (1). Persons with their many desires (*sphata*) (regard you) as the lord of sacrifice (2). O Agni, in your journeys (3), you found wide expansion for him who lauds you (4). You, making him divine,

## 47: Indra and Riches Rishi: Saptagu Ahgirasa

[The next hymn to Agni is (10.51).]

[The four sūktaś (10.47-10.50) are associated (according to Anukramaṇī) with the deity Indra Vālikūṭha, a power closely related to Indra himself. The Rishi of the 3 hymns (48-50) is also

Vālikūṇṭha does not appear in any mantras of RV. It does appear in Bṛih. U. (2.1.6) where it is used as an epithet for meditating on the Supreme Brahman. *kumṛta* means obstacle. *vālikūṇṭha* is one who knows all the impediments in the lives of persons (and removes them) (*vividhā kumṛta vidyate asya vālikūṇṭay*). Hence one of the Purāṇas mentions it as a name for Viśhṇu. Hence one of the Vālikūṇṭha is also known as *maya*. Hence he who has this power is Vālikūṇṭha.

Later the name of the deity became the name of the supreme station which is the abode of Viśhṇu (*paramam padam*).]

10.47.1: Mighty and manifold riches  
 10.47.2: Skilled in all works  
 10.47.3: Full of powerful ministers (*subrahmānam*)  
 10.47.4: You are the *sūtram* (*sūtram*)

10.47.5: Light of heaven  
 10.47.6: Seven-rayed thought  
 10.47.7: Thought touching heart  
 10.47.8: vast abode  
 [Metre: Triṣṭhiṣṭup (11, 4)]

10.47.1: O Lord of abundant riches (2), we seize your hand of usually, line (4).  
discrimination (right hand), desiring riches (1). We know you, the hero, as the Lord of ray-cows (3). Give us the riches which are mighty and manifold (4).

- 10.47.2: They (riches) are with luminous weapons and luminous  
protectors (armour) and they are a safe guide (1). They encompass  
the four oceans and are a repository of riches (2). They are skilled in  
all works and you are praised and chosen by many (3). Give us the  
riches which are mighty and manifold (4).
- 10.47.3: O Indra, grant us the mighty and manifold riches  
(described below) (4). They are full of powerful mantas  
(*subrahmāṇyam*), God-possessions (1), high-above, wide and based  
on vast (*bṛhatnām*) foundations above (*prithubudhnām*) (2). They are  
forceful (*ugram*) with the Rishi's inspiration, and they conquer the  
enemy (the opposing force) (3). (KS)
- 10.47.4: You win the plenitude, you are a hero among the wise;  
you make peoples cross over miseries (1). You are the increaser in  
us; you are the distributor of riches and you have the auspicious  
discernment (2). Indra, you are true, you are the killer of dasyu-foes  
and the destroyer of cities of foes (3). Give us the riches which are  
mighty and manifold (4).
- 10.47.5: O Indra, you are endowed with the steeds (life-energies),  
charioters (1), and heroes in thousands and plenitude (2). You are  
with hundreds of the hero sages who follow the blissful rata and  
you give them the light of heaven (3). Give us the riches which are  
mighty and manifold (4).

(7.26.2.)

The epithets *subrahmāṇyam*, here and *subrahmāṇyam* in (10.62.4)  
point to the deity Subrahmāṇya, a form of Skanda who appears in the  
later Purāṇic literature. Note *skanda* is the leader of the gods like  
Agni or Indra in Veda. The Chhaṇḍogya U. mentions Skanda in  
Point to the deity Subrahmāṇya, a form of Skanda who appears in the  
epithets *subrahmāṇyam*, here and *subrahmāṇyam* in (10.62.4)  
you make people cross over miseries (1). You are the increaser in  
us; you are the distributor of riches and you have the auspicious  
discernment (2). Indra, you are true, you are the killer of dasyu-foes  
and the destroyer of cities of foes (3). Give us the riches which are  
mighty and manifold (4).

10.47.4: You win the plenitude, you are a hero among the wise;  
you make peoples cross over miseries (1). You are the increaser in  
us; you are the distributor of riches and you have the auspicious  
discernment (2). Indra, you are true, you are the killer of dasyu-foes  
and the destroyer of cities of foes (3). Give us the riches which are  
mighty and manifold (4).

10.47.5: O Indra, you are the mighty and manifold riches  
charioters (1), and heroes in thousands and plenitude (2). You are  
with hundreds of the hero sages who follow the blissful rata and  
you give them the light of heaven (3). Give us the riches which are  
mighty and manifold (4).

- [svārṣṭham]: gives the light of heaven (Sun world) (1.100.13, 1.61.3)]*
- 10.47.6: The thought goes to Bhīṣpati (2). (He is) the seven-rayed,  
true-thinkig, the perfect intelligence (1). He is the Angirasa, to be  
approached with obediience (3). Give us the riches which are mighty  
and manifold (4).  
10.47.7: Our stoma chants and the right thinkings attain Indra in  
that journey (2). These thoughts are our messengers to the one who  
carries bliss (*vana*) (1). These thoughts come out of our mind and  
vast abode with extraordinary (*asamam*) persons (2). May the  
heaven and earth speak the word favourably (3). Give us the riches  
which are mighty and manifold (4).  
10.47.8: O Indra, give to us what we solicit from you (1), which is a  
[This sūkta is uttered by the Rishi in ecstatic communion and  
complete identification with the Supreme. For more information,  
see the introduction to (10.125).]
- 10.48.1: Supreme lord  
10.48.2: Indra and the knowledge to Dadhicha  
10.48.3: Work done in past and future  
10.48.4: Thousands of gifts  
10.48.5: Never yield to death  
10.48.6: Making the arrogant to bend  
10.48.7: None can revile me  
10.48.8: Help to the devotees  
10.48.9: Two types of knowledge
- 

## 48: Indra as Supreme Rishi: Indra Vāikūṇha

- 10.47.7: Our stoma chants and the right thinkings attain Indra in  
that journey (2). These thoughts are our messengers to the one who  
carries bliss (*vana*) (1). These thoughts come out of our mind and  
vast abode with extraordinary (*asamam*) persons (2). May the  
heaven and earth speak the word favourably (3). Give us the riches  
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10.48.6: Making the arrogant to bend  
10.48.7: None can revile me  
10.48.8: Help to the devotees  
10.48.9: Two types of knowledge

10.48.4: (I have conquered) with my shaft the Ray-cows, life-  
energies (steeds), the herds (1), that bestow happiness (*purtishyam*)  
and Golden-lustre (2). I sharpen the many hundred (powers)<sup>4</sup> of the  
giver (3), who offers the utterances and the blissful Soma (4).

[*annikam*: face (10.43.4), force, might (5.76.1), army. Here *S* regards it as army. This is explicable as the collective or army of rays.]

Men regard me as a master in consequence of what has been done  
and what will be done (4).

The gods have concentrated all their will-powers in me (2). My might (*anikam*) is unassassiable like that of Sun (3).

10.48.3: For me, Tavashit has made the strong thunderbolt (1).

[Line 1: This line alludes to the anecdote of the knowledge of mystic honey (Madhu Vidyā) given to the son of Atharvan. The anecdote is mentioned briefly in RV (1.116.12), Bṛh. U. (2.5) etc. It translates here *vakṣṭha* as 'head', whereas it means 'cheat'.

10.48.2: I, Indra, am the striker of the head of the son of Atharvan  
(1). For the sake of Trita, I gave new birth to the rays (of  
knowledge) (imprisoned) by the demon Ahि (2). I have recovered all  
the strengths around the dasyu foes (3). For (the tsahi) Dādhicḥa, son  
of Mātariśhvān, I taught the knowledge (go) which saves (4).<sup>2</sup>

10.48.1: I am the supreme Lord of riches (1). I conquer the treasures of many (foes) (2). Living beings call upon me (as a son calls upon a father (3). I give the enjoyments to the giver (4).

[Metres: 1-6, 8-9, Jagat (12, 4); 7, 10-11, Triśhitup (11, 4)]

#### 10.48.11: Form auspicious might in me

#### 10.48.10: Evil one stands bound in darkness

१०.४८.५: I am Indra who has not been surpassed in wealth (१). I never yielded to death (२). Offering me the pressed and purified Soma, you can ask for riches (३). O persons, do not lose my friendship (४).

१०.४८.६: I destroy the powerful (enemies) two by two (१), who want to battle Indra with the thunderbolt (२). I slay those who deserve to be slain, those who challenge me to fight (३), who utter menacing words (४), and who are unbending (arrogant) to those who make prostrations (५).

१०.४८.७: Single, I overcome my single (foe) (१), I overcome two foes; what can three do against me (२)? Like sheaves of grain, I overcome and destroy many foes (३). How can the enemies who are [anindrakh] those who are not Indra, i.e., who do not have the power of Indra [anindrakh] revive me (४)?

१०.४८.८: I prepared (impeled) Atithigava for the protection of (the people) of Gungu (१). I uphold the people just as one impels (isha) a person to fight the Vritra (२). I gained renown in the great battle of Vritra killing (४); (The hostiles) Parvaya and Karanjia (were also) slain (३).

---

*anamasyuḥ: arrogant*

*[namasvināḥ: those who make prostration of surrender;*

*[anindrakh: those who are not Indra, i.e., who do not have the power of Indra]*

१०.४८.९: I am Indra who has not been surpassed in wealth (१). I never yielded to death (२). Offering me the pressed and purified Soma, you can ask for riches (३). O persons, do not lose my friendship (४).

१०.४८.१०: I prepare the Atithigava for the protection of (the people) of Gungu (१). I uphold the people just as one impels (isha) a person to fight the Vritra (२). I gained renown in the great battle of Vritra killing (४); (The hostiles) Parvaya and Karanjia (were also) slain (३).

10.48.9: He who surrenders to me (*nāmī*) is given the impelling force and enjoyment and is a brother to all (1). His friends become endowed with two types of knowledge (*dvīta*) (2).

On him who gives (Indra) the utterances (*ukthya*) and the speech of self-expression (*shamsyam*) (4).

I besetow luminous (specch) in the meetings or assembly (3).

[samarthe: meeting (3.1.12); dvīta: two types, knowledge of heaven and earth; matter and mind]

10.48.10: Of the two, one has seen the Soma-delight within (1).

Indra protects this person (this half) with his thunderbolt (*astha*) (2).

The other person (in the two) (who has no Soma) is a hostile who wants to fight and has sharp horns like weapons (3). He stands bound in the darkness within (4).

[nemā asmi: half, (5.61.8), (1.72.4), (1.121.4, 5.74.4, 1.5.10)]

drūha: one who harms the body forces, (1.121.4, 5.74.4, 1.5.10)]

**10.48.11:** The god among gods does not abandon the abodes (1), of the Adityas, the Vasus and the followers of Rudra (2). May he fashion me with auspicious might (3), so that I may be undefeated, unarmed and unconquered (4).  
 [Note for (10.48.2): For more details on the anecdotes and the knowledge given to Dathicha, see the book by KS. Ligeti's on the Upamishads (SAKSI), chapters 6 and 7. The relevant RV mantras are (1.84.13, 1.119.9, 1.117.22), discussed in 'Secrets of Rig Veda' (SAKSI).]

۹. کی تھیں اپنے کوئی نہیں کہا: (۱)، میرا تھیں میرا کیوں نہیں کہا: (۲)،  
لیکن اب تھیں اپنے کوئی نہیں کہا: (۳)، اللہ تھیں میرا کیوں نہیں کہا: (۴)

۱۰. میرا تھیں میرا کیا کہا: (۱)، میرا تھیں میرا کیا کہا: (۲)،  
میرا تھیں میرا کیا کہا: (۳)، میرا تھیں میرا کیا کہا: (۴)

۱۱. تھیں میرا تھیں میرا کیا کہا: (۱)، تھیں میرا تھیں میرا کیا کہا: (۲)،  
تھیں میرا تھیں میرا کیا کہا: (۳)، تھیں میرا تھیں میرا کیا کہا: (۴)

۱۲. تھیں میرا تھیں میرا کیا کہا: (۱)، تھیں میرا تھیں میرا کیا کہا: (۲)،  
تھیں میرا تھیں میرا کیا کہا: (۳)، تھیں میرا تھیں میرا کیا کہا: (۴)

۱۳. تھیں میرا تھیں میرا کیا کہا: (۱)، تھیں میرا تھیں میرا کیا کہا: (۲)،  
تھیں میرا تھیں میرا کیا کہا: (۳)، تھیں میرا تھیں میرا کیا کہا: (۴)

۱۴. تھیں میرا تھیں میرا کیا کہا: (۱)، تھیں میرا تھیں میرا کیا کہا: (۲)،  
تھیں میرا تھیں میرا کیا کہا: (۳)، تھیں میرا تھیں میرا کیا کہا: (۴)

Sūkta (10.49)

49: Indra

Rishi: Indra Vaikuntha

natura

### 10.10.3. Selecting Credible Sources

10 19 3 : SILVERING OF LEADERS

10.49.4: Rusta and other devotees

10.49.9: I found an easy path

#### 10.49.11: Sarees hymn your actions

Metre: 1.3-10. Jageati (12, 4): 2.11

10.49.1: I give excellent riches to

The mantra so that my power increases

1. *W. W. Rouse, Jr.* *and* *J. C. G. L. van der Pol*

*sakshi*: victorious; meaning justified

sākṣhāma: to be victorious (7.98.4)]

10.49.2: The beings born in heaven, in the midworld and in the

and so far as I can see, the only way which gives us a "real" measure of the

comprehensive actions (3).

receive the assassinating and mighty vajra (thunderbolt) (4).

10.49.3: I smote Atka with many weapons in the defense of a secret

(4) I am the Lawyer of Sparta (3) I am the Lawyer of Sparta (3) I am the Lawyer of Sparta (3)

I will not give the power of the auspicious name to the dasy-foe (5).

(7) କୁଳାଳ ପରିବହନ କାର୍ଯ୍ୟ କରିବାକୁ ପରିବହନ କାର୍ଯ୍ୟ କରିବାକୁ

<sup>3</sup> See also *Journal of International Law* 3 (1991), 41-61; *American Journal of International Law* 85 (1991), 44-64.

<sup>4</sup> See also the discussion of the relationship between the two in the section on the "Economic Crisis and the Decline of the Bourgeoisie."

1. *Georgi Kostin, "The Russian Empire and the Balkans, 1877-1914,"* in *Journal of Balkan Studies*, 2000, 34, 1, pp. 1-24; 2. *Ibid.*, p. 10.



10.49.11: Indra sumulates both gods and human beings (1), by his energies, with the riches of truth, he the opulent one (2). O Indra, the eager (*trurasay*) sages hymn you in your self-glory (4). They (hymn) all your actions, One with the energies (*shakti*) and the steeds (3).

*tryāśthirāḥ*: triple imitations, (5.27.5);  
*shvartāśaḥ*: strengtheners, (10.46.7)]

[*ashirāḍī*: infusions (usually three) of milk (*go*), curds (*dadhi*) and ghee (*yavo*) in the title; milk indicates the luminous cows of the knowledge. Curds indicate the hexation of their yield in the intellectual mind; ghee indicates the formulation of the light in the force of physical mind. (SA)

10.49.10: I uphold that shining (*rushat*) might (*asu*) (1),  
which no god or not even Tvashti can support (2).  
(I support) the (highly desirable) udders of the Ray-cows (3).  
In the streams, I uphold the sweet honey and strengthening Soma  
with the associated influences (4).<sup>10</sup>

10.49.9: I, the mighty one, upheld the seven rivers (1), which flow swiftly all over the earth and meander (stra) (2). I, endowed with auspicious will power, spread out the waters (for the use of beings) (3). For persons, I found a path, made easy (or pleasing) by removing obstacles (4).

[Turvasha and Yadu are mentioned in many tilks (1.26.18, 1.54.6) and others as persons who have received help from Indra. However (9.61.2) seems to imply that Indra subdued Turvasha and Yadu for the sake of Divodasa.]

## Rishi: Indra Vaikuntha

### 50: Indra

- 10.50.1: Creator of all  
 10.50.2: Revel in the waters  
 10.50.3: Who receives the impulsion to work?  
 10.50.4: Mighty with mantra-power (*brahmāṇa*)  
 10.50.5: Increase in us  
 10.50.6: You uphold the laws  
 10.50.7: Acquire the pathway of the mind  
 [Metre: 1-2, 6-7, Jagat (12, 4); 3-4, Abhisarī;  
 5, Trishubh (11, 4)]

10.50.1: Sing the ik mantra (to him), who is the leader of all beings  
 and the creator of all (2), who is blissful with the (intake of) great  
 Soma-delight (1). The heaven and earth serve the great with the  
 inspired knowledge (*shravanya*) together with the might (*nṛmāṇam*) (4),  
 of Indra, the worshipped one (or who is strong in sacrifice) (3).  
 [saparyataḥ: (they) serve, (4.14.5)]

10.50.2: That Indra, master of all (*īna*), with the strength of the hero  
 (*nārya*) is praised with hymns by his friend (1). He should be  
 repeatedly honoured by persons like me (2). O Lord of Existence,  
 you support everything by your acts of (distribution) the plenitude (3).  
 O Hero, reveal in the waters covered by Vīra (released by you) (4).  
 10.50.3: O God Indra, who are (the persons) (1), who receive the  
 impulsion (to work) and happiness along with riches (2)? Who are  
 the persons who impel you for the recovery of the plenitude  
 (stolen) by the hostiles (3)? Who are the persons who desire from  
 you the waters (energies *apsu*) needed by them, wideness and  
 virtutes of strength (*pauṁsya*) (4).  
 [3

1. य अ हे नदित्वातिरित्वा ॥१॥, तात वरातिरित्वा वासिः ॥२॥,  
 2. इ वाय वाति वाति ॥३॥, इ वाय वाति वाति वाति वाति ॥४॥,  
 3. अ व ॥१॥, अ व ॥२॥,  
 4. व ॥३॥, व ॥४॥

- 10.50.4: O Indra, you are mighty with the mantra-power (1). (You are) to be worshipped with yajña having the release of Soma (2). You are an overthower of foes in every conflict (3). You are the highest mantra, the all-seeing one (4). [This mantra is in TS (3.4.11)]
- 10.50.5: O Indra, who is the best of all (*īvāyan*), protect those who are happy (*vanaasa*) in the yajña (1). The strivers know that your protection is great (2). You are free from old age; increase in us (3). You swiftly render all these Soma-sacrifices (*savana*) (to be complete) (4).
- 10.50.6: You swiftly render these Soma-sacrifices (to be complete) [*omātrām*: protection;] (omātrām: protection;]
- (1), since you yourself uphold them with your strength (2). May we have your supreme protection for our body and the laws (3).
- (2), since you yourself uphold the laws (10.21.3); dharma in RV refers also to [dharmaāni: upholding the laws (10.21.3); dharma in RV refers also to the laws; give riches for our nourishment (S); *patram*: protection (S); the laws; everywher; vessel (S); *varāya*: Supreme condition (everywher); overcome foes (S); *rāṇa*: body (2.2.1, 3.27.9), riches (S); brahma (brahmadya) (4).
- Recited are the mantras of yajña and the philosophical clarifications of brahma (brahmadya) (4).
- 10.50.7: Such questions are posed to the gods as in TB (3.9.5.2-6). Such questions are posed to the brahmadya, discussion is also and other mantras. Examples of the *brahmodya*, discussion is also priests. Such questions and answers are in (10.130.3), (10.129.1, 2) the assembly. The questions are answered by the *hotṛ* and *brahma* brahmadya: answers to any questions pertaining to *brahma* posed in brahmadya: answers to any questions pertaining to *brahma* posed in TB (3.9.5.2-6).
- (10.40.14).

~~४ यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~५ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~  
~~६ यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~७ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~  
~~८ यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~९ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~  
~~१० यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~११ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~  
~~१२ यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~१३ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~  
~~१४ यज्ञाय तदुपर्य विद्यते यज्ञः (१), यज्ञाय तदुपर्य विद्यते यज्ञः (२),~~  
~~१५ यज्ञाय तदुपर्य विद्यते यज्ञः (३), यज्ञाय तदुपर्य विद्यते यज्ञः (४)~~

What could be the deeper meaning of this anecdote? Recall that gods like Agni, Indra etc., are not human beings, but forces endowed with consciousness. Each force is there with some specific functions. Recall that our universe is evolving. The life energy manifested much more recently and then came man, the one with universe involves the creation or development of new forces and the universe merges all these cosmic changes, the government of this world. During all the time cosmic changes, the government of this world was born, the power of will and other related functions became and they were handled by Agni's brothers. When the human being the function of combustion and form-making was more widespread and the human being was more widespread

All these *suktas* are connected with an anecdote, which has a surface meaning and a deep meaning. The anecdote is in the Brahmana portion of TS (2.6.10). Agni had elder brothers who performed the funerary rites of carrying the offerings to the gods. They died. Agni became afraid and hid himself in the waters. The gods searched for him and finally Yama and Varuna found him. They requested Agni to return to his tasks as the messenger of the gods etc. He refused starting his fears. The gods assured Agni that he will be granted immortality and thus need not end like his brothers. The gods gave him certain more privileges. Agni being pleased, resumed his tasks.

## The gods and Agni Sauchika

The Sūktas: 51-53

[The next Sukta to Mandra is (10.54).]

[brahmakīta: those who fashion the Word (7.9.5).]

You are blissful with the released Soma and offerings (4).

10:30:/: U Wise One, those who fashion the world (or manta) are here together in the Soma-sacrifice (1). May they be given the riches and become givers of riches (2). May they be able to acquire the happiness (*sumanā*) by the pathway of the mind (3).

Line 3 (alt.) (S): May your protection be granted for our support (dharma).] enemies, may wealth be granted for our support (dharma).]

We can illustrate the way of expression of the rishi by a modern example. Till recently the main mode of transportation, both for human beings and goods was the horse. Now it is the cars and trucks powered by gasoline or electrical or solar engines. The car or truck has more capability than the horse. The Vedic sage would not appear in any mantra in RV.

This sūkta has 9 mantras. The first is uttered by Gods, the second by Agni Sauchika and this pattern continues.

Sauchika is one in grief or fear caused by the death of his brothers. *sauchika* is impurity. Note that the word *sauchika* does not appear in any mantra in RV.

10.51.1: Your covering in waters was large  
 10.51.2: Which god found me  
 10.51.3: Yama, lord of law, becomes aware of you  
 10.51.4: My bodies entered manifoldly  
 10.51.5: Gods request Agni to resume work  
 10.51.6: Agni's reasons  
 10.51.7: Power of imperishability (*asirava*)  
 10.51.8: Additional powers requested  
 10.51.9: Gods concede

[Metre: Trishtup (11, 4)]

10.51.1: (Gods): Large was the covering (1), and it was dense (2), in which you were wrapped when you did enter into the waters (3). One was the god (who saw you) (5), but many and manifold were your bodies (*tanva*) which he saw, O Agni, O knower of all things born (4). The gods tell Agni that while he was hiding in the water, one god saw the manifold bodies of Agni.]

[The gods tell Agni that while he was hiding in the water, one god was the god (who saw you) (5), but many and manifold were your bodies (*tanva*) which he saw, O Agni, O knower of all things born (4).]

10.51.1: (Gods): Large was the covering (1), and it was dense (2), in which you were wrapped when you did enter into the waters (3). One was the god (who saw you) (5), but many and manifold were your bodies (*tanva*) which he saw, O Agni, O knower of all things born (4).

१ वेद अग्नि (१), वेद अतिरिक्त (२), विवरणः जलाभृतः (३),  
२ वेद अग्नि (१), वेद अतिरिक्त (२), विवरणः जलाभृतः (३),  
३ वेद अग्नि (४), वेद अतिरिक्त (५) (५) (४), वेद अग्नि (५) (५) (४)

٢. بِهِ لَمْ يَكُنْ كُلُّ مُؤْمِنٍ: فَلَمَّا (١)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٢)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٣)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٤)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٥)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٦)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٧)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٨)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (٩)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٠)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١١)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٢)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٣)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٤)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٥)، فَلَمَّا أَتَى رَسُولَ اللَّهِ عَلَيْهِ الْبَشَّارَ: (١٦).

10.51.4: (Agni): O Varuna, I am afraid of the work of *horta* (1). I do not favour the gods yoking me to that work (2). Hence my bodies entered manifoldly (the waters) (3), for I, Agni, was not conscious of this goal of the movement (4).<sup>4</sup>

10.51.5: (Gods): Come to us (1); the God-seekers, human beings, desirous of sacrifice (2), has made all ready (3), but you dwell in the darkness, O Agni (4). Make the paths of the journeying of the gods easy to travel (5). Let your mind be at ease (7), carry the offerings (6).

10.51.6: (Agni): The ancient brothers of Agni chose this goal to be reached (11), as charioters follow a path (12); and they died one after another (3). Therefore in fear I came far away, O Varuna (4).

I started back just as the animal *gar* (runs away) from the bowstring of the archer (5).

10.51.3: (Devas): O Agni, we desired you (1), when you have entered  
 manifoldly into the growths of the earth and into the waters (2). There  
 Yama grew aware of you (3), (who has) many diverse lights (4),  
 shining luminous beyond the ten inner dwelling-places (5).  
 Gods tell Agni that it was the god Yama who found Agni. Yama is  
 the controller (Lord of Law) who knows the tasks and the positions  
 of all powers.]

bowsstring of the archers.]

[The brothers of Agni followed this path and they died. Agni ran away in fear just as the animal *garu* does on hearing the sound of

**10.51.7: (Gods):** We make your life imperishable, O Agent (1).

Then with your mind at ease you can carry the share (3),  
of the offers given to each and. O perfectly-born Ame (4).

[*jataveda* (line 2):] Of knower of all things born, common epithet for  
of the elements as such (gṛ), e.g., *śatāvadī*, etc.

The gods grant imperishability (*ajaram*) to Agni. Hence no harm can come to Agni.]

**10.51.8:** (Agency) Give me (3), exclusively (kevalam) the *privileges* (1), as my share (4), of the oblation packed with the *annavita*

10.51.8: (Agni): Give me (3), exclusively (*kevalam*) the *prayasya* and *anyasya* (1), as my share (4), of the oblation packed with the energy (2). Give me the light from the waters (5), and the soul from the grottoes of earth (6). Let there be long life for Agni, O gods (7).

Large additional requests to make his own traps effective, the part preceding to a sacrifice (or *yajna*) is *pravayaasa* (precedent). That which follows it is called as *anyayaasa* (consequent). That deity of will, *pravayaasa* indicates the nature of the will of the sacrificer in the beginning of the sacrifice. *Anuyayaasa* indicates the will-power at

*prayaža*, *anuyaya* also occur in (10.182.2).]

**10.51.9:** (Gods): You will be given exclusively the preceedents (प्रायःजा) and consequences (अन्याःजा) of the sacrifice (१), the portions (प्रायःजा) and energy of the oblation (२). O Agni, yours is all this packed with energy of the oblation (३). May the four regions bow down to you (४).

‘**תְּמִימָה** תְּמִימָה תְּמִימָה תְּמִימָה (1), תְּמִימָה תְּמִימָה תְּמִימָה תְּמִימָה (2).

**34** **אָמַרְתִּי** **אֶל־בְּנֵי־יִשְׂרָאֵל** **בְּנֵי־יִשְׂרָאֵל** **אֲלֵיכֶם** **אֶת־הַדָּבָר** **כֹּא** **כֹּא** **אֲשֶׁר־יָמַרְתִּי** **לְפָנֵיכֶם** **בְּיַד־מֹשֶׁבֶת** **בְּיַד־מֹשֶׁבֶת** **בְּיַד־מֹשֶׁבֶת**

፲፻፭፻ (፪), የ፻፻፭፻ (፫), የ፻፻፭፻ (፬), የ፻፻፭፻ (፭), የ፻፻፭፻ (፮), የ፻፻፭፻ (፯), የ፻፻፭፻ (፱); (፳)

## 52: All-gods and Agni

Rishi: Agni Sauchika

10.52.1: Instruct me, O All-gods  
 10.52.2: The blazing fire is the mantra  
 10.52.3: Functions of Agni  
 10.52.4: Yajna is in five ways, threefold and has seven threads  
 10.52.5: Immortality and hero force  
 10.52.6: 3339 gods

10.52.1: (Agni): Instruct me, O Vishvedevas (1). Since I have been

10.52.2: (Agni): I am the hota seated here, strong for the sacrifice  
 10.52.3: (Agni): All the Maruti gods urge me (2). O Ashvins, the task of the  
 Adhvaryu has to be done everyday (3). Let the blazing fire (samihi)  
 become the mantra (4). Let it be your offering (5).

10.52.3: (Gods): Who is he, the invoker (hotra) here (1)? He carries  
 all the offerings of the yajamana accepted by the gods (2). (Agni) is  
 born day by day, month by month (3). Hence the gods support the  
 cartier of offerings (Agni) (4).

[This verse is uttered by a deva to all others.]

10.52.4: (Agni): As the cartier of offerings, the gods bear me (1),  
 who is returning after the (earlier) departure (2), and after moving  
 through many difficult situations (3). (Gods): Agni is wise and he  
 will accomplish the yajna (4), which is in five movements, is triple  
 and has seven threads (5).

1. प्राणं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं  
 2. यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं  
 3. यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं  
 4. यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं  
 5. यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं देवता त्वं त्वं यज्ञं

[Yamam]: movements of journey; the journey to the seven planes  
 done by Yajamana.  
 triytram: triple; Yajna can be viewed in the purely physical realm  
 with altar, ghee, Agni etc., in the purely Prana realm or in the  
 mental realm.  
 seven threeds: which connect the human to the seven planes or  
 worlds.]  
 10.52.5: (Agni): Just as the gods do supreme good (1),  
 I worship with sacrifice for immortality and hero-force (2).  
 I make Indra bear the Vajra in his arms (3).  
 Then he becomes victorious in all battles (4).  
 [varivah: supreme good]  
 10.52.6: (Rishi): 339 gods worshipped Agni (1). They adorned him  
 with the streams of clarity (light) (2), they spread the vast (grass)  
 seat (3). They seated him within as the hota priest (4).  
 [The mantra is identical to RV (3.9.9). The same mantra is in VS  
 (33.7). In Brh. U. (3.9.1), Yajnavalkya quotes this mantra while  
 replying to Vidagdha Shakalya regarding the number of gods.  
 The line 1 could also mean: the gods are three hundred or three  
 thousand or thirty nine depending on how they are viewed.]

~~31 एवं विष्णुकां वृषभं (१), वृषभं वृषभं वृषभं: वृषभं (२),~~  
~~31 एवं विष्णुकां वृषभं (३), वृषभं वृषभं: वृषभं (४)~~  
~~31 एवं विष्णुकां वृषभं (५), वृषभं वृषभं वृषभं (६), वृषभं (७)~~  
~~31 एवं विष्णुकां वृषभं (८), वृषभं वृषभं वृषभं (९), वृषभं (१०)~~

[səd̪hviː; eəsy]

10:33,3: He has made the advent of the gods (*devavritim*) easy for us today (1). The hidden tongue of the sacrifice have we found (2). He has come, fragrant, clothed in life (3). He has made the invocation of the gods (*devahutiim*) auspicious for us today (4).

[*Isudhitanī*: well-established (6.15.5)]

10:53,2: Again the *horta*, strong for sacrifice has achieved (aradhya) his seat within (1). He exemplifies the well-established offerings in front (2). We speedily worship the gods of the sacrifice (3). We adore the adorable gods with light (or offerings) (4).

10:53.1: (Sages): He has come (2), whom we have desired in our minds (1). He understands the *yajña* and is conscious of all its strengths (parushāḥy) (3). Agni works for the formation of gods in us (4). Much before us, he takes his seat in the inner being (*antarā*) within (5).

[Metre: 1-5, 8, Triplet (11, 4); 6-7, 9-11, Jagati (12, 4)]

10.53.11: Rabbis with their mind and tongue in secrecy

10.53.10: Rbhns and secret paths

### 10.53.9: Brahmaspati sha

10.53.8: River Ashmanvati

10.53.7: Loved things to the devotee

#### 10.53.6: Make works free from defects

10.53.5: Five Peoples

19.53.4: Supreme words

10:55:57: SECY WILHELM

10.33.1: AGM Understudies yasha

KISSES: DEVAH, AGHL SAUCHEKRA

33: Greatness of Agni

- 10.53.4: (Agni): I declare today the Supreme words (1), for the gods to overcome the hostile forces (2). O the five peoples, those strong for sacrifice and givers of energies (3), be pleased with me as the invoker (4).
- [Urga]: energies (3.3.7). Urgada: givers (da) of Urga. This meaning is valid in all matters. According to S, Urgada is, eaters of offerings.
- 10.53.5: (Agni): The five peoples are pleased with me as the invoker (1). They are born of knowledge (go) and are the lords of yajna (2). May the earth protect us from the evil forces on the earth, yajna (2). May the midworld also protect us (4).
- [divyat]: even the hostile forces can be luminous. See the epithet valasya gomata in (1.11.5); panchajana: see 'The Basics of RV'.
- 10.53.6: (O Gods): Spreading the body of yajna, follow the illuminator of the world (Sun) (1). Protect the luminous paths of the works (apay) of the worshippers free from defects (3).
- 10.53.7: (O Gods), drinkers of Soma, bind the horses to the poles already (apimshatra) the steeds (3).
- By this chariot the gods bring the loved things to the devotees (5).
- (Ascend) the eight-pillared chariot and go all around (abhitra) (4).
- �ାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (1), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (2), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (3), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (4), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (5), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (6), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (7), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (8), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (9), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (10), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (11), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (12), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (13), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (14), ତାହାରେ ଯାଏ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା (15)

10.53.9: Tvashti, the master of excellent works among all doers of works, knows the knowledge of *māyā* (1), of making the graceful vessels fit for the gods (2). He sharpens his axe of good iron (3). With this, Brahmaṇaspati shapes the car (*erasha*) (4).  
 [Ashtamavati: the river of rocks or obstacles]

10.53.10: You (Rbhus) are certainly seers (1). You sharpen the bodies (cups) which are fabricated for receiving immortality (2). O wise beings, prepare the secret paths (3),  
 10.53.11: With the mind and tongue in secrecy (2), they (the young maidens (*yosha*) (1). The generous (Rbhus) enjoy (the hymns) placed the mouth of the calf (of knowledge) in the new born Rbhus] Thus they give victory (over the foes) (5).  
 (4), all the time with right thinking and in union (with all deities) (3).

10.53.12: This mantra is highly symbolic and the existing translations of S, Wilson etc., are unintelligible.

10.53.8: The river Ashmanava flows along (1); be alert (2); rise up  
and crossover, friends (3). Here let us leave those who are unhappy  
(4). We will cross over to the regions with the auspicious and happy  
plenitudes (5).<sup>8</sup>

- Sukta (10.54)
- Young maidens (*yogshā*) is the *prakṛti* (nature) having latent powers. The Rbhus want to manifest these powers, by placing a calf in the mouth of maidens. Calf signifies new knowledge. This knowledge comes out as hymns. The Rbhus enjoy these hymns and also grant victory over their hostiles.
- For more on Rbhus, see (10.176.1.).
- ### 54: Indra
- Rishi: Bhadrukti Vāmadevya
- 10.54.1: Teach the strength of spirit (*ajāḥ*)
- 10.54.2: You had no enemy
- 10.54.3: None undermines your greatness
- 10.54.4: Four unmeasurable mights
- 10.54.5: Hide in secret places of being
- 10.54.6: Joined sweetmes to sweetnes
- [Metre: Trishtubh (11, 4)]
- 10.54.1: You have given wholly the fulness (of your ideal) as the doer of works, O Maghavān of the fulness (1). When both Earth and Heaven cried to you in their terror (2), you did protect the gods (3), you did transfix the enemy (4), by teaching the strength of the spirit, even for this creation, O Indra (5).
- 10.54.2: When you know today no enemy for you, nor before you knew (4).<sup>2</sup> You know today no enemy for you, nor before you knew (4).<sup>2</sup>
- [Line 3: False is that you (wandering), false the combats which they have narrated (5). He interprets *maya*, as illusion.
- Line 4: *ajāḥ*: *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (1), *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (2), *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (3), *ajāḥ* *ajāḥ* *ajāḥ* (4), *ajāḥ*: *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (5).
- 10.54.2: When you did range abroad incresing in your force of the workings of knowledge (*maya*) was sufficient for your battles, subsistence (1), and illumining the people with the strengths (2).
- 10.54.2: When you did range abroad incresing in your force of fame, which is a purely human quality inappropriate to Indra.]
- [Trasyai: even (emphasis), (occurs only once);
- krīti: doer of works, as in *Kṛti*, in (8.103.13). *Kṛti* is rendered by *trasyai* as fame, which is a purely human quality inappropriate to Indra.]
- 10.54.2: You had no enemy for more on Rbhus, see (10.176.1.).]
- 10.54.3: None undermines your greatness
- 10.54.4: Four unmeasurable mights
- 10.54.5: Hide in secret places of being
- 10.54.6: Joined sweetmes to sweetnes
- [Metre: Trishtubh (11, 4)]
- 10.54.1: You have given wholly the fulness (of your ideal) as the doer of works, O Maghavān of the fulness (1). When both Earth and Heaven cried to you in their terror (2), you did protect the gods (3), you did transfix the enemy (4), by teaching the strength of the spirit, even for this creation, O Indra (5).
- 10.54.2: When you know today no enemy for you, nor before you knew (4).<sup>2</sup> You know today no enemy for you, nor before you knew (4).<sup>2</sup>
- [Line 3: False is that you (wandering), false the combats which they have narrated (5). He interprets *maya*, as illusion.
- Line 4: *ajāḥ*: *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (1), *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (2), *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (3), *ajāḥ* *ajāḥ* *ajāḥ* (4), *ajāḥ*: *ajāḥ* *ajāḥ* *ajāḥ* *ajāḥ* (5).
- 10.54.2: When you did range abroad incresing in your force of the workings of knowledge (*maya*) was sufficient for your battles, subsistence (1), and illumining the people with the strengths (2).
- 10.54.2: When you did range abroad incresing in your force of fame, which is a purely human quality inappropriate to Indra.]
- [Trasyai: even (emphasis), (occurs only once);
- krīti: doer of works, as in *Kṛti*, in (8.103.13). *Kṛti* is rendered by *trasyai* as fame, which is a purely human quality inappropriate to Indra.]
- 10.54.1: You have given wholly the fulness (of your ideal) as the doer of works, O Maghavān of the fulness (1). When both Earth and Heaven cried to you in their terror (2), you did protect the gods (3), you did transfix the enemy (4), by teaching the strength of the spirit, even for this creation, O Indra (5).
- 10.54.2: When you know today no enemy for more on Rbhus, see (10.176.1.).]

۳۰۷-۱۰۶-۲۰۵-۱۰۴-۱۰۳-۱۰۲-۱۰۱-۱۰۰-۹۹-۹۸-۹۷-۹۶-۹۵-۹۴-۹۳-۹۲-۹۱-۹۰-۸۹-۸۸-۸۷-۸۶-۸۵-۸۴-۸۳-۸۲-۸۱-۸۰-۷۹-۷۸-۷۷-۷۶-۷۵-۷۴-۷۳-۷۲-۷۱-۷۰-۶۹-۶۸-۶۷-۶۶-۶۵-۶۴-۶۳-۶۲-۶۱-۶۰-۵۹-۵۸-۵۷-۵۶-۵۵-۵۴-۵۳-۵۲-۵۱-۵۰-۴۹-۴۸-۴۷-۴۶-۴۵-۴۴-۴۳-۴۲-۴۱-۴۰-۳۹-۳۸-۳۷-۳۶-۳۵-۳۴-۳۳-۳۲-۳۱-۳۰-۲۹-۲۸-۲۷-۲۶-۲۵-۲۴-۲۳-۲۲-۲۱-۲۰-۱۹-۱۸-۱۷-۱۶-۱۵-۱۴-۱۳-۱۲-۱۱-۱۰-۹-۸-۷-۶-۵-۴-۳-۲-۱

10.54.3: Who were the sages before us (2), that came to the summit  
 [3], of thy greatness, equal-souled (1)? Out of your own body (6),  
 did you not give being (birth) (5), to your father and your mother  
 together (4)?

10.54.4: Certainly your untamable mights (*asurYāṇi*) is in four  
 names (*nāma*) (1), when you dwell in the vastness (2). All of them you  
 know (3); and by them you have done your works, O Maghavān (4).

10.54.5: You hold all these that are absolute existence (1). You  
 make known the objects that are hidden in the secret places of  
 being (2). Smite not my desire, O Maghavān (3). You are he that  
 commands it (4); and you are he that gives (5).

10.54.6: He who placed the light in the heart of the other light (1),  
 and joined sweetmesses to sweetmesses (2), to that Indra, this love,  
 this force, this thought (3), was spoken by Bṛhaduktha (5), when he  
 fulfilled in himself the Brahman (4).

[Line 4: (alternative): who fashioned the word, as in (7.9.5).]

10.54.7.2]: *Prabhrūvāṇāḥ*: illuminating (1.33.4) (KS); *maya*: see (10.177), (10.73.5),  
*pratyam*: love; *shusham*: force; *mama*: thought]

## 55: Indra

Rishi: Brihaduktha Vamadevya

10.55.1: Far is that secret name  
10.55.2: You made what was and what shall be  
10.55.3: Many laws of working of the light  
10.55.4: One (ekam)  
10.55.5: Indra dies today, is alive tomorrow  
10.55.6: Knows the truth (satya)  
10.55.7: Spinkles Maruts with the virilities of strength  
10.55.8: Mind spread all over the world  
[Metre: Trishup (11, 4)]

10.55.1: Far is that name secret (1), by which the worlds in fear  
called to you for strength (3), with their faces downcast (2).

Then you raised (4) the heaven and earth and firmly established  
them in your presence (5), illumining the sons of the brother (5).  
[According to 5, sons of the brothers in line 4 refer to the waters (or  
dynamic energies) which are the children of Parjanya, Indra's  
brother.]

10.55.2: Great is that secret name, longed for by many (1),  
is not a mere identifier of a person or thing.  
name: name. The power of the name appears in many places; name  
into the ancient manifold light dear to you (3),  
by which you made what was and what shall be (2).

10.55.2: Great is that secret name, longed for by many (1),  
the five peoples, dear to you, enter (4).  
The five peoples are the beings of the five planes namely anna,  
prana, manas, vijnana and ananda. The five people can be  
interpreted in many ways as detailed by elsewhere.]

10.55.2: Great is that secret name, longed for by many (1),  
the five peoples, dear to you, enter (4).  
The five peoples are the beings of the five planes namely anna,  
prana, manas, vijnana and ananda. The five people can be  
interpreted in many ways as detailed by elsewhere.]

---

1. **अद्य अस्ति जाति** (1), **नाति** (2), **अत नृत यजा स्वेष्टिं विकृति** (3),  
**यजा त्रिता विलक्षणा विद्या विद्या** (4).  
2. **हेतु अस्ति जाति विद्या विद्या** (1), **जाति विद्या विद्या विद्या विद्या** (2),  
**विद्या विद्या विद्या विद्या विद्या विद्या विद्या** (3),  
**विद्या विद्या विद्या विद्या विद्या विद्या विद्या विद्या** (4), **विद्या विद्या विद्या विद्या विद्या विद्या** (5).

3. எனினுடைய வாய்மை என்று நம் கூறுவது என்ன? (3),  
 4. ஏன் என்று நம் கூறுவது என்ன? (4),  
 5. ஏன் என்று நம் கூறுவது என்ன? (1),  
 6. ஏன் என்று நம் கூறுவது என்ன? (2),  
 7. ஏன் என்று நம் கூறுவது என்ன? (3),  
 8. ஏன் என்று நம் கூறுவது என்ன? (4),  
 9. ஏன் என்று நம் கூறுவது என்ன? (1),  
 10. ஏன் என்று நம் கூறுவது என்ன? (2),  
 11. ஏன் என்று நம் கூறுவது என்ன? (3),  
 12. ஏன் என்று நம் கூறுவது என்ன? (4),  
 13. ஏன் என்று நம் கூறுவது என்ன? (1),  
 14. ஏன் என்று நம் கூறுவது என்ன? (2),  
 15. ஏன் என்று நம் கூறுவது என்ன? (3),  
 16. ஏன் என்று நம் கூறுவது என்ன? (4)

10.55.6: Mighty in his own might, Indra of the drawn red colour (1),  
is like a bird without a (fixed) abode (*mīlāḥ*), and is a great and  
ancient warrior (2). What he knows is the truth and is not in vain  
(3). He is the recoverer (conqueror) of desirable riches and their  
giver (4).<sup>6</sup>

10.55.4: O Ushas, you shone forth supremely, wide perwading (nibha) (1). You gave birth to that which is the nourishment of the sun (nibha) (2). Through you are stationed in the high plane, you have relationship with that deep below (avaram) (3). The vast mighliness (asuravam) of the great—That One<sup>4</sup>, [Line 4 echoes the refrain in all the verses in (3.55); The vast mighliness of the Gods—That One<sup>5</sup>,] 10.55.5: Old age envelops a mortal even in his youth (2), even though he may have fought in many battles and routed many foes in battles (1). Look at the greatness of the wise Indra (3). He dies today, he is alive tomorrow (4).

10.55.3: He has filled the heaven, earth and the mid-world (1). He contemplates (in *chashie*) in many ways the life-gift with its own form and its many laws of workings (*vivatena*) (5). He contemplates the five orders of beings (2), the seven old-seven with the seasons (3), and the thirty four deities (4).

- १०.५६.१: The third part of Prâma  
 १०.५६.२: Happiness without stumbling  
 १०.५६.३: Go on the path of truth  
 १०.५६.४: Angirasa fathers became gods  
 १०.५६.५: Assigned the forms  
 १०.५६.६: Widely extended the thread  
 १०.५६.७: Established children in lower and higher worlds  
 [Metre: 1-3, 7, Trishubh (11, 4); 4-6, Jagati (12, 4)]
- १०.५७.१: अपावृणु गतिर्विषये विशेषं विद्युत् (१), अपावृणु गतिर्विषये विद्युत् (२),  
 १०.५७.२: अपावृणु गतिर्विषये विद्युत् (३), अपावृणु गतिर्विषये विद्युत् (४),  
 १०.५७.३: अपावृणु गतिर्विषये विद्युत् (५), अपावृणु गतिर्विषये विद्युत् (६),  
 १०.५७.४: अपावृणु गतिर्विषये विद्युत् (७), अपावृणु गतिर्विषये विद्युत् (८),  
 १०.५७.५: अपावृणु गतिर्विषये विद्युत् (९), अपावृणु गतिर्विषये विद्युत् (१०),  
 १०.५७.६: अपावृणु गतिर्विषये विद्युत् (११), अपावृणु गतिर्विषये विद्युत् (१२),  
 १०.५७.७: अपावृणु गतिर्विषये विद्युत् (१३), अपावृणु गतिर्विषये विद्युत् (१४)

## ५६: Experience of Death

These five suktas consider several related issues such as old age, experience of death, the possible return to earthly life immediately after death etc.

- The Suktas: (56-60)
- १०.५५.८: He yoked to (the Maruts) creates the actions to be done done by Indra who does all the actions which have to be done (3).  
 १०.५५.७: The holder of Vajra, in his work of destroying the Vritra, sprinkles (2), the virilities of strength gathered in the company of Maruts (1). These (Maruts) were born from the acts of truth (4).
- १०.५५.८: He envelopes the universe with his might, he destroys the evil persons, his mind is spread all over the world and he swiftly crushes the foes (2). Coming from the heaven after drinking the soma with the growth (in his strength) (3), the hero floors the dasyu foes with his weapons (4).  
 १०.५५.९: He yoked to (the Maruts) creates the actions to be done done by Indra who does all the actions which have to be done (3).  
 १०.५५.१०: Experience of death etc.

10.56.1: This light (connected with the dead body) is a part of the One (1). The other (light connected with the) other (prama) is a part of the One (2). With the third part of this light, enter (the Sun world) (3), which is the birthplace of the Supreme Gods (5). On your entrance, your body becomes beautiful and beloved (4).  
 10.56.2: O Vajin, may this earth which carties (or leads) you (1), give us the riches with beauty (2). May it give you the happiness (or peace) (3), without stumbling (4). Enter your own form (7), enter the light of the Heaven (or Sun) (6), and enter the great gods for your support (5).  
 10.56.3: You are strong from the plenitude (1). You have an attractive form (2). Go happily on the path of Stoma chant (3). Go happily on the path of heaven (4). Go happily on the path of truth (5). Go happily on the path of Supreme Dharma and the path of truth (5). Go happily on the path of goods and the light of Sun (pathma) (6).  
 10.56.4: Our (Angras) fathers became the masters of (the world of fathers) and attained the status of gods by the greatness of the will-power (2). Among the gods, they (harmoniously) established their gods (1). Among the gods, they (harmoniously) established their will-power (2). They entered all the radiances (arvishnu) (3). Later they entered again their own bodies (4).

[svarta: happy journey or movement, happy path]  
 10.56.4: Our (Angras) fathers became the masters of (the world of fathers) and attained the status of gods by the greatness of the will-power (2). They entered all the radiances (arvishnu) (3). Later they entered again their own bodies (4).

[vajin: master of plenitude. Here it refers to the rishi's son who is near the state of death.]  
 10.56.2: O Vajin, may this earth which carties (or leads) you (1), give us the riches with beauty (2). May it give you the happiness (or peace) (3), without stumbling (4). Enter your own form (7), enter the light of the Heaven (or Sun) (6), and enter the great gods for your support (5).  
 10.56.3: You are strong from the plenitude (1). You have an attractive form (2). Go happily on the path of Stoma chant (3). Go happily on the path of heaven (4). Go happily on the path of truth (5). Go happily on the path of Supreme Dharma and the path of truth (5). Go happily on the path of goods and the light of Sun (pathma) (6).  
 10.56.4: Our (Angras) fathers became the masters of (the world of fathers) and attained the status of gods by the greatness of the will-power (2). Among the gods, they (harmoniously) established their gods (1). Among the gods, they (harmoniously) established their will-power (2). They entered all the radiances (arvishnu) (3). Later they entered again their own bodies (4).



10.57.1: O Indra, let us not depart from the yajña of the offerer of  
 Soma (2). Let us not depart from the path of yajña (1).  
 Let not the hostile powers (opposed to us) stay within here (3).  
 10.57.2: Let us approach Agni who is fit to be invoked (3).  
 (Agni) is the accompanier of yajña and its thread (1),  
 which is extended to the gods (2).  
 [prasādhana: accomphisher, (10.91.8)]  
 10.57.3: O Mind, let us summon here Agni Narashamsa with the  
 stoma praise (1), and with the mantras (manmabhī) of the  
 forefathers (pitṛāḥ) (2).  
 [Narashamsa: see (10.70.2)]  
 10.57.4: Let the mind return with discernment to us by the will  
 (kṛativ) so that we may live (1), seeing the Sun continuously (2).  
 [The idea is that our mental aspiration (mind) has been to Heaven;  
 may it return to us with power of discrimination etc., by the power of  
 our will.]  
 10.57.5: May the forefathers and the divine people restore mind  
 (our mental power) to us (1).  
 May we obtain the laws of workings (2).  
 10.57.6: O Soma, may we bear your powers in our mind (2),  
 according to the laws of working (1). May we obtain the happiness  
 of having children (successors) (3).  
 1. तत् यज्ञं पूर्वं तत् यज्ञं (1), तत् यज्ञं पूर्वं तत् यज्ञं (2),  
तत् यज्ञं पूर्वं तत् यज्ञं (3)  
 2. यज्ञं पूर्वं तत् यज्ञं पूर्वं तत् यज्ञं (1), यज्ञं पूर्वं तत् यज्ञं (2),  
यज्ञं पूर्वं तत् यज्ञं पूर्वं तत् यज्ञं (3)  
 3. यज्ञं पूर्वं तत् यज्ञं पूर्वं तत् यज्ञं (1), यज्ञं पूर्वं तत् यज्ञं (2),  
यज्ञं पूर्वं तत् यज्ञं पूर्वं तत् यज्ञं (3)  
 4. तत् यज्ञं पूर्वं तत् यज्ञं (1), यज्ञं पूर्वं तत् यज्ञं (2),  
तत् यज्ञं पूर्वं तत् यज्ञं (3)  
 5. यज्ञं पूर्वं तत् यज्ञं (1), तत् यज्ञं पूर्वं तत् यज्ञं (2),  
यज्ञं पूर्वं तत् यज्ञं (3)

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10.57.1: O Indra, let us not depart from the yajña of the offerer of  
 Soma (2). Let us not depart from the path of yajña (1).  
 Let not the hostile powers (opposed to us) stay within here (3).  
 10.57.2: Let us approach Agni who is fit to be invoked (3).  
 (Agni) is the accompanier of yajña and its thread (1),  
 which is extended to the gods (2).  
 [prasādhana: accomphisher, (10.91.8)]  
 10.57.3: O Mind, let us summon here Agni Narashamsa with the  
 stoma praise (1), and with the mantras (manmabhī) of the  
 forefathers (pitṛāḥ) (2).  
 [Narashamsa: see (10.70.2)]  
 10.57.4: Let the mind return with discernment to us by the will  
 (kṛativ) so that we may live (1), seeing the Sun continuously (2).  
 [The idea is that our mental aspiration (mind) has been to Heaven;  
 may it return to us with power of discrimination etc., by the power of  
 our will.]  
 10.57.5: May the forefathers and the divine people restore mind  
 (our mental power) to us (1).  
 May we obtain the laws of workings (2).  
 10.57.6: O Soma, may we bear your powers in our mind (2),  
 according to the laws of working (1). May we obtain the happiness  
 of having children (successors) (3).

**58: Mind gone far away**

## 58: Mind gone far away

10.58.1: Gone to Yama, son of Vivasvan

### 10.58.3: To your quaffed earth

10.58.5: To ocean, full of waters

110.58.7: To the waters and growths of earth

#### 10.58.9: To the vast mountains

10.58.11: To the Supreme beyond

Metre: Anushtup 8, 4(0)]

10.58.12: To what has been done and what will be done

581 To Yama son of Vyasa

10.58.1: To Yama, son of Vivasvan (1), your mind has gone far away (2). We bring it back to this dwelling (body) (3),  
so I live long (4).

10.58.2: To the heaven or to the earth (1),  
times (2,3,4): Same as that in verse 1.

<sup>1</sup> Lines (2,3,4): Same as that in verse 1.

10:58:2: 18 The Hebrews of the earth (1),

10.58.3: To the four quartered earth (1), (2,3,4); Same as before.

10.58.4: To the four directions (1), (2,3,4): Same as before.

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**የኢትዮጵያ** የፌዴራል አገልግሎት ተደርጓል (1). ይህንን የሚከተሉት የሚከተሉት ስምምነት መረጃ (2).

Հետ ա ուն ամսակից պահագ (3), պահագ (4)

תְּמִימָה (3), תְּמִימָה (4)

תְּהִלָּה וְתַּחֲנוּנָה בְּבֵית יְהוָה אֱלֹהֵינוּ (3), תְּהִלָּה וְתַּחֲנוּנָה (4)

ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԿԱռավարության կողմէն հայտադիմությունը՝ պատճենաբառության մասին (1), ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ կողմէն հայտադիմությունը՝ պատճենաբառության մասին (2),

10.58.5: To the ocean full of waters (1), (2,3,4): Same as before. <sup>5</sup>

10.58.6: To the advancing rays of light (1), (2,3,4): Same as before. <sup>6</sup>

10.58.7: To the waters and the growths of earth (1), (2,3,4): Same as before. <sup>7</sup>

10.58.8: To Surya and Ushas (1), (2,3,4): Same as before. <sup>8</sup>

10.58.9: To the vast mountainous (1), (2,3,4): Same as before. <sup>9</sup>

10.58.10: To all this world which is continuously changing (1), (2,3,4): Same as before. <sup>10</sup>

10.58.11: To the Supreme beyond or the remotest regions (1), (2,3,4): Same as before. <sup>11</sup>

10.58.12: To what has been done and what will be done (1), (2,3,4): Same as before. <sup>12</sup>

[paravata: the supreme beyond, the upper kingdoms]

Rishis: Bandhuḥ, Shratabandhuḥ, Viprabandhu Gauḍāyananāḥ

10.59.1: Increase of life-span and the new powers

10.59.2: May Nitriti go far away

10.59.3: Our effort

10.59.4: Old-age fronted by light

10.59.5: Asuntri, the leader of prāṇa

10.59.6: Rebirth

10.59.7: Restore the path of travel

10.59.8: Destroy the sins or diseases in the dwelling

10.59.9: Remedies in twos, trees and one

10.59.10: Send thimes desirable and blissful

[Metre: 1-7, Trishup (11, 4); 8, Pangktih; 9, Mahapangktih; 10, Pangkuttrā]

[The first four mantras have a common refrain namely, 'May Nitriti go far away'. Nitriti is described briefly in (10.18.10). She is often named (*nīti* + *rīti*) indicates, she is opposed to the paths of truth who is about to die increases his desire to live (4). The person who is span and the manifestation of newer powers (2), just like the life-span of misfortune, who forces people into leading called as the lady of misfortune, without any higher ideals. As the lives devoted to sensual pleasures without any higher ideals. As the name (*nīti* + *rīti*) indicates, she is opposed to the paths of truth (rta).]

10.59.1: May the life of a devotee increase in powers (1), both in the life-span and the manifestation of newer powers (2), just like passengers travelling by a car with a skillful driver (3). The person except all our (offerings) (4). May Nitriti go far away (5).

10.59.2: When the Saman mantras are recited for getting the riches hearings (chanters) (are offered) (3). Being praised, may she (Nitriti) (1), the food is offered as a treasure (2). So also many types of accept all our (offerings) (4).

1. य निर्ति: (1), निर्ति नालः (2), निर्ति नालि निर्ति (3),  
२ निर्ति निर्ति निर्ति निर्ति (4), निर्ति निर्ति निर्ति (5),  
३ निर्ति निर्ति निर्ति निर्ति (3), निर्ति निर्ति निर्ति (4),  
४ निर्ति निर्ति निर्ति निर्ति (3), निर्ति निर्ति निर्ति (3),

पू नि निर्ति निर्ति निर्ति (4), निर्ति निर्ति निर्ति (5).

पू नि निर्ति निर्ति निर्ति (1), निर्ति निर्ति निर्ति (2), निर्ति निर्ति (3),

3. תְּלַבֵּשׁ בְּשָׂמֶחֶת: בְּלִבְנָה בְּשָׂמֶחֶת (1), בְּלִבְנָה בְּשָׂמֶחֶת (2),  
4. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (3), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (4)  
5. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (5), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (6),  
6. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (7), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (8),  
7. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (9), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (10),  
8. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (11), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (12),  
9. תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (13), תְּלַבֵּשׁ בְּשָׂמֶחֶת בְּלִבְנָה בְּשָׂמֶחֶת (14).

10.59.6: O Asuntri, restore (*dhehi*) again our sight to us (1), again  
our prāṇa (2), and our enjoyment here (3). May we see for a long  
time (4) the light of the moving Sun (4).

10.59.7: May the earth restore its sheath (asum) to us (1). May  
heaven and midworld restore their respective sheaths (2). May  
Soma give us the body (3). May Pus han restore to us the happiness  
and path of travel (pathya) (4).

(Our living body is made up of several sheaths such as the sheath of  
various deities are requested to restore the sheaths under their  
control to that person, to make the body whole so that he may  
matter (or earth), the sheath of *prāṇa* (or midworld) etc. The  
various deities are requested to live in a new birth (rebirth).]

10.59.3: By our virtutes of strength, may we cover and destroy our enemies (1). Just as the Sun (covers) the earth, and thundersbolt pictures the clouds (*asran*) (2). Being praised, she becomes conscious (of our prayers) (3). May Nitri go far away (4).

10.59.4: O Soma, give us not to death (1). May we behold the rising Sun (2). May our oldage, fronted (*hita*) by light, be happy (3).

10.59.5: O Asunni (leader of Drama), give us back the departed mind (or spirit) (1). Extend our life-span so that we may live long happily (2). Endow us so that we may have the vision of Sun (3).

59.8: May peace be given to Subandhu by *rodasi* (1), the mighty  
           's, the parents of truth (2). O Heaven and earth, destroy (apa-  
           rataam) the sins (or disease) in the dwelling (3). May no ill (or  
           ever approach Subandhu or harm him (4).

59.9: The remedies come down from heaven in twos and in  
           rees (1). Only on earth the remedy is of one form (2).

59.10: O Indra, send the ox (1),  
           ch can easily (gām) bring the cart (anāh) full of the things  
           irrable (*ushtna*) and blissful (*rāṇya*) (2).

60: Asmati and the return of life  
           es (3,4): Same as in verse 8.

Rishis: Bandhu, Shrutabandhu, Viprabandhu Gaupayana,  
           Agastyavasa Bṛahma Mata Rishiaka

[According to the *anukramani*, the first 4 mantras and sixth are dedicated to the King Asmati; the mantras 7-11 to the life (*jiva*) to reenter the body; and only mantra 5 to Indra.

*Asmati*: means one who is unequalled (*asama*) in overcoming foes (au). It is clearly an epithet for Indra or a person with dominant *Indra-power*.]

60: Asamati and the return of life  
andhu, Shrutabandhu, Viprabandhu Ga-  
Agastyasvasa Esham Mata Rshika

10.59.9: The remedies come down from heaven in twos and in threes (1). Only on earth the remedy is of one form (2).<sup>9</sup> Lines (3,4): Same as in verse 8.

10.59.10: O Indra, send the ox (1),  
which can easily (gām) bring the cart (anāh) full of the things  
desirable (ushtna) and blissful (ragya) (2).<sup>10</sup> Lines (3,4): Same as in verse 8.

10.59.8: May peace be given to Subandhu by *rodasi* (1), the mighty ones, the parents of truth (2). O Heaven and earth, destroy (apart) the sins (or disease) in the dwelling (3). May no ill (or sin) ever approach Subandhu or harm him (4).

[Pam: sense-traffickers, a class of dasyu-foe]  
[The verses 7-11 are said to deal with the return of the prana or life-energy back to body. The person's jiva may have voluntarily left the body.]

10.60.6: Yoke the two red horses for the nephews of the seer Agastya (1). O king, overcome all the misery Parjis who do not share their riches (2).

Ratnaprashtha (1), just as you maintain the Sun in heaven for the sight (of all) (2).<sup>5</sup>

10.60.5: O Indra, uphold the hero power in Asmati and  
goes (1), may all the five peoples live happily as in heaven (2).

10.60.4: In the realm of Kshvaka who is wealthy and is a killer of

10.60.3: In battles whether he is not armed or armed with a sword  
(2), he (Asammati) overcomes the foes like a buffalo (1).<sup>3</sup>

existence (2).  
2

10.60.2: To Asamati, the destroyer of foes, we bring a radiant and swift car (1). (He is) the descendant of Bhaigaratha and master of

homour'd among the great (2). We bring out obesiance (3).

10.60.1: We have come to the person of luminous form (1), who is Metre: 1-5, Gayatri; 6-7, 10-12, Anushubhi; 8-9, Panegktih

10.60.12: My body is the Supreme Bhagavan

10.60.10: I bring Subandhu from Yama, the controller  
10.60.11: May all sins be cast down

10.60.8: Agni has placed the mind for living  
10.60.9: Agni supports all like the wide earth

предыдущему началу, оправдано.

- 10.60.7: This is your mother, this your father (1), the giver of life to you has arrived (2). Enter (*ehi*) your body here which is moving (3). Come back from the enclosure (or cover) (4).
- 10.60.8: As men bind the yoke with cords of support (1), so has (*Agni*) placed your mind (your spirit) (2), for living (3), not for death (4), but for the spread of peace (5).
- 10.60.9: Just as this wide earth supports these trees (1), so has (*Agni*) placed your mind (your spirit) (2), for living (3), not for death (4), but for the spread of peace (5).
- 10.60.10: (*Agni* speaks): From Yama, son of Vivasvat (1), I bring the mind of Subandhu (2), for his (continued) living (3), not for death (4), but for the spread of peace (5).
- 10.60.11: The wind blows downwards (1); Sun burns downwards (2); the cow yields her milk downwards (3); may your sins be cast down (4).
- 10.60.12: (The rishi speaks): This, my hand, is the lord of delight (*bhaagavan*) (1). This, my body, is the supreme-bhaagavan (2). This has all the healing powers in the universe (3). This has the most blessed power of touch (4).
- 

7. अति निराकृता प्रतिस्ता (1), मूलादा (2), अति निराकृता प्रतिस्ता (3), मूलादा (4).
8. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
9. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4), अति गृहीत विषया (5).
10. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4), अति गृहीत विषया (5).
11. मूलादा (3), अति गृहीत विषया (4), मूलादा (5).
12. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
13. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
14. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).

15. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4), अति गृहीत विषया (5).
16. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4), अति गृहीत विषया (5).
17. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
18. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
19. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
20. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
21. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
22. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
23. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
24. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).
25. अति गृहीत विषया (1), मूलादा (2), अति गृहीत विषया (3), मूलादा (4).

- 61: Rudra, Mitra, Varuna and others
- Rishi: Nabhanedishta Manava
- (3.1.9) concerning the Rishi Nabhanedishta, the deity Rudra and [S quotes an anecdote which is in both Aitareya Br. (22.14) and KRTs the Angirasa seers.
- In the anecdote, the sage Nabhanedishta was denied his share in the lands of his father by his brothers. He was asked to pray to Angirasa seers by his father to get cows.
- This anecdote has very little relevance to this sukta. The suktas mentions several gods and a variety of topics. The name Nabhanedishta appears explicitly only once, in mantra 18. There is no mention of the father nor giving the lands. It supposes this anecdote on the suktas by associating arbitrary meanings to words.]
- 10.61.1: Prayer of great inspiration to Rudra
- 10.61.2: Rudra is benevolent and inspired in speech
- 10.61.3: May Ashvins come
- 10.61.4: Give impulsions of progress to ordinary persons
- 10.61.9: Rakshasa cannot approach Agni
- 10.61.10: Navgraha seers and ray-cows
- 10.61.11: Ray-cows give milk of immortality (paya)
- 10.61.12: Father of the rishi in Rudra
- 10.61.13: Indra and demon Shushna
- 10.61.14: Bharga and Agni
- 10.61.15: Indra seated amidst us
- 10.61.16: Soma and the sage Kakshivitan
- 10.61.17: Agni is the kinsman of the two worlds
- 10.61.18: Nabhanedishta recites the mantras
- 10.61.19: I am one with all
- 10.61.20: Agni is joyful in all directions
- 10.61.21: Agni increased (in us) by auspicious words
- 10.61.22: Indra protects the wise
- 10.61.23: Nabhanedishta is highly regarded by Angirasa seers

10.61.1: (The sage) uttered the mantra-prayer with great inspiration (*guruta*) to Rudra (1), and the achiever of work (*kṛṣṇa*) invokes to ripen (*pakti*) the yajña on that day (*ahān*) (4).

10.61.2: Varuna is our good kinsman  
10.61.25: Mitra-Varuna make the path easy  
10.61.24: Varuna gives the gift of divine hearing  
10.61.26: Varuna is our sacrifice find hidden knowledge  
10.61.27: Masters of sacrifice find hidden knowledge  
[Metre: Trishtup (III, 4)]

10.61.11: (The sage) uttered the mantra-prayer with great inspiration (*guruta*) to Rudra (1), and the achiever of work (*kṛṣṇa*) given); *mamhaṇa*: gift (4.1.6); *plenitude* (5.16.4)

Rudra is usually considered as a fierce deity. There are also RV mantras such (10.61.2) where he is considered as benevolent. TS regards Rudra as Supreme Healer (*bhishag*). Yasaka offers by driving them away with the hurtling weapons (2). He constructed the altar (for yajña) (3). (Rudra) is rapid in movement and most inspired in speech (4). He sprinkles everywhere his seed (retas) (as if it is water (5).

10.61.2: Rudra bestowed gifts (1), and conquered (*vannan*) the foes by driving them away with the hurtling weapons (2). He constructed the altar (for yajña) (3). Swift (like arrows) he mixes with his hands many mighths (*nimna*) directed (*adisham*) to you (for being happy with your energies (2). Swift (like arrows) he mixes with his hands many mighths (*nimna*) directed (*adisham*) to you (for being perfect) (4).

10.61.4: When the dark night retrieves prior to the arrival of the purple dawn (1), I invoke you, children of heaven, O Ashvins (2). May you be destroyed of this yajna (3). May you come to our food (4). O Gods, who are our well-wishers, grant impulsions (for progress) to us who are immersed in ordinary life (वावन्वामसा) (5). [वावन्वामसा: immersed in ordinary pleasures (based on वावन्वान् (1,27.9)); the horses who eat together (S); (occurs once). अस्त्रधारुः our well-wishers (S), (occurs only once). The text and translation of (10.61.5-8) is at the end of the sukta.]

10.61.9: At night (उद्धा), the harmful hurting and naked (रक्षशा) cannot approach the Agni (2). (At day) he (रक्षशा) cannot born and overcomes the foes by his (youthful) strength (4).

[वावन्वान्: youthful strength]

١٢ يَقْرَأُونَ الْكِتَابَ هَذِهِ لِلْحُكْمَاتِ الْمُبَارَكَاتِ (١)، فَلَمَّا يَرَوْنَهُمْ يَأْتِيُهُمْ مُّؤْمِنِينَ (٢)، يَقُولُونَ إِنَّهُمْ كَاذِبُونَ (٣)، أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (٤)

١٣ لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (٥)، أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (٦)، لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (٧)

١٤ أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (٨)، لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (٩)، أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (١٠)

١٥ لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (١١)، أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (١٢)

١٦ أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (١٣)، لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (١٤)

١٧ أَتَتْهُمْ فَرَحْنَاكُمْ أَعْلَمُ بِمَا أَنْتُمْ تَدْعُونَ (١٥)، لَا يَعْلَمُونَ أَنَّهُمْ بِهِمْ لَا يَنْعَلِمُونَ (١٦)

[prayasaः delight, (10.71.3), (4.5.6)]

10.61.15: O Indra, let the two brilliant sons of Rudra, Nasatya-s (1), be at my recital and the yajña (2). Rejoicing, be seated on the sacred seat like a man among us (3). May you who is happy (manandu), place (hira) the delight (prayasa) among the people (vikṣhu) and perform the yajña (4).

[*bharga*: all-shining one, splendor]

10.61.14: Bhargava is the name (1), in whom the gods are seated in the triple world of session like heaven (2). Your name is Agni, the knower of all things born (3). Hear our call (4), O Sumoner of the truth (*trasya hora*), who is free from all that hurts (5).<sup>14</sup>

[*anavāṇa*: immovable or tree from littleness (2.6.3), (3.31.11), whom no foe endangers (3.49.4).]

destruction of Shushna (1). 13

(3), with many issues, which were added (4).

(2). The innovative India found the well-knit armament of Shushma

[Note the intensity of the taith of the singer in Jindra.]

riches (ray-cows) (5). 12

10.61.12: When they found that the rāy-cows were absent (*vyutta*) than any rich person and is similes (4); since he takes pleasure in the singer (3), he quickly ensures the recovery (*upaviveshī*) of all the

[retail: seed (usual meaning); origin, essence (8.44.16)]

[nabhih: navel-centre; centre; source]

10.61.19: "This is my centre, here is my seat (of session) (1). Here are my shining gods (*deva*), here am I one with the all (2). The twice-born, the first-born (3), milked this nourishing cow of the truth even as she is born (4)." <sup>19</sup>

[.] in line 4 refers to the rishi Nabhanedishta]

The Supreme Sun (*parama*) is our centre or source (*nabhi*) (3). I am born several generations later than Sun (4).<sup>18</sup>

10.61.18: Nābhānēdiśthā recites the mantras with delight (*vēnaṇa*)  
12). He is kin to the earth, wise, belongs to heaven and holds the  
thoughts of wisdom (1).

10.61.17: Agni is kin to the two (worlds) (1). He makes everyone cross over difficulties and is worshipped (by gods) (2). (Agni) made the nectar-yieldling cow to give milk (to Shāyū), even though it had no calf (3). Mitra and Varuṇa and Aryamāna were exceedingly praised (*samvritje*) (4), with well-chosen and excellent hymns (5).<sup>17</sup>

The aged sage Kakshivan trembled with joy as he saw the help given to his aged daughter Ghosha.]  
*(verse: Dena, 113/5)*

Just as the swift horses (shake) the rim of the wheel (4).<sup>16</sup> [nemim: rim of the wheel (most places),

10.61.16: This Soma, the King, the creator (*vedhaa*), is praised by us and receives our obeisance (*vandhi*) (1). By his own brihue, this sage crosses into the midworld (*apas*) (2). He made the sage Kakshtivana with the power of Agni to tremble (with joy) (3).

10.61.20: (Agni) is joyful in all directions, moves continuously and shines (1). He moves in two (worlds) and consumes the deligh<sup>20</sup>t (or forest); he protects (*avasyat*) in the *yajña*-ritual (2). However, his mother gives birth to this child (*shishu*) who is still and he increases the felicity (*shevadhama*) (4). Going up as in a straight line, he quickly destroys (dan) the foes (3).

[avase: sage guarding (everywhere)]

10.61.21: The words (*garvati*) of the tranquil person reach (Agni) who is the desirable (*kanayya*) beyond any comparison (*upama*) (1). O Agni, who gives the auspicious riches, hear us (2). You are increased by the auspicious words of Ashvaghosa (3).

[kanayya: see (10.61.10); *upama*: one beyond (*ati*) comparison (upama); *S* renders *upamati* as in Indra-like prototype; and the tranquil person as *Nabhanedhiśhīta*.]

10.61.22: O Indra, you know us (1). O King of men, with Vajra in your hands, you have the great wealth (meant) for us (2). O opulent one, protect us (3); protect the wise persons (4). At the time of your coming with the steeds, may we be free of sin (5).

[The sines depart from us on your arrival.]

10.61.23: O Kimes (Mitra and Varuna), when the (Angirasas) were searching for the ray-cows (1), the continuously moving (Yama) liked their chants and came to help the sinners (*kārava*) (2). The sage is highly regarded by them (3). He (the sage) is carried by them to the region beyond (4).

[saranyu: always moving, Yama; According to S, the sage in line 3 is Nabhanedhiśhīta; them, refers to Angirasa seers.]

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20 *ati*<sup>21 *ati*<sup>22 *ati*<sup>23</sup> *ati*<sup>24</sup> *ati*<sup>25</sup> (1), *ati*<sup>26</sup> *ati*<sup>27</sup> *ati*<sup>28</sup> *ati*<sup>29</sup> (2),  
 21 *ati*<sup>30</sup> *ati*<sup>31</sup> *ati*<sup>32</sup> *ati*<sup>33</sup> *ati*<sup>34</sup> *ati*<sup>35</sup> (1), *ati*<sup>36</sup> *ati*<sup>37</sup> *ati*<sup>38</sup> *ati*<sup>39</sup> (2),  
 22 *ati*<sup>40</sup> *ati*<sup>41</sup> *ati*<sup>42</sup> *ati*<sup>43</sup> *ati*<sup>44</sup> *ati*<sup>45</sup> (1), *ati*<sup>46</sup> *ati*<sup>47</sup> *ati*<sup>48</sup> *ati*<sup>49</sup> (2),  
 23 *ati*<sup>50</sup> *ati*<sup>51</sup> *ati*<sup>52</sup> *ati*<sup>53</sup> *ati*<sup>54</sup> (1), *ati*<sup>55</sup> *ati*<sup>56</sup> *ati*<sup>57</sup> *ati*<sup>58</sup> (2),  
 24 *ati*<sup>59</sup> *ati*<sup>60</sup> *ati*<sup>61</sup> *ati*<sup>62</sup> *ati*<sup>63</sup> (1), *ati*<sup>64</sup> *ati*<sup>65</sup> *ati*<sup>66</sup> *ati*<sup>67</sup> (2),  
 25 *ati*<sup>68</sup> *ati*<sup>69</sup> *ati*<sup>70</sup> *ati*<sup>71</sup> (1), *ati*<sup>72</sup> *ati*<sup>73</sup> *ati*<sup>74</sup> *ati*<sup>75</sup> (2),</sup></sup>

24. अति नदी यज्ञात् यज्ञैः (1), गृहि द्विष्ट श्वेते गृहे (2),
25. जातिर्विद्या विद्यात् यज्ञैः (1), तदौ यज्ञैः यज्ञैः (2),
26. त्वं ज्ञाति विद्या विद्यात् यज्ञैः (1), विद्या विद्यात् यज्ञैः (2), त्वं ज्ञाति विद्या विद्यात् यज्ञैः (3).
27. त्वं यज्ञैः यज्ञैः यज्ञैः (1), विद्या विद्यात् यज्ञैः (2), त्वं ज्ञाति विद्या विद्यात् यज्ञैः (3), विद्या विद्यात् यज्ञैः (4).
28. त्वं यज्ञैः यज्ञैः यज्ञैः (1), विद्या विद्यात् यज्ञैः (2), त्वं ज्ञाति विद्या विद्यात् यज्ञैः (3), विद्या विद्यात् यज्ञैः (4).
- 
29. त्वं यज्ञैः यज्ञैः यज्ञैः (1), विद्या विद्यात् यज्ञैः (2), त्वं ज्ञाति विद्या विद्यात् यज्ञैः (3), विद्या विद्यात् यज्ञैः (4).

[The meaning of these 4 mantras is relatively vague. Hence they have been placed separately here.]

### Mantras: (10.61.5-10.61.8)

[amara: wise; (1.68.2, 1.78.2)]

- 10.61.27: O masters of sacrifice, for offering us great protection, may you all be united (1). You bring us the plenitude (2). Moving everywhere (vyatna) and being wise, you find the hidden knowledge (nichetaro) (3).<sup>27</sup>
- 10.61.26: He (Varuna) is praised (1), with good utterances and obediience (3). „The lord of waters, accompanied by gods, is our friend (3). May the come now (5). The path for the milk (of knowledge) of good kinsman“ (2). He is increased by the words and the utterances (4). May he give us the gift (5). The path easy like an antien road for the givier who uttered true words (4).<sup>28</sup>
- 10.61.25: The sage with obediience recites the stoma chant (2), for your friendship and for getting the strength (1). (Because of Angirasas) the words of chant spread everywhere with a single goal (samgati) (3). May they (Mitra-Varuna) make the path easy like an antien road for the givier who uttered true words (4).<sup>29</sup>
- 10.61.24: To please the victorious (Varuna) (1), we praise him with words of our own accord and also seek (imahé) the knowledge (2). The swift horse is a child to Varuna (3). O Varuna, you are wise and you can give us the gift (satru) of the hearing (4).<sup>30</sup>

[shravas: divine hearing, inspired knowledge]

- 10.61.24: To please the victorious (Varuna) (1), we praise him with words of our own accord and also seek (imahé) the knowledge (2). The swift horse is a child to Varuna (3). O Varuna, you are wise and you can give us the gift (satru) of the hearing (4).<sup>30</sup>

- 10.61.5: When the eager virile energy of Rudra was developed (2), he drew it back when dissipated (3). Again the irresistible communication to the maidén daughter (4).<sup>5</sup>
- 10.61.6: When the deed was done in mid-heaven (1), in the proximity of the father satisfying his desire with the daughter high summits (*sāmanu*) of the sacrifice (*yonau*) (4).<sup>6</sup>
- 10.61.7: When the father united with the daughter (1), he gave birth to Brahma (3). They formed the deity Vasotshpati and the protectors of the laws (*vrata*) (4).
- 10.61.8: Like the showerer, he cast foam around in the battle (1). He came away beyond the confusion of the mind (2). He advances not a step, giving up discrimination (3). He seizes not from us who are close in touch (4).<sup>8</sup>
- [*prashanyā*: one close in touch, (1.71.5)]

سَكْتَةً (۱۱)، سَكْتَةً عَلَيْكُمْ تَعَالَى (۱۲)، سَكْتَةً يَدِيَّكُمْ (۱۳)، سَكْتَةً يَدِيَّكُمْ (۱۴)،  
جَنَاحَاتِكُمْ (۱۵)، سَكْتَةً يَدِيَّكُمْ (۱۶)، سَكْتَةً يَدِيَّكُمْ (۱۷)، سَكْتَةً يَدِيَّكُمْ (۱۸)،  
جَنَاحَاتِكُمْ (۱۹)، سَكْتَةً يَدِيَّكُمْ (۲۰)، سَكْتَةً يَدِيَّكُمْ (۲۱)، سَكْتَةً يَدِيَّكُمْ (۲۲)،  
جَنَاحَاتِكُمْ (۲۳)، سَكْتَةً يَدِيَّكُمْ (۲۴)، سَكْتَةً يَدِيَّكُمْ (۲۵)،  
جَنَاحَاتِكُمْ (۲۶)، سَكْتَةً يَدِيَّكُمْ (۲۷)، سَكْتَةً يَدِيَّكُمْ (۲۸)، سَكْتَةً يَدِيَّكُمْ (۲۹)،  
جَنَاحَاتِكُمْ (۳۰)، سَكْتَةً يَدِيَّكُمْ (۳۱)، سَكْتَةً يَدِيَّكُمْ (۳۲)، سَكْتَةً يَدِيَّكُمْ (۳۳)،  
جَنَاحَاتِكُمْ (۳۴)، سَكْتَةً يَدِيَّكُمْ (۳۵)، سَكْتَةً يَدِيَّكُمْ (۳۶)، سَكْتَةً يَدِيَّكُمْ (۳۷)،  
جَنَاحَاتِكُمْ (۳۸)، سَكْتَةً يَدِيَّكُمْ (۳۹)، سَكْتَةً يَدِيَّكُمْ (۴۰)، سَكْتَةً يَدِيَّكُمْ (۴۱).

If the Angirasa are the gods, how they are sung as the renowned  
 If the Angirasa are the gods, how they are sung as the renowned  
 (hot) etc.  
 Agni and their station in luminous svar, who take birth in the human  
 Agni and their station in luminous svar, who take birth in the human  
 (10.56.4). They were formerly gods themselves having the glory of  
 the divine path by askesis and worship and attained to godhood  
 the divine path by askesis and worship and attained to godhood  
 seers, the human fathers? The Angirasa seers remaining men, got at  
 seers, the human fathers? The Angirasa seers remaining men, got at  
 mantras which say that Angirasa are our fathers, namely  
 mantras which say that Angirasa are our fathers, namely  
 gods. Angirasa is spoken of as one form of Brihaspati in (6.73.11).  
 Similarly Indra is called superb Angirasa in (11.100.4). Similarly Maruts  
 are spoken of as Angirasa in (10.78.5). Usha is said to be superabundance  
 Angirasa (KS) (7.79.3).

- 62: Angirasa Seers and Manu
- 10.62.1: Yajha with discrimination  
 10.62.2: Sacrificial year is symbolic  
 10.62.3: You made the Sun to ascend by the truth  
 10.62.4: Sage Nabha  
 10.62.5: Angirasa seers as sons of Agni  
 10.62.6: Navagva (nine-rayed) and Dashagva (ten-rayed)  
 10.62.7: Ray-cows with inspired knowledge  
 10.62.8: May Manu be born  
 10.62.9: Discernment of Savarini Manu  
 10.62.10: Gift of Yada and Turvasha  
 10.62.11: Generosity of Savarini Manu  
 [Metre: 1-4, Jagati (12, 4); 5-8-9, Anushtup (8, 4); 6, Brihati; 7,  
 Satobhakti; 10, Gayatri (8, 3); 11, Trishtup (11, 4)]  
 [Angirasa seers: RV has several mantras such as (6.6.3, 6.6.4, 6.6.5,  
 1.31.1, 8.60.2, 8.84.3, 5.11.2, 5.11.6) which state clearly that the truth  
 about Angirasa is connected with the variegated manifestation of  
 Agni. Hence Angirasa or group of Angirasa are endowed with all the  
 renowned qualities of Agni such as, seer-will, sacrificial call etc.  
 (hot) etc.]

"There are passages in which they seem to become purely symbolic, powers and son of Agni, the original Angiras, forces of symbolic light and flame and even to coalesce with a single seven-mouthed Angiras with his nine and his ten rays of light, (4.51.4)."

[SA] (S)

[The last pada of verses 1-4 is same.]

10.62.2: You destroyed the (demon) Vala by the truth in the revolution of year (2); and made the shining (*vasu*) and blissful Ray-cows (*go*) ascend upwards, O Fathers (1). O Angirases, may you have long-life (3). O wise of understanding, may you be gracious to the human beings (4).<sup>2</sup>

[varstars: year; part varstars: revolution of a year. Here, 'year' refers to the psychological time.]

In the course of time, the knowledge that was hidden in the subconscious realms was recovered or brought up into our waking consciousness. This is in line 1. A similar idea is in line (1) of the next mantra, Sun ascending up. The new knowledge is the knowledge of the fourth world svar, associated with Apsyā. See the essay, Seven Worlds, in The Basics of RV.

Note that in the Purāṇas, the Yugas, moments, months, years

Note that in the Purāṇas, the Yugas, moments, months, years etc., are all symbolic and it is stated that 'the body of man is the year'. (SA, SV P. 170.)]

- 10.62.3: You made the Sun to ascend the heaven by the truth (1),  
 and you made the mother to spread (or to manifest) (2). O  
 Angirasa, may you have the state of having good successors (3). O  
 Wise of understanding, may you be gracious to human beings (4).  
 [prathayan: shining wide (3.14.4), spread (10.21.8)]
- 10.62.4: O Rishis, (the sage) NAbha here utters his benediction in  
 this house (1). O Son of gods, hear that (2). O Angirasa, may you  
 have the auspicious mantra (brahma) lustre (3). O Wise of  
 these Angirasa rishis have been born as sons of Agni (3).  
 [angirastamah: most-Angirasa; clearly angirasa is a state or a quality.  
 Navagva is in (10.14.6, 10.61.10, 10.108.8).]
- 10.62.5: The rishis who are in different forms (1),  
 are profound in knowledge (2).
- 10.62.6: They (Angirasa seers) have been born out of Agni (1), in  
 different forms all around heaven (2). (The seers of Angirasa clan)  
 are nine-rayed, ten-rayed, and most Angirasa (3).  
 They companion the gods and are the givers (4).  
 10.62.7: Yoked with Indra, the chanting sage has released (1),  
 the herds of ray-cows and life-energies (horses) (2).  
 They have given me a thousand eight-eared (powers) (3).  
 May they get inspiration among gods (4).
- 
- 3 ए नदि नदिनीकृत रेति (1), अधिकार ग्रन्थि तिति वा (2),  
 अ शत्रुः अवादि शत्रुः अवादि शत्रुः अवादि शत्रुः अवादि (3), अवादि शत्रुः अवादि शत्रुः अवादि (4)
- 4 अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि (3), अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि (4)
- 5 अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि (1), अ शत्रुः अवादि शत्रुः अवादि (2),  
 अ शत्रुः अवादि शत्रुः अवादि शत्रुः अवादि (3), अवादि शत्रुः अवादि शत्रुः अवादि (2),  
 अ शत्रुः अवादि शत्रुः अवादि शत्रुः अवादि (1), अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि (2),  
 अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि अष्टावृत्तिरूपादि (3), अवादि शत्रुः अवादि शत्रुः अवादि (4)

٨. ج ج ج ج ج ج ج ج: (١)، ج ج ج ج ج ج ج ج: (٢)،  
 ٩. ك ك ك ك ك ك ك ك: (١)، ك ك ك ك ك ك ك ك: (٢)،  
 ١٠. ف ف ف ف ف ف ف ف: (١)، ف ف ف ف ف ف ف ف: (٢)، ف ف ف ف ف ف ف ف: (٣)  
 ١١. هـ هـ هـ هـ هـ هـ هـ هـ: (١)، هـ هـ هـ هـ هـ هـ هـ هـ: (٢)،  
 ١٢. مـ مـ مـ مـ مـ مـ مـ مـ: (١)، مـ مـ مـ مـ مـ مـ مـ مـ: (٢)،  
 ١٣. لـ لـ لـ لـ لـ لـ لـ لـ: (١)، لـ لـ لـ لـ لـ لـ لـ لـ: (٢)، لـ لـ لـ لـ لـ لـ لـ لـ: (٣)، لـ لـ لـ لـ لـ لـ لـ لـ: (٤)

10.62.8: May Manu be born quickly (1). Let him increase like a seed (2). At once, Manu impels the gift of a hundred and thousand steeds (life-energies) (3).

10.62.9: No one is able (1), to ascend to the summit (of his greatness) which is luminous (like heaven) (2). The discernment of Savarṇi Manu spreads wide like the ocean (3).

10.62.10: Yādu and Turvasha gave abundantly (3), in a spirit of service (dāsa) (1).

They have graceful speech and have abundant ray-cows (2).  
Turvasha and Yādu are mentioned together in (1.54.6), (1.174.9), (10.49.8) and others. Clearly Yādu here has no connection to the Yādu connected to Sri Kṛishṇa in *Shrīmad Bhāgavatam*.

Line 1: *parivishe*: its meaning is not clear. It renders it as, 'for Smarta-dīshati': graceful speech (S), (reasons not given); smarta; eternally (KS in 1.73.6).

10.62.11: May Manu, the donor of thousands of ray-cows and the head of the collective, be not harmed (1).

May his discernment (or generosity) spread like that of Surya (2).  
Savarni Manu (3);

May the gods increase the life of Savarni Manu (3);

unwearied (in his service) may we enjoy the plenitude (4). 11

Manu: (8-11)



[*yajñayāni* (line 2): sacrificial things, (6.1.4.)]

10.63.3: (To these gods) the material earth gives the sweet milk  
 (of knowledge) (1). And the heaven, the realm of infinity (aditi),

with its tiers (aditi) of opulence (*barahāḥ*) gives the nectar of  
 immortality (2). To these Adityas, offer the praise of hymns for  
 utterances (of mantras); they carry the gifts for showering (3), and  
 they perform auspicious actions (4).

[*adribarha*, (line 2): tiers of opulence; *barhaṇa*: prosperity (1.52.11),  
 yoked to opulence (1.54.5), (KS); *adri*: tiers (of a mountain)]

10.63.4: These gods have attained immortality (2). They have the  
 divine vision, are unwinking (always awake) and their action is in  
 the vast (1). Charitoted in light are they, aggressive in knowledge,  
 smiles (3). They clothe themselves in the abundance of heaven (or  
 rain) for our blissful state (4).

[*ahimaya*: pursuit of knowledge associated with aggressive beings  
 such as Ahis. *arhaṇa*: in its due action, (1.127.6);  
*varshman*: abundance, (3.5.9)]

10.63.5: The gods have established their abodes in heaven (1).  
 They are kings over all and have auspicious growth (in us) (2). They  
 are unassailable and they have come to the yajña (3). With  
 obesance and words of purification, the sage worships (4), these  
 great Adityas and (the invisible mother) Aditi for welfare (5).

[*aditi*: indivisible (or infinite) (mother) in contrast with *diri*, the  
 mother of divisibility or the finite. See essay 16 in "The Basics of  
 RV".

*suvrkti*: see (10.30.1)]

10.63.6: (O Gods) who offers you Stoma and serves you (with love)  
 (1)? O All-gods, how many wise persons are there (2)? O Gods with  
 many births, how can we prepare well the yajña-journey (adhyvara)  
 (3), which protects us against all sins and (leads) to our welfare (4)?  
 10.63.7: (O Adityas): Manu first performed mentally (manasa) the  
 first yajña-worship for you (1), with the kindling of Agni and with  
 the assistance of the seven invokes (2).

O Sons of Aditi, effect for us the fearless peace (3),  
 make for us good paths for easy going to the felicity (4).  
 [Seven invokes: see the essay 36, Seven Worlds in The Basics of RV.]

10.63.8: Since you rule over the world by the power of your mind  
of knowledge (1), (you are) thinkers of all that is stable and mobile  
(2). Therefore, O gods, bring us safely to the blissful state (4),  
beyond the sin of that which we have done and that which we have  
not done (3).<sup>8</sup>

10.63.9: In battles we call Indra, who is ready for the call and who liberates (all) from sin (1), and also call the divine beings who are strong in will (2). (We call) Agni, Mita, Varuna for our gains (3). (We call) Bhaga, the Heaven and Earth and Maruts for our blissful state (4).

10.63.10: Aditi is the giver of perfect peace and (is) the perfect guide  
 (2). (She) protects the earth with auspiciousness and makes the  
 heaven unrivaled (*anechasam*) (1). (She is) the divine ship with good  
 oars, faultless, which leaks not (3).

Let us mount (this ship) for our blissful state (4).

10.63.11: O All-gods, masters of *yajña*, advocate our cause for  
 protection (1). Protect us from the hostile beings who want to harm  
 us (2). We call you with hymns which are true and which invokes  
 the gods (3).

O gods, hear us and offer us protection for the blissful state (4).

10.63.12: (O Gods remove) far from us diseases, (remove) the  
 neglect of offerings (1). (Remove) the hostile powers, the malevolent  
 bringer of calamities (2). O Gods, put far from us the hostile dividing  
 force (3). Give us the wide peace for our welfare (4).

[arati]m: the hostile powers which create in us the bad qualities such  
 as greed, jealousy etc.]

10.63.13: Those persons pass beyond all sin and evil to the blissful  
 state (4), when they are lead by the sons of Aditi (adityas) with good  
 deeds (3). Unharmèd, all such mortals are in happy state (1).

10.63.14: For our blissful state, we shall ascend (4), the car which  
 moves at dawn, which gives enjoyment (*sasnásim*) and is irrestable,  
 O Indra (3). O gods, protect this car for the gain of plenitude (1). The  
 Maruts who overcome heroes also protect this car with riches (2).

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11. अदिति उपर्याप्ति विश्वामीति ॥१॥, अदिति विश्वा विश्वा ॥२॥,  
 अदिति उपर्याप्ति विश्वामीति ॥३॥, अदिति विश्वा विश्वा ॥४॥

12. अदिति उपर्याप्ति विश्वामीति ॥१॥, अदिति विश्वा विश्वा ॥२॥,  
 अदिति उपर्याप्ति विश्वामीति ॥३॥, अदिति विश्वा विश्वा ॥४॥

13. अदिति उपर्याप्ति विश्वामीति ॥१॥, अदिति विश्वा विश्वा ॥२॥,

अदिति उपर्याप्ति विश्वामीति ॥३॥, अदिति विश्वा विश्वा ॥४॥

14. अदिति उपर्याप्ति विश्वामीति ॥१॥, अदिति विश्वा विश्वा ॥२॥,

अदिति उपर्याप्ति विश्वामीति ॥३॥, अदिति विश्वा विश्वा ॥४॥

15. तेजातः यज्ञाति विद्या: (1), तेजात्वा विद्या: (2), तेजात् विद्या: (3), तेजात्वा विद्या: (4).
16. देवता गायत्रीः यज्ञात्वा विद्या: (1), देवता विद्या यज्ञात्वा: (2), देवता विद्या यज्ञात्: (3), देवता विद्या यज्ञात्वा: (4).
17. पूर्णा गायत्रीः यज्ञात्वा विद्या: (1), पूर्णा विद्या यज्ञात्वा: (2), पूर्णा विद्या यज्ञात्: (3), पूर्णा विद्या यज्ञात्वा: (4).
18. विश्वामित्रः यज्ञात्वा विद्या: (1), विश्वामित्र विद्या यज्ञात्: (2), विश्वामित्र विद्या यज्ञात्वा: (3), विश्वामित्र विद्या यज्ञात्: (4).
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- [*ishanadasaḥ*: gaining lordship (7.1.17)]
- 10.63.17: Thus the son of Pṛati has increased (in us) (1), all the Adityas and Aḍiti of the thinkimg mind (2). The sage Gāya has praised with hymns the immortal divine beings (4), through whom mortals become the masters (3).
- 10.63.16: May earth lead us on the excellent path towards the blissful state (1). Abounding in riches, she comes to the desirable place (of yajña) (2). May earth protect us from hostile forces (diseases, amṛa); (protect us) in places with foes or with no delight (array) (3). May the earth which protects the gods become mortal (in us) auspiciously (4).
- (5.34.1): See (10.43.4) regarding *svar*.]
- [*svasti*: blissful state; *svarvati*: belonging to the world of light, (*svar*) womb which beget children (3). May Maruts establish in us the riches for felicity (4).]
- 10.63.15: May we have *svasti* during our journeys in pathways and amidst deserts (1). May we have *svasti* of the mighty (*vijane*) waters belonging to the worlds of light (2). May there be *svasti* in the wombs which beget children (3). May Maruts establish in us the riches for felicity (4).

## 64: All-gods (Vishevedevarā)

Rishi: Gayatri Pata

- 10.64.1: An easily grasped name fit for meditation  
 10.64.2: Heart power and will-power for actions  
 10.64.3: Kindled by gods within  
 10.64.4: By what words is the seer praised?  
 10.64.5: Birth of discrimination and Aryaman  
 10.64.6: The steeds of plenitude (*Vājī*) and the war-horses (*Arvā*)  
 10.64.7: Assists the creator Savitri in the will of works  
 10.64.8: Twenty-one flowing rivers  
 10.64.9: Sarayu, the (river) of honeyed milk of knowledge  
 10.64.10: Mother of the great heaven  
 10.64.11: Jīla, goddess of revelation  
 10.64.12: Fill our thoughts with knowledge  
 10.64.13: Teach us about the oneness  
 10.64.14: The mothers, heaven and earth  
 10.64.15: Invocation of Brihaspati  
 10.64.16: The seer Gayatri nourishes the beings  
 10.64.17: Aditi of the thinking mind  
 [Metre: 1-11, 13-15, Jagati (12, 4); 12, 16-17, Trishup (11, 4)]  
 10.64.1: What is the name fit for our meditation and which can be  
 grasped perfectly by the mind (*smartru*)? How do the gods hear  
 us (our prayers) (1)? What are the journeys in which the name is  
 heard (2)? Who shows us compassion (4)? Who will grant us  
 happiness (5)? Who comes here for our growth or protection (6).]  
 10.64.2: Actions originating in the thinkings in the heart become  
 fulfilled by will-power (1). Our desires become fulfilled (2). All the  
 deities except them who can bestow happiness (4). On the gods are  
 known even those who help us (3). No other gods are  
 my desires centred (5).
- 
- (3), ३ अतिशय लक्षण अति दूषि (4), ४ अति अति अति अति (5)  
 २ अतिशय लक्षण अति दूषि (1), ५ अति अति अति (2), ६ अति अति अति (6)  
 १ अति अति (1), २ अति अति अति (2), ३ अति अति अति (3),

They of their own accord give thousands of gifts in sacrifice (3).  
 They have acquired these riches in battles (with the hostiles) (4).  
 [arava: horses used for aggressive purposes by demons (Brah. U. (1.1))]  
 [vajr: horses used by Gandharvas in their acts of grace and opulence  
 (Brah. U. (1.1))]  
 3 तदि ते त्रिया व्युत्पन्नात् (१), तत्रि द्वितीयात् तदि (२),  
 अर्जुन विजयात् विजयात् (३), अर्जुन विजयात् विजयात् (४)  
 , अर्जुन विजयात् विजयात् (५), अर्जुन विजयात् विजयात् (६)  
 अर्जुन विजयात् विजयात् (७), अर्जुन विजयात् विजयात् (८)  
 अर्जुन विजयात् विजयात् (९), अर्जुन विजयात् विजयात् (१०)  
 अर्जुन विजयात् विजयात् (११), अर्जुन विजयात् विजयात् (१२),  
 अर्जुन विजयात् विजयात् (१३), अर्जुन विजयात् विजयात् (१४),  
 अर्जुन विजयात् विजयात् (१५), अर्जुन विजयात् विजयात् (१६),  
 अर्जुन विजयात् विजयात् (१७), अर्जुन विजयात् विजयात् (१८),  
 अर्जुन विजयात् विजयात् (१९), अर्जुन विजयात् विजयात् (२०)

10.64.3: Worship with triks Agni who is kindled by gods (within) and who is unapproachable (2). He is hymned by Narashamsa and Pushan (1); and also by Surya and Chandra, Yama, the pervader of three worlds (Indra), Vayu, Ushas and night, and Ashvins (3).

10.64.4: How is the seer (Agni) praised by many and by what words (1)? Bhaspatri increases by words of purification (2). Ajas Ekapat (the unborn one who moves alone) is praised by *ik* mantras and auspicious invocations (4).

10.64.5: O Aditi, for the birth of the discrimination (*dakshā*) (1), you illuminate the kings Mitra and Varuna with the law of their workings (2). Aryaman of the unboken path, of many chariots (3), is the sevenfold invoker of sacrifice in births of diverse forms (4).

10.64.6: May the mighty horses (arva) listen to the invocations (1). May all these mighty horses which are swift (or their owners) hear [awivasas: to illuminate (everywhere); to worship (S.)].

٧. مَنْ يَأْتِي إِلَيْنَا بِالْكِتَابِ فَلَا يُنَزَّلُ عَلَيْهِ مِنْ آيَاتٍ فَلَمَّا يَرَهُمْ يَقُولُونَ إِنَّهُ مُفْسِدٌ وَّمَا يَنْهَا فَلَمَّا يَرَوْهُمْ يَقُولُونَ إِنَّهُمْ مُّنْظَرٌ (١)، يَقُولُونَ إِنَّهُمْ لَا يَعْلَمُونَ (٢)، يَقُولُونَ إِنَّهُمْ لَا يَعْلَمُونَ (٣)، يَقُولُونَ إِنَّهُمْ لَا يَعْلَمُونَ (٤).

٨. إِنَّمَا يَنْهَا الْمُجْرِمُونَ (١)، أَنَّمَا يَنْهَا الْمُجْرِمُونَ (٢)، أَنَّمَا يَنْهَا الْمُجْرِمُونَ (٣)، أَنَّمَا يَنْهَا الْمُجْرِمُونَ (٤).

٩. إِنَّمَا يَنْهَا الْمُجْرِمُونَ (١)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٢)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٣)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٤).

١٠. إِنَّمَا يَنْهَا الْمُجْرِمُونَ (١)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٢)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٣)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٤).

١١. إِنَّمَا يَنْهَا الْمُجْرِمُونَ (١)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٢)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٣)، يَقُولُونَ إِنَّمَا يَنْهَا الْمُجْرِمُونَ (٤).

10.64.10: May the mother of the great heaven hear (us) (1). May father Tvashti with the gods and their wives hear our words (2). May R Kubuksha, Vaja, the lord of cars, Bhaga, the rapturous (goods) praised by hymns (3), protect us, the singers of hymns (4).

10.64.8: For our protection and growth we call Agni, the Parvatas,  
 the lords of delight (2), and the twenty-one flowing rivers with their  
 great waters (1). For the (world) of the sessions, we call Kṛṣṇaśau,  
 the archers and Tiṣhya (3). We also invoke Rudra and also (invoke)  
 the associates of Rudra (Maruts) on behalf of Rudra (4).<sup>8</sup>

10.64.9: May the pillows Saravati, Sarasvati and Sindhū (1),  
 which are vast among the vast ones, come for our protection (2).  
 May the waters, the divine mothers, hasten (3),  
 the honeyed milk to us who are singing the Rik (4).  
 [payāḥ: milk, rays of knowledge; ardhātā: singing the Rik, the Word of illumination, (5.13.11)]

10.64.7: Vayu who is yoked to the cars and the Goddess Puramadhi  
(i), worship (*akṣṇudhvām*) them with the hymns (2), and also  
worship Puṣhan for friendship (3), (and also worship) the wise and  
conscious gods who assist creator Savitri in the will of works (*kṛatu*).  
(4)

١١. مَلِكُونْ: مَنْتَهَى لِلْمُرْسَلِينَ (١)، أَكْلَمَ الْمُكَلَّمِينَ (٢)،  
عَلَيْكُمْ: مَنْتَهَى الْمُرْسَلِينَ (٣)، أَكْلَمَ الْمُكَلَّمِينَ (٤)

١٢. إِنَّهُ يَوْمَ الْحِقْبَةِ يَوْمَ الْحِقْبَةِ (١)، إِنَّهُ يَوْمَ الْحِقْبَةِ يَوْمَ الْحِقْبَةِ (٢)،  
إِنَّهُ يَوْمَ الْحِقْبَةِ يَوْمَ الْحِقْبَةِ (٣)، إِنَّهُ يَوْمَ الْحِقْبَةِ يَوْمَ الْحِقْبَةِ (٤)

١٣. كُلُّ فِي كُلِّ شَيْءٍ كُلُّ شَيْءٍ (١)، كُلُّ فِي كُلِّ شَيْءٍ كُلُّ شَيْءٍ (٢)،  
كُلُّ فِي كُلِّ شَيْءٍ كُلُّ شَيْءٍ (٣)، كُلُّ فِي كُلِّ شَيْءٍ كُلُّ شَيْءٍ (٤)

١٤. أَنْ يُؤْتَى كُلُّ شَيْءٍ كُلُّ شَيْءٍ (١)، أَنْ يُؤْتَى كُلُّ شَيْءٍ كُلُّ شَيْءٍ (٢)،  
أَنْ يُؤْتَى كُلُّ شَيْءٍ كُلُّ شَيْءٍ (٣)، أَنْ يُؤْتَى كُلُّ شَيْءٍ كُلُّ شَيْءٍ (٤)

10.64.14: The mothers, heaven and earth, the great goddesses (1), who are masters of yajna, attain the gods on their birth (2). They support the two with the objects which support (the world) (3). Along with the fathers, they sparkle (the two) with many types of seeds (energies) (4).

[two: has several meanings such as mind and matter, power and knowledge etc.]

[*pitru*: Soma, the delight, *llā*: see (10.70.8.)]

10.64.12: O Indra, O Gods, O Maruts, O Varuna and O Mitra,  
whatever thoughts you have given to us (1), you fill them (with  
knowledge) just as filling the cows with milk (2).

10.64.13: May you repeatedly carry out words in your cars (3).  
O dear Maruts, teach us to establish repeatedly the  
oneness of natural kind (*sasyatya*) (1).

10.64.14: When we first assemble together on the naval of Earth (2).  
May Aditi grant us companionship (*yamitva*) (3).  
[*sasya*: those born of a common environment]

10.64.11: The hymn (addressed to) the host of Maruts, sons of Rudra is blissful (*bhadra*) (2). (The troop of Maruts) is rapturous to behold, like a house with joy (1). May we have the ray-cows and glory among the peoples (3). O Gods, may we keep close to the goddes of revelation (4)."

Sukta (10.65)

- 10.64.15: The invocation attains all the desirable riches (1). It is uttered ceaselessly by Brhaspati in praise of the gods (2). There arises an utterance from the stone which releases the Soma (3). The human beings illuminate the vast with their thoughts (4). It is Uchyate: there arises an utterance, (5.25.8) The stone (grava) is the human body which releases the Soma when it is engaged in conscious work. [
- 10.64.16: The seer (Gaya) is endowed with many sounds and is the knower of truth (1). He is the seeker of treasures and is desirous of having the substance of riches (2). With hymns and thoughts, the sage Gaya nourishes the beings of two births (3).  
Line 3: (alt): Gayas nourishes the deities to obtain twofold birth.]
- 10.64.17: Same as (10.63.17).
- 65: All-gods (Vishvedevas)**
- Rishi: Vasukarma Vasukra
- 10.65.1: The gods have common joy and mind  
10.65.2: Soma impels devotees to greatness  
10.65.3: Luminous achieves to wise persons  
10.65.4: Give riches to wise persons  
10.65.5: Mitra and Varuna never forget their duties (to mortals)
- 10.65.6: Rays (of knowledge)  
10.65.7: Meditating on the source of truth  
10.65.8: The common law of action  
10.65.9: Parjanya and Vata deities  
10.65.10: Soma brings Tvashti and others  
10.65.11: Laws of working (aryavratam)  
10.65.12: Miracles of Asvinis  
10.65.13: The deity Ajas Kapad  
10.65.14: Speech of heaven  
10.65.15: Wide movement (urugaya)  
[Metric: 1-14, Jagat (12, 4); 15, Trishup (11, 4)]
- 15 ते एते विद्युते विद्युते एते (1), विद्युतेष्विद्युतः विद्युतः (2),  
16 विद्युते विद्युते विद्युते विद्युतः (3), विद्युतेष्विद्युतः (4), विद्युतेष्विद्युतः (5)

10.65.3: I offer the stoma hymns to the gods who know the truth  
and who increase the truth (in human beings) (2). They are great in  
their might, no foe can harm them (1). May they, the blissful  
friends, give us the riches which are worshipful (4). Their  
achievements (*radhasa*) are released (*savam*) by work (*ap*) from the  
ocean (*aruvam*) and they are luminous (or full of variety) (3).

[anva: performances (8.43.20); bodies (usual meaning)]

10.65.2: Standardizing in the same place and mutually urging (*hinvana*) their performances (2), in the killing of Vira, Indra and Agni are the lords of existence (1). Along with them, Soma who impels the devotees to greatness with his wealth of light (4), fills the midworld with their strength (5as) (3).<sup>2</sup>

Vayu, Pusha and Sarasvati have common joy (or mind) (2). Adityas, Vishnu, Maruts, the vast svar, Soma, Rudra, Aditi and Brahma-naspati (have common joy) (3).

10.65.1: Agni, Indra, Varuna, Mitra (1),

Sūkta (10.65)

٨. هَذِهِ الْأُنْوَافُ هُنَّا مُنْتَهِيَةٌ (١)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (٢)

٩. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (٣)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (٤)

١٠. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (٥)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (٦)

١١. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (٧)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (٨)

١٢. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (٩)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (١٠)

١٣. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (١١)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (١٢)

١٤. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (١٣)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (١٤)

١٥. إِنَّمَا يَنْهَاكُمُ الْأُنْوَافُ عَنِ الْمُحَاجَةِ (١٥)، فَلَا يَمْلِكُونَ لِيَرْجِعُوكُمْ إِلَيْنَا: إِنَّكُمْ أَنْتُمْ تُنْهَىُونَ (١٦)

10.65.8: The fathers, born first, perforce everywhere dwelt in the source of truth, their common abode (2). The heaven and earth (3), nourish with the luminous milk the mighty one (5), Varuna, the upholder of the common law of action (savrata) (4).<sup>8</sup>

**10.65.7:** These tongues of Agni, pervading Heaven, truth-increasing  
(1), sit meditating in the source (Yoni) of the truth (2). They uphold  
the heaven (3). They created the waters from all sides (4). Having  
given birth to the yajña by their strength (Ojas), they rub it bright by  
their body (5).

10.6.5.6: The rays (of knowledge) go perfectly on their paths (varanu) of their own accord (1), just as the milk is given to the milker (by the cow) as part of the law (2). May they (rays) give the words of praise (3), and also gives to Varuna and the gods (4).<sup>6</sup>

10.65.5: (O worshippers), Learn from Mita and Varuna, the givers  
 (1), who do not forget even in their minds their duties as kings (to  
 the mortals) (2). Their vast domains (planes) shine with the dharma  
 (laws of action) (3), in whom the dharma (4).  
 earth, are established (vtau) (4).  
 [drama: planes, (2.3.2, 10.122.3)]  
 nādhari: devoted (S), (occurs once); nādhītāya: those seeking relief

- 10.65.9: The two showerers Parjanya and Vata (1), the two, Indra and Vayu who bestow happiness (on man) (2), Mitra, Varuna and Aryama (3), we invoke; and also the Gods Adityas and Aditi (4), and (the deities of) earth, heaven and waters (5).  
 [parasya]: He is not merely a God of rain. See (10.98).]
- 10.65.10: We seek riches from the friend of Indra, Soma (3), who divine invokers (Ashvins) to the yajña, Tvashtî, Vâyu, Rbhus, the two life-energyes (1), and also the growths of the earth, the lord of the life-energyes (vana), the mountains, the waters (2). (The gods) make the Sun ascend to the heaven (3). The generous and auspicious givers (Gods) release (or give form to) the laws of workings of the stirrers (aryâ) on the earth (4).  
 [ohare: to invite to a yajña]
- 10.65.11: (The gods) generate the mantra, rays of knowledge and the life-energyes (1), and also the growths of the earth, the lord of the life-energyes (2), the mountains, the waters (3). (The gods) make the Sun ascend to the heaven (3). The generous and auspicious givers (Gods) release (or give form to) the laws of workings of the stirrers (aryâ) on the earth (4).  
 You were pleased to give to Vadhrikmati her son Shyava (2). You gave Kamaḍyū (as wife) to Vimaḍa (3).
- 10.65.12: O Ashvins, you extricated Bhujyu from calamity (1). You restored (the lost) Viśhvâpu to Viśvaka (4).  
 10.65.13: May the armed and thundering deity and the upholder of heaven, Ajâ Ekapâd (1), the ocean, the waters of midworld (2), and the Univeral Gods, hear my words (3). May also Sarasvatî (hereme) accompanied by the goddess Puramati and the thoughts (4).  
 11. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥
12. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥
13. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥

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10.65.11: (The gods) generate the mantra, rays of knowledge and the life-energyes (1), and also the growths of the earth, the lord of the life-energyes (vana), the mountains, the waters (3). (The gods) make the Sun ascend to the heaven (3). The generous and auspicious givers (Gods) release (or give form to) the laws of workings of the stirrers (aryâ) on the earth (4).  
 [ohare: to invite to a yajña]

10.65.12: O Ashvins, you extricated Bhujyu from calamity (1). You were pleased to give to Vadhrikmati her son Shyava (2). You gave Kamaḍyū (as wife) to Vimaḍa (3).

10.65.13: May the armed and thundering deity and the upholder of heaven, Ajâ Ekapâd (1), the ocean, the waters of midworld (2), and the Univeral Gods, hear my words (3). May also Sarasvatî (hereme) accompanied by the goddess Puramati and the thoughts (4).  
 11. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥

12. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥

13. गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥१॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥२॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥३॥ गृह्णते विष्वापुं विश्वका त्रिलोकं देवता ॥४॥

- 66: All-gods**
- Rishi: Vasukarna Vasukra
- 10.66.1: Increase the truth  
 10.66.2: We meditate on Maruts  
 10.66.3: May Rudra make us blissful  
 10.66.4: Gods for our protection  
 10.66.5: Triple armor of peace  
 10.66.6: Both yajña and its masters are mighty  
 10.66.7: Agni and Soma  
 10.66.8: All-gods purify the yajña  
 10.66.9: Gods purify our desires  
 10.66.10: Vata and Pṛajanya with auspicious hands  
 10.66.11: Ahirbhudhyā  
 10.66.12: Advent of the divine powers within us  
 10.66.13: Follow the path of truth perfectly  
 10.66.14: Gods love us like kin  
 10.66.15: Descendant of Vasishtha  
 [Metre: 1-14, Jagati (12, 4); 15, Trishtubh (11, 4)]
14. तत्त्वं गतिः: (1), तत्त्वं गतिः: यजेष्टि तत्त्वं: (2), यजेष्टि तत्त्वं गतिः: (3),  
 15. द्वादशं अर्थात् शत्रुघ्निं विजयः: (4), द्वादशं अर्थात् यजात्यादिः (2),  
 द्वादशं अर्थात् यजात्यादिः (5)
14. तत्त्वं गतिः: (1), तत्त्वं गतिः: यजेष्टि तत्त्वं: (2), यजेष्टि तत्त्वं गतिः: (3),  
 15. द्वादशं अर्थात् शत्रुघ्निं विजयः: (4), द्वादशं अर्थात् यजात्यादिः (2),  
 द्वादशं अर्थात् यजात्यादिः (5)
- [ekapāda (line 1): has occurred in (10.64.4), (10.66.11) and (10.117.8).]

- 10.66.1: We invoke for our welfare the gods with their vast and inspired knowledge (1). They create the light and are conscious of the yajña-journey (2). They make the devotees to grow excellently (3). They know everything, their leader is Indra, they are immortal and they increase the truth (4).
- 10.66.2: With our thought (*manama*) we meditate on the host of Maruts; they are the lords of riches, they destroy foes (3). They are born of Indra and obeyers of Varuna (1). They have attained the share of the light of the Sun (2). These wise beings give birth to the yajña (4).
- 10.66.3: May Indra with the Vasus protect our dwellings (1). May Rudra with the Rudras make us blissful (3).
- 10.66.4: Aditi, the heaven and earth, the vast truth (1),
- [*yinavat*: to take delight, (8.84.7)]
- Indra and Viśhnu, Maruts, the vast Sun-world (*svar*) (2), the Aditya gods, we invoke for our protection (3).
- [*sudamasaam*: great worker, (2.2.3)]
- (We also invoke) Vasus, Rudras, Savitri, the great worker (4).
- May Tvaṣṭṛ along with the wives of the gods take delight in us for our happy journeying (4).
- 10.66.5: With our thoughts (*śabda*) (1), we create the light (2),
- [*janayantasyajñā*: give birth to Agni, help complete the yajña;
- bhāgām*: part, portion, share]
- the yajña (4).
- 10.66.6: May Indra with the Vasus protect our dwellings (1). May Rudra with the Rudras, bring us happiness (2). May the divine Aditi, along with Adityas, bring us blissful (3).
- 10.66.7: May Tvaṣṭṛ along with the wives of the gods take delight in us for our happy journeying (4).
- 10.66.8: Aditi, the heaven and earth, the vast truth (1),
- [*yinavat*: to take delight, (8.84.7)]
- Indra and Viśhnu, Maruts, the vast Sun-world (*svar*) (2), the Aditya gods, we invoke for our protection (3).
- 10.66.9: Vasus, Rudras, Savitri, the great worker (4).
- 10.66.10: We invoke for our welfare the gods with their vast and inspired knowledge (1). They create the light and are conscious of the yajña-journey (2). They make the devotees to grow excellently (3). They know everything, their leader is Indra, they are immortal and they increase the truth (4).

१०.६६.५: Sarvāśan with the thoughts, Varuṇā, the upholder of the laws (1), Puṣhā, Viśhū, the mighty Vayu, Ashvins (2), the immortals, creators of the mantra, knowers of all things (3), may these gods give us a triple armor of peace against the evil forces (4).<sup>५</sup>

१०.६६.६: Yajña is mighty, the masters of the yajña are also mighty (1). The gods are mighty, the givers of offerings are mighty (2). The heaven and earth, full of truth, are mighty (3). Parjanya is mighty, the offerers (showerers) of the stoma hymns are also mighty (4).<sup>६</sup>

१०.६६.७: These two words have several closely related meanings, as in [We have rendered both *vṛṣha* and *vṛṣhāna* as mighty or strong. *Vṛṣha* is, strong enjoyer, in (1.140.2). It has the meaning of, one who gives or offers, in the words, *vṛṣhasatubha*;]<sup>७</sup>

१०.६६.८: We praise (3), Agni and Soma, the showerers, for the gain of plenitude (1). They are widely lauded and they shower (freely) [ifye: has sacrificed (6.1.9, 6.3.2, 6.16.4); worshipship (5). *devayajñavaya*: by worship of the gods, (8.71.12); by sacrifice to the gods, (7.3.9); etc. We have picked the one suitable for the context.]

१०.६६.९: (The All-gods) are the upholders of the law, warhors and purify the sacrifice (1). In the pilgrimage-journey (they go) towards the glories of the great Heaven (2). (They are) the summothers of Agni, in touch with the truth and untruthing (3). They create the waters after the battle with Vṛtra (coverer) (4).<sup>८</sup>

१०.६६.१०: (The All-gods) are the upholders of the law, warhors and purify the sacrifice (1). In the pilgrimage-journey (they go) towards the glories of the great Heaven (2). (They are) the summothers of Agni, in touch with the truth and untruthing (3). They create the waters after the battle with Vṛtra (coverer) (4).

१०.६६.११: *तत्त्वात् गृह्णतु ग्रीष्मे*: (1), *यत्पूर्वज्येष्ठा तत्त्वात् गृह्णतु* (2), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (3), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (4), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (5).

१०.६६.१२: *तत्त्वात् गृह्णतु ग्रीष्मे*: (1), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (2), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (3), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (4), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (5).

१०.६६.१३: *तत्त्वात् गृह्णतु ग्रीष्मे*: (1), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (2), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (3), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (4), *गृह्णतु गृह्णतु गृह्णतु गृह्णतु* (5).

[vaninam: trees; vasha: desires, (1.91.6)]

10.66.9: Heaven and earth generated with their laws of working (1),  
the waters, the growths of earth, the trees needed for worship with  
the yajña (2). They filled the midworld with the (light of) svar-  
(Sunworld) for the protection (3). The gods take our desires  
(vasham) within their bodies and purify them (4).

[shriyah: glory]

[Bhaga: See the essay

[Bhagga: See the essay 13 in 'The Basics of RV';

10.66.10: May our words of praise be increased (*pratira*) by the waters and the growths of earth (3), and by (the deities) Vata and Parjanya, the mighty thunderers (2). (They two) upheld the heaven and are radiant with truth and have auspicious hands (1). May the giver Bhaaga and Vajin (Indra) come to our call (for yajna) (4). <sup>10</sup>

10.66.12: We, mental beings (*mānavaḥ*) are engagged (in yajña) for the advent of the divine Powers in us (1). May (the gods) lead perfectly the yajña with its forward movement (2).

May the great givers, Adityas, Rudras and Vasus (3), take delight in the mantras recited here (4).

[*pratiçhamam*: forward movement, (3.1.2)]

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11. तत्त्वाः प्रतीक्षा दृष्टि अविनाशीः (१), अत उपर्युक्त दात्रेयग्रन्थाः (२), अत उपर्युक्त दात्रेयग्रन्थाः (३), अत उपर्युक्त दात्रेयग्रन्थाः (४).

12. तत्त्वाः प्रतीक्षा दृष्टि अविनाशीः (१), अत उपर्युक्त दात्रेयग्रन्थाः (२), अत उपर्युक्त दात्रेयग्रन्थाः (३), अत उपर्युक्त दात्रेयग्रन्थाः (४).

13. तत्त्वाः प्रतीक्षा दृष्टि अविनाशीः (१), अत उपर्युक्त दात्रेयग्रन्थाः (२), अत उपर्युक्त दात्रेयग्रन्थाः (३), अत उपर्युक्त दात्रेयग्रन्थाः (४).

14. तत्त्वाः प्रतीक्षा दृष्टि अविनाशीः (१), अत उपर्युक्त दात्रेयग्रन्थाः (२), अत उपर्युक्त दात्रेयग्रन्थाः (३), अत उपर्युक्त दात्रेयग्रन्थाः (४).

[prāñcham: forward movement, (3.1.2)]

May the great givers, Adityas, Rudra and Vasus (3), take delight in the mantras recited here (4).<sup>12</sup>

10.66.12: We, mortal beings (*mānavaḥ*) are engrossed (in *yajna*) for the advent of the divine powers in us (1). May (the gods) lead perfectly the *yajña* with its forward movement (2).

[ahirbuddhanya: see (10.92.12)]

10.66.11: May my words of praise be heard by Ahirbhadra (3),  
and by the rivers (Sindhū), the sea, the midworld and (the other)  
worlds (1), (the sage) Ajā Ekapāt, (the upper) ocean with the highest  
and sound (thunder) (2), and by the all-gods and wise persons (4).

[Bhaga: See the essay 13 in "The Basics of RV"; Parjanya: see (10.98)]



(Pub.), SAKSI]

[Excerpts from the book, "Ganapati, Brahmanaspati & Kumara",  
sat-chit-ananda.]

the manifestation of the superconscious, the truth and bliss, i.e., the conscious human being is also the work of Bhishaspati. It results in the different world-planes and their associated powers in the corresponding Gods in each person. Naturally, the manifestation of different planes are being born in us, signified by the birth of the creation is perpetually happening in every one of us; the

meaning of the word, creation, comes from the spoken word, cry; agency for this process is the Word. Note that even in English, the process of release (say), that which is latent is made manifest. The creation does not come out of nothing. The creation is really a which is the main instrumental agency for creation. Note that Recall also that in the Indian tradition, it is the word (or *Vak*) them. Recall also that in the Indian tradition, it is superior to (anna), life-energy (*prana*), and the mind (manna) and is superior to matter.

Recall that the soul is distinct from the three powers of: matter revealed to the student or initiate.

The outward expression of the soul-power (*Brahma*) is the sound form of mantra. This meaning is preserved in the name of ritual, *Brahma Upadesham*, where the sacred mantra Gayatri is

(SA)

In the deity, Brahmanaspati, the Lord of the mantras, the two varying stresses in brahma and bhishaspati are unified and equalized.

In the deity, Brahmanaspati, the Lord of the mantras, the two master of the Word or mantra.

The word *Bhishaspati*, according to grammarians, is formed from the *brihat*, the *Vast* and *pati*, the Master. *brihat*, the *Vast*, part of the *Vast* is the home of the mantras. Hence, Bhishaspati also means the trimity of *satiyam*, *trtam* and *brihat* (the Truth, the Right and the *Vast*) is more on the power of Word.

We have mentioned earlier that *Brahma* means mantra. A mantra has two aspects, namely the soul-power within it and the power of the word which manifests it. In Brahma or Brahman, the stress is on the word *Brahma* or *brahmāṇa* always mean soul-power. In given below, *Brahma* or *brahmāṇa* always mean soul-power. In the trimity of *satiyam*, *trtam* and *brihat* (the Truth, the Right and the *Vast*) is more on the power of Word.

the Veda which deals with soul or soul-power? The answer is, yes, and it is Brahma or Bhishaspati.

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viśhvajanya: one who identifies with all things born; he becomes  
 universal;  
 The fourth world in line 5 is also known as, *svar*, *satyam*, *itram*,  
*bhāti*, *bṛhaddevīva* etc. See the essay on Seven Worlds in, "The Basics  
 of RV." 10.67.2: They (Angirasas) are the sons of heaven, heroes of the  
 mighty Lord (2). They speak the truth and think the straightforwardness (1).  
 They (Angirasa) are able to hold the seat (*padaṁ*) of the illumined  
 knower (3), and to mentalise the supreme abode of the  
 sacrifice (yajña) (4).  
 10.67.3: They (Angirasa) are the sons of heaven, heroes of the

10.67.1: This seven-headed thought (1), which is vast, is born out of truth (3). It was discovered (4), by our father (2). He (Ayasya) gave the fourth world (*turyam*) (5). The universal Ayasya (6), sang the hymn of praise to Indra (7).

(2). From the two places in neither regions, (Bṛihaspatti) released them and he brought them upwards (*para*) by one path (*ekavya*) (1). Desiring light in darkness, Bṛihaspatti (3), made the ray-cows ascend (*ur akāḥ*) (4), and thus made manifest (*vi avāḥ*) the three (5).

10.67.4: The ray-cows were kept hidden under the bridge of falsehood (2). From the two places in neither regions, (Bṛihaspatti) released them and he brought them upwards (*para*) by one path (*ekavya*) (1). Desiring light in darkness, Bṛihaspatti (3), made the ray-cows ascend (*ur akāḥ*) (4), and thus made manifest (*vi avāḥ*) the three (5).

10.67.5: The voice of Bṛihaspatti (the Angrīrasa) discovers the Sun, dawm and the ray-cows and the chants of illumination (3). He is the thunderer as in heaven (4). Breaking the city (of the demons) and dawm, Dawaṁ and Ray-cows are in one mantra here.]

10.67.6: With the voice which was like a weapon, Indra destroyed (2), Vala who was hiding the milk-yielding (ray-cows) (1).

Desiring the Soma mixed with grain (4).

in the company of the (Maruts) decorated with sweat (3),

he destroyed the Pāmī and recovered the ray-cows (5).<sup>6</sup>

[dugehaṇam: milk-yielding]

10.67.7: He destroyed (*vi adarḍaḥ*) (4), Vala (im) who had hidden the ray-cows (2). With the help of the Maruts who are friends in the path of truth, luminous (1), and are endowed with riches (3),

Brahmaṇaspati (5), recovered the riches (7). The Maruts are showers (of benefits), have the sweat of the blazing Agni (frequneters of yajña) and carry the desirables (*varahāḥi*) (6).

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4 अपि गृहीत यत् वाहति (1), तत् यज्ञे अवस्थितात् वाहति (2),  
 3 वैतरेण यज्ञे लिङ्गात् वाहति (3), वैतरेण वाहति (4), वा वै वैतरेण वाहति (5)  
 2 वैतरेण यज्ञे लिङ्गात् वाहति (6), वैतरेण वाहति (7), वैतरेण वाहति (8)  
 1 वैतरेण यज्ञे लिङ्गात् वाहति (9), वैतरेण वाहति (10), वैतरेण वाहति (11), वैतरेण वाहति (12), वैतरेण वाहति (13), वैतरेण वाहति (14), वैतरेण वाहति (15)

[trīśa: the three (2.3.2), triple heaven]  
 10.67.5: The voice of Bṛihaspatti (the Angrīrasa) discovers the Sun, dawm and the ray-cows and the chants of illumination (3). He is the thunderer as in heaven (4). Breaking the city (of the demons) and dawm, Dawaṁ and Ray-cows are in one mantra here.]

10.67.6: With the voice which was like a weapon, Indra destroyed (2), Vala who was hiding the milk-yielding (ray-cows) (1).

Desiring the Soma mixed with grain (4).

in the company of the (Maruts) decorated with sweat (3),

he destroyed the Pāmī and recovered the ray-cows (5).<sup>6</sup>

[dugehaṇam: milk-yielding]

10.67.7: He destroyed (*vi adarḍaḥ*) (4), Vala (im) who had hidden the ray-cows (2). With the help of the Maruts who are friends in the path of truth, luminous (1), and are endowed with riches (3),

Brahmaṇaspati (5), recovered the riches (7). The Maruts are showers (of benefits), have the sweat of the blazing Agni (frequneters of yajña) and carry the desirables (*varahāḥi*) (6).

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8. የትምህር አብዛኛ (1), በዚህ ስም (2), ተለዋናዎች ምርመራውን ይሞላል፡ (3)

9. በትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

10. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

11. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

12. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

13. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

14. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

15. የትምህር አብዛኛ የሚገኘውን (1), የትምህር አብዛኛ (2), የትምህር አብዛኛ (3)

10.67.9: Let us increase him with our auspicious thinkings (1), in the world of his session (3). Roaring like lions (2), may we praise in trapture (5), Bhishaspati who is victorious in many conflicts involving heroes (4). .

10.67.10: When he (Bhishaspati) gained plenitude of all forms (1), he ascended into the higher stations (2). Then all the gods (santa) who have various types of radiances in their faces (4), increase the mighty one (Bhishaspati) (3). <sup>10</sup>

10.67.11: Make true our desires (*ashisham*) for founding of the strength (in us) (1). You protect your worshipper with your movements (earth) (2). Next, may all our (demons) enemies be destroyed (3). Hear (our words), O Heaven and Earth, who render the worlds happy (4).

10.67.12: Indra (working) by the vast power of the great flood (1), smote the head of (the demon) Arbuda (2). He killed Ahir (3). He made the seven rivers (of energy) to flow (4).

O Heaven and Earth protect us along with the gods (5). <sup>12</sup>

10.67.8: With minds of truth (1), they searched for the ray-cows with their thoughts (*dhibhi*) and desired to find (3), the one who was the master of the ray-cows (2). Bhishapati with his allies who were from mutual reproaches (4), and who are self-yoked (6), released the ray-cows to go up (5).

१. वेद्यता के लिए विजयी (२), विजयी विजयी विजयी (३),  
 २. अंगिरा: (१), ब्रह्मपति विजयी विजयी (२), विजयी विजयी (३),  
 ३. विजयी विजयी (४), विजयी विजयी विजयी (५)

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- [Angirasa: son of Angirasa, Bhishapati (५); Aryamamaam: worshipper]
- 10.68.2: Like the god Bhaga, Bhishapati, the traveller (२), brought  
the arrows in battles, unite the worshipper with plenitude (५).
- 10.68.3: Extricated the ray-cows from mountains  
unites the people, like (uniting) the couples (४). O Bhishapati, like  
the worshippers (३), to the ray-cows (गोधृष्य) (१). Like Mita, he
- 10.68.4: Ray-cows hidden amidst rocks  
drives away the darkness
- 10.68.5: Weapon of Vala was destroyed  
ray-cows came out of the cave by themselves
- 10.68.6: Found the Dawn, Sun and Agni  
Made the Sun and moon ascend together
- 10.68.7: Ray-cows became rapturous (मदाना) praising  
with a watchful gaze (१), like the sounds of the roaring thunder-
- 10.68.8: Bhishapati smote Vala  
and like the flood coming down from the hill (३).
- 10.68.9: Extricated the ray-cows (४), like the birds playing in water  
cloud (२), and like the flood coming down from the hill (३).
- 10.68.10: The fathers  
Mantras chanted continuously
- 10.68.11: The mothers  
Bhishapati son of Angirasa
- 10.68.12: Mantras chanted continuously
- [Metre: Trishtup (११, ४)]
- 10.68.1: Becoming rapturous like playing birds  
He unites people like couples
- 10.68.2: He unites people like couples  
Extricated the ray-cows from mountains
- 10.68.3: Extricated the ray-cows from mountains  
ray-cows hidden amidst rocks
- 10.68.4: Ray-cows smote Vala  
Wealth away the darkness
- 10.68.5: Drove away the darkness  
ray-cows came out of the cave by themselves
- 10.68.6: Found the Dawn, Sun and Agni  
Made the Sun and moon ascend together
- 10.68.7: Ray-cows became rapturous (मदाना) praising  
with a watchful gaze (१), like the sounds of the roaring thunder-
- 10.68.8: Bhishapati smote Vala  
and like the flood coming down from the hill (३).
- 10.68.9: Extricated the ray-cows (४), like the birds playing in water  
cloud (२), and like the flood coming down from the hill (३).
- 10.68.10: The fathers  
Mantras chanted continuously
- 10.68.11: The mothers  
Bhishapati son of Angirasa
- 10.68.12: Mantras chanted continuously
- [Metre: Trishtup (११, ४)]

[Line 1: *mahato arna*: the great flood (१.३.१२); the currents of  
energies from the plane of *tram*.]

10.68.3: Brhaspati extirpated the ray-cows from the mountains and brought them) near (to the gods) (4), as men bring barely from the granaries (5). (The ray-cows) yield perfect (milk) for the Aryans (1), They are ever in motion, can be impelled to move (2), are desirable, golden coloured and of fault-less form (3).

10.68.4: Brhaspati raised the ray-cows hidden amidst rocks (3). The skin of ignorance covering the earth was rent, as if from the inundated the source of truth and spread the light everywhere (1), like a meteor from the sky (2).

[udna: rusing water (2.7.3); (8.19.14)]

10.68.5: (Brhaspati) drove away (*apāasyat*) the darkness from the midworld with the light (1), just as the wind removes the *shyapa* of Vala (from the cave) getting an intuition (of their presence) (3), just as wind (sweeps) the clouds (4).

10.68.6: The weapon of Vala, the huter, was destroyed (1), by He (Brhaspati) made manliest the (hidden) herds (*mihini*) of ray-cows (4).  
 10.68.7: When Brihaspati knew (1), the famous name of the lowing ray-cows hidden in the cave (2), the radiant cows came out (*utasyat*) from the mountain by themselves (*tmana*) (4), just like the young of the bird (come out) of the egg (3).

3 त्रिपाति ॥१॥ अत्राग्निरुपाः ॥२॥ त्रिपातः गुरुलक्षणः ॥३॥  
 4 गेत्याग्निरुपाः ॥४॥ अत्राग्निरुपाः ॥५॥ गेत्याग्निरुपाः ॥६॥  
 5 श्वर्णाग्निरुपाः ॥७॥ अत्राग्निरुपाः ॥८॥ श्वर्णाग्निरुपाः ॥९॥  
 6 गेत्याग्निरुपाः ॥१०॥ अत्राग्निरुपाः ॥११॥ गेत्याग्निरुपाः ॥१२॥  
 7 गेत्याग्निरुपाः ॥१३॥ अत्राग्निरुपाः ॥१४॥ गेत्याग्निरुपाः ॥१५॥  
 8 गेत्याग्निरुपाः ॥१६॥ अत्राग्निरुपाः ॥१७॥ गेत्याग्निरुपाः ॥१८॥  
 9 गेत्याग्निरुपाः ॥१९॥ अत्राग्निरुपाः ॥२०॥ गेत्याग्निरुपाः ॥२१॥  
 10 गेत्याग्निरुपाः ॥२२॥ अत्राग्निरुपाः ॥२३॥ गेत्याग्निरुपाः ॥२४॥  
 11 गेत्याग्निरुपाः ॥२५॥ अत्राग्निरुपाः ॥२६॥ गेत्याग्निरुपाः ॥२७॥  
 12 गेत्याग्निरुपाः ॥२८॥ अत्राग्निरुपाः ॥२९॥ गेत्याग्निरुपाः ॥३०॥  
 13 गेत्याग्निरुपाः ॥३१॥ अत्राग्निरुपाः ॥३२॥ गेत्याग्निरुपाः ॥३३॥  
 14 गेत्याग्निरुपाः ॥३४॥ अत्राग्निरुपाः ॥३५॥ गेत्याग्निरुपाः ॥३६॥  
 15 गेत्याग्निरुपाः ॥३७॥ अत्राग्निरुपाः ॥३८॥ गेत्याग्निरुपाः ॥३९॥  
 16 गेत्याग्निरुपाः ॥४०॥ अत्राग्निरुपाः ॥४१॥ गेत्याग्निरुपाः ॥४२॥  
 17 गेत्याग्निरुपाः ॥४३॥ अत्राग्निरुपाः ॥४४॥ गेत्याग्निरुपाः ॥४५॥  
 18 गेत्याग्निरुपाः ॥४६॥ अत्राग्निरुपाः ॥४७॥ गेत्याग्निरुपाः ॥४८॥  
 19 गेत्याग्निरुपाः ॥४९॥ अत्राग्निरुपाः ॥५०॥ गेत्याग्निरुपाः ॥५१॥  
 20 गेत्याग्निरुपाः ॥५२॥ अत्राग्निरुपाः ॥५३॥ गेत्याग्निरुपाः ॥५४॥  
 21 गेत्याग्निरुपाः ॥५६॥ अत्राग्निरुपाः ॥५७॥ गेत्याग्निरुपाः ॥५८॥  
 22 गेत्याग्निरुपाः ॥५९॥ अत्राग्निरुपाः ॥६०॥ गेत्याग्निरुपाः ॥६१॥  
 23 गेत्याग्निरुपाः ॥६२॥ अत्राग्निरुपाः ॥६३॥ गेत्याग्निरुपाः ॥६४॥  
 24 गेत्याग्निरुपाः ॥६५॥ अत्राग्निरुपाः ॥६६॥ गेत्याग्निरुपाः ॥६७॥  
 25 गेत्याग्निरुपाः ॥६८॥ अत्राग्निरुपाः ॥६९॥ गेत्याग्निरुपाः ॥७०॥  
 26 गेत्याग्निरुपाः ॥७२॥ अत्राग्निरुपाः ॥७३॥ गेत्याग्निरुपाः ॥७४॥  
 27 गेत्याग्निरुपाः ॥७६॥ अत्राग्निरुपाः ॥७७॥ गेत्याग्निरुपाः ॥७८॥  
 28 गेत्याग्निरुपाः ॥८०॥ अत्राग्निरुपाः ॥८१॥ गेत्याग्निरुपाः ॥८२॥  
 29 गेत्याग्निरुपाः ॥८४॥ अत्राग्निरुपाः ॥८५॥ गेत्याग्निरुपाः ॥८६॥  
 30 गेत्याग्निरुपाः ॥८८॥ अत्राग्निरुपाः ॥८९॥ गेत्याग्निरुपाः ॥९०॥  
 31 गेत्याग्निरुपाः ॥९२॥ अत्राग्निरुपाः ॥९३॥ गेत्याग्निरुपाः ॥९४॥  
 32 गेत्याग्निरुपाः ॥९६॥ अत्राग्निरुपाः ॥९७॥ गेत्याग्निरुपाः ॥९८॥  
 33 गेत्याग्निरुपाः ॥९९॥ अत्राग्निरुपाः ॥१००॥ गेत्याग्निरुपाः ॥१०१॥

8. የተለለ ተቋማ ተቋማ (1), አገልግሎት ተቋማ ተቋማ (2)

9. ተቀባዩ ተቀባዩ (3), ተቀባዩ ተቀባዩ ተቀባዩ (4)

10. የቅርቡ ማዕከል ተኩላል ተኩላል (1), የቅርቡ ማዕከል ተኩላል ተኩላል (2)

11. የተመዘገበውን ተመዘገበውን ተመዘገበውን (3), የተመዘገበውን ተመዘገበውን ተመዘገበውን (4)

12. የቅርቡ ማዕከል ተኩላል ተኩላል (1), የቅርቡ ማዕከል ተኩላል ተኩላል (2)

13. የቅርቡ ማዕከል ተኩላል ተኩላል (3), የቅርቡ ማዕከል ተኩላል ተኩላል (4)

14. የቅርቡ ማዕከል ተኩላል ተኩላል (1), የቅርቡ ማዕከል ተኩላል ተኩላል (2)

15. የቅርቡ ማዕከል ተኩላል ተኩላል (3), የቅርቡ ማዕከል ተኩላል ተኩላል (4)

परवाना: शेप्स] 10.68.10: Like forests deprived of their leaves by frost (1), Bhishaspati stripped Vala of his ray-cows (2). He achieved the imimitable and unparalleled work (3), of making the Sun and moon ascend (rise) together at the same time (मिथा) (4).<sup>10</sup>

10.68.11: The rising at the same time of the sun of the divine knowledge and the moon of delight of the senses is a rare achievement.

10.68.11: The fathers power the heaven with constellations (2), just as a brown horse is decorated with golden ornaments (1).

They establish the darkness at night and light during the day (3).

Bhishaspati left the mountain (4), and released the ray-cows (5).<sup>11</sup>

10.68.8: He (Bishaspati) looked around at the honey of knowledge (madhu) hidden amidst the rocks (of the cave) (1), like the fish in a dried up pool (2). Bishaspati smote (Vala) with the sound (5), and released the ray-cows out (of the cave) (3). (He cut him off) like the wood needed for making a vessel is cut out of the tree (4).  
[Yasaka: interprets madhu as water, hidden by Virtu.]

10.68.9: He found the Dawn, the Sun and Agni (1). He dispersed the ignorance (darkness) with the light (2). Out of the body of Vala which is full of light, Bishaspati (3), brought up the ray-cows, in steps as it were with his purified strength (4).

[Valasya gomatah]: Vala of the radiances, (1.11.5); Note that the body of Vala is made of light.

Kṛīg Vēda Jēntha Māṇḍala

[The demons like Vala hid the light in the caves; thus there was only darkness outside. Bishaspati released the light (ray-cows) and restored the law.

*Krishanabhr: golden ornaments (S)]*

10.68.12: We have offered this obésiance to Bishaspati who is in the mid-world (1). He chants continuously the mantras (2). May Bishaspati establish in us (3) the Ray-cows (knowledge), life-energies, the hero-power, the leaders (*nibhi*) and the strength (to carryout the various actions) [1.80.9].

[Any annavaty: to chant continuously (1.80.9)]

"I firmly believe that the secret concealed in the Vedas, when entirely discovered, will be found to formulate perfectly that knowledge and practice of a divine life to which the march of the humanity, after long wanderings is the satisfaction of the intellect and the senses, must inevitably return". (SA) [Sri Aurobindo Archives and Research; Dec. 1985, pp. 152, 168]

## 69: Agni of the gelled horse

Anuvaka 6: Sukta (69-84)

Rishi: Sumitra Vadhryashva

10.69.1: Seemings of Agni of gelled horse

10.69.2: Establish the inspired flattening

10.69.3: Establish the inspired knowledge (in us)

10.69.4: Your giving is here in us

10.69.5: Names of the Agni of gelled horse

10.69.6: Riches of the plains and of the mountains

10.69.7: Agni with a thousand layers (strata)

10.69.8: Men with infinite judgement

10.69.9: Men who grow by you

10.69.10: Gelled horse tended Agni

[Metre: 1-2, Jagati (12, 4); 3-12, Trishup (11, 4)]

10.69.11: Foes

10.69.12: Foes

The translation is based on that of (SA). *'agner vadhryashva'*,  
means, 'Agni of the gelled horse'. Ancients believed that the gelling  
of a living being converts its physical energy of reproduction, *rcas*,  
into the spiritual energy of *ojas*. Horse symbolises *prana* or life-  
energy. Gelled horse is a symbol of spiritualised *prana*. This sukta  
describes the Agni power associated with this spiritualised *prana*.  
Lighit in his food. He frames up the worshipper'.

10.69.1: Happy are the seemings of Agni of the gelled Horse (1),  
pleasurable his guidance (2), and delightful his approaches (3). When  
the friendly peoples set him ablaze in their front (4), fed with the  
oblations of the Light, he frames up for his worshipper (5).

10.69.2: The Light is the increasing of Agni of the gelled Horse (1).  
Light is his food, Light is his flattening (2). Fed with the oblation of the  
Light, he spread wide (3). He shines as the Sun (4), when there is  
poured on him its running stream (5).

~~1. अग्नि शिरा वाह्य वाह्य वाह्य वाह्य (१), अग्नि गुरुः गुरुः (२),~~  
~~२. अग्नि शिरा वाह्य वाह्य वाह्य वाह्य (३), अग्नि शिरा वाह्य वाह्य वाह्य (४), अग्नि शिरा वाह्य वाह्य वाह्य (५)~~  
~~३. अग्नि शिरा वाह्य वाह्य वाह्य वाह्य (१), अग्नि गुरुः गुरुः (२), अग्नि गुरुः गुरुः (३),~~

10.69.3: The force of flame which the thinkling man (1), the friendly  
shine (4), so accept our words (5), so take the plenitude by violence (6),  
one, set ablaze (2), this is that new force, O Agni (3). So opulently  
so found here the inspired knowledge (7).

10.69.4: When prayed (ifito), that flame of yours of old (1), which  
the gledded Horse, set blazing high, O Agni, you are that Flame (2).

10.69.5: This too accept that (flame) (3). Become the protector of our  
stable erections and the protector of our bodies (4). Guard this  
giving of yours which is here in us (5).

10.69.6: You have conquered (3), the riches of the plains and the  
riches of the mountain (1), the destroyer of foesmen, and the Aryans  
of men (2). Like a hero are you, a violent overthower of men (4).

10.69.7: This Agni is the Long Thread, the vast Bull (1); one with a  
thousand layers and a hundred leadings, he is the Craftsman (2).  
Most luminous amidst luminescent men (3), made bright by the hands  
of men (4), may he flame out in the strivings after godhead, in the  
friendly people (5).

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- 10.69.8: In you is the good milk-cow, O knower of all things born (1),  
 as it equal in its yield without staying fixed anywhere, giving its necessitate-milk (2). O Agni, you are set alight by men who have the intuitive-judgment (3), strivers after godhead, the friendly people (4).  
 [An ordinary cow gives more milk in the owner's residence than in other places. Agni is like a milk-cow whose yields are equal since it has no fixed dwelling place.]
- 10.69.9: Even the immortal gods (1), proclaim your greatness, O knower of all things born, O Agni of the gelded Horse (2). That which you have conquered with the aid of men who grow by you (4).<sup>9</sup>  
 [Line 4: (altermate) who make you grow in them.]
- 10.69.10: You, as the father, carries his son in his lap (1), so the gelded Horse carried and tended you, O Agni (2).  
 O youthful god, accepting his fuel (3),
- you did conquer even the supreme and mighty (4).<sup>10</sup>
- 10.69.11: Agni has ever conquered the enemies of the gelded Horse (1), by men who have pressed the Soma-delight (2). O you of the bright reverse lights, you have broken and cast down the foe (4), that was equal and the foe that was mighty (3), and who was increasing (5).<sup>11</sup>

१०.६९.८: इन्होंने आपकी जलधारी गांव का विनाश किया है। अग्नि सभी विद्युतों का विनाशक है। उसकी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है। अग्नि ने अपने लोकों को अपनी जलधारी गांव का विनाश किया है।

**10.69.12:** This Agni is the slayer of the enemies of the gelded Horse (1), which is lighted from ancient days and to be invoked with obeisance (2). You assail those who attack him (4), both the unaccompanied and the one with many companions (3), O Agni of the gelded Horse (5).<sup>12</sup>

## 70: Āpri hymn

(The Powers that Fill)

Riśhis: Sumitra Vādhryashva

**10.70.1: Become uplifted, O strong of will**

**10.70.2: Horses of universal forms**

**10.70.3: Request Agni to be their envoy**

**10.70.4: Mind not inclined to wrath**

**10.70.5: Doors of aspiration**

**10.70.6: Dawn and night, divine daughters**

**10.70.7: Seats dear to Aditi**

**10.70.8: Three goddesses**

**10.70.9: Tvaṣṭṛ has attained beauty in his works**

**10.70.10: Tree and cord**

**10.70.11: Bring Varuṇa, Indra and life-gods**

**[Metre: Trīṣṭup (11, 4)]**

[This hymn belongs to the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Riśhi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CWKS, Vol.1]. This description of Agni appearing as

<sup>12</sup> अयम् गिर्वृद्युश्च स्यं वृत्रहा (1), संनकात् प्रेष्ठो नमसोपवाक्यः (2),  
स नो अजामीरुत वा विजामीन् (3), अभि तिष्ठ शर्धतो (4), बाध्यश्च (5)

different Gods is a general feature of the Vedic hymns and explicitly stated in several riks such as RV (5.3.1) and RV (5.3.2).

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

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the *yajamāna* or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: “May Agni, who knows everything, fill us from all sides with his powers”.

There are ten such Āpri hymns in RV namely (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5), (10.70) and (10.110). They all have similar formats.

An extensive English commentary on the hymn (1.13) can be found in [CWKS, Vol.1]. The SAKSI book, ‘Secrets of Rig Veda’ has a word to word translation of the hymn (1.13) of the First Maṇḍala. The Aprī hymn (5.5) is in the SAKSI book, ‘Divinising Life: The Path of Atri Rishi’.

**10.70.1:** O Agni, accept the fuel I give you (1). In the seat of revelation (*iłaspade*) take joy in the luminous Thought (2). On the height of earth, in the brightness of the days (3), become high uplifted by worship of sacrifice to the gods, O strong of will (4).<sup>1</sup>

**10.70.2:** May he come here who travels in front of the gods (1), he who voices the godhead (2). May he hasten with our obesrance on the path of the Truth to the gods (4), He with his horses of universal forms (3), pure and most divine (5).<sup>2</sup>

[Line 2: *Narāshamsa*: a name of Agni, one who lauds the leading gods (*nara*).]

<sup>1</sup> इमां मैं अग्ने सुमिधैं जुषस्व (1), इळस्पदे प्रति हर्या घृताचीम् (2), बर्ष्मन् पृथिव्या: सुदिनत्वे अहाम् (3), ऊर्ध्वो भव सुक्रतो देवयज्या (4)

<sup>2</sup> आ देवानामग्न्यावेह यातु (1), नराशंसौ (2), विश्वरूपेभिरश्वैः (3), कृतस्य पृथा नमस्सा मियेधौ देवेभ्यौ (4), देवतमः सुषदत् (5)

**10.70.3:** Men bringing their offerings (2), ask for Agni the everlasting to be their envoy (1). With your horses strong to bear and your swiftly moving car (3), may you bring to us the gods (4). Take here your seat as the Priest of the call.<sup>3</sup>

**10.70.4:** May the seat acceptable to the gods be spread wide in us (1), and all of it along its long horizontal length become fragrant (2). Occupy that seat, O god, with a mind not inclining to wrath (3).

The aspiring persons offer sacrifice to the gods with Indra for their greatest<sup>4</sup> (4).

[*tirashchā*: along the horizontal (2.10.4);

*barhiḥ*: the sacred grass; it indicates the seat that is prepared for the gods. It is spread wide (*pratha*, line 1) and should be acceptable to the gods (line 1). Needless to say, it is the seat within us.

*drāghma*: length;]

**10.70.5:** O doors of aspiration (3), touch either heaven's superior peak (1), or swing wide open with all the extent of earth (2). You hold (6), by your greatness (4), the great divine chariots which you seek (5).

[*uṣhatir dvāra*: doors of aspiration;

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

(9.5.5), another Apri hymn, mentions the doors of heavenly light, (*hiranya-yati*).

<sup>3</sup> शश्वत्तमर्मीळते द्रुत्याय (1), हृविष्मन्तो मनुष्यांसो अग्निम् (2), वहिष्टैरथैः सुवृत्ता रथेन (3), आदेवान् वक्षि (4), नि षदेह होता (5)

<sup>4</sup> वि प्रथतां देवजुष्टं (1), तिरश्चा दीर्घ द्रुधमा सुरभि भूत्वस्मे (2), अहैळता मनसा देव बहिः (3), इन्द्रज्येष्ठां उशतो यक्षि देवान् (4)

<sup>5</sup> दिवो वा सानु स्पृशता वरीयः (1), पृथिव्या वा मात्रया वि श्रयध्वम् (2), उशतीद्वारो (3), महिना (4), महस्त्रिद्वेषं रथं रथयुः (5), धारयध्वम् (6)

**Aspiration:** Aspiration forges the bridge between the low and the high, between man and God. From his status in the lower nature man wants and wills consciously to rise into the higher consciousness. He seeks intensely to acquire what he has not. This effort of aspiration is the main-spring of progress. But it is not enough if this aspiration is an emotional feeling or a perception of intellect. It has to acquire force, spread out and be active all over the being. It must reach the highest heights of the heaven of purified mind. It must also extend itself and occupy the whole of the materially embodied being, the earth.

Aspiration for the Divine is the gate for breaking out of the individual confinement in the separative walls of ego. It opens upwards to the limitless heights of the Superconscious even as it opens out on the universal wideness around (M.P.P.)]

**10.70.6:** Let the two divine daughters of heaven, formed beautifully, dawn and night (1), sit in their native seat (2). O Dawn and Night, O you who aspire (3), may the gods aspiring sit on your wide lap, O blissful ones (4).

[*nakta*: the night; indicates our normal unillumined consciousness, while *ushas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, ‘He who knows That as both in one, the Knowledge and Ignorance . . . ’]

**10.70.7:** High stands up the stone of the pressing (1), high Agni is kindled (2). May it touch the seats dear to us in the lap of Aditi (3). You two who are *purohita* and *ṛtvik* priest in this *yajña* (4), have greater knowledge (5). May you win for us by sacrifice the Treasure (6).

[Aditi: Infinite mother;

The two powers are mentioned in other Apri hymns. The two powers could be: the power of ascent to the higher planes and the power of descent returning with powers of higher planes. The two could be powers of light and life.]

‘देवी दिवो दुहितरा सुशिल्पे उषासानक्ता (1), सदतां नि योनौ (2),  
आ वाँ देवासं उशती (3), उशन्ते उरौ सीदन्तु सुभगे उपस्थे (4)

’ ऊर्ध्वो ग्रावा (1), बृहदग्निः समिद्धः (2), प्रिया धामान्यदितेरुपस्थे (3),  
पुरोहितावृत्विजा यज्ञे अस्मिन् (4), विदुष्टरा (5), द्रविणमा यजेथाम् (6)

**10.70.8:** May you, the three goddesses, sit on the superior seat (1), which we have made delightful for you (2). May the mother Ilā and the two goddesses with the luminous feet accept (4), our firmly placed offerings and our human worship of sacrifice (yajña) (3).<sup>8</sup>

[Three goddesses: Ilā, Sarasvatī and Mahī;

Ilā is the Goddess of sight or revelation. (She has no connection to Ilā, the male head of lunar dynasty mentioned in Purāṇas). Ilā confers on the sage the power or the consciousness to envision all the different planes of manifestation.

Sarasvatī is the Goddess of audition who bestows on the Seer the capacity capable of hearing the Truth. In the purely physical interpretation, she is a river.

Mahī is the Divine Power associated with the concept of vastness which does not allow any limitation at any level, aesthetic, emotional, psychological, mental, etc. According to the Vedic sages, all conflict is due to a limitation of one or more powers. Removal of these conflicts ushers an overall harmony. She brings the Seer the sense of vastness. Her vastness is mentioned in several hymns.

The three Goddesses appear in all the *āpri* hymns and several others: (1.142.9, 1.188.9, 2.3.8, 3.4.8, 5.5.8, 7.2.8, 9.5.8, 10.70.8, 10.110.8).

The last line, ‘come to our seat, unharmed’ means, ‘may their powers manifest in full in us’. Dasyus and other titans harm the ability of the person to accept the manifested powers. Goddesses by themselves cannot be harmed.]

**10.70.9:** O Divine maker of forms (Tvaṣṭṛ) (1), you have reached beauty in your works (2). You have become companion in your being to the Angiras seers (3). You go forward (*pra*) then to the goal of the journeyings of the gods (4), for you know it (5). Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure (6),<sup>9</sup> you are perfect in ecstasy (7).

<sup>8</sup> तिस्रो देवीर्बहिरिदं वरीय आ सीदत (1), चकृमा वः स्योनम् (2), मनुष्वद्यज्ञं सुधिंता हर्वीषि (3), इला देवी घृतपंदी जुषन्त (4)

<sup>9</sup> देवं त्वष्टः (1), यद्ध चारुत्वमानङ् (2), यदङ्गिरसामभवः सचाभूः (3), स देवानां पाथ उप प्र (4), विद्वान् (5), उशन् यक्षि द्रविणोदः (6), सुरतः (7)

[Twaṣṭṛ is the fashioner of all things in creation. He has to give a new shape to the old material in the human being, remove the unwanted elements and make the new body responsive to the Divine Laws.]

**10.70.10:** O knower, bear us (*vakṣhi*) to the goal of the journeying of the gods (1), by binding us with the radiant cord, O Soma (1). May the godhead fashion the offerings of which he enjoys the taste (3). May heaven and earth protect our call (5).<sup>10</sup>

[*vanaspati*: Lord of the earthly growths, a common epithet for Soma. Note *vana* means delight. Soma is the lord of delight in all things. Soma is mentioned for the purpose of making sure to one's self the joyous element in the offering.

*svada*: taste, (3.14.7)

*svadāti*: that of which he enjoys the taste.]

**10.70.11:** O Agni, bring Varuna to our sacrifice (1), Indra from heaven, the Life-Gods from mid-world (2). May all the lords of sacrifice sit on our sacred seat (3). May the immortal gods take rapture in the svāhā (call) (4).<sup>11</sup>

## 71: The Vedic Word

Riṣhi: Br̥haspati Āngirasa

**10.71.1:** Vedic word hidden in secrecy

**10.71.2:** Word found by the track of speech

**10.71.3:** Seven riṣhis rejoice in it

**10.71.4:** It reveals its body to one here and there

**10.71.5:** For many, word is like a flowerless or fruitless tree

Companions in Word: (6-11)

**10.71.6:** Forsaking companion

**10.71.7:** Students unequal in the quickness of mind

**10.71.8:** Circular Reasoning and knowledge

<sup>10</sup> बनस्पते रशुनया नियूया (1), देवानां पाथु उप वक्षि विद्वान् (2), स्वदोति देवः कृष्णवद्वीर्षि (3), अवतां यावापृथिवी हवें मे (4)

<sup>11</sup> आग्ने वहु वरुणमिष्टये (1), न इन्द्रं दिवो मरुतौ अन्तरिक्षात् (2), सीदंतु वर्हिर्विश्व आ यजत्रा: (3), स्वाहा देवा अमृता मादयन्ताम् (4)

### 10.71.9: Those without wisdom

### 10.71.10: Speaking in assembly

### 10.71.11: Different skills of the wise

[Metre: 1-8, 10-11, Trishtup (11, 4); 9, Jagatī (12, 4);]

[The Anukramaṇi suggests that the subject here is ‘*jñānam*’ (wisdom). This word does not occur in RV mantrās. I have utilised the work of (SA) for the first five mantrās and that of Jean Le Mee<sup>+</sup>]

**10.71.1:** O Bṛhaspati, the Vedic word (*vācha*) is supreme and topmost height of speech (1). It is the best and the most faultless (3). It is something forceful (*preṇā*) hidden in secrecy (4). From there it comes out and becomes manifested for supporting names (2).<sup>1</sup>

[Regarding Bṛhaspati, see (10.67) and (10.68);

*preṇa*: occurs only once in RV. S renders it as love.

*preṇi*: that which impels, hymn (*stuti*) (1.112.10, KS)

**Word:** It is not constructed by the intellect or composed by any poetic faculty. It is a Word that slowly gathers and forms in the heart, the chamber of the soul, without mention and then emerges into the mind when it is silently cogitated upon and allowed to take rounded shape in the language of the mind. Mantra is the Word that expresses a truth. See the essay 2, ‘mantra’ in ‘The Basics of RV’.

**10.71.2:** The word has entered (*akrata*) the minds of truth seers (2). It is found by following the track of their speech (*sakhyāni*) like friends (3), as if winnowing ground-barley (*saktum*) with a sieve (*titaunā*) (1). In their speech is deeply established beauty and harmony (*lakshmi*) and the happy felicities (*bhadra*) (4).<sup>2</sup>

[*manas*: mind; it is not the ‘sense-mind’ as understood in the later philosophies. It is a distinctive spiritual power presided over by Indra, the lord of Divine Mind; see the SAKSI book, ‘Indra, the Lord of Divine Mind’.]

<sup>+</sup> ‘The Hymns of Rig Veda’, by Jean Le Mee, (Pub) Alfred Knopf, 1975

<sup>1</sup> वृहस्पते प्रथमं वाचो अग्रं (1), यत् प्रैरत नामधेयं दधानाः (2),

यदेषां श्रेष्ठं यदरिप्रमासीत् (3), प्रेणा तदेषां निहितं गुहाविः (4)

<sup>2</sup> सकुमिव तिरुज्ञा पुनन्तो (1), यत्र धीरा मनसा वाचमक्रत (2),

अत्रा सखायः सख्यानि जानते (3), भद्रैषां लक्ष्मीर्निहिताधि वाचि (4)

**10.71.3:** With yajña they followed the path of the Word (1),  
and discovered it dwelling in the hearts of seers (2).

They drew it ordering it in every way (3),  
the Word over which seven singers (*rebha*) rejoice (4).<sup>3</sup>

[Note that RV (1.164.45), RV (8.100.10) and others mention the four steps of speech (*chatvāri vāk*). (1.164.45) declares that the human speech in translating the mystic experience stays at the lowest or the fourth level and is removed three steps away from the original impact. The three higher steps are given the names, ‘*parā*, *pashyantī*, *madhyamā*’ and the fourth one is *vaikhārī*. These steps have been fully described by grammarians and the proponents of Tantra.]

**10.71.4:** [But all cannot enter into the secret meaning of the word.] Those who do not know inner sense of the word are as men who seeing, see not (1), and hearing, hear not (2).

Only to one, here and there, it reveals its body (3),  
like an eager (*ushati*) and caring wife, to her husband (4).<sup>4</sup>

[*suvāsāḥ*: finely robed; the robe (*vāsāḥ*) refers to both the physical dress as well as the psychological qualities of love, affection and caring.]

**10.71.5:** Even though called in friendship (*sakhye*) (1), some are unable to drink steadily of the milk of the word, the Vedic cow (2). They move with it ignorantly (*māyayā*) as with one that gives no milk (3). To him the word is a tree without flowers or fruits (4).<sup>5</sup>

[*māya*: see (10.177), (10.147.2).

Yāska in his commentary on this mantra (Nirukta, 1.20) states that, ‘it (mantra) speaks of the meaning as being the flower and the fruit of the mantra. Exoterically, the knowledge of the rituals is the

<sup>3</sup> यज्ञेन वाचः पदवीयमायन् (1), तामन्विन्दुनृषिषु प्रविष्टाम् (2),  
तामाभृत्या व्यदधुः पुरुत्रा (3), तां सुस रेभा अभि सं नवन्ते (4)

<sup>4</sup> उत त्वः पश्यन् न ददर्श वाचम् (1), उत त्वः शृण्वन् न शृणोत्येनाम् (2),  
उतो त्वंस्मै तन्वं वि संसे (3), जायेव पत्य उशती सुवासाः (4)

<sup>5</sup> उत त्वं सख्ये स्थिरपीतमाहुः (1), न एन हिन्बन्त्यपि वाजिनेषु (2),  
अर्धेन्वा चरति मायया (3), एष वाचं शुश्रुवां अफलामपुष्पाम् (4)

flower; the knowledge of the gods, the fruit. Esoterically, the knowledge of the gods is the flower; and the knowledge of the Supreme Person or Self is the fruit'.

Rig Veda draws attention to the deeper meaning in many mantrās such as (1.164.39, 4.3.16, 8.100.10, 10.114.8, 10.125.7) and several mantrās in this sūkta (10.71). Gopatha Brāhmaṇa, while defining the scope of the Vedās, expressly mentions their *rahasyam* (secret) in (1.2.10).

*vājīneśhu*: that which has plenitude (*vājī*), vedic cow;  
*enam*: that (milk);  
*stira-pītam*: steadily drink;

#### Companions in Word: (6-11)

**10.71.6:** He who forsakes a companion in knowledge (1),  
 has no way left open for sharing the word (2).  
 Indeed, whatever he hears, he hears in vain (3).  
 He knows nothing of the path of Right Action (4).<sup>6</sup>

**10.71.7:** All companions have both eyes and ears (1), but they are unequal in the quickness of the mind (2). Some are shallow like pools whose surface comes up to the loins (*kakṣha*) or to the mouth (3). Others are like deep (*hradā*) refreshing (*snātvā*) lakes (4).<sup>7</sup>

**10.71.8:** When Men of the Word, companions, worship together (2), with the swift (word) crafted by the heart using the mind (1), they become fully conscious (*vijahu*) of their knowings (3), while others move about in circuitous (circular) reasoning (*oha*) about the words (4).<sup>8</sup>

[*ohānām*: coiling (5.30.6);

The lines (3) and (4) can be translated in different ways by giving different meanings to the words *vijahu* and *oha*.

<sup>6</sup> यस्तित्याजं सचिविदं सखायं (1), न तस्य वाच्यपि भागो अस्ति (2),  
 यदीं शृणोत्यलकं शृणोति (3), नहि प्रवेदं सुकृतस्य पन्थाम् (4)

<sup>7</sup> अक्षणवन्तः कर्णविन्तः सखायो (1), मनोजवैष्वसंमा बभूः (2),  
 आदग्नासं उपकक्षासं उ त्वे (3), हृदा इव स्नात्वा उ त्वे ददश्वे (4)

<sup>8</sup> हृदा तष्टेषु मनसो जवेषु (1), यद्वास्त्राणाः संयजन्ते सखायः (2),  
 अत्राहं त्वं वि जंहुर्वेद्याभिः (3), ओहंब्रह्माणो वि चरन्त्यु त्वे (4)

In our case, *oha* is ‘circular reasoning’ in view of the word *ohānām* quoted above. ‘*vijahu*’ is rendered ‘as fully conscious’ in view of the similarity to words like *vijānam*.

The indologists who give arbitrary meanings to *vijahu* and *oja* have not given any justifications. The word ‘*tvam*’ is changed into ‘*tuam*’ which is translated as ‘two-syllabled’. For such wisdom, the reader can see ‘A study of Rig Veda 10.71’ by Manilal Patel, in the *Vishvabharati Quarterly*, Aug. 1938, pp. 143-151.

The phrase *hṛdā taṣṭo manasa* is in (1.171.2); *hṛdā taṣṭam* is in (6.16.47).]

**10.71.9:** Those who move neither forward nor backward are (1), not men of the Word, nor the releasers of the Soma-delight (2). Those, without wisdom, spin the threads (of thought) with effort (4), incorrectly (*pāpayā*) understanding the words (3).<sup>9</sup>

[*tantram*: to spin; *sirīr*: effort; *pāpayā*: incorrectly]

**10.71.10:** All rejoice (1), in the companionship of their friend who comes with glory after participation in the assembly (2). By the Soma-delight brought by him, he removes their sins (3). He is prepared to question in front (boldly) in the swift contests (4).<sup>10</sup>

[*pituśham*: the delight of Soma (*pitu*),

*vājinah*: steeds of swiftness, (usual meaning), swift contests, (S)]

**10.71.11:** While one person adds to the nourishing of the rik mantrās (1), another sings hymns to give strength (and dispel ignorance) (2). The wise speak of the knowledge of all things born (3), and yet another fashions (*vi mīmita*) the measures of yajña (4).<sup>11</sup>

[Line 2: (alternate): another (Udgāṭ priest) chants the Gāyatra Sāma in the Shakvarī metre (S).]

<sup>9</sup> इमे ये नार्वाङ्ग्न परश्चरन्ति (1), न ब्राह्मणासु न सुतेकरासः (2), त एते वाचं मभिपद्य पापया (3), सिरीस्तन्त्रं तन्वते अप्रज्ञयः (4)

<sup>10</sup> सर्वे नन्दन्ति (1), यशसागतेन सभासाहेन सख्या सखायः (2), किल्बिषस्पृत् पितुषणिहैवाम् (3), अरं हितो भवति वाजिनाय (4)

<sup>11</sup> क्रचां त्वः पोषमास्ते पुष्प्वान् (1), गायत्रं त्वौ गायति शक्तीषु (2), ब्रह्मा त्वो बदंति जातविद्यां (3), यज्ञस्य मात्रां वि मिमीत उ त्वः (4)

*pupuṣhvān*: nourishes; *yajña*: all actions involving the collaboration between human being and gods. *shakvarīṣhu*: to strengthen (7.33.4); name of a metre; it is derived from *shak*, to become strong (according to Yāska)]

## 72: Devās and Martāṇḍa

Riṣhis: Br̥haspatih Laukyah, Br̥haspati Āngirasa, Aditih  
Dākṣhāyanī

10.72.1: Hymns Sung in the Far-off Age

10.72.2: Creation like the Work of a Smith

10.72.3: *sat* from *asat*

10.72.4: Dakṣha and Aditi

10.72.5: Immortal Fraternity

10.72.6: Intense Radiation (or dust)

10.72.7: Concealed Sun

10.72.8: Sons of Aditi

10.72.9: Mārtāṇḍa is the Generator of all in Earth

[Metre: Anuṣṭup (8, 4)]

10.72.1: With the words of light (2), we shall proclaim the kindred (*jānā*) of the Gods (1), so that one sees them in the far-off (*uttare*) ages (*yuge*) (4), when these hymns are sung (3).<sup>1</sup>

[Yuga: age of mankind; the names of the 4 popular *yugās* such as Kali etc., are not in the Veda; however all the 4 names are mentioned in Ai. Br. (33.15.3 or 7.15.3)]

10.72.2: Brahmaṇaspati like a smith fashioned them into perfect shape (1). In the primordial age of the devās (2), the Existence (*sat*) sprang from Non-existence (*asat*) (3).<sup>2</sup>

[*karmāra*: a smith with his bellows; Brahmaṇaspati is same as the Purāṇic deity Gaṇapati with his elephant face. For more information, see the compact SAKSI book, ‘Gaṇapati, Brahmaṇaspati and Kumāra’.

<sup>1</sup> देवानां नु व्यं जाना प्र वौचाम् (1), विपन्यया (2)

उव्यथेषु शुस्यमानेषु यः (3), पश्यादुत्तरे युगे (4)

<sup>2</sup> ब्रह्मण्स्पतिरेता सं कर्मारं इवाधमत् (1),

देवानां पूर्व्ये युगे (2), असंतः सदजायत (3)

*asat* (non-existence) and *sat* (existence): These two words should not be regarded as opposed to one another. *asat* should not be regarded as absence of everything (*shūnya*) whatever it may mean. *asat* is a condition in which there is only chaos and no order. It is a state of very little consciousness. *sat* is a condition in which the order is present in varying degrees. The *sat* in its fullness is the apex in the ladder of consciousness. So both RV (10.129) and Br̥h. U. declare that *sat* is born of *asat*.

Prashṇa U. (2.5) states that both *sat* and *asat* are immortal (*amṛta*). Here SA translates *sat* as ‘that within form’, *asat* as ‘that which is formless’. See also (10.5.7).]

**10.72.3:** In the primordial age of devās (1), Existence came from non-existence (2), After that was born the directions (*āśhā*) (3), then the force which propels everything upwards (4).

[*uttānapadah*: upward moving force; all things are pushed up in the scale of consciousness. Animals are higher than plants; human being higher than animals etc]

*āśhā*: directions; space;]

**10.72.4:** From the upward moving force was born the world of matter (1), then the world of life-energy (*bhuva*) and yearnings came to birth (2). Dakṣha was born of Aditi (3); Aditi was born of Dakṣha (4).<sup>4</sup>

[*bhūḥ*: the material world; the realm of gross matter in man;

*bhuvaḥ*: world of various becomings; realm of Prāṇa and life-energies in man;

*āśhā*: directions or space (5.10.6); also the longings, (7.44.23), yearnings, (7.17.5)

Dakṣha is the principle of discernment or discrimination or right understanding. Aditi is the principle of infinity (or indivisibility) which encompasses everything. Lines 3 and 4 state that the principles of oneness (Aditi) or the many-ness (Dakṣha) (or Diti)

<sup>3</sup> देवानां युगे प्रथमे (1), असतः सदजायत (2),

तदाशा अन्वजायन्त (3), तदुत्तानपदुस्परि (4)

<sup>4</sup> भूज्ञ उत्तानपदो (1), भुव आशा अजायन्त (2),

अदितेर्दक्षो अजायत (3), दक्षाद्वदितिः परि (4)

cannot be separated. For the relation between Diti and Aditi, see RV (4.2.11) in essay 30 in the 'The Basics of RV'. Both are needed.

Note (2.27.1) mentions Aditi as son of Dakṣha. Dakṣha and Aditi are mentioned together in RV (10.5.7).]

**10.72.5:** Yes, Aditi was born (1), she is your daughter, O Dakṣha (2). From you were born the devās, the auspicious (*bhadra*) (3), the immortal fraternity (*amṛtabandhavah*) (4).<sup>5</sup>

**10.72.6:** O Gods, you stood-firm (*atishṭhata*) there in the flood (*salila*), each-enlinked-with-other (*su-samrabdha*) (1). There as it were from the feet of dancers (*nṛtyatām*) (2), arose a sharp and intense radiation (*reṇu*) (3).<sup>6</sup>

[Here is the first hint that the whole process of creation is beautiful and blissful like a dance.

*reṇu*: a radiant beam; also translated as dust; *tivra*: intense]

**10.72.7:** O Gods, when you together with the masters (*yatayah*), filled (*apinvata*) the three Worlds (*bhuvanānī*) (1), then you brought forth the Sun (3), that lay concealed (*ā gūlham*) within the ocean (2).<sup>7</sup>

[Śūrya, the divine knowledge, lies concealed and unattainable in the night and darkness; it is enveloped and contained in the ignorance and error of the ordinary human existence. This phrase, 'Sun lying darkness' is in several mantrās such as (3.39.5). The seers by the power of truth in their thoughts discover the Sun lying in darkness; they liberate this knowledge, this eye of the gods concealed in our subconscious being (SA).

The mantra (10.129.3) in the Creation Hymn states that the Sun or supreme conscious, "descends into the darkness, concealed in darkness (*tamah tamasā gūlham*), where all is hidden in formless owing to fragmentation of consciousness '*tuchchhyenābhva*

<sup>5</sup> अदिति॒र्ह्यजनि॒ष्ट (1), दक्षु॑ या॒ दुहि॒ता॒ तर्व (2),  
तां॑ देवा॒ अन्व॑जायन्त्॒ भद्रा॑ (3), अमृतं॑बन्धवः॒ (4)

<sup>6</sup> यदै॑वा॒ अदः॒ सलिले॒ सुसंरब्धा॑ अतिष्ठत (1),  
अत्रा॑ वो॒ नृत्यतामिव॑ (3), तीव्रो॑ रेणुरपायत (3)

<sup>7</sup> यदै॑वा॒ यतयो॒ यथा॑ भुवनायपिन्वत (1),  
अत्रा॑ समुद्र आ॒ गूळहम्॑ (2), आ॒ सूर्यमजभर्तन (3)

*apihitam*'. It (Sun) arises out of the Night by the Word to reconstitute its vast unity (SA)''. (*gūlham* occurs 9 times in RV)]

**10.72.8:** Eight were the sons of infinite (Aditi) (1), who were born from her body (*jātāḥ tanvāḥ*) (2). With seven, she approached the gods (3); she sent (the eighth) Mārtāṇḍa far away (*parā asyāt*) (4).<sup>8</sup>

[*mārtāṇḍa*: rendered as 'the basis (*aṇḍa*, egg) of our mortal creation (*marta*)'.

Veda answers the commonly asked question, 'what is the reason for the existence of sin, death, suffering etc., in our moral existence?'. We are told that Aditi had eight sons born from her body, she moves the seven to the gods. The eighth one is Mārtāṇḍa. He is cast away to be the source of mortal creation. The titans have taken and concealed him in their cavern of darkness.

This Mārtāṇḍa is brought back out of the inconscient to preside over the mortal birth and death. This Mārtāṇḍa is the black or dark, the lost hidden Sun. This is mentioned in the notes on the earlier mantra.

Some render Mārtāṇḍa as that whose eggs are alike after separation. It is also called as Sun-bird. Mārtāṇḍa occurs in (2.38.8) also.]

**10.72.9:** With seven sons (1), the infinite (Aditi) fared upward to the primordial aeon (2). Here she bore (*ābhara*) Mārtāṇḍa (4), unto repeated birth and death (*prajāyai mṛtyave*) (3).<sup>9</sup>

[*pūrvyam yugam*: primordial aeon, far-off age;

Eight sons: This number of sons is in RV (2.27.1), but mentions only six names, Mitra, Aryama, Bhaga, Varuṇa, Dakṣha and Amsha. Taittirīya Āraṇyaka (1.13.3) mentions the two additional names Indra and Vivasvān. It mentions Mārtāṇḍa as another son.]

<sup>8</sup> अष्टौ पुत्रासो अदिते: (1), ये जातास्तन्वस्परि (2),  
देवाँ उप प्रैत् ससभिः (3), परा मार्ताण्डमास्यत् (4)

<sup>9</sup> ससभिः पुत्रैः (1), अदितिरूप प्रैत् पूर्व्यं युगम् (2),  
प्रजायै मृत्यवै त्वत् (3), पुनर्मार्ताण्डमाभरत् (4)

## 73: Indra

### Riṣhi: Gaurivītiḥ Shāktyah

- 10.73.1: Maruts increase Indra**
- 10.73.2: Waters come from the inside of Vṛtra**
- 10.73.3: Indra and Sālāvṛka animal**
- 10.73.4: Ashvins**
- 10.73.5: Indra grants the desires of yajamāna**
- 10.73.6: Destroyed titans**
- 10.73.7: Made easy the path of riṣhi Manu**
- 10.73.8: All gods rejoice in your might**
- 10.73.9: Vajra helps in the release of waters**
- 10.73.10: Only Indra knows how he is born**
- 10.73.11: Drive the darkness downward**

[Metre: Triṣṭup (11, 4)]

**10.73.1:** (O Indra), the fierce one (*ugra*), you are born with great strength to slay the enemies (*turāya*) (1). You are rapturous (*mandra*), full of the hero-power (*ojas*) and having the all-besieging force (2). When your mother, with the capacity to bear you (*dhanīṣṭha*), supported (or bore) you, a hero (4), then the Maruts increased Indra (to do his work) (3).<sup>1</sup>

[*mandra*: rapturous (5.11.3)]

**10.73.2:** The dappled troop of Maruts sat with Indra, the injurer of enemies (1). (The Maruts) increased Indra by their expressions (or chants) (2). Like the cattle penned down in a big stall (3), the waters came out from the insides (of Vṛtra) (5), who had the form of ignorance and who was surrounded by waters (*prapitvāt*) (4).<sup>2</sup>

[*dhvāntat*: darkness, ignorance; (10.73.11, 10.113.7)]

<sup>1</sup> जनिष्ठा उग्रः सहसे तुरायं (1), मन्द्र ओजिष्ठो बहुलाभिमानः (2), अवर्धन्निन्द्रैः मरुतश्चित् (3), अत्र माता यद्वीरं दधनद्वनिष्ठा (4)

<sup>2</sup> दुहो निर्षत्ता पृशानी चिदेवैः (1), पुरु शंसैन वावृधुष्ट इन्द्रस् (2), अभीवृतेव ता मंहापदेन (3), ध्वान्तात् प्रपित्वादुदरन्तु गर्भाः (4)

**10.73.3:** Your feet is full of might (1); when you move, the plenitudes increase you (2). O Indra, your face bears a thousand features of the house-wolf (to frighten the foe) (3). The Ashvins have arrived (4).<sup>3</sup>

**10.73.4:** Of one mind, you come quickly to yajña (1). You bring your friends, the Ashvins (2). You bear a heap of riches (3). O hero, Ashvins have given us opulence (4).

[*samanā*: of one mind (everywhere in RV)]

**10.73.5:** Rejoicing in the truth (1), Indra, along with his friends with swift impulsions, (grants) the desires of the *yajamāna* (2). Along with them, he comes to the *dasyu* who has the knowledge of bad magic (3). Then he scatters (*pra avapat*) the covering and hurting darkness (4).<sup>5</sup>

[*rta*: truth (everywhere in RV); *yajña* (S);

*miha*: covering (1.37.11)

*tamrā*: hurting (S) (occurs only once);

*māya*: occult magic knowledge; there is *māyā* of gods; also the *māya* of the titans or *dasyu* mentioned here and in verse 7 which harms the human beings. See (10.77)]

**10.73.6:** You have expelled the (demons) along with all their associated powers (*nāman*) (1). Indra threw far away Vṛtra just as the Uṣha's chariot (*anah*) was done (2). You have come together with the mighty (*rshva*) friends with a common desire (3). You have destroyed the precious limbs such as heart (*hrdyā*) (4).<sup>6</sup>

[See (10.73.8) regarding *nāma*.]

<sup>3</sup> क्रष्वा ते पादा (1), प्र यज्जिगास्यवर्धन् वाजा उत ये चिदत्र (2),  
त्वमिन्द्र सालावृकान् त्सहस्रमासन् दंधिषे (3), अश्विना वृत्याः (4)

<sup>4</sup> समना तूर्णिरुपे यासि यज्ञम् (1), आ नासंत्या सख्याय वक्षि (2),  
बसाव्यामिन्द्र धारयः सहस्रा (3), अश्विनो शूर ददतुर्मधानि (4)

<sup>5</sup> मन्दमान क्रतादधि (1), प्रजायै सखिभिरिन्द्र इषिरेभिरथैम् (2),  
आभिहि माया उप दस्युमागान् (3), मिहः प्र तम्ना अवपत् तमासि (4)

<sup>6</sup> सनोमाना चिदृघसयो न्यस्मा (1), अबोहुन्निन्द्र उषसो यथानः (2),  
क्रष्वैरगच्छः सखिभिर्निकामैः साकं (3), प्रतिष्ठा हृद्या जघन्थ (4)

**10.73.7:** You have smote the *dāsa* foe Namuchi, (who disturbs) the *yajña* (1), making useless his magic-knowledge (*vināyam*) against the *rishi* (2). You have made easy the paths of the *rishi* Manu (3), making straight all the paths to the gods (4).<sup>7</sup>

**10.73.8:** You have filled these names (with your powers) (1). O Lord, you hold the Vajra weapon in your hands (2). All the gods rejoice in your might (3). You have made the trees with their foundation above (4).<sup>8</sup>

[*vaninah*: trees (S uses this meaning elsewhere), clouds (S, here))  
The tree is Ashvattha mentioned in Bhagavad Gīta.

*nāma*: name (everywhere in RV); waters (S); A ‘name’ (*nāma*) in Veda is not a mere identifier. It has a power which becomes available to the person who recites it. It includes all the powers associated with the being.

*upari bhudhna*: with the base above, (1.24.7)]

**10.73.9:** The Vajra of Indra abides in (the midworld of) waters (*apsu*) (1). It subjugated the waters to him (2). The torrents of water released on earth (3), gives the milk or nourishment to ray-cows and the growths of earth (4).<sup>9</sup>

**10.73.10:** Some say that this Indra is born of the primordial horse (or Sun) (1). Others think that he was born from the ojas-energy (2). He was born of the wrath (or force of mind) (*manyu*) and is standing in the house (of foes) for their destruction (3).

Only Indra knows how he was born (4).<sup>10</sup>

[*manyu*: wrath; force of mind; see (10.83)]

<sup>7</sup> त्वं जघन्थं नमुचिं मखस्युं दासं (1), कृणवान् क्रष्णे विमायम् (2),  
त्वं चकर्थं मनवे स्योनान् पथो (3), दैवत्राञ्चेव यानान् (4)

<sup>8</sup> त्वमेतानि पप्रिषे वि नाम (1), ईशानं इन्द्रं दधिषे गभेस्तौ (2),  
अनुंत्वा देवाः शब्दसा मदन्ति (3), उपरिबुध्नान् वनिनश्चकर्थ (4)

<sup>9</sup> चक्रं यदस्याप्स्वा निषत्तम् (1), उतौ तदस्मै मध्विच्छच्छयात् (2),  
पृथिव्यामतिषितं यदूधः (3), पयो गोष्वदधा ओषधीषु (4)

<sup>10</sup> अशादियायेति यद्वदन्ति (1), ओजसो जातमुत मन्य एनम् (2),  
मन्योरियाय हृम्येषु तस्थौ (3), यतः प्रजज्ञ इन्द्रौ अस्य वेद (4)

**10.73.11:** Like birds with happy and beautiful wings (1), the sages who love intelligence sat near Indra praying (*nādhamānāḥ*) (2).

“Drive downwards (*apa ūrṇuhī*) the darkness (3), fill the vision (4), and release us who feel like persons bound by (a cluster of) ropes (*nidha*)” <sup>11</sup> (5).

[*apa*: down (to the nether realms, the home of ignorance)]

## 74: Indra

Riṣhi: Gaurivīti Shāktya

**10.74.1:** Riches for persons with inspired knowledge

**10.74.2:** Invocation of Angirasa seers

**10.74.3:** They perfect our thoughts

**10.74.4:** Milked the vast earth

**10.74.5:** Indra dwells with the Rbhūs (artisans)

**10.74.6:** Filled the names

[Metre: Triṣṭup (11, 4)]

**10.74.1:** Indra, desiring to bestow riches, is attracted (1), by persons in the heaven and earth (3), by those who are full of thoughts (*dhiyā*) of riches or by those who do *yajña* (2), by those in conquests (*sātāu*) desiring life-energies (*arvanta*) or the riches (4), and by those who are most established (*dhuḥ*) in the inspired knowledge (*sushruta*) (divine hearing) among persons who desire (*vanum*) the inspired knowledge (5).<sup>1</sup>

**10.74.2:** The powerful (*asura*) invocation of the Angirasa seers (*eśhām*) has reached the heaven (1). The (gods) approach the earth to bestow the minds of persons with the inspired knowledge (*shrava*) (2). Seeing (that the Ray-cows are lost) the gods, for the welfare of all (3), manifest their own attractive (*varebhiḥ*) radiance (*svaiḥ*) which is like that of heaven (or Sun) (*dyauḥ*) (4).<sup>2</sup>

<sup>11</sup> वर्यः सुपूर्णा (1), उप सेदुरिन्द्रं प्रियमेधा क्रष्यो नाधमानाः (2), अपे ध्वान्तमूर्णुहि (3), पूर्णि चक्षुः (4), मुमुग्ध्यस्मान् निधयैव बद्धान् (5)

<sup>1</sup> वसूनां वा चर्क्ष इयक्षन् (1), धिया वा यज्ञैः (2), वा रोदस्योः (3), अर्बन्तो वा ये रयिमन्तः सातौ (4), वनुं वा ये सुश्रुणं सुश्रुतो धुः (5)

<sup>2</sup> हवं एषामसुरो नक्षत द्यां (1), श्रवस्युता मनसा निंसत् क्षाम् (2), चक्षाणा यत्र सुविताय देवा (3), द्यौर्व वारेभिः कृणवन्त् स्वैः (4)

**10.74.3:** Here is the hymnal utterance of the immortal gods which spreads everywhere (1). They bestow wealth on us (2). They perfect (*sādhanta*) our thoughts and *yajña* (3). May they bestow on us the cluster of riches (4).<sup>3</sup>

**10.74.4:** O Indra, you are praised everywhere (*ā*) by human beings (1), who want to break into the wide place having the (stolen) ray-cows (2). They milk the vast one (earth) (5), which uniquely generates the many children (3), the goddess of the vast truth (*mahi*) and supports thousands (4).<sup>4</sup>

[*āyavah*: human beings, Āngirasa seers]

**10.74.5:** For protection, choose the powerful Indra (1). He is unsubdued, he conquers the foes (2). He, the opulent one, dwells with the Rbhūs (divine artisans), he is the purifier (3). He bears the wide-sounding Vajra and is beneficial to persons (4).<sup>5</sup>

[For more on Rbhūs, see (10.176.1); *r̥bhukṣhaṇam*: one who stays with Rbhūs (1.111.4); *shachīva*: the strong one, (1.29.2), (1.53.3); *suvṛktim*: that which purifies, (6.16.26) etc.]

**10.74.6:** When Indra, the destroyer of the cities had slain the most mighty (Vṛtra) (1), he the Vṛtra-killer filled the names (with his power) (2). He is conscious (or known by all) (3). He defeats the foe, he is the lord of all, the powerful one (4). May he do that which we desire to be done (5).<sup>6</sup>

[*tuviṣhman*: powerful (1.55.1)]

<sup>3</sup> इयमेषाम् मृतानां गीः सुर्वताता (1), ये कृपणन्त रत्नम् (2),  
धियं च यज्ञं च साधन्तः (3), ते नौ धान्तु बसव्यमसामि (4)

<sup>4</sup> आ तत् त इन्द्रायवः पनन्ता (1), अभि य ऊर्बं गोमन्तं तितृत्सान् (2),  
सकृत्स्वं ये पुरुपुत्रां (3), महीं सहस्रधारां (4), बृहर्ती दुदुक्षन् (5)

<sup>5</sup> शर्चीव इन्द्रमवेसे कृषुध्वम् (1), अनानतं दुमयन्तं पृतन्यून् (2),  
ऋभुक्षणं मधवानं सुवृक्तिं (3), भर्ता यो वज्ञं नर्यं पुरुक्षुः (4)

<sup>6</sup> यद्यावानं पुरुतम् पुराषाट् (1), आ वृत्रहेन्द्रो नामान्यप्राः (2),  
अचैति (3), प्रासहुस्पतिस्तुविष्मान् (4), यदीमुश्मसि कर्तवै करत् तत् (5)

## 75: Waters, Sindhu and Sarasvatī

Riṣhi: Sindhukṣhit Praiyamedhāḥ

- 10.75.1: Moves forward thrice by sevens
- 10.75.2: Varuṇa cleft a path for your course
- 10.75.3: Your might ascends up
- 10.75.4: Rivers hasten towards you
- 10.75.5: Ganga, Yamunā and other eight
- 10.75.6: The other rivers
- 10.75.7: Straight-in-movement
- 10.75.8: With perfect works
- 10.75.9: Yoked the horse to her chariot

[Metre: Jagatī (12, 4)]

10.75.1: The worker in the house of Vivasvan sings (2), your highest glory, O waters (1). You moved forward thrice by sevens (3). Sindhu by her vigour (*ojas*), surpasses all of these (rivers) that move forward (4).

[The hymn speaks of seven rivers or currents running “thrice” making twentyone in all.

*kāru*: worker (1.31.8), singer (1.83.6); *tredhā*: triple; (10.45.3) speaks of ‘*tredhā trayāpi*’, triple thrice; See the ‘The Basics of RV’ for essay on ‘the seven worlds’]

10.75.2: Varuṇa cleft a path for (your) swift course (1). O Sindhu, you did run towards plentitudes (2). You move over the (level) earth and over (elevated) peaks (3). Of these moving things (rivers), you are the front (first) (4), and you do dominate (5).<sup>2</sup>

10.75.3: Your sound that ranges over the earth reaches Heaven (1). Your infinite might ascends upward by its lustre (2). As rain comes from the cloud as if thundering (3), so Sindhu rushes roaring like a bull (4).<sup>3</sup>

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<sup>1</sup> प्र सु वं आपो महिमानं मुक्तम् (1), कारुवौचाति सदने विवस्वतः (2), प्र सप्तसप्त त्रेधा हि चक्रमुः (3), प्र सूत्वरीणामति सिन्धुरोजसा (4)

<sup>2</sup> प्र तेऽरद्द्रस्त्रणो यात्वे पथः (1), सिन्धो यद्वाजाँ अभ्यद्रवस्त्वम् (2), भूम्या अधिं प्रवता यासि सानुना (3), यदेषामग्रं जगतामिरज्यसि (4)

<sup>3</sup> दिवि स्वनो यतते भूम्योपरि (1), अनुनन्तं शुष्ममुदियति भानुना (2), अग्रादिव प्र स्तनयन्ति वृष्टयः (3), सिन्धुर्यदैति वृषभो न रोरुवत् (4)

**10.75.4:** O Sindhu, (the other rivers) hasten (*abhi arṣanti*) towards you (1), like a mother towards the child (2), like the fostering cows with milk to the calves (3). Then like a fighting king, you lead (the flow) between the two banks (4), reaching the front of these (rivers) with their swift courses (5).<sup>4</sup>

**10.75.5:** O Gangā, Yamunā, Sarasvatī (1), O Shutadrī and Paruṣhnī, take delight in this affirming laud (2). O Marutvṛdhē along with Asiknī, Vitastā (3), O Ārjika along with Sushomā, listen to this hymn (4).<sup>5</sup>

[Here is the mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣhnī, Marutvṛdhā, Asiknī, Vitastā, Ārjikā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣhnī; Ārjikīya is same as the river Vipāt. It has the name of Urunjira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/ psychological sense.

Gangā: derived from that which goes, flows;

Yamunā: that which mixes with other rivers;

Shutudrī: that which flows quickly;

Paruṣhnī: that which flows in a meandering way;

Asiknī: that which is not white or pure;

Marutvṛdhē: that which is energized by the Maruts (wind, life-energies);

Vitastā: that which extends or wide, i.e., that which has high banks;

Ārjikīyā: that which is born in the place Rjikā; that which flows straight (*rju*);

Vipāt: that which overflows its banks;

Suṣhomā: same as Sindhu; wide like the ocean; that which gives delight (Soma);

<sup>4</sup> अभि त्वा सिन्धो (1), शिशुमिन्न मातरो (2), ब्राह्मा अर्षन्ति पर्यसेव धेनवः (3), राजैव युध्वा नयसि त्वमित् सिचौ (4), यदोसामग्रं प्रवतामिनक्षसि (5)

<sup>5</sup> इमं मैं गङ्गे यमुने सरस्वति (1), शुरुद्वि स्तोमं सचता परुष्ण्या (2), असिक्र्या मरुद्वधे वितस्तुया (3), आर्जीकीये शृणुह्या सुषोमया (4)

The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomati, Tr̄ṣṭāmā, Susartu, Rasā, Shvetī, Kubhā and Mehantu.]

**10.75.6:** (O Sindhu), you move first with Triṣṭāmā (1). Now be united with Susaru, Rasā and Shvetī (2). With Kubhā, Krumu and Gomatī and Mehatnva (4), you move in the same chariot (5), O Sindhu (3).<sup>6</sup>

**10.75.7:** Straight in movement, white (*eni*), shining (1), Sindhu carries the rapid waters (*jrayāmsi*) in the mid-worlds (in white extended regions) (2). Sindhu unrepressed, most full of movement among things that move (3), varied in her form like a speckled mare, she is a wonder to see (4).<sup>7</sup>

[*jraya*: speeding (1.101.7);

*rajāmsi*: midworld (1.32.14);

Note that the phrase ‘straight-in-movement’ indicates that the rivers here are not physical.]

**10.75.8:** Sindhu, rich in horses (energies) and chariots (1), richly robed, golden, with perfect works, full of plenitude (2), young, wool-flecked, abounding in Sīlama plants (3), of happy disposition, she covers that which abounds in sweetness (4).<sup>8</sup>

[This Sindhu suddenly has ceased to be a river and has become a goddess “with perfect works”, “young” and “she covers that which abounds in sweetness” — (literally, it means “that which increases the sweetness”). This is the current of River from above which tends the growth of the Ānanda in the human consciousness.

Line 1: *svashvā suratha*: epithet used for Agni in (4.4.8). Recall that (2.1.11) declares that Sarasvatī is Agni.

<sup>6</sup> तृष्णामया प्रथमं यातवे (1), सूजूः सुसत्वा॑ रसया॒ श्वेत्या॒ त्या॒ (2),  
त्वं॑ सिन्धो॑ (3), कुभया॑ गोमर्ती॑ कुमु॑ मेहृद्वा॑ (4), सरथं॑ याभिरीयसे॑ (5)

<sup>7</sup> क्रजीत्येनी॑ रुशती॑ (1), महित्वा॑ परि॑ ज्ञयाँसि॑ भरते॑ रजाँसि॑ (2),

अदब्धा॑ सिन्धुरपसाम॑पस्त्तमा॑ (3), अश्वा॑ न चित्रा॑ वपुषीब॑ दर्शता॑ (4)

<sup>8</sup> स्वश्वा॑ सिन्धुः॑ सुरथा॑ (1), सुवासा॑ हिरण्ययी॑ सुकृता॑ वाजिनी॑वती॑ (2),  
ऊर्णावती॑ युबृतिः॑ सीलमावति॑ (3), उत्ताधि॑ वस्ते॑ सुभगा॑ मधुवृधम्॑ (4)

**10.75.9:** This Sindhu has yoked the horse to her happy chariot (1). By that she may give plenitude (to us) in this battle (2). Praised is the glory of her (3). (Praised is) the greatness of this unconquered, exuberant Sindhu, who has won her own glory (4).<sup>9</sup>

[The SAKSI compact book ‘Sarasvatī’ has 63 mantrās on Sarasvatī and Sarasvān with text and translation.

Excluding the mantrās in this sūkta, there are 9 mantrās to Sarasvatī and waters in this book namely, (10.17.7-10.17.9, 10.30.12, 10.64.9, 10.65.1, 10.65.13, 10.66.5, 10.141.5).

In page 244 are given the titles of 50 mantrās belonging to the Maṇḍalās 1-9, in the book, ‘Sarasvatī’.]

**River Sarasvatī:** Sarasvatī was undoubtedly a mighty river in the Rig Vedic age which flowed from the mountain heights to the sea as declared in RV (7.95.2). The Sarasvatī verses were revealed or composed more than eight thousand years before the present era. According to geologists, “this time synchronizes with the first interglacial period in the Holocene age marking the break up of the glaciers and release of the pent-up waters which was the source for the rivers Sarasvatī and Sindhu. The next three thousand years did not witness major changes in climate as revealed by the lake sediments. At the end of this period, tectonic disturbances caused major changes in drainage. As a consequence the upper course of Sarasvatī in the mountain - bound Himālaya was diverted South Eastward to Yamuna; Sutlej, which earlier had joined Sarasvatī, changed its course, migrated westward and became a tributary of Indus . . . The consequence of these changes was the drying up of the river Sarasvatī which was cut off from the perennial source of water from the snowy Himālaya. It became an ephemeral stream, and finally lost itself in the sandy desert of Thar.” [B.P. Radhakrishna, Jour. Geological Soc. of India, Vol. 51, June 1998]. The drying up of Sarasvatī made its inhabitants move westwards resulting in the new civilization — the Indus Valley Civilization (3100-1900 BCE). See the book, ‘Sarasvati’ for references.

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<sup>9</sup> सुखं रथं युयुजे सिन्धुरश्चिनं (1), तेन वाजं सनिषद् स्मिन्नाजौ (2),  
महान् ह्यस्य महिमा पंनस्यते (3), अदेव्यस्य स्वर्यशसो विरप्तिः (4)

- 1.3.10: Full of Plenitude,  
 1.3.11: Makes us Conscious,  
 1.3.12: Flood of Inspiration,  
 1.164.49: Establish the Words of  
     Delight,  
 1.164.52: The Bird gives  
     Satisfaction All-round,  
 2.30.8: Violent Speed,  
 2.41.16: Gives Self-expression,  
 2.41.17: Bestows New Birth,  
 2.41.18: You Possess the Truth,  
 5.43.11: Luminous with Clarity,  
 6.49.7: A Gapless and  
     Impenetrable Refuge,  
 6.61.1: Destroys the Selfishness  
     in Us,  
 6.61.2: Over-reaches the Beyond,  
 6.61.3: The Illusory Forms,  
 6.61.4: Protect Us in All Ways,  
 6.61.5: Felicities Recovered,  
 6.61.6: Bestow the Desirable  
     Riches,  
 6.61.7: Golden Path,  
 6.61.8: Undeviating,  
 6.61.9: Extends Her Sisters,  
 6.61.10: Seven Sisters,  
 6.61.11: Floods Earth with Light,  
 6.61.12: Seven-fold Plane,  
 6.61.13: She is at Work among  
     Excellent Workers,  
 6.61.14: Do not Burn Us with  
     Rays,  
 7.95.1: She is Firm and Also  
     Flows Rapidly,  
 7.95.2: From the Heights to the  
     Sea,  
 7.95.3: Swift Life-energies,  
 7.95.4: She is Approached with  
     Surrender,  
 7.95.5: Most Well-beloved,  
 7.95.6: Opens Wide the Gates of  
     Truth,  
 7.96.1: You Chant the Praise,  
 7.96.2: Awaken Us to  
     Knowledge,  
 7.96.3: Grant the Happy Good,  
 7.96.4: Desire New Soul-form,  
 7.96.5: Waves Dripping with  
     Clarity,  
 7.96.6: Refuge in the Word,  
 1.89.3: Ancient Word,  
 2.1.11: Agni is Sarasvatī,  
 3.23.4: Agni Shines in Sarasvatī,  
 3.54.13: Maruts and Sarasvatī,  
 5.42.12: Deities Who Give  
     Felicities,  
 5.46.2: May the Gods be  
     Pleased,  
 6.50.12: Sarasvatī, Rudra,  
     Viṣṇu,  
 7.35.11: Peace,  
 7.36.6: Mother of Rivers,  
 7.40.3: Agni and Sarasvatī,  
 8.21.17: Indra and Sarasvatī,  
 9.67.32: Soma, the Delight and  
     Sarasvatī

## 76: The pressing stones and the Soma

Riṣhi: Jaratkarṇaḥ Sarpaḥ Airāvataḥ

[*grāvā* are the pressing stones to release the Soma juice from the Soma creeper in the outer rite. See the introduction to (10.94) for more details. See also (10.76.6) and (10.78.6)]

**10.76.1: May the two united grant our aspirations**

**10.76.2: You release the Soma-delight**

**10.76.3: Creation of a path for journey**

**10.76.4: Forces of ignorance (*amati*) and Nirṛti**

**10.76.5: More diffusive of Soma than Vāyu**

**10.76.6: Soma released along with heavenly words**

**10.76.7: Priests purify Soma with utterances**

**10.76.8: Created the abundant beauty**

[Metre: Jagatī (12, 4)]

**10.76.1:** We worship you for energy at the time of dawn (1).  
You have illumined Indra, Maruts and the heaven and earth (2).

May the two (*ubhe ahani*) united (3),  
grant us our aspirations in all our residence (bodies) (4),  
and victorious over dividing forces (*utbhidah*) (5).<sup>1</sup>

[*utbhida*: (meaning in line 5), (1.89.1); riches (S, reason?)

*varivasyantu*: grant (5.42.12), *variva*: felicities, supreme good (1.59.5),

*varivodham*: bearing felicity (1.119.1)]

**10.76.2:** You release the excellent, pressed and purified Soma (1).  
The stone (*vajra*) in the hand during the process of pressing looks  
like a horse (2). The yajamāna obtains the virilities of strength to  
overpower foes (3). It brings (*tarute*) the great riches (4).<sup>2</sup>

<sup>1</sup> आ वं कङ्गस ऊर्जा व्युष्टिषु (1), इन्द्रैः मरुतो रोदसी अनक्तन (2),  
उभे यथा नो अहनी सचाभुवा (3), सदेःसदो वरिवस्यात् उद्दिदा (4)

<sup>2</sup> तदु श्रेष्ठं सबनं सुनोतना (1), अत्यो न हस्तयतो अद्रिः सोतरि (2),  
विद्धयर्यो अभिभूति पौस्यं (3), महो राये चिंत् तरुते यदर्वतः (4)

**10.76.3:** May this work (*apo*) of pressing pervade everywhere (1), just as the creation of a path for the journey of man (*manave*) in ancient days (2). Tvaṣṭṛ, the seeker of knowledge of energies (3), who had the horse-form (4),

was yoked in the path (*adhvara*) of the yajña journey (5).<sup>3</sup>

[*apah* (line 1): work; see discussion in (10.9)]

[*go-arṇāsaḥ*: knowledge (*go*) and energies (*arṇāsaḥ*), (1.112.18)

horse-form: a form which can receive the life-energy from the higher planes and distribute that energy into the forms he (Tvaṣṭṛ) creates. See Dadhīcha anecdote in (10.48.2).]

**10.76.4:** May the demons who disturb (the yajña) be killed (1). Keep off Nirṛti; chase away the forces of ignorance (*amati*) (2).

May the riches accompanied by all hero-power be released (3).

O stones, bear the praise that delights the gods (4).<sup>4</sup>

[Nirṛtim: the ordinary life of sensual pleasures which has no interest in *ṛtam*; goddess of misfortune]

**10.76.5:** You are stronger than heaven (1). You are quicker in work than Vibvān (2). You are more diffusive of Soma than Vāyu (3). You are more luminous than Agni in the preparation of Soma (*pitu*).<sup>5</sup>

**10.76.6:** May the glorious body (stones) bring in the pressed and purified Soma (1), accompanied by the luminous heavenly words (sounds) (2). The priests (or gods) milk the desirable Soma (3), engaged in mutual help, making sound all-round (4).<sup>6</sup>

[In the outer yajña, the sounds in line 2 refer to the sound of the stones crushing the Soma-fibre. In the inner yajña, Soma is not the fibre or the juice, it is the delight of existence released in conscious work by the body.

<sup>3</sup> तदिद्धयस्य सर्वनं विबेरपो (1), यथा पुरा मनवे गातुमश्रैत् (2),  
गोअर्णसि त्वाष्ट्रे (3), अश्वनिर्णिजि (4), प्रैमध्वरेष्वध्वराँ अशिश्रयुः (5)

<sup>4</sup> अप हत रक्षसो भङ्गरावतः (1), स्कभायत निर्क्षितिं सेधतामतिम् (2),  
आ नौ रथिं सर्वबीरं सुनोतन (3), देवाव्यं भरत शोकमद्रयः (4)

<sup>5</sup> दिवश्रिदा बोऽमवत्तरेभ्यो (1), विभ्वना चिदाश्वपस्तरेभ्यः (2),  
बायोश्रिदा सोमरभस्तरेभ्यो (3), अग्नेश्विदर्च पितुकृतरेभ्यः (4)

<sup>6</sup> भुरन्तु नो यशसः सोत्वन्धसो (1), ग्रावाणो बाचा दिविता दिवितमता (2),  
नरो यत्र दुहते काम्यं मधु (3), आघोषयन्तो अभितो मिथ्यस्तुरः (4)

*vāchā* here refers to the mantrās which release the delight of Soma. The epithet *yashasah* (glorious) refers to the body and not the stone. See also (10.78.6).]

**10.76.7:** The swift stones release the Soma (1). The essence (*rasam*) is released (*duhanti*) by the mantra (*gaviṣhaḥ*) (2).

They again press the udder to release the milk and anoint with it (3).<sup>7</sup> The priests purify the offerings by the mantrās in their mouths (4).<sup>7</sup>

**10.76.8:** O leaders, you are the doers of good work (*su-apasa*) (1). You release the Soma for Indra with the body (stones) (2). You have created abundant beauty in the heavenly abode (3); for the one on earth who releases Soma, give riches abundantly (4).<sup>8</sup>

## 77: Maruts

Riṣhi: Syūmarashmiḥ Bhārgavaḥ

**10.77.1: Know the mantra**

**10.77.2: Adityās do not increase in us without our chanting the hymns**

**10.77.3: You are luminous**

**10.77.4: Water from your foundations**

**10.77.5: You do wide marching like travellers**

**10.77.6: Riches that achieve**

**10.77.7: Offerings to Maruts**

**10.77.8: May the deities protect our thinking mind**

[Metre: 1-4,6-8, Triṣṭup (11, 4); 5, Jagatī (12, 4);]

**10.77.1:** Hearing our words (*vāchā*), the Maruts shower riches profusely like the rain released from the clouds (1).

Givers of offerings, as in the yajña, they are the knowers (2).

I have not adequately praised either the attainments (*arhase*) (4), or the glory (*shobhase*) (5),

of the auspicious host of Maruts who know the mantra (3).<sup>1</sup>

<sup>7</sup> सुन्वन्ति सोमं रथिरासो अद्रयो (1), निरस्य रसं गुविषो दुहन्ति ते (2), दुहन्त्यूधरुपसेचनाय (3), कं नरो हृव्या न मर्जयन्त आसभिः (4)

<sup>8</sup> एते नरः स्वप्सो अभूतन् (1), य इन्द्राय सुनुध सोममद्रयः (2),

वामवामं वो दिव्याय धाष्टे (3), वसुवसु वः पार्थिवाय सुन्वते (4)

<sup>1</sup> अभ्रपुषो न वाचा पृष्ठा वसु (1), हविष्मन्तो न यज्ञा विजानुषः (2),

सुमारुतं न ब्रह्माणम् (3), अर्हसै गणमस्तोष्येषां न (4), शोभसै (5)

**10.77.2:** The glorious (Maruts) make their own ornaments for beautification (1). Many hostile hosts cannot overcome these auspicious Maruts (2). Without our hymns, the sons of heaven do not move (3). Without our chanting the hymns, the Adityās do not increase in us (4).<sup>2</sup>

**10.77.3:** Through the might of heaven and earth (1), you have emerged by your own power (2), like the Sun out of the clouds (3). You are mighty (4); like the heroes you are most admirable in your actions (5). You are the killer of foes. You are luminous like a glorious person (*maryā*) (6).<sup>3</sup>

[S translates line (5) as, 'you like to be lauded'. Human qualities have been imputed to the gods. Meanings of words having '*pan'*: *paniṣṭam*: most-admirable, (3.1.13); *panīyasī*: most effective in labour, (5.6.4); *panayanti*: they praise, (6.4.3), chant aloud, (6.12.5)]

**10.77.4:** The movements of water coming from your foundation (source) (1), do not shake the earth (2). The yajñā with its many energies is coming in your front (3). Come together united to us with pleasant offering (*prayasvanta*) (4).<sup>4</sup>

[*budhne*: foundation (everywhere in RV)

*prayasvan*: offerings, (1.60.3, 5.20.3)]

**10.77.5:** You are like the horses yoked to the chariot with reins (1). At the onset of dawn, you are radiant (*jyotiṣhmantah*) like the Ādityās (2). You are like hawks in self-glory, you the destroyer of foes (3). Like the travellers, you do wide marching (*prasitāsaḥ*); you travel everywhere (4).<sup>5</sup>

[*prasitāsaḥ*: wide marching, (4.4.1)]

<sup>2</sup> श्रिये मर्यासो अङ्गीरकृणवत् (1), सुमारुतं न पूर्वीरति क्षपेः (2),  
दिवस्मुत्रास् एता न यैतिर (3), आदित्यासस्ते अक्रा न बावृधुः: (4)

<sup>3</sup> प्र ये दिवः पृथिव्या न बर्हणा (1), त्मनो रिरिच्चे (2), अभ्रान्न सूर्यैः (3),  
पाजस्वन्तो (4), न वीरा: पैनस्यबौ (5), रिशादेसो न मर्या अभिद्यंवः (6)

<sup>4</sup> युष्माकं बुधे अपां न यामनि (1), विथुर्यति न मही श्रथ्यर्यति (2),  
विश्वसुर्यज्ञौ अर्वागयं सु वः (3), प्रयस्वन्तो न सत्राच आ गत (4)

<sup>5</sup> यूयं धूर्ष प्रयुजो न रश्मिभिः (1), ज्योतिष्मन्तो न भासा व्युष्टिषु (2),  
इयेनासो न स्वयंशसो रिशादेसः (3), प्रवासो न प्रसितासः परिपूर्षः (4)

**10.77.6:** O Maruts, when you come from afar (1), you give us the riches which are desirable (*samvaraṇa*), great (*mahaḥ*) (2), and that which achieves (*rādhyasya*), O generous Vasus (3). Even from afar, drive away the hidden foes (4).<sup>6</sup>

**10.77.7:** To the Maruts participating in the yajña journey during the recital of the rik mantrās (1), he gives offerings as if given to human beings (2). The bliss accompanied by strength and hero-sons is established in the worshipper (3). May he be present at the drinking of Soma (or knowledge) by gods (4).<sup>7</sup>

[he (in line 2,4): *yajamāna* or Indra]

**10.77.8:** In yajñas, the protecting deities (*ūmā*) are the masters of yajña (1). May they with the name of Ādityās bestow felicity on us (2). May the deities with cars protect our thinking mind (*manīsham*) (3). They are desirous (*chakānāḥ*) of participating in this great journey of yajña (4).<sup>8</sup>

[*manīshām*: thinking mind, (10.45.5, 10.20.10, 4.5.3, 4.6.1)]

## 78: Maruts

Riṣhi: Syūmarashmiḥ Bhārgavah

**10.78.1:** They are like right-thinking sages

**10.78.2:** Bringers of quick aid

**10.78.3:** Mighty warriors in their armour

**10.78.4:** They are like chariot wheels united in the naves

**10.78.5:** They are like omniform Angirasa seers

**10.78.6:** (Are like) playful children

**10.78.7:** Measure out vast distances from afar

**10.78.8:** May you increase in us

[Metre: 1,3-4,8, Triṣṭup (11, 4); 2,5-7, Jagatī (12, 4)]

<sup>6</sup> प्र यद्वैध्वे मरुतः पराकाद् (1), यूयं महः संवरणस्य वस्वः; (2), विदानासौ वस्वो राध्यस्या (3), आराच्छिद् द्वेषः सनुतयुयोत् (4)

<sup>7</sup> य उद्धचि यज्ञे अध्वरेष्टा मरुस्त्वयो (1), न मानुषो ददाशत् (2),

रेवत् स वर्यो दधते सुवीरं (3), स देवानामपि गोपीथे अस्तु (4)

<sup>8</sup> ते हि यज्ञेषु यज्ञियासु ऊर्मा (1), आदित्येन नास्ता शंभविष्टाः (2),

ते नौऽवन्तु रथतूमनीषां (3), महश्च यामनाध्वरे चकानाः (4)

**10.78.1:** (Maruts are) like right-thinking sages (1), like perfect invokers of gods with their auspicious works (2), like a rich variety of kings with perfect vision (3), like leaders of their people, strong (*marya*) and free from evil (4).<sup>1</sup>

**10.78.2:** Shining like Agni with gold ornaments on the breast (1), like self-yoked winds, they are bringers of quick aid (2). They are noble guides, like wise men, most venerable (3), like Soma with happiness for him who strives by the truth (4).<sup>2</sup>

**10.78.3:** Like winds they make (the foes) to tremble and swiftly move (1). Like tongues of Agni they are resplendent (2). They are like mighty warriors in their coats of mail (3), and generous with gifts like the hymns of our Fathers (4).<sup>3</sup>

**10.78.4:** (They are) like spokes of chariot-wheels united in the naves (1). (They are) like the ever victorious heroes of Heaven (2), like youthful suitors anointed with the light (3). They raise their musical voice as singers their song (4).<sup>4</sup>

**10.78.5:** They are great like the steeds that are swift of motion (1), like bounteous, charioted heroes seeking to be upheld in thought (2). They are like fast-moving waters flowing from a height (3), and like omniform Angirasas with Sāman hymns (4).<sup>5</sup>

[ *didhishāyyaḥ*: one to be upheld in thought (1.73.2) ]

<sup>1</sup> विप्रांसो न मन्मभिः (1), स्वाध्यौ देवाव्यो न यज्ञैः स्वप्नसः (2), राजानो न चित्राः सुसंदर्शाः (3), क्षितीनां न मर्यां अरेपसः (4)

<sup>2</sup> अग्निर्ये भ्राजेसा रुक्मवक्षसो (1), वातांसो न स्वयुजः सद्यञ्जतयः (2), प्रज्ञातारो न ज्येष्ठाः सुनीतयः (3), सुशमर्णिणो न सोमा कृतं यते (4)

<sup>3</sup> वातांसो न ये धुनयो जिगत्तवो (1), अग्नीनां न जिहा विरोकिणः (2), वर्मणबन्तो न योधाः शिर्मीवन्तः (3), पितृणां न शंसाः सुरातयः (4)

<sup>4</sup> रथानां न येराः सनाभयो (1), जिगीवांसो न शूरा अभिद्यवः (2), वरेयवो न मर्यां घृतप्रुषो (3), अभिस्वर्तारो अर्कं न सुषुभः (4)

<sup>5</sup> अश्वांसो न ये ज्येष्ठांस (1), आशावो दिधिष्ववो न रथ्यः सुदानवः (2), आपो न निस्मैरुदभिर्जिगत्तवो (3), विश्वरूपा अङ्गिरसो न सामभिः (4)

**10.78.6:** Like the seers, the pressing stones are mothers of energies (*sindhu*) (1). They are like the (*vajra*) stones that always crush all to pieces (2). (They are) like playful children that have beauteous mothers (3), and like a mighty host on the march with a blazing force (4).<sup>6</sup>

[*tvishe*: blazing force (5.52.12)]

**10.78.7:** (They are) radiant at sacrifices like the rays of dawn (1). To the seeker of good, they appear as horses with luminous (*anjibhu*) bodies (*tan*) (2). Moving swiftly like rivers with the spears that glisten (3), they measure out the vast distances from afar (4).<sup>7</sup>

[*shubhamyavo*: seeker of good (4.3.6)]

*anjibhu*: bright, (1.36.3)]

**10.78.8:** O Gods, make us happy, and masters of bliss (1). O Maruts, increase in us, the singers of your praise (2). Become aware (*adhi gāta*) of our praise-song and our friendship (3). From of old, there have been your gifts of bliss (4).<sup>8</sup>

## 79: Agni

Riṣhis: Agnih̄ Sauchikah̄, Vaishvānarah̄, Saptih̄ Vājambharah̄

**10.79.1:** Immortal amidst mortals

**10.79.2:** His head is in secrecy

**10.79.3:** Desires the secret place of the mother

**10.79.4:** Child devours his parents

**10.79.5:** He sees with a thousand eyes

**10.79.6:** What omission or sin has been done?

**10.79.7:** God Mitra

[Metre: Triṣṭup (11, 4)]

<sup>6</sup> ग्रावाणो न सूर्यः सिन्धुमातर (1), आदर्दिरासो अद्रयो न विश्वहा (2),

शिशूला न क्रील्यः सुमातरौ (3), महाग्रामो न यामन्त्रुत त्विषा (4)

<sup>7</sup> उषसां न केतवौऽध्वरश्रियः (1), शुभंयवो नाञ्जिभिव्यैश्चितन् (2),

सिन्धवो न यथियो भ्राजदृष्टयः (3), परावतो न योजनानि ममिरे (4)

<sup>8</sup> सुभागान्नो देवा: कृणुता सुरत्वान् (1), अस्मान् त्स्तोतृन् मरुतो

वावृधानाः (2), अधि स्तोत्रस्य सख्यस्य गात (3),

सनाद्धि वो रत्नधेयानि सन्ति (4)

**10.79.1:** I have seen the greatness of this great one (1), the immortal in the mortal peoples (2). For this abundant eater (5),  
the jaws, separate and held apart, are brought close together (3),  
devouring, insatiable (4).<sup>1</sup>

[*asinvati*: insatiable; *nāna*: separate; *bhūri attah*: abundant eater]

**10.79.2:** His head is in the secrecy (1), his eyes wide apart (2). Insatiable, he eats up the forest with his tongue of flame (3).

They bring together his foods for him with the pacings of their feet (4). Their hands of obeisance are outstretched in the peoples (5).<sup>2</sup>

[*atrāni*: foods]

**10.79.3:** Desiring the secret place of the mother which is farther beyond (1), he crawls like a child over the wide growths of earth (2). One finds him shining like ripe corn (3),  
licking away the hurts, (seated) within in her lap (4).<sup>3</sup>

**10.79.4:** O Heaven and Earth, I declare to you that Truth of you (1). In his very birth the child of your womb devours his parents (2). I am mortal and know not of the godhead (3). Agni is the all-conscious knower and he is the thinker (4).<sup>4</sup>

[Line 2: Similar idea: A child from the womb, he feeds on all that is unfallen (6.15.1)]

The parents in line (2) are the earth and heaven, who will be purified by Agni. In the masticating of the food in the mouth, the different nutrients go to the respective parts of body. Similarly Agni readies the different aspects of heaven and earth for their different uses.]

<sup>1</sup> अपैश्यमस्य महुतो मंहित्वम् (1), अमर्त्यस्य मत्यांसु विक्षु (2),  
नाना हनु विभृते सं भरते (3), असिन्वती बप्सती भूयैतः (4)

<sup>2</sup> गुहा शिरो निहितम् (1), क्रधंगक्षी (2), असिन्वन्नति जिह्वया वनानि (3),  
अत्राण्यस्मै पुड्भिः सं भरन्ति (4), उत्तानहस्ता नमसाधि विक्षु (5)

<sup>3</sup> प्र मातुः प्रतरं गुह्यमिच्छन् (1), कुमारो न वीरुधः सर्पदुर्वीः (2),  
संसं न पक्मविदच्छुचन्त (3), रिरिहांसं रिप उपस्थै अन्तः (4)

<sup>4</sup> तद्वामृतं रौदसी प्र ब्रवीमि (1), जायमानो मातरा गर्भो अति (2),  
नाहं देवस्य मत्यश्चिकेता (3), अग्निरङ्ग विचेत्ताः स प्रचेताः (4)

**10.79.5:** He who sets swiftly for him his food (1), casts on him the outpourings of light by which he is nourished (2). He sees with a thousand eyes for himself (3). O Agni, you front us on every side (4).<sup>5</sup>  
 [ājyaiḥ: out pourings; ghṛtaiḥ: light]

**10.79.6:** “What omission or sin have we done before the gods” (1), I ask you, O Agni, for I know not (2). In his play, he is (like) a tawny lion which is not playing, eating only to devour (3). He has cut all asunder limb by limb (4), as a knife cuts the cow (5).<sup>6</sup>

**10.79.7:** He who is born in the forests has yoked his horses tending all ways (1), but caught back by straight-held reins (2). Mitra, well-born, has distributed to him the treasures (3), and he has grown to completeness increasing in every member (4).<sup>7</sup>

## 80: Agni

Riṣhis: Agnih Sauchikah, Vaishvānarah, Saptih Vājambharah

**10.80.1:** Agni gives the horse that carries plenitude

**10.80.2:** Agni cleaves the multitude of foes

**10.80.3:** Protects the ear of worshipper

**10.80.4:** Agni gives us the sage

**10.80.5:** The birds fly to Agni

**10.80.6:** Gāndharvī

**10.80.7:** The Ṛbhūs have fashioned the wisdom word

[Metre: Trīṣṭup (11, 4), Jagatī (12, 4)]

<sup>5</sup> यो अस्मा अन्वं तृषु (1), आदधात्याज्यैर्घृतैर्जुहोति पुष्टिं (2),  
 तस्मै सहस्रमक्षभिर्विचक्षे (3), अग्ने विश्वतः प्रत्यङ्गसि त्वम् (4)

<sup>6</sup> किं देवेषु त्यज एनश्चकर्था (1), अग्ने पृच्छामि नु त्वामविद्वान् (2),  
 अक्रीळन् क्रीळन् हरिरत्तेवेऽदन् (3), विपर्वशश्चकर्त गामिवासिः (4)

<sup>7</sup> विषूचो अश्वान् युयुजे बनेजा (1), ऋजीतिभी रशनाभिर्गृभीतान् (2),  
 चक्षुदे मित्रो बसुभिः सुजातः (3), समानृथे पर्वभिर्वावृथानः (4)

**10.80.1:** Agni gives to us the life-energies (horse) that carries the plenitude (to us) (1). Agni gives the Hero who has the inspired hearing and stands firm in the work (2). Agni ranges through earth and heaven revealing all things (3). Agni gives the Woman, from whose womb is born the hero (4). The woman (*nārī*) is the tenant of the city (or the many-thoughted goddess) (5).<sup>1</sup>

[Line 5: *purandhīm*: tenant of the city; many-thoughted (*dhi*). The woman in line 4 is the Nature or Prakṛti. The universe is her city, *puram*.

Earth: realm of matter; Heaven: realm of mind;]

**10.80.2:** May there be a happy fuel for Agni at his labour (1).

Agni enters into the great earth and heaven (2).

Agni urges on one who is all alone in his battles (3).

Agni cleaves asunder the multitude of the enemy (4).<sup>2</sup>

[*apnasaḥ*: labour]

**10.80.3:** Agni has protected the ear of the worshipper (1). Agni burnt out the Waster from the waters (2). Agni delivered Atri within the blaze (3). Agni united man's sacrifice with its progeny (4).<sup>3</sup>

[*tyam* (line 1): 'that other' ear, the inner ear which listens to inspired knowledge.

For S, the two words '*jarataḥ*', '*karpam*' together indicate the name of the Rishi 'Jaratkarṇa'.

Line 2: *jarūtha*: waster (i.e., one who indiscriminately wastes the bounties of ocean (SA); a demon (S),

Line 3: *antargharma*: 'in the hot cauldron in the earth';

Line 4 (alt.): 'gave progeny to the Rishi Nrimedha', (S.)]

<sup>1</sup> अग्निः ससिं वाजंभरं ददाति (1), अग्निर्बीरं श्रुत्यं कर्मनिःष्टाम् (2),  
अग्नी रोदसी वि चरत् समञ्जन् (3), अग्निर्नारीं वीरकुशिं पुरंधिम् (4)

<sup>2</sup> अग्नेरप्सः समिदस्तु भद्रा (1), अग्निर्मही रोदसी आ विवेश (2),

अग्निरेकं चोदयत् समत्सु (3), अग्निर्वृत्राणि दयते पुरुषाणि (4)

<sup>3</sup> अग्निहृत्यं जरतः कर्णमाव (1), अग्निरञ्जयो निरदहजरूथम् (2),

अग्निरत्रिं धर्म उरुष्यदन्तः (3), अग्निर्नृमेधं प्रजयासृजत् सम् (4)

**10.80.4:** May Agni in the hero's shape give us the treasure (1). May Agni give us the sage who wins the thousands (2). Agni has extended the offering in heaven (3). His are the planes (*dhāmāni*) upheld separately in many spaces (4).<sup>4</sup>

**10.80.5:** The sages with their utterances call Agni to every side (1). To Agni men call who are opposed in their march (2). To Agni the birds fly in mid-air (3). Agni encircles the thousands of the Ray Cows (4).<sup>5</sup>

**10.80.6:** Human beings pray to Agni (1). Men of different births who dwell as neighbours (pray to Agni) (2). Gāndharvi in the path of the Truth (prays to) Agni (3). Agni's path of the Ray-Cows is settled in the Light (4).<sup>6</sup>

[Gāndharvi: its exact significance is not clear. The word (*gandharvi*) occurs in (10.11.2). *gandharva* occurs in this maṇḍala in (10.4, 85.10, 85.41, 123.4, 123.7, 139.4, 139.5, 139.6, 177.2.)

*ṛtasya pathyām*: the path of truth]

**10.80.7:** The divine craftsmen (Rbhūs) have fashioned the Wisdom-word for Agni (1). Agni we have declared as a vast purification (*suvṛkti*) (2). O Ever-youthful Agni, protect your worshipper (3). O Agni, win for him by sacrifice the great Treasure (4).<sup>7</sup>

**Hymns of the creator (or designer) Vishvakarmā:** RV (10.81) and RV (10.82)

These two sūktās consider the manifestation of the universe in some detail. RV (10.81.1) states that the creator himself has entered into all manifested things while shrouding in mystery his supreme form (or the first creative movement). (10.81.2) and (10.81.3) poses a series of questions: “what was the basis of creation (*adhiṣṭhānam*)?

<sup>4</sup> अग्निर्दाद् द्रविणं वीरपैशा (1), अग्निर्क्षिं यः सहस्रा सनोति (2),  
अग्निर्दिवि हृव्यमा तेतान् (3), अग्नेर्धामानि विभृता पुरुत्रा (4)

<sup>5</sup> अग्निमुक्तैर्क्षर्षयो वि हृयन्ते (1), अग्निं नरो यामनि बाधितासः (2),  
अग्निं वयौ अन्तरिक्षे पतन्तो (3), अग्निः सहस्रा परि याति गोनाम् (4)

<sup>6</sup> अग्निं विशो ईळते मानुषीः (1), या अग्निं मनुषो नहुषो वि जाताः (2),  
अग्निर्गन्धर्वीं पृथ्यामृतस्य (3), अग्नेर्गव्यूर्तिर्घृत आ निषत्ता (4)

<sup>7</sup> अग्ने ब्रह्म क्रभवस्तक्षुः (1), अग्निं महामवोचामा सुवृक्षिम् (2),  
अग्ने प्रावं जरितारं यविष्ट (3), अग्ने महि द्रविणमा यजस्व (4)

What was the material? How was the earth formed and how was the glory of heaven shaped?" What was the wood and what was the tree from which the heaven and earth was formed?" RV (10.82.1) declares, "The father of the vision, wise in spirit, originated these two worlds, rich in light which bow to him in a sprint of surrender. When the ancient boundaries were made firm, then did heaven and earth become extended. RV (10.81) and RV (10.82) each has 7 mantrās. These 2 sūktās are repeated in the Kṛiṣṇa Yajur Veda Taittirīya Samhitā, in Kāṇḍa 4, Prapāṭhaka 6, Anuvāka 2, TS (4.6.2).

## 81: Creator Vishvakarmā

**Riṣhi:** Vishvakarmā Bhauvana

**10.81.1: Entered All**

**10.81.2: Questions**

**10.81.3: Eyes and Ears on all Sides**

**10.81.4: Questions**

**10.81.5: Offer Your Body in Yajña**

**10.81.6: Impel us to Light**

**10.81.7: Close to us**

**[Metre: Triṣṭup (11, 4)]**

**10.81.1:** Offering all these worlds (in yajña (1), the seer and our father is seated as the invoker (*hotā*) (2), seeking the riches with the power of aspiration (*āśiṣha*) (3). (Later) he himself entered into all the manifested beings (*avarān*), while shrouding in mystery (*chchhad*) his supreme form (*prathama*) (or the first creative moment) (4).<sup>1</sup>

**10.81.2:** What (*kim svid*) was the basis or primal matter (*adhiṣṭhānam*) (1)? what (*katamatsvit*) was the material (*ārambhāṇam*) (2)? How was it done (3)? From which (process) did the Designer of all things (*vishvakarmā*) fashion the Earth (4), and shape (*aurṇot*) the glory (*mahiṇā*) of the Heaven beholding all (*vishvachakṣhāḥ*) (5)?<sup>2</sup>

<sup>1</sup> य इमा विश्वा भुवनानि जुहूत् (1), ऋषिर्हीता न्यसीदत् पिता नः: (2), स आशिषा द्रविणमिच्छमानः (3), प्रथमच्छदवराँ आ विवेश (4)

<sup>2</sup> किं स्विदासीदिष्टानं (1), आरम्भेण कतमत् स्वित् कथासीत् (2), यतो भूमिं जनयन् विश्वकर्मा (3), वि धामौर्णोन्महिना विश्वचक्षाः (4)

**10.81.3:** With eyes on every side, with a face on every side (1), with hands on every side, with feet on every side (2), he, the sole God (*ekah*), creates heaven and earth and welds them together with arms and with wings (3).<sup>3</sup>

[The phrases *vishvataḥ chakshuḥ*, *vishvatomukha*, occur in Shvetāshvatara U. (3.3), and Mahānārāyaṇa U.; *vishvataspāt* occurs in Shvet. U. (3.3).]

**10.81.4:** What was the wood, and what the tree (1), from which they formed (*tatakṣuh*) the heaven and earth secretly (2)?

O you wise ones, ponder; inquire with your minds (3),<sup>4</sup> on what did he rely as he formed these worlds (4)?

[The first half of this verse is same as that of RV (10.31.7).]

*niṣṭatakṣuh: ni* + *tatakṣuh*, secretly + formed,

*vṛkṣha*: that which covers the decay (*kṣha*);

The answer to the question in (1) is:

'brahma vanam brahma sa vṛkṣha āśīt', TB (2.8.9.6), 'the mantra was the delight and the mantra was the tree'.]

**10.81.5:** Your highest abode, lowest abode (1), and the midmost abodes are here, O Vishvakarman (2). During the offering do you teach (*shikṣhā*) your comrades (about your abodes), O Lord of Self-law (*svadhāvāḥ*) (3). Rejoicing, do you yourself offer your body (*tanvam*) in sacrifice (*yajasva*), (thus enhancing its vigour) (4).<sup>5</sup>

**10.81.6:** O Vishvakarman, waxing great with the oblation (1), you offer in sacrifice your own body rejoicing (2). Let the others around wander here and there (3). May the Lord (*maghavā*) impel us towards the light (*sūri*) (4).<sup>6</sup>

<sup>3</sup> विश्वतश्चक्षुरुत् विश्वतौमुखो (1), विश्वतौबाहुरुत् विश्वतस्पात् (2), सं बाहुभ्यां धर्मति सं पतत्रैर्दीवाभूमीं जनयन् देव एकः (3)

<sup>4</sup> किं स्विद्धनं क उ स वृक्ष (1), आस यतो धावापृथिवी निष्टक्षुः (2), मनीषिणो मनसा पृच्छतेदु (3), तद् यदध्यतिष्ठुञ्जुवनानि धारयन् (4)

<sup>5</sup> या ते धामानि परमाणि यावमा (1), या मध्यमा विश्वकर्मनुतेमा (2), शिक्षा सखिभ्यो हृविषि स्वधावः (3), स्वयं यजस्व तन्वं वृधानः (4)

<sup>6</sup> विश्वकर्मन् हृविषां वावृधानः (1), स्वयं यजस्व पृथिवीमुत याम् (2), मुहूर्न्त्वन्ये अभितो जनास (3), इहास्माकं मधवा सुरिरस्तु (4)

**10.81.7:** (We invoke) the lord of speech, Vishvakarman, for the increase of plenitude (*vāje*) (1). Let us invoke him this day and yoke our minds to him (2). May he delight in our offerings (3). May he (grant) us blessing and all-sided happiness and protection (*vishva shambhu*) (4); his work is perfection (*sādhu*) (5).<sup>7</sup>

## 82: The Creator Vishvakarmā

Riṣhi: Vishvakarmā Bhauvanah

**10.82.1: Originated the Worlds**

**10.82.2: Comprehensive Mind**

**10.82.3: Assigns the Names**

**10.82.3: Assigns the Names**

**10.82.4: Strength and Light**

**10.82.5: What is that ?**

**10.82.6: ONE**

**10.82.7: You Find Him Not**

[Metre: Triṣṭup (11, 4)]

**10.82.1:** The father of vision, wise in spirit (1), originated these two worlds (*ene*), rich in light (*ghṛtam*), which bow to him in a spirit of surrender (*namnamāne*) (2). When the ancient boundaries (*pūrva antā*) were made firm (*adadrhanta*) (3), then did heaven and earth become extended (*aprathetām*) (4).<sup>1</sup>

[The line 2 can be rendered as ‘he originated the water (*ghṛtam*); these two, heaven and earth, were floating (*nanmamane*) in the water’. This meaning is obtained by the different meanings assigned to *ghṛtam* etc.]

**10.82.2:** Vishvakarman is of comprehensive (*vihāyā*) mind (*manasā*) (1). He is the Disposer, the Ordainer, and the highest Seer (2). All the offerings (*iṣṭāni*) and impulsion (*iṣha*) rejoice in him (3). They say that the One (*ekam*) is there, beyond the seven seers (4).<sup>2</sup>

<sup>7</sup> वाचस्पतिं विश्वकर्मणमूर्तये (1), मनोजुवं वाजे अद्या हुवेम (2), स नो विधानि हवनानि जोषत् (3), विश्वशम्भूवसे साधुकर्मा (4)

<sup>1</sup> चक्षुषः पिता मनसा हि धीरो (1), घृतमेने अजननभ्स्माने (2),

यदेदन्ता अदहन्त् पूर्व (3), आदिद्यावापृथिवी अप्रथेताम् (4)

<sup>2</sup> विश्वकर्मा विमना आद्विहाया (1), धाता विधाता परमोत संहृ (2), तेषामिष्टानि समिषा मंदन्ति (3), यत्रा सप्तऋषीन् पर एकमाहुः (4)

[The offerings are the self-offerings of the aspirants. These offerings and the impulsion rejoice since they will be divinized by Vishvakarman.

*ishtāni*: offerings

*saptarśhī*: the seven seers or seven cosmic principles; they are the three lower principles of matter, Life and mind, the three higher principles (*sat-chit-ānanda*) and the link world of *vijñāna* or *mahas*.

TS (1.5.3.8), addressed to Agni, states “seven are your fuels, seven are your tongues; seven seers, seven dear abodes (or planes), seven invokers, sevenfold worship (*yajña*) is offered to you; you fill the seven primal sources with Light”. TS (5.1.7.1) speaks of seven *Prāṇās*. Some other references are: *sapta vāṇi* RV (1.164.24); *sapta tantra*, RV (1.164.5); *sapta ṛṣhi*, RV (10.130.7).

In TS (4.6.2.2), this mantra is repeated except ‘*yad*’ replaces ‘*ād*’.

**10.82.3:** He is our father, our originator, the ordainer (1).

He knows all the worlds and their domains (2).

He alone assigns their names to the Gods (3).

To him other beings come questioning (for knowledge) (4).<sup>3</sup>

**10.82.4:** Him the seers (*ṛṣhi*) completely worship with offerings (1), and with elaborate praise like the ancient singers (2). He fashioned (*samakṝpvan*) (4), both the beings of strength (*asūrtā*) and the beings of light (*sūrtā*) residing in the middle world (*rajasi*) (3).<sup>4</sup>

[S translates *asūrtā* as inanimate and *sūrtā* as animate. These meanings are inconsistent with the later phrase, ‘in the middle world’. The asura or demonic beings (*asūrtā*) and the beings of light (*sūrtā*) are in the midworld.

*sam + ā + ayajanta*: worship; *jaritāraḥ*: singers;]

<sup>3</sup> यो नः पिता जनिता यो विधाता (1), धामानि वेद भुवनानि विश्वा (2), यो देवानां नामधा एक एव (3), तं संप्रश्नं भुवना यन्त्यन्या (4)

<sup>4</sup> त आयजन्त् द्रविणं समस्मा क्रष्णः (1), पूर्वे जरितारो न भूता (2), असूर्ते सूर्ते रजसि निष्टते (3), ये भूतानि समकृणवन्निमानि (4)

**10.82.5:** What is that (*kam svid*) child in the womb (3), which is beyond the heaven, beyond this earth (1), which is beyond the Gods, which is beyond the asurās (2), which the waters bore in the beginning (*prathamam*) (4), and with which all the Gods contemplated together (5)?<sup>5</sup>

[*garbha*: child (10.1.2), (3.5.3), child in the womb (10.45.6, 10.79.4), womb (5.2.2)

The rishi has realized the existence of the fundamental Truth, the One (*ekam*) from which the entire universe manifests. He has known that it is beyond the mind (heaven) and beyond the matter (earth); he tentatively calls the ONE as the child in the womb (*garbha*) and he knows that it is in the primeval waters (*salila*). The question posed is, ‘what is its nature?’ (*kam svid*)? The next mantra gives the answer. To emphasize the continuity, the last two lines of this mantra and the first two lines of the next one are almost identical.]

**10.82.6:** The waters first bore this child of womb (1), where all the Gods contemplated together (2). The ONE (*ekam*) is established (*arpitam*) in the centre (*nābhi*) of the Unborn (*ajasya*) (Waters) (3); and there in that ONE all the worlds abide (4).<sup>6</sup>

[The answer to question in verse (6) is here; this Truth is One (*ekam*); it is in the centre of the Primeval Water which has no birth; i.e., the ONE itself created these Waters and stayed in it.]

**10.82.7:** You shall not find him (*vishvakarman*) who created this world (1). Another principle shall be betwixt you and him (hence you shall not find him) (2). Enveloped in the mist of ignorance and with useless talk, the singers reciting mantrās for satisfying desires (*ukthashāsa*) move about enjoying life (*asutṛpa*) (3).<sup>7</sup>

<sup>5</sup> परो दिवा पर एना पृथिव्या (1), परो देवेभिरसुरैर्यदस्ति (2),  
कं स्विद्गर्भं (3), प्रथमं दंध्रं आपो (4), यत्र देवाः समपश्यन्त् विश्वे (5)

<sup>6</sup> तमिद्गर्भं प्रथमं दंध्रं आपो (1), यत्र देवाः समगच्छन्त् विश्वे (2),

अजस्य नाभावध्येकमर्पितं (3), यस्मिन् विश्वानि भुवनानि तुस्थुः (4)

<sup>7</sup> न तं विदाथ य इमा जजान् (1), अन्यद्युष्माकमन्तरं बभूव (2),  
नीहुरेण प्रावृत्ता जल्प्या चाऽसुतृपं उक्थशास्त्ररन्ति (3)

[Here is a clear statement that the Supreme Principle is beyond the comprehension of ordinary mind, speech and action.]

### 83: Manyu (The force of mind)

Riṣhi: Manyuh Tāpasah

[The two sūktās (10.83) and (10.84) are addressed to the deity Manyu. The usual meaning assigned to this word '*manyu*' is wrath and it conveys only one aspect. Yāska gives three meanings to *manyu* namely 'to shine', 'wrath' and 'to kill'. *manyu* is connected with *manas*, the mind. Sri Aurobindo declares that it is the force of mind. Usually mind depends on the prāṇa for the force needed for the execution of the tasks (planned by mind). But mind has a force of its own and it is called *manyu*. It is especially dominant in the deity Rudra and the famous Namaka litany in KYTS (4.5) begins with the mantra, 'Surrender to Rudra, the power of thinking or passion'; (*namaste rudra manyave*). See also verse 2 here.

Even in everyday life, the feeling of intense anger in certain situations makes us achieve things, thought to be impossible. It is usually termed as 'righteous wrath'. *Manyu* is the wrath in its pure state possible only for the deities. Its main purpose is to remove the fear in us which is the source of many of our fears. Ordinary anger (*krodha*) belongs to the lower realms of prāṇa and Veda classifies it among the six inner foes (desire, anger, greed, delusion, arrogance and jealousy).

These two sūktās are also used in the invocation of the deity Narasimha, the god in the form of Lion described in Shrimad Bhāgavatam. Many of the epithets in these two sūktās are used to describe the deity Narasimha, a partial incarnation of Viṣṇu.]

**10.83.1: Your worshipper enjoys all the strength**

**10.83.2: Manyu is Indra, and Iśhwara**

**10.83.3: United with askesis (*tapas*)**

**10.83.4: Overpowering vigour (*ojas*)**

**10.83.5: I am defeated because of neglecting you**

**10.83.6: I am yours**

**10.83.7: Discrimination**

**[Metre: 1, Jagatī (12, 4); 2-7, Triṣṭup (11, 4)]**

**10.83.1:** O Manyu, whoever worships you, Vajra-holder, killer (of foes) (1), enjoys all the strengths, *ojas* and nourishment all the times (2). Yoked to you, may we overcome the *dāsa* foe and their āryan (followers) (3), by forceful actions, by (your) strength and your capacity to overcome foes (4).<sup>1</sup>

**10.83.2:** Manyu is Indra (1). Manyu is the god (sitting) face to face (*āsa*) (2). Manyu is the invoking priest, Varuṇa and Agni (3).

The people adore Manyu with the thinking mind (4).

May Manyu protect us united with the force of tapas (5).<sup>2</sup>

[*tapa*: askesis; name of father of *manyu* in Purāṇa;

*āsa*: face]

**10.83.3:** O Manyu, most strong among the strong, come here (1). United with the power of askesis (*tapas*), kill the enemies (2).

You are the killer of the unfriendly, Vṛtra and the *dasyu* (3).

May you bring us all the riches (4).<sup>3</sup>

**10.83.4:** O Manyu, you have the over-powering vigour (*ojas*) (1). You have created yourself; you destroy the foes and the irate (*bhāma*) (2). (You are) the beholder of all, enduring and possessor of strength (3). Establish the vigour (*ojas*) in us during battles (4).<sup>4</sup>

[*svayambhu*: you manifested yourself.

Some feel that here is an allusion to the God-lion Narasimha coming out of the pillar to save his devotee Prahlada.

*bhāma*: anger, (5.2.10)]

<sup>1</sup> यस्ते मन्योऽविघद्वज्ञ सायक् (1), सह ओजः पुष्यति विश्वमानुषक् (2), साह्याम दासमार्यं त्वया युजा (3), सहस्रूतेन सहसा सहस्वता (4)

<sup>2</sup> मन्युरिन्द्रौ मन्युरेवासं देवो (1), मन्युहूता बरुणो जातवैदाः (2), मन्युं विशा ईळते मानुषीः (3), या: पाहि नौ मन्यो तपसा सजोषाः (4)

<sup>3</sup> अभीहि मन्यो तवस्तवीयान् (1), तपसा युजा वि जहि शत्रून् (2), अभित्रहा वृत्रहा दंस्युहा च (3), विश्वा वसुन्या भरा त्वं नः (4)

<sup>4</sup> त्वं हि मन्यो अभिभूत्योजाः (1), स्वयंभूर्भास्मौ अभिमातिषाहः (2), विश्वचर्षणिः सहुरिः सहावान् (3), अस्मास्वोजः पृतनासु धेहि (4)

**10.83.5:** O One conscious of the might (2), not being associated with your actions, I have been defeated by foes (1). O Manyu, being without any will-power, I was angry with you (3). Still, come to me, be present in my body, to give me strength (4).<sup>5</sup>

[*sva-tanur*: the gods takes birth in man and manifest their power in him]

**10.83.6:** I am yours (1). Come to me in my front (2); turn towards me (3), O one who is sustainer of all, the enduring one (4).

O Manyu, bearer of Vajra, come to me (5).

Let us slay the dasyu and think of other allies (6).<sup>6</sup>

[*sahure*: enduring one, (10.83.6), (10.84.5)]

**10.83.7:** Approach me (giving me) the power of discrimination (1).

We can quickly kill many Vṛtra foes (2).

I offer to you the best Soma which is a sustainer (3).

May we two secretly imbibe this supreme Soma (4).<sup>7</sup>

[*upamshu*: secretly (S) (only once in RV). ‘Doing secretly’ means ‘not bringing in other agents like desire’.]

## 84: Manyu, the force of mind

Riṣhi: Manyuḥ Tāpasaḥ

**10.84.1:** Gods wearing the form of Agni

**10.84.2:** Disperse the knowledge of foes

**10.84.3:** You are master

**10.84.4:** One of undivided radiance

**10.84.5:** Be our sovereign

**10.84.6:** You are the bolt vajra

**10.84.7:** Mitra and Varuṇa

[Metre: 1-3, Trishṭup (11, 4); 4-7, Jagatī (12, 4)]

<sup>5</sup> अभागः सन्धप परैतो अस्मि तव क्रत्वा (1), तविषस्य प्रचेतः (2),  
तं त्वा मन्यो अक्रतुर्जिहीलाहं (3), स्वा तनूबैलदेयाय मेहि (4)

<sup>6</sup> अयं ते अस्मि (1), उप मेह्यवर्द्ध (2), प्रतीचीनः (3), सहुरे विश्वधायः (4),  
मन्यो विनिभि मामा वैवृत्स्व (5), हनाव दस्यौरुत बौध्यापेः (6)

<sup>7</sup> अभि प्रेहि दक्षिणतो भवा मे (1), अधा वृत्राणि जङ्घनाव भूरि (2),  
जुहोमि ते धरुणं मध्वो अग्रम् (1), उभा उपांशु प्रथमा पिंवाव (4)

**10.84.1:** O Manyu, charioted with you (1), and the Maruts, are the gods wearing the forms of Agni (5), bursting forward, with joyful minds and with violence (2). (You) proceed to combat (4), with sharp arrows, whetting their weapons (3).<sup>1</sup>

[Line 5: Agni here is *chit-tapas*, the power of askesis (tapas) associated with the consciousness, *chit*.]

**10.84.2:** O Manyu, blazing like Agni, be victorious (1). Invoked, come to be our general in the battle (2). To beat our foes, disperse their knowledge (3). Form the power of vigour (ojas) in us and drive out the aggressors (4).<sup>2</sup>

**10.84.3:** O Manyu, overcome our assailant (1), and dash on (*prehī*), breaking and slaying the foes and annihilating (their clan) (2).

Your impetuous vigour none has ever resisted (3).

The sole one among the born (*ekaja*), you are the Master (*vashi*), all are your subjects (4).<sup>3</sup>

**10.84.4:** O Manyu, you alone are adored among many (1). May you sharpen each of our clans for the battle (2). O you of undivided radiance (3), yoked to you (4), we shall raise the glorious shout for victory (5).<sup>4</sup>

**10.84.5:** You lead us to victory, like Indra, one with faultless speech (1). O Manyu, be our sovereign here (2). In the battles we will extol your beloved name, O enduring one (3). We know the fountain (of power) from which you came into being.<sup>5</sup>

<sup>1</sup> त्वया मन्यो सरथम् (1), आरुजन्ते हर्षमाणासो धृषिता मरुत्वः (2), तिग्मेषब आयुधा संशिशाना (3), अभि प्र यन्तु नरौ अग्निरूपाः (4)

<sup>2</sup> अग्निरिव मन्यो त्विषितः संहस्व (1), सेनानीर्नः सहुरे हृत एधि (2), हृत्वाय शत्रून् वि भंजस्व वेद (3), ओजो मिमान्तो वि मृदो नुदस्व (4)

<sup>3</sup> संहस्व मन्यो अभिमातिमस्मे (1), रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् (2), उग्रं ते पाजौ नन्वा रुरुधे (3), वशी वशौ नयस एकज त्वम् (4)

<sup>4</sup> एको बहुनामसि मन्यवीलितो (1), विश्विशं युधये सं शिशाधि (2), अकृच्चरुक् (3), त्वया युजा (4), व॒यं युमन्तं घोर्षे विजयाय कृष्महे (5)

<sup>5</sup> विजेषकृदिन्द्र इवानवब्रवो (1), अस्माकं मन्यो अधिपा भवेह (2), प्रियं ते नाम सहुरे गृणीमसि (3), विद्वा तमुत्सं यत आबुभूर्थं (4)

**10.84.6:** Born together with puissance, you are the Vajra (bolt) of destruction (1). The highest conquering power you bear, O Subduer (2). O Manyu, let us understand together in the will of works (3). You are much invoked in the beginning of battle (4).<sup>6</sup>

[*medah*: understanding (3.21.5), *medasā*: intelligence (10.16.7); (from *mid*: to understand)]

**10.84.7:** May Varuṇa and Manyu bestow upon us (2), wealth of both kinds, brought together and united (1). May our enemies, bearing fear in their hearts (3), flee away, one and all, completely vanquished (4).<sup>7</sup>

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<sup>6</sup> आभूत्या सहजा वंज्ज सायक् (1), सहौं बिभर्यभिभूत उत्तरम् (2), क्रत्वा नो मन्यो सह मेद्यैधि (3), महाधृनस्य पुरुहृत संसृजि (4)

<sup>7</sup> संसृष्टं धनंमुभयं समाकृतम् (1), अस्मभ्यं दत्तां वरुणश्च मन्युः (2), भियं दधाना हृदयेषु शत्रवः (3), पराजितासो अप नि लयन्ताम् (4)

## Anuvāka 7: Sūktās (85-90)

### 85: Marriage of Sūrya

Riṣhi: Sūryā Sāvitrī

[This sūkta has 47 mantrās which fall into six groups namely, (1-5), (6-16), (17-19), (20-27), (28-32), (33-47).

"In the Vedic age everything is symbolic. The religious institution of sacrifice governs the whole society and all its hours and moments, and the ritual of the sacrifice is at every turn and in every detail mystically symbolic. Not only the actual religious worship but also the social institutions of the time were penetrated through and through with the symbolic spirit. Take the hymn of the Rig Veda which is supposed to be a marriage hymn for the union of a human couple and was certainly used as such in the later successive marriages of Sūrya, daughter of the Sun, with different gods and the human marriage is quite a subordinate matter overshadowed and governed entirely by the divine and mystic figure and is spoken in the terms of that figure. Mark, however, poetical ornamentation used to set off and embellish the human union; on the contrary, the human is an inferior figure and the image of the divine.

This symbolism influenced for a long time Indian ideas of marriage and is even now conventionally remembered though no longer understood or effective." (SA, SV)

The hymn (10.85) of 47 verses describes the marriage of Sūryā with Soma. Sūryā stands for the illumined Knowledge and Soma for the Delight of Existence. Even though commoners regard Knowledge and Delight as quite far from each other, Rig Veda proposes their union. All the human marriages are counterparts of this divine union.

The verse 36 is still used in Hindu marriages as part of the marriage vow spoken by the bridegroom to the bride.

The adoration of Soma is in the first five verses. (10.85.3) clearly states that Soma is not a mere herb and the Soma known to the persons of knowledge, none ever drank. The next five describe Sūryā. The remaining verses deal with the wedding procession and the blessing of the couple.

Verse 7 describes the symbolism of the bride. For her who symbolises Knowledge, the pillow can only be thought and the divine vision is the unguent of the eyes to give the clarity. Both Heaven and earth are the treasure boxes where Knowledge (Sūryā) keeps her treasure.

The verse 8 declares that Agni, the God of aspiration is the leader of the procession, Yajña. The twins, Ashwins who bestow the perfect health of body and mind, are the attendants in the wedding. Suryā's mind is her chariot. The hymns or sūktās are the cross bars of the chariot pole. The Rik and Sāman mantrās are the two steers. The path is the sky.]

#### Nature of Soma: (1-5)

**10.85.1: Truth sustains the Earth**

**10.85.2: By Soma are the Ādityās strong**

**10.85.3: None ever drank the Soma known to the wise**

**10.85.4: Soma is concealed**

**10.85.5: Moon shapes the year**

#### Symbolic marriage procession (6-16)

**10.85.6: Garment perfected by *gātha* chant**

**10.85.7: Thought was her pillow**

**10.85.8: Stoma hymns were the cross-bars of car**

**10.85.9: Soma was maiden's wooer**

**10.85.10: Canopy of the car is the heaven**

**10.85.11: Car yoked by Rik and Sāman chants**

**10.85.12: She mounted the chariot of the mind**

**10.85.13: The constellations or asterisms**

**10.85.14: Pūshan as son chose his parents**

**10.85.15: Where was the wheel of car?**

**10.85.16: Only wise know the concealed wheel**

#### The gods: (17-19)

**10.85.17: Sūryā, Mitra and Varuṇa**

**10.85.18: Sun and moon play like children**

**10.85.19: The intuitive ray Agni appears before dawn**

#### Marriage mantrās: (20-28)

**10.85.20: Chariot directed to the immortal world**

**10.85.21: Vishvāvasu**

**10.85.22: Worship Vishvāvasu with surrender**

**10.85.23: Union of husband and wife**

**10.85.24: O bride, I set you free from the bonds of Varuṇa**

**10.85.25: I set you free from here and not from there**

**10.85.26: Bride will address the assembly**

**10.85.27: Be conscious and watchful while ruling the household**

**10.85.28: Evil effects of Kṛtyā**

**Negative effects of Robe etc., (29-32)**

**10.85.29: The soiled robe**

**10.85.30: Robe exchange**

**10.85.31: May diseases go**

**10.85.32: Malignant and robbers**

**Blessings and good wishes (33-47)**

**10.85.33: See the beautiful bride**

**10.85.34: Soiled robe**

**10.85.35: Sanctified robe**

**10.85.36: Husband's promise**

**10.85.37: Husband's prayer**

**10.85.38: Agni's help**

**10.85.39: Live a hundred years**

**10.85.40: Soma, Gandharva, Agni and the fourth**

**10.85.41: Husband's response**

**10.85.42: Blessings of elders**

**10.85.43: Couple's prayer**

**10.85.44: One with kindly eyes**

**10.85.45: Husband is eleventh child**

**10.85.46: Be a queen to mother-in-law**

**10.85.47: May gods unite us**

[Metre: 1-13, 15-17, 22, 25, 28-33, 35, 38-42, 45-47, Anuṣṭup  
(8, 4); 14, 19-21, 23-24, 26, 36-37, 44, Triṣṭup (11, 4); 18, 27,  
43, Jagatī (12, 4); 34, Urobrhatī;]

**10.85.1: By Truth (*satya*) is the earth sustained (or held up in space) (1). By the sun are the heavens sustained (2). By *r̥tam* the Ādityās stand (3), and Soma is set in the heaven (4).**<sup>1</sup>

<sup>1</sup> सत्येनोत्तमिता भूमिः (1), सूर्येणोत्तमिता द्यौः (2),  
ऋतेनादित्यास्तिष्ठन्ति (3), दिवि सोमो अधि श्रितः (4)

[Line 3: *r̥tēna*: by the *r̥tam*, the truth-in-movement. Whereas Satya is the absolute truth, *r̥tam* is the truth projected into the realms of time, place and circumstance. At every instant, for a particular person, there is a perfect way of doing action and a lot of imperfect alternatives. The perfect way is indicated by *r̥tam*.]

**10.85.2:** By Soma are Adityas strong (1). By Soma the earth is mighty (2). Thus is Soma placed in the midst of all these constellations (3).<sup>2</sup>

**10.85.3:** After the intake of the juice of the crushed plant (2), one thinks that the Soma has been drunk (1). But of the Soma, known to men of sacred knowledge (3), none ever drank (4).<sup>3</sup>

**10.85.4:** O Soma, concealed by means of the coverings (1), guarded by Br̥hatī hymns (or Bārhatās) (2), you stand listening to press-stones (3). Never mortal partakes of you (4).<sup>4</sup>

[*bārhataḥ*: protectors of Soma (Gandharvās) (S), occurs only once in RV]

**10.85.5:** O god Soma, when they drink of you (1), then you renew yourself again (2). Vayu is Soma's protector (3). Soma shapes the months (*māsa*) and the years (4).<sup>5</sup>

[*māsa*: months (S);

Line 2 clearly indicates that Soma is not a physical liquid. It is the delight of existence which renews itself.

Here is the clear indication of the moon shaping the months.]

<sup>2</sup> सोमैनादित्या बळिनः (1), सोमैन पृथिवी मही (2),  
अथो नक्षत्राणामेषामुपस्थे सोम आहितः (3)

<sup>3</sup> सोमं मन्यते पपिवान् (1), यत् संपिंषन्त्योषधिम् (1),  
सोमं यं ब्रह्माणो विदुः (3), न तस्याश्राति कश्चन (4)

<sup>4</sup> आच्छद्विधानैर्गुपितो (1), बाहौतैः सोम रक्षितः (2),  
ग्राव्यामिच्छृणवन् तिष्ठसि (3), न तै अश्राति पार्थिवः (4)

<sup>5</sup> यत् त्वा देव प्रपिबन्ति (1), तत् आ प्यायसे पुनः (2),  
वायुः सोमस्य रक्षिता (3), समानां मास आकृतिः (4)

**10.85.6:** Raibhi was the bride's maid (1). Nārashamsi her confidant and escort (2). Suryā's garment was auspicious and beautiful (3). It was perfected by the Gātha (sāma chant) (4).<sup>6</sup>

[Recall Narāshamsa in (10.70.2).]

**10.85.7:** Thought was the pillow of her couch (1), and sight, the unguent of her eyes (2), heaven and earth her treasure-box (3), when Sūryā went to her husband (4).<sup>7</sup>

**10.85.8:** Stoma hymns were cross-bars (of the chariot) (1), the Kurira metre its baton (for leading) (2). Ashvins were the admirers of Sūryā (3). Agni, the leader of the procession (4).<sup>8</sup>

[*stoma*: affirming laud. A group of three rik mantrās, say a, b and c, are chanted in all possible (6) permutations such as abc, acb, bac, bca etc.]

**10.85.9:** Soma was the maiden's wooer (1), the two Ashvins the groom's best men (2), when Savitṛ gave away (4), Sūryā (his daughter) to the husband she admired by her mind (3).<sup>9</sup>

**10.85.10:** Her mind was the (bridal) chariot (1). Its canopy was the heaven (2). Two shining orbs were the two steers that drew the car (3), when Sūryā went to her home (4).<sup>10</sup>

[Two orbs: Sun and Moon

*ana*: chariot; car; carrier;

Line 1: '*mano*' became '*ana*', i.e., mind became chariot]

<sup>6</sup> रैभ्यासीदनुदेयी (1), नाराशंसी न्योचनी (2),

सूर्याया भद्रमिद्वासो (3), गाथ्यैति परिष्कृतम् (4)

<sup>7</sup> चित्तिरा उपबहैण् (1), चक्षुरा अभ्यञ्जनम् (2),

दौर्भूमि: कोशा आसीद् (3), यदयात् सूर्या पतिम् (4)

<sup>8</sup> स्तोमा आसन् प्रतिधर्यः (1), कुरीरु छन्दे ओपशः (2),

सूर्याया अश्विना वरा (3), अग्निरासीत् पुरोगवः (4)

<sup>9</sup> सोमो वध्युरभवत् (1), अश्विनास्तामुभा वरा (2),

सूर्या यत् पत्ये शंसन्ती मनसा (3), सविताददात् (4)

<sup>10</sup> मनो अस्या अन आसीद् (1), दौरासीदुत छदिः (2),

शुक्रावानुङ्गवाहावास्तां (3), यदयात् सूर्या गृहम् (4)

**10.85.11:** Yoked by R̄k and Sāman (1), your two oxen were kept in equal pace (2). Two wheels (of car) were your ears (3). Your path for movement and halting was the heaven (4).<sup>11</sup>

**10.85.12:** In your movement, the two wheels were your pure (ears) (1), and the wind (*vyāna*) was the axle fastened (2). She mounted a chariot of the mind (3), when Sūryā went to her husband (4).<sup>12</sup>

**10.85.13:** The bridal procession of Sūryā advanced (1), it was sent by Savitṛ (2). The oxen are driven in Māgha (hour) (3), in Arjuni (hour) the bride is wedded (4).<sup>13</sup>

[Māgha and Arjuni refer to the periods of time in which the related asterisms, Māgha and Phalguni, are active in the sky as determined by naked eye.]

**10.85.14:** O Ashvins, when you came in three-wheeled chariot (1), with a proposal for Sūryā's marriage (2), then all the Devas assented to it (3). Then Pūshan as son chose you as parents (4).<sup>14</sup>

**10.85.15:** O Lords of light, when you came (1), for the wooing of Sūryā (2), where was one wheel of your chariot (3)?

Where did you stand for receiving the instruction (*deshṭra*) (4)?<sup>15</sup>

**10.85.16:** O Sūrya, two of your chariot wheels (1), the (*brāhmaṇa*) knows well by the divine timing (2); and the one wheel that lies concealed (3), only the wise have known it (4).<sup>16</sup>

[*brāhmaṇa*: knowers of the mantra]

<sup>11</sup> क्रक्षसामाभ्यामभिहितौ (1), गावौ ते सामनावितः (2),

श्रोत्रै ते चक्रे आस्तां (3), दिवि पन्थाश्वराचरः (4)

<sup>12</sup> शुचीं ते चक्रे यात्या (1), व्यानो अक्ष आहतः (2),

अनौ मनस्मयं सूर्याऽरौहत् (3), प्रयती पतिम् (4)

<sup>13</sup> सूर्यायो वहतुः प्रागात् (1), सविता यमवासृजत् (2),

अघासु हन्यन्ते गाबो (3), अर्जुन्योः पर्युहते (4)

<sup>14</sup> यदश्विना पृच्छमानावयातं त्रिचक्रेण (1), वहतुं सूर्यायाः (2),

विश्वै देवा अनु तद्वामजानन् (3), पुत्रः पितराववृणीत पूषा (4)

<sup>15</sup> यदयातं शुभस्पती (1), वरेयं सूर्यामुप (2),

कैकं चक्रं वामासीत् (3), कं देष्ट्रायं तस्थथुः (4)

<sup>16</sup> द्वे तै चक्रे सूर्ये (1), ब्रह्माणं क्रतुथा विदुः (2),

अथैकं चक्रं यद्गुहा (3), तदंद्वातय इद्विदुः (4)

**10.85.17:** To Sūrya and to the gods, to Mitra, and to Varuṇa (1), to all who have become conscious thinkers (2), to them I offer my homage (3).<sup>17</sup>

**10.85.18:** One after another, by their power, move these Two (1). They go round like two playing children around the journey (2). One surveys all existing things (3), and the other, regulating the timing, is born again and again (4).<sup>18</sup>

[Line 2: Two: Sun and Moon]

**10.85.19:** He, the delight, is born ever new; the intuitive ray (*ketu*) appears (*eti*) before the (spiritual) dawn and the day (*ahnām*) follows (*eti*) (1). He apportions to the Gods their portions as he advances (*āyan*) (2). The delight extends (*dīrgham tirate*) the life (of the seer) (3).<sup>19</sup>

[This mantra is in KYTS (2.4.14.1).]

### Marriage Mantrās (20-28)

**10.85.20:** O Sūryā, ascend (3), the car of good Kimshuka and Shalmali (wood) (1), multiform, gold-hued, smooth-wheeled, moving swiftly (2), towards the immortal world (4). You make a happy (bridal) journey to your husband (5).<sup>20</sup>

**10.85.21:** Rise from here (1); this maiden has a husband (2). I worship Vishvāvasu with homage and hymns (3). O Vishvāvasu, seek another maiden, living in her father's house (4). Know this as your portion from of old (5).<sup>21</sup>

<sup>17</sup> सूर्यै देवेभ्यौ मित्राय बरुणाय च (1),  
ये भूतस्य प्रचैतस (2), इदं तेभ्यौऽकरं नमः: (3)

<sup>18</sup> पूर्वापरं चरतो माययैतौ (1), शिशू क्रीळन्तौ परि यातो अध्वरम् (2),  
विश्वान्यन्यो भुवनाभिचष्ट (3), कर्तृरन्यो विदधजायते पुनः: (4)

<sup>19</sup> नवोनवो भवति जायमानोऽहाँ केतुरुषसामेत्यग्रम् (1),  
भागं देवेभ्यो वि दधात्यायन् (2), प्र चन्द्रमास्तिरते दीर्घमायुः: (3)

<sup>20</sup> सुकिंशुकं शल्मलिं (1), विश्वरूपं हिरण्यवर्णं सुवृत्तं सुचक्रम् (2),  
आ रोह सूर्ये (3), अमृतस्य लोकं (4), स्योनं पत्यै वहतुं कृणुष्व (5)

<sup>21</sup> उदीर्ष्वातिः (1), पतिवती होषा (2), विश्वावसु नमसा गीर्भिर्हीळे (3),  
अन्याभिच्छ पितृष्वदं व्यक्तां (4), स तै भागो जनुषा तस्य विद्धि (5)

**10.85.22:** Rise from here, Vishvāvasu (1), we worship and adore you with surrender (2). Seek another growing maiden (3), and leave this wife with the husband (4).<sup>22</sup>

**10.85.23:** Thornless and straight may the pathways be (1), by which our friends go wooing to the bride (2). May Aryaman and Bhaga lead us together (3). May the union of husband and wife, be easily formed, O gods (4).<sup>23</sup>

**10.85.24:** I set you free from the bonds of Varuṇa (1), by which the gracious Savitri bound you (2). In the home of Ṛta (truth) and the world of doers of great deeds (3), I unite you, unhurt, with your husband (4).<sup>24</sup>

**10.85.25:** I set you free from here (1), and not from there (2). I place you firmly bound (3), so that she may have good sons and be felicitous (5), O generous Indra (4).

**10.85.26:** May Pūshan lead you from here by the hand (1). May Asvins convey you in their chariot (2). Go to the house and become the house-hold's mistress (3). O Ruler of the home, you will address the assembly.<sup>26</sup>

[Line 4: You will participate in the discoveries of knowledge (*vidatham*)

*vashini*: ruler of the home; obedient to the husband (S);]

<sup>22</sup> उदीर्ष्वातौ विश्वावसो (1), नमसेळामहे त्वा (2),

अन्यामिच्छ प्रफर्व्य (3), सं जायां पत्या सृज (4)

<sup>23</sup> अनुक्षरा क्रजवः सन्तु पन्था (1), येभिः सखायो यन्ति नो वरेयम् (2), समर्यमा सं भगो नो निनीयात् (3), सं जास्पत्यं सुषममस्तु देवाः (4)

<sup>24</sup> प्र त्वा मुञ्चामि वरुणस्य पाशाद् (1), येन त्वाबध्नात् सविता सुशेवः (2), क्रतस्य योनौ सुकृतस्य लोके (3), अरिष्टां त्वा सह पत्या दधामि (4)

<sup>25</sup> प्रेतो मुञ्चामि (1), नामुतः (2), सुबद्धाममुतस्करम् (3),

यथेयमिन्द्र मीढवः (4), सुपुत्रा सुभगासंति (5)

<sup>26</sup> पूषा त्वेतो नयतु हस्तगृह्णा (1), अश्विनो त्वा प्र वहतां रथैन (2), गृहान् गच्छ गृहपत्नी यथासौ (3), वशिनी त्वं विदथमा वदासि (4)

**10.85.27:** Here may my affection increase well with our children (1). In this home be conscious and watchful in ruling the house-hold (2). With him your husband, completely unite yourself (3). Then, both growing old, address the assembly (4).<sup>27</sup>

**10.85.28:** Blue and red is the complexion of Krityā whose attachment is snapped (1). All kin of the bride prosper (2), and her husband is bound in bonds (of household) (3).<sup>28</sup>

### Soiled Robe etc. (29-32)

**10.85.29:** Put away the woolen robe (1), and make gifts of wealth to the priest (2). Else this Krityā, endowed with feet (3), enters the husband's heart as wife (4).<sup>29</sup>

**10.85.30:** Graceless becomes that body (1), and it glistens with the wicked one (2), when the husband, with the garment of his wife (3), wants to wrap himself (4).<sup>30</sup>

**10.85.31:** The diseases from the people (2), which follow the grand bridal train (1), may the gods, the masters of yajña, take them back (3), to the place from where they came (4).<sup>31</sup>

**10.85.32:** Let not those who lie in ambush find the married couple (1). May they pass the danger through auspicious paths (2). Let the malignant run away (3).<sup>32</sup>

<sup>27</sup> इह प्रियं प्रजया ते समृध्यताम् (1), अस्मिन् गृहे गाहैपत्याय जागृहि (2),  
एना पत्या तन्वं सं सृजस्व (3), अधा जिब्री बिदथमा बदाथः (4)

<sup>28</sup> नीललोहितं भवति कृत्यासक्तिवर्यज्यते (1),

एधन्ते अस्या ज्ञातयः (2), पतिर्बन्धेषु बध्यते (3)

<sup>29</sup> परा देहि शामुल्यं (1), ब्रह्मयो वि भंजा वसुं (2),

कृत्यैषा पद्धती भूत्वा (1), आ जाया विशते पतिम् (4)

<sup>30</sup> अश्रीरा तनूर्भवति (1), रुशती पापयामुया (2),

पतिर्यद्रध्वो वाससा (3), स्वमङ्गमभिधित्सते (4)

<sup>31</sup> ये बध्वश्चन्द्रं बहुतुं (1), यक्षमा यन्ति जनादनुं (2),

पुनस्तान् यज्ञियो देवा नयन्तु (3), यत आगताः (4)

<sup>32</sup> मा विदन् परिपन्थिनो य आसीदन्ति दंपती (1),

सुगेभिर्दुर्गमतीताम् (2), अपे द्रान्त्वरातयः (3)

### Blessings and good wishes: (33-47)

**10.85.33:** Most blissful is this bride (1). Come you all together here and see her (2), and wish her every good fortune (3). Then return to your homes (4).<sup>33</sup>

**10.85.34:** Pungent is this, bitter is this (1), as if filled with barbs, not fit for use (2). The priest who knows Sūryā well (3), surely deserves the bridal robe (4).<sup>34</sup>

**10.85.35:** Behold the lovely forms of Sūryā (3), her border-cloth and her headwear (1), and her garment in several parts (2), these the priest has sanctified (4).<sup>35</sup>

**10.85.36:** I take your hand for good fortune (1), that you may attain old age with me, your husband (2). The gods Bhaga, Aryamā, Savitā, Puramdhī (3), have given you to me you to be my household's mistress (4).<sup>36</sup>

[adur: given]

**10.85.37:** Pūshan, arouse her, the most blissful one (1), through whom a new generation will spring to life (2). She, in the ardour of her love, will meet me (3), and I ardently loving, will meet her (4).<sup>37</sup>

**10.85.38:** (O Agni), for you at first they escorted Sūryā with her bridal train (1). Give the wife to the husband (2), and also give her progeny, O Agni (3).<sup>38</sup>

<sup>33</sup> सुमङ्गलीरियं वधूः (1), इमां समेत पश्यत (2),

सौभाग्यमस्यै दत्त्वाया (3), अथास्तं वि परेतन (4)

<sup>34</sup> तृष्णमेतत् कटुकमेतत् (1), अपाष्वद्विषवन्नैतदत्तवे (2),

सूर्यो यो ब्रह्मा विद्यात् (3), स इद्वाधूयमर्हति (4)

<sup>35</sup> आशासनं विशासनम् (1), अथो अधिविकर्तनम् (2),

सूर्योः पश्य रूपाणि (3), तानि ब्रह्मा तु शुन्धति (4)

<sup>36</sup> गृणामि ते सौभगत्वाय हस्तं (1), मया पत्या जरदृष्ट्यथासः (2),

भग्नो अर्यमा संविता पुरांधिः (3), मह्यं त्वादुर्गाहैपत्याय देवाः (4)

<sup>37</sup> तां पूषञ्चिवत्मामेरयस्व (1), यस्यां बीजं मनुष्या वर्पन्ति (2),

या नं ऊरु उशती विश्रयाते (3), यस्यामुशन्तः प्रहरोम शोपंम् (4)

<sup>38</sup> तुभ्यमग्ने पर्यवहन् त्सूर्या वंहतुना सह (1),

पुनः पतिभ्यो जायां दा (2), अग्ने प्रजया सह (3)

**10.85.39:** Agni has given him the wife (1), with long life and brilliance (2). Long-lived be he who is her husband (3), may he live a hundred autumns (4).<sup>39</sup>

**10.85.40:** Soma took her up first of all (1), thereafter the Gandharva guarded her (2), and your third protector was Agni (3), and the son of man is your fourth.<sup>40</sup>

[As a child, the girl is very happy, always playing and adored by all. In that phase, she is under the influence of Soma. As she grows up, she develops interest in music, dancing, fine arts etc., under the control of Gandharva. After this period of adolescence, she considers developing all the powers in her to become an ideal wife, mother and member of society. Then she is under the influence of Agni, the deity of will-power. Only after marriage, she comes under the strong influence of the human husband.]

**10.85.41:** Soma gave her to the Gandharva (1), the Gandharva gave her to Agni (2), And Agni has given her to me (4), granting me riches and sons (3).<sup>41</sup>

**10.85.42:** Live you two here, be not parted (1). Enjoy the full length of life (2), sporting, with your sons and grandsons (3), rejoicing in your own abode (4).<sup>42</sup>

**10.85.43:** May Prajāpati bring forth children of us (1). May Aryaman unite us together till old age (2). Being auspicious, enter you the husband's house (3). Be gracious to persons with two and four states of consciousness (4).<sup>43</sup>

<sup>39</sup> पुनः पर्वीम् गिरंदात् (1), आयुषा सूह वर्चसा (2),

दीर्घायुरस्या यः पतिः (3), जीवाति शरदः शतम् (4)

<sup>40</sup> सोमः प्रथमो विविदे (1), गन्धर्वो विविद उत्तरः (2),

तृतीयो अग्निष्टे पतिः (3), तुरीयस्ते मनुष्यजाः (4)

<sup>41</sup> सोमो दद्रन्धर्वार्थ (1), गन्धर्वो दद्रग्यर्थे (2),

रथिं च पुत्रांश्चादात् (3), अग्निर्मह्यमधौ इमाम् (4)

<sup>42</sup> इहैव स्तं मा वि यौष्टं (1), विश्वमायुर्बैश्वतम् (2),

क्रीलन्तौ पुत्रैर्नस्तुभिः (3), मोदमानौ स्वे गृहे (4)

<sup>43</sup> आ नः प्रजां जनयतु प्रजापतिः (1), आजरसाय समनत्तवर्यमा (2),

अदुर्मङ्गलीः पतिलोकमा विश (3), शं नौ भव द्विपदे शं चतुष्पदे (4)

**10.85.44:** Come, one with kindly eyes, with unslayable husband (1), good to animals, kind-hearted, glorious (2), a mother of heroes, loving the gods (3). Be blissful and be peaceful to those with two states (of consciousness) and four (4).<sup>44</sup>

**10.85.45:** O bounteous Indra, make her (1), a good mother of sons and fortunate (2). Give her ten sons (3), and make her husband the eleventh (4).<sup>45</sup>

**10.85.46:** Be a queen to your father-in-law (1), a queen to your mother-in-law (2), a queen to your husband's sisters (3), and a queen to your husband's brothers (4).<sup>46</sup>

[*nanāndari*: husband's sisters. The word is close to the Tamil, '*nātanār*' or Kannada '*nādini*']

**10.85.47:** May the universal Devās, and Āpas join our hearts together (1); so may Matarisvan, Dhatri (2).

May Deśhṛī unite us both (3).<sup>47</sup>

[Deśhṛī: the goddess who gives (*da*) impulsion (*ish*) to work. Sarasvati (S.)]

## 86: Indra, Indrāṇī and Vṛshākapi Riṣhis: Indrah, Indrāṇī, Vṛshākapi Aindrah

[This sūkta of 23 mantrās can be understood in two ways. It involves three beings, Indra, Indrāṇī and Vṛshākapi. This sūkta comes after the Sūkta 85 involving the marriage. Why is not a marriage blissful in practice? Why is there difference of opinion between husband and wife? This sūkta gives some interesting answers for this question.

<sup>44</sup> अघौरचक्षुरपतिइयेधि (1), शिवा पशुभ्यः सुमनाः सुवर्चाः (2), वीरसूर्देवकामा (3), स्योना शं नौ भव द्विपदे शं चतुष्पदे (4)

<sup>45</sup> इमां त्वमिन्द्र मीढ्वः (1), सुपुत्रां सुभगां कृणु (2), दशास्यां पुत्राना धैहि (3), पतिमैकादशं कृधि (4)

<sup>46</sup> सम्माज्ञी शशुरे भव (1), सम्माज्ञी शश्रां भव (2), ननांन्दरि सम्माज्ञी भव (3), सम्माज्ञी अधि देवृषु (4)

<sup>47</sup> समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ (1), सं मातृश्वा सं धाता (2), समु देष्टी धातु नौ (3)

In the first interpretation, Vṛṣhākapi can be viewed as an associate to Indra and also as one close to him. Indrāṇī, the spouse of Indra does not like him and calls him an animal. Vṛṣhākapi does not give any insulting replies. Indra tells Indrāṇī that she is beautiful and has everything, why does she complain?

In the second interpretation, this interlude occurs at some point in the cosmic evolution before the appearance of the human mind. At that stage, there was only the inanimate matter, plant and animal kingdom. Indrāṇī is the queen of this realm. This realm has a natural beauty of its own. Even today, many persons who call themselves as the lovers of nature are sad to see the ravages done to this beautiful place by human beings with their activities based on mind. Today one hears of the destruction of the pristine reserves of nature like the tropical forests as ‘mindless destruction’.

Vṛṣhākapi is the power of vital mind, i.e., the mind associated with the dynamical activities of prāṇa or vital energy. Indrāṇī, the goddess of nature feels that the vital mind (Vṛṣhākapi) despises her as one without protection (verse 9). She regards Vṛṣhākapi as destructive and has no kind words to it.

Indra, the lord of the divine mind, is unable to pacify the nature. He mentions the importance of Vṛṣhākapi. Vṛṣhākapi is respectful of nature. What is the way for the resolution of conflict? The answer is hinted in the refrain, ‘Indra is supreme in this universe’ which appears in all the 23 mantrās. Every happening has its own reason for its appearance, even though the individual parties may not like it. Here is the proverbial phrase, ‘pain or suffering is the hammer of gods to beat the dead resistance in the mortal heart’. Only when we surrender to the wisdom of the Supreme being, we can appreciate the necessity of all the happenings. Till this wisdom dawns on most of us, the squabbles between the different parties continue. Veda states elsewhere that when the power of the fourth world (vijñāna or svar or supermind) descends into earth and its inhabitants, then there will be increased cooperation in all aspects and the works will be endowed with discernment (*dakṣha*). Then nature becomes Dākṣhāyaṇī.

This interpretation is also indirectly supported by Mahābhārata (Shānti Parvah; 342-89) where *vṛṣhākapi* is rendered as the *avatār* of

Viṣṇu, with the boar, *varāha*. It may be recalled that the boar recovers the earth from the ocean where it is submerged. Only then did the forms of life and human beings appear. *kapi* is rendered as that which placed the earth in its snout (*kakṣhi*, *ka*). In the famous litany of 1000 names of Viṣṇu, Vṛshākapi is an epithet for Viṣṇu. Note also Viṣṇu is regarded as a friend of Indra in several mantrās of Rig Veda.]

**10.86.1: (Indra): Vṛshakapi is my friend**

**10.86.2: (Indrāṇī): You Indra hasten to him**

**10.86.3: He is an animal**

**10.86.4: You cherish him as a dear son**

**10.86.5: This monkey has spoiled beautiful things**

**10.86.6: There is none more amiable than me**

**10.86.7: (Vṛshākapi): O mother, you give joy to my father**

**10.86.8: (Indra): Why are you (Indrāṇī) angry**

**10.86.9: (Indrāṇī): This savage beast despises me**

**10.86.10: (Indra): Indrāṇī is a great power**

**10.86.11: I have heard that Indrāṇī is the most fortunate lady**

**10.86.12: I cannot rejoice without my friend**

**10.86.13: (Vṛshākapi): (O Indrāṇī), you are mother,  
full of joy and opulence**

**10.86.14: (Indra): Powers of life are matured for me**

**10.86.15: (Indrāṇī): Be pleased with your offerings**

**10.86.18: Vṛshākapi knows how to injure others than himself**

**10.86.19: (Indra): I distinguish the giver from the non-giver**

**10.86.20: O Vṛshākapi, you go to the deserts and come later**

**10.86.21: You destroy sleep**

**10.86.22: (Indra): Where is the being which causes happiness to  
people**

**10.86.23: Daughter of Manu**

**[Metre: Pangkriti (8, 5)]**

**10.86.1: (Indra):** The Soma has been pressed or released (1). The god Indra has not been hymned (2), in the nourishing (*puṣṭeṣhu*) (*yajñas*), where Vṛshākapi rejoiced (3). He is noble and my friend (4). Indra is the supreme above all (5).<sup>1</sup>

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<sup>1</sup> वि हि सोतोरसृक्षत् (1), नेन्द्रं देवमंमंसत् (2), यत्रामदद्वषाक्षिः (3),  
अ॒र्यः पुष्टे॒षु मत्संखा (4), विश्वस्मा॒दिन्द्रु उत्तरः (5)

[*vṛṣhākapi* occurs only in this sūkta (10.86)]

**10.86.2:** (Indrāṇī): You are much annoyed (2), you hasten to Vṛṣhākapi (1). Yet you find (3), no place to drink the Soma (4). Indra is the supreme above all (5).<sup>2</sup>

[Vṛṣhākapi: Realm of prāṇa in human]

**10.86.3:** (Indrāṇī): What favour has this shining animal (1), Vṛṣhākapi has done to you (2), that you bestow upon him (3), nourishing riches like a noble (donor) (4). Indra is the supreme above all (5).<sup>3</sup>

**10.86.4:** (Indrāṇī): O Indra, this Vṛṣhākapi (1), you cherish as a dear (son) (2). (According to me) may a dog devour him (3), after catching him by the ear as does a boar (4).

Indra is the supreme above all (5).<sup>4</sup>

**10.86.5:** (Indrāṇī): This monkey has spoiled (2), the dear things crafted with the light (1). Let its head be cut off quickly (3). Let me not be the giver of happiness to one whose works are evil (4).

Indra is the supreme above all (5).<sup>5</sup>

[*aktavah*: radiance, (10.3.4)]

**10.86.6:** There is none with more happiness than me (1). There is none more amiable (2). (There is) none who gets along better with her husband (3); none who satisfies (more) the desires of a husband in union (*saktho*) (4). Indra is the supreme above all (5).<sup>6</sup>

<sup>2</sup> परा हीन्द्र धावसि वृषाकपेः (1), अति व्यथिः (2),

नो अह प्र विन्दसि (3), अन्यत्र सोमपीतये (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>3</sup> किमयं त्वां वृषाकपिः (1), चकार हरितो मृगः (2)

यस्मा इरस्यसीदु नु (3), अर्यो वा पुष्टिमद्भसु (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>4</sup> यमिमं त्वं वृषाकपिं (1), प्रियमिन्द्राभिरक्षसि (2),

श्वा न्वस्य जम्मिषत् (3), अपि कर्णे वराहुयुः (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>5</sup> प्रिया तष्टानि मे कपिवर्यक्ता (1), व्यदूषत् (2),

शिरो न्वस्य राविष्ट् (3), न सुगं दुष्कृते भुवं (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>6</sup> न मत् स्त्री सुभसत्तरा (1), न सुयाशुतरा भुवत् (2),

न मत् प्रतिच्यबीयसी (3), न सकथ्युद्यमीयसी (4), विश्वस्मादिन्द्र उत्तरः (5)

**10.86.7:** (Vṛṣhākapi): O mother, you are easy of access (1). What you (have said) will happen quickly (2). May my mother and father be united (3). May your head give joy to my father like a (soaring) bird (4). Indra is the supreme above all (5).<sup>7</sup>

**10.86.8:** (Indra): (Why are angry) even though you have beautiful arms, beautiful fingers (1), long hair and wide hips (2)? O wife of a hero (3), why are you angry with Vṛṣhākapi (4)? Indra is the supreme above all (5).<sup>8</sup>

**10.86.9:** (Indrāṇī): This savage despises me (2), as if I had no protector (1). However I have hero-sons (3), am the wife of Indra, the friend of Maruts (4). Indra is the supreme above all (5).<sup>9</sup>

**10.86.10:** (Indra): Whether for great yajñas (*samhotram*) (1), or for battles, Indrāṇī goes in front (2). She is the ordainer of the works of truth (3). She is also honoured as the mother of hero-sons and as the wife of Indra (4). Indra is the supreme above all (5).<sup>10</sup>

**10.86.11:** (Indra): I have heard (*ashravam*) (2), that among all women who are splendid wives, there is none (*na asyā*) like Indrāṇī (1); for never at any time (3), shall her husband die of old age (4). Indra is the supreme above all (5).<sup>11</sup>

**10.86.12:** (Indra): O Indrāṇī, I have not rejoiced in Truth (1), without my friend Vṛṣhākapi (2). His offering (*havi*) with the delightful waters (3), goes to the Gods (4). Indra is the supreme above all (5).<sup>12</sup>

<sup>7</sup> उवे अम्ब सुलाभिके (1), यथैवाङ्गं भविष्यति (2), भसन्मै अम्ब सक्षिं मे (3), शिरो मे वीव हृष्यति (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>8</sup> किं सुबाहो स्वज्ञुरे (1), पृथुष्टो पृथुजाघने (2), किं शूरपत्नि नः (3), त्वमभ्यमीषि वृषाकपि (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>9</sup> अवीरामिब मास् (1), अयं शारारुभि मन्यते (2), उताहमस्मि वीरिणि (3), इन्द्रपत्नी मरुत्संखा (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>10</sup> संहोत्रं स्म पुरा (1), नारी समनं वाव गच्छति (2), वेधा क्रतस्य (3), वीरिणीन्द्रपत्नी महीयते (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>11</sup> इन्द्राणीमासु नारिषु सुभगाम् (1), अहमश्रवम् (2), नह्यस्या अपरं (3), चन जरसा मरते पतिः (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>12</sup> नाहमिन्द्राणि रारण (1), सर्व्युर्वृषाकपैकृते (2), यस्येदमप्य हुविः प्रियं (3), देवेषु गच्छति (4), विश्वस्मादिन्द्र उत्तरः (5)

[*rte*: without; see (10.112.9)]

**10.86.13:** (Vṛṣhākapi): You are the mother of Vṛṣhākapi, full of joy and opulence (1), and have excellent sons and daughter-in-laws (2). Let the dear Indra enjoy (or eat) (*ghāsat*) the hundred powers of life (3). May he be pleased with offerings (4).

Indra is the supreme above all (5).<sup>13</sup>

[*shatam ukṣhaṇah* (5.27.5): The complete hundred powers of life by whom all the abundance of the vital plane is showered upon the growing man (SA, SV)]

**10.86.14:** (Indra): The powers of life, numbering 15, 20 are matured together (for me) (1). I eat them and become nourished (2). My two shoulders become full (3). Indra is the supreme above all (4).<sup>14</sup>

**10.86.15:** (Indrāṇī): Like a sharp-horned bull (1), roaring amongst the herds (2), may the offerings please your heart (3). It is prepared (pressed) for you by one who wants to please you (4). Indra is the supreme above all (5).<sup>15</sup>

**10.86.18:** (Indrāṇī): O Indra, this Vṛṣhākapi knows how to injure others (1). It finds a sword (*asi*), knives (*sūnām*) (2), new methods of hiding and a cart (*ana*) (of fuel) to burn (3).

Indra is the supreme above all (4).<sup>16</sup>

[*sūnāḥ*: knife (1.162.13, S)]

The translation of S: “May this Vṛṣhākapi take a dead animal, use knife and other instruments to cut it, and cook it in a new sauce pan (*navam charum*) in a Agni place full of Agni wood (*edhasya ahitam*).” This translation makes no reference to Indrāṇī’s comments on Vṛṣhākapi in verse 9.]

<sup>13</sup> वृषाकपायि रेवति (1), सुपुत्रं आदु सुस्नुषे (2), घस्त् त इन्द्रं उक्षणः प्रियं (3), कोचित्करं हविः (4), विश्वस्मादिन्द्रं उत्तरः (5)

<sup>14</sup> उक्षणो हि मे पञ्चदशा साकं पचन्ति विंशतिम् (1), उताहमंग्गि पीव् (2), इदुभा कुक्षी पूर्णान्ति मे (3), विश्वस्मादिन्द्रं उत्तरः (4)

<sup>15</sup> वृषभो न तिग्मशृङ्गो (1), अन्तर्यौथेषु रोहवत् (2),

मन्थस्ते इन्द्रं शं हृदे (3), यं तैं सुनोर्ति भावयुः (4), विश्वस्मादिन्द्रं उत्तरः (5)

<sup>16</sup> अयमिन्द्रं वृषाकपिः परस्वन्तं हुतं विदत् (1), असि सूनां (2),

नवं चरुमादेधस्यान् आचित् (3), विश्वस्मादिन्द्रं उत्तरः (4)

**10.86.19:** (Indra): Here I come to yajña distinguishing the noble ones (*ārya*) from the non-giving dāsa foes (1). I drink the Soma pressed by the worshipper with mature (mind) (2). I graciously look on the heroes (3). Indra is the supreme above all (4).<sup>19</sup>

**10.86.20:** (Indra): O Vṛṣhākapi, you go to the deserts (to make them fertile) (1), and (remove) the harmful forces in the forest (*krntatram*) which is several yojana away (2). Then you came to our house nearby and the houses of sacrificers nearby (3). Indra is the supreme above all (4).<sup>20</sup>

**10.86.21:** (Indra to Vṛṣhākapi): O Vṛṣhākapi, come back (1), so that we can do what is agreeable (2). You are a destroyer of sleep (3). You come home on the path again (4).

Indra is the supreme above all (5).<sup>21</sup>

**10.86.22:** (This is addressed by Indra to Vṛṣhākapi who is gone). O Vṛṣhākapi, who has the powers of Indra, getting up, come towards the house (1). Where is the being which eats the essence (2)? Where is the being which causes happiness to people (3)? Indra is the supreme above all (4).<sup>22</sup>

**10.86.23:** The daughter of Manu (*mānavī*), Parshu by name (1), bore twenty children at once (2). May she get the auspicious happiness (3), whose womb was so prolific (4).

Indra is the supreme above all (5).<sup>23</sup>

[*bhala*: occurs only once, meaning uncertain]

<sup>19</sup> अयमैमि विचाकशद् विचिन्वन् दासमार्यम् (1),  
पिबामि पाकसुत्वन्तो (2), अभि धीरमचाकशं (3), विश्वस्मादिन्द्र उत्तरः (4)

<sup>20</sup> धन्वं च यत् कृन्तत्रं च कर्ति स्वित् ता वि योजना (1),

नेदीयसो वृषाकपैऽस्तमेहिं गृहाँ उप् (2), विश्वस्मादिन्द्र उत्तरः (3)

<sup>21</sup> पुनरेहिं वृषाकपे (1), सुविता कल्पयावहै (2),

य एष स्वप्रनंशनो (3), अस्तमेषि पथा पुनः (4), विश्वस्मादिन्द्र उत्तरः (5)

<sup>22</sup> यदुदंश्वो वृषाकपे गृहमिन्द्राजगन्तन (1), क स्य पुल्वघो मृगः (2),  
कमंगञ्जनयोपन्तो (3), विश्वस्मादिन्द्र उत्तरः (4)

<sup>23</sup> पशुर्ह नाम मानवी (1), साकं ससूब विशुतिम् (2), भुद्रं भलं त्यस्या  
अभूद् (3), यस्या उदरमामयद् (4), विश्वस्मादिन्द्र उत्तरः (5)

## **87: Agni, the killer of demon sorcerers**

**Riṣhi: Pāyuh Bhāradvājah**

[Both this sūkta and RV (10.118) are dedicated to Agni, in his function as the destroyer of psychological foes. Among the foes are also the so-called elder gods, the gods of ignorance, who also want to harm the yajña. See also the notes in the beginning of (10.118).]

**10.87.1: I approach him (Agni) as a friend**

**10.87.2: Destroy the gods of ignorance**

**10.87.3: You circle in the midworld**

**10.87.4: You kill foes using our speech as javelins**

**10.87.5: Demon-sorcerers**

**10.87.6: Kill the foe whenever you see him**

**10.87.7: Protect the man touched by his grasp**

**10.87.8: Your eye of divine vision**

**10.87.9: Guard the yajña and lead it**

**10.87.10: Cleave the three peaks of the demons**

**10.87.11: Demons slay the truth by falsehood**

**10.87.12: Atharvan, the seer, burns with his light,  
the being without knowledge**

**10.87.13: Cursing done by couples**

**10.87.14: Cleave the demons and slayer-gods**

**10.87.15: Those who thieve by speech**

**10.87.16: Milk of the unslayable cow**

**10.87.17: Pierce the foe with your ray of light**

**10.87.18: May the demons do not have  
access to the growths of earth**

**10.87.19: May the foe find no release from your missile**

**10.87.20: Guard us on all sides**

**10.87.21: Protect us by your seer-wisdom**

**10.87.22: You, an illumined sage, is a fortress for us**

**10.87.23: Consume the crooked Rakṣhasa**

**10.87.24: I whet you with my thoughts**

**10.87.25: Cleave their wrath with your wrath**

**[Metre: 1-21, Triṣṭup (11, 4); 22-25, Jagatī (12, 4)]**

**10.87.1:** I set ablaze Agni of the plenitude, the slayer of the Rakshasas (1). I approach him as a friend and as the widest house of refuge (2). Agni has been kindled and grows intense by the workings of the will (3). May he protect us from the doer of hurt, by the day and by the night.<sup>1</sup>

[*prathishtham*: widest; *sharma*: house of refuge, a widest peace, (SA)]

**10.87.2:** O knower of all things born, high-kindled (3), iron-tusked (1), touch with your ray the demon-sorcerers (2). Do violence to him with your tongue of flame, to the gods who kill (4), the eaters of flesh, putting them off from us, shut them into your mouth (5).<sup>2</sup>

[*mūradevān*: the gods of ignorance, the gods who kill]

**10.87.3:** O Agni, who is of both worlds, set upon them both your tusks (1), the higher and the lower (3), whetting them, O destruction (2). You circle in the mid-air, O king (4), and snap up in your jaws the demon-sorcerers (5).<sup>3</sup>

**10.87.4:** Turning on them your arrows by our sacrifices, O Agni (1), by our speech your javelins (2), plastering them with your thunderbolts (3), pierce with these in their hearts (4), the demon-sorcerers who confront us (5), break their arms (6).<sup>4</sup>

[Note the symbolism of weapons. They are not physical. Our speech becomes the javelins of Agni.]

<sup>1</sup> रक्षोहणं बाजिनमा जिधर्मि (1), मित्रं प्रथिष्ठमुप यामि शर्म (2), शिशानो अग्निः क्रतुभिः समिद्धः (3), स नो दिवा स रिषः पातु नक्तम् (4)

<sup>2</sup> अयोदंष्ट्रो (1), अर्चिषां यातुधानानुपं स्पृश (2), जातवेदः समिद्धः (3), आ जिह्या मूरदेवान् रभस्व (4), क्रव्यादौ वृक्त्यपि धत्स्वासन् (5)

<sup>3</sup> उभोभयाविन्दुपं धेहि दंष्ट्रा (1), हिंसः शिशानो (2), अवरं परं च (3), उतान्तरिक्षे परि याहि राजन् (4), जम्भैः सं धेह्यभि यातुधानान् (5)

<sup>4</sup> यज्ञैरिषूः संनम्भानो अग्ने (1), बाचा शल्याँ (2), अशानिभिदिहानः (3), ताभिर्विध्यु हृदये यातुधानान् प्रतीचो (4), बाहून् प्रति भड्ध्येषाम् (5)

**10.87.5:** O Agni, tear the skin of the demon-sorcerer (1). Let the cruel thunderbolt slay him in its wrath (2). Rend his limbs, O Agni (3). Hungry for its flesh let the carrion-eater pick asunder his mangled body (4).

**10.87.6:** Wherever now you see him, O Agni (1), whether standing or walking (2), or flying on the paths in the mid-air (3), a shooter sharpening his weapon (4), pierce him with your arrow (5).<sup>6</sup>

**10.87.7:** O Agni, rescue from the assault of the demon-sorcerer with his spears (2), the man touched by his grasp (1). O Agni, blazing supreme, slay (3), these devourers of the flesh (4). Let the brilliant birds of prey eat him up (5).<sup>7</sup>

**10.87.8:** O Agni, here proclaim who is he (1), what demon-sorcerer (2), who is the doer of this deed (3)? To him do violence with your blaze, O youthful god (4). Subject him to the eye of your divine vision (*nṛchakṣhase*) (5).

**10.87.9:** O Agni, guard with your keen eye the sacrifice (1), lead it moving forward to the Shining Ones (2), O conscious thinker (3). When you blaze fierce against the Rakshasas (4), let not the demon-sorcerers overcome you (5), O you of divine vision (6).

**10.87.10:** Divine of vision, see everywhere the Rakshasa in the peoples (1). Cleave the three peaks of him (2). O Agni, cleave with your wrath his flanks (3). Rend asunder the triple root of the demon sorcerer (4).<sup>10</sup>

<sup>5</sup> अग्ने त्वं यातुधानस्य भिन्धि (1), हिंसाशनिर्हरेसा हन्त्वेनम् (2),

प्र पर्वौणि जातवेदः शृणीहि (3), क्रव्यात् क्रविष्णुः विचिनोतु वृक्षणम् (4)

<sup>6</sup> यत्रेदानीं पश्यसि जातवेदः (1), तिष्ठन्तमग्न उत वा चरन्तम् (2),  
यद्वान्तरिक्षे पथिभिः पतन्तं (3), तमस्ता विध्य शर्वा शिशांनः (4)

<sup>7</sup> उतालब्धं (1), स्पृणुहि जातवेद आलेभानाद्विभिर्यातुधानात् (2),

अग्ने पूर्वो नि जहि शोशुचान (3), आमादः श्विङ्गाः (4), तमदन्त्वेनीः (5)

<sup>8</sup> इह प्र ब्रूहि यतमः सो अग्ने (1), यो यातुधानो (2), य इदं कृणोति (3),

तमा रभस्व समिधा यविष्ट (4), नृचक्षसश्कृष्टे रन्धयैनम् (5)

<sup>9</sup> तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं (1), प्राञ्चं वसुभ्यः प्र णय (2), प्रचेतः (3),

हिंसं रक्षास्यभि शोशुचान् (4), मा त्वा दभन् यातुधाना नचक्षः (5)

<sup>10</sup> नचक्षा रक्षः परि पश्य विष्णु (1), तस्य त्रीणि प्रति शृणीद्यग्रा (2),  
तस्याग्ने पृष्ठीरेसा शृणीहि (3), त्रेधा मूलं यातुधानस्य वृश्च (4)

**10.87.11:** May the demon-sorcerer come thrice under thy scorching flames (1), he who slays the Truth by falsehood (2). Overspreading him with your ray, O Agni (3), destroy him (5), in front of him who hymns you (4).<sup>11</sup>

**10.87.12:** Set in your singer, O Agni, the eye (1), with which you see the trampler with his hooves, the demon-sorcerer (2). Even as did Atharvan, burn with the divine Light (3), this being without knowledge who does hurt to the Truth (4).<sup>12</sup>

**10.87.13:** The cursing with which today couples revile each other (1), the curses which are born in the imprecations of the singers (2), the arrow which is born from the mind of wrath (3), with that pierce through the heart of the demon-sorcerers (4).<sup>13</sup>

**10.87.14:** Away from us cleave by your burning energy the demon sorcerers (1). Away from us cleave by the heat of your wrath the Rakshasa, O Agni (2). Away from us, cleave by your ray these slayer gods (3). Blazing away from us, cleave these who glut themselves with men's lives (4).<sup>14</sup>

[*mūra devān*: the slayer gods, see verse 2]

**10.87.15:** May the gods cleave away today the crooked one (1). May harsh curses come to confront him (2). May the shafts enter into the vital part of one who thieves by speech (3). May he undergo the onset of each and every one, the demon-sorcerer (4).<sup>15</sup>

<sup>11</sup> त्रियांतुधानः प्रसिंति॒ त् एतु॑ (१), क्रतं॒ यो॒ अंगे॑ अनृतेन॑ हन्ति॑ (२), तमर्चिषा॑ स्फूर्जयत्त्वातवेदः॑ (३), समक्षमैनं॑ गृणते॑ नि॑ वृद्धिं॑ (४)

<sup>12</sup> तदग्ने॑ चक्षुः॑ प्रति॑ धेहि॑ (१), रेभे॑ शफारुजं॑ येन॑ पश्यसि॑ यातुधानंम्॑ (२), अथर्ववज्योतिष्ठा॑ दैव्यैन॑ (३), सत्यं॑ धूर्वन्तमचितं॑ न्योष॑ (४)

<sup>13</sup> यदग्ने॑ अ॒द्य॑ मिथुना॑ शपातो॑ (१), यद्वाचस्तुष्टु॑ जनयन्त॑ रेभाः॑ (२), मन्योर्मनसः॑ शरव्या॑ जायते॑ (३), या॑ तया॑ विद्य॑ हृदये॑ यातुधानान्॑ (४)

<sup>14</sup> परा॑ शृणीहि॑ तपसा॑ यातुधानान्॑ (१), परास्ते॑ रक्षो॑ हरसा॑ शृणीहि॑ (२), परार्चिषा॑ मूरदेवाज्छृणीहि॑ (३), परासुतृपौ॑ अभि॑ शोशुचानः॑ (४)

<sup>15</sup> पराय॑ देवा॑ वृजिनं॑ शृणन्तु॑ (१), प्रत्यगैनं॑ शपथा॑ यन्तु॑ तृष्टा॑ (२), वाचास्तैनं॑ शरंब॑ कञ्चन्तु॑ मर्मन्॑ (३), विश्वस्यैतु॑ प्रसिंति॑ यातुधानः॑ (४)

**10.87.16:** The demon-sorcerer who feeds on the flesh of human beings (1), who feeds on horses and on cattle (2), the one who carries away the milk of the Cow unslayable (3), cut asunder their necks with the flame of your anger, O Agni (4).<sup>16</sup>

**10.87.17:** Agni, let not the demon sorcerer partake (2), of the yearly milk of the shining cow (1). You have the divine vision (3). O Agni, whichever of them would glut himself on the nectar (4), him pierce in front in his vital part with your ray of light (5).<sup>17</sup>

**10.87.18:** May the demon-sorcerers drink poison from the Ray-Cows (1). May they be cloven asunder who are of evil impulse before the infinite mother (2).

May the divine sun betray them to you (3).

May they be deprived of their share of the growths of earth (4).<sup>18</sup>

**10.87.19:** Crush the demon-sorcerer, O Agni (1). Never have the Rakshasas conquered you in the battles (2). Burn one by one from their roots the eaters of raw flesh (3). May they find no release from your divine missile (4).<sup>19</sup>

**10.87.20:** O Agni, guard us from above and from below (1), from behind and from the front (2). May those most burning ageless flames of yours (3), blazing burn one who is a voice of evil (4).<sup>20</sup>

<sup>16</sup> यः पौरुषेयेण क्रविषां समङ्के (1), यो अश्वयैन पशुना यातुधानः (2),  
यो अद्याया भरति क्षीरम् (3), अग्ने तेषां शीषाणि हरसापि वृश्च (4)

<sup>17</sup> संबृत्सरीणं पर्य उस्त्रियायास्तस्य (1), माशीद्यातुधानौ (2), नृचक्षः (3),  
पीयूषमग्ने यत्मस्तिरूप्सात् (4), तं प्रत्यश्चमर्चिषां विद्ध्य मर्मैन् (5)

<sup>18</sup> विषं गवां यातुधानाः पिबन्तु (1), आ वृश्च्यन्तामदितये दुरेवाः (2),  
परैनान् देवः संविता ददातु (3), परां भागमोषधीनां जयन्ताम् (4)

<sup>19</sup> सुनादंग्रे मृणसि यातुधानान् (1), न त्वा रक्षांसि पृतनासु जिग्युः (2),  
अनु दह सुहमूरान् क्रव्यादो (3), मा ते हेत्या मुक्षत दैव्यायाः (4)

<sup>20</sup> त्वं नौ अग्ने अधरादुदक्तात् (1), त्वं पश्चादुत रक्षा पुरस्तात् (2),  
प्रति ते ते अजरासुस्तपिष्ठा (3), अघरासुं शोशुचतो दहन्तु (4)

**10.87.21:** From behind and from in front (1), from below and from above (2), protect us, by your seer-wisdom O king, O seer (3); a friend, protect your friend, ageless protect from old age (4), immortal, protect us who are mortals, O Agni (5).<sup>21</sup>

**10.87.22:** O forceful Agni, let us think of you, the illumined sage as a fortress around us (1), one violent of aspect (2), slayer from day to day of the crooked ones (3).<sup>22</sup>

**10.87.23:** Consume with poison the crooked Rakshasas (1). O Agni, burn them with your keen flame (2), with your fiery-pointed spears (3).<sup>23</sup>

**10.87.24:** Burn the bewildered demon-sorcerer couples (1). I whet you to sharpness, (you are) inviolate, with my thoughts, O illumined sage; awake (*jāgrhi*) (2).<sup>24</sup>

**10.87.25:** O Agni, cleave asunder their wrath with your flame of wrath (1), on every side (2). Break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer (3).<sup>25</sup>

## 88: Sūrya and Agni Vaishvānara [The Universal Divine Will and Force]

Riṣhi: Mūrdhanvān Āñgirasa, Vāmadevya

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth. He supports the universe like a pillar. In addition, all the

<sup>21</sup> पश्चात् पुरस्तात् (1), अधुरादुदक्षात् (2), कविः काव्येन परि पाहि राजन् (3), सखे सखायमजरौ जरिम्णे (4), अग्ने मर्ता॑ अमर्त्यस्त्वं नः (5)

<sup>22</sup> परि त्वाग्ने पुरु॑ वयं विप्र॑ सहस्य धीमहि (1), धृषद्वर्णं (2), दिवेदिवे हन्तारं भड्गुरावताम् (3)

<sup>23</sup> विषेण भड्गुरावतः (1), प्रति ष्म रक्षसौ दह (2), अग्ने तिगमेन शौचिषा (3), तपुरग्राभिरुषिभिः (4)

<sup>24</sup> प्रत्यग्ने मिथुना दह यातुधाना॑ किमीदिना॑ (1), सं त्वा॑ शिशामि जागृह्यदब्धं (2), विप्र॑ मन्मभिः (3)

<sup>25</sup> प्रत्यग्ने हरसा॑ हरः शृणीहि (1), विश्वतः प्रति (2), यातुधानस्य रक्षसो॑ बलं वि रुज॑ वीर्यम् (3)

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 ten such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the supreme 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.

This hymn is dedicated jointly to Sūrya and Agni Vaishvānara. There are 10 other hymns dedicated exclusively to Agni Vaishvānara viz., namely (1.59, 1.98, 3.2, 3.3, 4.5, 6.8, 6.9, 7.5, 7.6 and 7.13). Vaishvānara is Agni who is in the form of all humans and gods. (1.59.6) states that, “this is the universal godhead who, by his greatness, labours in all the people. This is he who has the word of truth”. (1.59.2) states that, ‘gods brought thee to birth to be a light for the Aryan people’.

In this sūkta (10.88), Agni is identified with Sūrya.]

#### **10.88.1: Gods widen Agni**

#### **10.88.2: World hidden in darkness**

#### **10.88.3: Spread the two worlds**

#### **10.88.4: Agni Jātaveda created the world**

#### **10.88.5: You stand at the summit**

#### **10.88.6: Agni at night**

#### **10.88.7: Perfect utterances to Agni**

#### **10.88.8: Agni became yajña**

#### **10.88.9: Gods brought him into being**

**10.88.10: Agni is threefold (*tredhā*)**

**10.88.11: Agni and Sun placed together**

**10.88.12: Agni Vaishvānara as the light of intuition**

**10.88.13: Excelled the constellations**

**10.88.14: Vaishvānara in our front**

**10.88.15: The two routes between heaven and earth**

**10.88.16: The two united support the moving Agni**

**10.88.17: How to resolve the dispute**

**10.88.18: How many Agnis, Suns, Dawns?**

**10.88.19: Suparṇa**

[Metre: Triṣṭup (11, 4)]

**10.88.1:** The undecaying offering of the drink of Soma-delight (1), fit for the gods (*juṣṭam*) is given to Agni (3). He knows the *svar*-world and touches the heaven (2). The gods widen Agni with his self-law (5), for the nourishment and upholding of the worlds (4).<sup>1</sup>

[*bharmane*: nourishment or support (occurs only once)]

*svar*: Sun-world, world of *ṛtam*, see (10.43.4)]

**10.88.2:** The whole world which was swallowed up and hidden in darkness (1), was made to manifest with the light of Sunworld (2), when Agni was born (3). The gods, earth, heaven, waters (4), and the growths of earth rejoiced in his friendship (5).<sup>2</sup>

**10.88.3:** Impelled by the gods, the masters of *yajña* (1), I praise Agni who is ageless and vast (2). He has spread the two worlds, midworld (4), earth and heaven, by his radiance (3).<sup>3</sup>

[*rodasī*: Indicates the two worlds (Heaven and Earth) when emphasizing their motherly qualities, common nature and actions]

<sup>1</sup> हुविष्पान्तम् जरं (1), स्वर्विदि दिविस्पृशि (2), आहुतं जुष्टम् ग्रौ (3), तस्य भर्मणे भुवनाय देवा धर्मणे (4), कं स्वधया पप्रथन्त (5)

<sup>2</sup> गीर्ण भुवनं तमसापंगूङ्घम् (1), आविः स्वरभवत् (2), जाते अग्रौ (3), तस्य देवा: पृथिवी द्यौरुतापो (4), अरण्यन्नोषधीः सख्ये अस्य (5)

<sup>3</sup> देवेभिर्विभितो यज्ञियैभिः (1), अग्निं स्तौषाण्यजरं बृहन्तम् (2), यो भानुना पृथिवी द्याम् (3), उतेमामातृतान् रोदसी अन्तरिक्षम् (4)

**10.88.4:** Pleased by the gods was the supreme invoker (Agni) (1). He was adored by the gods and anointed with light (2). This Agni Jātaveda created swiftly (4), the world with its flying birds, walking animals and the stationary objects (such as trees) (3).

[Jātaveda: knower of all things born;

*itvaram*: walking animals]

**10.88.5:** O Agni Jātavedaḥ, you stand at the summit of the worlds (1), along with the Sun with his radiances (2). We worship you, such a person (3), with the thoughts, words (*gīḥ*) and the utterances (chants) (*ukthaiḥ*) (4). You are the master of *yajña* and fill the Heaven and earth (with the energies and light) (5).

**10.88.6:** At night, Agni stood at the head of all the worlds (1).

Later Sun is born in the morning (2).

The all-knowing Sun moves swiftly in the midworld (*apo*) (4).  
This is the wisdom of the gods, the lords of *yajña* (3).<sup>6</sup>

**10.88.7:** He becomes visible to all by his greatness (1). Being kindled, he shines in the womb of heaven (2). Wide is his lustre (3). The collective of all-gods, the protectors of bodies made the offerings (5), with the perfect utterances (4).<sup>7</sup>

[*vibhāvā*: wide in lustre (3.3.9, 4.1.8)]

**10.88.8:** The gods first created (3), the perfect utterances of words (chants) (1). Then indeed, (they created) Agni, then the offerings (2). He, the protector of bodies, became the *yajña* for them (4).  
The heaven knows him, the earth, and the waters (know him) (5).<sup>8</sup>

<sup>4</sup> यो होतासीत् प्रथमो देवजुष्टो (1), यं सुमाञ्जनाज्यैना वृणानाः (2),  
स पत्त्रीत्वरं स्था जगत् (3), यत् श्रात्रमग्निरकृपोज्जातवैदाः (4)

<sup>5</sup> यज्ञोतवेदो भुवनस्य मूर्धन् (1), अतिष्ठो अग्ने सह रौचनेन (2),  
तं त्वाहेम (3), मृतिभिर्गीर्भिरुक्थैः (4), स यज्ञियौ अभवो रोदसिप्राः (5)

<sup>6</sup> मूर्धा भुवो भवति नक्तमग्निः (1), अतः सूर्यो जायते प्रातरुद्यन् (2),  
मायाम् तु यज्ञियानामेताम् (3), अपो यत् तूर्णिश्चरति प्रजानन् (4)

<sup>7</sup> हृशेन्यो यो महिना (1), समिष्ठोऽरौचत दिवियोनिः (2), विभावा (3),  
तस्मिन्ब्रूग्नौ सूक्तवाकेन (4), देवा हुविर्विश्च आजुहवुस्तनुपाः (5)

<sup>8</sup> सूक्तवाकं प्रथमम् (1), आदिग्निमादिद्विः (2), अंजनयन्त देवाः (3),  
स एषां यज्ञो अभवत् तनुपाः (4), तं यौर्वेदं तं पृथिवी तमापः (5)

**10.88.9:** The gods brought him into being (1), and in him they offered all the worlds (2). Making himself straight, he warms the heaven and earth (4), by his greatness (5), and flaming glow (3).<sup>9</sup>

[*pr̥thivī*: midworld,

*r̥jūyamāna*: making himself straight (occurs once),

*māna*: the act of formation or building]

**10.88.10:** The gods in the heaven with stoma hymns (1), gave birth with their energies to Agni (2), who fills the heaven and earth (3). They made him threefold (*tredhā*) in the universe (4).

He matures the growths of earth having many forms (5).<sup>10</sup>

**10.88.11:** The gods, the lords of sacrifice, placed him (Agni) (1), in heaven, along with the Sun, the son of Aditi (2). When the swift and the mutually supporting pair (*mithunau*) appeared (3), then all the worlds beheld them (4).<sup>11</sup>

[*mithuna*: Yāska in Nirukta (7.29) discusses this word in some detail and concludes that it refers to a pair of beings who are always together and support each other. Examples are Ashvins etc. He thinks the pair refers to 'Agni and Vāyu'. For S, the pair is Sūrya and Agni Vaishvānara.]

**10.88.12:** The gods established Agni Vaishvānara as the light of intuition (*ketu*) in front of the days (*ahnām*) (2), for the sake of the whole world (1). He stretched out the radiant dawns (3). He scatters the darkness with his light in his movement (4).<sup>12</sup>

[*ahna*: the day, the state of illumined knowledge that belongs to the divine mind of which our mentality is a pale and dulled reflection. (SA)]

<sup>9</sup> यं देवासोऽजनयन्ताग्निं (1), यस्मिन्नाजुहवुभुवनानि विश्वा (2), सो अर्चिषा (3), पृथिवी द्यामुतेमाम् (4), क्रज्यमानौ अतपन् (4), महित्वा (5)

<sup>10</sup> स्तोमेन हि दिवि देवासो (1), अग्निमजीजनञ्छक्तिभी (2), रोदसिप्राम् (3) तमू अकृष्णवन् त्रेधा भुवे कं (4), स ओषधीः पचति विश्वरूपाः (5)

<sup>11</sup> यदेदेनमदधुर्यज्ञियासो (1), दिवि देवाः सूर्यमादितेयम् (2), यदा चरिष्णु मिथुनावभूताम् (3), आदित् प्रापश्यन् भुवनानि विश्वा (4)

<sup>12</sup> विश्वस्मा अग्निभुवनाय (1), देवा वैश्वानरं केतुमहामकृष्णवन् (2), आ यस्ततानोषसो विभातीः (3), अपौ ऊर्णोति तमौ अर्चिषा यन् (4)

*nakta*: the night, the state of ignorance that belongs to our material nature.]

**10.88.13:** The gods, masters of yajña and seers, gave birth to the ageless Agni Vaishvānara (1). He excelled the ancient constellations (*nakshatra*) (2), which are swift moving, which are powerful and vast, and which oversee the *yakṣha* (3).

[*yakṣha*: the collection of gods (S).]

In Kena U (3), the eternal appears in the form of *yakṣha* to question the gods. In (4.3.13) and (5.70.4) it is used for a supernatural or occult power which is hostile to gods.]

**10.88.14:** All the time, we glorify with mantrās the seer Agni Vaishvānara in our front who shines with light (1). By his greatness, he encompasses (2), the wide (*urvi*) gods who are below and those beyond (3).<sup>14</sup>

[The gods in line 3 may refer to the heaven and earth.

*paribabhūva*: occurs only once. We have rendered it as 'encompasses' following *paribhūḥ* in (5.13.6)]

**10.88.15:** I have heard that there are two routes (1), for humans — (the way) of the gods and that of the fathers (2).

These routes are between heaven and earth (4).

Going along these two paths, the persons of this universe are joined (*sameti*) (to their kārmic results) (3).<sup>15</sup>

[This mantra is in Br̥. U. (6.2.2). The two paths are known by the names of *devayāna* and *pitryāna*. These two words occur in RV 13 times and one time, respectively.]

<sup>13</sup> वैश्वानरं कवयो यज्ञियासोऽग्निं देवा अजनयन्नजुर्यम् (1),  
नक्षत्रं प्रत्नमभिनत् (2), चरिष्णु यक्षस्याध्यक्षं तविषं बृहन्तम् (3)

<sup>14</sup> वैश्वानरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः (1),  
यो महिष्मा परिबभूव (2), उर्भि उतावस्तादुत देवः परस्तात् (3)

<sup>15</sup> द्वे सुती अशृणवं (1), पितृणामहं देवानामुत मत्यानाम् (2),  
ताभ्यामिदं विश्वमेजत् समेति (3), यदन्तरा पितरं मातरं च (4)

**10.88.16:** The two united support the moving Agni (1), who is born from the head and sanctified by the (hymns) from the mind (2).

He is established in front of all the worlds (3).

He is blazing and rapid, never faltering (4).<sup>16</sup>

[*vimṛṣṭam*: purified (S); occurs only once; *aprayuchchhan*: never faltering (5.82.8), not deviating from work, (3.5.6)]

**10.88.17:** The lower and upper (powers) disputed (1), ‘which of us, the twin bringers of yajña, know it’ (2)? Our friends rejoicing together are capable and carryout (*nakshanta*) the yajña (3).

However at the time of yajña, who can resolve the dispute (4)?<sup>17</sup>

[Line 1: S states the ‘lower’ is the lower Agni, ‘higher’ is the higher Agni. No explanation is given.

*yajnanyoḥ*: bringer of yajña (occurs once), based on *yajnaniḥ*, bringer of sacrifice, in (1.15.12) an epithet to Agni.]

**10.88.18:** How many Agnis are there? how many Suns (1)?

How many dawns, how many waters (2)?

I address you, O fathers, not in a spirit of disputation (3).

O seers, I ask so as to have the knowledge (4).<sup>18</sup>

**10.88.19:** As long as Agni shines in front of Ushas like the Sun (*suparṇya*) (1), then he approaches the yajña and upholds it (2), just as the human priests sits below in the lower world (*avara*) (3).<sup>19</sup>

[*mātarishva*: one who is in the lap of mother, usual epithet for Vāyu; here it is Agni;

*suparṇa*: Sun; See (10.114.3-5, 10.144.4-5); For S, it is ‘nights’]

<sup>16</sup> द्वे समीचि बिभूतश्चरन्तं (1), शीर्षतो जातं मनसा विमृष्टम् (2),  
स प्रत्यङ्ग विश्वा भुवनानि तस्थौ (3), अवप्रयुच्छन् तरणिभ्राजिमानः (4)

<sup>17</sup> यत्रा वदेते अवरः परश्च (1), यज्ञन्यौः कतरो नौ विं वैद (2),  
आ शेकुरित् सधमादु सखायो नक्षन्त यज्ञं (3), क इदं वि वौचत् (4)

<sup>18</sup> कत्यग्न्यः कति सूर्यासः (1), कत्युषासः कत्यु स्विदापः (2),  
नोपस्पिजं वः पितरो वदामि (3), पृच्छामि वः कवयो विद्धने कम् (4)

<sup>19</sup> यावन्मात्रमुषसो न प्रतीकं सुपण्यो वसते मातरिश्वः (1),  
तावद्धात्युपं यज्ञमायन् (2), ब्राह्मणो होतुरवरो निषीदन् (3)

## 89: Indra

Riṣhi: Reṇu Vaishvāmitra

- 10.89.1: His greatness exceeds that of other luminaries
- 10.89.2: Causes the rays of light to revolve
- 10.89.3: Chant the unceasing mantra
- 10.89.4: Supports with his universal energies
- 10.89.5: Analogies do not hurt Indra
- 10.89.6: No obstructions for Indra
- 10.89.7: Indra recovered the ray-cows
- 10.89.8: You know the movement of all
- 10.89.9: Mitra, Varuṇa, Aryamaṇa
- 10.89.10: *Yoga* (acquirements) and *kṣhema* (preservation)
- 10.89.11: Vaster than anything else
- 10.89.12: Intuition from dawn
- 10.89.13: Everything serves him
- 10.89.14: Deceitful persons are hit
- 10.89.15: Enemies overwhelmed with blinding darkness
- 10.89.16: Disregards the prayers (of the faithless)
- 10.89.17: Knowledge of your protecting grace
- 10.89.18: He hears our hymns

[Metre: Triṣṭup (11, 4)]

10.89.1: With hymns praise Indra, the chief leader (1). His greatness (*mahnā*) exceeds that of other luminaries and the limits of earth (2). He fills the Heaven and earth with energies (3). His greatness exceeds that of the ocean (4).<sup>1</sup>

10.89.2: Heroic Indra causes numerous rays of light to revolve (*parivavṛtyad*) (1), just as a charioteer makes the wheels (revolve) (2). He destroys by his might the black darkness (4), like a restless active (*apasyam*) horse (*sargam*) (3).<sup>2</sup>

[*sūryah*: heroic (S)]

<sup>1</sup> इन्द्रं स्तवा नृतम् (1), यस्य मङ्गा विबबाधे रोचना वि ज्मो अन्तान् (2), आयः पप्रौ चर्षणीधृद्वरौभिः (3), प्र सिन्धुभ्यो रिरिच्चानो मंहित्वा (4)

<sup>2</sup> स सूर्यः पर्युरु वरांस्येन्द्रौ ववृत्यात् (1), रथ्यैव चक्रा (2), अतिष्ठन्तमपस्यं न सर्गं (3), कृष्णा तमांसि त्विष्यां जघान (4)

**10.89.3:** Like the chants born of yajña (*prshtha*), Indra searches and destroys the foes (*arya*) (3), without expecting any friendly help (4). (To Indra) chant along with me the unceasing mantra (*brahma*) (1), which is new and which surpasses heaven and earth (2).<sup>3</sup>

**10.89.4:** I utter the words of praise in an unceasing flow (1), and thus send him the waters (energies) from the depths of the ocean (2). He supports both heaven and earth with his universal energies (4), just as the axle supports the wheels of a car (3).<sup>4</sup>

**10.89.5:** The shining Soma is released by crushing with three stones (1). He is shaking after the release; he is mighty, can withstand violence and he is the remover of foes (2). Soma is released from all the woods even dry (3). All the analogies (*pratimānāni*) cannot touch (or hurt) Indra (who is the lord of Divine mind) (4).

[The lines 1, 2 and 3 refer to Soma, the line 4 to Indra. The lines 1 and 2 are difficult to understand because they describe the experience of the release of delight through work. Soma, the delight is concealed everywhere, not only in dried up (*atasā*) trees but also in persons who are depressed or spiritless (*atasā*). It is released by effort. In the outward rite, Soma, the creeper is crushed with three stones (*trpala prabharmā*); it can withstand the violence (*sharumān*). It is shaking in the process (*dhuni*) and it is active or mighty (*shimivān*). Once it is released, it is shining (*manyu*) and it is a remover of foe (*Ijīshī*). The line 3 declares that this operation is applicable to dried trees or human beings who appear to have no energy. The line 4 is addressed only to Indra. Since he is the lord of all knowledge, descriptive epithets which may be offensive do not hurt him.]

<sup>3</sup> समानसमा अनंपावृदर्च (1), क्षमया दिवो असम् ब्रह्म नव्यम् (2),  
वियः पृष्ठेव जनिमानि अर्य इन्द्रश्चिकाय (3), न सखायमीषे (4)

<sup>4</sup> इन्द्राय गिरो अनिशितसर्गा (1), अपः प्रेरयं सगरस्य बुद्धात् (2),  
यो अक्षेणेव चक्रिया (3), शर्चीभिर्विष्वाक् तस्तम्भं पृथिवीमुत द्याम् (4)

<sup>5</sup> आपान्तमन्युस्तृपलप्रभर्मा (1), धुनिः शिर्मीवाञ्छरुमाँ कजीषी (2),  
सोमो विश्वान्यतसा वनानि (3), नार्वांगिन्द्रं प्रतिमानानि देभुः (4)

*manyu*: has the meaning of shining; *āpāntamanyu*: Soma who is shining after the release;

*tṛpala prabharmā*: the Soma is released by crushing (*prabharma*) with three stones. In the inner ritual, it is the forces of three planes; *sharuman*: one who can withstand the violence (*sharu*) done in the process of release; *shimīvān*: one who is active or mighty;

*dhuni*: shaking; the whole body is shaking during the release process; *rjiṣhī*: remover of foes; no force can withstand the delight on its release.

This mantra is in TS (2.2.12.14)]

**10.89.6:** Because of him the Soma (delight of existence) flows (2). Hence neither heaven and earth, nor deserts, nor midworld, nor mountains (are obstructions) (1). When his wrath reaches his enemies (3), he destroys the strong (*vīlu*) and breaks the firm (4).<sup>6</sup>

**10.89.7:** Indra slew Vṛtra just as an axe cuts a tree (1). He demolished the cities (of hostiles) (2), and he dried up the Sindhu (3). He shattered the hills (of ignorance) like a new pot (4). With his allies yoked to him, Indra recovered the ray-cows (5).<sup>7</sup>

**10.89.8:** O hero Indra, you know the movements (*rṇa*) of all (1). You cut off the sins (*vṛjina*) of the worshippers as a sword cuts off limbs (2). (You cut off) the people who harm the domain (*dhāma*) of Mitra and Varuṇa (3), which are yoked to you as that of a friend (4).

[*rṇa*: one who runs (6.12.5), movement (7.8.3); '*rṇa*' as movement is satisfactory in all its occurrences. Note that its current meaning (*rṇa*) is debt, which is a movement of money or obligations.]

Line 1 (alt.): O Indra, you expect the offerings from devotees as a debt (S).

*dhāma*: domain, seat, everywhere in RV; *karma* (S)]

<sup>6</sup> न यस्य द्यावापृथिवी न धन्वं नान्तरिक्षं नाद्रयः (1), सोमो अक्षाः (2), यदस्य मन्त्युरधिनीयमानः (3), शृणाति वीलु रुजति स्थिराणि (4)

<sup>7</sup> जघानं वृत्रं स्वधितिर्बनेव (1), रुरोजु पुरो अरदन्म सिन्धून् (2),

बिभेद गिरिं नवमिन्न कुम्भम् (3), आ गा इन्द्रौ अकृषुत स्वयुग्मिः (4)

<sup>8</sup> त्वं हु त्यहेण्या इन्द्रं धीरो (1), असिन्नं पर्वै वृजिना शृणासि (2),

प्रये मित्रस्य वरुणस्य धाम् (3), युजं न जना मिनन्ति मित्रम् (4)

**10.89.9:** Sharpen your vajra weapon, which is rapid, radiant and satisfies the desires (3), O mighty (*vṛshan*) Indra, for killing these hostile forces (2), such as the evil persons (*durevah*) who harm (*praminanti*) Mitra, Aryamana, Varuṇa and those who chant auspiciously (Maruts) (1).

**10.89.10:** Indra rules over heaven, over earth (1), over the waters, over the mountains (2). Indra is the lord of those who nourish and (the lord of) the wise persons (3).

Indra has to be invoked in the acquirements (*yoge*) and the preservation (*kṣhema*) (of felicities in us) (4).<sup>10</sup>

[*vṛdham*: one who nourishes, (3.16.2)]

**10.89.11:** Indra is vaster than the nights, vaster than the days (1), vaster than midworld, vaster than the foundation of oceans (2), vaster than the wind, the space or the limits of earth (3). Indra exceeds the rivers and the mankind (4).<sup>11</sup>

**10.89.12:** O Indra, may your unbroken Vajra weapon proceed against the foes (2), like the light of intuition from the luminous (spiritual) dawn (1). Like the stone (*vajra*) (*ashma*) released from heaven, kill (*vidhya*) (3), the deceitful friends with your loud sounding and burning (weapon) (4).<sup>12</sup>

**10.89.13:** The months attend (*anvaha*) upon Indra, the delights (*vanāni*) attend upon him (1). The growths of earth (*ośhadhi*) attend upon him, the hills attend upon him (2). The earth and heaven attend upon him yearning (*vāvashāne*) (3). The waters attend upon him, as soon as he was born (*jāyamānam*) (4).<sup>13</sup>

<sup>9</sup> प्र ये मित्रं प्रार्थमणौ दुरेवाः प्र संगिरः प्र बरुणं मिनन्ति (1),  
न्यमित्रेषु वृथमिन्द्र (2), तुम्रं वृष्ण् वृषाणमरुषं शिशीहि (3)

<sup>10</sup> इन्द्रौ दिव इन्द्रं ईशो पृथिव्या इन्द्रौ (1), अपामिन्द्र इत् पर्वतानाम् (2),  
इन्द्रौ वृधामिन्द्र इन्मेधिराणाम् (3), इन्द्रः क्षेमे योगे हव्य इन्द्रः (4)

<sup>11</sup> प्राकुभ्य इन्द्रः प्र वृधो अहभ्यः (1), प्रान्तरिक्षात् प्र संमुद्रस्य धासेः (2),  
प्र बातस्य प्रथसः प्र ज्मो अन्तात् (3), प्र सिन्धुभ्यो रिरिचे प्र क्षितिभ्यः (4)

<sup>12</sup> प्र शोशुचत्या उषसो न केतुः (1), असिन्वा तैं वर्ततामिन्द्र हेतिः (2),  
अशमेव विध्य दिव आ सृजानः (3), तपिष्ठेन हेषसा द्रोघमित्रान् (4)

<sup>13</sup> अन्वह मासा अन्विद्वनानि (1), अन्वोषधीरनु पर्वतासः (2),  
अन्विन्द्र रोदसी वावशाने (3), अन्वापौ अजिहत् जायमानम् (4)

[This mantra is in TS (1.7.13.1)]

**10.89.14:** Where was your shaft which is to be hurled against the evil-doers (1), when you clove the demons eager for war (2), and when the deceitful persons (3), are hit (*āprik*) and roll over in their wounds (*shasane*) on earth like cattle (4).<sup>14</sup>

**10.89.15:** O Indra, the enemies who press upon us and harm us (1), who are fiercely opposed to us and are assembled in large numbers (2), may they be overwhelmed with the blinding darkness (3).<sup>15</sup> May the bright (days) and nights, overpower them (4).

**10.89.16:** O Indra, the plentiful Soma offerings and the mantra-chants make you joyful (1). Also the utterances of the chanting ṛishis along with offerings (*sahūtim*) also (make you joyful (2). Disregard (*tira*) the praises and offerings of others (done without faith) (4). With your protections (3), come to our front (5).<sup>16</sup>

**10.89.17:** O Indra, may we have the knowledge of your protecting grace (1). O Indra, may we, descendants of Vishvāmitra (4), chant for protection this morn (3). May we have the knowledge of your new (protections) based on right-thinkings (2).<sup>17</sup>

[*vidyāma*: have the knowledge (based on, *vid*, to know (5.39.2), obtain (S), fit to receive (S)

*vastoḥ*: this morn (10.110.4); day (common meaning)]

<sup>14</sup> कहिं स्वित् सा ते इन्द्र चेत्यासंदघस्य (1), यद्भिनदो रक्ष एषत् (2), मित्रकुबो (3), यच्छसने न गावः पृथिव्या आपृगमुया शयन्ते (4)

<sup>15</sup> शत्रूयन्तौ अभि ये नस्ततसे (1), महि ब्राह्मन्त ओगणास इन्द्र (2), अन्धेनामित्रास्तमसा सचन्तां (3), सुज्योतिषौ अक्तवस्ताँ अभि प्युः (4)

<sup>16</sup> पुरुणि हि त्वा सवना जनानां ब्रह्माणि मन्दन् (1), गृणतामृषीणाम् इमामाघोषन् (2), अवसा (3), सहूतिं तिरो विश्वाँ अर्चतो (4), याह्यर्वाङ् (5)

<sup>17</sup> एवा ते वयमिन्द्र भुजतीनां विद्याम् (1), सुमतीनां नवानाम् विद्याम् (2), वस्तोरवसा गृणन्तौ (3), विश्वामित्रा उत ते इन्द्र नूनम् (4)

**10.89.18:** We invoke the opulent Indra for happiness and protection (*ūtaye*) (1). May he, the great leader, grant us the plenitude in this battle (2). He hears our hymns, he is fierce (3), he kills the Vṛtrās in battles and recovers the riches (stolen by hostiles) (4).<sup>18</sup>

[*shunam*: happiness, (4.3.11) (everywhere in RV)]

## 90: Puruṣha Sūkta

Riṣhi: Nārāyaṇa

**10.90.1: The Thousand-Headed Person**

**10.90.2: He is All**

**10.90.3: Universe is only a small part of Him**

**10.90.4: Inanimate and Animate**

**10.90.5: Virāṭ**

**10.90.6: Yajña or Sacrifice**

**10.90.7: Puruṣha as Yajña**

**10.90.8: Out-pouring of Light**

**10.90.9: Chandas (metres)**

**10.90.10: Time**

**10.90.11: The Four Aspects**

**10.90.12: Four Powers**

**10.90.13: Moon, Indra and Agni**

**10.90.14: Earth and Directions**

**10.90.15: Seven Sheaths**

**10.90.16: Yajña is Done by Yajña**

[Metre: 1-15, Anuṣṭup (8, 4); 16, Triṣṭup (11, 4)]

[It is the most popular Sūkta among all the Sūktās in the four Veda Mantra Samhitās. It is found with some variations in all of them. In the Rig Veda Mantra Samhita, it is 10.90, i.e., 90th Sūkta in the tenth Maṇḍala. In the Shukla Yajur Veda Vājasaneyā Samhita it is VS (31), i.e., adhyāya 31. It is not found directly in the Krishṇa Yajur Veda Taittirīya Samhitā (KYTS), but it is in the Taittirīya Āraṇyaka (TA) which is really a continuation of KYTS. It is TA (3.12), i.e., 12th anuvāka in the 3rd Kāṇḍa. Puruṣha Sūkta in the Sāma Veda has only

<sup>18</sup> शुनं हुवेम मध्बानमिन्द्रम् (1), अस्मिन् भरे नृतम् वाजसातौ (2), शृणवन्तमुग्रमूतये (3), समत्सु घन्तं वृत्राणि संजितं धनानाम् (4)

6 mantrās. Puruṣha Sūkta of Atharva Veda is AV (19.6), i.e., 6th Sūkta of 19th Kāṇḍa (out of 20 Kāṇḍās). The wording of the mantrās in AV are sometimes different from that in RV, TA or VS. The last or 16th mantra in AV is not in the Puruṣha Sūktās of RV, TA or VS. Sāyaṇa in his commentary on TA (3.12) states that this Sūkta is also known as Nārāyaṇa.

Several Upaniṣhads such as Shvetāśvatara U. contain several mantrās of Puruṣha Sūkta verbatim. The Maudgala U., one of the 108 Upaniṣhads, is a commentary on Puruṣha Sūkta. The word ‘Puruṣha’ and its various connotations are discussed in several Upaniṣhads including authoritative ones like Chhāndogya U.

According to Sri Kapāli Sāstry, the Puruṣha in the Rig Veda Sūkta is same as the *uttama puruṣha* mentioned in Bhagavad Gītā (15.17). In the Hindu tradition, there is only one spirit, call it Brahman or by any other name, which pervades every aspect of our manifestation. Even the word ‘pervading’ may indicate that it pervades in something else such as salty taste in water. There is no other second. It pervades and it is pervaded.

When the spirit is mentioned, one assumes that it is beyond human contact. It is assumed to be something abstract like space. For instance one cannot say one can touch space or feel space. To prevent this misunderstanding the Rig Veda uses the word ‘the Supreme Person’ to denote this Supreme Spirit. This Puruṣha can be contacted.

According to the expository Brāhmaṇa books or lexicons, *puruṣha* has several meanings such as:

- (i) He who goes ahead (*purati agre gachchhati*)
- (ii) That which fills all with his strength (*piparti pūrayati balam yaḥ*)
- (iii) He who fills and enlivens all universe, but lies hidden (*puri shete yaḥ*); (SB 13.6.2.1)
- (iv) Pur-uṣha, the dawn in the city; He who is filled with light;
- (v) Puru-ṣha, filled with wisdom and eternal happiness; citizen of Heaven.

“Puruṣha with its three kaleidoscopic syllables, *pu-ru-ṣha*, keeps unfolding in a never-ending play, the image of the creation like a musical theme developed by a skilful musician.” (Jean Le-Mee)

Bhāgavata (7.14.37) states, ‘Puruṣha is called so because he creates all the species of beings (*pura*), human beings, beasts, sages and gods and lies within each in the form of soul’. Hence the lexicon Amarakosha regards Puruṣha as synonymous with Ātman. Muṇḍaka U. identifies Puruṣha with immutability (*akṣhara*) and eternal (*para*), and speaks of him as filling all things from within and without. The devotee declares in Isha U. (16) that, ‘the Puruṣha there and there (solar orb) is also Myself’.<sup>+</sup>

Chhāndogya U. (8.12.1) declares: “Mortal indeed is this body, held by death. But it is the support of this deathless (*amṛtasya*) bodiless (*asharīrasya*) ātman (*ātmanah*). This serene one rises out of this body, reaches the highest light and appears in his own form (*svenarūpeṇa*). He is the Highest Person (*uttama puruṣha*). There he moves about, laughing, playing, rejoicing into woman, vehicles or relations.”

Muṇḍaka U. (2.10) declares, “whatever is in this universe (born of) works, askesis (*tapa*), the word (brahma) is this Puruṣha, the immortality.”

The passage from the book, ‘Taittirīya Āraṇyaka’ quoted at the end of the Sūkta 10.121 is also an excellent introduction to this sūkta. See also the SAKSI books, ‘Hymns on Creation and Death’ and ‘Puruṣha Sūkta’.]

**10.90.1:** Puruṣha has numerous heads (1), numerous eyes and feet (2). He pervades the earth on all sides (3).

He exists beyond the ten directions (4).<sup>1</sup>

[Lines 1 and 2: *sahasra* means innumerable, not a mere thousand in number. The Person sees with the eyes of every living being, walks with the feet of every living being. Hence the Shvetāshvatara U. (3.3, 4.3) declares that the Puruṣha has all the faces of all beings, i.e., the universal face (*vishvatomukhah*). The epithet ‘*sahasra*’ occurs in many places in RV.

<sup>+</sup> yo sa asau asau puruṣhah so aham asmi (Isha U. 16)

<sup>1</sup> सहस्रशीर्ष पुरुषः (1), सहस्राक्षः सहस्रपात् (2),  
स भूमि विश्वतो वृत्वा (3), अत्यतिष्ठदशाङ्गुलम् (4)

Lines 3 and 4: *angula*: a measure of space or direction. Even though the Puruṣha pervades the entire earth, He is not limited by it. His power exceeds all the ten directions. As mentioned again in mantrās 3 and 4, only a small part or aspect of the Puruṣha is the entire manifested world. An analogy may be given. The ocean is the store of all waters. However, only a small part of this water participates in dynamical activity involving evaporation of the water from the ocean, cloud-formation, the rain-formation generating the rivers which bring the water back to ocean. Similarly every aspect of manifestation arises from the Supreme Puruṣha and returns to him, but the realm of manifestation is itself small.]

**10.90.2:** Puruṣha, indeed, is all this (universe) (1), what has been and what is to come (2). He, the Lord of immortality (3), rises (or <sup>2</sup>transcends) from the plane of matter (*anna*) (to higher planes) (4).

[Lines 3 and 4: Even though the Supreme Person is the Master of Immortality, He begins the journey of manifestation beginning with Ocean of Inconscience (*apraketam salilam*, RV (10.129.3)). As the Tai. U. declares, there exists planes of increasing consciousness like matter (*anna*), life-energies (*prāṇa*), mind (*mana*), *vijñāna* and *ānanda*. In the lowest level, matter (*anna*) is supreme. Tai. U. (2.3.2) declares, ‘all beings are born in *anna* (matter), they live in matter they enter it at the end’. The Supreme Person, beginning with the plane of matter, transcends it and goes to higher planes one by one till he hits the plane of *Ānanda*.]

**10.90.3:** Such is his magnificence (1), but Puruṣha is greater than this (manifestation) (2). All beings are a part of Him (3). Three parts (of Him) are immortal in Heaven (4).<sup>3</sup>

[Line 1: We are all aware of only a very small part of the glory of His manifestation.

<sup>2</sup> पुरुष एवेदं सर्वं (1), यद्भूतं यच्च भव्यम् (2), उतामृतत्वस्येशानो (3), यदन्नेनातिरोहति (4) [TA (3.12.2), VS (31.2), Shvet. U. (3.15)]

<sup>3</sup> एतावानस्य महिमाऽतो (1), ज्यायांश्च पूरुषः (2), पादैऽस्य विश्वा भूतानि (3), त्रिपादस्यामृतं दिवि (4)

[TA (3.12.3), VS (31.3), Chh. U. (3.12.6)]

Line 2: Puruṣha is superior to this realm of manifestation. What is stated in mantrās 1 and 2 is being rephrased here.

Line 3: a small part, (not necessarily the fraction one-fourth)

Line 4: *tripāt*: usually translated as, 'three parts'. It means here, 'most of it'. i.e., most of the power of the Person is in the immortal heavens.

*divi*: usually translated as Heaven; it is the realm of Light.]

**10.90.4:** Puruṣha ascended, the three planes (1), the other part was here again and again (2). From here on all sides He pervades all (3), what is animate and what is not (or Heaven and Earth) (4).<sup>4</sup>

[Line 1: *tripād*: Usually translated as the fraction, three-fourths. It is translated here as three planes. *pāda* means 'feet' or something connected with movement. Recall the four pādās of a metre. The meaning here is that only a part of him is engaged in manifestation and the remaining ascended to the highest triple realm of *sat-chit-ānanda*. RV (10.56.1) refers to the three realms of light, and refers to the highest light of Supreme Sun. Puruṣha ascends these realms.

Line 4: It is difficult to obtain the exact meaning. Literally '*ashana*' means eating or food, '*sa + ashana*' is 'with eating' '*anashane*' means 'without eating'. Sāyaṇa regards *ashana* as the animate world and *anashana* as the inanimate. Since all beings on earth eat, *ashana* may mean earth and *anashana* may be Heaven. Thus the Puruṣha pervades everything, inanimate or animate, Heaven or Earth.

*udait*: to be, to remain; *ūrdhvā udait puruṣhaḥ*: Puruṣha remains in his own form in the highest realm.]

**10.90.5:** From him was Virāṭ born (1). From Virāṭ was born Puruṣha (the various beings) (2); Born, He spread over (3),  
the earth from behind and in front (4).<sup>5</sup>

[To understand the connection between the two statements 'Virāṭ came from Puruṣha' and 'Puruṣha came from Virāṭ', we have to

<sup>4</sup> त्रिपादूर्ध्वं उदैत् पुरुषः (1), पादोऽस्येहाभवत् पुनः (2),  
ततो विष्वङ् व्यक्रामत् (1), साशनानशने अभि (4) [TA (3.12.4), VS (31.4)]

<sup>5</sup> तस्माद्विराळजायत् (1), विराजो अधि पूरुषः (2),  
स जातो अत्यरिच्यत् (3), पश्चाद्गमिमथौ पुरः (4)

[TA (3.12.5), VS (31.5) (v)]

understand the meanings assigned to Virāṭ and Puruṣha in the Veda books and ancient Brāhmaṇa, and not depend on the speculations of the moderns. The source of all creation is called as Puruṣha or Adi-puruṣha or *avyakta* (unmanifest reality). From this *adi-puruṣha*, came the Virāṭ. Virāṭ is the cosmic totality of all the manifestation. AV (8.10.1) states, ‘Virāj was this universe in the beginning’.

Bhāgavata (11.4.3) states that the supreme and primordial being (Nārāyaṇa) created the Virāj out of his own nature (in the form of the bricks of this material universe as it were) and entered into the Virāj. From the Virāj was born the various types of beings, inanimate and animate, i.e., various *puruṣhās* were born out of Virāṭ. This Virāṭ is also called as Prajāpati. TA (3.1) describes Virāṭ or Prajāpati in terms of ten qualities namely *chitti* (knowledge), *chitta* (mental clarity), *vāk* (speech), *adhīta* (reflection, attention), *keta* (intuition, Agni), *vijñāta* (discernment), *vākpati* (powers of speech), *manas* (mind), *prāṇa* (life-energy) and *sāma* (tranquillity or equality). The same mantra relates these ten qualities to the ten aspects of the outer yajña namely *sruk* (ladle), *ājya* (ghee, offering), *vedi* (altar), *barhi* (grass-seat), *agni* (Agni, Agni), *agnidhra* (Agni-kindler), the *hotṛ* (invoking priest), *upavakṭṛ* (impelling priest), *havi* (offerings to Agni), *adhvaryu* (chief priest overseeing all the activities).<sup>1</sup>

RV (10.72.2) states, ‘before the birth of the Cosmic Beings or Gods, the being (*sat*) was born from non-being (*asat*)’.

The relation between Puruṣha and Virāṭ indicates the seed of the Puruṣha-Prakṛti idea i.e., the creation is a joint affair between the two forces symbolically termed the male and female. Of course, these words have nothing to do with the human sexuality. It is said that, ‘virāṭ’ is assigned the feminine gender. The Atharva Veda establishes the identity between Virāṭ and the goddess of speech Vāk. ‘Speech is virāṭ’. ‘Creator himself entered into something created by himself and thus he expressed himself and expanded himself in the form of cosmos.’ The Bṛhadāraṇyaka U. (4.2.3) states, ‘that Indra is the supreme being, his wife *patni* is Virāṭ, i.e., Indra is the Puruṣha and Virāṭ is the Prakṛti.

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<sup>1</sup> चित्तिः सुकृ । चित्तमाज्यम् । वाग्वेदिः । आधीतं वर्हिः । केतौ अग्निः । विज्ञातम् ग्निः । बाक्पति हर्षता । मनं उपवक्ता । प्राणो हुविः । सामाध्यर्थः ।

*arichyate*: (line 3): emptied according to S, i.e., the Supreme Person emptied himself of his Supreme Power and the form of earth and others.

*purah*: in front; i.e., the Supreme entered the Earth on all sides.]

**10.90.6:** With Puruṣha as offering (1), the devās performed a sacrifice (2); spring was the *ājya* (3), summer the fuel (*samit*), and autumn (*sharat*) the offering (4).<sup>6</sup>

[*ājya*: see (10.90.8).

This mantra deals with the creation of the multiplicity needed in the manifested universe. According to the Vedic sages, every act of creation can only be a result of yajña. The word sacrifice is often used to indicate yajña, but it is a poor choice. The English word, ‘sacrifice’ is indicative of suffering as can be seen from the usage, ‘I sacrificed my happiness and life for the sake of my parents or country’. There is no suffering in yajña. Yajña is simply a transformation of entities from one form into another. Yajña is properly defined as an activity of collaboration between the Supreme Person and the devās. In activities involving human beings such as cooking, eating etc., yajña is the collaborative activity between the devās (cosmic forces) and the human beings. In any yajña, three primary forces of the three realms are invoked. They are the Earth, represented by Agni, the Midworld, represented by the waters and the Heaven, represented by the mental realm (*ājya*). In the outward yajña, *samit* is the fuel and *ājya* is the ghee.

During this primeval creation there is none but the Puruṣha. The three powers of time represent the three ingredients. The summer, the season of heat, represents Agni, deity Agni; the rainy season (or *sharat*) represents the Vāyu (or deity of midworld). The spring season with its variety of fresh activities represents the deity Indra, the lord of all actions. Indra represents the realm of mind. The three primary forces namely Agni, Vāyu and Indra initiate this yajña. It should be stressed that the Indra of the Veda is quite different from the deity Indra in the Purāṇa or Epics.]

<sup>6</sup> यत् पुरुषेण हृविषा (1), देवा यज्ञमतन्वत् (2), वसन्तो अस्यासीदाज्यं (3), ग्रीष्म इधमः शरद्धविः (4)

[TA (3.12.6), VS (31.14)]

**10.90.7:** The Puruṣha, born in the beginning, who is also the yajña, was placed on the straw and consecrated (or besprinkled) (1).

Gods performed yajña by means of Him along with the *sādhyās* and the prāṇās (*r̥shayāḥ*) (2).<sup>7</sup>

[*yajña* in line 1 is not a ritual act; it signifies devotion, adoration, honouring. Note RV (3.32.12) where the word *yajña* occurs four times in the first half. See also the mantra RV (10.90.16) with the phrase, '*yajñena yajñam ayajanta*'.

*sādhyā*: to be accomplished or mastered; *sādhyās*: they are said to be the earliest gods or devās, or the energies that render the accomplishment of actions.

*r̥shayāḥ*: they are not human seers. Shat. Br. (6.1.1.1) declares that Prāṇās (vital currents) are rishis.

*barhi*: grass in the outward ritual; 'the vast', in the inner ritual. See (10.70.4). *bar*: comes from *br*, 'vast' as in *bṛhat*.

*barhiśṭham*: mightiest, (3.13.1), (Agni)]

**10.90.8:** From that act of total giving (1),

was gathered the variegated out-pouring (of light) (2).

(From them) arose the forms of knowledge (*pashūn*) (3),

pertaining to the life-energy, those which come together in a clan (*grāma*) and those which spread out (*āraṇya*) (4).<sup>8</sup>

[*ājyam*: out-pourings of light; *ājya* has this meaning everywhere in the spiritual interpretation of Veda. Note that the ritualists translate it as, 'a mixture of butter and curds'. In that primeval sacrifice, before creation, how can there be curds and butter? The habit of fixing the meanings of words based on ritual usage has greatly contributed to the covering up of the wisdom of the Veda.

Usually lines 3 and 4 are translated as referring to the creation of beasts. However this topic is mentioned later in mantra RV (10.90.10). Hence, the meanings of the words such as *pashu* given

<sup>7</sup> तं यज्ञं ब्रह्मिप्रौक्षन् पुरुषं जातमग्रतः (1),

तेन देवा अयजन्त साध्या क्रष्यश्च ये (2) [TA (3.12.8), VS (31.9)]

<sup>8</sup> तस्माद्यज्ञात् सर्वहुतः (1), संभूतं पृषदाज्यम् (2),

पशून् ताँश्चक्रे (3), वायव्यानारण्यान् ग्राम्याश्च ये (4)

[TA (3.12.9), VS (31.6)]

here are valid. Perhaps what is mentioned here is the earliest form of life termed amoeba.

*pashūn*: forms of knowledge or seeings; from *pash*, to see.

*āranya*: occurs only once in RV, here. We have derived its meaning from *āre*, the spokes of a wheel i.e., the facets of knowledge which are distinct and unique.

*grāma*: in RV, it means a ‘cult’ or life-collective. Many have translated *grāma* as village. But the creation of human beings has not been mentioned yet. Here it is the knowledge of entities coming together to form a group.]

**10.90.9:** From that act of total giving (1), the *rik* and the *sāman* were born (2), the *chhandas* was born of that (3), and from that was the *yajus* born (4).<sup>9</sup>

[*rik*: word which brings with it the illumination;

*sāma*: a *rik* mantra which is sung according to specific rules;

*chhandāmsi*: poetic measures; the metres like *gāyatrī* and *anuṣṭubh* etc. For a listing of the various metres and their characteristics, see the essay 5 in the book, ‘The Basics of RV’.

*yajus*: the word which guides the sacrificial action in accordance with the *rik* mantrās. Typically, *yajus* mantra is a brief prose passage.

“In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhāhitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages which treat the poetic measures of the sacred mantrās, — *anuṣṭubh*, *triṣṭubh*, *jagatī*, *gāyatrī*, — as symbolic of the rhythms in which the universal movement of things is cast.” (Sri Aurobindo)]

<sup>9</sup> तस्माद्यज्ञात् सर्वहुत् (1), ऋचः सामानि जज्ञिरे (2),  
छन्दांसि जज्ञिरे तस्मात् (3), यजुस्तस्मादजायत (4)

**10.90.10:** From that was born the realm of heaven (*ashva*) (1), and those with two aspects of consumption (i.e., the past and the future time) (*ubhayādataḥ*) (2).

Rays of Knowledge (or Sun's rays) (*gāvah*) were born from that (3). From that were born the waters (*ajāvayaḥ*) (4).<sup>10</sup>

[In many available translations, this verse deals with the creation of beasts with the meanings indicated below.

*ashva*: horses; *ubhayādataḥ*: those beasts with two rows of teeth; *gāvah*: cattle; *ajāvayaḥ*: goats and sheep.

The Puruṣha Sūkta deals with the principles of creation. Horse etc., represent only end-products of the evolution or manifestation. The list given above is very limited. The birds, the reptiles, and aquatic creatures are not mentioned. The usual explanation given for the mention of horses and cows is that ṛishis were all nomads for whom cows, horses etc., were more important. We do not accept this view. Each mantra is not a human composition done by the mind, it is a revelation. Hence the meanings like horses for *ashva* etc., are inappropriate.

In our translation, *ashva* represents the heaven or the realm from which everything proceeds. Recall the first mantra of Br̥h. U., 'Ashva is a symbol of entire Universe'. Ashva includes all the life-energies.

The second word is *ubhayādataḥ*; it is time, the present time which is sandwiched between the two rows (*ubhaya*) namely past and future, as pointed out by Prof. S.K. Ramachandra Rao.

The third word is *gāvah* which stands for Sun's rays or all types of knowledge. This meaning is mentioned in Brāhmaṇa books. *ajāvayaḥ* stands for the clouds which pour down rain. Thus this verse indicates the four aspects of creation namely Heaven including prāṇa, Time, Sun's rays or knowledge and the Waters or dynamical energies, *āpaḥ*.]

<sup>10</sup> तस्मादश्वा अजायन्त् (1), ये के चौभयादतः (2),  
गावौ ह जिरे तस्मात् (3), तस्माज्जाता अंजावर्यः (4)

**10.90.11:** In how many ways did they imagine Him (2), when they have set up the Puruṣha (1)? What about the important aspect (*mukhya* or *mukha*)? What about the externals (*bāhya*, *bāhu*) (3)? What (names) did they assign to the variety of productive skills (*ūrū*) and the powers of movement (*pādā*) (4).<sup>11</sup>

[In the usual translations, *mukha* is rendered as mouth, *bāhu* as arms etc., implying a human sacrifice and then it is explained as a symbol.

First recall that a small part of the Puruṣha becomes the manifested universe. All the principles of manifestation are in the seed-state here.

*vi + akalpayan*: to imagine; *vi + adadhuh*: to set up;

The word *adadhuh* occurs in RV (2.4.2), (10.12.7) with the meaning, 'to set up'. *kalpayati* means to imagine. The verse does not explicitly mention the Purusha was divided. The questions are:

- (i) What is the main part or *mukha* (*mukhya*) ?
  - (ii) What is the nature of interaction of the many aspects among one another ?
  - (iii) How did they refer (*uchyate*, to call) to the wide range (*ū*) of productive skills (*ru*)? How about the powers of movement of feet or *pādā*? ]

**10.90.12:** His key part (or mouth) was the Man of the Word (*brāhmaṇa*) (1), Into the Prince (*rājanya*), (the strength of) His arms were made (2). While His wideness (thighs) became the producers (*vaishya*) (3), His power of movement (feet) gave birth to the man of service (*shūdra*) (4).<sup>12</sup>

[This mantra gives the answers to the questions posed in the earlier mantra. Often this mantra is quoted by Hindu-bashers as saying that the caste system with all its evils can be traced to the Vedas. Before answering this remark, we should know that every system invented

<sup>11</sup> यत् पुरुषं व्यदधुः (१), कतिधा व्यक्तल्पयन् (२),  
मुखं किमस्य कौ बाहू (३), का ऊरु पादा उच्येते (४)

[TA (3.12.13), VS (31.10)]

<sup>12</sup> ब्राह्मणोऽस्य मुखमासीत् (१), बाहू राजन्यः कृतः (२),  
ऊरु तदस्य यद्वैश्यः (३), पञ्च्यां शूद्रो अंजायत (४)

[VS (31.11)]

by human beings without exception — industrialisation, democracy, capitalism, communism, environmentalism, etc., — has its own bag of evils.

The key aspect of the caste system practised in the last 1000 years is its basis on heredity, i.e., the son of kṣatriya is a kṣatriya. This is not mentioned in Veda. Every society contains the four types of persons — knowledge people, kings or administrators, industrialists and merchants, and the persons who labour and offer personal services. The existence of the four classes all over the world cannot be denied. The existence of acute poverty in some sections of the so-called Christian societies such as USA is documented in the extensive studies of sociologists. It is childish to bash Veda for the existence of hereditary caste system which it does not even mention.

European Society has declared that the God or creator has bestowed special prestige on the kings. Note that the commoners (the working class) were not allowed to become members of even a monastery. It is declared that God's grace is only on the rich.

Veda states that all the four classes come directly from the Creator. From the feet (*pāda*), the most important organ for humans, originated the so called working class. This idea is present in many other places in Veda. For instance TS (5.7.6.6) is a prayer for the grant of brilliance for all the four groups including *shūdrās*.

"Grant brilliance (*rucham*) to the brāhmaṇa, place brilliance in the princes, place brilliance in Vaishyās and Shūdrās."

Note that the Vaishyās constitute the vast majority of people. Using modern language, it includes most scientists, engineers, accountants, various types of technicians, artists, musicians etc.

Note that there is no need to consider this mantra as representing the limbs of a human being. Here is the mention of the four powers of the Puruṣa which became the four groups of persons:

*mukha*: the most important aspect; mouth;

*bāhu*: strength; arms;

*ūrū*: wideness; thighs;

*pāda*: power of movement; feet;]

**10.90.13:** The moon was produced from His mind (1). Out of His eye the sun was born (2). Indra and Agni came from His mouth (3). And from His breath the wind (Vāyu) was born (4).<sup>13</sup>

[Here is the birth of the great cosmic powers of Agni, Indra, Sun and Moon. Note that Agni is not the mere physical Agni. RV declares that Agni is the power of will (*kratu*) in man. He is called God-will. Indra is the lord of Divine Mind and actions, the God-Mind. For more information on Agni and Indra, see the compact SAKSI books, ‘Secrets of Effective Work: Agni’s Guidance’ and ‘Indra, the Lord of Divine Mind’.]

[There is considerable evidence for the connection of Moon and mental thoughts. The severity of mental illness seems to be related to the moon-cycle; the illness erupts on or near the new-moon days.]

**10.90.14:** From His navel came mid-region (1). The heaven evolved from His head (2). From feet the earth; from ears the directions (3). Thus the worlds were regulated (4).<sup>14</sup>

[Here are the several planes of the cosmos. Each plane has its own principle of manifestation, the corresponding world and the deity.]

**10.90.15:** The Gods, giving a body to yajña (3), bound Puruṣha, the seer (4). Seven were the surrounding sheaths (*paridhi*) (1), Thrice seven the prepared fuels (*samit*) (2).<sup>15</sup>

<sup>13</sup> चन्द्रमा मनसो जातः (1), चक्षुः सूर्यो अजायत (2),

मुखादिन्द्रश्चाग्निश्च (3), प्राणात् वायुरजायत (4)

[TA (3.12.14), VS (31.12)]<sup>+</sup>

\* Second half in VS (31.12):

shrotrāt vāyuh cha prāṇah cha mukhāt agnir ajāyata]

<sup>14</sup> नास्या आसीदन्तरिक्षं (1), इष्णो द्यौः समर्वतत (2),

पद्मयां भूमिर्दिशः श्रोत्रात् (3), तथा लोकां अकल्पयन् (4)

[TA (3.12.15), VS (31.13)]

<sup>15</sup> सप्तस्यासन् परिधयः (1), त्रिः सप्त समिधः कृताः (2),

देवा यद्यज्ञं तन्वाना (3), अबध्नं पुरुषं पुशुम् (4)

[TA (3.12.7), VS (31.15)]

[*yajñam tanum* is the body of *yajña*. The gods or cosmic forces give a body to *yajña*. Recall TS (3.1.10) stating ‘*yajña* is Viṣhṇu, the all-pervading’.

The seven *paridhis* are the seven planes of existence, namely the three lower ones, matter (*anna*), life-energy (*prāṇa*), mind (*mana*), the three higher ones ānanda (*jana*), conscious-force (*tapa*), Truth of Existence (*satya*) and the link world between the two triplets, *mahas*, the plane of *Vijñāna* or Supermind. The twentyone fuels are the three energies in each of the seven planes.

*pashu*: derived from *pash*, to see; ‘*puruṣham pashu*’ means ‘the Puruṣha the seer’. He is bound as it were in the beginning and he becomes free step by step by his ascension mentioned in mantra 2. There is no need to render, ‘*puruṣham pashum*’ as sacrificial beast. Note also that TS (5.2.6) declares that the ‘*pashu*’ are *prāṇas*. TA (6.64) states that heart is the *yūpa* (*hṛdayam vai yūpah*); the psychological foes like anger etc., are the *pashu* (*manyuh pashuh*). Animal sacrifice is not mentioned in the Veda mantrās.

**10.90.16:** By sacrifice, Gods sacrificed to sacrifice (1). These were the earliest established principles (2). The Mighty Ones in this way reached perfect bliss (3), where dwell the Gods, ancients, who made the Way straight (4).<sup>16</sup>

[Notice that *yajña* here is not a physical act. The Gods perform the sacrifice with the sacrifice by the process of sacrifice.

*ayajanta*: accomplished the sacrifice.

For the text and commentary of all the mantrās dealing with Supreme Puruṣha in the Taittirīya Āraṇyaka and Mahānārāyaṇa Upaniṣhad, see the SAKSI book, ‘Veda Mantrās and Sūktās: Widely used in Worship’. See also the related SAKSI book, ‘Puruṣha Sūkta’ by Professor S.K. Ramachandra Rao.]

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<sup>16</sup> यज्ञेन यज्ञमयजन्त् देवाः (1), तानि धर्मोणि प्रथमान्यासन् (2),  
ते हु नाकं महिमानः सचन्त् (3), यत्र पूर्वे साध्याः सन्ति देवाः (4)

**Anuvāka 8: Sūktas (91-99)****91: Agni****Rishi: Aruṇa Vaitahavya****10.91.1: Wide of being, wide of light****10.91.2: Guest in every house****10.91.3: Discerning and the sole one****10.91.4: Your perception of knowledge****10.91.5: Rays of intuition****10.91.6: He has the order of truth****10.91.7: Your ageless hosts****10.91.8: All-embracing thinker****10.91.9: Ordainers of work****10.91.10: Priest of the Word (*brahma*)****10.91.11: You do worship****10.91.12: These high words and lauds****10.91.13: Touch the heart****10.91.14: Thinking full of beauty****10.91.15: Glorious and vast****[Metre: 1-14, Jagatī (12, 4); 15, Triṣṭup (11, 4)]**

**10.91.1:** The dweller in the house, aspiring in the seat of revelation (2), is kindled in the house, adored by those who are wakeful (1). (He is) the caller of every offering, one Supreme (3), wide of being, and wide in light (4).

(He is) a perfect friend to the man who seeks his friendship (5).<sup>1</sup>

[*vareṇyo*: one supreme, one desirable; *vaitahavya*: name of rishi here; one born of *vītahavya*; giver of offering]

**10.91.2:** In his visioned glory he lodges as the guest in every house (1), as a bird in forest and forest (2). He disdains not the peoples (3). Common to all he dwells in man and man (4).<sup>2</sup>

<sup>1</sup> सं जागृवद्विर्जरमाण इध्यते दमे (1), दमूना इषयन्निक्षप्ते (2), विश्वस्य होता हुविषो वरेण्यो (3), विभुविभावा (4), सुषखा सखीयते (5)

<sup>2</sup> स दर्शतश्रीरतिथिर्गृहेगृहे (1), बनेवने शिश्रिये तक्षीरिव (2), जनंजनं जन्यो नार्ति मन्यते (3), विश आ क्षेति विश्यो विशंविशम् (4)

[The Divine is not seated somewhere beyond, above this creation, requiring the seeker to leave the world if he is to find Him. The Divine is here in the universe, the Divine is in the heart of each man. Having created form, says the Upaniṣhad, He entered into it and took His lodging in it. Thus He is in the heart of every being, in house and house. No form, no creature is too small or too mean for this Guest of shining glory. He regards every mansion as His habitation and dwells in His sacred chamber awaiting the hour when man, the master of the house, Yajamāna, would wake up to the Presence and bring his life-offering for His acceptance.]

Line 4: alternate: universal, he dwells in being and being,]

**10.91.3:** You are discerning in your judgments (1), strong of will in your workings of will (2). O Agni, you are an omniscient seer in your seer-wisdoms (3), the sole one, a possessor of riches, you rule over all the riches (4), nourished by earth and by heaven (5).<sup>3</sup>

**10.91.4:** You have known your native abode where is the order of the Truth (1). Being luminous, you are seated in the plane of revelation (*iḷa*) (2). Your perceptions of knowledge have come like the white brilliances of the dawns (3),

like rays of the sun free from the stain of evil (4).

[Line 3: *uṣhasām etayo*: advents of the dawns (alternate)]

**10.91.5:** Like lightnings from a storm cloud, your glories (1), break into light of knowledge brilliant (2). (They are) like the rays of intuition of the dawns (3). When loosed on the growths of earths and woods of delight (4), you seek out yourself all around (*par*) the food for your mouth (5).<sup>4</sup>

[Line 5 (alt.): heap food in your mouth.]

<sup>3</sup> सुदक्षो दक्षैः (1), क्रतुनासि सुक्रतुः (2), अग्ने कविः काव्येनासि विश्ववित् (3), वसुर्वसूनां क्षयसि त्वमेक इद् (4),  
यावा च यानि पृथिवी च पुष्प्यतः (5)

<sup>4</sup> प्रजानन्नग्ने तब योनिमृत्वियम् (1), इळायास्पदे धूतवन्तमासंदः (2),  
आ तै चिकित्र उषसामिवेतयो (3), अरेपसः सूर्यस्येव रश्मयः (4)

<sup>5</sup> तब श्रियो वर्षस्येव विद्युतः (1), चित्राश्चिकित्र (2), उषसां न केतवः (3),  
यदोषधीरभिसृष्टो बनानि च (4), परि स्वयं चिनुषे अन्नमास्यै (5)

**10.91.6:** The growths of earth held him (1), as a child in the womb in whom was the order of the Truth (2). The Waters become the mothers of that Agni who gave him birth (3). He is the common child with whom the delightful woods and the plants of earth (4), are pregnant (5), and they are delivered of him always (6).<sup>6</sup>

**10.91.7:** Missioned, fanned by the wind (1), you swiftly (*tṛṣṭu*) enter into your food (2). You spread wide after your desire (*vashān*) (3). Your ageless hosts (5), toil like chariot-warriors far apart (4), as you burn (6).<sup>7</sup>

[*dhakṣi*: burn (4.4.4)]

**10.91.8:** The creator of wisdom, the accomplisher of the discovery of knowledge (1), Agni, the Priest of the call, the all-embracing thinker (2). Him (they choose) universal in the little offering (3), him they choose in the great offering (4). (They choose) not another than you, O Agni (5).<sup>8</sup>

[*samānam*: universal]

**10.91.9:** O Agni, in their discoveries of knowledge, the ordainers of work (2), desire you, and choose you, as Priest of the call (1). The seekers of the godhead hold your delight (3). Human beings have plucked for you the sacred grass of your seat and have brought their offerings (4).<sup>9</sup>

[Line 3: alternate: set before thee the things of your delight  
*vedhasah*: ordainers of work; *tvāyavah*: they who desire you;]

<sup>6</sup> तमोषधीर्दधिरे (1), गर्भमृत्वियं (2), तमापौ अग्निं जनयन्त मातरः (3)  
 तमित् संमानं वनिनश्च वीरुधो (4), अन्तर्बैतीश्च सुवते च विश्वहा (5)

<sup>7</sup> वातोपधूत इषितो (1), वशाँ अनुं तृषु यदन्ना वेविष्ट (2), वितिष्टसे (3)  
 आ तै यतन्ते रथ्यो यथा पृथक् (4), शर्धास्यग्ने अजराणि (5), धक्षतः (6)

<sup>8</sup> मेधाकारं विदधस्य प्रसाधनम् (1), अग्निं होतारं परिभूतमं मतिम् (2),  
 तमिदभैं हुविष्या संमानमित् (3), तमिन्महे वृणते (4), नान्यं त्वत् (5)

<sup>9</sup> त्वामिदत्र वृणते त्वायबो होतारम् (1), अग्ने विदधेषु वेधसः (2),  
 यदैवयन्तो दधति प्रयांसि ते (3), हुविष्मन्तो मनवो वृक्तबर्हिषः (4)

**10.91.10:** O Agni, yours are the call and the offering (1). Yours are the purification (*potram*) and the order of the sacrifice (*rtviyam*) (2). Yours the lustration (*neshtram*); you are Agni-bringer for the seeker of the Truth (4). The announcement (command) is yours, you become the pilgrim-rite (5). You are the Priest of the Word (*brahma*) and the master of the house in our home (6).<sup>10</sup>

[Line 6: (alt.): you are the priest of the pilgrim-rite]

**10.91.11:** O Agni, to you immortal (1), the mortal, presents the fuel and the perfect offerings (2). You are his priest of the call and his messenger (3). You direct (the *yajña*) and do the worship; you become the pilgrim-rite (4).<sup>11</sup>

[*adhvariysi*: also in (10.91.10)]

**10.91.12:** For him these thoughts and utterances go forth from us (1). These words, hymns of illumination and these high lauds, meet together (2), seeking the riches for the master of riches, for Agni (3), seeking the growth for those rich in growth (4); and his desire is towards them (5).<sup>12</sup>

[Note the distinctions in the words considered to be almost identical such as *mati* (thoughts), *vāchah* (utterances), *girah* (words), *rcha* (hymns of illumination) *sustuti* (high lauds).]

**10.91.13:** To the ancient one (1), I would speak a laud new to his desire (2), may he hear us (3). May it avail to touch his heart deep within (4), like a wife beautifully robed for her lord's desire (5).<sup>13</sup>

<sup>10</sup> तवांगे होत्रं (1), तवं पोत्रमृत्वियं (2), तवं नेष्टुं (3), त्वम् ग्निहत्तायुतः (4), तवं प्रशास्वं त्वमध्वरीयसि (5), ब्रह्मा चासि गृहपतिश्च नो दमे (6)

<sup>11</sup> यस्तुभ्यमग्ने अमृताय (1), मर्त्यः सुमिधा दाशदुत वा हुविष्कृति (2), तस्य होता भवसि यासि दूत्यम् (3), उपं ब्रूषे यज्ञस्यध्वरीयसि (4)

<sup>12</sup> इमा अस्मै मतयो वाचौ अस्मदाँ (1), क्रचो गिरः सुषुतयः समग्रमत (2), वसुयबो वसवे जातवैदसे (3), वृद्धासु चिद्धर्घनो (4), यासु चाकनत् (5)

<sup>13</sup> इमां प्रत्नाय (1), सुषुतिं नर्वीयसी वोचेयमस्मा उशते (2), शृणोतुं नः (3), भूया अन्तरा हृद्यस्य निस्पृशै (4), जायेव पत्य उशती सुवासाः (5)

**10.91.14:** Agni to whom are loosed and offered (2), our horses, our bulls and oxen and heifers and our rams (1), to Agni the nectar-drinker who bears on his beak the Soma (3), I beget a thinking, full of beauty, from my heart (5), to the ordainer of things (4).<sup>14</sup>

[The horses, bulls, rāms etc., are symbolic of the various powers and qualities in us which are to be divinised by being offered to the divine.]

**10.91.15:** An oblation has been offered into your mouth, O Agni (1), as if clarified butter in a ladle, as if Soma-delight in a bowl (2). Found (*dhehi*) in us the treasure in which are the heroes and which wins for us the plenitudes (3). (Found in us) the treasure excellent and glorious and vast (4).<sup>15</sup>

## 92: All-Gods

Rishi: Shāryāta Mānava

**10.92.1:** Agni, the guest at night

**10.92.2:** Laws of action (*dharma*)

**10.92.3:** Mentalise the truth of guidance

**10.92.4:** Dynamic thoughts

**10.92.5:** Indra energizes the worlds

**10.92.6:** Maruts, universal strivers

**10.92.7:** Singers craft the Vajra

**10.92.8:** Fear of Indra

**10.92.9:** Self-glory

**10.92.10:** Inspired knowledge to human beings

**10.92.11:** Various gods

**10.92.12:** Ahirbudhnya, Shamī and Nahuṣī

**10.92.13:** Vāta, soul of all bodies

**10.92.14:** Agni dwells amidst the fearless

**10.92.15:** Paths ready

[Metre: Jagatī (12, 4)]

<sup>14</sup> यस्मिनश्वास क्रषभासे उक्षणौ बृशा मेषा (1), अंवसुष्टास आहुताः (2), कीलालपे सोमपृष्ठाय (3), वेधसै (4), हृदा मृतिं जनये चारुमग्रये (5)

<sup>15</sup> अहर्व्यग्ने हुविरास्यै ते (1), सुचीव घृतं चम्बीव सोमः (2), वाजसनिै रथिमस्मे सुवीरं (3), प्रशस्तं धैहि यशसं बृहन्तम् (4)

**10.92.1:** (He is) the charioteer of Yajña, the master of people (1), the invoker of all the gods, the guest at night; he possesses luminous riches (2). He blazes with the dry bushes, and plays with the green growths (3). He is the showerer, ray of intuition and the master of the yajña, he reposes in the heaven (4).<sup>1</sup>

[*jarbhurad*: plays, (2.2.5);

*yajata*: master of yajña, (3.5.3, 4.1.1), fit to be worshipped (S)]

**10.92.2:** Both (Gods and humans) have made this Agni the speedy protector (1). He perfects the laws of actions in the discovery of knowledge (2). Men take refuge in Agni, placed in front, this son of the brilliant Vāyu (4),

just as Ushas takes refuge in the Sun (*aktum*) (3).<sup>2</sup>

**10.92.3:** We mentalise the truth of guidance (*nīthāni*) of this adorable Agni (1). May our offerings be mature for his eating (*attave*) (2). When the formidable powers attain immortality (3), then the offerings are given to the divine beings (4).<sup>3</sup>

[*bat*: truth; *pan*: to adore]

**10.92.4:** To this power (*prasitiḥ*) of truth (Agni), salutation is offered by the wide-heaven, wide midworld (*vyacho*) (1), and also by the vast earth who is adorable and has dynamic thoughts (2). Indra, Mitra and Varuṇa together are conscious (of his greatness) (3); so also Bhaga and Savitṛ endowed with purified power of discrimination (4).<sup>4</sup>

[*aramati*: dynamic thoughts, (5.54.6, 7.1.6)]

<sup>1</sup> यज्ञस्य वो रथ्यं विशपति विशां (1), होतारमक्तोरतिथिं विभावसुम् (2), शोच्छुष्कासु हरिणीषु जर्मुद् (3), वृषा केतुर्यजुतो द्यामशायत (4)

<sup>2</sup> इममेऽस्पामुभये अकृणवत् (1), धर्माणमग्निं विदर्थस्य साधनम् (2), अकुं न यह्नुषसः (3), पुरोहितं तनुनपातमरुषस्य निंसते (4)

<sup>3</sup> बळस्य नीथा वि पुणेश्च मन्महे (1), वया अस्य प्रहुता आसुरत्त्वे (2), यदा धुरासौ अमृतत्वमाश्रातात् (3), इज्जनस्य दैव्यस्य चर्किरन् (4)

<sup>4</sup> कृतस्य हि प्रसिद्धिर्यौरु व्यचो नमौ (1), महारमंतिः पनीयसी (2), इन्द्रो मित्रो वरुणः सं चिकित्रिरे (3), अथो भगः सविता पूरदक्षसः (4)

**10.92.5:** The rivers flow on with the rushing Maruts (1). They sweep the vast earth with dynamic thoughts (2). With them the all-pervading Indra goes around the wide (space) swiftly (3).

Roaring in the midworld (*jathare*), he diffuses all (the worlds) (with his energy) (4).

**10.92.6:** Varuṇa, Mitra, Aryama and Indra who has the most horse-energy among all the gods with that power (4), see all (3). Also the Maruts, sons of Rudra, achievers of works, universal strivers (1), flying like hawks in midworld (*div*) and giving refuge to the mighty (*asura*) (see all) (2).<sup>6</sup>

[*krāṇa*: achievers of work (5.7.8, 5.10.2); *caṣṭe*: sees all, 10.5.1]

**10.92.7:** Persons who praise Indra attain his protection (*bhujam*) (1). (Similarly) Sun (is praised) for getting the vision (2), the mighty one (is praised) for getting the virilities of strength (3).

The singers in the house of gods (5),

craft the Vajra and yoke it for its due action (4).<sup>7</sup>

[*arhaṇa* (line 4): in its due action (1.127.6); worships (*pūja*) (S); *paumṣyam*: virilities of strength, (5.59.4) & others]

**10.92.8:** The Sun urges his steeds and delights in his (presence) (1). Everyone is in fear of the mighty Indra (2).

The mighty deity, irresistible, thunders day by day (4).

Indra pants forward from his belly, with fear-causing might (3).<sup>8</sup>

<sup>5</sup> प्र रुद्रेण यथिना यन्ति सिन्धवः (1), तिरो महीमरमतिं दधन्विरे (2), येभिः परिज्ञा परियनुरु ज्ञयो (3), वि रोरुवज्जठरे विश्वमुक्षतैं (4)

<sup>6</sup> क्राणा रुद्रा मरुतौ विश्वकृष्टयो (1), दिवः श्येनासो असुरस्य नीळयः (2), तेभिः चष्टे (3), वरुणो मित्रो अर्यमेन्द्रो देवेभिर्वशेभिर्वशः (4)

<sup>7</sup> इन्द्रे भुजं शशमानासं आशात् (1), सूरो हृशीके (2), वृष्णश्च पौस्ये (3), प्रये न्वस्यार्हणा ततक्षिरे युजं वज्रं (4), नृषदनेषु कारबः (5)

<sup>8</sup> सूरश्चिदा हुरितौ अस्य रीरमत् (1), इन्द्रादा कश्चिद्द्वयते तवीयसः (2), भीमस्य वृष्णौ जठरादभिश्वसौ (3), दिवेदिवे सहुरिः स्तन्मवांधितः (4)

**10.92.9:** Offer with obeisance (2), the affirming laud (stoma) to Rudra who is mighty (*shikvase*) and destroys the foes (1). He, the auspicious one with the riches and powers of movement (3),<sup>9</sup> clings to you and offers the divine help in his self-glory (4).

[*sishakti*: clings to you, (5.73.8)]

*svavān*: who controls his own *ātma* (*sva*), (1.118.1), one carrying riches]

**10.92.10:** Br̥haspati, the showerer of gifts and the kinsmen of Soma (2), brought the inspired knowledge to the human beings (1). It was Atharva who first held together the devās by sacrifices (3). With the discriminating intellect, the Bhṛgus discovered (the ray-cows) (4).<sup>10</sup>

[Line 3: Part in (1.83.5)]

**10.92.11:** The gods, heaven and earth with their abundant seed (1), Narāshamsa with his four Agnis, Yama and Aditi (2), Tvaṣṭṛ, Dravinoda, Ṛbhukṣhana (3), Rodasī, Viṣṇu and Maruts (4), are worshipped by us (5).

**10.92.12:** May the seer Ahirbudhnta (Indra) hear in this yajña (2), the extended praises done by us, the devoted worshippers (1). May the always-moving Sūrya and moon stationed in heaven (3), and the goddess devoted to work (*shamī*) and Nahuṣī know this hymn by their thoughts (4).

[*ahirbudhnya*: he (Indra) who awoke the sleeping Ahi (snake); The waking of Ahi is mentioned in (4.19.3); also the name of the seer.

The two words *ahiḥ* and *budhnya* occur in the following mantrās: (1.186.5), (2.31.6), (5.41.16), (6.49.14), (6.50.14), (7.34.17), (7.35.13), (7.38.5), (10.64.4), (10.66.11), (10.92.12), (10.93.5). The two words are separated. Together, they refer to Indra.]

<sup>9</sup> स्तोमं वो अ॒य रुद्राय॑ शि॒क्षे (1), क्ष॒यद्वीराय॑ नमंसा दि॒दिष्ट्न (2),  
येभिः शि॒वः स्ववौ॑ ए॒व्याव॒भिः (3), दि॒वः सि॒र्पत्ति॑ स्वयंशा निका॒मभिः (4)

<sup>10</sup> ते हि प्रजाया॑ अभरन्त् वि॑ श्रवो (1), वृहस्पतिर्वृषभः॑ सोमजामयः॑ (2),  
यज्ञैरथर्वा॑ प्रथमो॑ वि॑ धारयद्वेवा (3), दक्षैर्भृगवः॑ सं॑ चिकित्रे॑ (4)

<sup>11</sup> ते हि ध्यावो॑पृथिवी॑ भूरिरेतसा॑ (1), नराशंसश्चतुरङ्गो॑ यमोऽदितिः॑ (2),  
देवस्त्वष्टा॑ द्रविणोदा॑ कंभृक्षणः॑ (3), प्र॑ रौद्रसी॑ मरुतो॑ विष्णुः॑ (4), अहरि॑ (5)

<sup>12</sup> उत् स्य नं उशिजामुर्विया॑ (1), कंविरहिः॑ शृणोतु॑ बुध्यो॑ हवीमनि॑ (2),  
सूर्यमासा॑ विचरन्ता॑ दिविक्षिता॑ धि॑या (3), शमीनहुषी॑ अ॒स्य बोधतम्॑ (4)

**10.92.13:** May Pūshan protect us in motion (1). May the all-gods, the son of waters (Agni), and Vāyu protect our yajña (2). Worship Vāta (Vāyu), the soul of all bodies (3). May Ashvins who are swift to our call hear our invocations in your way (4).<sup>13</sup>

[Line 3: see (10.168.4); Vāyu is the *ātma* of the gods.]

**10.92.14:** We laud with hymns (Agni), in his self-glory (2), who dwells amidst fearless persons (1). We praise Aditi, invincible, along with all the spouses of gods (3). (We praise) the young lord of night (4), and the lord of all with god-mind (5).<sup>14</sup>

[*nṛmaṇā*: one with god-mind, (10.45.1)]

**10.92.15:** The Angirasa seers praise the gods who are prior in birth (1). The uplifted pressing stones of Soma behold the yajña-journey (2). (With the sound of stones) Indra, the all-seeing, became vast (*vihāya*) (3). The arranging power of nature (axe) makes the paths ready to be firmly established (4).<sup>15</sup>

[*vihāya*: vast (4.13.6), great (4.11.4); *vananvati*: ready (8.102.19)

*sumeka*: firmly established (3.6.10); *svadhitī*: It indicates an axe which cuts through the forests of the material existence. It also indicates the self-ordering of Nature (*svadha*);

*adhvara*: the paths (in our subtle body for the yajña-journey)]

<sup>13</sup> प्र नः पूषा चरथै (1), विश्वदेव्योऽपां नपादवतु बायुरिष्टयै (2),

आत्मानं वस्यौ अभि वात्मर्चते (3), तदश्चिना सुहवा यामनि श्रुतम् (4)

<sup>14</sup> विशामासाम् अभयानामधिक्षितं (1), गीर्भिरु स्वयंशसं गृणीमसि (2),  
ग्राभिः विश्वाभिः अदितिमन्तर्वणम् (3), अक्षोर्युवानं (4),

नृमणा अधा पतिम् (5)

<sup>15</sup> रेभदत्र जनुषा पूर्वो अज्ञिरा (1), ग्रावाण ऊर्ध्वा अभि चक्षुरध्वरम् (2),  
येभिर्विहाया अमवद्विचक्षणः (3), पाथः सुमेकं स्वधितिर्वनन्वति (4)

## 93: All-gods

**Riṣhi: Tānva Pārthyā**

**10.93.1: Protection for women against the forceful**

**10.93.2: Far is the range of inspired hearing**

**10.93.3: Universal light**

**10.93.4: Rapturous immortality**

**10.93.5: Lords of water**

**10.93.6: Desert-like calamities**

**10.93.7: May God be gracious**

**10.93.8: Ṛbhus**

**10.93.9: O Savitṛ, make us confident**

**10.93.10: All-seeing knowledge in heroes**

**10.93.11: Instruct us by your understanding**

**10.93.12: Strengthens the paths**

**10.93.13: Chariot carrying gold**

**10.93.14: Affection of the kings**

**10.93.15: Seventy seven**

[Metre: 1,4-8,10,12,14, Prastārapangktih (12/12/8/8); 2-3,13, Anuṣṭup; 9, Pangktih; 11, Nyangkusāriṇi; 15, Purastādbṛhatī]

**10.93.1: O the mighty heaven and earth, be wide (1).**

May both of these worlds be gracious to us, women of strength (2).

May they protect us from the forceful (3).

May they protect us with happiness (4).<sup>1</sup>

[yahvī: mighty, (5.1.1, 1.71.7); sahyasa: one who is forceful, (10.115.6); shūsham: happy, (6.10.2), bliss, (8.74.1)]

**10.93.2: In yajña and yajña, the mortal serves the gods (1). He illumines the (gods) with happiness (3); with his felicity (*sumnaiḥ*), he hears the truth from afar (*dirghashrutama*) (2).<sup>2</sup>**

<sup>1</sup> महि द्यावापृथिवी भूतमुर्वी (1), नारी यह्वी न रोदसी सदं नः (2), तेभिर्नः पातं सहस (3), एभिर्नः पातं शूषणि (4)

<sup>2</sup> यज्ञे यज्ञे स मत्यौ देवान् त्संपर्यति (1), यः सुमैदीर्घश्रुत्तम् (2), आविवासात्वेनान् (3)

**10.93.3:** O Masters of the worlds (1),  
 (give us) the stream (*vāḥ*) which belongs to the gods (2).  
 You are the universal light (*mahas*) everywhere (3).  
 You are to be worshipped with *yajña* in all *yajñas* (4).<sup>3</sup>

[*vāḥ*: stream, (10.12.3)]

**10.93.4:** Aryamā, Mitra and all-pervading Varuṇa (2), are the kings of the rapturous immortality (1). Men hymn Rudra, Maruts, Pūshan and Bhaga who grant them happiness (*kat*) (3).<sup>4</sup>

**10.93.5:** At night (1), may the waters, the gods showering riches, Sun and moon (come) to our abode (2). They are our companions (3). May Ahirbudhnya who sits (*sādi*) at the source (come) together with others (*sachā*) (4).<sup>5</sup>

[*sadhyanyah*: companions, (4.4.14); equally wealthy (S). Is one god more wealthy than another?]

**10.93.6:** May the gods Ashvins, the lords of happiness (1), and also Mitra and Varuṇa protect us with their lustres (*dhāma*) (2). After crossing over desert-like calamities (3), the devotee acquires great riches (4).<sup>6</sup>

**10.93.7:** May Rudrās, Ashvins, All-gods and Bhaga, the lord of chariots, be gracious to us (1). May Ṛbhu, Vāja and Rubhukṣhaṇa, the all-pervading (Vāyu) and All-gods (be gracious) to us (2).<sup>7</sup>

[*mr̥īla*: to be gracious]

<sup>3</sup> विश्वैषामिरज्यवो (1), देवानां वार्महः (2),

विश्वे हि विश्वमहसो (3), विश्वे यज्ञेषु यज्ञियाः (4)

<sup>4</sup> ते धा राजानो अमृतस्य मन्द्रा (1), अर्यमा मित्रो वरुणः परिज्मा (2), कदुद्रो नृणां स्तुतो मरुतः पूषणो भर्गः (3)

<sup>5</sup> उत नौ नक्तम् (1), अपां वृष्णवसू सूर्यमासा सदनाय (2), सधन्या (3), सच्चा यत् सादैषाम् अहिर्बुधेषु बुध्यः (4)

<sup>6</sup> उत नौ देवावश्विना शुभस्पती (1), धार्मभिर्मित्रावरुणा उरुष्यताम् (2), महः स राय एषते (3), अति धन्वेष दुरिता (4)

<sup>7</sup> उत नौ रुद्रा चिन्मृक्तामश्विना विश्वे देवासो रथस्पतिर्भर्गः (1), क्रमुवर्जि क्रमुक्षणः परिज्मा विश्ववेदसः (2)

**10.93.8:** Indra is the R̄bhu (1). The worshipper's joy is that of R̄bhu (2). Vigorous are your two horses rapidly approaching (3).

The Sāma hymn (sung here) is unassailable (4).

This yajña is quite different, it is not human (it is divine) (5).<sup>8</sup>

[R̄bhu: in the entire RV, it refers to the divine artisans. But, for S, it means 'that which shines by yajña'. R̄bhūs the divine artisans fashion our subtle bodies. Indra is identified with R̄bhu here as in (1.111.4)]

**10.93.9:** O Divine Savitṛ, make us confident (about truth) (or undeviating from truth) (1). The lords of opulence praise you (2).

May Indra, along with the bearer of energies (3); unite the strengths of the strivers, like the chariot wheels and reins (4).<sup>9</sup>

[*ahrayaḥ*: undeviating (3.2.4), unhesitant (8.60.16), confident (4.4.14);

*niyoyuve*: unite; *niyūya*: binding, joining, (10.70.10)]

**10.93.10:** O heaven and earth, establish the all-seeing and vast inspired knowledge in our heroes (2). (Establish) satisfaction in the gain of plenitude (3). (Establish) satisfaction in the riches and in hewing the way (*turvape*) (4).<sup>10</sup>

[*turvan*: hewing (the way), (6.15.5);

*vishvacharṣhani*: the all-seeing, (5.2.2, 5.6.3)

*prkṣham*: satisfaction (almost everywhere in RV); give food (S)]

**10.93.11:** O mighty Indra who is favourable to us, for your singer (1), protect his dwelling (*santam*) all the time with your aids (*abhiṣṭhaye*) (2). O luminous one, instruct us by your understanding (3).<sup>11</sup>

[*meda*: understanding, (3.21.5); *medha*: sacrifice; *edat*: come by the knowledge, (5.30.3);

<sup>8</sup> क्रभुर्क्रभुक्षा (1), क्रभुर्विधतो मद् (2), आ ते हरी जूजुवानस्य वाजिना (3), दुष्टं यस्य सामं चित् (4), क्रधग्यज्ञो न मानुषः (5)

<sup>9</sup> कृधी नो अहंयो देव सवितः (1), स च स्तुषे मधोनाम् (2),

सहो न इन्द्रो वहिभिः (3), नि एषां चर्षणीनां चक्रं रश्मेन योयुवे (4)

<sup>10</sup> ऐषु द्यावापृथिवी धातं (1), महदस्मे वीरेषु विश्वचर्षणि श्रवः (2),

पृक्षं वाजस्य सातये (3), पृक्षं रायोत तुर्वणे (4)

<sup>11</sup> एतं शंसमिन्द्रास्मयुष्वं (1), कूचित् सन्तं सहसावन्मिष्टये सदा पाह्यमिष्टये (2), मेदतां वेदता वसो (3)

Line 1: अस्मयुज्जः अस्मयुः + त्वं; note ट (ta) becomes त (ta) in padapāṭha]

**10.93.12:** Through this hymn (*stoma*) of mine, may the gods increase (or strengthen) my body (1), just as the sun, strengthens the luminous paths for the gods (2), just as the carpenter (prepares) a faultless car which can go anywhere (3).<sup>12</sup>

[*samvananam*: which can go anywhere; occurs only once; meaning is tentative]

**10.93.13:** The chariot has come full of riches (1), it is laden with gold (2). It comes from the upper world and full of strengths; it gives victory as if without effort (*na vṛthā*) (3).<sup>13</sup>

[*nemadhitā*: upper realms, (1.72.4); *nema*: upper half, (5.61.8)]

**10.93.14:** In the presence of Duṣhīma, Pṛthavāne, Vene (1), the mighty Rāma and the opulent princes, I proclaim this (2). Having yoked five hundred horses (3), their affection for us on the road is celebrated (4).<sup>14</sup>

**10.93.15:** There, at once (*sadya*), Tānva demanded seventy seven (1), Pārthyā demanded (the same) (2).

Māyava demanded (the same) (3).<sup>15</sup>

[*adhi didiṣṭa*: demanded (S) (occurs once)

The names such as *Dushīma* etc., in (14) and (15) refer to certain psychological powers. Any explanation given can only be a conjecture.]

<sup>12</sup> एतं मे स्तोमं तना (1), न सूर्ये युतयामानं बावृधन्त नृणाम् (2), संवनेन नाश्यं तष्टेवानपच्युतम् (3)

<sup>13</sup> बावर्तं येषां राया (1), युक्तैषां हिरण्यर्थी (2), नेमधिता न पौस्या बृथैव बिशान्ता (3)

<sup>14</sup> प्र तद्दुःशीमे पृथंवाने वेने (1), प्र रामे वौचमसुरे मधवत्सु (2), ये युक्त्वाय पञ्च शता (3), अस्मयु पथा विश्राव्येषाम् (4)

<sup>15</sup> अधीन्वत्रं समतिं च सप्त च (1), सद्यो दिदिष्ट तान्वः सद्यो दिदिष्ट पार्थ्यः (2), सद्यो दिदिष्ट मायवः (3)

## 94: The sounding stones (*grāvā*) and the release of Soma

Riṣhi: Sarpa Arbuda Kādraveya

[Note that (10.76) and (10.94) are assigned to the same deity '*gravāṇah*' the grinding stones for releasing the delight of Soma.

The devata of this sūkta (given) in the *anukramāṇi* (traditional Vedic index) is *gravāṇah*, the so-called pressing stones which crush the Soma creepers to release the Soma juice. The juice is collected in two vessels known as *adhi shavana pālaka*.

The sūkta (1.28) (in Maṇḍala One) mentions the subject in some detail. The commentary of Kapāli Sāstry (CWKS, vol. 1, pp. 107-116) discusses the symbolism of the release of Soma in the inner yajña. This material will be used in the explanation given here.

When the stone crushes the Soma, clearly noise is produced. The repeated mention of this sound in the 15 mantrās is not explainable. All the mantrās make excellent sense only when viewed in the context of the inner yajña.

In the inner yajña, *grāvā* is the weapon Vajra of Indra, the weapon of light and sound, (not the usual thunderbolt). (1.28.1) makes this clear, 'the broad based stone is high above'\*. This weapon is the Vāk, the potent word or speech, the mantra. In the inner yajña, the human body plays the role of the Soma creeper. When the potent sound hits the human body it drives away or crushes all the negative forces of ignorance and falsehood and releases the delight of Soma, the foundation of the existence from the body. It is captured in the two platters of life (prāṇa) and mind. They receive the *rasa* or essence of the Soma-delight to be offered to the gods. This is mentioned in (1.28.2). Note that the famous Shatapatha Brāhmaṇa (2.6.3) states that it is the *vajra* which destroys the evil or *pāpma* in the body. It also states that the earth (prāṇa) and heaven (mind) are the two platters.

For more information, we suggest the SAKSI compact book 'Soma, the Delight of Existence' and the work of Sri Kapāli Sāstry mentioned above.]

\* *yatra grāvā pṛthubudhna ūrdhvah* (1.28.1)

- 10.94.1: Eager to voice the sound**
- 10.94.2: Perfection in action**
- 10.94.3: Voracious**
- 10.94.4: Voice of proclamation to earth**
- 10.94.5: Hold seeds of creation**
- 10.94.6: Work like spirited horses**
- 10.94.7: The ten powers**
- 10.94.8: Taste the nectar of immortality**
- 10.94.9: Indra drinks Soma and widens**
- 10.94.10: Possessed of revelation (ṛ̥ṣā)**
- 10.94.11: You crush, but are not crushed**
- 10.94.12: Your fathers**
- 10.94.13: Stones proclaim the release of Soma**
- 10.94.14: Like children at play**

[Metre: 1-4,6,8-13, Jagatī (12, 4); 5,7,14 Triṣṭup (11, 4)]

**10.94.1:** Let them speak (1), let us reply to the stones (agents) (2).  
 Let the singers utter the words of praise (3). O agents who are in the  
 form of tiers (*parvata*) and who are eager (to voice) (4), you carry  
 for Indra the rhythms of truth in the voice of proclamation (5).  
 You release the Soma (6).

[In this hymn, we can render *grava* as the agents for the production  
 of Soma-delight, agents for short. In the ritual, they are the stones  
 which crush the Soma creeper.]

*goṣha*: thunder of proclamation (5.37.3); voice of proclamation  
 (5.54.12)

*shloka*: rhythm of truth, (5.82.9)]

**10.94.2:** They voice like a hundred or a thousand (men) (1). With  
 the tawny-coloured mouths they cry aloud (2). For perfection in  
 action the yajña, these agents, skilled workers (3), get the offerings  
 (fit for eating) (5), even prior to the invoker Agni (4).<sup>2</sup>

[*sukṛtyama*: for perfection in action (1.20.8)]

<sup>1</sup> प्रैते वंदन्तु (1), प्र वर्यं वंदाम् ग्रावभ्यो (2), वाचं वदता वदभ्यः (3),  
 यद्द्रयः पर्वताः साकमाशवः (4), इलोकं घोषं भरथेन्द्राय (5), सोमिनः (6)

<sup>2</sup> एते वंदन्ति शतवंत् सहस्रवंत् (1), अभि क्रन्दन्ति हरितेभिरासभिः (2),  
 विष्वी ग्रावाणः सुकृतः (3), सुकृत्यया (4), होतुश्चित् पूर्वे हविर्वद्यमाशत् (5)

**10.94.3:** They speak (1); they received into their mouth the sweet Soma (2). Like hungry persons, they roar for cooked food (3). Chewing the twig of the red (Soma) tree (4),  
the voracious bulls (the stones) have bellowed (5).<sup>3</sup>

[The stones are called voracious since they crush the Soma twigs, unending, releasing the Soma.

*subharvā:* voracious (S), (only once in RV)

*ūngkhayante:* roar (S) (occurs only once in RV)]

**10.94.4:** They cry aloud calling the vast and joyful (*mandine*) Indra with the blissful Soma (1). They partake also the Soma (2).

These wise (Soma-givers) dancing with their sisters (3),  
utter the voice of proclamation to the earth (4).<sup>4</sup>

[Soma is released by work done by hands and legs whose movements are like dancing. The wise body releases the Soma. They proclaim the delight which pervades earth and is its foundation.]

**10.94.5:** Like the wings of a graceful bird, they voice near the heaven (*dyavī*) (1). They dance like black deer in a stall (2). The Soma comes down perfectly from the stone above (3). White as the Sun, they hold many seeds (of creation) (4).<sup>5</sup>

**10.94.6:** Bearing the burden of the showering (*yajña*) and yoked (to the Soma) (2), they together (*sākam*) exerted themselves like spirited horses (1). They (*jagrasāna*) cried aloud while panting and extracting the (Soma) (3). Their sounds were heard as coming out of the panting horses (4).<sup>6</sup>

[*jagrasāna:* to enjoy (*sāna*) consciously, *sānasi:* enjoyment (1.8.1, 4.15.6, 1.75.2)]

<sup>3</sup> एते वंदन्ति (1), अविदन्नना मधु (2), न्यूङ्यन्ते अथि पक आमिषि (3), वृक्षस्य शाखामरुणस्य वप्सतेः (4), ते सूभर्वा वृषभाः प्रेमराविषुः (5)

<sup>4</sup> वृहद्वंदन्ति मदिरेण मन्दिनेन्द्रं क्रोशान्तो (1), अविदन्नना मधु (2), संरभ्या धीराः स्वसृभिरनर्तिषुः (3), आयोषयन्तः पृथिवीमुपब्दिभिः (4)

<sup>5</sup> सुपर्णा वाचमक्रुतोप द्यवि (1), आंखेरे कृष्णां इषिरा अनर्तिषुः (2), न्यङ्गनि यन्त्युपरस्य निष्कृतं (3), पुरु रेतौ दधिरे सूर्यश्वितः (4)

<sup>6</sup> उग्रा इव प्रवहन्तः समायमुः साकं (1), युक्ता वृषणो बिभ्रतो धुरः (2), यच्छ्वसन्तो जग्रसाना अराविषुः (3), शृण्व एषां प्रोथथो अर्वतामिव (4)

**10.94.7:** Worship the ageless ten encompassers (3), the yoked (powers) which carry the ten burdens (*dhura*) (4), and the ten workers, ten secrets (1), ten yokes and the ten agents (2).<sup>7</sup>

[All the epithets related to ten deal with the agents of the production of Soma. According to S, all these ‘tens’ are *anguli* fingers.

*kakṣhya:* secret (5.44.11) and others]

**10.94.8:** These agents have ten controls (*yantāram*) and are swift (1). Their delightful whirling goes around (2). They (the agents) first tasted a share of the nectar of immortality (4), the essence (*andhasa*) of the Soma which has been released or pressed (3).<sup>8</sup>

[*andhasa*: honeyed food (5.34.2); essence (5.54.8);

*āshavah:* swift (5.6.1), pervading (1.5.7)]

**10.94.9:** The Soma to be eaten approaches the horses of Indra (1). They (Soma) milk forth the delight (or radiance), and they repose in the ray-cow (2). Indra drinks the sweet Soma milked forth (3), he increases, widens and grows vigorous (or generous) (4).<sup>9</sup>

[*amshoḥ*: Soma-delight (4.1.19, 5.36.1); *amshu*: ray;

*vṛṣhā*: might, to shower]

**10.94.10:** (Soma) is the showerer and the radiance (1). You are not harmed (2). Possessed of the revelation (Iīā), the devotee is always with the curds of knowledge (*āshitāḥ*) (3). Like the wealthy persons with greatness, you are beautiful and firm (4). In the yajña-journey you stones (or agents) are delightful (5).<sup>10</sup>

<sup>7</sup> दशांवनिभ्यो दशांकक्षेभ्यो (1), दशायोकत्रेभ्यो दशायोजनेभ्यः (2),  
दशांभीशुभ्यो अर्चताजरैभ्यो (3), दशा धुरो दशा युक्ता वहस्त्वयः (4)

<sup>8</sup> ते अद्रयो दशायन्त्रास आशावः (1), तेषांमाधानं पर्योति हर्यतम् (2),  
त ऊ सुतस्य सुम्यस्यान्धसो (3), अशोः पीयूषं प्रथमस्य भेनिरे (4)

<sup>9</sup> ते सोमादो हरी इन्द्रस्य निंसते (1), अंशुं दुहन्तो अध्यासते ग्रन्ति (2),  
तेभिर्दुग्धं पिपान् त्सोम्यं मधु (3), इन्द्रो वर्धते प्रथते वृषायते (4)

<sup>10</sup> वृषा वो अंशुः (1), न किला रिषाथन (2),  
इळावन्तः सदुमित् स्थनाशिताः (3), रैवत्येव महसा चारंवः स्थन् (4),  
यस्य ग्रावाणो अजुषध्वमध्वरम् (5)

**10.94.11:** O stones, you crush (Soma), but are not crushed (1).

You are untiring, unrelaxing and immortal (2).

You are free of disease, undecaying (3),

rising and falling, powerful, not having thirst not greedy (4).<sup>11</sup>

[*supīvasa*: powerful (only once in RV);

*atṛshitah*: not thirsting (S); *anātura*: free of disease]

**10.94.12:** Your fathers are firm from age to age (1). Desiring welfare, they are yoked together like an assembly (of persons) (2).

(They are) undecaying, enjoying the Soma, flowing resplendent (3);

They made heaven and earth resound with voices (4).<sup>12</sup>

[*kṣhema*: welfare, (1.67.1), secure foundation, (10.20.5);

*hari*: resplendent (7.10.1);

*harishācha* and *haridrava* occur only once in RV.]

**10.94.13:** The stones proclaim the release of Soma (1), like the swift chariots which guard the road (2). Like cultivators sowing the seeds (3), they fill themselves with the delight of Soma, they do not hurt it (*minanti*) by eating (4).<sup>13</sup>

[*bapsataḥ*: eat]

**10.94.14:** In the yajña rite, during the pressing of Soma, the sound is made (1), like children striking their mother in play (2). Proclaim (*vi muñcha*) the wisdom (*manīshām*) of the stones which release the Soma (3). Let the worshipful stones be rested (4).<sup>14</sup>

<sup>11</sup> तृदिला अतृदिलासो अद्रयो (1), अश्रमणा अशृथिता अमृत्यवः (2),  
अनातुरा अजरा: स्थ (3), अमविष्णवः सुपीवसो अतृष्टिता अतृष्णजः (4)

<sup>12</sup> ध्रुवा एव वः पितरौ युगेयुगे (1), क्षेमकामासः सदसो न युञ्जते (2),  
अजुर्यासौ हरिषाचौ हरिद्रवं (3), आ द्यां रवैण पृथिवीमशश्रवुः (4)

<sup>13</sup> तदिद्रुदन्त्यद्रयो विमोचने (1), यामन्नञ्जस्पा इव घेदुपब्दिभिः (2),  
वर्पन्तो बीजमिव धान्याकृतः (3), पृश्चन्ति सोमं न मिनन्ति बप्सतः (4)

<sup>14</sup> सुते अध्वरे अथि वाच्मक्रत (1), आक्रीळयो न मातरं तुदन्तः (2),  
वि षू मुञ्चा सुषुबुषो मनीषां (3), वि वर्तन्तामद्रयश्चायमानाः (4)

## 95: Ūrvashī and Purūravas

**Riṣhi: Purūrava Aila, Ūrvashī Ṛṣhikā**

[There are several sūktās in the Rig Veda such as (1.170, 1.171, 10.95) which involve a dialogue between the Gods and the riṣhis or human beings indicating their strong differences which may even appear hostile. Can these hymns also be explained by unravelling their deep meanings? Persons who are exposed to the writings of Sri Aurobindo can give a definitive ‘Yes’ to this question, even though persons wedded to a ritualist or physical explanation of mantrās may demur. One such sūkta is RV (10.95) which is a colloquy between two beings, Purūravas and Ūrvashī. The commentator Sāyaṇa interprets this hymn in the light of a Purāṇa story where the human king has married a divine Apsara Ūrvashī; she wants to leave him.

Purūravas means one who frequently laments and complains, He had access to the wide light, Ūrvashī. But his complaining nature does not allow him to retain that light. This light, Ūrvashī, departs. The departing light declares that she can no longer stay in his presence and ask him to be satisfied with the new power (child) that is born to him.

A detailed discussion of the hymn and the discussion of Ūrvashī is at the end of this sūkta.

The translation and the commentary given here is based on the work of A.B. Purāṇi, appearing in his book, “Studies in Vedic Interpretation”.

- 10.95.1 (Purūravas): Unuttered thoughts
- 10.95.2 (Urvashī): I have stepped beyond thee
- 10.95.3 (Purū): Will has become unheroic
- 10.95.4 (Urva): Gives plenitude to father-in-law
- 10.95.5 (Urva): You were the king of my body
- 10.95.6 (Puru): Ūrvashī seen by him
- 10.95.7 (Urva): Gods nourished you for doing their work
- 10.95.8 (Puru): Divine powers move away
- 10.95.9 (Puru): When mortal touches immortals
- 10.95.10 (Puru): Ūrvashī is like lightning
- 10.95.11 (Urva): You have a son; I did instruct you
- 10.95.12 (Puru): After the son’s birth, why separate?

**10.95.13 (Urva): Ignorant one, you will not attain me**

**10.95.14 (Puru): May wolves devour him**

**10.95.15 (Urva): Do not kill yourself; no feminine friendship**

**10.95.16 (Urva): I enjoyed only a spark of illumination**

**10.95.17 (Puru): Return to me**

**10.95.18 (Urva): You are a kinsman to death**

[Metre: Trīṣṭup (11, 4)]

**10.95.1:** O Spouse, stay by your mind, O cruel one (1). Let us indeed mutually exchange words (2), (for) these our thoughts unuttered (3), make not for delight (4), nor in the more distant days give joy (5).<sup>1</sup>

**10.95.2:** (Ūrvaśī): What shall we do with this speech (1) ? I have stepped beyond thee like the first of the Dawns (2). O Purūravas, return (once more) to your dwelling (3). I am difficult to attain like the breeze (4).<sup>2</sup>

**10.95.3:** (Puru): The arrow of the quiver shoots not for victory (or glory) (1). He who is impetuous does not (now) acquire cows or hundreds (of wealth) (2). In the unheroic will there is no splendour (3). The great warriors — (they who shake the field) — in their hearts, are not conscious of any sorcery (*māyum*) (4).<sup>3</sup>

[What Purūravas wants to say is that his arrows no more fly and no more he acquires (or cares for) wealth. His will has become unheroic and so has lost all its brightness. Even great warriors like him are not conscious of the sorcery, *māyu*, that is working in their hearts.

*ramhi*: running; flowing; hastening; (indicates speed and eagerness).

*māyu*: the roaring of a lion or battle-cry (S, *simhanāda*); witchcraft, black magic, sorcery (MW)

*dhunayah*: roars, flowing noisily, boisterous]

<sup>1</sup> हुये जाये मनसा तिष्ठ घोरे (1), बचासि मिश्रा कृणवावहै नु (2), न नौ मन्त्रा अनुदितास (3), एते मयस्करन् परतरे चुनाहन् (4)

<sup>2</sup> किमेता वाचा कृणवा (1), तवाहं प्राक्मिषमुषसामग्नियेवं (2), पुर्सरबः पुनरस्तं परेहि (3), दुरापुना वातं इवाहमस्मि (4)

<sup>3</sup> इषुर्न श्रिय इषुधेरसना (1), गौषाः शतसा न रंहिः (2),

अवीरे क्रतौ वि दविद्युतन् न (3), उरा न मायुं चितयन्त् धुनयः (4)

**10.95.4:** (Urva): She gives plenitude and delight to the father-in-law (1). O Dawn, if she (or he) desires from the neighbour (2), (then) she pervades the house in which, being loved (*chākan*) (3),<sup>4</sup> she is pierced by the reed, night and day (4).

[Father-in-law here refers to the birth of Purūravas mentioned in (10.95.7). The real parents are the gods and goddesses who came together at the time when Purūravas was being born. Ūrvashi, the power of light, holds the plenitudes for the God who gave birth to Purūravas “for great delight” and “for killing the Dasyus”. (*dasyuhatyāya*) mentioned in (10.95.7).

*chākan*, from *kan*, to be satisfied; to accept with satisfaction.

*vaitasena*: reed, penis;

**10.95.5:** Thrice in the day you did strike me with the reed (1), and also you have filled me, (with intercourse) which was not desired by me (*avyat�a*) (2). O Purūravas, following your will, have I come (3). You were the king of my body (4).

**10.95.6:** (Puru): She is growing bright in a sequence (1), she joined (to me) in happy affection (2), she is mirrored (as) in a lake (3), she used to move all, strung together (4); they (these images), brilliant rosy, anointed (5), move (*sasru*) not (now), nor do they cry (*anavanta*) for union (6), like the cows that have become nourishing ones (7).<sup>6</sup>

[This rik describes the various aspects of Urvashi as seen and experienced by Purūravas. They have all now ceased to visit him, says Purūravas.

*shriye*: for joining; for refuge; for glory; — all the three senses are possible.

S regards the six words, ‘Sujūrṇi, Shreni, Sumna-āpi, Hradechakṣu and Granthini as the names of attendants who accompany ūrvashī to earth. Another translator regards them as six aspects of lightning.]

<sup>4</sup> सा वसु दधती शशुराय वय् (1), उषो यदि बष्ट्यन्तिगृहात् (2),  
अस्तं ननक्षे यस्मिन्नाकन् (3), दिवा नर्तं श्रथिता वैतसेन (4)

<sup>5</sup> त्रिः स्म माहः श्रथयो वैतसेन (1), उत स्म मे॒ऽव्यत्यै पृणासि (2),  
पुरु॒र्वोऽनु ते केतमाय् (3), राजा मे वीर तन्वस्तदासीः (4)

<sup>6</sup> या सुजूर्णिः श्रेणिः (1), सुम्भापीः (2), हृदेचक्षुः (3), न ग्रन्थिनी चरण्युः  
(4), ता अङ्गयोऽरुणयो (5), न संसुः श्रिये (6), गावो न धेनवौऽनवन्त (7)

**10.95.7:** (Ūrvashī): When this (man) was taking birth (1), with him came divine Powers (of Agni) and the rivers, who nourished him, by their own efforts (2). Because the gods wanted to nourish you, for killing the Dasyus (4), and for the great delight, O Purūravas (3).

[This Rik makes it clear that, in the birth of Purūravas, superhuman powers had taken part. It is to be noted that the first half (lines 1 & 2) is in the impersonal, the second half (lines 3 & 4) is addressed to Purūravas but the identity of one who utters this half is not clear. It may be Ūrvashī, it may be Indra or any other god. Tradition ascribes this to Ūrvashī. This Rik shows the connection between the gods, goddesses and humanity and also that in the human birth there can be a divine purpose. It is this very idea which is seen in the Gīta in the Vishvarūpa, the Vibhūti, and the Avatāra. Ūrvashī implies here perhaps that she was one of the divine powers that came to him at his birth, but as Purūravas did not fulfil the will of the Gods, to manifest 'great delight' and 'kill the Dasyūs', she was compelled to leave him.

**10.95.8:** (Puru): When these divine powers have abandoned their garment (1),

and the human being by association (or union) stays near them (2), they move away, out of fear of us, as if afraid of enjoyment (3), or like the horses touching (touched by) the chariots (4).<sup>8</sup>

[The last simile is that of horses who are afraid of the touch of chariot when they are being yoked for the first time. They generally want to run away from the yoke of the chariot. The goddesses also do not want to be yoked to human enjoyment and human responsibilities. They come to carry out some purpose of their own, or of the gods.]

<sup>7</sup> समस्मिञ्चायमान (1), आसत् ग्रा उतेमवर्धन् नद्यः स्वगूर्तीः (2), महे यत् त्वा पुरुरबो रणाय (3), अवर्धयन् दस्युहत्याय देवाः (4)

<sup>8</sup> सच्चा यदासु जहतीष्वत्कुम् (1), अमानुषीषु मानुषो निषेवै (2), अपं स्म मत् तरसन्ती न भुज्युः (3), ता अत्रसन् रथस्पृशो नाश्राः (4)

**10.95.9:** When the mortal touches these immortal powers (1), by means of two types of beings (*kṣhoṇībhīḥ*) (2), but does not contact (*sampṛngkte*) them by acts of will (3), then they like aquatic birds reveal not their own bodies (4), (but act) like horses repeatedly biting in sport (5).<sup>9</sup>

[line 2: *kṣhoṇībhīḥ*: two types of beings, namely inhabitants of heaven and those of earth.

Two types: A mortal can touch an immortal power like Agni by touching a human being in whom Agni is born. Alternatively, a mortal can touch a person of Heaven like Ūrvashi. Still if he does not make the contact firm, these divine powers do not reveal themselves.]

**10.95.10:** She (is) like lightning which shines while descending (1), (she) fulfilled my changing objects of desires (2).

To her is born a well-born active fighter (3).

May, Ūrvashī, attain long life (on earth) (4).<sup>10</sup>

[The significance of this Rik bears relation to that of the previous one in which it is stated that the goddesses and other divine powers conceal their forms from man. Purūravas seems to convey that Ūrvashī was not unrevealed to him. She descended shining brightly and did fulfil his many desires and even bore him a son. He expects her to live long with him. The next verse supports this view point.]

**10.95.11:** (Ūrva) It is true, indeed, that you have begotten (a son) for the protection of the earth (1). O Purūravas, you did place in me that power (2). I, knowing, did instruct (or correct) you all the days (3). (but) you did not at all listen to me (4). Why do you speak like one who has not experienced (or, enjoyed) (*abhuk*) (5).<sup>11</sup>

<sup>9</sup> यदासु मत्तौ अमृतासु निस्पृक् (1), सं क्षोणीभिः (2), क्रतुभिर्न पृङ्गे (3),  
ता आतयो न तन्वः शुभ्मत् (4), स्वा अश्वासो न क्रीळयो दन्दशानाः (5)

<sup>10</sup> विद्युत् या पतन्ति दविद्युद् (1), भरन्ति मे अप्या काम्यानि (2),  
जनिष्टो अपो नर्यः सुजातः (3), प्रोर्बशी तिरत दीर्घमायुः (4)

<sup>11</sup> जद्विष इत्था गोपीथ्याय हि (1), दधाथ तत् पुरुरबो म ओजः (2),  
अशांसं त्वा विदुषी सस्मिन्नहन् (3), न म आशृणोः (4),  
किमभुग्वदासि (5)

**10.95.12:** (Puru): When would the son born, knowing, desire the father (1), not shedding tears (2)? Who would separate a couple of one mind (3), now that Agni shines in the father-in-law? (4)<sup>12</sup>

[Here the meaning becomes complicated because of the mixture of images. It is even possible to take this rik in the following sense, Purūravas learns from Ūrvashī that she would not stay. Purūravas in dejection asks: “Would the son want to see the father (without the mother), without shedding tears”?]

**10.95.13:** (Ūrvashi): I answer you, who sheds forth tears (1); weep not for the Good (that is) prayed for (2). I send you that which is yours in us (me) (3); return to your dwelling (4). O Ignorant one, you will not attain to me (have me) (5).<sup>13</sup>

[Ūrvashī says to Purūravas here that he should not be sorry for the good that he himself had intended—the fact of having a son. She in fact says she has given him back in the form of the son that which was his. As to winning her, Ūrvashī says that he had failed.]

**10.95.14:** (Purūravas): A real God now should descend (1), who would not return (to heaven), to reach that Beyond, the Supreme (2); or, let him (Purūravas) lie in the lap of dissolution (3), or may the fierce wolves devour him (4).<sup>14</sup>

[Purūravas here refers to two or three alternatives in case Ūrvashī is not attained or reached by him on earth. If a God, a divine Being, descends on earth in order to make possible the march of man to the divine goal, to the Beyond and not return to Heaven, then man can attain Ūrvashī in the Supreme plane of consciousness. Or, the human being should lie subject to the determinism of Nature and remain mortal, or he may even be devoured by hostile forces that are antidivine, the wolves that tear the pilgrim on the Path.]

<sup>12</sup> कदा सूनुः पितरं जात इच्छाच्चक्रन् (1), न अश्रु वर्तयद्विजानन् (2),  
को दंपती समनसा वि यूयोदध् (3), यदुग्निः शशुरेषु दीदयत् (4)

<sup>13</sup> प्रतिं ब्रवाणि वर्तयते अश्रु चक्रन् (1), न क्रन्ददाध्ये शिवायै (2),  
प्रत तत् तै हिनवा यत् तै अस्मे (3), परेह्यस्तं नहि मूर मापेः (4)

<sup>14</sup> सुदेवो अद्य प्रपतेत् (1), अनावृत् परावत् परमां गन्तवा उ (2),  
अधा शर्यीत् निर्क्षतेरुपस्थे (3), अधैनं वृका रभसासौ अद्युः (4)

**10.95.15:** (Ūrvashī): O Purūravas, do not kill yourself, do not fall (1). Let not the harmful wolves devour you (2); there are, indeed, no feminine friendships (3), their hearts are like those of the house-wolves (4).<sup>15</sup>

[In this Rik there is a general principle indicated in the form of unreliability of feminine friendships. So, Purūravas is asked to regard this as an instance not of partnership with a heavenly being but a human relation. Having not been able to keep up the higher relation with the heavenly being, he is asked to look at it as an ordinary human relation in which there is always an element of impermanence and even fickleness.]

**10.95.16:** (Ūrvashī): When having changed my form, I moved among mortals (1), and lived (among them) four seasons of winter-nights (2), what I enjoyed was only, a spark of Illumination, once a day (3); gratified even by that little (mite) here, I depart (4).<sup>16</sup>

[Urvashī, an immortal Goddess, here speaks about her experience among mortals during her sojourn on earth. It shows the great value which later Indian tradition came to attach to human birth. She confesses that she had only a spark of Illumination in her daily so-called humdrum life; but it was worth it. She is satisfied with it. There is enough recompense even in ignorance and mortality of man to induce even divine beings to participate in his life.]

**10.95.17:** (Purūravas): I, foremost among those that shine (*vasishthah*), would master Ūrvashī (2), traveling through mid-regions, she who measures the Rajas (1). May one generous of good-deeds stay near thee (3). Return (4), (for) my heart is being consumed (5).<sup>17</sup>

[This is evidently spoken by Purūravas. He resolves to master Ūrvashī and pleads that he should be near her, particularly because

<sup>15</sup> पुरुरवो मा मृथा मा प्र पस्तो (1), मा त्वा वृकासो अशिंवास उ क्षन् (2),  
न वै स्मैणानि सुख्यानि सन्ति (3), सालावृकाणां हृदयान्येता (4)

<sup>16</sup> यद्विरुपाचरं मत्येषु (1), अवसं रात्रीः शरदश्वतसः: (2),

घृतस्य स्तोकं सुकृदहं आश्रां (3), तादेवेदं तातृपाणा चरामि (4)

<sup>17</sup> अन्तरिक्षप्रां रजसो विमानीम् (1), उपं शिक्षाम्युर्बर्जी वसिष्ठः (2),  
उपं त्वा रातिः सुकृतस्य तिष्ठान् नि (3), वर्तस्वं हृदयं तप्यते मे (4)

his heart is afflicted. It is a high human resolve with human demands mixed up with it. The reply in the 18th, the last Rik, seems impersonal.]

**10.95.18:** (Ūrvashī): These gods have spoken to thee thus (1). O Aila (son of Ilā), you have become a kinsman to Death (2). Your progeny will sacrifice to the gods by offerings (3), (and) you too, verily, will enjoy delight in that Heaven (4).<sup>18</sup>

[The gods at last seem to decide that Purūravas has become a kinsman to Death and so he can have the wide delight in heaven (not on earth); his children may continue the effort of retaining the contact of the gods by the sacrifice.]

### Summary

Ūrvashī in this Sūkta is a shining heavenly being full of intense Light.

In the colloquy of Purūravas and Ūrvashī, there is open mention of Ūrvashī leaving Purūravas, and the latter insisting on her remaining with him. She complains of being subjected to human impulses though she implies that she came among the mortals, and particularly to Purūravas, because the goddesses and gods wanted him to be nourished so as to secure through him the destruction of the Dasyus, the anti-divine powers and the creation of great Delight. Ūrvashī came down following the will of Purūravas to make possible the creation of this great Delight. We must note that this 'great Delight' is something different from the ordinary human pleasure.

But Purūravas evidently seems to have failed to notice the higher origin of Ūrvashī who had taken up the human form leaving aside her original divine one. He does not realise that these divine powers do not relish gross human pleasures, they fight shy of them. The 9th rik lays down that the proper way of contacting these divine powers is by sacrifice and mutual conscious interchange between the human and the divine. The divine Powers do not reveal their bodies to the ordinary consciousness of man.

<sup>18</sup> इति त्वा देवा इम आङ्गुः (1), ऐळ यथैमेतज्ज्वरसि मृत्युबन्धुः (2), प्रजा तै देवान् हविषां यजाति (3), स्वर्ग उ त्वमपि मादयासे (4)

Purūravas tries to argue that Ūrvashī had revealed her form to him and even given him a son. Ūrvashī makes a very emphatic reply pointing out that the Son would carry out the original purpose of the gods by protecting the earth from the Dasyus. As for the rest, she accuses him of not listening to her instructions. She persuades him to accept her decision of departure by saying that she had given back to him what he had given her in the form of the son. As winning her he had entirely failed. Purūravas then is dejected and Ūrvashī tries to soothe him by charging all women with fickleness. She even expresses the great satisfaction she derived by the spark of Illumination in her daily life among the mortals. The conditions of retaining Ūrvashī are not known to Purūravas. Human feelings, cravings and even emotional suffering would not secure Ūrvashī for the mortal. The condition hinted in the last Rik is that Purūravas should cease to be subject to mortal consciousness. So long as he is in that ignorant condition he can only have joy in heaven after leaving the body. If a man can outgrow his mortal consciousness and cease to be a "kinsman of Death", then he can retain Ūrvashī with her, wide immortal delight. The relation of mortal consciousness with this wide, immortal Bliss can only be temporary. Man cannot expect the divine Bliss to compromise with the baser elements of human nature. He has to rise to the height of the higher divine Bliss by purifying his nature; then only can he expect the Divine Bliss, and infinite Light, Urvashi, — to descend and stay with the mortal. The conditions of success in this are that the gods and goddesses that are born with mortals should dominate the life of the human being.

This colloquy illustrates the Vedic truth of the birth of the gods in man and man's need for transforming his nature by his own aspiration and by the help of the divine beings. Then would human life manifest its highest possibility, a divine perfection. The Vedic age found it not possible to bring about such a change. For it, the human remains the kinsman of Death.

**Urvashī in the Rig Veda: Not a person.** We will survey the idea of Ūrvashi in Rig Veda based on all the mantrās in which this word appears namely (2.27.14); (4.2.18); (5.41.19); (7.33.11) and (10.95).

The Brāhmaṇas, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

In the popular imagination, Ūrvashi is connected with *svarga-loka*.

She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇas about her but even in literature that one hardly notices the fact of her Vedic origin. Kālidāsa speaks of her as *sukumāram praharaṇam mahendrasya*, ‘the delicate missile of Indra’.

It is clear from the study of the RV mantrās mentioned above that the word “urvashi” is not used in all contexts to indicate a person of that name. In (2.27.14), the seer prays for *abhayam jyotiḥ* in “urvashi.” Sāyaṇa himself does not always interpret this word as a proper noun. In (4.2.18) the main deity is Agni, Agni, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine Ūrvashī “the wideness of mortals.” In (5.41.19), “urvashi” occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Ūrvashī mentioned in (5.41.19) with Ilā and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept the psychological sense suggested not only by the context but by etymology. It indicates “wide enjoyment” or “infinite delight.” It is when one has found the “fearless Light” — (*abhayam jyotiḥ*) — that one can be established in *urvashi*, the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Bṛhat Divā* (बृहत दिवा) — the “great Heaven” — and there are the *trīṇi rochanaḥ* (त्रीणि रोचना) “the three shining realms”. Of all these realms of Svar,

Indra is the Lord. The “great heaven” has the “wide enjoyment”, *urvashi*. This original Vedic symbolism seems to have given rise to the Purānic legend in which Īrvashī figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु (*uru*), wide; and अश् *ash* ‘to enjoy’. The name so formed can convey “wideness” either of Light or of delight. Īrvashī in these hymns is connected with Light, wideness, speech and illumination.

It is in (7.33) and in (10.95) that we find indications of the origin of later day legends. In (7.33) Īrvashī is connected with Vasiṣṭha and in (10.95) with Purūravas. In (7.33) Īrvashī is the mother of Vasiṣṭha.”

## 96: Indra and the horses

**Riṣhis: Baru Āngirassa, Sarvahari Aindra**

[The two horses of Indra are the two-vision powers of the supramental truth-consciousness, right-hand (direct truth-discernment) and left hand (intuition).

The horses symbolising the power of knowledge are yoked to the chariot of Indra, the pure liberated mind.

The *anukramaṇi* states the deity is as ‘*hariḥ*’, the steeds. But here are many verses dedicated to Indra and some to the steeds.]

**10.96.1: I seek the joy**

**10.96.2: Urge the steeds to the seat**

**10.96.3: Different golden-tinted forms in him**

**10.96.4: He is placed in our mind**

**10.96.5: Indra and offerings**

**10.96.6: Lauded with stoma chant**

**10.96.7: Golden Soma**

**10.96.8: Full of plenitude**

**10.96.9: Rubs the horses with the perfect Soma**

**10.96.10: Dwelling of Indra and Goddess Dhiṣhaṇā**

**10.96.11: Desire new and adorable thoughts**

**10.96.12: Ten protection**

**10.96.13: Shower your favours**

[Metre: 1-11, Jagatī (12, 4); 12-13, Triṣṭup (11, 4)]

[This mantra has about 50 words which begin with *hari*. Only the word *harī* (1.96.7) and its *vibhakti* variants *haribhīḥ*, *haribhyah* refer to the horse. Words like *harivan*, *harivantam* may be connected with horses. In all the other cases, the words with *hari* refer to something shining. In (10.96.7), ‘*harayah*’ may refer to Soma.

*hari*: brilliant (4.13.3), resplendent (7.10.9);

*harita*: shining (4.6.9, 5.29.5, 4.5.10, 7.5.5, 10.96.3);

*haribhīḥ*: steeds (5.30.1, 3.6.5)

*harivantam*: one with the horses, (10.96.2,5); one with Soma, (10.96.7,5); These are the (arbitrary) suggestions of S.

*harita*: bay-coloured (horse) (4.6.9), brilliant (horses) (4.13.3), shining horses (7.5.5). The Webster’s dictionary states that the bay-colour (14th century English) is reddish brown. It is derived from ‘*badius*’ meaning yellow. In this book, we use yellow or golden.

*haraye*: with steeds

*haribhīḥ*: steeds, (1.101.10)

See also *harya* in (10.96.5).

We have not resolved all the ambiguities in the translation. Several verses could refer to either Indra or the steeds.]

**10.96.1:** I have glorified your powers at the great discoveries of knowledge (1). I seek the (*pravānve*) the agreeable joy from you, the killer of foes (2). May my praises attain your shining (*hari*) form (4). You shower beautiful lustre which is like light (*ghṛtam*) (3).<sup>1</sup>

[*prashamsiṣham*: glorified, (1.84.19),

*vidathe*: in the discovery of knowledge (10.12.7),

*sechata*: shower (S) (occurs only once)]

**10.96.2:** You have praised the steeds in their source (1). You have urged the horses so that Indra may reach the divine seat (2). You give satisfaction to the steeds by filling them like (you do) with the milch cows (3). You worship the might of Indra with the steeds (4).<sup>2</sup>

<sup>1</sup> प्र तै महे विदथै शंसिषं हरी (1), प्र तै बन्वे बुनुषो हर्यतं मदम् (2), घृतं न यो हरिभिश्चारु सेचत् (3), आ त्वा विशन्तु हरिवर्पसुं गिरः (4)

<sup>2</sup> हरिं हि योनिमभि ये समस्वरन् (1), हिन्वन्तो हरी दिव्यं यथा सदः (2), आ यं पृणन्ति हरिभिर्न धेनव् (3), इन्द्राय शुष्ठं हरिवन्तमर्चत (4)

**10.96.3:** The Vajra weapon is resplendent (1). It is strong (or made of iron) and it is attractive (2). It is resplendent being in his (Indra's) hands (3). He has a strong jaw, luminous (*dyumni*) and has many resplendent arrows full of wrath (4). Many different attractive (golden-tinted) forms are united in him (5).<sup>3</sup>

[Strong jaw: one who is dangerous to the foes (as in modern English language)]

**10.96.4:** He (Indra) has been placed in the heaven (of our mind) like intuition (*ketu*) (1). His joyful thunderbolt (vajra) reaches the host of foes (*vivyachat*) swiftly like the shining steeds of Sun (2).

The iron (vajra) with shining jaws smote (the demon) (Ahi) (3). Indra, the lord of horses shone with thousand lustres (4).<sup>4</sup>

[*shoka*: lustre]

**10.96.5:** O Indra with hair-like lustres, you are praised by ancient worshippers (2). You rejoice (in every *yajña*) (1). You rejoice (*haryasi*) in the universal utterance (of mantra) which has no equal (3); you rejoice in the achievements (*rādhah*) born of your powers (*harijāta*) (4).<sup>5</sup>

[*harya*: respond to joy, (8.44.2), (10.122.2); *haryan*: rejoicing (10.4.3); S renders *haryasi* as 'you desire'. God Indra has no human desires.]

**10.96.6:** In the car, the two shining horses bring Indra (2), the one with Vajra (or thunderer), who rejoices, who is lauded with stoma to become joyful (with Soma) (1). For the shining Indra (4), the delightful Soma in plenty are established (3,5).<sup>6</sup>

<sup>3</sup> सो अस्य वज्रो हरितो (1), य आयुसो हरिर्निकामो (2), हरिरा गभस्त्योः (3), द्युम्मी सुशिप्रो हरिमन्युसायक (4), इन्द्रे नि रूपा हरिता मिभिक्षिरे (5)

<sup>4</sup> दिवि न केतुरधिं धायि (1), हर्यतो विव्यचद्वज्रो हरितो न रंहा (2), तुददहिं हरिशिप्रो य आयुसः (3), सहस्रशोका अभवद्वरिभरः (4)

<sup>5</sup> त्वंत्वंमहर्यथा (1), उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्ज्वभिः (2), त्वं हर्यसि तव विश्वमुक्थ्यमसामि (3), राधो हरिजात हर्यतम् (4)

<sup>6</sup> ता वज्रिणं मन्दिनं स्तोम्यं मद् इन्द्रं (1), रथै बहतो हर्यता हरी (2), पुरुष्यंस्मै सर्वनानि (3), हर्यत् इन्द्राय सोमा हरयो दधन्विरे (4)

[A mantra is a word that expresses a truth. Stoma is the word that confirms and establishes it (in us). This is the word of affirmation which must be voiced with the surrender of whole person.]

**10.96.7:** The blissful Soma (*harayah*) is established to satisfy completely the desires (of devotees) (1). The Soma urges swiftly the brilliant horses towards the firm Indra (2). (The car) with mighty (*arvadbhi*) horses reach (Indra) who favours it (*josham*) (3). (The car) satisfies (attains, *ānashu*) the goals of one with steeds (Indra) (4).<sup>7</sup>

**10.96.8:** Indra drinks quickly the brilliant Soma drink and increases in the worshipper (2). He has a shining beard, hair-like lustre and the strength of iron (1). Indra is full of substance and plenitude and has powerful horses (3). May the horses carry across all the calamities (4).<sup>8</sup>

**10.96.9:** His brilliant horses alight (on Soma) like two ladles (1). His shining jaws tremble (with eagerness) for plenitude (2). Having drunk the exhilarating and brilliant Soma (*andhasa*) (4), he rubs appreciatively the horses with the perfect (*kṛte*) Soma in the vessel (body).<sup>9</sup>

[*hariṇī*: shining]

**10.96.10:** The dwelling of the gracious (Indra) is heaven and earth (1). Blissful, he rushes with his horses like a charger to a battle (2). The vast goddess Dhiṣhaṇā is eager for the vigorous Indra (3). You bestow the vast strength (*vaya*) on the devout (shining) worshipper (4).<sup>10</sup>

<sup>7</sup> अरं कामायु हरयो दधन्ति रे (1), स्थिराय हिन्वन् हरयो हरी तुरा (2), अर्बद्धिर्यो हरिभिर्जीषमीयते (3), सो अस्यु कामं हरिवन्तमानशौ (4)

<sup>8</sup> हरिश्मशारुहरिंकेश आयसः (1), तुरस्पेये यो हरिपा अवर्धत (2), अर्बद्धिर्यो हरिभिर्वाजिनीवसुः (3), अति विश्रां दुरिता पारिषुद्धरी (4)

<sup>9</sup> सुवैव यस्य हरिणी विपेततुः (1), शिष्ठे वाजायु हरिणी दविघ्वतः (2), प्रयत् कृते चंमुसे मर्मजुद्धरी (3), पुत्वा मदस्य हर्यतस्यान्धसः (4)

<sup>10</sup> उत स्म सद्गं हर्यतस्य पुस्त्योः (1), अत्यो न वाजं हरिवां अचिक्रदत् (2), मही चिद्धि धिषणाहर्यदोजसा (3), बुहद्यो दधिषे हर्यतश्चिदा (4)

**10.96.11:** You, rejoicing, fill the heaven and earth with your greatness (1). You desire new and adorable thoughts (2). O mighty one, illumine the dwelling (*pastyā*) of the shining ray-cows to the Sun with the steeds (3).

[*haryamāṇah*: rejoicing (3.6.4)]

**10.96.12:** Let the shining horses yoked to the car (1), carry you, one with strong jaws to the people (worshippers) (2). O Indra, drink the sweet Soma prepared and collected (3), in the yajña enjoying with us done with the ten protections (*oṇim*) (4).<sup>12</sup>

[*oṇim*: protections (1.61.14)]

*sadhamāde*: enjoying with us (1.30.13)]

**10.96.13:** O one with the horses, you have accepted the Soma in the previous yajñās (1). The Soma released released here is for you alone (2). O Indra, rejoice by partaking the sweet Soma (3). O mighty one, shower your favours excessively from your source in the body (4).<sup>13</sup>

[*jathara*: the source of powers in the body, (1.54.10, 1.95.10); belly (S)]

## 97: Healing plants and thoughts

Riṣhi: Bhishak Ātharvaṇa

[This Sūkta (10.97) was revealed to the riṣhi with the name Bhishak (healer). He belongs to the lineage of Atharvan. The deity of the sūkta is, '*oṣhadhayāḥ*'. The usual translation of *oṣhadhi* is 'herb'.

*oṣhadhi*: means that which brings thoughts of love. (*oṣhadhi*: a (bring) + *usha* (love) + *dhi* (thoughts). 'The growths of earth', is a good rendering for *oṣhadhi* because any tree or foliage always invokes a sense of happiness in our mind. It is well-known that the

<sup>11</sup> आ रोदसी हर्यमाणो महित्वा (1), नव्यनव्यं हर्यसि मन्मु नु प्रियम् (2),  
प्र पस्त्यमसुर हर्यतं गोराविष्कृथि हरये सूर्याय (3)

<sup>12</sup> आ त्वा हुर्यन्तं प्रयुजो (1), जनानां रथे बहन्तु हरिशिप्रमिन्द्र (2),  
पिबा यथा प्रतिभृतस्य मध्वो (3), हर्येन् यज्ञं संधुभादे दशौणिम् (4)

<sup>13</sup> अपाः पूर्वेषां हरिवः सुतानाम् (1), अथौ इदं सवनं केवलं ते (2),  
ममद्धि सोमं मधुमन्तमिन्द्र (3), सत्रा वृषञ्ठर आ वृषस्व (4)

cluster of five trees (*panchavati*) is of great use in giving peace of mind and bodily health to those who stay near it. Note that the word 'growths' includes all types of vegetation such as shrubs, ferns, trees, herbal plants, cultivated crops etc., and also anthills and similar structures.

Note '*oṣha*' in (10.87.12) means 'to burn' and '*oṣhata*' in (4.4.4) means 'to consume'. Yāska gives the meaning, 'that which destroys (*dhāyanti*) the disease (*oṣhat*)'. Thus the sūkta refers to both the growths and also to the healing thoughts. It has 23 mantrās. Most of them are also in TS (4.2.6).

The emphasis is on the healing by the psychological powers with herbs as instruments. (10.97.7) states that, the *oṣhadhi* (earthly growth) is full of delight (Soma), abounding force (*ūrja*) and *ojas*. They descend from heaven, (10.97.17). *Oshadhi* declare, 'we bring to safety him who is prepared by the knower of Brahman, (10.97.22). The sage is the physician and destroyer of disease, (10.97.6). The diseases fly away like eagle, (10.97.13). Soma or the Delight impels us to long life (10.97.19).]

**10.97.1: Born three ages ago**

**10.97.2: Hundred powers**

**10.97.3: O growths of earth (*oṣhadhi*),  
you triumph (over diseases)**

**10.97.4: Puruṣa**

**10.97.5: Ashwattha and Parṇa**

**10.97.6: Sage as physician**

**10.97.7: Oshadhi full of Soma**

**10.97.8: Energies in the oshadhi are entering your body**

**10.97.9: Winged powers**

**10.97.10: Ailment chased away**

**10.97.11: Essence of disease destroyed**

**10.97.12: You are like the mighty prince**

**10.97.13: Disease, disappear with the whirlwind**

**10.97.14: Help one another**

**10.97.15: Fruitful or fruitless**

**10.97.16: Sin from cursing**

**10.97.17: Person pervaded by oshadhi will not perish**

**10.97.18: All-seeing**

**10.97.19: Soma as king of the growths of earth**

**10.97.20: May the digger come to no ill**

**10.97.21: Those here and those far away**

**10.97.22: Knower of the word**

**10.97.23: To you, all the trees bow down**

**[Metre: Anuṣṭup (8, 4)]**

**10.97.1:** I celebrate the seven and hundred abodes of the brown ones (2), and the growths of earth born three ages before the gods (1).<sup>1</sup>

**10.97.2:** O mother, a hundred are your abodes (1), a thousand too your growths (2). Hence, now, with (your) hundred powers (3), you make these persons (*imam*) free of disease (*agadam*) for me (4).<sup>2</sup>

**10.97.3:** O growths of earth, rejoice (1), bearing abundant flowers and fruits (2). You triumph (over diseases) like horses (3), You bear sprouts, you bear human beings beyond (disease) (4).<sup>3</sup>

**10.97.4:** O growths of earth, O goddess, I hail you as the mother (of all) (1). I give you the steeds (life energies), ray-cows, garments (or residence), even myself, O Puruṣha (physician) (2).<sup>4</sup>

**10.97.5:** In the Ashvattha is your seat (1),  
in the Parṇa tree is your dwelling (2).

When you are gracious (*sanavatha*) to the physician (*pūruṣham*) (3),  
you grant him (*bhāja*) the requisite knowledge (*go*) (4).<sup>5</sup>

[‘you grant him cows’ (S)]

<sup>1</sup> या ओषधीः पूर्वो जाता देवेभ्यस्तियुगं पुरा (1),  
मनै नु ब्रूणामहं शतं धामानि सप्त च (2)

<sup>2</sup> शतं वौ अम्ब धामानि (1), सहस्रमुत वो रुहः (2),  
अधा शतक्रत्वो यूयम् (3), इमं मैं अगदं कृत (4)

<sup>3</sup> ओषधीः प्रति मोदध्वं (1), पुष्पवत्तीः प्रसूवरीः (2),  
अश्वा इव सजित्वरीः (3), वीरुधः पारयिष्णवः (4)

<sup>4</sup> ओषधीरिति मातरस्तद्वो देवीरूपे ब्रुवे (1),  
सनेयमश्वं गां वास आत्मानं तवं पूरुष (2)

<sup>5</sup> अश्वत्थे वौ निषदनं (1), पर्णे वौ वस्तिष्कृता (2),  
गोभाज इत् किलासथ (3), यत् सनवथ् पूरुषम् (4)

**10.97.6:** When the growths of earth come together (in one place) like princes at the assembly (or battle) (1), the sage (*vipraḥ*) is called as the physician (*bhiṣhak*) (2), the slayer of Rakṣasa, and the destroyer of disease (*amīvachātanah*) (3).<sup>6</sup>

[This is in TS (4.2.6.7).]

**10.97.7:** I praise (*ā vitsi*) all the growths of earth (2), for the destruction of the disease (*ariṣṭatātaye*) (3). (I praise) them which are (full of) life-energy (*ashvāvatī*), full of Soma or delight (*somavatī*), full of abounding force (*ūrjayanta*), full of ojas (1).<sup>7</sup>

**10.97.8:** Like the cows becoming strong on coming out of the pasture (2), the energies (*shushma*) of the *oshadhi* (1), are entering (*īrate*) your body (*ātmānam*) (3), eager to give (*sanīshyantīnām*) their riches (power) to the (sick) person (4).<sup>8</sup>

**10.97.9:** Your mother is well known by the name of remover of diseases (*iṣhkṛti*) (1), hence you become perfect workers (2). You are the winged powers who can go anywhere (*sīrā*) (3); remove whatever is causing our sickness (*āmayati*) (4).<sup>9</sup>

**10.97.10:** Like the thief in the pen (2), all the herbs enveloping (the body) (*pariṣṭhāḥ*) (2), overthrow the disease (*ati akramuḥ*) (3). Any ailment (*rapaḥ*) in the body (5), is chased out (*prāchuchyavuḥ*) by the *oshadhi* (4).<sup>10</sup>

<sup>6</sup> यत्रौषधीः समग्रंत् राजानः समिताविव (1),

विप्रः स उच्यते भिषग् (2), रक्षोहामीवुचातनः (3)

<sup>7</sup> अश्वावर्तीं सौमावृतीमूर्जयन्तीमुदोजसम् (1),

आविस्ति सर्वा ओषधीः (2), अस्मा अरिष्टतातये (3)

<sup>8</sup> उच्छुष्मा ओषधीनां (1), गावौ गोष्ठादिवेरते (2),

धनं सनिष्यन्तीनाम् (3), आत्मानं तवं पूरुष (4)

<sup>9</sup> इष्कृतिनामं वो माता (1), अथो यूयं स्थि निष्कृतीः (2),

सीरा: पंतुत्रिणीः स्थन् (3), यदामर्यति निष्कृथ (4)

<sup>10</sup> अति विश्वा: परिष्ठा: (1), स्तेन इव ब्रजमंक्रमुः (2),

ओषधीः प्राचुर्यवुः (3), यत् किं च तन्वः अपः (4)

**10.97.11:** When I grasp (*ādadha*) with my hands these *oshadhi* which strengthen (*vājayan*) (the sick person) (1), then just like a hunter (3), the essence (*ātmā*) of the disease (*yakṣhma*) is destroyed (2).<sup>11</sup>

[Just as the life of the bird flies away at once after being hit by the hunter, the disease vanishes by the application of the healing process.]

**10.97.12:** You drove away the disease from him (3), O growths of earth, in whom you creep (1), from limb to limb, from joint to joint (2), like the mighty prince stationed in the midst of his army (who drives away the foe) (4).<sup>12</sup>

**10.97.13:** O disease, do you fly forth (1), with the eagle, the blue jay (*kikidīvi*) (2). You do disappear with the rush of the wind (3), with the whirlwind (4).<sup>13</sup>

**10.97.14:** Let everyone help (*avatu*) another (1). Being near one another, you work together (*upāvata*) (2). May all the growths of earth in unison (3), attend (*prāvata*) to this prayer (*vachah*) of mine (4).<sup>14</sup>

**10.97.15:** Whether fruitful or fruitless (1), flowering or flowerless (2), may they, impelled by Br̥haspati (3), free us from sin (4).<sup>15</sup>

**10.97.16:** May the growths of earth liberate me (1), from (the sin of) cursing or from the (transgressions of the code) of Varuṇa (2), from the fetters of Yama (3), and from all the guilts (of transgression) of gods (4).<sup>16</sup>

<sup>11</sup> यदिमा वाजयन्हमोषधीर्हस्तं आदधे (1),  
आत्मा यक्ष्मस्य (2), नशयति पुरा जीवगृभौ यथा (3)

<sup>12</sup> यस्यैषधीः प्रसर्पथ (1), अङ्गमङ्गं परुष्परुः (2),  
ततो यक्षमं वि बोधध्व (3), उग्रो मध्यमशीरिव (4)

<sup>13</sup> साकं यक्षम् प्र पत् (1), चार्षेण किकिदीविना (2),  
साकं वातस्य ध्राज्यो साकं (3), नशय निहाक्या (4)

<sup>14</sup> अन्या वौ अन्यामवतु (1), अन्यान्यस्या उपावत (2),  
ता: सवौः संविदाना (3), इदं मे प्रावत् वचः (4)

<sup>15</sup> या: फलिनीर्या अफला अपुष्पा (1), याश्च पुष्पिणीः (2),  
बृहस्पतिप्रसूताः (3), ता नौ मुञ्चन्त्वंहसः (4)

<sup>16</sup> मुञ्चन्तु मा (1), शपथ्यादथौ वरुणयादुत (2),  
अथौ यमस्य पड्बीशात् (3), सर्वस्मादेवकिल्बिषात् (4)

**10.97.17:** Descending from the heaven, the growths of earth, declared (1), ‘the person, whom we pervade while living (2), will not perish (3).’<sup>17</sup>

**10.97.18:** The growths of the earth which have Soma for their king, which are many (1), which are all-seeing (2), of them, you (Soma plant) are the best (*uttamā*) (3). Make our heart blissful, by satisfying all (*aram*) our desires (4).<sup>18</sup>

**10.97.19:** The growths which have Soma for their king (1), are spread out (*pravishṭāḥ*) on the earth (2), and are born of Br̥haspati (3). May they give the all-sided vigour to this body (*asya*) (4).<sup>19</sup>

**10.97.20:** May the digger come to no ill, nor he for whom I dig you (1). May all our bipeds and quadrupeds be free from diseases (2).<sup>20</sup>

**10.97.21:** Those that are here now (1), and those that may gone far away (2), all come together here (3). You give vigour (to this body) (4).<sup>21</sup>

**10.97.22:** The growths hold converse with Soma, the king (1): ‘O king, we bring him to safety (3), the man chosen by the knower of Brahman (2).’<sup>22</sup>

**10.97.23:** You (Soma) are the best among the growths of earth (1). To you all the trees bow down (2). May he prostrate to us (3), who attacks us (3).<sup>23</sup>

<sup>17</sup> अवपतन्तीरबदन् दिव ओषधयस्परि (1),  
यं जीवमश्वामहै (1), न स रिष्याति पूरुषः (3)

<sup>18</sup> या ओषधीः सोमराज्ञीर्बहीः (1), शतविचक्षणाः (2),  
तासां त्वर्मस्युत्तमा (3), अरं कामाय शं हृदे (4)

<sup>19</sup> या ओषधीः सोमराज्ञीः (1), विष्णिताः पृथिवीमनु (2),  
बृहस्पतिप्रसूता (3), अस्यै सं दत्त वीर्यम् (4)

<sup>20</sup> मा वौं रिषत् खनिता यस्मै चाहं खनामि वः (1),  
द्विपच्चतुष्पदुस्माकं सर्वमस्त्वनातुरम् (2)

<sup>21</sup> याश्चेदमुपशृण्वन्ति (1), याश्च दूरं परागताः (2),  
सर्वाः संगत्य वीरधौ (3), अस्यै सं दत्त वीर्यम् (4)

<sup>22</sup> ओषधयः सं बदन्ते सोमेन सह राज्ञा (1),  
यस्मै कृणोति ब्राह्मणः (2), तं राजन् पारयामसि (3)

<sup>23</sup> त्वर्मुत्तमास्योषधे (1), तवं वृक्षा उपस्तयः (2),  
उपस्तिरस्तु सो ऽस्माकं (3), यो अस्माँ अभिदासति (4)

## 98: Devāpi, the gods (*devāḥ*) and the rain

Riṣhi: Devāpiḥ Ārṣṭiṣheṇa

- 10.98.1: Bṛhaspati goes to Parjanya on my behalf
- 10.98.2: Divine messenger awakened to knowledge
- 10.98.3: Establish in my mouth a faultless hymn
- 10.98.4: Devāpi performs the inner yajña
- 10.98.5: Right thinkings of the gods
- 10.98.6: The held-up waters come to plains
- 10.98.7: Bṛhaspati
- 10.98.8: Agni impels Parjanya
- 10.98.9: Agni in yajña-journey
- 10.98.10: Ninety-nine thousand filled cars
- 10.98.11: Indra's share
- 10.98.12: Agni, send us rain from the ocean

[Metre: Triṣṭup (11, 4)]

[This sūkta is recited for invoking the rains. The Rishi Devāpi has become a *hotṛ* (invoker) priest in the yajña performed by his brother, the king Shamtanu with the desire for rains. As this name suggests, Devāpi is an ally of the gods; he requests the deity Bṛhaspati for rainfall. The unusual feature is that the rishi Devāpi was formerly a Kṣatriya. Yāska in Ni (2.10) quotes an anecdote relating Devāpi and Shamtanu. This is in Ādiparva of Mahābhārata, Srimad Bhāgavatam (9.22.14-9.22.17), Viṣṇu Purāṇa (4.20.7) etc.]

[Rig Veda has only 3 Sūktas to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, 'brain-storming'. See also the title of the last mantra (5.83.10).]

Parjanya was never regarded as mere rain. Parjanya is the descent of the superconscious into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the rishi calls Parjanya as the Father or the ultimate being. The prayer is, "may he fill us with the plenty". A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth's growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

**10.98.1:** O Bṛhaspati, on my behalf, go to the gods (1), (such as) Mitra or Varuṇa or Pūshā (2), or the Ādityās or Vasūs or Marut (3), so that he (this god) causes Parjanya to send down the rain (or energies) for Shamtanu (4).<sup>1</sup>

**10.98.2:** O Devāpi, you send (mę) (2), a divine messenger who is both swift and has awakened to knowledge (*chikitvān*) (1), may he come to me (3). (O Bṛhaspati), come turning towards me (4).

In your presence, I uphold a luminous hymn of praise (5).<sup>2</sup>

[The lines 1-3 are recited by Bṛhaspati; lines 4 and 5 by Devāpi.  
āsan: face, presence]

**10.98.3:** O Bṛhaspati, establish in my mouth a luminous hymn of praise (1), which is free from any faults and is rapid in impulsion (2), (by which) Shamtanu obtains the rain (energies) (3).

(Already) the sweet heavenly drop (*drapsa*) (signifying the rain) has already entered me (4).

[*iśhiram*: rapid in impulsion, (3.2.14); *vanāti*: wins, (7.5.4)]

**10.98.4:** The sweet drops (of the energy-shower or rain) has entered me (1). O Indra, grant us a thousand cars (2).

(O Devāpi), sit down (sit within) as the summoner, perform the (inner) Yajña at the appropriate times (3).

O Devāpi, worship the gods with offerings (4).<sup>4</sup>

[Line 2: The cars are needed for the work to be done after the rains. The rain is guaranteed in line 1.]

<sup>1</sup> बृहस्पते प्रति मे देवतांमिहि (1), मित्रो वा यद्वरुणो वासि पूषा (2),  
आदित्यैर्वा यद्वसुभिर्मूर्त्वान् (3), त्स पूर्जन्यं शंतनवे वृषाय (4)

<sup>2</sup> आ देवो दूतो अंजिरश्चिकित्वान् (1), त्वैँवापे (2), अभि मामगच्छत् (3),  
प्रतीचीनः प्रति मामा वंबृत्स्व (4), दधामि ते द्युमतीं वाच्मासन् (5)

<sup>3</sup> अस्मे धेहि द्युमतीं वाच्मासन् बृहस्पते (1), अनमीवामिपिराम् (2),  
यथा वृष्टिं शंतनवे बनाव (3), दिवो द्रुप्सो मधुमां आ विवेश (4)

<sup>4</sup> आ नौ द्रुप्सा मधुमन्तो विशन्तु (1), इन्द्रं देव्यधिरथं सुहस्तम् (2),  
नि षीद होत्रमृतुथा यंजस्व (3), देवान् दैवापे हुविषा सपर्य (4)

**10.98.5:** The Rishi Devāpi, Son of Ṛṣṭisena, has sat down (concentrated within) as the invoker (*hotram*) (1). He (Devāpi) is aware of the knowledge of the right thinkings of the gods (2). The divine waters through the rain have been released (4), brought down to the regions below from the ocean above (in the midworld (3).<sup>5</sup>

**10.98.6:** In this upper ocean (1), the waters stood, restrained by the gods (2). Released to flow by Devāpi, son of Ṛṣṭisena (3), they were impelled to come to the fertile plains (4).<sup>6</sup>

**10.98.7:** Devāpi, who was chosen (*vṛta*) as the invoker- priest of Shamtanu (1), meditated with the desire (*kṛpa*) (in his mind) on (Bṛhaspati) (2), who has the luminous knowledge about the getting the rain (3). Being pleased, Bṛhaspati gave the words (or hymn) needed as desired (4).<sup>7</sup>

[ *vṛtah*: chosen (7.7.5), *kṛpa*: lustre (1.127.1). It indicates desire etc.  
*kṛpaṇyati*: desires, (8.39.4)]

**10.98.8:** O Agni, you blaze away on being kindled (*samīdhe*) by the mortal Devāpi, son of Ṛṣṭisena (1). Rejoicing with the all-gods (3), impel the god Parjanya to pour out the rain (4).<sup>8</sup>

**10.98.9:** (O Agni), you been approached with hymns by the ancient seers (1). You are called by many in all the yajña-journeys (2). (You) give us thousands of cars (3).

O Lord of red horses, come to our yajña (4).<sup>9</sup>

<sup>5</sup> आर्षिषेणो हुत्रमृषिनिर्षीदन् देवापिः (1), देवसुमतिं चिकित्वान् (2), स उत्तरस्मादधरं समुद्रम् (3), अपो दिव्या असृजद्वर्ष्या अभि (4)

<sup>6</sup> अस्मिन् त्समुद्रे अध्युत्तरस्मिन् (1), आपो देवेभिर्निर्वृता अतिष्ठन् (2), ता अंद्रवन्नार्षिषेणे न सृष्टा देवापिना (3), प्रेषिता मृक्षिणीषु (4)

<sup>7</sup> यहुवापिः शंतनवे पुरोहितो होत्राय वृतः (1), कृपयन्नदीधेत् (2), देवुश्चते वृष्टिवनिः (3), रराणो बृहस्पतिर्वर्चमस्मा अयच्छत् (4)

<sup>8</sup> यं त्वा देवापिः शुशुचानो अग्न आर्षिषेणो मनुष्यः समीधे (1), विश्वेभिर्देवैरनुमध्यमानः (2), प्र पर्जन्यमीरया वृष्टिमन्तम् (3)

<sup>9</sup> त्वा पूर्व क्रष्णयो गीर्भिरायन् (1), त्वामध्यरेषु पुरुहूत विश्वे (2), सहस्राण्यधिरथान्यस्मे (3), आ नौ यज्ञं रौहिदश्वोपं याहि (4)

**10.98.10:** O Agni, to you have been offered these ninety-nine thousands of filled chariots (1). O hero, increase (all your) bodies (in us) with it (2). Thus impelled, send us the rain from the heaven (3).<sup>10</sup>

**10.98.11:** O Agni, of these, give ninety thousand (1), to the showerer Indra as his share (2). Knowing the paths traversed by the gods in the appropriate seasons (3), establish Aulāna (Shamtanu) in Heaven among the gods (4).<sup>11</sup>

[According to S, Aulāna means one born in the Kuru-lineage, i.e., it refers to Shamtanu.]

**10.98.12:** O Agni, demolish our enemies (1), demolish their strongholds (2). Drive away (*apasedha*) the diseases and the Rākṣhasās (3). From the ocean in the vast heaven (*bṛhat divo*), send down to us an abundance of waters (rain) (4).<sup>12</sup>

[Also in TB (2.5.8.11).]

## 99: Indra

Riṣhi: Vamra Vaikhānasa

[For the sūkta (9.66), the riṣhis are the hundred Vaikhānasās. For carrying out the ritual worship in temples, there are two traditions with the names Vaikhānasa and Pancharātra. The Vaikhānasa tradition stresses the use of Veda mantrās. For details see 'Tirupati Timmappa' by S.K. Ramachandra Rao.]

**10.99.1: Impel the riches to us**

**10.99.2: Takes his seat in the source of wisdom**

**10.99.3: Kills the lust-worshippers**

**10.99.4: Indra gives knowledge for perfect work**

**10.99.5: Hostile coverer stole the food**

from (devotee) Vamra

<sup>10</sup> एतान्यग्ने नवतिर्नवं त्वे आहुतान्यधिरथा सृहस्ता (1),

तेभिर्वर्धस्व तन्वः शूर (2), पूर्वीर्दिवो नौ वृष्टिभिषितो रिरीहि (3)

<sup>11</sup> एतान्यग्ने नवति सृहस्ता सं प्रयच्छु (1), वृष्ण इन्द्राय भागम् (2),

विद्वान् पथ क्रतुशो दैवयानान् (3), अप्यौलानं दिवि देवेषु धेहि (4)

<sup>12</sup> अग्ने बाधस्वं वि मृधो (1), वि दुर्गीहा (2), अपार्मीवामप रक्षांसि सेध (3),

अस्मात् समुद्राद्वृतो दिवो (4), नौ ऽपां भूमानमुर्प नः सृजेह (5)

- 10.99.6: Three-headed and six-eyed dasyu-foe**  
**10.99.7: Destroyed the cities of the demons**  
**10.99.8: Hawk-like limbs and iron-clad heels**  
**10.99.9: Destroyed (the demon) Shushṇa**  
**10.99.10: Protector of seasons and maidens**  
**10.99.11: With stoma chants, Rjishvān destroyed the cities**  
**10.99.12: Indra gives blissful state to Vamraka**

[Metre: Trīṣṭup (11, 4)]

**10.99.1:** (O Indra), O knower, will you impel towards us riches (1), which are variegated, have many forms, laudable, and meant for our growth (2). In the times of the dawning of his might, what things have been given to us (3)? He has formed the Vajra to smite Vṛtra and has released (the waters) (4).<sup>1</sup>

**10.99.2:** With the luminous lightning, he goes to the place of Sāma recitation (1). He takes his seat at the source of wideness and might (2). He is triumphant with his companions (3). The magic wiles of the seventh brother does not exist in truth (or has no truth) (4).<sup>2</sup>

**10.99.3:** He goes on the path of plenitude, away from those of calamity (1). After attaining the Sun-world (*svar*), he desires to conquer (*sanishyan*) the hostiles (2). He is free from littleness and knows the hundred doors (3). He kills the lust-worshippers, assuming appropriate forms (4).<sup>3</sup>

[*anarvāṇam*: free from all littleness, (2.6.5); that which no foe endangers.

*sanishyan*: desire to conquer, (3.2.3); *varpa*: form (1.140.5)

*shishna*: organ of excretion (1.105.8); *sasruḥ*: flowing wide (1.73.6)]

<sup>1</sup> कं नश्चित्रमिष्यसि चिकित्वान् (1), पृथुग्मानं बाशं बावृधधै (2),  
कत् तस्य दातु शब्दसो व्युष्टौ (3), तक्षद्वजं वृत्तुरमपिन्वत् (4)

<sup>2</sup> स हि द्युता विद्युता वेति साम् (1), पृथुं योनिमसुरत्वा संसाद (2),  
स सनीळेभिः प्रसहानो अस्य (3), भ्रातुर्न कुते संसर्थस्य मायाः (4)

<sup>3</sup> स बाजं यातापूषपदा यन् (1), त्स्वर्षीता परि षदत् सनिष्यन् (2),  
अनवा यच्छतदुरस्य वेदो (3), ग्रज्ञिश्वर्देवाँ अभि वर्पसा भूत् (4)

**10.99.4:** The waters, the ray-cows and life-energies (steeds) are provided (1), in abundance by Indra, the wide moving (2). The streams (*vāḥ*) of energy and the light (*ghṛtam*) are given to the bodies of life-energy (4), by the helpful ones, foot-less and car-less (3).<sup>4</sup>

[Line 3: *apāda aratha*: foot-less and car-less, i.e., without the assistance of human beings and their cars.

*drona*: gated house having the subtle bodies (6.2.8)

The idea is that Indra not only provides the life energies, but endows them with light or knowledge for use in perfect work.

*vāḥ*: stream of energies (10.12.3)]

**10.99.5:** May he, the faultless one along with Rudrās and the skilled artisans (Rbhūs) (1). The hostile coverer (*vivavri*) united with wrath (3), stole the food of the devotee Vamra and clamoured (2). come here unsolicited, away from his abode (4).<sup>5</sup>

[*vavri*: the covert one, (10.4.4, 10.4.4), covering (5.19);<sup>1</sup>

*vamra*: name of devotee, (1.112.5, 1.51.9)]

**10.99.6:** The lord (Indra) attacking (the hostile force), who was repeatedly clamouring (1), overcame the three-headed and six-eyed dasa foe who was shouting many times (2). Trita, increasing by the *ojas* (3), smote the coverer in front (hostile force, *varāham*) with his fingers having iron-like (strength) (4).<sup>6</sup>

[Clearly the line 2 refers to the son of Tvaṣṭṛ, mentioned in (10.8.8).]

**10.99.7:** Raising himself to a high station for the sake of devotee (1), (he) launched his arrow against the hurting (*druhvane*) and aggressive foe (2). Indra, born auspiciously in us (*sujāta*), the supreme leader for human beings adorable (*arhan*) (3), destroyed the cities (of the foes) while killing of the dasyu foes (4).<sup>7</sup>

<sup>4</sup> स यहूचो अवनीर्गोऽवर्द्धजुहोति (1), प्रधन्यांसु ससिः (2),  
अंपादो यत्र युज्योसोऽरथा (3), द्रोण्यश्वास ईरते घृतं वा: (4)

<sup>5</sup> स रुद्रेभिरशस्तवार क्रम्भा (1), हित्वी गयंमरेऽबद्य आगात् (2),  
वम्पस्य मन्ये मिथुना विव्रंति (3), अनंमभीत्यारोदयन्मुषायन् (4)

<sup>6</sup> स इद्वासं तुवीरवं पतिः (1), दन् षष्ठकं त्रिशीर्षाणं दमन्यत् (2),  
अस्य त्रितो न्वोजसा वृथानो (3), विपा वराहमयोऽग्रया हन् (4)

<sup>7</sup> स द्रुहणे मनुष ऊर्ध्वसान (1), आ साविषदर्द्दिसानाय शर्म (2),  
स नृतमो नहुषोऽस्मत् सुजातः (3), पुरोऽभिनदहैन् दस्युहत्यै (4)

**10.99.8:** Just as the clouds pour rain on the pasture (1), he knows the way to our dwelling (2). Along with the Soma, he, with his hawk-like limbs (3), and iron-like heel approaches (*upasīdat*) and smites the dasyu-foes (4).<sup>8</sup>

**10.99.9:** Let him overcome the mighty foe with strong weapons (1). He destroyed Shushṇa for the sake of generous (lustrous) (*kṛpāne*) (devotee) Kutsa (2). He brought (*anayat*) (victory) to the seer who praised him (3), and gave form (the subtle body) (*atkam*) to him (Indra) and other gods (4).<sup>9</sup>

**10.99.10:** He is generous to the devotees (1). This striver (*dasma*) has the knowledge like Varuṇa (2). He is known as the protector of seasons and maidens (powers yet to manifest) (3). He killed the four-legged hostile force Araru (4).<sup>10</sup>

**10.99.11:** With the stoma chants, Rjishvān, son of Uṣhik (1), destroyed the dwelling of Pipru with his might (2). After pressing the Soma, the worshipper sang the hymn of praise (3).

Proceeding against the cities (of hostiles), Indra gained victory with his body (4).<sup>11</sup>

**10.99.12:** Vamraka approached on foot Indra the mighty-one (2), for obtaining the greatness (1). Approached thus, Indra gives blissful state (*svasti*) (3). May he give (*ābhāḥ*) him the impulsion, the riches, the strength and the auspicious abode (4).<sup>12</sup>

[*asura*: mighty one; not the demon as in Purāṇas]

<sup>8</sup> सो अभियो न यवस उदन्यन् (1), क्षयाय गातुं विदन्नौ अस्मे (2),  
उप यत् सीददिन्दुं शरीरैः इयेनो (3), अयोपाष्टिर्हन्ति दस्यून् (4)

<sup>9</sup> स ब्राधतः शवसानेभिरस्य (1), कुत्साय शुष्णं कृपणे परादात् (2),  
अयं कविमनयच्छस्यमानम् (1), अत्कं यो अस्य सनितोत नृणाम् (4)

<sup>10</sup> अयं दशस्यन् नर्येभिः (1), अस्य दस्मो देवेभिर्बरुणो न मायी (2),  
अयं कनीनं क्रतुपा अवेदि (3), अभिमीतारहं यश्चतुष्पात् (4)

<sup>11</sup> अस्य स्तोमैभिरौशिज क्रजिथा (1), ब्रजं दरयद्वृष्टमेणु पिप्रोः (2),  
सुत्वा यद्यजुतो दीदयुद्गीः (3), पुर इयानो अभि वर्षसा भूत् (4)

<sup>12</sup> एवा महो असुर वक्षथाय (1), वम्रकः पदभिरुप सर्पदिन्द्रम् (2),  
स इयानः करति स्वस्तिम् (3), अस्मा इषमूर्जं सुक्षितिं विश्वमाभाः (4)

## Anuvāka 9 Sūktās: (100-112)

### 100: Indra, Aditi and the other gods

Riṣhi: Duvasyu Vāndana

10.100.1: Savitṛ protects our inspired knowledge

10.100.2: The order of the sacrifice

10.100.3: Yajamāna striving on truth

10.100.4: May Indra grant right thinking  
and Soma, the happy path

10.100.5: Bṛhaspati, you increase life-span

10.100.6: Agni is within us and he becomes yajña

10.100.7: Be far from untruth

10.100.8: May our evil action go far away

10.100.9: Disperse the enemies hiding in secrecy

10.100.10: Energy from the house of truth

10.100.11: Indra protects forever

10.100.12: Persons eager to serve with work

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

[All the 12 mantrās have the same refrain (fourth pāda) given in line 4 of all of them.]

10.100.1: O opulent one, for our happiness destroy the demon-foe who is like you (in strength) (1). O drinker of Soma, know that you are being lauded for your increase (in us) (2). May Savitṛ, along with the gods protect in detail (*pra-avatu*) our inspired knowledge (*shrutam*) (3). We adore the all-pervading Aditi (4).<sup>1</sup>

[Aditi is the goddess of infinity and the indivisible mother.]

10.100.2: Offer the share to Indra who supports the order of the sacrifice (*ṛtviyam*) (1). Offer to Vāyu, the drinker of pure Soma and voices (the chants) in the yajña (2), and who gets milk for drinking like a (thirsty) stag (3). We adore the all-pervading Aditi (4).<sup>2</sup>

<sup>1</sup> इन्द्र द्वाह्यं मधवन् त्वावदिद्भुज (1), इह स्तुतः सुतपा बोधि नो वृधे (2),  
देवेभिर्नः सविता प्रावर्तु श्रुतम् आ सर्वतातिमदितिं वृणीमहे (4)

<sup>2</sup> भराय सु भरत भागमृत्वियं (1), प्र वायवै शुचिपे क्रन्ददिष्टये (2),  
गौरस्य यः पर्यसः पीतिमानश (3), आ सर्वतातिमदितिं वृणीमहे (4)

[*gaurah*: (thirsty) stag, (1.16.5)  
*r̥tviyam*: order of the sacrifice (3.1.2)]

**10.100.3:** May the god Savitṛ give the mature strength (*vaya*) (1), to the yajamāna who is striving to attain the truth and presses the Soma (2), with deep (*pākavat*) reverence to the gods (3). We adore the all-pervading Aditi (4).<sup>3</sup>

[*bhūṣhema*: may we approach with reverence, (3.3.9),  
*pākavat*: mature]

**10.100.4:** May Indra bestow on us the right thinking all the time (1). May the king Soma grant us a happy path (2), just as the gods collect for us the friendly felicities (3), we adore the all-pervading Aditi (4).<sup>4</sup>

**10.100.5:** By the chant and his might, Indra supports the limbs and joints (1). O Br̥haspati, you increase our life-span (2). May yajña, mantra (*manu*) and the guiding thought (*pramati*) grant us happiness like fathers (3). We adore the all-pervading Aditi (4).<sup>5</sup>

[*paru*: joint (10.97.12, S); limb (S)]

**10.100.6:** The strength of Indra is divine and does great deeds (1). Agni, the seer and the wise (abides) in the dwelling of the worshipper (2). Agni is beautiful and is within us. In the discovery of knowledge, he becomes the yajña (3). We adore the all-pervading Aditi (4).<sup>6</sup>

[*medhīrah*: wise, (1.127.7, 3.21.4), recoverer of oblation]

<sup>3</sup> आ नौ देवः संविता सांविष्टद्यै (1), क्रज्यूयते यजमानाय सुन्वते (2),  
 यथा देवान् प्रतिभूषैम पाकवत् (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>4</sup> इन्द्रो अस्मे सुमना अस्तु विश्वहा (1), राजा सोमः सुवितस्याध्यैतु नः (2),  
 यथायथा मित्रधितानि संदधुः (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>5</sup> इन्द्रं उक्षेन शब्दसा पर्हदधे (1), बृहस्पते प्रतरीतास्यायुषः (2),  
 यज्ञो मनुः प्रमतिर्नः पिता हि कम् (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>6</sup> इन्द्रस्य नु सुकृतं दैव्यं सहो (1), अग्निर्गृहै जरिता मेधिरः कविः (2),  
 यज्ञश्च भूद्विदथे चारुरन्तम् (3), आ सर्वतातिमदिति वृणीमहे (4)

**10.100.7:** We have not done many evil actions in secret (1); nor have we done acts openly which causes the anger of gods (2). May we never be near those having forms of untruth (3). We adore the all-pervading Aditi (4).

**10.100.8:** May Savitri drive away our diseases (1). May all our evil actions go far away to the hills (2), where the stones, which release the sweet Soma, voice the great word (3). We adore the all-pervading Aditi (4).

[*grāvāḥ*: the stones are Vajra, Indra's weapon of sound and Light. Only the voice arising out of it can annul the effects of the evil actions.]

**10.100.9:** O Vasus, for the release of the Soma, may the stone be uplifted (1). Disperse all the enemies hiding in secrecy (2). The adorable god Savitṛ is our protector (3). We adore the all-pervading Aditi (4).

**10.100.10:** O Ray-cows (*gāva*), may you grow feeding on the energy (*ūrjam*) (1,3), revealed in the covering sheath (*koshe*) of the house of truth (4), like the (animal) cows in the pasture (2). May your body (of knowledge) (*tanū*) give the healing medicines to our bodies (*tanvo*) (5). We adore the all-pervading Aditi (6).

[*attana*: to eat, to feed, *angdhi*: reveal, (10.156.3); decorative (S)]

**10.100.11:** Indra perpetually protects (*prāvā*) the worshipper with his will-power (*kratu*) (1). He protects the giver of Soma with excellent knowledge and happy-good (2). For his drink, the divine udder (*ūdhah*) is full (3). We adore the all-pervading Aditi (4).

<sup>7</sup> न वो गुहा चकृम् भूरि दुष्कृतं (1), नाविष्ट्यं वसवो देवहेळनम् (2),  
माकिर्नो देवा अनृतस्य वर्पस् (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>8</sup> अपामीवां सविता सांविष्ट् (1), न्यगवरीय इदप सेधन्वद्रयः (2),  
ग्रावा यत्र मधुषुदुच्यते बृहत् (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>9</sup> ऊधबों ग्रावा वसवोऽस्तु सोतरि (1), विश्वा द्वेषांसि सनुतयुयोत (2),  
स नौं देवः सविता पायुरीड्य (3), आ सर्वतातिमदिति वृणीमहे (4)

<sup>10</sup> ऊज्जं (1), गावो यवसे (2), पीवों अत्तन (3), ऋतस्य याः सदने कोशे  
अड्घवे (4), तनूरेव तन्वों अस्तु भेषजाम् (5), आ सर्वतातिमदिति वृणीमहे (6)

<sup>11</sup> क्रतुप्रावा जरिता शश्वताम् (1), अव इन्द्र इङ्घद्रा प्रमंतिः सुतावताम् (2),  
पूर्णमूर्धदिव्यं यस्य सिक्त्य (3), आ सर्वतातिमदिति वृणीमहे (4)

[*shashvatam*: perpetual (everywhere in RV); *prava*: protected (10.150.5)]

**10.100.12:** (O Indra), your splendour is full of variety (1). Our desires are fulfilled (*pra*) by your will power (*kratu*) (2). Your attempts (*sprdho*) for fulfilling the desires of worshippers are inviolate (*adhr̥ṣṭāḥ*) (3). The person eager to serve with work (*duvasyuh*) eagerly goes in front with the knowledge (4), just as a person drags a cow with a straight rope (5).<sup>12</sup>

[*adhr̥ṣṭāḥ*: inviolate, (7.3.8); *duvasyet*: to serve with work (6.16.46); *duvasyu*: a name of rishi (for S)]

For S: lines 4 & 5: the Duvasyu drags the victim cow to the yajña with a straight cord.]

## 101: Farming as a Symbol

Riṣhi: Budha Soumya

**10.101.1: Friends with a single mind**

**10.101.2: Construct the ships with oars**

**10.101.3: Sow the seed**

**10.101.4: Seers yoke the thought**

**10.101.5: Replenishing energies**

**10.101.6: Waters from inexhaustible source**

**10.101.7: Prepare the body**

**10.101.8: May the body not leak its energies**

**10.101.9: Attract the thoughts**

**10.101.10: Soma, the delight**

**10.101.11: The stream of Soma**

**10.101.12: Enthuse Indra**

[Metre: 1-3,7-8,10-11, Triṣṭup (11, 4); 4,6, Gāyatrī (8, 3); 5, Bṛhatī; 9,12, Jagatī (12, 4)]

[Outwardly, several verses here deal with certain aspects of farming. They are symbols of the operations on body and mind, common in all cultures.]

<sup>12</sup> चित्रस्ते भानुः (1), क्रतुप्रा अभिष्ठिः (2), सन्ति स्पृधों जरणिप्रा अधृष्टाः (3), रजिष्ट्या रज्या पश्च (4), आ गोस्तूर्षेति पर्यग्नं दुवस्युः (5)

**10.101.1:** O friends, who have a single mind, awake (1). Kindle Agni together, many in number, dwelling together (2). For protection, I invoke you all (4), Dadhikra (steed), Agni, Uṣhas, the goddesses and the associates of Indra (Maruts) (3).<sup>1</sup>

**10.101.2:** Construct the ship propelled by oars (3). Make it blissful (1). Extend it and its range using the thoughts (2). Impel (*ish*) the things which support the life and make them ready and sufficient (*aram kṛtam*) (4). Lead the moving yajña well, O friends (5).<sup>2</sup>  
 [*āyudha*: that which supports the life; weapon (common usage);  
*prāñcham*: moving forward, (3.7.7, 10.46.4, 10.87.9);  
*aram*: sufficient, ready (1.66.3, 1.70.3);  
*aram kṛtam*: make it ready and sufficient (2.1.7)]

**10.101.3:** Yoke the thought-mind (*sīrā*) (to the body) (1). Spread wide (on the field) this union (*yonav*) for the manifestation (3). Sow the seed here (4). The mantrās and the inspired hearing manifest well (5). Go (*eyāt*) near (*nedīya*)<sup>3</sup> the ripe corn with a sickle (to harvest the fruits of our work) (6).

[Certain aspects of farming are used as metaphors. S regards it as referring to the ordinary agriculture.

*sīrā*: thought mind, as suggested in (1.174.9, 4.19.7, 10.97.9). For S, it is plough. In the next mantra, *sīrā* cannot be the plough. Do the seers do ordinary farming labour?

*shruṣṭih*: inspired knowledge, (8.23.18, 14)

*śrṇya*: sickle or a sharp weapon, (1.58.4, 10.106.6, 4.20.5); *nedīyah*: nearer (8.75.5)]

<sup>1</sup> उद्धृथ्यध्वं समनसः सखायः (1), समुग्रिमिन्ध्वं बहवः सनीळाः (2), दधिक्रामुग्रिमुषसौ च देवीमिन्द्रोवतो (3), अवसे नि ह्वये वः (4)

<sup>2</sup> मन्द्रा कृणुध्वं (1), धिय आ तनुध्वं (2), नावंमरित्रपरर्णी कृणुध्वम् (3), इक्षुणुध्वमायुधारं कृणुध्वं (4), प्राञ्चं युञ्जं प्रणयता सखायः (5)

<sup>3</sup> युनक्त् सीरा (1), वि युगा तनुध्वं (2), कृते योनौ (3), वपतेह बीजम् (4), गिरा च श्रुष्टिः सभरा असन् (5), नो नेदीय इत् सृष्टयः पक्षमेयात् (6)

**10.101.4:** The seers yoke the thought (*sīra*) (to the highest) (1). The yoke is spread widely (2), for the happiness of gods and wise thinkers (*dhirāḥ*) (3).<sup>4</sup>

**10.101.5:** Prepare the places for the invited gods (1). Make the support for the supreme thing desired (*varatra*) (2). We draw and pour the energies (*udr̥pam*) (whose) source is in the depths (*avatam*) (3). They (energies) are replenishing and can be easily poured (*sushekam*) (4).<sup>5</sup>

**10.101.6:** I pour out (*siñche*) the waters from the inexhaustible source (3). The source calls (*ahāvam*) for the act of impulsion (*iṣhkṛt*) to draw out the waters (1). It is excellent for anointing the thing desired (*varatram*) (2).<sup>6</sup>

[*iṣhkṛt*: impulsion, everywhere in RV]

**10.101.7:** Love (*prīṇīta*) the life-forces (*ashvān*) and conquer the good (1). Make the car (physical body) fit to carry (the thoughts of) overall well-being (2). Pour out the waters (energies) to be drunk by men (5). The source of energies (*avatam*) calls to the body (*droṇa*) (3), to make it hard like stone (*ashma chakran*) and having a sheath of armour (4).<sup>7</sup>

[*prīṇīta*: pleased (7.7.3)]

**10.101.8:** Prepare the places for men for the drinking of knowledge (1). Fabricate the armour (for the place of knowledge) which is manifold and wide (ample) (2). Prepare the bodies (cities, *pura*) which are strong (like iron) and inviolable (3). May not the body (*chamasa*) leak out its energies; make it difficult to be harmed (4).<sup>8</sup>

<sup>4</sup> सीरा युञ्जन्ति कवयौ (1), युगा वि तन्वते पृथक् (2), धीरा देवेषु सुम्भया (3)

<sup>5</sup> निराहावान् कृणोतन् (1), सं वरत्रा दधातन (2),

सिञ्चामहा अवतमुद्रिण॑ वर्यं (3), सुषेकमनुपक्षितम् (4)

<sup>6</sup> इष्कृताहावमवतं (1), सुवरत्रं सुषेचनम् (2), उद्रिण॑ सिञ्चे अक्षितम् (3)

<sup>7</sup> प्रीणीताश्वान् हितं जयाथ (1), स्वस्तिवाहूङ् रथमित् कृणुध्वम् (2), द्रोणाहावमवतम् (3), अश्मचक्रमंसत्रकोशं (4), सिञ्चता नृपाणम् (5)

<sup>8</sup> ब्रजं कृणुध्वं स हि वौ नृपाणो (1), वर्म॑ सीव्यध्वं बहुला पृथूनि (2), पुरः कृणुध्वमायसीरधृष्टा (3), मा वः सुसोच्चमसो द्वंहता तम् (4)

**10.101.9:** O gods, I attract for my growth and protection, the thoughts fit for worship (1). I worship (*yajatām*) with these thoughts which are luminous and pertain to *yajña* (2). May the milk in thousand-streams of the knowledge (ray-cows) which is vast come to us (4), like the milch cows coming to the fodder (*yavasa*) (3).<sup>9</sup>

**10.101.10:** Pour the golden Soma (1), into the body (vessel) made of wood (*droh*) and the cutting tool (*vashī*) (2). Form (the body) with the stone-like (*ashman*) knowledge (*mayī*) (3). Gird it with ten mysteries (4). Yoke the carrier with the two support (poles) (5).<sup>10</sup>

[*ubhe dhurau*: two supporting poles (in (10.101.11) also);

*kakshya*: mystery, secret; (5.44.1, 1.18.1)

*vashī*: cutting tool (blade) for shaping wood, (10.20.6, 8.19.23)]

**10.101.11:** The carrier with the yokes (1), moves sounding in the inner womb with two infants (2). Establish the lord of delight in the delight (3), and make it (the body) full (of Soma) (4). Press (*akhnanta*) (the Soma) to release the stream of delight (*utsam*) (5).<sup>11</sup>

**10.101.12:** O leaders, enthuse (*ut-dadhātana*) Indra for establishing the happiness (1). Impel and play with the god for the gain of plenitude (2). Bring Indra, the son of Nishtigri (3), for drinking the Soma, for our protection, the assailer of opponent (4).<sup>12</sup>

[*sabādha*: assailed by opponent, (1.64.8)

*naraḥ*: human priests or gods]

<sup>9</sup> आ वो धियं यज्ञियां वर्त ऊतये देवा॑ (1), देवी॒ यज॑तां यज्ञियांमि॒ह (2), सा नौ दुही॒यद्यव॑सेव (3), गृत्वी॒ सृहस्त्रधारा॒ पयंसा॒ मःही॒ गौः (4)

<sup>10</sup> आ तू षि॒ञ्च हरिमी॑ (1), द्रोरूपस्थे॒ वाशीभिः॒ (2), तक्षताश्मन्मर्यीभिः॒ (3), परि॒ ष्वजध्वं॒ दशा॒ कृक्ष्याभिः॒ (4), उभे॒ धुरौ॒ प्रति॒ वहिं॒ युनक्त्॒ (5)

<sup>11</sup> उभे॒ धुरौ॒ वहिः॒ (1), आपि॒बद्मानो॒ऽन्तर्यो॒नैव॒ चरति॒ द्विजानिः॒ (2), बनस्पति॒ बन॒ आस्थापयध्वं॒ (3), नि॒ षू॒ दधिध्वम्॒ (4), अखेनन्तू॒ उत्संम्॒ (5)

<sup>12</sup> कपृ॒न्नरः॒ कपृ॒थमुद्धातन (1), चोदयत॒ खुदत॒ वाज्सातये॒ (2), निष्टिग्रः॒ पुत्रमा॒ च्यांवय (3), ऊतय॒ इन्द्र॒ सबाध॒ इह॒ सोमपीतये॒ (4)

## 102: Recovery of the lost knowledge (Ray-cows)

Riṣhi: Mudgala Bhārmyashva

**10.102.1: Full of inspiration**

**10.102.2: Mudgalānī is the charioteer**

**10.102.3: The secret weapon**

**10.102.4: Actions of Indra**

**10.102.5: Recovered the ray-cows (knowledge)**

**10.102.6: Indra aids Mudgalānī**

**10.102.7: Unslayable Ray-cow**

**10.102.8: Indra gives the might to the devotees**

**10.102.9: See the work of Indra**

**10.102.10: Bull needs no fodder or water**

**10.102.11: Gain of Ray-cow to Mudgalānī**

**10.102.12: Indra is the eye of the eye**

[Metre: 1,3,12, Br̥hatī; 2,4-11, Triṣṭup (11, 4)]

**10.102.1:** O One invoked by many and full of inspiration (4), may you protect us (6), in this battle (3), for the recovery of our riches (ray-cows) (5). The car which has no supports (*mithu*) (1), is protected by Indra, the violent overthrower (2).<sup>1</sup>

[S and Yāska interpret the whole hymn in terms of an anecdote dealing with the recovery of stolen cows of a ṛshi. He interprets line 1 as indicating that the ṛshi has no horses for yoking the car. He uses a bull as indicated in mantra 7. But mantra 10 clearly states that, “the bull needs no fodder or water”. Thus the bull is symbolic. Note mantra 9 quotes a line from (1.32.10) dealing with Vṛtra-killing.]

**10.102.2:** In this battle for the recovery of the (lost) ray-cows (knowledge) (4), Mudgalānī was the charioteer (3). With the help of the army of Indra, the recovery was achieved (5). The wind (helped her) by moving the position (*vāso*) of her car (1). She won a thousand cars which were full (2).<sup>2</sup>

[*adhiratham*: cars which are full, (10.98.4), (10.98.10), (10.98.7)]

<sup>1</sup> प्र ते रथं मिथूकृतम् (1), इन्द्रोऽवतु धृष्णुया (2),

अस्मिन्नाजौ (3), पुरुहूत श्रवायै धनभक्षेषु (4), नोऽव (5)

<sup>2</sup> उत् स्म वातौ बहति वासौ (1), अस्या अधिरथं यदज्यत् सुहस्त्रम् (2), रथीरभून्मुद्गलानी (3), गविष्टौ भरे (4), कृतं व्यचेदिन्द्रसेना (5)

**10.102.3:** Stop (1), the weapon of the malignant foe who wants to hurt us, O Indra (2). Ward off the blow of the secret weapon (of our foc) (4), whether he be Ārya or dasyu, O opulent one (3).

**10.102.4:** Overcoming the foe, Indra smashed the hills (hiding the ray-cows) (2). Rejoicing, he drank the deep (*hradam*) waters (*udno*) (1). Endowed with vigour and desiring the inspired knowledge (3), he seized the swift foe (*ajiram*) with his two hands (4).<sup>4</sup>

[The actions of Indra are described and not that of a bull. S assigns word meanings based on an anecdote.

*hradam*: deep, (10.71.7, 1.52.7); *shrava*: inspired knowledge]

**10.102.5:** Coming there (*upayanta*), Indra roared (1), in the midst of the battle, showering riches (*amehayan*) like a bull (2). Mudgala in this battle obtained (3), a hundred thousand voracious ray-cows (4).<sup>5</sup>  
[*sūbharva*: voracious (10.94.3); *mehayan*: being bounteous (5.38.3)]

**10.102.6:** The bull (Indra) was yoked for the destruction of the enemy (1). The charioteer (Mudgalānī) of long hair roared (looking for victory) (2). The foe-warriors on their feet (running away) rushed towards Mudgalānī (4), (seated) in the swiftly moving car yoked to the inviolate (*dudher*) (Indra) (3).<sup>6</sup>

[Here the car is yoked to Indra indicating that the car is not physical.]

**10.102.7:** The sage (*vidvān*) Mudgala has prepared the car (1). The bull has been yoked to the car (2). Indra protects the lord of the unslayable ray-cows (3). The bull (*kakudmān*) forcefully rushed forward (4).<sup>7</sup>

<sup>3</sup> अन्तर्यच्छु (1), जिधांसतो वज्रमिन्दाभिदासतः (2),

दासस्य वा मधवन्नार्यस्य (3), वा सनुतर्यवया वधम् (4)

<sup>4</sup> उद्ग्रो हृदमपि बज्जहाणः (1), कूटं स्म तु हृदभिमातिमेति (2),

प्र मुष्कभारः श्रवं इच्छमानो (3), अजिरं बाहू अभरत् सिषासन् (4)

<sup>5</sup> न्यैक्रन्दयनुपयन्ते (1), एनममेहयन् वृषभं मध्य आजेः (2),

तेन सूर्यवंशत् सहस्रं गवां (3), मुद्रलः प्रधने जिगाय (4)

<sup>6</sup> ककदेवै वृषभो युक्त आसीत् (1), अवावचीत् सारथिरस्य केशी (2),

दुर्घेयुक्तस्य द्रवतः सहानंस (3), कञ्चन्ति ष्मा निष्पदौ मुद्रलानीम् (4)

<sup>7</sup> उत प्रधिमुदेहनस्य विद्वान् (1), उपायुनगवंसंगमत्र शिक्षन् (2),

इन्द्र उदावत् पतिमध्यानाम् (3), अरंहत् पद्याभिः कुकुञ्जान् (4)

**10.102.8:** Indra with his braided hair holding the goad proceeded happily (1). He secures firmly the car (2). Giving the ray-cows to many persons (3), he endowed them with might (*tavīṣhi*) caressing them (4).<sup>8</sup>

[*ashṭrāvī*: holding the goad (occurs only once)]

**10.102.9:** Look here at the work of Indra (1). He made the (foe) to sleep on the hard (floor) amidst the waters (2). After he (the Vṛtra foe) was conquered (3), Mudgala won hundreds of thousands of ray-cows in battles (4).<sup>9</sup>

[*drughana*: hard and hurting (floor); club (S),

*druha*: doer of harm, (4.4.15), *kāshtha*: waters (1.32.1), battle (S)

Line 2: echo: (*kāshṭhānām madhye nihitam sharīram*), (1.32.10)

Lines 1 & 2: 'see the club which is sleeping in the midst of battles' (S)]

**10.102.10:** Who has beheld the evils nearby (1)? This bull needs no fodder or water (3). One who yokes it becomes established in his work (of destruction of evil) (2). Being above, he makes the car (*dhuro*) announce the victory (*pradeśiḥat*) (4).<sup>10</sup>

[Line 1: We cannot see or recognise the evil in our midst. We need the divine to fight the evil.]

**10.102.11:** As an abandoned wife rejoices to find her husband (1), (as the earth) with the rain rejoices (3), so the charioteer (Mudgalānī) rejoices (2). With the charioteer very eager, we will get victory (4). The gain (of ray-cows) may be auspicious to us like nourishment (5).<sup>11</sup>

[*sinam*: nourishment (2.30.2, 3.62.1)]

<sup>8</sup> शुनमंष्ट्राव्यचरत् कपर्दी (1), वर्त्रायां दार्बन्हमानः (2),

नृम्णानि कृणवन् बहवे जनाय गा: (3), पस्पशानस्तविषीरधत्त (4)

<sup>9</sup> इमं तं पश्य वृषभस्य युज्ञं (1), काष्ठाया मध्ये द्रुघणं शयानम् (2),  
येन जिगाय (3), शतबंत् सहस्रं गवां मुद्गलः पृतनाज्येषु (4)

<sup>10</sup> आरे अथा को न्वित्था ददर्श (1), यं युज्ञन्ति तम्बा स्थापन्ति (2),

नास्मै तृणं नोदकमा भरन्ति (3), उत्तरो धुरो वहति प्रदेदिशत् (4)

<sup>11</sup> परिवृक्तेवं पतिविद्यमानट् (1), पीप्याना (2), कूचक्रेणोव सिञ्चन् (3),  
एषैष्यां चिद्रथ्या जयेम (4), सुमङ्गलं सिनवदस्तु सातम् (5)

**10.102.12:** O Indra, you are the eye of the eye (2), of the whole world (1). By impelling your two yoked vigorous steeds (4), you shower the strength <sup>12</sup> on us in battle and make us to take possession of peace (3).

[*sishāsasi*: take possession of peace, (5.62.9)]

### 103: Symbolic Battles

Riṣhi: Apratiratha Aindra

**10.103.1:** Swift Indra

**10.103.2:** Unwinking

**10.103.3:** Conquers all

**10.103.4:** Fly around

**10.103.5:** Wins Ray-cows

**10.103.6:** Recovers knowledge

**10.103.7:** Place of rays

**10.103.8:** Discernment

**10.103.9:** Varuṇa

**10.103.10:** Encourage us

**10.103.11:** Victory

**10.103.12:** Cover the foes with darkness

**10.103.13:** Forward

[Metre: 1-12, Trīṣṭup (11, 4); 13, Anuṣṭup (8, 4)]

[Battles in the Veda are symbolic of the confrontations between the gods who are the powers of truth and light and the titans (or demons) who are the power of darkness and ignorance and who struggle to maintain the foundation of the falsehood in which we dwell. Vṛtras and Paṇis are the leaders of these demons. The aim of the battles is the recovery of herds of lig.. (*gāh*, Ray-cows), the waters (*āpah*) and the Sun or the solar world (*svah*) which has been conquered by the titans (or demons). These battles are not physical, occurring between clans, the so-called Āryans and Dravidians. See the book by K.D. Sethna listed in the appendix 6.

*gāh*, the herds of light (Ray-cows) are the illuminations from the higher consciousness which have their origin in the Sun of light, the sun of truth.

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<sup>12</sup> त्वं विश्वस्य जगत्: (1), चक्षुरिन्द्रासि चक्षुषः (2),  
वृषा यदाजिं वृषणा सिषाससि (3), चोदयन् बध्रिणा युजा (4)

*āpah*, the waters, the divine energies are the floods of the higher consciousness pouring on the mortal mind from the plane of immortality (*svar*).

*svar*, the solar world, is the world or plane of immortality governed by that light or truth of the all-illumining Sun, called in the Veda, the vast truth (*satyam ṛtam br̥hat*) and the true light (*satya jyoti*).]

**10.103.1:** The sole one, hero, Indra at once conquered a hundred hosts together (*sākam*) (4). He is swift, like a bull sharpening his horns, and fierce (1). He is the destroyer of evil (*aghana*), one who makes uneasy (*kṣhabhaṇa*) the strivers (to make them progress) (2). He makes the foes cry and is unwinking (3).<sup>1</sup>

[*ghana*: destroyer (1.4.8)]

**10.103.2:** (Indra) makes the foes cry, (he is) unwinking and conquering (1), (he is) the fighter, is hard to overthrow, and is violent (2). With Indra do you conquer (3), do overcome in the battle the foe (4), with the mighty one with the arrow in his hands (5).<sup>2</sup>

**10.103.3:** Along with the arrow-bearing Maruts he, armed with swords (*nīshanggibhiḥ*), conquers all (*vashī*) (1). Indra joins (*samsṛṣṭā*) with his followers in the battle (2). With his might of arms, he conquers the foes who come near him; he is the drinker of Soma (3). With the uplifted bow he destroys (*astā*) the foes, with the (arrows) aimed against them (4).<sup>3</sup>

**10.103.4:** O Br̥haspati, fly around with your chariot (1), slaying the foe, driving away the enemy (2), defeating the harming hosts (the foes) and becoming the victor in the battle (3). May you be the protector of our chariots (4).<sup>4</sup>

<sup>1</sup> आशुः शिशानो वृषभो न भीमो (1), धनाधुनः क्षोभणश्चर्षणीनाम् (2), संक्रन्दनोऽनिमिष (3), एकवीरः शतं सेना अजयत् साकमिन्दः (4)

<sup>2</sup> संक्रन्दनेनानिमिषेण जिष्णुना (1), युत्कारेण दुश्यवनेन धृष्णुना (2), तदिन्द्रैण जयत् (3), तत् संहध्यं युधो नर इषुहस्तेन वृष्णा (4)

<sup>3</sup> स इषुहस्तैः स निषङ्गिभिर्वशी (1), संसृष्टा स युध इन्द्रौ गणेन (2), संसृष्टिजित् सौमपा बाहुशर्वि (3), उग्रधन्वा प्रतिहिताभिरस्ता (4)

<sup>4</sup> वृहस्पते परि दीया रथेन (1), रक्षोहामित्रौ अपबाधमानः (2),

प्रभञ्जन्त्सेनाः प्रमूणो युधा जयन् (3), अस्माकं मेधयविता रथानाम् (4)

**10.103.5:** (You are) immovable (solid) with your knowledge of strength and a well-known hero (1). (You are) enduring, mighty, steadfast, forceful (2). Surpassing heroes and warriors born of strength (3), you win the Ray-Cows and mount your victorious chariot, O Indra (4).

[*sthavirah*: dense or solid (10.51.1, 6.1.11)]

**10.103.6:** (He is) the cleaver of the places where the knowledge is hidden (1). (He is the) discoverer of knowledge, has the Vajra in his arm (2). (He is) victorious, crushes in might a host (3). O brothers, become heroes like him (4). O comrades, follow in the footsteps of Indra (5).<sup>6</sup>

**10.103.7:** Penetrating the place of the rays with his might, he is impetuous (1). The hero Indra with a hundredfold wrath (2), is hard to resist (3). He is enduring in battle and unconquerable (4).

May he guard our armies in the battles (5).<sup>7</sup>

**10.103.8:** May Indra (be) their leader (1), let Bṛhaspati be the light of discernment (2). The sacrifice and Soma go in front (3). Let the Maruts precede (5), the hosts divine that overthrow and conquer (4).<sup>8</sup>

**10.103.9:** (May) the mighty force of the showerer Indra (1), of the royal Varuṇa, of the Ādityas (2), and of the forceful hosts, Maruts (be ours) (3). Their voice of victory has ascended (5), as the magnanimous (*mahāmanasa*) (Gods) shake the worlds (as they conquer) (4).<sup>9</sup>

<sup>5</sup> बुलविज्ञायः स्थविरः प्रवीरः (1), सहस्रान् वाजी सहमान उग्रः (2), अभिवीरो अभिसत्त्वा सहोजा (3), जैत्रमिन्द्र रथमा तिष्ठ गोवित् (4)

<sup>6</sup> गोत्रभिदं (1), गोविदं वज्रबाहुं (2), यथन्तमज्जं प्रमृणन्तमोजसा (3), इमं संजाता अनु वीरयध्वम् (4), इन्द्रं सखायो अनु सं रभध्वम् (5)

<sup>7</sup> अभि गोत्राणि सहस्रा गाहमानोऽद्यो (1), वीरः शतमन्युरिन्द्रः (2), दुश्च्यवनः (3), पृतनाषाळ्युध्यो (4), अस्माकं सेना अवतु प्रयुत्सु (5)

<sup>8</sup> इन्द्रं आसां नेता (1), बृहस्पतिर्दक्षिणा (2), यज्ञः पुर एतु सोमः (3), देवसेनानामभिभञ्जतीनां यथन्तीनां (4), मरुतौ यन्त्वग्रम् (5)

<sup>9</sup> इन्द्रस्य वृष्णो (1), वरुणस्य राज्ञ आदित्यानां (2), मरुतौ शर्दे उग्रम् (3), महामनसां भुवनच्युवानां (4), घोषो देवानां यथतमुदस्थात् (5)

**10.103.10:** O Bounteous One, inspire our weapons (1);  
 (inspire) (*ut*) the might of my warriors (2);  
 (inspire) the strength of the steed, O Slayer of Vṛtra (3).  
 Let the sound of the conquering chariots arise (4).<sup>10</sup>

[*uddharṣhayā = ut + harṣhaya*, rise up, inspire]

**10.103.11:** May Indra be ours when the banners are intermingled  
 (i.e., when the battle begins) (1). May our arrows be victorious (2);  
 may our heroes be the victors (3). O Gods, you aid us at our call  
 (*hava*) (4).<sup>11</sup>

**10.103.12:** O Apīva, depart (3), after bewildering the mind of our  
 foes (!), and seizing their limbs (2). Proceed against them (4); burn  
 in their hearts with sorrow (5). Let our enemies be covered with  
 darkness (6).<sup>12</sup>

[According to Yāska, Apīva is a power connected with sin (*pāpa*).]

**10.103.13:** Go forward, O heroes, conquer (1). May your arms be  
 fierce (2). May Indra accord you happiness (3), by making you  
 unassailable (*anādhṛshya*) (4).<sup>13</sup>

[In TS (4.6.4.12), the lines 2 and 3 are interchanged with *sthira*  
 instead of *ugra*]

<sup>10</sup> उत् हर्षय मंघवन्नायुधानि (1), उत् सत्वनां मामकानां मनांसि (2),  
 उत् वृत्रहन् वाजिनानि (3), उत् रथानां जयतां यन्तु घोषाः (4)

<sup>11</sup> अस्माकमिन्द्रः समृतेषु ध्वजेषु (1), अस्माकं या इषवस्ता जयन्तु (2),  
 अस्माकं वीरा उत्तरे भवन्तु (3), अस्माँ उ देवा अवता हवेषु (4)

<sup>12</sup> अमीषां चित्तं प्रतिलोभयन्ति (1), गृहाणाङ्गानि (2), अप्वे परेहि (3),  
 अभि प्रेहि (4), निर्देह हृत्सु शोकैः (5), अन्धेनामित्रास्तमसा सचन्ताम् (6)

<sup>13</sup> प्रेता जयता नर (1), इन्द्रौ वः शर्म यच्छतु (2),  
 उग्रा वः सन्तु ब्राह्मो (3), अनाधृष्या यथासंथ (4)

## 104: Indra

### Rishi: Aṣṭaka Vaishvāmitra

- 10.104.1:** Come swiftly to yajña  
**10.104.2:** Increase with bliss with us  
**10.104.3:** Rejoice in our utterances  
**10.104.4:** Uphold the knowers of the truth  
**10.104.5:** Lustre of perfect peace  
**10.104.6:** Giver of conscious perception  
**10.104.7:** He has all the purities  
**10.104.8:** Seven divine rivers  
**10.104.9:** The sole one (*ekah*) and universal life  
**10.104.10:** Manifested the world of light  
**10.104.11:** Full of inspiration

[Metre: Triṣṭup ((11, 4))]

**10.104.1:** O one called by many, the Soma has been pressed for your use (1). Come swiftly to the yajña with your horses (2).

The words (of praise) addressed by the wise-heroes approach you with the words set in you (3).

O Indra, may you drink the prepared Soma (4).<sup>1</sup>

**10.104.2:** O one with the horses, drink the all-pervading waters (1). Fill your belly here with the Soma offered by sages and gods (2).

The Soma is released by the pressing stones for you, Indra (3).

Increase with bliss within us, O one carried by the chants (4).<sup>2</sup>

[*adrayah*: pressing stones; mind and body]

**10.104.3:** O one with shining horses, for your coming, this Soma (2), I offer, which is truly intense, for your drink, O showerer (1). Rejoice here in our utterances (3), and all the thoughts, O Indra who is hymned by us with power (*shachyā*) (4).<sup>3</sup>

[*dhenāḥ*: speech (1.2.3)]

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<sup>1</sup> असांवि सोमः पुरुहूत् तुभ्यं (1), हरिभ्यां यज्ञमुप याहि तूयम् (2),  
तुभ्यं गिरो विप्रबीरा इयाना (3), दंधन्विर इन्द्र पिबा सुतस्ये (4)

<sup>2</sup> अप्सु धूतस्य हरिबुः पिब (1), इह नृभिः सुतस्ये जुठरं पृणस्व (2),  
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं (3), तेभिर्वर्धस्व मदमुक्थवाहः (4)

<sup>3</sup> प्रोग्रां पीतिं वृष्णा इयर्मि सत्यां (1), प्रुयै सुतस्य हर्यश्च तुभ्यम् (2),  
इन्द्र धेनाभिरिह मादयस्व (3), धीभिर्विश्वाभिः शच्यां गृणानः (4)

**10.104.4:** O powerful Indra, by your powers and protections (1), uphold the strength (*vaya*) of your worshippers, the knowers of truth (2). O Indra, the human beings along with their successors stand in their dwellings (3), praising you with hymns and sharing in the ecstasy (4).

**10.104.5:** The singers hymn you with true words (5). They widely hold your ample protection (4), (given) by your leading them (1). O Indra, lord of shining horses, you are well-affirmed by our lauds (2). You have persons with the excellent lustre of keepers of perfect peace (3).

[*sushumna*: keepers of perfect peace (5.75.2); in the tantra, it is the central channel for the energy Kuṇḍalini with Ida and Pingala on the two sides.

*pranīti*: by your leading, (4.4.14); *vitire*: widely or vast (occurs only once); *vitiram*: vastly, (5.29.4)]

**10.104.6:** O lord of the horses, with your horses (2), come to the drink of the pressed Soma (3); and also (to hear) the mantra chants (1). You approach the yajña which shapes the earth (4). You are the giver of the conscious perception of this yajña journey (5).<sup>6</sup>

[*kṣhamamānām*: shaping the earth; *kṣama* means earth everywhere in RV. S renders the word as, ‘patiently’. Patience is a purely human quality.]

**10.104.7:** The worshipper praises the irresistible Indra with obeisance (4), and approaches with reverence and words (3). Maghavan grants numerous plenitudes, he overcomes all the hostile forces (1). He is blissful with the pressed Soma and he has all the purities (*suvarkti*) (2).<sup>7</sup>

<sup>4</sup> ऊती शचीवस्तवं वीर्येण (1), वयो दधाना उशिजं क्रतज्ञाः (2), प्रजावदिन्द्र मनुषो दुरोणे तस्थुः (3), गृणन्तः सधमाद्यासः (4)

<sup>5</sup> प्रणीतिभिः (1), ते हर्यश्च सुष्ठोः (2), सुषुप्तस्य पुरुचो जनासः (3), मंहिषामूतिं वितिरे दधानाः (4), स्तोतारं इन्द्रं तवं सूनृताभिः (5)

<sup>6</sup> उप ब्रह्माणि (1), हरिको हरिभ्यां (2), सोमस्य याहि पीतयै सुतस्य (3), इन्द्रं त्वा यज्ञः क्षममाणमानङ् (4), दाश्वां अस्यधरस्य प्रकेतः (5)

<sup>7</sup> सहस्रवाजमभिमतिषाहै (1), सुतेरणं मुघबानं सुवृक्तिम् (2), उप भूषन्ति गिरो (3), अप्रतीतमिन्द्रं नमस्या जरितुः पनन्त (4)

[*upabhushanti*: approach with reverence (as in 3.3.9); to adorn (S).

Epithets like ‘adorning’, ‘decorating’ are inappropriate for gods. They are cosmic forces.]

**10.104.8:** The seven divine rivers flow joyfully unimpeded (1). With them, Indra, the destroyer of cities, filled the ocean (2). You discovered the path for gods and for men (4), (made) by the ninety-nine flowing rivers (dynamical energies) (3).<sup>8</sup>

**10.104.9:** You released the great waters from the assailant (1). You, the sole one, watched over them (2). O Indra, you employed them in the killing of Vṛtra (3). O Universal Life, with them may you nourish your bodies (in us) (4).<sup>9</sup>

**10.104.10:** Indra is the foremost among heroes, with his will-power (1). (He is praised with) perfect utterances (2). The speech lauds (*jīte*) him who is invoked by many (3). He slew Vṛtra and manifested the world of light (*u-loka*) (4). Shakra is victorious in the battles involving the attacks by hostiles (5).<sup>10</sup>

[*u-lokam* is same as *svar* discussed in (10.43.4).]

**10.104.11:** We invoke the blissful and opulent Indra (1), the foremost among leaders, in his battle for the gain of plenitude (2). He is fierce in his protection and hears our word (4). In battles, he kills the Vṛtrās and recovers the riches (4).<sup>11</sup>

<sup>8</sup> सुसापौ देवीः सुरणा अमृक्ता (1), याभिः सिन्धुमतर इन्द्र पूर्भित् (2), नवतिं स्रोत्या नवे च स्रवन्तीः (3), देवेभ्यो गातुं मनुषे च विन्दः (4)

<sup>9</sup> अपो महीरभिशस्तेरमुश्चो (1), अजांगरास्वधि देव एकः (2),

इन्द्र यास्त्वं वृत्रतूर्ये चकर्थ् (3), ताभिर्विश्वायुस्तुन्वं पुपुष्याः (4)

<sup>10</sup> वीरेण्यः क्रतुरिन्द्रः (1), सुशस्तिः (2), उतापि धेना पुरुहूतमीहे (3),

आर्दयद्वृत्रमकृणोदु लोकं (4), संसाहे शक्रः पृतना अभिष्ठिः (5)

<sup>11</sup> शुरं हुवेम मधवानभिन्द्रम् (1), अस्मिन् भरे नृतम् वाजसातौ (2), शृणवन्तमुग्रमूतये (3), समत्सु घन्तं वृत्राणि संजितं धनानाम् (4)

## 105: Indra

**Riṣhis: Sumitraḥ Kautsaḥ, Durmitraḥ Kautsaḥ**

**10.105.1: Stay with us like a river between banks**

**10.105.2: Swift and shining horses**

**10.105.3: Indra helped by Maruts**

**10.105.4: Indra does what has to be done**

**10.105.5: Lustrous and all-pervading steeds**

**10.105.6: The hero crafted the Vajra**

**10.105.7: Easy killing of Vṛtra**

**10.105.8: Yajñas (of demons) which has no mantrās**

**10.105.9: Ascend the boat of self-glory**

**10.105.10: Soma is poured for raising your form**

**10.105.11: You give hundred-fold riches**

[Metre: 1, Uṣṇik Gāyatrī; 2, 7, Pipilikamadhyā; 3-6, 8-10, Uṣṇik; 11 Triṣṭup (11, 4)]

**10.105.1:** O Shining One, O joyful one, when will our hymns (1), make you stay with us just as a stream (*vāḥ*) stays within the banks (2)? Will the Soma pressed over a long time with the expectation of the downpour of energies (make you stay with us) (3)?<sup>1</sup>

[*vāḥ*: stream (10.12.3); *anu rudhyase*: to limit, besiege (8.43.9)

*vaso*: shining one (5.3.10) & others]

**10.105.2:** The horses are well yoked and know the laws of working (1). They are swift and energetic for journeying (2). They are brilliant like the two worlds and lustrous (3). May you the Lord give us the gifts (*dan*) (4).<sup>2</sup>

[*arvanta*: swift (horses)]

*veh*: bird; coming; journeying, (in all RV); to desire (S, no justification)]

<sup>1</sup> कदा वसो स्तोत्रं हर्येत् (1), आव॑ इम॑शा रुध॒द्वा: (2),  
दीर्घ॑ सुतं वाताप्याय (3)

<sup>2</sup> हरी यस्य सुयुजा विब्रता (1), वेर्वन्तानु शेषा (2),  
उभा रजी न केशिना (3), पति॒दन् (4)

**10.105.3:** While fighting the being of evil (Vṛtra) (2), Indra became tired and frightened as if he were a mortal (3). When yoked with the mighty and auspicious (Maruts) (4), he chased away (Vṛtra) (1).<sup>3</sup>

**10.105.4:** The hero Indra with his neighing horses which know the laws of their work (3), comes to the worshipper (*saparyan*) in his car (2). Indra, the friend of man knows what has to be done (*chakrṣha*) (1).<sup>4</sup>

[*charkṛtyāni*: that which have to be done (8.103.3),

*sachyāyoḥ*: friend of man, (10.105.9)]

**10.105.5:** Indra mounted (the car) with the two lustrous and all pervading steeds (1), for nourishing the yajamāna (2). He, the one full of the light, desires (the Soma) for his two devouring jaws (*shiprābhyaṁ*) (3).<sup>5</sup>

[*shipi*: ray of light (Nirukta, S); *shipriṇīvān*: one full of light;  
*shipra*: jaws]

**10.105.6:** He was well-lauded for his great (*r̥shva*) vigour (*ojā*) (1). The hero with his great might crafted (the vajra) (2), in the midworld just as Rbhus do with their great will-power (3).<sup>6</sup>

**10.105.7:** He made the Vajra for easy killing of the *dasyu* (Vṛtra) (1), he, having the shining hair (lustres) and the shining steeds (2). He is wonderful like the midworld and has irresistible jaws (3).<sup>7</sup>

<sup>3</sup> अप् योः (1), इन्द्रः पापंज् (2), आ मर्तो न शश्रमाणो विभीवान् (3),  
शुभे यद्युयुजे तविषीवान् (4)

<sup>4</sup> सचायोरिन्द्रश्चकृष् (1), अौ उपानसः संपर्यन् (2),  
नदयोर्बित्रतयोः शूर इन्द्रः (3)

<sup>5</sup> अधि यस्तुस्थौ केशवन्ता व्यचस्वन्ता (1), न पुष्ट्यै (2),  
बुनोति शिप्राभ्यां शिप्रिणीवान् (3)

<sup>6</sup> प्रास्तौद्घ्वौजा (1), क्रष्वेभिस्तुतक्षु शूरः शवसा (2),  
क्रभुर्न क्रतुभिर्मातिरिश्वा (3)

<sup>7</sup> वज्रं यश्चक्रे सुहनाय दस्यवे (1), हिरीमशो हिरीमान् (2),  
अरुतहनुरझुतं न रजः (3)

**10.105.8:** Destroy (the effects of) our crooked acts (1). May those who are opposed to the mantrās be destroyed by the rik mantrās (2). The yajña which has no mantrās (*brahma*) is quite different and it does not please you (3).<sup>8</sup>

**10.105.9:** When the *tretī*-rite happens (1), and is harnessed to the yoke of yajña (2), then you ascend (*urdhvā*) the boat of self-glory with Maruts (3), O friend of man (4).<sup>9</sup>

[*dhūrshu*: harnessed to the yokes, (1.100.16)]

**10.105.10:** May the cow of a variety of powers (*pṛshṇi*) give the milk of riches (*shriye*) (1). May the ladle for this milk be free from defect (2). (With this ladle) the Soma is poured for raising (*ut*) your own form (*pātre*) in us (3).<sup>10</sup>

[The intake of Soma gives delight and makes one become aware of the form or presence of Indra. The raised ladle symbolises aspiration.]

**10.105.11:** O mighty one (*asurya*), you gave hundred-fold riches (1). Sumitra lauded you (2). Durmitra lauded you (3).

In the killing of the dasyu, you protected the son of Kutsa (4). You indeed gave special protection to the son of Kutsa during the killing of the dasyu (5).<sup>11</sup>

<sup>8</sup> अवं नो वृजिना शिशीहि (1), क्रचा वनेमानृचः (2),  
नाब्रह्मा यज्ञ क्रधग्जोर्धति त्वे (3)

<sup>9</sup> ऊर्ध्वा यत् ते त्रेतिनी भूत् (1), यज्ञस्य धूर्षु सद्गन् (2),  
सजूनावं स्वयंशासं (3), सचायोः (4)

<sup>10</sup> श्रिये ते पृश्निरुपसेचनी भूत् (1), श्रिये दर्विररेपाः (2),  
यथा स्वे पात्रै सिञ्चस उत् (3)

<sup>11</sup> शतं वा यदसुर्य (1), प्रतिं त्वा सुमित्र इत्थास्तौत् (2), दुर्मित्र इत्थास्तौत् (3), आवो यदस्युहत्यै कुत्सपुत्रं (4), प्रावो यदस्युहत्यै कुत्सवृत्सम् (5)

## 106: Ashvins

Riṣhi: Bhūtāṁśah Kāshyapah

- 10.106.1: You spread the thoughts like the weavers of cloth  
 10.106.2: Like oxen longing (for pastures)  
 10.106.3: Perform yajñās in many places  
 10.106.4: You are like parents towards their sons  
 10.106.5: Awake all the time  
 10.106.6: Render my body free from decay  
 10.106.7: The decaying body reaches the shore like a boat  
 10.106.8: Attaining success with mind  
 10.106.9: You find the fording place  
 10.106.10: You deposit milk in the udder  
 10.106.11: The inner desires

[Metre: Triṣṭup (11, 4)]

10.106.1: You two seek the offerings (*artha*) now (1).  
 You spread your thoughts like the weavers of the cloth (2).  
 The striver praises you who have come together (3).  
 As in good days, you give us satisfaction (4).<sup>1</sup>

[*prkṣha*: things which give us satisfaction, not merely food as S implies]

10.106.2: Like two oxen longing (for pastures) you lodge with those who give offerings (1). You approach (like two horses) strengthened to reach the meeting (promptly) (2). You are like two messengers among people of renown (3). Turn not from us like buffaloes from the drinking trough (4).<sup>2</sup>

[*shvātrya*: to strengthen; ā *shrayetam*: to lodge, (7.2.6)]

10.106.3: Connected together like two wings of a bird (1), you come to the wonderful yajña like two persons of insight (*pashva*) (2). Radiant as Agni among the gods (3), you come to perform the yajña in many places like priests who encircle (4).<sup>3</sup>

<sup>1</sup> उभा उ नूनं तदिदर्थयेथे (1), वि तत्त्वाथे धियो बस्त्रापसेव (2), सधीचीना यातंवे प्रेमजीगः (3), सुदिनेव पृक्ष आ तासयेथे (4)

<sup>2</sup> उष्टरैव फर्वरिषु श्रयेथे (1), प्रायोगैव श्वात्र्या शासुरेथः (2),

दूतेव हि ष्ठो यशसा (3), जनेषु मापं स्थातं महिषेवावपानात् (4)

<sup>3</sup> साकंयुजा शकुनस्येव पृक्षा (1), पश्वेव चित्रा यजुरा गमिष्टम् (2), अग्निरिव देवयोर्दीदिवांसा (3), परिज्मानेव यजथः पुरुत्रा (4)

[*parijmānah*: which goes around, encircle, (8.72.10), (5.10.5), (1.127.2)]

**10.106.4:** You come to our invocation like those having inspiration (4). You are kin to us, like parents to sons (1), like two fierce shining fires, like two princes hastening (to give protection) (2), like two bestowers of nourishment, like two luminaries for enjoyment (3).<sup>4</sup>

[*shruṣṭīvānam*: one who has inspiration (3.27.2); (two quick horses, S) ‘*shru*’ is associated with hearing or inspiration. According to S, ‘*shruṣṭi*’ is swift.]

**10.106.5:** You are like two bulls, graceful and well-nourished (1). Like Mitra-Varuna, you are true; you give (*rā*) generously and are widely-praised (2). You stay in the midworld (*gharma*) like two birds of plenitude flying high (3). You are two impellers (*iṣha*) like those awake all the time (*meṣha*) and serve (*saparyā*) with riches (4).<sup>5</sup> [ *vāyah*: birds, (8.74.14, 10.80.5) ]

**10.106.6:** May you render my decaying and mortal body free from decay (4). You are like two (mad) elephants bending their bodies to smite the foe (1). You are like the two sons of Nitosha for destroying the foes (2). You are bright as water-born gems, you are victorious (*jemanā*) and blissful (*maderu*) (3).<sup>6</sup>

**10.106.7:** Like two powerful heroes (1), this moving decaying mortal body (2), is enabled to reach the goal, crossing the intermediate regions like a boat on water, O fierce ones (3). Extremely strong like the R̥bhus, this car (*kharajrū*) (4), all-pervading like the wind (5), recovers the riches from the dwelling (of hostiles) (5).<sup>7</sup>

[*kṣhadma*: water (S)]

<sup>4</sup> आपि वों अस्मे पितरैव पुत्रा (1), उग्रेवं रुचा नृपतीवं तुयैं (2),  
इयैवं पुष्ट्यै किरणैव भुज्यै (3), श्रृष्टीवानैवं हवमा गमिष्ठम् (4)

<sup>5</sup> वंसगेव पूष्यर्या शिन्बाता (1), मित्रेवं कृता शतरा शातेपन्ता (2),  
बाजेवोच्चा वयसा घर्म्येष्ठा (3), मेर्षेवेषा संपर्या पुरीषा (4)

<sup>6</sup> सृष्ट्यैव जर्भरीं तुर्फरीत् (1), नैतोशेवं तुर्फरीं पर्फरीका (2),  
उदन्यजेवं जेमना मदेरू (3), ता मैं जरायजरं मरायुं (4)

<sup>7</sup> पञ्चेवं (1), चचरं जारं मरायुं (2), क्षद्रेवाथैषु ततरीथ उग्रा (3),  
कृभू नापत् खरमज्ञा खरञ्जुः (4), वायुर्न पर्फरत् क्षयद्रथीणाम् (5)

**10.106.8:** Full of Soma like the digestive Agni (belly with the blaze) (1), you protect (*avitā*) the riches (or portions). You completely (*aram*) destroy foes, being endowed with weapons (*pharivā*) (2).

Moving like birds, delightful like the moon (3), attaining success with the mind (4), you approach (the *yajña*) like two thinkers (5).<sup>8</sup>

[belly with blaze, *jathara* + *gharma*: the reference is to *jatharāgni*, the digestive Agni which destroys all;

*gharma*: blaze (everywhere in RV) see (10.16.10); vessel (S); *mananya*: thinkers]

**10.106.9:** Like two tall (men), you find a place (to stand) in deep waters (1). You find the fording place (to cross a river) like the two feet (2). You recognise a person by his voice like the two ears (3). You enjoy the wonderful *yajña* (*apnah*) like the two shoulders (4).<sup>9</sup>

**10.106.10:** You send sweet (rain) like the two loud-sounding clouds (1). You deposit the milk in the downturned udder of cow, like two bees (2). You are dripping with perspiration like two labourers (3). You come to the *yajña* (eagerly) like a tired cow eating sweet herbage (4).<sup>10</sup>

**10.106.11:** May we increase the affirming laud (stoma) and enjoy the plenitude (1).

Come together in the same chariot for hearing the mantra (2).

Accept the sweet and ripe (milk) of the cow as if it is glorious (3).

O Ashvins, Bhūtamsha has fulfilled the inner desires (4).<sup>11</sup>

[Line 1: second half occurs in (1.100.19, 1.101.11 and 1.102.11) with the meaning given here. *sanuyāma*: enjoy]

<sup>8</sup> घर्मेव मधुं जठरे सनेषु (1), भगेविता तुर्फरी फारिवारम् (2),

पत्रेव चचुरा चन्द्रनिर्णिङ् (3), मनंकङ्गा (4), मनुन्या न जग्मी (5)

<sup>9</sup> बृहन्तैव गम्भरेषु प्रतिष्ठां (1), पादेव गाधं तरते विदाथः (2),

कर्णेव शासुरनु हि स्मराथो (3), अंशेव नो भजतं चित्रमप्नः (4)

<sup>10</sup> आरङ्गरेव मध्वेरयेथे (1), सारथेव गवि नीचीनबारे (2),

कीनारेव स्वेदमासिष्विदुना (3), क्षामैवोर्जा सूयवसात् सचेथे (4)

<sup>11</sup> क्रध्याम् स्तोमं सनुयाम् वाजम् (1), आ नो मन्त्रं सरथेहोप्यातम् (2),

यशो न पकं मधु गोषु (3), अन्तरा भूतांशो अभिनोः काममप्नाः (4)

## 107: Discrimination and discernment (*dakṣhiṇā*)

Riṣhis: Divya Āngirasa, Dakṣhiṇā Prājāpatyā

- 10.107.1:** Life released out of ignorance
- 10.107.2:** Givers prolong their life
- 10.107.3:** Nourishing power of discrimination
- 10.107.4:** Seven mothers
- 10.107.5:** Goes to the highest station
- 10.107.6:** Who is a riṣhi?
- 10.107.7:** Dakṣhiṇā gives everything
- 10.107.8:** No injury or death
- 10.107.9:** Surabhi, the source of all food
- 10.107.10:** Residence is wonderful
- 10.107.11:** Gods protect the enjoyer

[Metre: 1-3,5-11, Trīṣṭup (11, 4); 4, Jagatī (12, 4)]

**10.107.1:** The great splendour of Indra has become manifest (1). All life has been released out of the darkness and ignorance (2). The great light bestowed by the ancient fathers has come (3). The wide path of discrimination (*dakṣhiṇā*) is visible (4).<sup>1</sup>

[Discrimination (*dakṣhiṇā*) in the Veda refers to the power to distinguish the paths of truth from those of falsehood. The ordinary meaning of discrimination or discernment is the power of careful mental observation.

Line 2: Recall (5.1.2): A great god has been released out of the darkness. (*mahān devaḥ tamaso niramochi*) ]

**10.107.2:** The persons with the power of discrimination have mounted the heaven (1). They, who give prāṇa energy (*ashva*) to others, dwell with the Sun (2). The givers of the golden lustre enjoy immortality (3). The givers of the powers of growth (*vāsa*) prolong their life, O Soma (4).

[*vāsaḥ*: commonly means clothing; it has also the meaning of growth as in (5.43.14). This meaning is appropriate in line 4 since

<sup>1</sup> आविरभून्महि माधौनमेषां (1), विश्वं जीवं तमसो निरमोचि (2), महि ज्योतिः पितृभिर्दुत्तमागात् (3), उरुः पन्था दक्षिणाया अदर्शि (4)

<sup>2</sup> उच्चा दिवि दक्षिणावन्तो अस्थुः (1), ये अंशदाः सुह ते सूर्येण (2), हिरण्यदा अमृतत्वं भजन्ते (3), वासोदाः सौम प्रतिरन्त आयुः (4)

only a person who gives the powers of growth to others will get that power from the divine, resulting in the increase of life.]

**10.107.3:** The divine nourishing power of discrimination is for the worship to the gods (1). It is not for the enemies of the seers who do not satisfy the gods (2). But the persons who journey in the path of discrimination (3), fill (or satisfy) the many gods (*narah*)<sup>3</sup> and hence are free from the fear of guilt (*avadya*) (4).

**10.107.4:** A person of vision sees the offerings (*havi*) as reaching (2), Vāyu with a hundred streams, the Sun and the knowers of the Sun-world (*svar*) (1). For those persons who bring such offerings and satisfy the gods in the *yajña*-meeting (3), the seven mothers pour (or give) the power of discrimination (4).<sup>4</sup>

[Line 3: bring the offerings with vision as in line 1 and 2.]

**10.107.5:** The person with discrimination is called first and goes to the higher stations (1). The person with discrimination goes ahead in the assembly of the village (2). I regard him as the king of all persons (3), who first illuminates and follows the path of discrimination (4).<sup>5</sup>

[*āvivāya*: follow (10.6.2), *āvivāsaḥ*: to illuminate (4.11.5)]

**10.107.6:** Him they call as the Ṛshi, knower of mantra (1), who brings the *yajña* to the singer of the Sāma chant and the speaker of the (potent) word (2). He knows the three bodies of light (3). He worshipped with the supreme power of discrimination (4).<sup>6</sup>

[*yajnanyam*: bringer of *yajña*; (occurs only once);

*yajnaniḥ*: bringer of *yajña* (Agni), (1.15.12) (KS)]

<sup>3</sup> दैवी पूर्तिर्दक्षिणा देवयज्या (1), न कंवारिभ्यौ नहि ते पृणन्ति (2),  
अथा नरः प्रयतदक्षिणासो (3), अवद्यभिया बहवः पृणन्ति (4)

<sup>4</sup> शतधारं बायुमर्क स्वर्विदं (1), नृचक्षसस्ते अभि चक्षते हुविः (2),  
ये पृणन्ति प्र च यच्छन्ति संगमे (3), ते दक्षिणां दुहते सप्तमातरम् (4)

<sup>5</sup> दक्षिणावान् प्रथमो हूत एति (1), दक्षिणावान् ग्रामणीरग्रामेति (2),  
तमेव मन्ये नृपतिं जनानां (3), यः प्रथमो दक्षिणामाविवाय (4)

<sup>6</sup> तमेव ऋषिं तमु ब्रह्माणमाहुः (1), यज्ञन्यं सामुग्रामुक्थशासम् (2),  
स शुक्रस्य तन्वों वेद तिस्रो (3), यः प्रथमो दक्षिणाया रुराध्यं (4)

**10.107.7:** Dakṣhiṇā gives the strength; Dakṣhiṇā gives the knowledge (1). Dakṣhiṇā gives the delight (*chandra*) and the golden lustre (2). Dakṣhiṇā gives food to them (3), who knowing well of their souls (*vijānanātma*), make the power of discrimination as their armour (4).<sup>7</sup>

[*bhojate*: enjoys, (1.72.8), *bhojanāni*: enjoyment, (5.4.5, 7.5.3)]

**10.107.8:** The goddess of discrimination gives to her followers everything (4), all this universe and the Sun-world (*svar*) (3). These enjoyers (*bhoja*) do not die; they do not go to the lowly state (1). They do not suffer injury, suffer no pain (2).<sup>8</sup>

**10.107.9:** The enjoyer wins first Surabhi, the source (*yonim*) of all food (1). The enjoyer obtains a beautiful robed bride (2). The enjoyer wins the wine which nourishes the deeper parts (*antah*) (3). The enjoyer goes forward (*prayant*) with the offerings.<sup>9</sup> (4).

[*suvāsāḥ*: a person with both inner and outer nobility]

**10.107.10:** For the enjoyer, the life-energies are purified quickly (1). For the enjoyer, shining powers are waiting to be manifested (*kanyā*) (2). The residence (*veshma*) of the enjoyer is perfect like a lotus pond (3).

It is wonderful like those built (*mānā*) for the gods (4).<sup>10</sup>

[*pariśhkṛtam*: well-done (*kṛtam*) all around (*pari*), perfect; In such a residence there is the beauty of physical objects and environment, beauty of emotions, beauty of thoughts, beauty of human relationship.]

<sup>7</sup> दक्षिणाश्वं दक्षिणा गां ददाति (1), दक्षिणा चन्द्रमुत यद्विरण्यम् (2), दक्षिणान्नं बनुते (3), यो न आत्मा दक्षिणां वर्मै कृणुते विजानन् (4)

<sup>8</sup> न भोजा मधुर्न न्यर्थमीयुः (1), न रिष्यन्ति न व्यथन्ते ह भोजाः (2), इदं यद्विश्वं भुवनं स्वः (3), च एतत् सर्वं दक्षिणैभ्यो ददाति (4)

<sup>9</sup> भोजा जिग्युः सुरभिं योनिमग्रे (1), भोजा जिग्युर्बृद्धं या सुवासाः (2), भोजा जिग्युरन्तःपेयं सुराया (3), भोजा जिग्युर्ये अहूताः प्रयन्ति (4)

<sup>10</sup> भोजायाश्वं सं मृजन्त्याशु (1), भोजायास्ते कन्या शुम्भमाना (2), भोजस्येदं पुष्करिणीवृ वेशम् परिष्कृतं (3), देवमानेवं चित्रम् (4)

**10.107.11:** Horses capable of carrying valuable things carry the enjoyer (1). A well-constructed car rolls along for the man of discrimination (2). The gods protect the enjoyer in combats (3). The enjoyer is the victorious over his foes in battles (4).<sup>11</sup>

## 108: Saramā, the power of intuition and the Pañīs

Riṣhis: Pañayaḥ Asurā, Saramā Devashunī Riṣhikā

[Saramā is a power of the truth that seeks and discovers, that finds a divine faculty of insight, the hidden light, and the denied immortality. She is the intuition, hound of heaven, who descends into the cavern of the subconscious and finds there the concealed illuminations. She is the forerunner of the dawn of truth in the human mind.

Action of Saramā: It is precisely that of the intuition which goes straight to the truth by the straight path of the truth and not through the crooked paths of doubt and error and which delivers the truth out of the veil of darkness and false appearances; it is through the illuminations discovered by her that the seer-mind can attain to the complete revelation of the truth.

Saramā and Sarasvatī: Sarasvatī gives the full flood of the knowledge of truth; Saramā is the traveler and seeker on its path who does not herself possess the knowledge, but rather finds that which is lost.

In (10.14.10), there is the phrase, the hounds of Saramā, *sārameyau shvānau*. In (1.62.3), S regards Saramā as a dog. ]

**10.108.1:** (Pañīs): Why has Saramā come by this difficult road

**10.108.2:** (Saramā) I am the messenger of Indra

**10.108.3:** (Pañīs): Let her come and manage the ray-cows

**10.108.4:** (Saramā): You cannot kill Indra

**10.108.5:** (Pañīs): Who will give the ray-cows without combat

**10.108.6:** (Saramā): Your embodiments are evil

**10.108.7:** (Pañīs): You have come in vain to the lonely spot

**10.108.8:** (Saramā): Riṣhis come here in the rapture of Soma

**10.108.9:** (Pañīs): O Saramā, we will make you our sister

<sup>11</sup> भोजमश्वाः सुषुवाहौ वहन्ति (1), सुवृद्रथौ वर्तते दक्षिणायाः (2), भोजं दैवासोऽवता भरेषु (3), भोजः शत्रून्तसमनीकेषु जेता (4)

**10.108.10: (Saramā): Indra comes, depart to a better place**

**10.108.11: (Saramā): Release the hidden ray-cows**

[Metre: Triṣṭup (11, 4)]

**10.108.1:** With what desire has Saramā come here (1)? The way is long and difficult to be traversed even by the presevering ones (2). What is the reason (for your coming) (3)? How did you come here (4)? Have you crossed the milk of the *rasa* (5)?<sup>1</sup>

**10.108.2:** (Saramā): I have come here as the messenger, impelled by Indra (1), who desires the great treasure, hidden by you, O Pañis (2). I have been protected from the fear of trespassing by That (*tat*) (3). Thus I have crossed the milk of the *rasa* (4).<sup>2</sup>

[Line 3: *tat*: That, the force of Indra]

**10.108.3:** (Pañis): O Saramā, what is Indra like? What is his appearance (1), that you have come as his messenger from afar (2)? (Among themselves): Let her come (4); let us make friends with her (3); let her be the lord of the cows (5).<sup>3</sup>

**10.108.4:** (Saramā): I do not believe that you can kill him (Indra) (1). He subdues his enemies (2). His messenger I am, come from a place afar (3). The deep rivers do not conceal him (4). You Pañis will sleep, slain by him (5).<sup>4</sup>

**10.108.5:** (Pañis): O Saramā, these are the cows you desire (1), coming from a borders of the heaven, O auspicious one (2)). Who will give them up without a combat (3)? Our weapons are sharp (4).<sup>5</sup>

<sup>1</sup> किमिच्छन्ती सरमा प्रेदमानङ् (1), दूरे ह्यध्वा जगुरिः पराचैः (2),  
कास्मेहितिः का परितक्ष्यासीत् (3), कथं रसाया अतरः पयांसि (4)

<sup>2</sup> इन्द्रस्य दूतीरिषिता चरामि (1), मह इच्छन्ती पणयो निधीन् वः (2),  
अतिष्कदौ भियसा तन्न आवत् (3), तथा रसाया अतरं पयांसि (4)

<sup>3</sup> कीदृङ्गिन्द्रः सरमे (1), का दशिका (2), यस्येदं दूतीरसरः पराकात् (3),  
आ च गच्छान् (4), मित्रमेना दधाम (5), अथा गवां गोपतिनौ भवाति (6)

<sup>4</sup> नाहं तं वैद दभ्यं (1), दभ्त् स (2), यस्येदं दूतीरसरं पराकात् (3),  
न तं गूहन्ति स्रवतौ गभीरा (4), हुता इन्द्रैण पणयः शयध्वे (5)

<sup>5</sup> इमा गावः सरमे या ऐच्छः (1), परि दिबो अन्तान् सुभगे पतन्ती (2),  
कस्त एना अव सृजादयुध्वी (3), उतास्माकुमायुधा सन्ति तिग्मा (4)

**10.108.6:** (Saramā): You will be unable to attain the goal in your words (1). Your embodiments are evil and inauspicious (2). You cannot profane the path by your travel (3). May Br̥haspati not give you the happiness of the two worlds (divine and human) (4).<sup>6</sup>

**10.108.7:** (Pañīs): O Saramā, this treasure is secured in the mountain (1); (it consists of) cows, horses and riches (2).

The Pañīs who are good guards protect it (3).

You have come, in vain, to this lonely spot (4).<sup>7</sup>

**10.108.8:** (Saramā): In the keen intensity of Soma rapture, the riṣhis will come here (1), along with the sage Ayāsyā, Navagva, Angirasa seers (2). They will enjoy the wide herds (3).

Pañīs will retract their words (4).

[ayāsyā: see (10.67.1);]

**10.108.9:** (Pañīs): O Saramā, you have indeed come here (1), constrained by the divine power (2). We will make you our sister (3). Do not return (4).

We will share with you the cows, O auspicious one (5).<sup>8</sup>

**10.108.10:** (Saramā): I know not brotherhood and sisterhood (1). Indra knows and also the dread Angirasas (2). Desiring the cows, they protected me, so I (came) (3). O Pañīs, depart from here to a better (safer) place (4).<sup>10</sup>

<sup>6</sup> असेन्या वः पण्यो बचांसि (1), अनिषव्यास्तुन्वः सन्तु पापीः (2),  
अधृष्टो व एतवा अस्तु पन्था (3), वृहस्पतिर्व उभया न मृलात् (4)

<sup>7</sup> अयं निधिः सरमे अद्रिबुद्धो (1), गोभिरथैभिर्वसुभिन्यैषः (2),  
रक्षन्ति तं पण्यो ये सुगोपा (3), रेकु पदमलकमा जंगन्य (4)

<sup>8</sup> एह गमनृष्यः सोमशिता (1), अयास्यो अङ्गिरसो नवर्गवाः (2),  
त एतमर्व वि भजन्त गोनाम् (3), अथैतद्वचः पुण्यो वमन्नित् (4)

<sup>9</sup> एवा च त्वं सरम आजुगन्थ (1), प्रबोधिता सहसा दैव्यैन (2),  
स्वसारं त्वा कृणवै (3), मा पुनर्गा (4), अपं ते गवां सुभगे भजाम (5)

<sup>10</sup> नाहं वैद भ्रातृन्व नो स्वसृत्वम् (1), इन्द्रो विदुरङ्गिरसश्च घोराः (2),  
गोकामा मे अच्छदयन् यदायम् (3), अपात इत पण्यो वरीयः (4)

**10.108.11:** (Saramā): O Pañīs, depart from here to a better place far away (1). Let the cows you confine go upwards by the truth (2), by Bṛhaspati who finds the hidden (cows) (3), by the Soma, stones, rishis and the illumined seers (4).<sup>11</sup>

[The release of the hidden ray-cows and riches is the result of the joint work of several forces such as truth, Bṛhaspati, Soma rishis etc., mentioned in lines 2, 3 and 4. The joint work of Saramā and other powers is mentioned in (5.45) and (3.31).]

5.45.7: Saramā going to the truth found the ray-cows.

5.45.8: By the path of truth, Saramā found the ray-cows.

For a detailed discussion of all these hymns and the work of Saramā, see chap 20, ‘The Hound of Heaven’ pp. 203-214 in (SA, SV). A detailed translation of (5.45) is in the SAKSI book, ‘Divinizing Life: The path of Atri rishi’, (all mantrās of Maṇḍala 5 of RV).]

## 109: Erroneous perception of mantra and the remedy

Rishis: Juhū Brāhmajāyā, Ūrdhvānābhā Brahmaḥ

[In the Veda, *brahma* means mantra. There is no mention in the Veda of the creator-deity Brahma with four faces, mentioned frequently in the Purāṇas. Sāyaṇa interprets the entire hymn according to the anecdote in which the Purāṇic Brahma is reunited with his wife. This is a fundamental mistake.]

‘*brahmakilbiṣha*’ is the sin occurred by reciting the mantra (*brahma*) wrongly or grossly misinterpreting the meaning. A human being commits this sin because he has no access to the power which makes one recite and understand correctly; this is the power of *brahmajāyā* (spouse of brahma). RV utilizes the Puruṣha-Prakṛti formalism.

The gods reunite the recitation of mantra with the lord Brahmaṇaspati, the power of understanding the mantra in a human being.]

**10.109.1: The great sin of wrong recitation (of mantra)**

**10.109.2: Soma restored the power of Brahma’s spouse**

**10.109.3: Brahmajāyā**

<sup>11</sup> दूरमित पण्यो वरीय् (1), उद्गवो यन्तु मिनतीकृतेन (2),  
बृहस्पति॒र्या अविन्द॑निगृ॒हाः (3), सोमो ग्रावा॑ण कृष्यश्च॑ विप्राः (4)

**10.109.4:** Seven riṣhis seated within speak of her

**10.109.5:** Brahmachāri, the seeker of mantra

**10.109.6:** The gods gave her back again

**10.109.7:** The mantra becomes free of error

[Metre: 1-5, Trīṣṭup (11, 4); 6-7, Anuṣṭup (8, 4)]

**10.109.1:** The Sun, the ocean (Varuṇa) Vāyu (2), the fierce and wide-consuming Agni (3), the bliss-giving Soma and the goddesses of waters (4), are all first-born of truth (5). They spoke of the greatest sin of wrong recitation and understanding of mantra (*brahmakilbiṣha*) (1).

[*prathamā*: first; greatest]

**10.109.2:** First, king Soma (1), devoid of passion (3), restored again the power of brahma's spouse (to Brahmanaspati) (2). Varuna and Mitra consented to this plan (4). The invoker Agni brought her holding her by the hand (5).

**10.109.3:** The (Gods) said (to Brahmanaspati) (3); "This is Brahmajāya (2), her pledge (*ādhir*) is to be taken by the hand (in marriage) (1). She has not sent a messenger (on her behalf) (4). Her reticence is like that of a well-protected kingdom of a Kṣatriya (5)."<sup>3</sup>

**10.109.4:** The ancient gods spoke of her (1); also (spoke) the seven riṣhis seated within themselves, and engaged in askesis (*tapas*) (2). The terrible wife has been brought near the knower of *brahma* (*brāhmaṇa*) (3). The Supreme ether (the place of mantra) establishes the erroneous mantra in its proper place (4).<sup>4</sup>

[Terrible wife: The mantra not correctly pronounced and chanted; *sapta ṛshayah*: seven riṣhis; see the essay Riṣhi in 'The Basics of RV';

<sup>1</sup> तैऽवदन् प्रथमा ब्रह्मकिल्बिषे (1), अकूपारः सलिलो मातरिश्वा (2), वीलुहरास्तपं उग्रो (3), मयोभूरापो देवीः (4), प्रथमजा कृतेन (5)

<sup>2</sup> सोमो राजा प्रथमो (1), ब्रह्मजायां पुनः प्रायच्छत् (2), अहृणीयमानः (3), अन्वर्तिता बरुणो मित्र आसीत् (4), अग्निर्होता हस्तगृह्या निनाय (5)

<sup>3</sup> हस्तैनैव ग्राह्य आधिरस्या (1), ब्रह्मजायेयमिति (2), चेदवौचन् (3), न दूताय प्रहृतै तस्थ एषा (4), तथा राष्ट्रं गुप्तिं क्षत्रियस्य (5)

<sup>4</sup> देवा एतस्यामवदन्तं पूर्वे (1), सप्तकृष्यस्तपसे ये निषेदुः (2),

भीमा जाया ब्राह्मणस्योपनीता (3), दुर्धा दंधाति परमे व्योमन् (4)

*parame vyoman (vi-oman): Supreme Station;]*

**10.109.5:** The one (seeker) moving in mantra (brahma) moves entering (*vevishad*) the gods (1). He becomes a limb of the gods (2). Br̥haspati sought (and found) his wife (3), brought by Soma (4), just as gods accept the offering (5).

[*brahmachārī*: one who moves amidst brahma, the mantra

In line 5, the mantra mentions Br̥haspati who is (almost) same as Brahmanaspati.]

**10.109.6:** The gods gave her back again (1); so also the human beings (2). The kings, who follow the truth (3), gave also again the spouse of brahma (4).

**10.109.7:** After giving back the spouse of Brahma (1), the gods made the mantra free of error (2).

Dividing the powers (*ūrjam*) of earth appropriately (3), they worship the wide one (Brahmanaspati) (4).

## 110: Āpri hymn (the powers that fill)

Riṣhis: Jamadagni Bhārgava, Rāma Jāmadagnyah

**10.110.1:** Friendly light who has knowledge

**10.110.2:** Son of the body (*tanū-napāt*)

**10.110.3:** O Agni, perform the sacrifice

**10.110.4:** Seat for the mother Aditi

**10.110.5:** Divine doors in the subtle body

**10.110.6:** The goddesses day and night

**10.110.7:** Direction to the ancient light

**10.110.8:** Bhāratī, Ilā and Sarasvatī

**10.110.9:** Earth and heaven

**10.110.10:** Reveal the goal of the gods

**10.110.11:** Agni measured the yajña

[Metre: Triṣṭup (11, 4)]

<sup>5</sup> ब्रह्मचारी चरति वेविषद्विषः: (1), स देवानां भवत्येकमङ्गम् (2), तेन जायामन्विन्दद्वृहस्पतिः (3), सोमैन नीतां (4), जुहं न देवाः: (5)

<sup>6</sup> पुनर्वै देवा अंदुः: (1), पुनर्मनुष्या उत (2),

राजानः सत्यं कृपाना (3), ब्रह्मजायां पुनर्दुः: (4)

<sup>7</sup> पुनर्दीर्घं ब्रह्मजायां (1), कृत्वा देवैर्निकिल्विषम् (2), ऊर्जं पृथिव्या भृत्याय (3), उरुगायमुपासते (4)

[For details, see (10.70) which is also an āpri hymn]

**10.110.1:** High-kindled today in the house of the human being (1), you do sacrifice, a god to the gods, O Agni (2). Bring them to us as one who has knowledge, O friendly Light (3), for you are the messenger, the seer, the thinker (4).<sup>1</sup>

[Line 2: *jātavedah*: Agni, knower of all things born; *mitramahah*: friendly light]

**10.110.2:** O son of the body, revealing the paths of our journeying to the Truth (1), make them sweet with the delight of Soma, O one with the high tongue of flame (2). Enriching with our thoughts, the mantrās and the sacrifice (3), set our pilgrim-sacrifice in the gods (4).<sup>2</sup>

[*tanūnapāt*: son (*napāt*) of body; since Agni is born in the subtle body of the aspirant (or seer), he is termed as his/her son. Agni grows in man. Again carries our yajña to the gods.]

**10.110.3:** One prayed and adored, O Agni (2), arrive companioned by the Shining Ones (3), calling them to us (1). O mighty One, you are the summoner of the gods (4); so, missioned (*ishita*), strong to sacrifice, perform for them the sacrifice (*yakṣhi*) (5).

**10.110.4:** An ancient seat of sacred grass (1), is plucked this morn (3), in the direction of this earth, in front of the days (2). Wide it spreads beyond a supernal seat (*variya*) (4), of happy ease (*syonam*) for the gods and the mother infinite (Aditi) (5).<sup>4</sup>

**10.110.5:** O Divine Doors (4), vast and all-pervading (5), be easy of approach to the gods (6). Widely expanding (1), may they spring apart (2), making themselves beautiful for us as wives for their lords (3).

<sup>1</sup> समिद्धो अद्य मनुषो दुरोणे (1), देवो देवान् यजसि जातवेदः (2),  
आ च वहं मित्रमहश्चकित्वान् (3), त्वं दूतः कविरसि प्रचेताः (4)

<sup>2</sup> तनूनपात् पथं क्रतस्य यानान् (1), मध्बा समञ्जन्स्वदया सुजिह्व (2),  
मन्मानि धीभिरुत यज्ञमून्धन् (3), दैवत्रा चं कृणुह्याध्वरं नः (4)

<sup>3</sup> आजुहानं (1), ईड्यो वन्द्यश्चा (2), यांह्यग्ने वसुभिः सजोषाः (3),  
त्वं देवानामसि यहु होता (4), स एनान् यक्षीषितो यजीयान् (5)

<sup>4</sup> प्राचीनं वर्हिः (1), प्रदिशां पृथिव्या वस्तौरस्या (2), वृज्यते अग्रे अहांम्  
(3), व्यु प्रथते वित्तरं वरीयो (4), देवेभ्यो अदितये स्योनम् (5)

<sup>5</sup> व्यचस्वतीर्विर्या (1), वि श्रयन्तां (2), पतिभ्यो न जनयः शुभमानाः (3),  
देवीद्वारो (4), वृहतीर्विश्वमिन्वा (5), देवेभ्यो भवत सुप्रायणाः (6)

[See (10.70.5), for more on Divine Doors]

**10.110.6:** Let night and day sit close together in their place of session (2). Let the (queens of) sacrifice come gliding to us (1). (They are) the two divine women, great and golden (3), holding a supreme glory of brilliant form (4).<sup>6</sup>

[See (10.70.6)]

**10.110.7:** (May) the two divine priests of the call, also, the first and perfect in speech (come) (1), building the sacrifice of man so that he may do worship (2). They are the doers of the work (*kāru*), impelling to the discoveries of knowledge (3), pointing by their direction to the ancient Light (4).<sup>7</sup>

**10.110.8:** May Bhārati come swiftly to our sacrifice (1). (Also comes) Ilā, awakening to knowledge here like a human thinker (2), and also Sarasvatī (5). (May) the three goddesses (3), sit, perfect in their works (6), on this sacred seat of happy ease (4).

[See (10.70.8)]

**10.110.9:** O missioned Priest of the call, you are strong for sacrifice (5); (you) fashioned in their forms (2), this earth and heaven, the Parents (1), and (fashioned) all the worlds (3). (Worship) him today and here (4). Do worship, having the knowledge, even the divine maker of forms (6).<sup>8</sup>

**10.110.10:** Revealing by your self-power the goal of the gods (2), release towards it (1), our offerings in the order of the Truth (3). Let Vanaspati and the divine accomplisher of the work and the Agni (4), take the taste of the offering with the sweetness and the light (5).<sup>9,10</sup>

<sup>6</sup> आ सुष्वयन्ति यजते (1), उपाके उषासानक्ता सदतां नि योनौ (2), दिव्ये योषणे वृहती सुरुक्मे (3), अधि श्रियं शुक्रपिशं दधाने (4)

<sup>7</sup> दैव्या होतारा प्रथमा सुवाचा (1), मिमाना यज्ञं मनुषो यज्ञधै (2), प्रचोदयन्ता बिद्धेषु कारु (3), प्राचीनं ज्योतिः प्रदिशां दिशन्ता (4)

<sup>8</sup> आ नौ यज्ञं भारती तूथमेतु (1), इर्णा मनुष्वदिहं चेतयन्ती (2), तिस्रो देवीः (3), बहिरेदं स्योनं (4), सरस्वती (5), स्वप्सः सदन्तु (6)

<sup>9</sup> य इमे द्यावापृथिवी जनित्री (1), रूपैरपिशत् (2), भुवनानि विश्वा (3), तमय (4), हौतरिषितो यजीयान् (5), देवं त्वष्टारमिहं यश्चि विद्वान् (6)

<sup>10</sup> उपावसृज् (1), त्वन्या समञ्जन् देवानां पाथ् (2), क्रतुथा हर्वीषि (3), वनस्पतिः शमिता देवो अग्निः (4), स्वदन्तु हृव्यं मधुना घृतेन (5)

[*devo shamitā*: divine accomplisher of work;

*shamitāra*: performer of work (5.43.4) (SA);

S renders *shamitu* (1.162.9) and *shamitāra* (1.162.10) as ‘butcher’.

*tmanyā*: by self-power, *tman* is the forerunner of *ātman* in Upaniṣhad. *vanaspati*: lord of the woodland of delight (5.7.4), lord of the earthly growths; Soma, the lord of delight, (*vana*)]

**10.110.11:** As soon as he was born (1), Agni measured out the shape of the sacrifice (2), and became the leader who goes in front of the gods (3). In the speech of this Priest of the call which points out by its direction the Truth (4), may the gods partake of the offering made with (the sound) *svāhā* (5).<sup>11</sup>

[Yāska in (Ni 8-21) gives 4 meanings for *svāhā*. Its basic meaning is ‘that which is spoken well or auspiciously’ (*su āhā iti*). This sound is uttered at the end of a chant of a mantra.

‘agnaye *svāhā*’ means that an offering is being made to Agni in the rite.]

## 111: Indra

Riṣhi: Aṣṭādamṣṭra Vairūpa

**10.111.1:** Thoughts agreeable to thinking mind

**10.111.2:** Pervaded worlds with his greatness

**10.111.3:** Indra has inspired knowledge

**10.111.4:** Laws of working (*vrata*) of the ocean

**10.111.5:** Speeds the great heaven

**10.111.6:** Demon Shūshuvān

**10.111.7:** Acquires great beauty

**10.111.8:** Where is the root and center?

**10.111.9:** Rivers longing for release

**10.111.10:** The lover Indra

[Metre: Triṣṭup (11, 4)]

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<sup>11</sup> स॒यो जा॒तो (1), व्यमि॒मीत यु॒ज्ञम्॒ग्निः (2), दे॒वाना॑मभवत् पुरोगा॑ः (3), अ॒स्य होतु॑ः प्र॒दिश्युतस्य वा॒चि॑ (4), स्वा॒हा॑कृतं ह॒विरदन्तु दे॒वाः (5)

**10.111.1:** O thinkers (1), offer to Indra the thoughts agreeable to thinking mind (understanding) (*manīshām*) of men (2). Let us impel Indra towards the acts of truth (3). He is the hero and distributor (of knowledge) and he is the seeker of joy in the word (*girvanasyuh*) (4).<sup>1</sup>  
[*matayah*: thoughts; *manīshām*: thinking mind, mind of wisdom]

**10.111.2:** He shines in the abode of the thinkings of truth (*ṛtasya dhītiḥ*) (1). He the bull comes with the ray-cows and the products of ray-cows (2). He manifests himself with a mighty sound (3). He has pervaded the worlds with his greatness (*mahanti*) (4).<sup>2</sup>

**10.111.3:** Indra has the inspired knowledge and he knows (1). He, the victorious, makes a path for the Sun (2). He, the undecaying, made himself Mena, and he came (*āt*) (to the *yajña*) (3).

He is the lord of the ray-cows and heaven, he is inviolable and eternal (*sanajā*) (4).<sup>3</sup>

[Mena: a name of female Shakti, mentioned in (1.51.13) and (1.121.2); (not a human being). Indra becomes the Mena for the sage Vṛshanashva (1.51.13). *ashvasya menām* in (1.121.2) means the mother of life-energies]

**10.111.4:** Indra, by his greatness (*mahna*) (1), impairs not (*aminat*) the greatness of the law of workings of ocean (2). He destroys the cities in the midworld (belonging to hostiles) (4). He holds the foundation (*dhāruṇam*) which spreads (or builds) the truth (5).<sup>4</sup>

[*aminat*: impair not (4.5.6);

S, translates, *aminat* here as ‘destroy’ to force the meaning he desires; however ‘*aminataye*’ in (4.5.6) is translated as ‘one who does not give up’.

<sup>1</sup> मनीषिणः (1), प्र भरधं मनीषां यथायथा मतयः सन्ति नृणाम् (2),  
इन्द्रं सृत्यैरेत्यामा कुतेभिः (3), स हि वीरो गिर्वणस्युर्बिदानः (4)

<sup>2</sup> क्रतस्य हि सदसो धीतिरघौत् (1), सं गार्ष्यो वृषभो गोभिरानट् (2),  
उदतिष्ठत् तविषेण रवेण (3), महान्ति चित् सं विव्याचा रजांसि (4)

<sup>3</sup> इन्द्रः किल श्रुत्या अस्य वैद् (1), स हि जिष्णुः पथिकृत् सूर्योऽय (2),  
आनमेनां कृष्णबन्धुयुतो भुवत् (3), गोः पतिर्दिवः संनुजा अप्रतीतिः (4)

<sup>4</sup> इन्द्रो महा (1), महुतो अर्णवस्य ब्रूतामिनात् (2), अङ्गिरोभिर्गृणानः (3),  
पुरुषिं चिन्ति तताना रजांसि (4), द्राघार यो धरुणैः सृत्यतांता (5)

**10.111.5:** Indra is the counterpart of heaven and earth (1). He knows all about the pressing of Soma (2). He kills Shuṣhṇa (3). He spreads the great heaven towards the Sun (4). Among those who give refuge (*skabhiyān*) he supported the heaven (*chāskambha*) with his pillars or energies (*skambhanena*) (5).<sup>5</sup>

**10.111.6:** O slayer of Vṛtra, you have killed Vṛtra with your Vajra weapon (1). O inviolable, you have destroyed with the inviolable (Vajra) (3), the magic (crooked) knowledge of demon Shūshuvān, opposed to the gods (2). O Maghavan, your arms are full of vigour (*ojah*) (4).<sup>6</sup>

**10.111.7:** When the (rays of) dawn joined the Sun (1), his wonderful rays acquired great beauty (*rām*) (2). When the travel-stars are not seen in the heaven (3), no one surely (*addhā*) knows his (rays) as he moves (4).<sup>7</sup>

**10.111.8:** On being released by Indra (2), the first of the waters which flowed (3), went very far (1). (O Waters), where is your beginning? Where is the root (4)? Where is the center? Where is your termination indeed (5).<sup>8</sup>

**10.111.9:** The rivers swallowed by Ahi were released (1).

At once they rushed forth swiftly (2).

The rivers, longing for liberation, were set free (3).

These pure (waters) are not happy being in one place (4).<sup>9</sup>

<sup>5</sup> इन्द्रौं दिवः प्रतिमानं पृथिव्या (1), विश्वा वेदु सर्वना (2),  
हन्ति शुष्णम् (3), मर्ही चिद् यामातनोत् सूर्यैण (4),  
चास्कम्भं चित् स्कम्भनेन स्कभीयान् (5)

<sup>6</sup> बज्रेण हि वृत्रहा वृत्रमस्तः (1), अदैवस्य शूशुवानस्य मायाः (2),  
वि धृष्णो अत्र धृष्टा जंघन्था (3), अथाभवो मधवन् बाहोजाः (4)

<sup>7</sup> सर्वन्त यदुषसः सूर्यैण (1), चित्रामस्य केतवो रामविन्दन् (2),  
आ यनक्षत्रं दद्दशो दिवो न (3), पुनर्युतो नकिरद्धा नु वैद (4)

<sup>8</sup> दूरं किल प्रथमा जंगमुः (1), आसामिन्द्रस्य याः प्रसवे (2), ससुरापः (3),  
कं स्विदग्यं कं बुध्र (4), आसामापो मध्यं कं वो नूनमन्तः (5)

<sup>9</sup> सृजः सिन्धुरहिना जग्रसानाँ (1), आदिदेताः प्रविविज्रे जवेन (2),  
मुमुक्षमाणा उत या मुमुक्षे (3), अधेदेता न रमन्ते नितित्काः (4)

**10.111.10:** These rivers linked together join the ocean like wives (their husbands) (1). Their impeller of old is the ancient lover (*jāram*), destroyer of cities (of hostiles) (2). May our riches obtained from earth (in the form of offerings) come (4), to your abode (3), and also our many (or ancient) lauds of truth, O Indra (5).<sup>10</sup>

[*jārah*: lover (everywhere in Veda) used especially for Agni; destroyer of foes (S); *sūnṛtā*: true words (8.19.22), words of happy truth (1.48.2), laud of truth (1.8.8).

The translation of lines (3) and (4) follow S. Note that in the Veda, the meanings assigned to the *vibhaktis* are not rigid.

*asme*: from us (mainly), to us (10.6.6), for us (3.1.23)

*te*: thee, to thee, they (mainly), from thee (1.68.3, 7.1.22)

Hence (3) and (4) can also be interpreted as ‘may riches come to us from your abode’.]

## 112: Indra

Riṣhi: Nabhaḥ Prabhedana Vairūpa

**10.112.1: Soma for Indra**

**10.112.2: Steeds swifter than mind**

**10.112.3: Touch our body with the Sun’s lustres**

**10.112.4: Heaven and earth together not equal to Indra**

**10.112.5: Many-thoughted mind**

**10.112.6: Body full of Soma calling you**

**10.112.7: Men call you all over**

**10.112.8: The supreme acts of Indra**

**10.112.9: Gaṇapati mantra**

**10.112.10: Know what is inside in persons seeking relief**

[Metre: Trīṣṭup (11, 4)]

**10.112.1:** O Indra, drink the pressed Soma as per your desire (1), it was prepared in the morn (2). It is to be drunk by you first (3). O hero, rejoice in the killing of the (demon) foes (4). We declare your mighty acts by our hymns (5).

[*viryā*: mighty acts (5.29.13); *prabrvāma*: to declare]

<sup>10</sup> सधीचीः सिन्धुमुशतीरिवायन् (1), त्सुनाज्ञार आरितः पूर्भिदासाम् (2), अस्त्मा ते (3), पार्थिवा वसून्यस्मे जंगमुः (4), सूनूता इन्द्र पूर्वीः (5)

<sup>1</sup> इन्द्र पिंवं प्रतिकामं सुतस्य (1), प्रातःसावस्तव हि पूर्वीरितिः (2), हर्षस्व हन्तवे शूरं शत्रून् (3), उक्थेभिष्ठे वीर्या प्र ब्रवाम (4)

**10.112.2:** O Indra, come to drink the Soma in your car (2), which is swifter than the mind (1). May the steeds come here quickly (3). They are mighty and rejoicing (4).<sup>2</sup>

**10.112.3:** With the excellent forms of the Sun's golden lustres (1), may you touch (our) body (2). O Indra, called by our friends (3), may you sit with us and enjoy together (with the Maruts) (4).<sup>3</sup>

[*sparsheyasva*: translated (by S) as 'decorate yourself'; it occurs only once. This translation is not correct. Gods do not need decoration. We have rendered it as 'to touch' suggested by *sparsa*; 'touch' indicates the exchange of energy between the two persons or powers.]

**10.112.4:** The great earth and heaven cannot do separately (2), the greatnesses manifested in your blissful actions (1).

Come to our dwelling in your car yoked with your dear shining horses (3), and accept the food dear to you in our midst (4).<sup>4</sup>

**10.112.5:** O Indra, continuously drinking the Soma-delight (1), you have destroyed the foes with the inimitable and delightful (vajra) (2). That (Soma) impels your many-thoughted (*puramdhū*) might (3). May that Soma be pressed and released for the joy of Indra (4).<sup>5</sup>

**10.112.6:** O Indra, this body (vessel) has been obtained from ancient days (1). O doer of thousand deeds, drink the Soma released by the body (2). (The body) which is full of the sweet and blissful (Soma) is calling (3). All the gods rejoice in it (drinking the Soma) (4).<sup>6</sup>

<sup>2</sup> यस्ते रथो मनस्सो जर्वीयान् (1), इन्द्र तेन सोमपेयाय माहि (2),  
तूयमा ते हरयः प्र द्रवन्तु (3), येभिर्यासि वृषभिर्मन्दमानः (4)

<sup>3</sup> हरित्वता वर्चसा सूर्यस्य श्रेष्ठै रूपैः (1), तन्वं स्पर्शयस्व (2),  
अस्माभिरिन्द्र सखिभिरुवानः (3), संद्रीचीनो मांदयस्वा निषद्य (4)

<sup>4</sup> यस्य त्यत् ते महिमानं मदेष्विमे (1), मही रोदसी नाविविक्ताम् (2),  
तदोक् आ हरिभिरिन्द्र युक्तैः प्रियेभिर्याहि (3), प्रियमन्नमच्छ (4)

<sup>5</sup> यस्य शश्वत् पपिवाँ इन्द्र (1), शत्रूननानुकृत्या रण्या चकर्थे (2),  
स ते पुरंधिं तविषीमियर्ति (3), स ते मदाय सुत इन्द्र सोमः (4)

<sup>6</sup> इदं ते पात्रं सनंवित्तमिन्द्र (1), पिवा सोममेना शतक्रतो (2),  
पूर्ण आहावो मंदिरस्य मध्वो (3), यं विश्व इदभिहर्यन्ति देवाः (4)

**10.112.7:** O Indra, men in several places (1), call you to accept the things of delight (*prayasah*) placed there, O showerer of gifts (2). Our Soma-yajña is full of the most-sweet Soma (3).  
May you be delighted in them (4).<sup>7</sup>

**10.112.8:** I will now proclaim the supreme (*prathamā*) acts of heroism (2), performed by Indra in ancient times (1). Being full of wrath (*manyu*), you destroyed the mountain (and released the waters) (3). You made the ray-cows easily discoverable by Brahmaṇaspati (*brahmaṇe*) (4).<sup>8</sup>

[Line 4: Alternate: You made the knowledge of the mantra easily discoverable.

*manyu*: a force of mind; passion; see (10.83)]

**10.112.9:** O lord of the hosts (Ganapati), sit within us (*ni sīda*) along with the hosts (1). You are known as the most-wise among the seers (2). Without you (*tvat*), no work can be done either near or far (*āre*) (3). O Maghavan, I am chanting (*archa*) this great and wonderful ṛk mantra (4).

[This well known mantra for Ganapati states that no action is possible without you.

*rte*: in the truth (5.44.2, 6.7.1, 7.16.6 & others)

*rte*: without, (1.18.7, 7.11.1, 10.86.12); also Bhagavad Gīta (11.32);

*rte tvat*: without you

Related mantra (7.11.1) is given below:

The immortals have no rapture without you. *na rte tvat amṛtā mādayante* (7.11.1) (addressed to Agni)

See the essay 14 in 'The Basics of RV'.]

<sup>7</sup> वि हि त्वामिन्द्र पुरुधा जनासो (1), हितप्रयसो वृषभं हृयन्ते (2),  
अस्माकं ते मधुमत्तमानीमा भुवन्त्सवना (3), तेषु हर्य (4)

<sup>8</sup> प्र तं इन्द्र पूर्व्याणि (1), प्र नूनं वीर्या॑ बोचं प्रथमा कृतानि॑ (2)  
सतीनमन्युरथ्रथायो अद्रिं (3), सुवेदुनामकृणोर्ब्रह्मणे॒ गाम् (4)

<sup>9</sup> नि॒ षु सीद गणपते॒ गणेषु॒ (1), त्वामाहुर्विप्रतमं॒ कवीनाम्॒ (2),  
न ऋते॒ त्वत्॒ क्रियते॒ किं॒ चनारे॒ (3), महामर्कं॒ मधवश्चित्रमर्च (4)

**10.112.10:** O Maghavan, know inside (*khya*) the persons begging for relief or favours (1). Teach them as a friend to friends, O lord of riches (2). O one whose might is the truth, and who causes bliss, make us joyful (3). Give us a share in the riches which have not yet been enjoyed (4).

[*rāpa*: to be delightful, rapturous, (in most places); battle (occasionally, 6.16.15). *abhaktam*: that not yet enjoyed (1.127.5) *nādhamānān*: begging for relief (5.78.5,6)]

Persons not interested in the details about the words of the Veda casually render ‘*vidyut-ratha*’ appearing in (3.14.1) as ‘an electric car’ or ‘vehicle drawn by electricity or lightning’. It is this obsession with the mechanical gadgets that prevents us from appreciating the deep knowledge of Veda which has the potential of enriching our lives more than any mechanical gadget, by several orders of magnitude.

Since Sri Aurobindo wrote an essay, highly appreciative of Swami Dayananda of Arya Samaj, it is assumed that (SA) endorsed the opinion of Swāmi Dayānanda on the topic of the mechanical devices in the Veda. This is not true. Sri Aurobindo’s own view on the mechanical devices and the Veda is given below:

“It is probable that this ancient culture (Vedic) had none of those material conveniences on which we vaunt ourselves—but it may have had others of a higher, possibly even of a more potent kind”.

[Sri Aurobindo in, ‘India’s Rebirth’, pp. 97]

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<sup>10</sup> अभिख्या नौ मधवन् नाधमानान् (1), तस्यै बोधि वंसुपते सखीनाम् (2), रणौ कृधि रणकृत् सत्यशुष्मा (3), अभक्ते चिदा भजा राये अस्मान् (4)

**Anuvāka 10: Sūktās (113-128)****113: Indra****Riṣhi: Shataprabhedana Vairūpa****10.113.1: Conscious earth****10.113.2: All-pervading (Viṣṇu) rays****10.113.3: Your self-expression****10.113.4: Released the waters and sought perfect work****10.113.5: Bliss to yajamāna, Mitra and Varuṇa****10.113.6: Rushed forth in passion****10.113.7: Ignorance was shattered****10.113.8: With the death of Ahi, food manifested swiftly****10.113.9: Chant friendly mantrās****10.113.10: Utterances speak out the secret sense****[Metre: 1-9, Jagatī (12, 4); 10, Trīṣṭup (11, 4)]**

**10.113.1:** May the conscious (*sachetasā*) heaven and earth (1), along with all the gods, protect the strength (of Indra) (2). By this (Soma), great actions appropriate to Indra were done (3). By drinking the Soma, he (Indra), with his will of works, increased (in us) (4).

**10.113.2:** The great rays of the vigour which are all-pervading and (1), supported by the sweet Soma, overflowed (*virapshate*) (2). The opulent Indra, along with his associates and gods (3), killed Vṛtra and became adorable (4).<sup>2</sup>

[*amshu*: rays,  
*viṣṇu*: all-pervading]

**10.113.3:** Against Vṛtra, you wielded the indestructible weapon (*vajra*) (1), your self-expression became well-known when you stood up in the battle (2). By their own accord, all the associated Maruts (3), increased the great strength appropriate to Indra (4).<sup>3</sup>

<sup>1</sup> तमस्य धावापृथिकी सचेतसा (1), विश्वेभिर्देवैरन् शुभ्मावताम् (2),  
यदैत् कृणवानो महिमानभिन्दियं (3), पीत्वी सोमस्य क्रतुमां अवर्धत (4)

<sup>2</sup> तमस्य विष्णुर्महिमानमोजसांशुं (1), दधन्वान् मधुनो वि रथाते (2),  
देवेभिरिन्द्रौ मधवा सयावभिः (3), वृत्रं जंघन्वां अभवद्वरैण्यः (4)

<sup>3</sup> वृत्रेण यदहिना विभ्रदायुधा (1), समस्थिथा युधये शास्माविदै (2),  
विश्वे ते अत्र मरुतः सह त्मना (3), अवर्धनुग्र महिमानभिन्दियम् (4)

[*shamsam*: self expression (3.18.2, 5.3.4)

*ahina*: indestructible; S uses this epithet for Vṛtra;

*samasthita*: stood up forcefully]

**10.113.4:** As soon as he was born, he hurt the demon foes (1). He contemplated on his manly might in the battle (2). He shattered Vṛtra (the hill, *adri*) (3). He released the waters (4).

Seeking for perfect work, he upheld the wide heaven (5).<sup>4</sup>

[*sasyadah*: that which flows, waters;

*svapasyayā*: seeking for perfect work (10.110.8)]

**10.113.5:** Indra advanced continuously with his mighty (army) (1). He destroyed (the foes) in heaven and earth by his superior (or supernal) might (2). He wielded violently the powerful thunderbolt (3), to give bliss to Mitra, Varuṇa and the giver (*yajamāna*) (4).<sup>5</sup>

[*shevam*: bliss; *dṛṣṭa*: violently, (4.4.2); *variya*: superior, (10.70.5), supernal, (10.110.4); *āyasam*: strong; made of iron]

**10.113.6:** The might of Indra (1), rushed forth in passion (3), (with Indra) exuberant in strength and standing formidable (2).

The fierce Indra cut Vṛtra to pieces with his vigour (*ojas*) (4), and brought (released) the waters which were encompassed by darkness (ignorance) (5).<sup>6</sup>

[*aramhayanta*: rushed forth (*rahi*, motion (S)); *manyave*: see (10.83); *virapshinam*: exuberant in strength]

**10.113.7:** When the supreme exploits were being done (1), by the two, labouring with their (apparently) equal mights (2), the ignorance was scattered with the death of Vṛtra (3). Indra, who was always challenged first, moved with his greatness (to other tasks) (4).<sup>7</sup>

<sup>4</sup> जज्ञान एव व्यबाधत् स्पृधः (1), प्रापश्यद्वीरो अभि पौस्यं रणम् (2), अवृश्चद्विम् (3), अवं सस्यदः सृजत् (4), अस्तेभ्नानाकं स्वपुस्ययो पृथुम् (5)

<sup>5</sup> आदिन्द्रः सत्रा तविषीरपत्यत् (1), वरीयो धावापृथिवी अंबाधत् (2), अवाभरद्धषितो वज्रमायसं (3), शेवं मित्राय वरुणाय दाशुषे (4)

<sup>6</sup> इन्द्रस्यात् तविषीभ्यो (1), विरज्जिनं क्रघायतो (2), अरंहयन्त मन्यवें (3), वृत्रं यदुग्रो व्यवृश्चदोजसा (4), अपो बिन्नतं तमसा परीवृतम् (5)

<sup>7</sup> या वीर्याणि प्रथमानि कत्वा (1), महित्वेभिर्यतंमानौ समीयतुः (2), ध्वान्तं तमोऽवं दध्वसे हुत (3), इन्द्रो महा पूर्वहूतावपत्यत (4)

[*yātamāna*: labouring; *samīyatuh*: equal (*samī*) mights (*yatuh*)  
*apatyata*: moved; *patyate*: walks on the way (6.13.14); travels  
(8.102.9, 6.2.1); *prathamāni*: supreme (common meaning)  
‘Vṛtra, the Ahi’, means ‘Vṛtra who can assume any form like the  
snake’.]

**10.113.8:** Then all the gods increased your masculine might (1), accompanied by the Soma-offering and the hymns of praise (2). When Vṛtra, the Ahi, was wounded and killed by Indra (3), the food (*annam*) manifested swiftly (*tr̄shu*) (5), like the flames of Agni (4).<sup>8</sup>

[Lines 4 & 5: Just as the energy in the wood becomes transformed by the flames of Agni, the energies obstructed by Ahi became manifested as food or that on which all depends.

*āvih*: manifested, (4.4.5, 4.3.11, 4.1.16), *tr̄shu*: swiftly, (7.3.4, 10.79.5, 10.91.7) etc., *vṛshṇyam*: masculine might, (6.8.3)]

**10.113.9:** (O Singers), chant with your friends the friendly rik mantrās (2), along with the many words of discerning knowledge (1). Overcoming the foes Dhuni and Chamuri (3), for the sake of (Rishi) Dabhitī (5), Indra hears the praise full of faith (4).<sup>9</sup>

**10.113.10:** (O Indra), you bring me a multitude of skilled horses (life-energies) (1), with which I worship you (*mamsai*) with the utterances that speak out their secret sense (*nivachanāni*) (2).

May we cross all calamities by appropriate paths (3).

Establish us (*suvida*) in the Supreme state of wideness (4).<sup>10</sup>

[*gādham*: supreme state (5.47.7), *nivachana*: that speak out their (secret) sense, (4.3.16); praise (S); *urviyā*: widely, (10.45.8)]

<sup>8</sup> विश्वे देवासो अध् वृष्ण्यानि तेऽवर्धयन् (1), सोमवत्या वचस्यया (2), रुद्रं वृत्रमहिमिन्दस्य हन्मना (3), अग्निं जमैः (4), तृष्णन्मावयत् (5)

<sup>9</sup> भूरि दक्षेभिर्वचनेभिः (1), क्रक्कभिः सख्येभिः सख्यानि प्र वौचत (2), इन्द्रो धुनिं च चुमुरिं च दुम्भयन् (3), श्रद्धामनस्या शृणुते दभीतये (4)

<sup>10</sup> त्वं पुरुष्या भरा स्वश्या (1), येभिर्मैसै निवचनानि शंसन् (2), सुगेभिर्विश्वा दुरिता तरेम (3), विदो षुणं उर्विया ग्राधमय (4)

## 114: That One, Rhythm and Suparṇa

### Riṣhis: Sadhri Vairūpa, Gharma Tāpasa

10.114.1: Gods upheld the divine knowledge with mantrās

10.114.2: Agni hears the truth from afar

Suparṇa (3-5)

10.114.3: Puruṣha-Prakṛti relation

10.114.4: Suparṇa, the sole one

10.114.5: Formulate the one in many ways

10.114.6: Twelve ways and metres

10.114.7: The work of crossing the fords

10.114.8: That (*tat*) established in many ways

10.114.9: Unite the Rhythm of chant with the universal Rhythm

10.114.10: Horse or life energies and Yama

[Metre: 1-3,5-10, Trīṣṭup (11, 4); 4, Jagatī (12, 4)]

10.114.1: The blaze (Agni) in the wholeness pervaded the three-fold world (1). Mātarishvan came to make the two happy (2). When the gods attained the riks accompanied by the powerful Sāman (mantrās) (4), they upheld in thought the divine knowledge (3).<sup>1</sup>

[*paya*: milk, knowledge; *samantam*: wholeness (5.1.11); *didhiṣṭhāṇā*: uphold in thought (1.73.2); *didhiṣhva*: understanding (1.71.3); *gharma*: see (10.16.10)]

10.114.2: Agni, who hears the truth from afar, knows (2), the (nature of) worship offered by ordinary persons to the three deities (*deśṭrā*) (1). The seers know very well the (mental) bondage (*nidānam*) of these persons (3), and also the deep and secrets laws of working of gods (4).<sup>2</sup>

[*nirṛtih*: Persons engaged in ordinary sensual pleasures; *deśṭrā*: the deities to whom such people pray for the fulfilment of their desires; *vahnayah*: one that carries, Agni; *nidānāḥ*: bondage, (4.5.12)]

<sup>1</sup> घर्मा समन्ता त्रिवृतं व्याप्तुः (1), तयोर्जुष्टि॑ मातृरिश्वा॒ जगाम (2), दिवस्प्यो॒ दिधिषाणा॑ (3), अवैषन्॒ विदुर्देवा॑ः सहसामानम॒र्कम् (4)

<sup>2</sup> तिसो॒ देष्ट्राय॒ निर्वैतीरुपासते॑ (1), दीर्घश्रुतो॒ वि॒ हि॒ जानन्ति॒ बह्यः (2), तासां॒ नि॒ चिक्युः॒ कृबयौ॒ निदानं॑ (3), परेषु॒ या॒ गुह्यैषु॒ ब्रतेषु॑ (4)

**10.114.3:** The youthful one (Prakṛti) (nature) with four braids of hair of beautiful form (1), with luminous front is clothed in the discoveries of knowledge (2). With it, the Supreme one, beautiful of plumage, mighty one, sits (3), where the gods support the apportioning of shares (4).

[Here is the Prakṛiti-Puruṣha relation. Lines 1 and 2 refer to Prakṛti or nature. Line 3 refers to Puruṣha. Puruṣha is the one who sees and ordains, Prakṛti executes.

*kaparda:* braided hair, (1.114.5), (10.102.8); *bhāgadheyam:* the holding (*dheyam*) of the portions (*bhāga*); *dheyām:* holding (5.64.4); *bhāga:* portions (everywhere in RV);]

**Suparṇa** means the bird with wide wings or with beautiful wings. The word occurs in more than twenty verses in the TS and also in 35 verses of Rig Veda.

Sri Aurobindo connects the recurring images of the modes of swift movement such as horse, Suparṇa, the hawk (*shyena*), the swan (*hamsa*) etc., in the following passage:

“Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds; the liberated powers of the mind are wide-winging birds; the mental being or this soul is the upsoaring swan or the Falcon (*shyena*) that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realization and puissant fulfilment. We seek for the shining gold of truth.” (SA)

“It is the symbol of soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life-energy, Horse.” (SA)

Suparṇa figures prominently in several Rig Vedic mantrās. We give quotes from RV explaining the nature of Suparṇa.

<sup>3</sup> चतुष्कपर्दा युवतिः सुपेशा (1), घृतप्रस्तीका वयुनानि वस्ते (2),  
तस्यां सुपर्णा वृषभं नि वैदतुः (3), यत्र देवा दधिरे भाग्येयम् (4)

"The higher regions are lighted up by the happy winged ray of the Sun (*suparna*), profound of sight, powerful and leading (our life) with the felicities of Light". (RV (1.35.7), (first half)).

"That Sarasvan we call for growth the bird (*vāyasam*) divine, beautiful of wings which is the vast (*bṛhantam*) womb of the waters, which is mighty among the growths of earth (*ośhadhi*), giving satisfaction by its showers all round." RV (1.164.52)

"Your flaming rays (Suparna) gather strength with their speed, the dark showerer (Indra) thunders; as the work progresses, the streams of light (consciousness), like water currents, come down drop by drop as though smiling; the clouds roar and the rain comes down." RV (1.79.2.)

TS (4.1.10.14), (4.1.10.15) and RV (1.164.46) identify *suparna* with *garutmān*, which is translated by Yāska as 'the Great Soul' (*mahān-ātma*). This identification of *suparna* and *garutman* is the origin of the numerous myths about Garuḍa, the bird-vehicle of Viṣṇu in the Purāṇa.

See also (10.144) for some more information on Suparna and Soma.

**10.114.4:** The bird, the Sole One, entered the ocean (of existence) (1). He looks at the entire universe (2). By ripe mind, I see him within (*antitāḥ*) (3). Him the mother licks, he licks the mother (4).<sup>4</sup> [Here is the continuation of the Puruṣha-Prakṛti relation. The bird is the Puruṣha and the *mātā* is Prakṛti, as in the later tāntric texts.]

**10.114.5:** The one existent (2), beautiful of plumage, the illumined seers by their words (1), formulate in many ways or forms (3). Holding the metres in the pilgrim-rites (4), they form (*mimate*) the delight of Soma in the twelve holdings (5).

[The twelve holdings are the details of the 12 metres. The chants of the mantrās in different metres release different streams of Ānanda. The metres indicate the rhythms in the yajña-work. Line 5 states that the rishis form the delight released by work in 12 different ways indicated by the metres.

<sup>4</sup> एकः सुपर्णः स समुद्रमा विवेश (1), स इदं विश्वं भुवनं वि चष्टे (2), तं पाकेन मनसापश्यमन्तिः (3), तं माता रैळ्हि स उ रैळ्हि मातरम् (4)

<sup>5</sup> सुपर्णं विप्राः कवयो वचौभिः (1), एकं सन्तं बहुधा कल्पयन्ति (2), छन्दांसि च दधतो अध्वरेषु (3), ग्रहान्त्सोमस्य मिमते द्वादशा (4)

Lines 1, 2 and 3: These lines and mantrās such as (1.164.46) clearly state that the wise persons (*viprā*) describe the one existence in various ways. We must remember that the one existence is beyond the conception of our mind. It cannot be described in detail in any language. Even a sage can experience only some aspects of its infinite power and expresses that experience in a language. He gives these powers—vast in themselves—names such as Agni, Yama etc. Note that the mantrās refer to the wise persons, not to ordinary persons. For the sages, a name is not a mere identifier. Each name of the One has an infinite power, known to adepts. Note that line 1, 2, 3 do not state that all religions lead to the same goal.]

**10.114.6:** They made with thirty six (letters) and four (letters or *pādās*, feet) and the metres (1), to hold the delight in twelve ways (2). The seers construct the yajñā with understanding (3).

They move the chariots with the ṯ and sāman mantrās (4).<sup>6</sup>

[Twelve refers to the twelve metres. One such metre *bṛhatī* has 36 syllables. By adding or subtracting 4 syllables successively from 36, we get the number of syllables in all the metres. Most have 4 *pādās*. *vimāya*: constructed (S, *nirmāya*); *rajaso vimāna*: measurer (*māta*) of the midworld, (3.26.7); creators of the waters (S, 10.139.5). See (3.3.4, 6.7.6, 9.62.14) (quoted by CWKS, vol. 1)]

Moving chariots: all the movements connected with work;]

**10.114.7:** There are fourteen other greatnesses (1). The seven heroes lead by the words (2). Who can describe with words the work of crossing the fords (*tīrtha*) (3), by which paths they released the Soma which was drunk (4)?<sup>7</sup>

[*tīrtha*: ford (shallow patch of water), (8.72.7); *āpna*: work, labour, *apnavāṇah*: doer of works, 4.7.1, 8.102.4

14 greatnesses: seven steps of ascent and seven steps of descent; the seven steps are in the seven-tiered hill of existence. See the ‘The Basics of RV’.]

<sup>6</sup> षट्ट्रिंशाश्रुं चतुरुः कल्पयन्तः छन्दोऽसि च (1), दधत आद्रादशम् (2), यज्ञं विमायं कवयौ मनीष (3), क्रक्षामाभ्यां प्र रथं वर्तयन्ति (4)

<sup>7</sup> चतुर्दशान्ये महिमानौ अस्य (1), ते धीरा बाचा प्र णयन्ति सप्त (2), आप्रानं तीर्थं क इह प्र बौचत् (3), येन पथा प्रपिबन्ते सुतस्य (4)

**10.114.8:** The fifteen forms (of this vast one) are found in many (thousand) places (1). As heaven and earth (are wide), so is That (*tat*) (2). The thousands of its greatnesses are in a thousand ways (3). Just as Brahma is established firmly, so is the speech of man (4).<sup>8</sup>

[Fifteen: The five powers of macrocosm namely *prthvī*, *āp*, *tejas*, *vāyu* and *ākāsha*; their corresponding five powers in microcosm namely sight, hearing, mind, speech and *prāṇa*; and the five gross sense organs namely eyes, ears, nose, tongue and skin. These are not mentioned in RV.

Thousands: The same idea in this mantra is in other Veda mantrās. *sarvāni rūpāni vichitya dhīrah namāni kṛtvā* TA (3.12.16).

He, the wise thinker, created all forms by giving names.]

**10.114.9:** Who was the thinker who knows how to unite the rhythm (of his chant) with the universal rhythms (1)? Who can describe the masters of knowledge with the words (2). Which of the ṛtvik (priests) is called as the eighth hero (3). Who can know the (powers) of Indra's horses (4)?<sup>9</sup>

[Recall the symbolism of Indra's horses mentioned earlier in (10.96). Line 1: alternate: Which wise thinkers knows the union of the rhythm (of the mantrās) (with the supreme being)?

*chandasām*: rhythm (metre); *dhīrah*: wise thinkers (all occurrences in RV); *dīshṇyam*: masters of knowledge, (3.22.3) or gods of planes]

**10.114.10:** Some (horses) proceed to the limits of the sole one (*eka*) (1). Some others stand still yoked to the car (2). The gods share with the *prāṇa* the energies which will remove their fatigue (3), when the controller (Yama) is placed in the house (ready to start) (4).<sup>10</sup>

[Here horses signify the life-energies or *prāṇa*.]

<sup>8</sup> सुहसृधा पञ्चदशान्युक्था (1), यावद् धारापृथिवी तावदित् तत् (2),  
सहस्रधा मंहिमानः सहस्रं (3), यावद्द्वाह्य विष्ठितं तावती वाक् (4)

<sup>9</sup> कश्छन्दसां योगमा वैद धीरः (1), को धिष्यां प्रति वाचं पपाद (2),  
कमुल्लिजामष्टमं शूरमाहुः (3), हरी इन्द्रस्य नि चिकाय कः स्वित् (4)

<sup>10</sup> भूम्या अन्तं पर्येके चरन्ति (1), रथस्य धूर्षु युक्तासौ अस्थुः (2),  
श्रमस्य दायं वि भंजन्त्येभ्यो (3), युदा यमो भवति हुर्म्ये हितः (4)

## 115: Agni

Riṣhi: Vārṣṭīhavya Upastuta

**10.115.1:** The infant god does not drink the mother's milk

**10.115.2:** Mighty doer of works

**10.115.3:** Like a bird settled on a tree

**10.115.4:** Powers like unsinking winds

**10.115.5:** Agni, the friend, guards

**10.115.6:** Help in the waterless desert

**10.115.7:** Well-established friends

**10.115.8:** Holding an ever-longer life

**10.115.9:** Extolled by Upastutha riṣhis

[Metre: 1-7, Jagatī (12, 4); 8, Triṣṭup (11, 4); 9, Shakvarī]

**10.115.1:** Marvelous is (the power) which upholds this young, this infant god (1), for he goes not to his two mothers to drink their milk (2), even though one without teats of plenty (*anūdhā*) brought him to birth then as now (3). From the first he did his carrying (the offering to the gods), performing his mighty embassy (4).<sup>1</sup>

[*adhā*: now; *vavakṣha*: carrying; *anūdhā*: without teats (*an*: negation)]

**10.115.2:** Certainly, Agni is established, a giver and mighty doer of works (1). He clings to the trees with his blazing tusks (2), achieving the pilgrim-sacrifice with his besieging tongue of flame (3). He is like a snorting bull, master in his pasturage (4).<sup>2</sup>

[*ina*: master; *protha*: the related words in the Veda have the meanings of 'neighing', 'clamoring' etc. However S translates '*prothamāna*' as, well-fed.]

<sup>1</sup> चित्र इत् शिशोः तरुणस्य वक्षथो (1), न यो मातरावप्येति धातवे (2), अनूधा यदि जीजनदधा च (3), नु वक्ष सयो महि दूत्यं चरन् (4)

<sup>2</sup> अग्निर्ह नाम धायि दन्वपस्तमः (1), सं यो बना युवते भस्मना दता (2), अभिप्रमुरा जुह्वा स्वध्वर (3), इनो न प्रोथमानो यवसै वृषा (4)

**10.115.3:** He is to you like a bird settled on a tree (1), like the divine moon-flow of the Soma-plant (2), like a clamorous spreading ocean (3). He is as one who carries the flaming light (*shochiṣhā*) in his mouth (4). (He is) exuberant in strength, mighty in the way of his works, rushing on his paths.<sup>3</sup>

[*vrata*: the way of his works, the law of his workings]

**10.115.4:** O ageless Agni, when you range the spaces in your will to burn (1), there are (powers) all around you like unsinking winds (2). Like joyful fighters (3), they march towards the warrior of the triple world (4), having the command for the seeking (5).<sup>4</sup>

[*satvanam*: warrior, *pra shiṣhanta*: having the command, *sāna*: to range; *jrayasānasya*: range the spaces (rapid in movement, S), *jrayasā*: wide-spaces (5.8.7);]

**10.115.5:** This is Agni, friend of the seer, himself the greatest of seers (1). He delivers (us) from the inner foe (2). May Agni guard the speakers of the word (3). (May) Agni (guard) the illumined seers (4). May he give his protection to them and to us (5).<sup>5</sup>

[*aryaḥ*: foe, (5.2.12), *parasya*: from beyond (the earth), (see 10.20.4)

*kaṇva*: seer, name of a particular seer;

*kanvatāma*: most-*kaṇva*, greatest of seers]

**10.115.6:** O high-born, who is forceful and most full of plenitude (1), you are he who moves swiftly, in the wake of the knower of all things born (2). You are there for him even in the waterless desert (3). O one full of greatness, your bow wins (5), with its violence that being which is supreme (4).<sup>6</sup>

<sup>3</sup> तं वो विं न द्रुषदं (1), देवमन्धस् इन्दुं (2), प्रोथन्तं प्रवपन्तमर्णवम् (3), आसा बहिं न शोचिषां (4), विरप्तिनं महित्रतं न सुरजन्तमध्वनः (5)

<sup>4</sup> वि यस्य ते ज्ञयसानस्य अंजर धक्षोः (1), न वाताः परि सन्त्यच्युताः (2), आ रणवासो युयुधयो न (3), संत्वनं त्रितं नशन्त प्रशिष्नत्त इष्टयै (4)

<sup>5</sup> स इदग्निः कणवतमः कणवसखा (1), अर्यः परस्यान्तरस्य तरुषः (2), अग्निः पातु गृणतो (3), अग्निः सूरीन् (4), अग्निर्ददातु तेषामवौ नः (5)

<sup>6</sup> वाजिन्तमाय सहस्रे सुपित्र्य (1), तृषु च्यवानो अनु जातवैदसे (2), अनुद्रे चिद्यो (3), धृषता वरं सते (4), महिन्तमाय धन्वनेदविष्यते (5)

[*dhṝshata*: violence; *avishyate*: win; *sate*: for the being; *varam*: thing desired, that which is supreme; *anudre*: waterless desert;]

**10.115.7:** The shining one (Agni) is lauded (*stave*) by men who are strong and glad (*sūnara*) (2); accompanied by mortal illumined seers (1). They are seekers of the Truth, and are like well-established friends (3). Like the heavens with their lights, (they) have power on human beings (4).<sup>7</sup>

[they, in line (4): the men in line 2.]

**10.115.8:** The mighty speech of Upastuta adores you as (2), ‘O son of energy, O forceful One’ (1). Thee let us laud (3); by thee may we be armed with the heroes (4), holding, more and more, an ever-longer life (5).<sup>8</sup>

**10.115.9:** You are extolled by the Upastuta riśhis (2), the sons of Vṛṣṭīhavya, O Agni (1). Protect them and the illuminates who speak the Word (3). Rising on high they have attained a high state with the cry of *vaśhat*, *vaśhat* (4), and with the cry of obeisance (*nama*).<sup>9</sup>

<sup>7</sup> एवाग्नि मर्तैः सह सूरभिः (1), वसुः ष्वेऽसहसः सुनरो नृभिः (2), मित्रासो न ये सुधिंता क्रतायबो (3), चावो न द्युम्भैरभि सन्ति मानुषान् (4)

<sup>8</sup> ऊर्जो नपात् सहसाबुन्निति (1), त्वोपस्तुतस्य वन्दते वृषा वाक् (2), त्वां स्तोषाम् (3), त्वया सुवीरा द्राधीय (4), आयुः प्रतरं दधाना: (5)

<sup>9</sup> इति त्वाग्ने वृष्टिहव्यस्य पुत्रा (1), उपस्तुतासु क्रषयोऽबोचन् (2), ताँश्च पाहि गृणतश्च सूरीन् (3), वषद् वषळित्यूर्ध्वासौ अनक्षन् (4), नमो नम इत्यूर्ध्वासौ अनक्षन् (5)

## 116: Indra

Riṣhis: Agniyuta Sthaura, Agniyūpa Sthaura

- 10.116.1: Greaten the Indra-powers in us
- 10.116.2: Mind which gives Happiness
- 10.116.3: Grant the supreme good
- 10.116.4: Go without obstructions
- 10.116.5: I give strength by aspiration
- 10.116.6: Spread out the inspired knowledge in our bodies
- 10.116.7: Soma
- 10.116.8: May desires become true
- 10.116.9: Words launched like a ship

[Metre: Trishṭup (11, 4)]

10.116.1: O Indra, drink the Soma for greatening the Indra-powers (in us) (1). O mighty one, drink the Soma for killing Vṛtra (2). O one who is invoked, drink (the Soma which gives) the might and riches (3). O Indra, drink sweet Soma for satisfaction and shower (the riches) (4).<sup>1</sup>

10.116.2: O Indra, drink the pressed Soma in an opulent (*kṣhumataḥ*) condition readied in your front (*prasthita*) and which is supreme (*varam*) (1). Enjoy, O one with a mind which gives happiness (2). Be in our front for the opulence and enjoyment of bliss (*saubhaga*) (3).<sup>2</sup>

10.116.3: O Indra, may the Soma in heaven make you blissful (1). May the Soma which is released on earth make you blissful (2). May you be blissful to grant us the supreme good (*variva*) (3). May you be blissful so that the foes are scattered (4).<sup>3</sup>

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<sup>1</sup> पिवा सोमं महत इन्द्रियाय् (1), पिवा वृत्राय् हन्तवे शविष्ट (2),  
पिब राये शब्दसे हृयमानः (3), पिब मध्वस्तुपदिन्द्रा वृषस्व (4)

<sup>2</sup> अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य (1),  
स्वस्तिदा मनसा मादयस्व (2), अर्वाचीनो रेवते सौभगाय (3)

<sup>3</sup> ममतु त्वा दिव्यः सोम इन्द्र (1), ममतु यः सूयते पार्थिवेषु (2),  
ममतु येन वरिवः चकर्थ (3), ममतु येन निरिणासि शत्रून् (4)

**10.116.4:** O Indra, two-fold in greatness, may you go everywhere without obstructions (1). O showerer, come with your horses to the Soma poured on all sides (2). Bring forward (*prabhṛta*) the pressed sweet Soma which is mixed with knowledge (*gavya*) (3). O killer of foes, go forcefully like a bull (*vṛshasva*) against the dispirited foes (4).<sup>4</sup>

**10.116.5:** Brandishing your shining weapons (1), pierce the firm bodies of the demons (2). O Fierce One, I give you (by aspiration) the strength to overcome the foes (3). Rushing the foes, cut them into pieces in the midst of the commotion (4).<sup>5</sup>

[Line 3: Note that the human ṛshi wants to help Indra.]

**10.116.6:** O master Indra, spread out the inspired knowledge (in our bodies) (1). Make your vigour (*ojas*) firm like a raised bow against the foes (2). Increasing the strength of the people around us (3), you have increased in our body, O one who is not afflicted (4).<sup>6</sup>

[*tanu*: body; to spread]

**10.116.7:** O opulent one, this offering is given by us exclusively to you (1). O king, O confident one, accept it (2). O Maghavan, it is pressed for you (3); it is matured for you (4). O Indra, eat and drink the Soma readied in front (5).<sup>7</sup>

**10.116.8:** O Indra, eat the offering readied in front (1). Bear the delight of the matured Soma (2). We make you joyful with offerings<sup>8</sup> full of delight (3). May the desires of the yajamāna become true (4).

[*haryāmasi*: we make you joyful; *chana*: rapture, delight (6.4.2, 6.10.6, 8.19.11); *prasthitā*: readied in front, (1.93.7, 10.116.2)]

<sup>4</sup> आ द्विबहौं अमिनो यात्विन्द्रो (1), वृषा हरिभ्युं परिषित्तमन्धः (2),  
गव्या सुतस्य प्रभृतस्य मध्वः (3), सत्रा खेदामरुशःहा वृषस्व (4)

<sup>5</sup> नि तिग्मानि भ्राशयन् भ्राशयानि (1), अव स्थिरा तनुहि यातुजूनाम् (2),  
उग्रायं ते सहो बलं ददामि (3), प्रतीत्या शत्रून् विगदेषु वृश्च (4)

<sup>6</sup> व्यर्य इन्द्र तनुहि श्रवांसि (1), ओजः स्थिरेव धन्वन्तोऽभिमातीः (2),  
अस्मद्वृक् वावृथानः सहौभिः (3), अनिभृष्टस्तन्वं वावृथस्व (4)

<sup>7</sup> इदं हुविमध्यबृन् तुभ्यं रातं प्रति (1), सप्त्राळहृणानो गृभाय (2),  
तुभ्यं सुतो मंघवन् (3), तुभ्यं पको (4), अद्वीन्द्र पिबं च प्रस्थितस्य (5)

<sup>8</sup> अद्वीदिन्द्र प्रस्थितेमा हुवीषि (1), चनौ दधिष्व पचतोत सोमम् (2),  
प्रयेस्वन्तः प्रति हर्यामसि त्वा (3), सत्याः सन्तु यज्मानस्य कामाः (4)

**10.116.9:** I direct these auspicious words to Indra and Agni (1). Like launching a ship in the ocean, I direct my ṛk mantrās of illumination (2). The gods move around us as if they are marching (*ayā*) (3). May they grant us riches and destroy the foes (4).<sup>9</sup>  
 [ *ayāsa*: marching, (3.18.2); *ayaḥ*: iron (4.2.17)  
 line 3: gods who are firm like iron (S) ]

## 117: The gift of food and riches

Riṣhi: Bhikṣhu Āngirasa

- 10.117.1:** Hunger not given to be our death
- 10.117.2:** No happiness for non-giver
- 10.117.3:** He who gives becomes enjoyer and sufficient
- 10.117.4:** The non-giver has no joyful home
- 10.117.5:** Riches come and go like revolving wheels
- 10.117.6:** He is all-sin who eats alone
- 10.117.7:** Effort
- 10.117.8:** One, two, three and four footed
- 10.117.9:** Even twins are different

[Metre: 1-2, Jagatī (12, 4); 3-9, Trīṣṭup (11, 4)]

**10.117.1:** The gods have not given hunger to be our death (1). Even to the well-fed man death comes in many shapes (2). The wealth of the one, who gives, never wastes away (3). He who gives not finds none who gives him happiness (4).<sup>1</sup>

**10.117.2:** He who, possessed of food (2), hardens his heart (4), against the weak and suffering man, craving nourishment (1), and (against) the person who is ill who comes to him for help (3). He who serves himself before serving (*purāchit*) the (indigent) guest (5), finds none who gives him happiness (6).<sup>2</sup>

[Line 5 (alt.): The one, indigent now has helped the other earlier.]

<sup>9</sup> प्रेन्द्राग्रिभ्यां सुवचस्याम् इयमि (1), सिन्धाविव प्रेरयं नाव॑मकैः (2),  
 अया॒ इव परि॒ चरन्ति॒ देवा॑ (3), ये॒ अ॒स्मभ्य॑ धन॑दा॒ उ॒म्भिदश्च (4)

<sup>1</sup> न वा उ॑ देवा॑ः क्षुध॑मिद्धुधं दंदुः (1), उ॒ताशिंत॑मुप॑ गच्छन्ति॒ मृत्यव॑ः (2),  
 उ॒तो॒ रुयि॑ः पृण॑तो॒ नोप॑ दस्यति॒ (3), उ॒तापृण॑न् मृडितार॑ न विन्दते॒ (4)

<sup>2</sup> य आ॒ध्राय॑ चक्मा॑नाय॑ पित्वो॑ (1), अन्व॑वान्॒ (2), सन्॒ रफि॑ताय॑ौपजग्मुष्व॒॑ (3),  
 स्थि॑रं॒ मनः॒ कृणुते॒॑ (4), सेवंते॒ पुरोतो॒ चित्॒॑ (5), स॒ मृडितार॑ न विन्दते॒ (6)

**10.117.3:** He is the enjoyer (1), who gives to one who comes to the house (2), in his wandering, seeking food, in distress (3). He (the giver) becomes sufficient (*aram*) in the needs of journeying (4). The adversaries cultivate friendship with him (5).<sup>3</sup>

[*yāma*: in the journeying, (10.46.10),

Line 4: When he needs food during his journey, in unknown roads, he gets the food with ease.

*aram*: sufficient, (1.66.3), (2.5.8) etc ]

**10.117.4:** He is no friend who does not give to a friend (1), to an associate or comrade who comes (imploring) for food (2). One should go far away from (the dwelling of) that person (3). His is not a home (4). One should seek another person who is ready to give (*araṇam*) (5).<sup>4</sup>

**10.117.5:** Let the rich man fulfil one who voices his needs (1). Let him take upon a longer pathway (2). Revolving like the wheels of a chariot (3), riches come now to one, now to another (4).<sup>5</sup>

[Line 2: One should consider an extended time horizon when things can change drastically as indicated in lines 3 and 4.]

**10.117.6:** In vain does the foolish man acquire food (1); it is verily his death (3). I speak the truth (2). He does not cherish a comrade or a friend (4). He is all sin (*agha*) who eats all alone (5).<sup>6</sup>

<sup>3</sup> स इद्दोजो (1), यो गृह्वे ददाति (2), अन्नकामाय चरते कृशाय (3),  
अरंमस्मै भवति यामःहूता (4), उतापरीषु कृणुते सखायम् (5)

<sup>4</sup> न स सखा यो न ददाति सख्ये (1), सच्चाभुवे सच्चमानाय पित्वः (2),  
अपास्मात् प्रेयान् (3), न तदोको अस्ति (4), पृणन्तमन्यमरणं चिदिच्छेत् (5)

<sup>5</sup> पृणीयादिनाध्मानाय तव्यान् (1), द्राघीयासमनु पश्येत् पन्थाम् (2),  
ओ हि वर्तन्ते रथयेब चक्रा (3), अन्यमन्यमुप तिष्ठन्त रायः (4)

<sup>6</sup> मोघमन्नं विन्दते अप्रचेताः (1), सत्यं ब्रवीमि (2), वध इत् स तस्य (3),  
नार्यमणं पुष्यति नो सखायं (4), केवलाधो भवति केवलादी (5)

**10.117.7:** Only the plow which cuts the furrow produces food (1). A person rambling on the road is not productive (2). The expounder of the mantra is superior to one who is ignorant of the meaning (3). Let the generous person become a kinsman to the non-giver (*aprṇantam*) and (thus teach him) <sup>7</sup> (4).

**10.117.8:** The Sun makes the two-footed to move again and again (1). The two-footed overtakes the three footed (2). The four-footed makes the two-footed to flow (move swiftly) (3). (The Sun) abiding above <sup>8</sup> watches all the people (4).

[*abhisvara*: to flow (1.164.21);

*upatishṭhante*: abiding above, (3.22.3)

*ekapād*: Sun (2.31.6), (6.50.14), (10.64.4), (10.65.13), (10.66.11). In all of them the phrase *aja ekapād* (the unborn Sun) occurs.

Here two-footed means human beings; the three footed means a human being with a plow (or wheel barrow); the four footed means the animals. Line 2 means that the human being (by himself) moves faster than one with plow or a wheel barrow. But animals make the human go faster (lit: to flow) by his riding them. (Line 4) states that the Sun supports all the different activities.

The explanation given above also appears appropriate since the earlier verse 7 mentions both the plow and the man on the road. The verse 9 mentions the inequalities among persons. The translations by Wilson or Griffith introduce words not in the text of mantra. G translates line 4 as, 'beholding their traces as he passes by'. Where is the word for 'traces'?]

**10.117.9:** Two hands are alike but their works are not alike (1). Two sister cows do not give milk alike (2). The powers of twins are not similar (3). Two persons of the same family are not equally generous (4). <sup>9</sup>

<sup>7</sup> कृष्णित् फाल् आशिंतं कृणोति (1), यन्नध्वानमप् वृक्षे चरित्रैः (2), वदन् ब्रह्माक्वदतो वर्नीयान् (3), पृणन्नापि: अपृणन्तमभि ष्यात् (4)

<sup>8</sup> एकपाद्यौ द्विपदो वि चक्रमे (1), द्विपात् त्रिपादमभ्येति पश्चात् (2), चतुष्पादेति द्विपदामभिस्वरे (3), संपश्यन् पङ्कतीरुपतिष्ठमानः (4)

<sup>9</sup> समौ चित् हस्तौ न समं विविष्टः (1), संमातरा चिन्न समं दुहाते (2), यमयोश्चिन्न समा वीर्याणि (3), ज्ञाती चित् सन्तौ न समं पृणीतः (4)

## 118: Agni, the killer of foes

**Riṣhi: Urukṣhayah Āmahīyavah**

[The deity of the sūkta is Agni Rakṣhohā, the killer of demons. The suktās (10.87) (with 25 mantrās) and (4.4) (with 15 mantrās) have the same deity. Since the riṣhis are different, their ways of handling the subject are also different. In ordinary or classical Sanskrit, *rakṣha* as a verb means to protect and this word is used in all prayers. However in RV, according to Yāska, it literally means, ‘that from which we need protection’, or ‘that which moves at night’. It refers to the nonphysical forces which want to harm or kill human beings.]

**10.118.1: Foes within mortals**

**10.118.2: Our aspiration for you is firm**

**10.118.3: Adored with lauds**

**10.118.4: He is with the riches of light shining in beauty**

**10.118.5: You are kindled by gods**

**10.118.6: Mortals serve Agni by means of light**

**10.118.7: Illumine the protector of truth**

**10.118.8: Burn the demon sorcerers (*yātudhāna*)**

**10.118.9: He is most strong in sacrifice**

**[Metre: Gāyatrī (8, 3)]**

**10.118.1:** O Agni, pure in the law of your workings, shining in your abode (2), destroy the foes within the mortals (1).

**[*shuchivrata*: (6.16.24)]**

Six among these inner foes are: lust, anger, greed, delusion, arrogance and jealousy. These six are mentioned symbolically in (7.102.22) by the relevant animals and birds.

**10.118.2:** May you stand up to accept the auspicious offerings (1). You enjoy with the light (*ghṛta*) all around (2). Our aspiration (*srucha*) for you is firm (3).<sup>2</sup>

**[*srucha*: aspiration (5.21.2), ladles (S);**

(5.21.2) declares, *sruchah tvā yanti anuṣhak*, the aspiration goes unceasing to you.]

<sup>1</sup> अग्ने हंसि न्यत्रिणं दीयन्मर्त्येष्वा (1), स्वे क्षये शुचिब्रत (2)

<sup>2</sup> उत्तिष्ठसि स्वाहुतो (1), धृतानि प्रति मोदसे (2), यत् त्वा सुचः समस्थिरन् (3)

**10.118.3:** Agni who is adored with the lauds (2),  
shines brilliantly on receiving the offerings (1).

Agni is driven in front by the lustres of aspiration (3).<sup>3</sup>

[*pratikam*: front, (7.3.6), (7.8.1); lustres (10.118.8); *ajyase*: you are driven (6.2.8)]

**10.118.4:** Agni is driven (to the *yajamāna*) by the light (1). He is offered the sweet Soma in front (2). He is with the riches of the light, shining in beauty (3).<sup>4</sup>

[*rochamāna*: shining in beauty (7.3.9, 4.1.7)

*vibhāvasu*: riches of light (3.2.2)

Line 3 (alt): shining in your lustres]

**10.118.5:** O bearer of the offerings (2), you are kindled by the gods and adored by all (1). You are invoked by the mortals (3).<sup>5</sup>

[*jaramāṇah*: adored, worshipped (10.91.1)]

**10.118.6:** The mortals serve (*saparyata*) the immortal Agni by the light (*ghṛta*) (1). He is the lord of the house and inviolable (2).<sup>6</sup>

[*adābhyaḥ*: inviolable (3.11.5, 5.5.2) etc.

*saparyata*: to serve, (10.20.2)]

**10.118.7:** O Agni, you burn the demons (*rakṣha*) with your inviolable lustres (1). You illumine the protector of the truth (2).<sup>7</sup>

**10.118.8:** O Agni, burn the demon-sorcerers with your flames (*pratika*) (1), (which are) shining in the wide (*uru*) dwellings (2).<sup>8</sup>

**10.118.9:** Agni is in wide dwellings and is the carrier of offerings (2). He is well-kindled (3), by the lauds (1). For the human beings, you are the most strong for sacrifice (4).<sup>9</sup>

<sup>3</sup> स आहुतो वि रोचते (1), अग्निः ईळेन्यौ गिरा (2), सुचा प्रतीकमज्यते (3)

<sup>4</sup> धूतेनाग्निः समज्यते (1), मधुप्रतीक आहुतः (2), रोचमानो विभावसुः (3)

<sup>5</sup> जरमाणः समिध्यसे देवेभ्यौ (1), हव्यबाहन (2), तं त्वा हवन्त मत्याः (3)

<sup>6</sup> तं मर्ता अमर्त्य धूतेनाग्निं संपर्यत (1), अदाभ्यं गृहपतिम् (2)

<sup>7</sup> अदाभ्येन शोचिषाऽग्ने रक्षस्त्वं दह (1), गोपा कृतस्य दीदिहि (2)

<sup>8</sup> स त्वमग्ने प्रतीकेन प्रत्योष यातुधान्यः (1), उरुक्षयैषु दीर्घत् (2)

<sup>9</sup> तं त्वा गीर्भिः (1), उरुक्षया हव्यबाहुं (2), समीधिरे (3),

यजिष्ट मानुषे जने (4)

## 119: Identification with Indra

Riṣhi: Labarūpāpannah Aindrah

[This sūkta is uttered by the riṣhi when he was in complete identification with Indra. In the traditional index *anukramaṇī*, the deity is labelled as *ātma*.]

- 10.119.1: I will give the life-energies
- 10.119.2: Soma has enthused me
- 10.119.3: Soma lifts to higher levels
- 10.119.4: Thoughts of devotees reach me
- 10.119.5: I perfect the thoughts from the heart
- 10.119.6: Five peoples
- 10.119.7: The two worlds together do not equal me
- 10.119.8: Excel in greatness and vastness
- 10.119.9: Can place earth anywhere
- 10.119.10: Throw the burning (Sun)
- 10.119.11: My two wings
- 10.119.12: The navel centre of the world
- 10.119.13: I go ready to heaven

[Metre: Gāyatrī (8, 3)]

[All the 13 mantrās have the same ending pāda, line 3 in most verses.]

**10.119.1:** Thus indeed has my mind resolved (1): “I will give the Ray-cows and Life-energies (to the worshippers)” (2). I have often drunk the Soma-delight (3).<sup>1</sup>

[*apām* (अपाम्): to drink; The same letters with different accent marks (अपम्) indicates ‘waters’. In the samhitā, the accent on पा is पा. In *padapāṭha* it is पा]

**10.119.2:** Just as the wings shake (the trees) (1),  
the drink (of Soma) has enthused me (2).  
I have often drunk the Soma-delight (3).<sup>2</sup>

<sup>1</sup> इति वा इति मे मनो (1), गामश्च सनुयामिति (2),

कुवित् सोमस्य अपाम् इति (3)

<sup>2</sup> प्र वाता इव दोधंत् (1), उन्मा पीता अंयंसत् (2),

कुवित् सोमस्यापामिति (3)

**10.119.3:** The drink (of Soma) lifts me up (to higher levels of consciousness) (1), like car lifted up by the swift horses (2). I have often drunk the Soma-delight (3).<sup>3</sup>

[*āshavah*: swift]

**10.119.4:** The thoughts of my devotees reach me swiftly (1), like a loving cow to her calf (2). I have often drunk the Soma-delight (3).<sup>4</sup>

**10.119.5:** I perfect the thoughts coming from the heart (2), just as the carpenter perfects the seat in the car (1). I have often drunk the Soma-delight (3).<sup>5</sup>

**10.119.6:** The five striving peoples (the peoples of the five realms) (2), cannot escape coming under my observation (1). I have often drunk the Soma-delight (3).<sup>6</sup>

**10.119.7:** Both the two worlds, (heaven and earth) (1), are not equal to one half of me (2).

I have often drunk the Soma-delight (3).<sup>7</sup>

[*anyam pakṣham chana*: at least one half;  
*prati nahi*: not equal]

**10.119.8:** I excel the heaven in greatness (1). I excel this earth in vastness (2). I have often drunk the Soma-delight (3).<sup>8</sup>

[*abhi bhuvam*: excel]

**10.119.9:** Lo! I can place this earth, either here or there (1).

I have often drunk the Soma-delight (2).<sup>9</sup>

<sup>3</sup> उन्मा पीता अंयंसत् (1), रथमध्यां इवाशवः (2), कुवित् सोमस्यापामिति (3)

<sup>4</sup> उपं मा मृतिरस्थित (1), वाश्रा पुत्रमिव प्रियम् (2),

कुवित् सोमस्यापामिति (3),

<sup>5</sup> अहं तष्टैव वन्धुर् (1), पर्यचामि हृदा मृतिम् (2), कुवित् सोमस्यापामिति (3)

<sup>6</sup> नहि मे अक्षिपच्चनाऽच्छान्त्सुः (1), पञ्चं कृष्टयः (2),

कुवित् सोमस्यापामिति (3)

<sup>7</sup> नहि मे रोदेसी उभे (1), अन्यं पुक्षं चुन प्रति (2), कुवित् सोमस्यापामिति (3)

<sup>8</sup> अभि द्यां मंहिना भुवम् (1), अभीमां पृथिवीं महीम् (2),

कुवित् सोमस्यापामिति (3)

<sup>9</sup> हन्ताहं पृथिवीमिमां नि दंधानीह वेह वा (1), कुवित् सोमस्यापामिति (2)

**10.119.10:** I can throw the burning (Sun) or the earth, either here or there (1). I have often drunk the Soma-delight (2).<sup>10</sup>

[*janghanāni*: to destroy (6.16.34)]

**10.119.11:** One of my wings is in heaven (1). I have dragged the other below (2). I have often drunk the Soma-delight (3).<sup>11</sup>

**10.119.12:** I am the greatest among the great (1), who have ascended into the navel (*nabhi*) of the midworld (2). I have often drunk the Soma-delight (3).<sup>12</sup>

**10.119.13:** I go to the house (of heaven) with all things ready (1), carrying the offerings to the gods (2).

I have often drunk the Soma-delight (3).<sup>13</sup>

[*aramkṛtya*: has made all ready, (10.51.5)]

*aramkrte*: to one who makes it ready and sufficient, (2.1.7)

*aramkṛta* is usually translated as ‘to decorate’. There is no basis for it. Heaven has no need for decorations.]

## 120: Indra

Riṣhi: Br̥haddivah Ātharvaṇah

**10.120.1:** The Most Supreme

**10.120.2:** Inanimate and animate

**10.120.3:** Unite us with sweet persons

**10.120.4:** Make the body firm

**10.120.5:** Weapons and potent words

**10.120.6:** Seven demon foes

**10.120.7:** The nether world and the world beyond

**10.120.8:** Doors to the world of light

**10.120.9:** Indra within the body of the seer

[Metre: Triṣṭup (11, 4)]

<sup>10</sup> ओषमित् पृथिवीमहं जङ्घनानीह वेह वा (1), कुवित् सोमस्यापामिति (2)

<sup>11</sup> दिवि में अन्यः पक्षो (1), अधो अन्यमचीकृष्म (2),

कुवित् सोमस्यापामिति (3)

<sup>12</sup> अहमस्मि महामहौ (1), अभिनभ्यमुदीषितः (2), कुवित् सोमस्यापामिति (3)

<sup>13</sup> गृहो याम्यरकृतो (1), देवेभ्यो हव्यवाहनः (2), कुवित् सोमस्यापामिति (3)

**10.120.1:** That (*tat*) is the most supreme in the worlds (1). From this was born he, the fierce one with the blazing might (2). As soon as he was born he destroys the (demon) foes (3). All who are helpful delight in him repeatedly (*anu*) (4).<sup>1</sup>

[*tat*: That, That One, the Supreme Brahman of Vedānta.

*tveṣha*: burning (5.8.6), blazing (6.3.8);

*ūmāḥ*: those helpful, (3.6.6, 3.6.8, 10.6.7)]

**10.120.2:** Waxing in might, with abundant vigour (*ojah*) (1), Indra implants fear in the dasyu foes (2). Both the inanimate and the animate (worlds) become purified (by him) (3). All move together supported by his bliss (4).

[*sam navanta*: all move together, (4.3.11); come together (1.66.7)]

**10.120.3:** Everyone obtains the will-power from you (1). The helpers become two, become three (2). (O Indra), you are most sweet among sweet beings (3). Unite us with the sweet persons (4). Unite the honey with honey (5).<sup>3</sup>

[Line 5: (alternate) make the honey play with honey.

*vṛñjate*: pluck, (7.2.4), obtain; *abhi yodhiḥ*: to play (S)]

**10.120.4:** The wise persons become blissful (2), in the repeated exhilaration of Indra who recovers the (stolen) riches (1). O violent overthower, O one full of *ojas*, make the body firm (3). May the Yātudhāna demons with bad gaze never harm you (4).<sup>4</sup>

[*tanu*: body; *durevāḥ*: those whose gaze is bad, i.e., inauspicious;

*dhṛṣṭhṇoḥ*: violent overthower (10.69.5)]

<sup>1</sup> तदिदासं भुवनेषु ज्येष्ठं (1), यतौ जङ्ग उग्रस्त्वेषनृमणः (2),

सद्यो जंज्ञानो नि रिणाति शत्रून् (3), अनु यं विश्वे मदन्त्यूमाः (4)

<sup>2</sup> बावृधानः शर्वसा भूर्योजाः (1), शत्रुंदर्साय भियसं दधाति (2),

अव्यनच्च व्यनच्च सस्ति (3), सं ते नवन्त प्रभृता मरेषु (4)

<sup>3</sup> त्वे क्रतुमपि वृञ्जन्ति विश्वे (1), द्विर्यदेते त्रिर्भवन्त्यूमाः (2), स्वादोः

स्वादीयः (3), स्वादुना सृजा सम् (4), अदः सु मधु मधुनाभि योधीः (5)

<sup>4</sup> इति चिद्धि त्वा धना यजन्तं मरेमदे (1), अनुमदन्ति विप्राः (2),

ओजीयो धृष्णो स्थिरमा तनुष्व (3), मा त्वा दभन् यातुधाना दुरेवाः (4)

**10.120.5:** By your grace, we destroy (foes) in battles (1), (even though we) behold the numerous hosts we have to fight (2). I impel the weapons with the (potent) words (3). I sharpen your expanding powers with the hymns of praise (*brahmaṇā*) (4).

[*vayāmsi*: your expanding powers (10.46.1, 3.3.7)]

*samshishāmi*: I whet you to sharpness, (10.87.24)]

**10.120.6:** (I laud Indra) who is most laudable, has many forms, is glorious (*r̥bhwam*) (1), most masterful of all, most intimate ally among intimate ones (2). He assails with might the seven (demon) (*dānu*) foes (3). He overpowers many opposing hosts (4).

[*pra sākshate*: overpower (S), (occurs once); *ina*: master; seven: foes such as Vṛtra, Namuchi, Shushna, Kuyava etc., or the (demonic) ego and the six inner foes mentioned in (10.118.1). Each foe like Vṛtra has a psychological quality also.]

**10.120.7:** You establish the nether realm (*avaram*) and the realm beyond (*para*) (1), in the gated house in your safe keeping in which you manifest (2). You stabilise the two wandering mothers (3). You accomplish many works (*karvarā*) (4).<sup>7</sup>

[Lines 1,2: When Indra manifests in the body of each person, he creates the graded worlds with their limits namely nether realm and the realm beyond.

*karvarā*: works; (occurs only twice in RV), *karvaram* in (6.24.5)]

**10.120.8:** (The seer) Br̥haddiva utters this word (of praise) to Indra (1), who is pure and happy (*shūshham*), who is supreme (*agriya*) and possesses the Sun-world (*svar*) (2). He rules over the great herd of Ray-cows and is the self-ruler (3). He opens (*apa avṛṇot*) the doors to the world of light (4).<sup>8</sup>

<sup>5</sup> त्वया वृयं शाशम्हे रणेषु (1), प्रपश्यन्तो युधेन्यानि भूरि (2),  
चोदयामि त आयुधा वचौभिः (3), सं तै शिशामि ब्रह्मणा वयासि (4)

<sup>6</sup> स्तुषेय्यं पुरुवर्पेसुमृत्वम् (1), इनतंमम् आस्यम् आस्यानाम् (2),  
आ दर्षते शब्दसा सुस दानून् (3), प्र साक्षते प्रतिमानानि भूरि (4)

<sup>7</sup> नि तद्विधेऽवरं परं च (1), यस्मिन्नाविथावसा दुरोणे (2),  
आ मातरा स्थापयसे जिगत् (3), अतं इनोषि कर्वा पुरुणि (4)

<sup>8</sup> इमा ब्रह्म वृहद्विदो विवक्तीन्द्राय (1), शूषमंग्रियः स्वर्षाः (2),  
महो गोत्रस्य क्षयति स्वराजो (3), दुरेश्व विश्वा अवृणोदप स्वाः (4)

[*svarājam*: self-ruler (1.31.6), *agriyam*: Supreme 6.16.48; *svarṣhām*: possesses or gives the light of Sun-world (*svar*), (1.61.3, 1.100.13, 5.45.11), see (10.20.4).]

**10.120.9:** Thus the great seer Br̥haddiva, son of Atharva (1), uttered the praise to Indra who is within his own body (2). The great unsullied sisters abiding in the energy streams in the midworld (*mātari*) urge Indra (3), and increase his might (4).<sup>9</sup>

## 121: Hiranyagarbha Sūkta

### Riṣhi: Hiranyagarbha Prajāpatyah

**10.121.1: Beginning**

**10.121.2: Soul-force**

**10.121.3: Sole king**

**10.121.4: Mountains**

**10.121.5: Measurer**

**10.121.6: Expression of thanks**

**10.121.7: Waters**

**10.121.8: Discernment**

**10.121.9: Protection**

**10.121.10: Prajāpati gives existence**

**[Metre: Triṣṭup (11, 4)]**

[This sūkta is one of several dealing with the subject of creation. At the end of this sūkta we have given extended paraphrases of the thoughts of creation in the two ancient books, Shatapatha Brāhmaṇa (belonging to Shukla Yajurveda) and Taittirīya Araṇyaka (belonging to Kṛiṣṇa Yajur Veda).

'Hiranyagarbha' means 'the golden womb from which all powers manifest'. RV (10.121) has ten mantrās. The mantra (10) specifically indicates that Prajāpati is the Creator. The entire hymn is in the Kṛiṣṇa Yajur Veda Taittirīya Samhitā. The first 8 are in TS (4.1.8). Ninth is TS (4.2.7.1). Tenth is TS (1.8.14.12). Several mantrās of this hymn are in VS (25) and other chapters of VS.]

<sup>9</sup> एवा महान् बृहदिवो अथर्वा (1), अबोचत् स्वां तन्वमिन्द्रमेव (2), स्वसारो मातुरिभ्वरीररिप्रा हिन्वन्ति (3), च शवसा वर्धयन्ति च (4)

**10.121.1:** In the beginning (*agre*) arose the golden seed (1); born, he was the sole lord of every creature (2). He upheld this earth and heaven (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>1</sup>

[*hiranya*: gold; note that the common meaning is gold. But *hi* stands for *hita*, ‘placed’ or ‘hidden’ and *ranya* means ‘delight’ in many RV mantrās. Hence *hiranya* is that ‘in which the delight is hidden’. It is the concrete image of the higher light, the gold of the Truth. Gold is the symbolic colour of the light of the Sun. (SA)]

[*kah*: the pronoun ‘who’; Prajāpati. Many translations of line (4) read, ‘who is the deity we shall worship?’, reflecting a doubt. The sages had no such doubts. They were struck by a sense of wonder at the entire creation. (10.121.10) clearly states that Prajāpati is the creator.]

**10.121.2:** It is he who bestows the soul-force (*ātmadā*) and vigour (1); upon his bidding (*prashisha*) all, even the Gods, approach (him) with worship (*upāsate*) (2); his shadow is immortality and death is also his (shadow) (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>2</sup>

[*bala*: vigour]

**10.121.3:** He alone became by his greatness (*mahitvā*), the sole (*eka*) king of the breathing and seeing in this dynamic universe (*jagataḥ*) (1). He is the lord of all beings with two states (of consciousness) (*dvipade*) and four states (of consciousness) (*chatushpade*) (2). Who else other than this deity shall we worship (*vidhema*) with our offerings (3)?<sup>3</sup>

[*dvipade*: two states such as giving and taking; matter and mind; here and hereafter etc.]

<sup>1</sup> हि॒रण्य॒गर्भः समवर्तता॒ग्रे॑ (1), भू॒तस्य॑ जातः॒ पति॒रेकं आसीत्॑ (2), स दोधार॑ पृथिवी॑ यामुतेमां॑ (3), कस्मै॑ देवाय॑ हृविषा॑ विधेम॑ (4) TS (4.2.8.5)

<sup>2</sup> य आ॒त्मदा॑ बैल॑दा॑ यस्य॑ (1), विश्व॑ उपासते॑ प्रशिष्वं॑ यस्य॑ देवा॑ः॒ (2), यस्य॑ छायामृतं॑ यस्य॑ मृत्युः॑ (3), कस्मै॑ देवाय॑ हृविषा॑ विधेम॑ (4) TS (7.5.17.1)

<sup>3</sup> यः प्राण॑तो॒ निमिष॑तो॒ मंहित्वा॑ (1), एक॑ इद्राजा॑ जगंतो॑ बृभूव॑ (2), य ईर्षै॒ अ॒स्य॑ द्विपदश्चतुष्पदः॑ (3), कस्मै॑ देवाय॑ हृविषा॑ विधेम॑ (4) TS (7.5.16)

**10.121.4:** These snowy mountains (arose) through his greatness (*mahitvā*) (1). They call the oceans and their essence (*rasa*) as his (2). These quarters are his arms (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>4</sup>

**10.121.5:** It is He, through whom the heaven is forceful (*ugra*) and the earth firm (1); by him the world of Light (*svaḥ*) and the heaven (*nāka*) were supported (or propped) (2). He is the measurer (*vimāna*) of the region of the midworld (3); Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>5</sup>

**10.121.6:** (The Heaven and Earth) which sound their thanks (*krandasī*) to him (*yam*, Prajāpati) for his propping them up (*tastabhāne*) and for his protection (*avasā*) (1), and they look (*abhi aikṣhetām*) upto him gratefully by their illumined (*rejamāna*) minds (2), while the sun, rising, brightly shines over them (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>6</sup>

**10.121.7:** When the mighty waters (energies) enveloped the universe (*vishvam*) (1), bearing the child in birth (*garbha*) and gave birth to Agni (2), then (Prajāpati), the sole breath (*ekāḥ asuh*) of the Gods, arose (*samavartata*) (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>7</sup>

**10.121.8:** He in his might beheld the energies (waters) (1), bearing the discernment (*dakṣha*) and gave birth to yajña (2). He was the sole God above (*adhi*) all the Gods (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>8</sup>

<sup>4</sup> यस्येमे हिमवन्तो महित्वा (1), यस्य समुद्रं रसयां सहाहुः (2),

यस्येमाः प्रदिशो यस्य बाहू (3), कस्मै देवायं हुविषां विधेम (4)

<sup>5</sup> येन द्यौरुग्रा पृथिवी च दृढ्वा (1), येन स्वः स्तभितं येन नाकः (2),

यो अन्तरिक्षे रजसो विमानः (3), कस्मै देवायं हुविषां विधेम (4)

<sup>6</sup> यं क्रन्दसी अवसा तस्तभाने (1), अभ्यैक्षेतां मनसा रेजमाने (2),

यत्राधि सूर उदितो विभाति (3), कस्मै देवायं हुविषां विधेम (4)

<sup>7</sup> आपो ह यत् बृहतीर्विश्वमायन् (1), गर्भं दधाना जनयन्तीरुग्रिम् (2),

ततो देवानां समवर्ततासुः (3), एकः कस्मै देवायं हुविषां विधेम (4)

<sup>8</sup> यश्चिदापां महिना पर्यपैश्यद् (1), दक्षं दधाना जनयन्तीर्यज्ञम् (2),

यो देवेष्वधि देव एक आसीत् (3), कस्मै देवायं हुविषां विधेम (4)

**10.121.9:** May he who is the father of earth protect us (1). He created the heaven, his law of being is Truth (2). He created the great delightful Waters (3). Who else other than this deity shall we worship (*vidhema*) with our offerings (4)?<sup>9</sup>

[line 1: *mā no himsīt*: may no harm come to us, i.e., may we be protected. Keith translates it, ‘may not he (Prajāpati) harm us’, which is completely different.]

**10.121.10:** O Prajāpati, none other than you (1), has given existence to all these beings (2). That object of our desires for which we call you (3), may that be ours (4). May we become the masters of felicities (5)?<sup>10</sup>

[This mantra clearly states that Prajāpati is the creator who should be worshipped.]

### Creation, Puruṣha and Prajāpati (Some ideas from two ancient texts)

#### Shatapatha Brāhmaṇa (6.1.1.1-5)

In the beginning, the non-existent (viz. unmanifest) alone was there. What indeed was this non-existent? The rishis verily were that. They were in the beginning as non-existent. Who then were these rishis? The vital currents or energies are the rishis. They were the ones who wore themselves out (*rishan*) by effort (*shrama*) and austerity (*tapas*). They are called as rishis because of this.

That which was in the centre (or midst) of these vital currents (viz. the chief vital current, *mukhyaprāṇa*) is verily like Indra.

It was called Indra, because it activates (*inddhayat*) all other vital currents from there by its extraordinary power (*indriyena*, by its energy); it makes them all alive. Indra is its hidden name. Thus seven puruṣhās came into being from the (seven) vital currents.

Then the seven vital currents deliberated: “We cannot create, with the puruṣhās being like this (viz. multiple and disparate). Let us make one puruṣha out of these seven”. Then they fashioned one

<sup>9</sup> मा नौ हिसीज्जनिता यः पृथिव्या (1), यो वा दिवं सत्यधर्मा जजान् (2),  
यश्चापश्चन्द्रा बृहतीर्जजान् (3), कस्मै देवायं हुविषा विधेम (4)

<sup>10</sup> प्रजापते न त्वत् (1), एतान्यन्यो विश्वा जातानि परि ता बभूव (2),  
यत् कामास्ते जुहुमः (3), तन्मो अस्तु (4), वयं स्याम् पतेयो रथीणाम् (5)

Puruṣha out of the seven. From above the navel (*nābhī*), two Puruṣhās were located at the sides (*pakṣha*). And the remaining Puruṣha was to serve as the very foundation (*pratiṣṭhā*) for the other six.

Whatever now was the wealth and glory (*shriḥ*) and essence (*rasa*) of each of the seven Puruṣhās, was gathered upwards, and that became the head (*shiraḥ*); and all the vital currents sought refuge in this part. The body is thus known as ‘locus of all’ (*sharīra*).

This composite Puruṣha became the Prajāpati, the creator and protector of all beings; and it is this Prajāpati that is Agni, who presides over the sacrificial rites.<sup>+</sup>

### Taittirīya Āraṇyaka:

TA (1.23)<sup>\*</sup> calls the Puruṣha by the expression Prajāpati, and describes how he became responsible for creation. At the beginning there was only water, and Prajāpati took shape and floated on its surface on the leaf of a lotus plant (*pushkara-parṇa*). In his interior, in his mind, there then arose a desire (urge, impetus, primordial will) to create all this (what we see now). Whatever now a Person desires, he gives expression to it in speech and in action. This is the bridge between what exists not and what exists. The passage is accomplished by what is known as ‘*tapas*’, which word means austerity, askesis, reflection, brooding, intense heat. Creation proceeds only through ‘*tapas*’.

In the exhilaration of *tapas*, Prajāpati shook his form vigorously. From the flesh-like constituents of his form came forth the sages known as Aruṇās, Ketus and Vātarashanas; from his nail-like parts, the sages known as Vaikhānasas; and from his hair-like parts Vālakhilyās. However, the essential aspect of the watery mass solidified in the form of a tortoise and issued out. Prajāpati inquired if this was the offspring of his own skin and flesh. The tortoise replied: ‘No, I have been there all the time, even prior to all these beings that have now come out’. The tortoise-form was what

<sup>+</sup> For the relevant text of SB, see the commentary on RV (10.90.7) in the book, ‘Puruṣha Sūkta’ by S. K. Ramachandra Rao, published by SAKSI. The material here is from this book.

<sup>\*</sup> For the text of TA (1.23), see chapter 1, section 9, *ibid*

appeared now, but the spirit of it was always there, and this was Puruṣha. This indeed is the Puruṣha nature of the Puruṣha; the expression ‘Puruṣha’ signifying ‘what was there earlier’ (*pūrvam samabhūt*). The Puruṣha, to demonstrate his power, arose then with a thousand heads, with a thousand eyes and a thousand feet. The number ‘thousand’ indicates vastness and immeasurable immensity of creation.

This account appears to be an introduction to Puruṣha Sūkta. The first words of the mantra of the sūkta are repeated here, with the suggestion of the context; illustrating the Puruṣha nature of the Puruṣha (*puruṣhasya puruṣhatvam*). The innumerable forms of creation are all emanations from a common foundation: the *kāma* of Prajāpati (viz. Puruṣha). The text of Puruṣha sūkta presupposes this. The primeval tortoise, which is but the essence (*rasa*) of the waters on which Prajāpati floated, represents Prakṛti; and Prakṛti, in the presence of Puruṣha, unfolds its manifold power and evolves into the entire universe. This is called the ‘Virāṭ’ (illumining itself in different and multiple forms), an aspect of Prakṛti, which also is referred to in the sūkta. Here is the text of the Āranyaka passage.

The same text further identifies Prajāpati as the first born of the universal order (*prathamajā ṛtasya*); and the word *ṛta* used in this context signifies not only the order that is universally relevant and operative, but also reality that is unaltered by space and time. The first expression of this *ṛta* is the desire (*kāma*) which distinguished Prajāpati. The tortoise as the essence of the primeval water is itself the articulation of ‘desire’.

Consider the continuation of the above account, where a mantra is cited in support (Taittirīya Āranyaka 1.23.9).<sup>\*</sup> The cited mantra (said to be from Rig Veda, but not traceable in the present Samhitā

\* तदेषाभ्यनूक्ता विधाय लोकान्विधाय भूतानि विधाय सर्वाः प्रदिशो दिशश्च । प्रजापतिः प्रथमजा कृतस्य आत्मनात्मानमभिसंविवेश ॥ इति सर्वमेवेदमास्वा सर्वमवरुद्ध तदेवानु प्रविशति य एवं वेद ॥

tadeśhābhyanūktā vidhāya lokānvidhāya bhūtāni vidhāya sarvāḥ pradisho dishashcha prajāpatih prathamajā ṛtasya ātmānam abhisamvivesha iti sarvam evedam āptvā sarvam avarudhya tad eva anu pravishati ya evam veda

text) explains that Prajāpati, the first-born of *rta*, constituted (viz. created) all the worlds, all the beings and all space, out of the material provided by the primordial waters, or by their essence in the form of the tortoise. And, having created all things out of himself, he himself enters into all things (*atmanā ātmānam abhisamvivesha*). In other words, he becomes the spirit of all the worlds, all the beings, and of all space. The universe is but an emanation or unfoldment of Prajāpati. The Āranyaka-passage adds that by 'entering' is meant pervasion and accommodation. He pervades over all things, in the sense that he obtains all these things (*āptvā*); and he accommodates all these things in himself so that they are all restrained by him, and nothing over-reaches him (*avaruddhya*). The created universe does not exhaust him; in fact, he transcends it and abides in his own nature. This aspect of Prajāpati is known as Puruṣha.

## 122: Agni

Rishi: Chitramahāḥ Vāsiṣṭhah

- 10.122.1: Gives healing forces
- 10.122.2: Your joy responds
- 10.122.3: You encompass seven planes
- 10.122.4: Ray of intuition
- 10.122.5: Rapturous for immortality
- 10.122.6: Force that founds all
- 10.122.7: Offering of light
- 10.122.8: Uphold the increasings

[Metre: 1-5, Trishtup (11,4), 2-4, 6-8, Jagatī (12, 4)]

10.122.1: I voice the Shining One with its richly varied lights (1), the fair and happy, the guest in whom is nothing hostile (2). Agni, the Priest of the call, the master of the house (4), gives the healing forces that sustain the world (3). He gives us the hero-energy (5).<sup>1</sup>

[*mahasam*: lights, greatness;

*shurudhah*: healing forces, forces of battle, (6.3.3), SA]

<sup>1</sup> वसुं न चित्रमहसं गृणीषे (1), वामं शेवमतिथिमद्विषेण्यम् (2),  
स रासते शुरुधौ विश्वधायसो (3), अग्निहोता गृहपतिः (4), सुवीर्यम् (5)

**10.122.2:** O Agni, take pleasure in my word (1). Let your joy respond to it, for you know all discoveries of knowledge, O strong will (2). Robed in light, put out a path for the Word (3). The gods have begotten all according to your law of works (4).<sup>2</sup>

[*ghṛta*: light; *sukrata*: O strong will; *brahmane*: word]

**10.122.3:** Encompassing the seven planes, O immortal (1), giving to the giver, to the doer of good deeds (2), grow great (3).

O Agni, with riches full of hero-strength crowding on him (4), accept the man who has come to you with the aspiration (fuel) (5).<sup>3</sup>

[Line 3: (alternate): exalt him;]

**10.122.4:** The seven givers of the offering pray to the lord of plenitudes (2), the supreme Ray of intuition, the priest in front (1). Agni, the Bull with the luminous back, hears our words (3). (He is) the god who bestows fullness of heroic might on the person who satisfies him (4).<sup>4</sup>

**10.122.5:** You are the first and supreme messenger (1), as such be rapturous for immortality when you are called (2). The lifepowers make you resplendent in the house of the giver (3). With their lauds the Bhṛgu seers make you to shine out wide (4).<sup>5</sup>

**10.122.6:** O Strong will, for the yajamāna to whom the sacrifice is dear (2), you milk the force (*ishan*) that is a good milch-cow, the force that founds all (1). O Agni (you are) the thrice pouring light, illumining the Truths (3). Circling round our house and our sacrifice (4), you put forth your strength of will (5).<sup>6</sup>

<sup>2</sup> जुषाणो अंग्रे (1), प्रति हर्य मे बचो विश्वानि विद्वान् वयुनानि सुक्रतो (2), घृतनिर्णग्ब्रह्मणे ग्रातुमेरय (3), तव देवा अजनयन्ननु ब्रतम् (4)

<sup>3</sup> सप्त धामानि परियन्मत्यौ (1), दाशाहाशुषें सुकृतैः (2), मामहस्व (3), सुवीरेण रथिणांग्रे स्वाभुवा (4), यस्त आनंद् समिधा तं जुषस्व (5)

<sup>4</sup> यज्ञस्य केतुं प्रथमं पुरोहितं (1), हुविष्मन्त ईळते सप्त वाजिनम् (2), शृण्वन्तमग्निं घृतपृष्ठमुक्षणं (3), पृणन्ते देवं पृणते सुबीर्यम् (4)

<sup>5</sup> त्वं दूतः प्रथमो वरेण्यः (1), स हूयमानो अमृताय मत्स्व (2), त्वां मर्जयन् मरुतो दाशुषो गृहे (3), त्वां स्तोमेभिर्भृगवो वि रुचुः (4)

<sup>6</sup> इष्टं दुहन्त्सुदुधां विश्वधायसं (1), यज्ञप्रिये यज्मानाय सुक्रतो (2), अग्ने घृतसुखिर्तानि दीद्यत् (3), वर्तिर्जनं परियन् (4), सुक्रतूयसे (5)

[Agni milks himself to release the milk, the force of impulsion (*iṣham*) to be given to *yajamāna*. Recall (1.4.1) where *yajamāna* milks Indra to release the milk of knowledge (*sudugam iva go duhe*).]

**10.122.7:** Making you their messenger, men have offered sacrifice (2), in the outshining of this dawn (1). The gods have increased you for their growing to greatness (3), making bright the offering of light in the pilgrim-sacrifice, O Agni (4).

[*ājyam*: oblation of light]

**10.122.8:** The Vasiṣṭhās called you within them (1). Full of plenitude, they voice Agni (2), and are ordainers of works in the discoverings of knowledge (3). Uphold the increasing of the riches in the doers of the sacrifice (4). Do you ever guard us with all kinds of well-being (*svastibhiḥ*) (5).

## 123: Vena

Riṣhi: Vena Bhārgava

**10.123.1:** Sages nourish the child

**10.123.2:** Vena impels the waves up

**10.123.3:** Going around the peaks of truth

**10.123.4:** Knows the immortal names

**10.123.5:** Sits on the golden wing

**10.123.6:** (*Suparṇa*) the bird beautiful

**10.123.7:** Delightful powers (*nāma*)

**10.123.8:** The complete law (*vidharma*)

[Metre: Triṣṭup (11, 4)]

[Vena is the master of the mental delight of existence. He is the creator of sense-mind (SA, SV, Ch.10, p.99). This statement is in his notes on (4.58.4): “One Indra (master of thought mind) produced, one Sūrya (supramental light) and one the gods fashioned by natural development out of Vena”.]

<sup>7</sup> त्वामिदुस्या उघसो व्युष्टिषु (1), दूतं कृष्णवाना अंयजन्त मानुषाः (2), त्वां देवा मह्याय्याय वावृधुः (3), आज्यमग्ने निमृजन्तो अध्वरे (4)

<sup>8</sup> नि त्वा बसिष्ठा अहन्त (1), वाजिनै गृणन्तो अग्ने (2), विदथैषु वेघसः (3) रायस्पोषं यज्मानेषु धारय (4), यूयं पात स्वस्तिभिः सदां नः (5)

**10.123.1:** This Vena impels in the variegated womb (1), the child of light (*jyotir jarāyu*) (the light belonging) to the measurer of midworld (2). The sages with their thoughts (nourish) him (4), like a child of Sun, at the confluence of waters (3).<sup>1</sup>  
 [vena: delight, (5.31.2, 5.36.4); *venatam*: delight, (5.75.7)]

**10.123.2:** This Vena (delight) impels upwards the waves from the ocean (1). Born of heaven (*nabha*), he brings to view the shining top of heaven (2). He shines with his powerful lustres of the peak of the truth (*rtasya sānau*) on the top of the Sun-world (*adhi viṣṭapī*) (3). The herds lowed (or voiced) towards the common source (*yonim*) (4).<sup>2</sup>

**10.123.3:** The mothers of the child with a common abode (3), desiring him, the ancient one, in common (1), stood facing him (2). Going round the peaks of the truth (4), they lick (or enjoy) the speech of honeyed immortality (5).<sup>3</sup>  
 [pūrvī: ancient, (7.2.5); manifold, (3.20.3)]

**10.123.4:** Knowing the form of him (Vena), the illumined seers praise it (2), like the cry of a great animal and approach it (*gman*) (1). Moving by the truth (3), they take their seat firmly on the ocean (4), for he, who holds (or seizes) the light, knows the immortal names (5).<sup>4</sup>  
 [akṛpanta: praise you (10.24.5);

*gandharva*: one who holds or seizes (*dharva*) the rays or light (*gam*), (*gavām rashmīm dhartā* (8.1.11) (S)). Appears in (10.10.4, 10.177.2).

In (10.177.2), S interprets it as *prāṇavāyu*. In the Veda '*gandharva*' has no connection to the demigods of that name in Purāṇa.]

<sup>1</sup> अयं वेनश्चैदयत् पृथिंगर्भा (1), ज्योतिर्जरायू रजसो विमाने (2),  
 इममपां संगमे सूर्यस्य शिशुं (3), न विप्रा मतिभी रिहन्ति (4)

<sup>2</sup> समुद्रादुर्भिमुदियर्ति वेनो (1), नभोजाः पृष्ठं हर्यतस्य दर्शि (2),  
 क्रतस्य सानाबधि विष्टपि भ्रात् (3), समानं योनिमभ्यनूष्ट ब्राः (4)

<sup>3</sup> समानं पूर्वीरभि वावशानाः (1), तिष्ठन् (2), बृत्सस्य मातरः सनीळाः (3),  
 क्रतस्य सानाबधि चक्रमाणा (4), रिहन्ति मध्वो अमृतस्य वाणीः (5)

<sup>4</sup> जानन्ते रूपमकृपन्त विप्राः (1), मृगस्य घोषं महिषस्य हि गमन् (2),  
 क्रतेन यन्तो (3), अधि सिन्धुमस्थुः (4), विदत् गन्धर्वो अमृतानि नाम (5)

**10.123.5:** The Apsarās smiling as if approaching her paramour (1), support him in the Supreme Ether (2). Moving in the seat of the beloved being (3), Vena himself loved, sits on the golden wing (4).<sup>5</sup>

[*parame vyoman*: Supreme ether; infinity of the super. Conscient being; occurs in (10.5.7, 10.14.8, 10.109.4, 10.129.7) and also in other maṇḍalās.

*apsara*: those who move in waters; not the beings of the same name in the Purāṇa.]

**10.123.6:** Those desiring you in their hearts (2), contemplated you (3), as the bird with beautiful wings (*suparṇa*) flying in the heaven (1). (They view you) as the golden-winged messenger of Varuṇa (4). (It is) the bird which nourishes (the world) in Yama's abode (*yonau*) (5).<sup>6</sup>

[*suparṇa*: see (10.114), (10.144)]

**10.123.7:** The Gandharva (*vēna*) stood firmly in the midworld above (1), in our front bearing a variety of weapons (2). Clothing himself to reveal his delightful form (3), He generated the delightful powers (*nāma*) like the Sun (4).<sup>7</sup>

[*nāma*: names, each name signifies a special power; *vasānah*: clothing himself, (6.5.15),

*surabhi*: fragrant, (10.70.4), delightful, (7.1.18)]

**10.123.8:** When the stream of delight (Vena) goes towards the ocean (1), it sees the complete law (*vidharman*) with the eyes of an eagle (2). Then the Sun, shining with brilliant radiance (3), creates the desired (*chakāna*) powers in the third world (heaven).<sup>8</sup>

<sup>5</sup> अप्सरा जारमुपसिम्मियाणा (1), योषा बिभर्ति परमे व्यौमन् (2), चरत् प्रियस्य योनिषु (3), प्रियः सन् त्सीदत् पुक्षे हिरण्यये स वेनः (4)

<sup>6</sup> नाके सुपर्णमुप यत् पतन्त (1), हृदा वेनन्तो (2), अभ्यचक्षत त्वा (3), हिरण्यपक्षं वरुणस्य दूतं (4), युमस्य योनौ शकुनं भुरण्युम् (5)

<sup>7</sup> ऊर्धवों गन्धवों अधि नाके अस्थात् (1), प्रत्यङ् चित्रा बिभ्रदस्यायुधानि (2), वसानो अत्कैं सुरभिं हुशो (3), कं स्वर्ण नामं जनत प्रियाणि (4)

<sup>8</sup> द्रुप्सः संमुद्रमभि यज्जिगाति (1), पश्यन् गृष्टस्य चक्षस्ता विधमेन् (2), भानुः शुक्रेण शोचिषा (3), चक्रानस्तुतीयै चक्रे रजसि प्रियाणि (4)

[*vidharman*: in his complete law, (5.17.2); in the order and law, (3.2.3); *chakartha*: created (1.69.4)]

## 124: Agni

Riṣhis: Agnivarūpasoma, Agni

**10.124.1:** Yajña with five movements and seven wefts

**10.124.2:** I hide in the cave

**10.124.3:** Planes of truth

**10.124.4:** Kingdom awaits me

**10.124.5:** Varuṇa, distinguish Truth from Falsehood

**10.124.6:** O Soma, this is the world of light

**10.124.7:** Mitra, Varuṇa and waters

**10.124.8:** King chosen by people

**10.124.9:** The Sun as *hamsa* (swan)

[Metre: 1-6, 8-9, Triṣṭup (11, 4), 7, Jagatī (12, 4)]

[For the mantrās 1-4, the riṣhi is Agni, for the remaining, Agni-Varuṇa-Soma, the riṣhi.]

**10.124.1:** O Agni, come to this sacrifice of ours (1), which has five movements (*yāmam*), seven threads (wefts) and is a triple (2). Be our bearer of the offerings and may you lead us in front (*purogā*) (3). You have been in a long sleep of ignorance (4).<sup>1</sup>

[Some ideas here are related to (10.51); The three epithets in line 2 are in (10.52.4).]

*puroga*: leader who goes in front (10.110.1)]

**10.124.2:** O gods, giving up the work of gods (*adevāt*), I hide in the cave (1). I am contemplating on attaining the immortality (2). When I am inauspicious (*ashiva*), I give up the auspicious sacrifices (3). Then I will seek the friendly tinders (*araṇi*) which is my home (*nābhīm*) (4).<sup>2</sup>

[*pra-chata*: hide, (occurs only once);

*guhā chatantam*: hide in the cave, (1.65.1)]

<sup>1</sup> इमं नौ अग्नं उपं यज्ञमेहि (1), पञ्चयामं त्रिवृतं सप्ततन्तुम् (2),  
असौ हृव्यवालूत नः पुरोगा (3), ज्योगेव दीर्घं तम् आशयिष्ठाः (4)

<sup>2</sup> अदैवादैवः प्रचता गुहा (1), यन् प्रपद्यमानो अमृतत्वमेमि (2),  
शिवं यत् सन्तमशिवो जहामि (3), स्वात् सख्यादरणीं नाभिमेमि (4)

**10.124.3:** Seeing the guest on another branch (*vaya*) (1), I measured out many planes of truth (2). I pray to the mighty father for bliss (3). From those that do not perform *yajña* correctly with reverence (4), I come to obtain the portion of the *yajña* (5).<sup>3</sup>

[*shevam*: bliss (3.7.5), *bhāga*: portion]

**10.124.4:** I have spent many years within (this inner altar) (1). Choosing Indra, I gave up the fathers (2). Agni, Soma and Varuṇa are all impellers (of action) (3). Returning, I protect the kingdom which awaits me (4).<sup>4</sup>

[*chyavānah*: one who impels, (10.115.6), (to fall from their power (S)]

**10.124.5:** Those demonic persons (*asura*) become devoid of the power of formation (*nirmāya*) (1). O Varuṇa, if you desire me (2), to distinguish the truth from the falsehood, O king (3), then come to (accept) the overlordship of my domain (4).<sup>5</sup>

[The asurās of line 1 refers to those in line 4 of (10.124.3).]

**10.124.6:** (Agni or Varuṇa): (O Soma), this is the world of light (1), this is certainly beautiful (2). This is the wide (*uru*) light (*prakāsha*), this is the midworld (3). Let us kill Vṛtra; come here, O Soma (4). You are the offering (5), O one benignant (*santam*), we worship you with offerings (6).<sup>6</sup>

<sup>3</sup> पश्यन्नन्यस्या अतिथिं ब्रयाया (1), कृतस्य धाम् वि मिमे पुरुषिणि (2), शंसामि पित्रे असुराय शेवंम् (3), अयज्ञियात् (4), यज्ञियं भूगर्भेमि (5)

<sup>4</sup> ब्रह्मीः समा अकरमन्तरस्मिन् (1), इन्द्रं वृणानः पितरं जहामि (2), अग्निः सोमो वरुणस्ते च्यवन्ते (3), पर्यावर्द्राष्ट्रं तदवाम्यायन् (4)

<sup>5</sup> निर्माया उ त्ये असुरा अभूवन् (1), त्वं च मा वरुण काम्यासे (2), कृतेन राजननृतं विविश्वन् (3), मम राष्ट्रस्याधिंपत्यमेहिं (4)

<sup>6</sup> इदं स्वं: (1), इदमिदास वामम् (2), अयं प्रकाश उवन्तरिक्षम् (3), हनांव वृत्रं निरेहि सोम (4), हुविष्डा (5), सन्तं हुविषा यजाम (6)

**10.124.7:** The seer (Mitra) with his seer-wisdom has fixed the divine form firmly (1). With a little effort, Varuṇa let loose the waters (2). The rivers, like wives, confer happiness (3). The pure rivers assume all around him (Mitra's) hue (*varṇa*) (4).<sup>7</sup>

**10.124.8:** They (waters) companion his excellent powers (1). They who are blissful approach him with their self-law (2). Just as the people choose their king (3), the waters, smitten with fear, fled from Vṛtra (and chose Indra) (4).<sup>8</sup>

[*sachante*: to companion;

Line 3 states that the people chose the king. The Yajur Veda TS (3.1.8) states that the subjects can remove the king. But the indologist Altekar (Cultural Heritage of India, Vol. 1, R.K.M. Institute of Culture, 1958) renders the lines 3 and 4 together, 'people coming to elect their king are described as being afraid of him'. This writer does not separate the 2 pādās, lines 3 and 4, he does not notice the word such as 'na' indicating the simile. Note '*bibhutsa*' is also in (10.124.9) indicating the support for our translation.]

**10.124.9:** The wise call Sun (*hamsa*) as the ally of those in fear (1). He moves in friendship with the divine waters (2).

The seers with their understanding know Indra (4), who moves continuously and is repeatedly (*anu*) hymned (*stubham*) (3).<sup>9</sup>

[*hamsah*: swan, Sun (4.40.5), The epithets to *hamsa* are as in (4.40.5).

*hamsāsah*: golden winged swans (4.45.4)]

<sup>7</sup> कविः कवित्वा दिवि रूपमासंजत् (1), अप्रभूती वरुणो निरुपः सृजत् (2), क्षेमं कृपवाना जनयो न सिन्ध्यवः (3), ता अस्य वर्णं शुचयो भरिभ्रति (4)

<sup>8</sup> ता अस्य ज्येष्ठमिन्द्रियं संचन्ते (1), ता ईमा क्षेति स्वधया मदन्तीः (2), ता ई विशो न राजानं वृणाना (3), बीभत्सुवो अपे वृत्रादतिष्ठन् (4)

<sup>9</sup> बीभत्सूनां सयुजं हुंसमाहुः (1), अपां दिव्यानां सख्ये चरन्तम् (2), अनुष्टुभमनु चर्चूर्यमाणम् (3), इन्द्रं नि चिक्युः कवयो मनीषा (4)

## **125: Vāk, the inspired word**

### **Riṣhi: Vāk Āmbhrī**

**10.125.1: I walk with Rudrās, Vasus and All-gods**

**10.125.2: I uphold Soma, the delight**

**10.125.3: Queen and conscious**

**10.125.4: By me, everyone eats and breathes**

**10.125.5: I announce the truth**

**10.125.6: Destruction of Veda-hater**

**10.125.7: My origin in the waters**

**10.125.8: I have become the vast**

**[Metre: 1, 3-8, Trishṭup (11, 4), 2, Jagatī (12, 4)]**

[Here, with extraordinary poetic power Vāk, the Word, is exalted beyond the Heavens and beyond this broad Earth. This word of knowledge, of wisdom — the sound of Truth itself — is the source and nourisher of Creation. This is also known as Devī Sūkta.

The name of the riṣhi of this sūkta is Vāk and she is the daughter of the sage Ambhrīṇa. She sees the revealed truths of the Godhead, finds the inspired word to give expression to them in this hymn of eight verses. “We find here for the first time in Rig Veda — also for the last time — thought and spirit and Mantra-Force vying with one another in revealing and making felt the divine afflatus”. (CWKS, Vol. 1)

There are many hymns such as this one in the tenth book of RV where we find that the name of the seer, Riṣhi, is also the name of the Devata. This can be explained by the fact that in such hymns the seer is one with the Devata, experiences and lives in conscious union with what he adores; and it is such realizations that account for the identity of names as in the hymns of Vaikunṭha, (RV 10.48, 10.50), Lava (RV 10.119) and others. This is not to say that there are not to be found such realizations in the other Mandalas of RV. But there quite often the Riṣhi’s name is addressed in such a way or with a double meaning that it is applicable to the God spoken of in the rik. There are other seers who speak of their realizations of the Supreme Being on the dynamic side and proclaim, “I am Manu, . . I am Sūrya, . . ” as done by seer Vāmadeva in RV (4.26). But there the seer’s name is retained separately.

“Here in the case of Devī Sūkta, the seer’s realization of identity with the Supreme Vāk, the creative Word — which in the language

of Tantra is *parāshakti* — may account for the identity of the name (Vāk as applied to the Rishikā as well as to the Devatā); it will be more correct to say that the Female Energy of the Supreme Godhead, *parā-devatā*, realizing Herself in or choosing the embodiment of Vāk Ambhrīni, utters the Word, the Mantra.” (CWKS)]

**10.125.1:** I walk with Rudrās and with Vasūs (1). (I walk) with Ādityās as also with the All-Gods (*vishvedevāḥ*) (2). Mitra and Varuṇa, both I hold aloft (3). Even so Indra and Agni I do and the Ashvin twins too (4).<sup>1</sup>

**10.125.2:** I uphold and cherish the Soma, the Delight that is to be pressed out (for the delight of the Gods) (1). I am the supporter of the Divine sculptor Tvaṣṭṛ, and of Bhaga and Pūṣhan (2). I hold the wealth for the sacrificer (3), who reaches to the Gods the pleasing offerings of Soma and *havis* (4).<sup>2</sup>

**10.125.3:** The Queen I am, the dispenser of wealth (1). Conscious I am, the first among the Gods (for whom the sacrifice is meant) (2). Such am I (the One) and the Gods have found me established in the Many (*purutrā*) (3), permeating and taking possession of the Manifold (existence) (4).

[*bhūri*: many, *bhūristhātrām*: permeating the many.]

**10.125.4:** It is by Me (by the sole power) that one eats his food (1), one sees, breathes (2), and hears what is said (3). They that ignore me (with their thought not turned to me) run to ruin (4). Hear, I declare to thee, the truth of faith, hear (5).<sup>4</sup>

[*shrudhi*: hear, *shruta*: what is being declared,

*shraddhivam*: truth of faith, *shrat*: faith (*shraddha*);]

<sup>1</sup> अहं रुद्रेभिर्वसुभिश्चरामि (1), अहमादित्यैरुत विश्वदेवैः (2),

अहं मित्रावरुणोभा बिभर्मि (3), अहमिन्द्राग्नी अहमश्चिनोभा (4)

<sup>2</sup> अहं सोममाहुनसं बिभर्मि (1), अहं त्वष्टारमुत पूषणं भग्म् (2),

अहं दंधामि द्रविणं हुविष्ठते (3), सुप्राव्ये यज्ञमानाय सुन्वते (4)

<sup>3</sup> अहं राष्ट्री संगमनी वसूनां (1), चिकितुषी प्रथमा यज्ञियानाम् (2),

तां मा देवा व्यदधुः पुरुत्रा (3), भूरिस्थात्रां भूयौवेशयन्तीम् (4)

<sup>4</sup> मया सो अन्नमन्ति (1), यो विपश्यति यः प्राणिति (2), य ईशूणोत्युक्तम्

(3), अमन्तवो मां त उपै क्षियन्ति (4), श्रुधि श्रुतं श्रद्धिवं तै वदामि (5)

**10.125.5:** Of my own accord, I announce this (truth) (1), which the Gods as well as men strive to reach (2). One whom I love, I make him mighty (3). (I make) him a Brahman, him a Riṣhi, him a man of pure understanding (*sumedha*) (4).<sup>5</sup>

**10.125.6:** For Rudra, I stretch the bow (1), for the destruction of the Veda-hater (*brahma-dvit*) (2). On the people I bestow equal joy in battle (3). I have permeated Heaven and Earth (4).<sup>6</sup>

[*samat*: battle, equal (*samāna*), *mada*: joy, ecstasy.]

All these different meanings are combined in translating *samadam* as ‘equal joy in battle’.]

**10.125.7:** In the beginning, I bring forth the Father (1). The womb of my word is in the ocean in the depths of its waters (2). From there I move out toward every creature (3). And with my stature I reach the sky above (4).<sup>7</sup>

[*samudra*: ocean; it is the image of the Infinite Consciousness and Being for the ancients. *antaḥ samudre*: The word ‘inner’ (*antar*) before the ‘ocean’ here removes the veil over the Truth indicated by Ocean (*samudra*) and waters (*apsu*).]

**10.125.8:** I sweep like a tempest (1), while putting forth all existences (2), beyond the Heavens and beyond this broad Earth (3). Such is the magnitude that I have assumed (4).<sup>8</sup>

[Relation to Tantra: Durgā Saptashatī, also known as Chāndī, is a famous litany of 700 verses occurring in the Mārkāṇḍeya Purāṇa. The Purāṇa purports to be a dialogue between the sage Mārkāṇḍeya and Kroṣṭuki. The orthodox hold that Saptashatī is a great *arthashastra*.]

<sup>5</sup> अहमेव स्वयमिदं वंदामि (1), जुष्टं देवेभिरुत मानुषेभिः (2),  
यं कामये तंतमुग्रं कृणोमि (3), तं ब्रह्माणं तमृषिं तं सुमेधाम् (4)

<sup>6</sup> अहं रुद्राय धनुरा तनोमि (1), ब्रह्मद्विषे शरवे हन्तवा उ (2),

अहं जनाय समदं कृणोमि (3), अहं धावापृथिवी आ विवेश (4)

<sup>7</sup> अहं सुवे पितरामस्य मूर्धन् (1), मम योनिरप्सवन्तः संमुद्रे (2),  
ततो वि तिष्ठे भुवनानु विश्वा (3), उतामूँ द्यां वर्षणोप स्पृशामि (4)

<sup>8</sup> अहमेव वाते इव प्र बामि (1), आरथमाणा भुवनानि विश्वा (2),  
परो दिवा पर एना पृथिव्या (3), एतावती महिना सं बभूव (4)

*shāstra*, i.e., a *shāstra* which teaches us the means of attaining all ends of life, not *artha* restricted in the sense of wealth in economics. It is said that the Devi Sūkta provides the Vedic basis for Chāṇḍī. We get the clue from a line in the closing verses of the Saptashati where it is stated that the Devi Sūkta was being used for *pūja*: '*devīsūktam param japam*'.

But we do not find anything directly in the Rig Veda relating to the story, ritual, or forms of worship mentioned in the Saptashati. Kapāli Sāstry adds, 'the reader could ponder over the mighty words of 'Vāk' and see if it is not in line with the high thought, spirit and purpose of Durga Saptashati'.]

### Inspired speech or VĀK

#### The translation by Jean Le Mee

I move with roaring, howling, and radiant might,  
I move with the infinite and nature's powers.

I hold love of the Lord of Lords, I hold  
Agni of the soul, I hold life and healing. (1)

I possess the sacred potion and I wield  
The power to create, to nourish and give.  
Indeed, I strengthen him who sacrifices,  
The mindful one, the generous, him who serves. (2)

I am the Queen, gatherer of abundance,  
Knowing and wise, always supreme in worship.  
Divine powers appointed me in all places;  
I have many homes, I enter many forms. (3)

Through my power, the man of judgement may eat  
And whoever breathes or hears the spoken Word;  
Unknowingly they all abide in me.  
In truth, I speak: hear, O holy tradition! (4)

I alone utter the Word of Truth, the Word  
That brings enjoyment to Gods and men alike.  
The man I love, to him do I give power;  
I make him a divine, a seer, and a sage. (5)

I stretch the bow of him who drives out evil  
That the arrow may strike wisdom's enemy.  
I create among men strife and contention.  
I fill both Earth and Heavens with my presence. (6)

In the beginning I bring forth the Father.  
 My source is in the waters' ocean deep.  
 From there I move out toward every creature.  
 And with my stature I reach the sky above. (7)

I blow like the wind; it is I that maintain  
 And I that sustain all things in creation.  
 Beyond the Heavens and beyond this broad Earth:  
 Such is the magnitude that I have assumed. (8)

## 126: Lead us beyond the foes

Riśhis: Amhomuk Vāmadevya, Kulmalabarhiṣha Shailuṣha

**10.126.1: Gods take pleasure in man**

**10.126.2: Offer protection from the sin**

**10.126.3: Gods lead us to the place to which we should go**

**10.126.4: Protection on all-sides**

**10.126.5: Those who make us err**

**10.126.6: Men of vision**

**10.126.7: Happiness with great wideness**

**10.126.8: Release us utterly from evil**

[Metre: 1-7, Upariṣṭādbṛhatī; 8, Trīṣṭup (11, 4)]

**10.126.1:** O Gods, neither sin nor calamity (1), affect the mortal (2), in whom Aryama, Mitra and Varuṇa, take a common pleasure (3), and lead him beyond the (reach of foes) (4).<sup>1</sup>

[Of the 8 mantrās, the first seven end with the phrase '*ati dviṣhah*'. The eighth mantra is same as (4.12.6) of Riśhi Vāmadeva Gotama.]

**10.126.2:** We choose (implore) Mitra, Varuṇa and Aryaman (1), so that they may offer that (*tat*) protection to the mortal from the sin (2), and lead him beyond the (reach of) enemies (3).<sup>2</sup>

<sup>1</sup> न तमंहो न दुरितं देवासो (1), अष्ट मर्त्यम् (2),  
 सजोषसो यमर्यमा मित्रो (3), नयन्ति वरुणो अति द्विषः: (4)  
<sup>2</sup> तद्धि वृयं वृणीमहे वरुण मित्रार्यमन् (1),  
 येना निरंहसो यूयं पाथ (2), नेथा च मर्त्यमति द्विषः: (3)

**10.126.3:** May these gods Varuṇa, Mitra and Aryama protect us now (*nūnam*) (1). May they lead us to spot to which we should be led (2). May they make us cross over (*parshishtha*) to the spot to which we should cross over (*parṣhaṇi*) (3), beyond the range of foes (4).<sup>3</sup>

**10.126.4:** You, Varuṇa, Mitra and Aryama, protect the universe on all sides (1). May we dwell in your happy peace (2). O gods, who are perfect guides on the way (lead us), beyond the range of foes (3).<sup>4</sup>

**10.126.5:** May the Ādityās, Varuṇa, Mitra and Aryama lead us across those who make us err (1). We invoke the fierce Rudra along with the Maruts, Indra and Agni for our well-being (2), and for (placing us) beyond the (range of) foes (3).<sup>5</sup>

[*sridhāḥ*: those who make us err, (3.9.4)]

**10.126.6:** May the leaders Varuṇa, Mitra and Aryama make us easily (*su*) go across (the foes) (1). May the kings of the men of vision carry us across all calamities (2), and also beyond the (range of foes) (3).<sup>6</sup>

[*charṣhaṇīnām*: seeing men, men of vision (all occurrences in RV)  
Only the non-physical vision gives the knowledge of the possibilities of calamities.]

**10.126.7:** May Varuṇa, Mitra and Aryama grant us bliss (*shunam*) for the increase (of the divine powers in us) (1). May the Ādityās bring us the happiness with great wideness which we seek (2), and place us beyond the range of foes (3).<sup>7</sup>

<sup>3</sup> ते नूनं नोऽयमूतये बरुणो मित्रो अर्यमा (1),  
नर्षष्टा उ नो नेषणि (2), पर्षष्टा उ नः पर्षणि (1), अति द्विषः: (4)

<sup>4</sup> यूयं विश्वं परि पाथ बरुणो मित्रो अर्यमा (1),  
युष्माकं शर्मणि प्रिये स्याम् (2), सुप्रणीतयोऽति द्विषः: (3)

<sup>5</sup> आदित्यासु अति सिधो बरुणो मित्रो अर्यमा (1),  
उग्रं मरुभ्नी रुद्रं हुवेमेन्द्रमश्चिं स्वस्तये (2), अति द्विषः: (2)

<sup>6</sup> नेतार ऊ षु णस्तिरो बरुणो मित्रो अर्यमा (1),  
अति विश्वानि दुरिता राजानश्चर्षणीनाम् (2), अति द्विषः: (3)

<sup>7</sup> शुनमस्मर्यमूतये बरुणो मित्रो अर्यमा (1),  
शमै यच्छन्तु सप्रथे आदित्यासु यदीमहे (2), अति द्विषः: (3)

[*sapratha*: wide-spreading, (6.15.3);  
with great wideness, (5.13.4)]

**10.126.8:** [This verse is identical to (4.12.6). This fact is not noticed by S.]

Even as that was done when the master of riches (*vasavah*) (1), the lords of sacrifice (3), released the bright cow (*gauryam*) tethered (*shītām*) by her foot (2), so release us utterly from evil (*amhah*) (4). O Agni, may you carry forward (*parataras*) our life and deliver it to the forward march (*pratārī*) (5).<sup>8</sup>

[Cow is the knowledge which has to move around. When it is tethered, its natural power is lost. Hence tethering a cow means bringing the limitation of evil.

*pratārī*: meaning in line 5 as in (6.8.7)

S quotes an obscure legend connected with line 2 by interpreting *vasava* as the Vasu-gods. It has little relevance here.]

## 127: Night (*rātri*)

Rishis: Kushika Saubhara, Rātrih Bhāradvājī

**10.127.1:** Divine night looks forth

**10.127.2:** Pervaded the wide-space, depths and heights

**10.127.3:** Her sister dawn

**10.127.4:** We have come home

**10.127.5:** Villagers, birds, all have gone home

**10.127.6:** Ward off the wolf and thief

**10.127.7:** Clears off darkness like debt

**10.127.8:** Daughter of heaven

[Metre: Gāyatrī (8,3)]

[See the *āpri* mantrās, (10.70.6) and (10.110.6) to Day and Night. See also (10.172).]

**10.127.1:** The divine night approaching has looked forth (1), in many places with her eyes (2). She has put on all glories (3).<sup>1</sup>

<sup>8</sup> यथा हु त्यद्वसबो (1), गौर्यैं चित् पदि षिताममुञ्चता (2), यजत्राः (3), एवो ष्वस्मन्मुञ्चता व्यंहुः (4), प्र तारी अग्ने प्रतरं न आयुः (5)

<sup>1</sup> रात्रि व्यस्यदायती (1), पुरुत्रा देव्यक्षभिः (2), विश्वा अधि श्रियोऽधित (3)

**10.127.2:** The immortal goddess has pervaded (*ā aprā*) the wide space (*uru*) (1), the depths, and the heights (*udvata*) (2).

With light she (the dawn, Ushas) drives away the darkness (3).<sup>2</sup>

[Clearly ‘*tamah*’ here indicates the forces of ignorance, not merely a condition of lack of physical light.

*jyoti*: light of the spiritual sun (in Veda)]

**10.127.3:** The goddess advancing (2), has prepared the way for her sister dawn (1). Away too will go the darkness (3).<sup>3</sup>

[*ni akṛta*: prepared within]

**10.127.4:** So to us to-day you (have approached) (1); at your (night’s) approach we have come home (2), as birds to their nest upon the tree (3).<sup>4</sup>

**10.127.5:** The villagers have gone home (1), creatures with feet (have gone home) (2), those with wings have gone home (3), even the greedy hawks (have gone home) (4).<sup>5</sup>

**10.127.6:** Ward off the she-wolf and the wolf (1), ward off the thief, O Night (2). So be easy for us to pass (3).<sup>6</sup>

**10.127.7:** The darkness, thickly painting, black, palpable (2), has approached me (1). O Dawn, clear it off like debts (3).<sup>7</sup>

[*r̥na*: debt; movement]

**10.127.8:** I have delivered up to you a hymn like the ray-cows (1); choose it, O daughter of heaven (2). O Night (accept this) like a song of praise to a victor (3).<sup>8</sup>

<sup>2</sup> ओर्वप्रा अमर्त्या (1), निवतौ देव्युद्धतः: (2), ज्योतिषा बाधते तमः: (3)

[*orvaprā*: ā + *uru* + *aprā*]

<sup>3</sup> निरु स्वसारम् अकृतोषस् (1), देव्यायती (2), अपेदु हासते तमः: (3)

<sup>4</sup> सा नौ अद्य यस्यां वर्यं नि (1), ते यामनविक्षमहि (2), वृक्षे न वंसति वर्यः (3)

<sup>5</sup> नि ग्रामासो अविक्षत् (1), नि पद्मन्तो नि पक्षिणः (2),

नि इयेनासंश्रिदर्थिनः: (3)

<sup>6</sup> यावर्यां वृक्षं वृक्षं (1), यवर्य स्तेनमूर्ख्ये (2), अथा नः सुतरा भव (3)

<sup>7</sup> उपं मा. (1), पैपिशत् तमः: कृष्णं व्यक्तमस्थित (2), उषं क्रणोर्व यातय (3)

<sup>8</sup> उपं ते गा इवाकरं (1), वृणीष्व दुहितर्दिवः (2), रात्रि स्तोमं न जिग्युर्वे (3)

## 128: Invocations and Gods

Riṣhi: Vihavya Āngirasa

10.128.1: Nourish us

10.128.2: Invocation

10.128.3: Completion of our yajña

10.128.4: Aspirations become true

10.128.5: Goddesses

10.128.6: Foresight

10.128.7: Upholders

10.128.8: Happiness

10.128.9: Touching heaven

[Metre: 1-8, Trīṣṭup (11, 4); 9, Jagatī (12, 4)]

10.128.1: O Agni, may you bestow on me the splendour (*varcha*) arising from the invocations (*vihava*) (1). Kindling you, may our bodies be nourished (2). To me let the four quarters bow (3). With you as overseer may we conquer the fighters (4).

10.128.2: Let all the Gods be at my invocation (1), the Maruts with Indra, Viṣṇu and Agni (2). May the broad midworld be my guardian (3). May the wind blow (to satisfy) this desire of mine (4).

10.128.3: May the Gods bestow wealth upon me through sacrifice (1). May the blessing (*āśihī*) be mine, and may the divine invocation be mine (2). May the divine sacrificers of old complete our yajña (*vanushanta*) (3). May we be unharmed in our bodies and be strong with the strength of heroes (4).

10.128.4: Let the divine priests perform the yajña utilizing all my offerings (*havya*) (1). May the aspiration (*ākūtiḥ*) in my mind become true (2). No sin whatever may I commit (3). May the All-Gods speak on my behalf (4).<sup>4</sup>

<sup>1</sup> ममांग्रे वर्चों विहृवेष्वस्तु (1), वृयं त्वेन्धानास्तन्वं पुषेम (2),

मह्यं नमन्तां प्रदिशश्चतसः: (3), त्वयाध्यक्षेण पृतंना जयेम (4)

<sup>2</sup> मम देवा विहृवे संन्तु सर्वं (1), इन्द्रवन्तो मरुतो विष्णुरग्निः (2),

ममान्तरिक्षमुरुलोकमस्तु (3), मह्यं बातः पवतां कामै अस्मिन् (4)

<sup>3</sup> मर्यि देवा द्रविणमा यजन्तां (1), मर्यि आशीरस्तु मर्यि देवहृतिः (2),

दैव्या होतारो वनुषन्त पूर्वे (3), अरिष्टाः स्याम तन्वा सुवीरा: (4)

<sup>4</sup> मर्य यजन्तु मम यानि हृव्या (1), आकूतिः सत्या मनसो मे अस्तु (2),

एनो मा नि गां कतमत् चनाहं (3), विश्वे देवासो अधि बोचता नः (4)

**10.128.5:** O six vast Goddesses, make a wide room for us (1).

O All-Gods, here show your prowess (2).

May we not lose our successors nor ourselves (3).

May we not fall victims to our foe, O King Soma (4).<sup>5</sup>

**10.128.6:** O Agni, driving away the wrath of foes (1), as guardian unfailing, do you guard us on all sides (2). Let your foes turn away again (3), and may their plotting with their foresight be ruined (4).<sup>6</sup>

**10.128.7:** May the upholder of upholders, lord of the world (1), the God Savitṛ overcome the foes (of yajña) (2). May the gods, the twins Ashvins and Bṛhaspati protect this yajña (3), and also the sacrificer from misfortune (4).<sup>7</sup>

**10.128.8:** May the mighty one (*mahiṣha*), wide-extending, bring us the happiness (1), he who is much invoked in this yajña (2). O Indra of the steeds, be gracious to our successors (3). May no harm come to us, abandon us not (4).<sup>8</sup>

**10.128.9:** May our rivals depart (1). With Indra and Agni we overthrow them (2). May the Vasūs, the Rudrās, the Ādityās make me high-reaching (3), fierce, conscious of knowledge (*chettāram*) and overlord (*adhirājam*) (4).<sup>9</sup>

[*uparisprsham*: touching the plane above;

*ugra*: fierce or violent (to the foes);

All the 9 mantrās are also in TS (4.7.14) in almost identical form.]

<sup>5</sup> देवीः षलुर्वीरुरु नः कृणोत् (1), विश्वे देवास इह वीरयध्वम् (2), मा हास्महि प्रजया मा तनूभिः (3), मा रंधाम द्विष्टते सौम राजन् (4)

<sup>6</sup> अग्ने मन्युं प्रतिनुदन् परेषाम् (1), अदब्धो गोपाः परि पाहि नुस्त्वम् (2), प्रत्यञ्चो यन्तु निगुतः पुनः (3), ते अमैषां चिन्तं प्रबुधां वि नैशत् (4)

<sup>7</sup> धाता धातृणां भुवनस्य यस्पतिः (1), देवं त्रातारमभिमातिषाहम् (2), इमं यज्ञमश्चिनोभा बृहस्पतिर्देवाः पान्तु (3), यजंमानं न्युर्थात् (4)

<sup>8</sup> उरुव्यचां नो महिषः शर्म यंसत् (1), अस्मिन् हवे पुरुहूतः पुरुक्षः (2), स नः प्रजायै हर्यश्च मृल्येन्द्र (3), मा नौ रीरिषो मा परा दा: (4)

<sup>9</sup> ये नः सप्तना अप ते भवन्तु (1), इन्द्राग्निभ्यामव बाधामहे तान् (2), वसंबो रुद्रा आदित्या उपरिस्पृशं (3), मुग्रं चेत्तारमधिराजमक्रन् (4)

## Anuvāka 11: Sūktās (129-151)

### 129: Creation

Riṣhi: Prajāpati Parameṣṭhī

10.129.1: Waters

10.129.2: Breathed by self-law

10.129.3: One was born

10.129.4: Heart

10.129.5: Impelled by self-law

10.129.6: Wonder about creation

10.129.7: The creator

[Metre: Triṣṭup (11, 4)]

[The Rig Veda treats the topic of creation in a very original way in several sūktās titled as *bhāvavṛttam*, a crisp metaphysical thought about the beginning of creation. These hymns are (10.129), (10.154) and (10.190) and others. In the entire Rig Veda, the most famous philosophical hymn is (10.129), due to the Riṣhi Prajāpati Parameṣṭhī. It has seven mantrās. The first-two mantrās refer to various viewpoints about the beginning of creation, this sūkta is not concerned with these views. The sūkta does not have any criticisms. Riṣhi is giving his revelation. The first half of the first mantra mentions *sat* (existence), *asat* (non existence), *rajas* (principle of movement), *vyoman* (the Empyrean or ether). It asserts that it is not concerned with them. Recall that (10.72.2) asserts that *sat* (beings or existence) was born of *asat* (non- existence). (10.5.7) asserts:

He is the being (*sat*) and the non-being (*asat*) in the supreme ether (*parame vyoman*) (1), in the birth of the understanding (*dakṣha*), in the lap of the indivisible mother (*aditi*) (2).<sup>+</sup>

What we call the ultimate or absolute, which is indicated by *tat* is beyond the concepts of existence (*sat*) or non-existence (*asat*). Note that in the Hindu philosophical thinking, *sat* and *asat* are not antithetical concepts. It mentions the **One** (*ekah*) which existed by its own power (*svadhā*).

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<sup>+</sup> asat cha sat cha parame vyoman (1),  
dakṣhasya janman aditer upasthe (2).

(RV 10.5.7)

### Synopsis

The seven mantrās fall into 3 groups namely mantrās 1 and 2, mantrās 3, 4 and 5, and the mantrās 6 and 7. The whole sūkta deals with the beginning of the creation. The question posed is, 'what is the beginning of creation?' In mantrās 1 and 2, it excludes several possibilities. The first step is not *asat* (non-existence), *sat* (existence), *rajas* (the principle of movement), *vyoman* (the supreme station). Verse 3 specifically states that the world as we see it has come out of the darkness concealed in darkness; it has come out of the deep and abysmal flood or ocean (the inconscient ocean, *apraketam salilam*) that covered all things. Everything is hidden in this formless being owing to the fragmentation (*tuchchhyena ābhu apihitam*). Note that it is understood though not explicitly stated that the higher and self-luminous power descends into this ocean; it raises again out of this ocean to reconstitute in the conscient its vast unity. This One (*ekam*) mentioned in verse 3 brings to birth this world by its own greatness (*tan mihinā ajāyata*). In that non-existence the seers have found by desire in the heart and the thought in the mind that which builds up the existence. This non-existence (*asat*) is the first aspect to emerge from the inconscient ocean. This darkness is the Vedic night mentioned in RV (1.35.1) which holds within it all the world and all her unrevealed potentialities in her obscure bosom. Above this ocean is the goal (*prayati*), below is the intrinsic power (*svadhā*) which draws upward. The last 2 verses pose the question about the nature of the supreme being. The usual translation of the last line is, 'He knows, or he knows not'.

Such scepticism is out of place in the entire Veda. It is common knowledge in logic, that 'or' does not always mean 'exclusive or'. It can be inclusive also. Hence A. K. Coomaraswamy<sup>+</sup> (A.K.C.) translates the phrase appropriately, 'He knows and he knows not'. We will explain about this later.

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<sup>+</sup> 'A New Approach to Vedās', Luzac & Co, London, 1933.

**10.129.1:** Non-existence (*asat*) then was not, nor Existence (*sat*) (1); neither the principle of movement (*rajas*), nor Empyrean (*vyoman*) there beyond (2). What covered over all (*āvarīvār*) and where (3), or what was any resting-place (*sharman*) (4)? What were the waters (*ambhāḥ*) (5)? Fathomless abyss (*gahanam gabhīram*) (6).<sup>1</sup>

[*sat* and *asat*: Note that the mantra 4 states that the existence (*sat*) was formed from the non-existence (*asat*). Recall (10.5.7) quoted earlier.

*rajas*: usually it is translated as the midworld (*antarikṣha*). However it is the principle of movement (*gati*) caused by the chit (consciousness force). According to A.K.C. here is the earliest mention of the 3 *guṇās* of Sāṅkhya namely *tamas*, *rajas* and *sattva*. *sattva* is not mentioned, but its cognates are there.

*vyoma*: it is *ākāsha* or space. Regarding the phrase ‘*parame vyoman*’, see (10.123.5).

*āvarīvāḥ*: what covered over? In the Upaniṣad and the Veda, the world is perceived as covering the ultimate reality. Recall RV (5.62.1) (*rtena rtam apihitam*, truth covered by truth). Also *apāvṛṇu* in Isha U. (15).

*sharman*: it is related to *charma* in Shatapatha Br. (3.2.1.8). It means the resting place. Just as the skin covers and shelters the bones and muscles, the question is, ‘what shelters the reality’. Sharman is that which offers shelter.

Finally the mantra states that the first step in the creation is the waters (*ambhāḥ*).]

**10.129.2:** Then was neither death (*mṛtyu*) nor life (*amṛta*) (1), nor any sign (*praketa*) of night or day (2). That One breathless (*avāta*) breathed (*ānīt*) by intrinsic-power (*svadhā*) (3). None other was, nor aught there beyond (4).<sup>2</sup>

<sup>1</sup> नासदासीनो सदासीत् तदानीं (1), नासीद्रजो नो व्योमा पुरो यत् (2), किमावरीवः कुहू (3), कस्य शर्मन् (4), अम्भः किमासीत् (5), गहनं गभीरम् (6)

<sup>2</sup> न मृत्युरासीद्मृतं न तर्हि (1), न रात्र्या अहं आसीत् प्रकेतः (2), आनीदवातं स्वधया तदेकं (3), तस्मात् हु अन्यन्पुरः किं चुनासं (4)

[*amṛta* and *mṛtyu*: The two concepts are intimately related and not mutually exclusive. SB (10.5.2.4) states, 'Amṛta exists in *mṛtyu* and *mṛtyu* exists in *amṛta*'. Examples of such couplets are energy, matter; divine, human; beyond time and space, conditioned by time-space; principle of rest, principle of motion [Ojha].<sup>1</sup> See also 10.72 regarding Aditi and Mārtānda. According to SB (10.5.1.4), Sūrya is the sign of demarcation between *amṛta* and *mṛtyu*, separating the realm of immortality from the realm of death.]

*ahorātra*: Day and night. Here the key idea is time (*kāla*). RV states that the first step in the creation is also not time. For the metaphysics of time, see AV (19.53.14).

*ekam*: finally the mantra mentions that the chief agent is that One, *ekam*. He breathes without breath. Note that the breathing involves movement. There is no concept of movement yet. Yet the life energy is there. Hence the phrase 'He breathes'. How can one do this? Is it possible? The Upaniṣad states that the One does it by its intrinsic power or the power of self-arranging (*svadhā*). Apart from this One, there is nothing.]

**10.129.3:** Darkness hidden by darkness in the beginning was this all (1). This all was an ocean without mental consciousness (*apraketam*) (2). All is hidden (*apihitam*) in the formless being (*ābhū*) owing to the fragmentation of consciousness (*tuchchhyena*) (3).

Out of it, One was born by the greatness of its energy (4).<sup>3</sup>

[*tama*: darkness; *gūham*: hidden; *mahi*: greatness; *ajāyata*: born]

This mantra describes the beginning of creation. *asat* is that which is continuously changing without any order. The reason is that the consciousness is in fragments as it were (*tuchchhyena*). Note that in the *asat*, there is only the action of *prāṇa*, but no power

<sup>1</sup> The book, 'Hymn of Creation' by Vasudev S. Agrawala, published by Prithivi Prakāshana, Varanasi in 1983 contains 4 translations of the Hymn RV (10.129) by eminent indologists and the commentary of Sāyaṇa. This book gives interesting excerpts from the work of Pandit Ojha entitled 'dashavāda-rahasya'. The ten doctrines are outlined in the referenced book.

<sup>3</sup> तम् आसीत् तमसा गूळहमग्ने (1), अप्रकेतं सलिलं सर्वमा इदम् (2), तुच्छयेनाभ्यपिहितं (3), यदासीत् तपस्स्तन्महिनाजायत एकम् (4)

of mind which gives the order. Everything is hidden. Now by its own might, the supreme one is born.

The first line is also in Maitrāyaṇa U.

**10.129.4:** In the beginning, desire (*kāma*) arose (*samavartat*) therein (1). The primal seed (*retas*) of mind (*manas*), that was the first (2). The masters of wisdom (*kavayah*) found out in the non-existent (*asat*) that which builds up (*bandhum*) the existence (3). In the heart they found it by purposeful impulsion (*pratiṣṭhyā*) and by the thought-mind (*manīshā*) (4).<sup>4</sup>

[The mantra states that the seers or ṛishis found in the non-existence or the inconscient ocean, that which builds (*bandhum*) the *sat*. Usually *bandhu* is translated as kin. But translating it as ‘to build’ is much better. The idea of *sat* being born of *asat* is elsewhere in the Veda. They found that power in the heart as the impulsion (*iṣha*) and in the mind as the thought (*manīshā*). The Vedic triplet (*hṛdā, manasā, manīshā*) occurs in RV (1.61.2) and Kaṭha U. (2.3.9).]

**10.129.5:** Their ray (*rashmi*) was extended horizontally (1). There was something above (2), there was something below (3). Seed (*retas*) was, all-might (*mahimānah*) was (4); intrinsic-power (*svadhā*) below, purpose (*prayati*) above (5).<sup>5</sup>

[*svadhā*: intrinsic power; power of self-arranging;

Note that the creation is impelled by the intrinsic power from below; the goal of creation (*prayati*) in the station above pulls up the consciousness levels to manifest and establish the truth everywhere.]

<sup>4</sup> कामस्तदग्रे समवर्तताधि (1), मनसो रेतः प्रथमं यदासीत् (2),  
सतो बन्धुमसति निरविन्दन् (3), हृदि प्रतीष्या कवयौ मनीषा (4)

<sup>5</sup> तिरश्चिनो विततो रश्मिः (1), एषामधः स्विदासीत् (2),  
उदुपरि स्विदासीत् (3), रेतोधा आसन् महिमाने आसन् (4),  
त्स्वधा अवस्तात् प्रयत्निः परस्तात् (5)

**10.129.6:** Who knows it aright (1)? Who can here set it forth (2)? Whence was it born (*ājātā*), whence poured forth (*visṛṣṭih*) (3). These gods (*devāḥ*) are from its pouring-forth (*visarjana*) (4), whence then it came-to-be (*ābabhūva*), who knows (5)?<sup>6</sup>

[This mantra and the next are viewed by some translators as indicating scepticism since they pose the question beginning with who. As A.K.C. points out, these questions indicate only wonder. This creation is so wondrous that we cannot even think about the One (or Supreme) who made it possible.]

**10.129.7:** From what source did this creation (or discharge) (*visṛṣṭih*) came into being (1)? or whether one appointed (*dadhe*) it or not (2). He who is over-eye thereof in Supreme Ether (3), he knows indeed, or knows not (in advance) (4).

[The parts (3) and (4) are very interesting. The usual translation done by Indologists is ‘he knows indeed or he knows not’. They are happy to note that even the creator does not know all. The sole exception is A.K.C. He translates it ‘He knows and he knows not’. The idea is that in every act, the outcome is not really fixed at all till the last second. The grace can act at the last minute. There is no limitation.

*adhyaksha*: over-eye, over-seer;

*parame vyoman*: the infinity of the superconscious being; Empryean; ‘Ether’ in old translations. See (10.123.5).

We have heard of the adage that ‘not a blade of grass moves without His consent’. It is true. But this statement does not state that everything is planned in advance. In every action, there are so many possibilities for its termination. Only the Creator decides which possibility will prevail. The Creator does not need to plan ahead. Thus both the statements ‘he knows’ and ‘he knows not in advance’ are true. He does not specify the way of conclusion of an action in advance, since such a specification limits his Own Power. See (10.131.3). By definition, the Supreme Person has no limitations.]

<sup>6</sup> को अद्वा वैद् (1), क इह प्र बौचत् (2), कुत आजाता कुत इयं विसृष्टिः (3), अर्वाग्देवा अस्य विसर्जनेनोऽथा (4), को वैद् यतं आबूभूव् (5)

<sup>7</sup> इयं विसृष्टिर्यतं आबूभूव् (1), यदि वा दधे यदि वा न (2),

यो अस्याध्यक्षः परमे व्योमन् (3), त्सो अङ्ग वैद् यदि वा न वेद् (4)

## 130: Creation-web (Questions with Answers)

Rishi: Yajñah Prājāpatyah

10.130.1: Weave the Yajña

10.130.2: Sāman Mantrās

10.130.3: Authority?

10.130.4: Metres and Gods

10.130.5: Metres and Gods

10.130.6: Ancient Fathers

10.130.7: Seven Rishis

[Metre: 1, Jagatī (12, 4); 2-7, Triṣṭup (11,4)]

10.130.1: The ancient fathers weave (3), the yajña which is extended on every side by the threads (1), and which is performed by the acts of worship to the gods which are spread out in long time of over a hundred years (2). Weaving backwards (*pravaya*) and weaving forwards (*apavaya*), the gods engaged in work (*āyayuh*)<sup>1</sup> worship Prajāpati in the vast world (*tate*) (4).

[*eka shatam* in line 2: it indicates a large number;]

10.130.2: Prajāpati spreads out the web, he rolls it up (or closes it) (1). He spreads it above in the heaven (2). Then his rays (or gods) (*māyūkhā*) have sat down on the seat (3); the sāman mantrās serve as shuttles for weaving (4).<sup>2</sup>

[*māyūkhā*: rays of Prajāpati, the gods;

*otave*: weaving the cloth called yajña.]

10.130.3: When all the gods offered worship to the God (7), what was the authority (*pramā*, *pramāṇa*) (1)? What is the devata (*pratimā*) and the reason (*nidāna*) (2)? What was the offering, (*ājya*) (3)? What was the enclosure (for guarding the yajña) (*paridhi*) (4)? What were the metres (5)? What was the *prauga* mantra (6)?<sup>3</sup>

<sup>1</sup> यो यज्ञो विश्वतः तन्तुभिः तत् (1), एकशतं देवकर्मेभिरायतः: (2),

इमे वृयन्ति पितरो (3), य आयुयुः प्र वृयाप्त वृय इति आसते तते (4)

<sup>2</sup> पुर्माँ एनं तनुत उत् कृणति (1), पुमान् वि तत्त्वे अधि नाके अस्मिन् (2),

इमे मयूखा उप सेदुरू सदः (3), सामानि चक्रस्तसराण्योत्तरे (4)

<sup>3</sup> कासीत् प्रमा प्रतिमा (1), किनिदानम् (2), आज्यं किमासीत् (3), परिधिः क आसीत् (4), छन्दः किमासीत् (5), प्रउगं किमुक्थं (6), यद्वा देवमर्यजन्त् विश्वे (7)

[The mantra 7 gives the answer for the question of authority. Other mantrās answer other questions.]

**10.130.4:** Gāyatrī became the associate of Agni (1). Savitṛ became united with Uṣṇik (2). Soma becoming radiant with the chants (was united) with Anuṣṭubh (3). Bṛhatī increased the power of words of Bṛhaspati (4).<sup>4</sup>

**10.130.5:** Virāt was the glory of Mitra and Varuṇa (1). Triṣṭubh was the portion of Indra in the morning offering (2). Jagatī entered into Vishvedevāḥ (3). By this sacrifice were the ṛshis and human beings created (4).<sup>5</sup>

**10.130.6:** When this ancient (*purāṇa*) yajña was accomplished (*jāte*) (2), the ṛshis, human beings and our (ancient fathers) (*pitaro naḥ*) were created by it (1).

Beholding them with the eye of the mind (3),

I glorify (*manye*) those of ancient times who offered the yajña (4).<sup>6</sup>

**10.130.7:** Associated with the stoma chants, accompanied by the metres (1), the seven divine ṛshis, having authority (*pramā*) (2), bold and observing the path of their predecessors (3), took up the reins (*rashmīn*) (of the yajña) like charioteers (4).<sup>7</sup>

[*pramā*: knowledge and authority to perform the yajña;

According to Shatapatha Brāhmaṇa (6.1.1.5) ṛshis are the prāṇas or life-energies.

This mantra answers the question posed in mantra 3.]

<sup>4</sup> अऽग्नेः गायत्र्यभवत् सुयुग्वा (1), उष्णिहया सविता सं बूझूव (2), अनुष्टुभा सोम उक्थैः (3), महस्वान् बृहस्पतैर्बृहती वाच्चमावत् (4)

<sup>5</sup> विराट् मित्रावरुणयोरभिश्रीः (1), इन्द्रस्य त्रिष्टुविह भागो अहः (2), विश्वान् देवाङ्गत्या विवेशु (3), तेन चाकृप्रकर्षयो मनुष्याः (4)

<sup>6</sup> चाकृप्रे तेन कर्षयो मनुष्याः (1), यज्ञे जाते पितरौ नः पुराणे (2), पश्यन् मन्ये मनस्सा चक्षस्सा (3), तान् य इमं यज्ञमर्यजन्तु पूर्वे (4)

<sup>7</sup> सहस्तौमा: सहष्ठन्दस आवृत्तः (1), सहप्रमा कर्षयः सप्त दैव्याः (2), पूर्वेषां पन्थामनुदश्य (3), धीरा अन्वालैभिरे रथ्यो न रथमीन् (4)

## 131: Indra and Ashvins

Riṣhi: Sukīrti Kākṣhīvata

10.131.1: Drive off foes

10.131.2: Surrender

10.131.3: A movement of truth is not fixed in advance in details

10.131.4: Lords of happiness

10.131.5: Sarasvatī

10.131.6: Indra carries the light

10.131.7: May we be in the thinking of Indra

[Metres: 1-3, 5-7, Triṣṭup (11, 4); 4, Anuṣṭup (8, 4)]

10.131.1: Drive off the foes in front (or east), O Indra (1). Drive off the foes in the back (or west), (O overcomer of foes) (2). Drive those foes above (3). Drive these below (4). May we enjoy in your wide (*urau*) happiness (5).<sup>1</sup>

10.131.2: Just as the grain is cut by the growers (1), and separated (into bundles) in due order (2), so do you grant the enjoyments to him (the *yajamāna*) (3), who has not given up the acts of surrender (*namo*) and the plucking (*vṛktim*) of the sacred grass (to prepare the seat for the gods) (4).<sup>2</sup>

[*vṛktim barhiṣhah*: who pluck the sacred grass; or who have separated the negative elements (*vṛkti*) in them so as to make the inner seat smooth.]

10.131.3: A movement according to the truth (*rta*) is not fixed (in advance) (1). One cannot know the inspiration in the midst of gathering (2). The illumined seers pray to Indra for his friendship (4), desiring the Ray-cows (3), desiring the Horse of energy and desiring the plenitude (5).<sup>3</sup>

<sup>1</sup> अप प्राचे इन्द्र विश्वां अमित्रान् (1), अपापाचो अभिभूते नुदस्व (2), अपोदीचो (3), अपं शूराधराचे (4), उरौ यथा तवं शर्मन् मदेम (5)

<sup>2</sup> कुविदङ्गं यवमन्तो यवं चित् (1), यथा दान्त्यनुपूर्वं वियूय (2), इहेहैषां कृणुहि भोजनानि (3), ये बहिषो नमौवृक्तिं न जग्मुः (4)

<sup>3</sup> नहि स्थूरि ऋतुथा यातमस्ति (1), नोत श्रबो विविदे संगमेषु (2), गव्यन्त (3), इन्द्रं सख्याय विप्रा (4), अश्वायन्तो वृष्णं वाजयन्तः (5)

[Line 1: Whereas the truth *satyam*, is fixed, the truth-in-movement, *rtam*, has to take different forms in different circumstances. So one cannot say, 'the path we have chosen is fixed in every detail for all times'.

Line 2: Inspiration can be heard only by a person who is in contact with the divine. The gatherings do not provide the atmosphere in most (not all) cases.

*ṛtuthā*: following the divine timing (*rtu*); *sthūram*: stable, (10.156.3)]

**10.131.4:** O lords of happiness, after drinking the Soma together (3), you helped Indra in his actions (4). O blissful Ashvins (1), (you fought) together with Indra against the mighty (foe) Namuchi (2).

[*surāmam* in line 1: blissful (occurs only in 10.31.4 & 5); it refers to Soma.

Regarding Ashvins, see the note in (10.39) and the details in (10.24, 10.39-41) etc.]

**10.131.5:** Just like the parents protecting their sons (1), the two Ashvins protected you, O Indra (2), with their wisdom (*kāvyaiḥ*) and might (3). As you drank the blissful (Soma) after the powerful deeds (*shachi*) (4), so (the goddess) Sarasvatī approached you (5).<sup>5</sup>

**10.131.6:** Indra carries the light (*sva*) and is an excellent savior (*sutrāma*) (1). May Indra, who knows everything and is blissful, bestow his protections (2). He grants us fearlessness by smiting the foes (3). May we become masters of hero-strengths (4).<sup>6</sup>

**10.131.7:** May we be in the true thinking of the master of *yajña* (Indra) (1). May we become blissful (*bhadre*) and right-minded (2). May Indra, the auspicious protector, one with light (3), drive away our foe who is hidden (*sanuta*), to a far off place (*ārātī*) (4).<sup>7</sup>

<sup>4</sup> युवं सुरामं मध्विना (1), नमुचाबासुरे सचा॑ (2),  
विपिपाना शुभस्पती॑ (3), इन्द्रं कर्मस्वावतम्॑ (4)

<sup>5</sup> पुत्रमिव पितरौ॑ (1), अश्विनोभेन्द्रावथुः॑ (2), काव्यैर्दसनाभिः॑ (3),  
यत् सुरामं व्यपिबः॑ शारीभिः॑ (4), सरस्वती त्वा मघवन्नभिष्णक्॑ (5)

<sup>6</sup> इन्द्रः॑ सुत्रामा॑ स्ववाँ॑ (1), अवौभिः॑ सुमृलीको॑ भवतु॑ विश्ववेदाः॑ (2),  
वाधतां॑ द्वेषो॑ अभयं॑ कृणोतु॑ (3), सुवीर्यस्य॑ पतयः॑ स्याम॑ (4)

<sup>7</sup> तस्य॑ वर्य॑ सुमतौ॑ यज्ञियस्याऽपि॑ (1), भद्रे॑ सौमनसे॑ स्याम॑ (2),  
स सुत्रामा॑ स्ववाँ॑ इन्द्रौ॑ (3), अस्मै॑ आराच्छिद्॑ द्वेषः॑ सनुतर्युयोतु॑ (4)

[Same as RV (6.47.13) of riṣhi Gargah Bhāradvājah and TS (1.7.13.12).]

## 132: Mitra and Varuṇa

### Riṣhi: Shakapūtaḥ Nārmēdha

**10.132.1: Sacrificer is increased**

**10.132.2: Achiever of work**

**10.132.3: Opulence stays with giver**

**10.132.4: No fault in sacrifice**

**10.132.5: Force of protection placed within the sacrificer**

**10.132.6: Aditi purifies earth by knowledge**

**10.132.7: Nārmēdha was protected from sin**

[Metres: 1, Nyangkusāriṇī; 2, 6, Prastārapangtih;  
3-5, Virādrūpā; 7, Mahāsatobṛhatī]

[For a brief description of the functions of Mitra and Varuṇa, see (10.10.6), (10.61.24-26) and the essay 14 in the ‘The Basics of RV’.]

**10.132.1:** The heaven increases the sacrificer with precious riches (1). The earth increases the sacrificer with things of reverence (2). The Ashvin gods increase the sacrificer with the things of happiness (*sumnaiḥ*) (3).

[Note *avardhatām* is implied for lines 1 and 2.

*gūrtam*: that which is praised, precious, (1.56.2), (1.61.5);

*jye*: (who has) done sacrifice, (6.1.9), (6.3.2), *ījānam*: sacrificer]

**10.132.2:** O Mitra and Varuṇa, you support the earth (1).

We worship you who impel the felicities (towards us) (2).

By your friendship, may we overcome the Rakṣasa-foes (4),  
on behalf of the achiever of work (3).<sup>2</sup>

[*krāpā*: achiever of works, (5.7.8), (5.10.2);

*iṣhita*: missioned, (10.11.4, 10.91.7, 3.12.1) etc.]

<sup>1</sup> ईजानमिद् धौर्गुर्तावंसुः (1), ईजानं भूमिरभि प्रभूषणि (2),  
ईजानं देवावश्विनोवभि सुमैरवर्धताम् (3)

<sup>2</sup> ता वां मित्रावरुणा धारयत्क्षिती (1), सुषुप्तेषितत्वता यजामसि (2),  
युवोः क्राणाय (3), सख्यैरभि ष्याम रक्षसः: (4)

**10.132.3:** After we uphold you in our thought (1), may we travel quickly to the delightful riches (2). The opulence departs not from the person (4), who gives and nourishes the riches (3).

[*patyamāna*: travel; *patya* has the meaning of ‘travelling’ in some mantrās. But it has other meanings as in (10.27.6) and (6.27.6).

*patataḥ*: those who fly (6.4.5),

*didhishāyyaḥ*: to uphold in thought, (1.73.2),

*āraṇ*: to go (1.49.3)]

**10.132.4:** O mighty (*asura*) (Mitra), heaven gave birth to you, the other (of the two) (1). You two, Varuṇa, are the sovereign over all (2). The master of the car desired this (sacrifice) to be not (*na*) vitiated even by the smallest defect (*enasā*) (3).

This (yajña) ends the foes (4).<sup>4</sup>

**10.132.5:** This weapon of Shakapūta (1), destroys the rushing heroic (foes) (3); since Mitra is auspicious (2). The protectors (Mitra and Varuṇa) place the protection (*avaḥ*) in the bodies (of the sacrificer) (4). The beloved masters of sacrifice are in front (5).<sup>5</sup>

[*arvā*: front, related to *arvāk*; *ava*: protection;

*enah*: weapon (S); even though its usual measuring is sin, the ‘weapon’ is also valid, since both sin and weapon hurt a person.]

**10.132.6:** Your mother Adīti purifies the heaven (mind) by the conscious knowledge (1), just as she purifies the earth by the milk (of mental knowledge) (*payasā*) (2). (You two) uphold us by beloved thoughts (3). Purify us by the rays of Sun (4).<sup>6</sup>

<sup>3</sup> अधां चिन्तु यद्विधिषामहे (1), बामभि प्रियं रेकणः पत्यमानाः (2),  
दद्वां वा यत् पुष्ट्यति रेकणः सं (3), ऊं आरन् नक्तिरस्य मधानि (4)

<sup>4</sup> असावन्यो अंसुर सूयत् द्यौः (1), त्वं विश्वेषां वरुणासि राजा (2),  
मूर्धी रथस्य चाकन् न एतावत् एनस (3), अन्तकृधुक् (4)

<sup>5</sup> अस्मिन्तस्वेतच्छक्षपूत् एनो (1), हिते मित्रे (2), निगतान् हन्ति वीरान्  
(3), अवोर्वा यद्भात् तनूषु अवः (4), प्रियासु यज्ञियास्वर्वा (5)

<sup>6</sup> युवोर्हि मातादितिर्विचेतसा द्यौः (1), न भूमिः पर्यसा पुपूतनि (2),  
अवे प्रिया दिदिष्टन् (3), सूर्ये निनिक्त रश्मिभिः (4)

**10.132.7:** You two are seated shining through your works (1).  
 Now mount the car which is yoked and which is in the realm of delight (2), to overcome our foes who are making sounds for a battle (3). Nṛmedha (our father) was protected from sin (4).  
 I, the wise of mind, have been protected from sin (5).<sup>7</sup>  
 [sumedha: wise of mind; na: now (S)]

### 133: Indra

Riṣhi: Sudāḥ Paijavana

- 10.133.1:** He creates the subtle worlds  
**10.133.2:** We embrace you  
**10.133.3:** Non-givers perish by our thoughts  
**10.133.4:** Wolf-demon  
**10.133.5:** Strength of foe is vast  
**10.133.6:** Lead us along the path of truth  
**10.133.7:** The ray-cow which satisfies all

[Metres: 1-3, Shakvarī; 4-6, Mahāpankti; 7, Triṣṭup (11,4)]

[The first 6 mantrās have the same last pāda, line 5 or others.]

**10.133.1:** Worship fervently with riks the might of Indra (2), which goes before the chariot (1). In the battles involving the killing of Vṛtra with the foes, he creates the subtle worlds (*u loka*) in the fighting place (3). May he be our guide and impeller of wealth (4). Let the feeble bowstrings of the others break on their bows (5).<sup>1</sup>

[This verse is in TS (1.7.13.14).]

*nabhantām:* break, *jyākā:* bowstrings, *abhīke sange:* fighting place]

<sup>7</sup> युवं हिं अप्नराजावसीदतं (1), तिष्ठद्रथं न धूर्षदं बनर्षदम् (2),  
 ता नः कण्कयन्तीः (3), नूमेधस्तत्रे अंहसः (4), सुमेधस्तत्रे अंहसः (5)

<sup>1</sup> प्रो व्यस्मै पुरोरथम् (1), इन्द्राय शूष्पमर्चत (2),  
 अभीकै चिदु लोककृत् संगे समत्सु वृत्रहा (3), अस्माकै बोधि चोदिता (4),  
 नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

**10.133.2:** You have released the rivers to flow down (1). You have killed Ahi (2). O Indra, you are born without an enemy (3).

You grant all the desirables (4). Hence we embrace you (5).

Let the feeble bowstrings of the others break on their bows (6).<sup>2</sup>

[Yāska believes that Veda has several mutually inconsistent statements. As an example, he quotes the line 3 of this verse and line 1 of (10.103.1), ‘Indra conquered a hundred armies of hosts’. The inconsistency arises only if we view Indra as a human being or a magnified human being. Indra is the divine being who has to carry out certain functions. He has no enemies. However he has to defeat those who obstruct his work. Recall the teaching of Sri Krishṇa in BG (9.27), ‘I am equal to all, none is my foe or friend’.]

**10.133.3:** May all the assailants (*arya*), the non-givers perish by our thoughts (2). Like Indra you hurl the weapon (*vadham*), at the foe who wants to kill us (3). You give the riches to the giver (4).

Let the feeble bowstrings of the others break on their bows (5).<sup>3</sup>

**10.133.4:** The man with the power of wolf-demon who prowls around us (1), cast him beneath our feet, O Indra (2). You resist the foes and also overcome them (3). Let the feeble bowstrings of the others break on their bows (4).<sup>4</sup>

[Wolf is the demonic-force who tears down the sacrificer. Intense hatred is an example.]

<sup>2</sup> त्वं सिन्धूरवासृजोऽधराचो (1), अहुभहिम् (2), अशत्रुरिन्द्र जज्ञिषे (3), विश्वं पुष्यसि वार्य (4), तं त्वा परि ज्वामहे (5), नभन्तामन्यकेषां ज्याका अधि धन्वसु (6)

<sup>3</sup> वि षु विश्वा अरातयोऽर्यो (1), नशन्त नो धियः (2), अस्तांसि शत्रवे वधं यो न इन्द्र जिधांसति (3), या ते रातिर्ददिर्बसु (4), नभन्तामन्यकेषां ज्याका अधि धन्वसु (5)

<sup>4</sup> यो न इन्द्राभितो जनौ वृकायुरादिदैशति (1), अधस्पदं तमीँ कृधि (2), विबाधो अंसि सासुहिः (3), नभन्तामन्यकेषां ज्याका अधि धन्वसु (4)

**10.133.5:** O Indra, he who assails us (1), whether he is a human conqueror or one seated within us (our present king) (2), you, by yourself (*tmanā*), destroy the strength of the foe (3), which could be vast as heaven (4).

Let the feeble bowstrings of the others break on their bows (5).<sup>5</sup>

[Line 2 (alt.): whether he be of the same caste (*samāna janma*) or be of lower caste (S); S does not give any justification. Our translation is based on the words in the text.

*sanita*: conqueror, (8.10.9)

*nīṣṭyah*: a demonic foe (6.75.19), one seated within (*ni*), our present king,

*avatira*: destroy]

**10.133.6:** O Indra, desirous of coming to you (1), may we begin our friendship (2). Lead us along the paths of truth (3), and make us cross over all calamities (4). Let the feeble bowstrings of the others break on their bows (5).<sup>6</sup>

**10.133.7:** O Indra, you instruct us (1), how all the desires of your adorer are satisfied (2). (Give) us the great cow of knowledge with its thousand streams of milk (4), which satisfies us like the cow which gives milk unfailing without break (3).<sup>7</sup>

[*achhidra-ūdnī*: the perfect udder]

<sup>5</sup> यो ने इन्द्राभिदासंति (1), सनाभिर्यश्च निष्ठयः (2), अव तस्य बलं तिर (3), महीव द्यौरधु तमना (4), नभन्तामन्युकेषां ज्याका अधि धन्वंसु (5)

<sup>6</sup> वयमिन्द्र त्वायवः (1), सखित्वमा रभामहे (2), कृतस्य नः पथा नय (3), अति विशानि दुरिता (4), नभन्तामन्युकेषां ज्याका अधि धन्वंसु (5)

<sup>7</sup> अस्मभ्यं सु त्वमिन्द्र तां शिक्ष (1), या दोहते प्रति वरं जरित्रे (2), अच्छिद्रा उधी पीपयद्यथा (3), नः सहस्रधारा पर्यसा मही गौः (4)

## 134: Indra

**Riṣhis: Yauvanāśhva Māndhāta, Godhā Ṛshikā**

**10.134.1: Blissful goddess has given birth to you**

**10.134.2: Enfeeble the malicious**

**10.134.3: Pour down delights and impulsions**

**10.134.4: Riches to us who offer Soma**

**10.134.5: Let the evil-thoughted (foe) depart**

**10.134.6: Your might draws foes like a long hook**

**10.134.7: We take refuge in you**

**[Metre: 1-6, Mahāpangktih; 7, Pangktih (8, 5)]**

[The first 6 mantrās have the same refrain in lines (4) and (5). Note all words in (line 5) are also in line (4).]

**10.134.1:** O Indra, you envelop the heaven and earth like the dawn (1). You are the greatest among the great (2). You are the sovereign of the striving persons (3). The blissful goddess, the mother, has given birth to you (4); the mother has given birth to you (5).<sup>1</sup>

**10.134.2:** Enfeeble the strength (*sthiram*) of the malicious mortal (1). Cast down under your feet the person (2), who tries to kill us (3). The blissful goddess, the mother has given birth to you (4); the mother has given birth to you (5).<sup>2</sup>

**10.134.3:** O killer of foes, O potent Indra, pour down with your strengths (2), and with all your protections (3), all the delights and the vast impulsion (1). The blissful goddess, the mother has given birth to you (4); the mother has given birth to you (5).<sup>3</sup>

[*shakra*: potent, powerful, (1.10.5); *ava dhūnuhi*: pour down, (1.10.8); *chandra*: delight]

<sup>1</sup> उभे यदिन्द्र रोदसी आप्तप्राथ उषा इव (1), महान्तं त्वा महीनां (2), सम्माजं चर्षणीनां (3), देवी जनित्री अजीजनत् भद्रा (4), जनित्र्यजीजनत् (5)

<sup>2</sup> अब स्म दुर्घणायुतो मर्तस्य तनुहि स्थिरम् (1), अधस्पदं तर्मी कृधि (2), यो अस्माँ आदिदैशति (3), देवी जनित्र्यजीजनन्दद्रा (4), जनित्र्यजीजनत् (5)

<sup>3</sup> अब त्या बृहतीरिषो विश्वश्वन्द्रा (1), अमित्रहन् शर्चीभिः शक्र धूनुहीन्द्र (2), विश्वाभिरूतिभिः (3), देवी जनित्र्यजीजनन्दद्रा (4), जनित्र्यजीजनत् (5)

**10.134.4:** O Indra of hundred mights (1), pour down (2), all the riches to us who offer the Soma (3), along with the thousandfold protections (4). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).<sup>4</sup>

[*avadhūnushe*: pour down]

**10.134.5:** Let your rays fall down everywhere (2), like the drops of sweat (1). Let the evil-thoughted foe depart from us (4), (as easily) like the blade of Dūrva grass (3). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).<sup>5</sup>

[Just as a stray blade of grass is easily blown away, may the foes also be blown away.

*tantu*: weft, (2.3.6, 4.13.4, 6.9.2, 10.5.3)]

**10.134.6:** O one of knowledge, you wield your might (2), like a long hook (1). Drag our (foes) (4), O Maghavan, just as a goat (*ajo*) draws a branch with its fore-feet (3). The blissful goddess, the mother has given birth to you (5); the mother has given birth to you (6).<sup>6</sup>

[*yamo*: drag]

**10.134.7:** O gods, we never injure you (1). We never annoy you (2). We always move in the path of the inspired knowledge of mantrās (3). In this *yajña*, we take refuge in you everywhere (5), with wings and arms (4).<sup>7</sup>

<sup>4</sup> अब् यत् त्वं शतक्रतविन्द् (1), विश्वानि धूनुषे (2), सृयिं न सुन्वते (3), सचा॑ सहस्रिणीभिरुतिभिः (4), देवी॒ जनित्र्यजीजनद्वद्रा (5), जनित्र्यजीजनत् (6)

<sup>5</sup> अब् स्वेदा॑ इव् (1), अभितो विष्वक् पतन्तु दिव्यवः (2), दूर्वाया॑ इव् तन्तवो॑ (3), व्यस्मदैतु दुर्मृतिः (4), देवी॒ जनित्र्यजीजनद्वद्रा (5), जनित्र्यजीजनत् (6)

<sup>6</sup> दीर्घ ह्यङ्कुशं यथा॑ (1), शक्तिं विभर्षि मन्तुमः (2), पूर्वेण मधवन् पदाऽजो॑ (3), वयां यथा॑ यमो (4), देवी॒ जनित्र्यजीजनद्वद्रा (5), जनित्र्यजीजनत् (6)

<sup>7</sup> नकिदैवा॑ मिनीमसि॑ (1), नकिरा॑ योपयामसि॑ (2), मन्त्रश्रुत्य॑ चरामसि॑ (3), पक्षेभिः॑ अपि॒क्षेभिः॑ (4), अत्राभि॑ सं रभामहे॑ (5)

## 135: Return from house of death while living

Riṣhi: Kumāraḥ Yāmāyana

**10.135.1: Loving care**

**10.135.2: Longing**

**10.135.3: Yama answers**

**10.135.4: The chariot from above placed by Sāman**

**10.135.5: Chariot, the boy, and restoration**

**10.135.6: Passage is clear**

**10.135.7: House of Yama**

**[Metre: Anuṣṭup (8, 4)]**

[The Kaṭha Upaniṣad is well known for the subtle travel of the aspirant Nachiketa to the house of Death and returning from there. There is no mention of such an event in any other Upaniṣad. But in the Rig Veda, the sūkta (10.135) seems to indicate a similar idea in a highly symbolic language.

This hymn of seven verses throws some light on the departure of Nachiketa to the world of Yama. The sense of the hymn will cease to offer insuperable difficulty if we remember that Yama is Āditya, the Sun of Truth in the Rig Veda, or as in the Kaṭha text, son of Vivasvān (Sun), the Law, born of the Truth, Dharmarāja. The Riṣhi Kumāra in the course of his self-development and spiritual achievement, by his self-exceeding occult knowledge, transcends the barriers of the material life, of the earthly encasement, of the physical consciousness, develops and moves in his spiritual and subtle body in a higher consciousness to the vaster worlds above and perceives the Father, the Lord of creatures in the company of the God. The translation and the comments are due to T.V. Kapāli Sāstry. For more on the deeper meaning of the Nachiketa story and death, see his book, ‘Lights on the Upaniṣads’.

“Sāyaṇa in his commentary identifies this Riṣhi Kumāra with the Nachiketa of the Kaṭhopaniṣad. But this is doubtful; Sāyaṇa himself is not quite certain, does not adduce any reason or give reference to Vedic texts to support the conjecture beyond quoting a line from the Taittirīya Brāhmaṇa mentioning the episode of Nachiketa, and with this help he tries to explain the hymn. But he is not satisfied with his discovery of the purport of the hymn and

therefore, as usual with him, gives an alternative meaning granting the possibility of the Seer Kumāra being someone other than Nachiketa. But the purport of the whole hymn as explained by Sāyaṇa does not help us in getting its real substance.” (KS in ‘Lights on the Upaniṣads’ SAKSI; CWKS, Volume 1.)]

**10.135.1:** (The Rishi): Here in this tree of goodly leaves (or flowers) (1), Yama drinks with the Gods (2). (He) our Father, Lord of the creatures (3), lovingly tends our ancient ones (4).<sup>1</sup>

**10.135.2:** Being unfavourable and moving in an evil (impure) way (2), I looked upon him in distress (3), who with love tends our ancient ones (1), and then I longed for him again (4).<sup>2</sup>

**10.135.3:** (Yama says): O child (1), you do not see the chariot you mount (4), which is wheel-less, new, that you fashioned with mind (3), one poled, the chariot that turns excellently on all sides (2).<sup>3</sup>

**10.135.4:** You have urged the enlightened ones from above (2), to turn towards me the chariot, O child (1); that the Sāman has come close to me (3), placed in a ship (4).<sup>4</sup>

[The chariot is not physical.]

**10.135.5:** Who begot the boy (1)? Who made the chariot to roll on (2). Who will declare to us this day (3), how the restoration (*anudeyī*) was made? (4)<sup>5</sup>

[For restoration, see the explanation at the end of the sūkta.]

<sup>1</sup> यस्मिन् वृक्षे सुपलाशे (1), देवैः संपिबते यमः (2),  
अत्रा नो विश्पतिः पिता (3), पुराणां अनुवेनति (4)

<sup>2</sup> पुराणां अनुवेनन्तं (1), चरन्तं पापयामुया (2),

असूयन्भ्यचाकशं (3), तस्मा अस्पृह्यं पुनः (4)

<sup>3</sup> यं कुमारं (1), नवं रथमचक्रं मनसाकृणोः (2),  
एकेषं विश्वतः प्राच्यम् (3), अपश्यन्धिं तिष्ठसि (4)

<sup>4</sup> यं कुमारं प्रावर्तयो रथं (1), विप्रेभ्युस्परि (2),

तं सामानु प्रावर्ततं समितो (3), नाव्याहितम् (4)

<sup>5</sup> कः कुमारमजनयत् (1), रथं को निरवर्तयत् (2),

कः स्वित् तदद्य नौ ब्रूयात् (3), अनुदेयी यथाभवत् (4)

**10.135.6:** As the restoration (*anudeyī*) (gift in due order) was made (1), the front appeared (2); ahead (in the front) was spread the foundation (above) (3); behind (below) the passage was made clear (4).<sup>6</sup>

**10.135.7:** This is the house of Yama (1), called the mansion of the Gods (2); here for him the flute (*nālīḥ*) is blown (3); here he is glorified with hymnal songs (4).<sup>7</sup>

[“The word *anudeyī* in verses 5 and 6 has been translated as funeral gift by European scholars. They have done this on the supposition that this hymn is the subject-matter of the funeral ceremony of a dead body, Kumāra.

They complain that Sāyaṇa’s alternative meaning ensures a greater degree of obscurity. If in the alternative sense of the hymn, the old Indian Pundit Sāyaṇa has applied the light of his Vedāntic knowledge only to ensure its obscurity, modern Western Pundits, Wilson, Griffiths and others have let loose their fancy and made a funeral gift of the whole hymn; of course the dead child speaks to them in the second verse. This is indeed a curious improvement on Sāyaṇa.

*Anudeyī* strictly means “that which is to be given in due order” (*anukramena dātavyam*). The Rishi in his upward march gives himself in a methodical way to the higher Powers and is restored to his rightful place. Naturally, when he moves into the higher existence above the Earth plane, his foremost part, the front, appears first above the level of the Earth-Consciousness, then the foundation of the Cosmos which is above is spread before him; once this takes place and he goes up towards the Father, there is passage behind made clear through which he goes up.

Whether or not this hymn of the Rig Veda is really the basis of the story of Nachiketas in the Kāṭha Upaniṣad is not a matter of great importance to us. But the significance of the hymn cannot be

<sup>6</sup> यथाभवदनुदेयी (1), ततो अग्रमजायत (2),  
पुरस्तात् बुध्न (3), आतंतः पश्चान्निरयणं कृतम् (4)

<sup>7</sup> इदं यमस्य सादनं (1), देवमानं यदुच्यते (2),  
इयमस्य धम्यते नाळीः (3), अयं गीर्भिः परिष्कृतः (4)

missed and it obviously lies in the fact that the Rishi Kumāra goes forward — shall we say upward — in a car fashioned by his mind, which is wheel-less, one-poled, moving on all sides and in the very act of his going ahead, the passage behind is made, the opening is effected, so that his return journey from Yama to the Earth-life is made easy and the communication between this life and whatever is on the other side becomes natural and settled. The very enigmatic form of the hymn, the curious mask of the dialogue, the words of riddle used by Yama betray the occult character of the spiritual status the Rishi has won.” (KS), ‘Lights on the Upaniṣads’ (SAKSI), p. 111-112.]

### **136: The sage with the tresses (*keshi*) and muni**

**Riśhis:** Jūti, Vātajūti, Viprajūti, Vṛṣhāṇaka, Karikrata, Etasha,  
Rṣhyashṛṅga

[Each of the 7 mantrās is associated with one riśhi, in the order given.]

**10.136.1:** Keshin is called the solar light

**10.136.2:** Muni with wind for girdle

**10.136.3:** Realisation of the supreme

**10.136.4:** Muni flies and is comrade in doing good

**10.136.5:** Muni's home is in the two oceans

**10.136.6:** Intuition and Gandharva

**10.136.7:** Vāyu and Rudra drink the poison

[Metre: Anuṣṭup (8, 4)]

**10.136.1:** The sage upholds earth and heaven (2). The sage (bears) Agni, he (bears) water (1). The sage bears all the visions of the light of Sun world (*svar*) (3). The sage is called the solar-light (4).<sup>1</sup>

[*keshin*: one with tresses of hair, the sage. He was the wandering sage expounding the wisdom to all seekers. This word occurs only in this sūkta and in (1.140.8) where it also refers to one with tresses of hair, or the sage. This meaning is correct because the sūkta deals with the sage (*muni*).]

<sup>1</sup> केशयग्निं केशी विषं (1), केशी बिभर्ति रोदसी (2),  
केशी विश्वं स्वर्द्धशे (3), केशीदं ज्योतिरुच्यते (4)

According to S, *keshin* is the Sun. To get his translation, replace the word 'sage' by 'Sun' in the translation given.

*keshina*: two maned steeds, (3.6.6)

*jyotiḥ*: in RV, it mostly refers to the light of Sun]

**10.136.2:** Munīs with the wind for their girdle (1), wear the soiled yellow robe (2). They go along the course of the wind (3), where the gods have gone before (4).<sup>2</sup>

[*muni*: sage; usually derived from *mauna*, silence. But *mauna* does not occur in RV. Apart from this sūkta, '*muni*' appears only in (8.47.14), which states that Indra is the friend of the *muni*. (*indro muninām sakhaḥ*). Clearly *muni* is the sage or seeker of wisdom.

Line 1 indicates that the sage wanders.

*vātarashanāḥ*: children of the rishi Vātarashana (S); these seven children are the rishis of this sūkta.]

**10.136.3:** (Muni): In the ecstasy of Munihood (*maunaya*) (1), we have ascended on the wind (2). Only these bodies of ours (3), are what you mortals ever see (4).<sup>3</sup>

[The sage states his own experience of the realisation of the supreme.]

**10.136.4:** The Muni through the mid-air flies (1), illumining all forms (2). He is of every *deva* (3), a comrade in doing good (4).<sup>4</sup>

**10.136.5:** The steed of the wind (*vāta*), the friend of Vāyu (1), the Muni, divinely impelled (2), finds his home in both the oceans (3), that in the beginning and that beyond (*apara*) (4).<sup>5</sup>

<sup>2</sup> मुनयो वातरशनाः (1), पिशङ्गा वसते मला (2),  
वातस्यानु ध्राजिं यन्ति (3), यद्वासो अविक्षत (4)

<sup>3</sup> उन्मदिता मौनेयेन (1), वातां आ तस्थिमा वयम् (2),  
शरीरेदस्माकं (3), यूयं मर्तासो अभि पश्यथ (4)

<sup>4</sup> अन्तरिक्षेण पतति (1), विश्वा रूपावचाकशत् (2),  
मुनिर्देवस्यदेवस्य (3), सौकृत्याय सखा हितः (4)

<sup>5</sup> वातस्याश्रो वायोः सखा (1), अथो देवेभितो मुनिः (2),  
उभौ समुद्रावा क्षेति (3), यश्च पूर्वं उतापरः (4)

[The evolution of the *jīva* starts from the ocean of inconscient below (*apraketam salilam*) (10.129.3) and it ends on reaching the ocean at the top (*supraketam salilam*) (4.50.2).

*vāta* is a power of Vāyu, the deity of the mid-world. Vāta is associated with prāṇa. See (10.186). Also see the essay 10 in ‘The Basics of RV’.]

**10.136.6:** Treading the path of Apsarasas, of Gandharvas and of wild beasts (1), the sage with the knowledge of intuition (2), comes, a sweet friend, most rapturous (3).<sup>6</sup>

[*keta*: intuition, (8.60.18);

*ketavah*: rays of intuition, (10.91.5)

**10.136.7:** Vāyu churned the foes by his side (1). The cup of poison (3), which was hard to bend was squeezed and shattered by the one with shining heir (Vāyu) (2); (the remnants of the impotent poison) was drunk (by Vāyu) along with Rudra (4).<sup>7</sup>

[This verse revealed to the sage Rṣhyashṛṅga has two interpretations. In the translation given above, there is the allusion to the churning of the ocean in the beginning of the creation. The released poison was rendered (almost) impotent by Vāyu; and it was drunk by Vāyu and Rudra. Note the difference from the Purāṇic anecdote where Rudra alone drinks the poison, which stays in his throat leading to the name Nilakaṇṭha. Here *vishā* has the natural meaning of poison. The interpretation is due in part to the great teacher Ānanda Tīrtha (Madhvachārya) in his Rig Bhāṣyam given in a passage prior to sūkta 2. Note that line (2) states that the vessel was squeezed. It should be understood that the contents of the vessel is identified with the poison and hence the poison was also diluted. For instance in (6.69.6), *somadhānah* is *kalashaḥ* means (you two are in) the vessel having the Soma.

In the second interpretation given by S, the verse deals with the release of water from clouds. Here ‘*vishā*’ is water.]

<sup>6</sup> अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन् (1),  
केशी केतस्य विद्वान् (2), त्सखा स्वादुर्मदिन्तमः (3)  
<sup>7</sup> वायुरस्मा उपामन्थत् (1), पिनष्टि स्मा कुनभूमा (2),  
केशी विषस्य पात्रैण यद् (3), रुद्रेणापिबत् सह (4)

## 137: Healing by Vāta

**Riṣhi: Bharadvāja, Kashyapa, Gotama, Atri Bhauma,  
Vishvāmitra, Jamadagni, Vasiṣṭha**

[The sūkta has seven mantrās and seven riṣhis, the so called *sapta r̥shayāḥ*, each contributing one mantra. There are other lists of seven riṣhis also. (9.107) is said to be revealed to seven riṣhis whose names are not mentioned.]

**10.137.1: Raise this person near death**

**10.137.2: Two winds**

**10.137.3: Universal healer**

**10.137.4: Power of discrimination drives off diseases**

**10.137.5: May all beings protect us from sin**

**10.137.6: Waters as healers for all**

**10.137.7: Hands which remove disease**

**[Metre: Anuṣṭup (8, 4)]**

**10.137.1:** O gods, raise again this person (2), he, who is in a depressed condition, O gods (1). O gods, make him living again (for long time) (4), he who has committed sin, O gods (3).<sup>1</sup>

**10.137.2:** These two winds (*vātau*) blow (1), to the oceans or to the region beyond (2). May one of them bring you (the power of) discernment (*dakṣham*) (3). May the other blow away all evil (or sin) (*rapah*) (4).

[*vāta* is a power of the deity Vāyu. The healing powers of *vāta* are mentioned in (10.186). Note the importance of the two winds. ‘Blowing away evil’ is not enough because it always tries to come back. Only the power of discrimination (*dakṣham*) can keep it away. See verse 4.]

<sup>1</sup> उत् दैवा अवहितं (1), देवा उन्नयथा पुनः (2),

उताग्नश्चक्रुष्टं देवा (3), देवा जीवयथा पुनः (4)

<sup>2</sup> द्वाबिमौ वातौ वात् (1), आ सिन्धुरो परावतः (2),  
दक्षं ते अन्य आ वातु (3), परान्यो वातु यद्रपः (4)

**10.137.3:** O wind, bring here (*āvāhi*), the healing powers (or medicines) (1). O wind, blow away all evil (2). You are the universal healer (3). You move as the messenger of gods (4).<sup>3</sup>

**10.137.4:** (The wind): I have come to you (1), to create peace in you and ward off destruction (2). I have brought you the power of discrimination (*daksham*) (3). I drive away your disease (4).

[*shamtāri*: one who grants or makes peace, (1.112.20),

*ariṣṭatāh*: ward off destruction (S), (10.60.8-10)]

**10.137.5:** May the gods protect us (1). May the host of Maruts protect us (2). May all beings protect us (3), so that we will be free of sin (4).<sup>5</sup>

**10.137.6:** O waters, you are our healers (from diseases) (1).

O waters, you destroy the diseases in us (2).

Waters are healers for every being (3).

May they act as healers (or medicaments) for you (4).<sup>6</sup>

[The healing powers of waters are also mentioned in (10.9).]

**10.137.7:** The tongue (being cleansed by) the ten-branched hands (of Prajāpati) (1), is the fore-runner of speech (2). With those (hands) which are the removers of diseases (3), you touch us (4).<sup>7</sup>

<sup>3</sup> आ वातं वाहि भेषजं (1), वि वातं वाहि यद्रपः (2),  
त्वं हि विश्वभेषजो (3), देवानां दूत ईयसे (4)

<sup>4</sup> आ त्वांगम् (1), शन्तांतिभिरथौ अरिष्टांतिभिः (2),  
दक्षं ते भुद्रमाभार्ष (3), परा यक्षम् सुवामि ते (4)

<sup>5</sup> त्रायन्तामिह देवाः (1), त्रायतां मरुतां गणः (2),  
त्रायतां विश्वा भूतानि (3), यथायमरपा असत् (4)

<sup>6</sup> आप् इद्वा उ भेषजीः (1), आपौ अमीवुचातनीः (2),  
आपः सर्वस्य भेषजीः (3), तास्ते कृष्णन्तु भेषजम् (4)

<sup>7</sup> हस्ताभ्यां दशशाखाभ्यां जिह्वा (1), वाचः पुरोगवी (2),  
अनामयित्वुभ्यां त्वा ताभ्यां (3), त्वोर्प स्पृशामसि (4)

## 138: Indra

**Riṣhi: Anga Aurava**

- 10.138.1: Light to the meditating Kutsa**
  - 10.138.2: Released the waters and the herds**
  - 10.138.3: Indra knew the counter form of the dasa foe**
  - 10.138.4: Sūrya recovered the riches**
  - 10.138.5: He kills Vṛtra for the sake of giver**
  - 10.138.6: You have placed the moon in the heaven**
- [Metre: Jagatī (12, 4)]

**10.138.1:** O Indra, through your friendship (1), the bearers (of energies) (Angirasās) meditating on the truth (*ṛtam*) (2), tore Vala to pieces (3). To the meditating Kutsa (6), you gave (the light of) dawn (4). You released the waters (5), (foiling) the works of (the demon) Ahi (7).<sup>1</sup>

[Ahi is same as Vṛtra who blocks the flow of waters. *damsayah*: works (Ni, 4.25)]

**10.138.2:** You released the mothers (waters) (1). You cleft the hills and released the herds of light (2). You drank the sweet and delightful Soma (3). You increased the delight (4). The Sun shone bright by the utterances born of the truth, related to the works (of Indra) (5).<sup>2</sup>

[Note that the two anecdotes of the release of the waters and the release of ray-cows are parts of the same action done jointly by gods and riṣhis.

Line 4: (alt.) you increased the trees (S).

*prasvah*: mothers, (3.5.8), (7.9.3);]

<sup>1</sup> तव त्य इन्द्र सख्येषु (1), बहूय कृतं मन्वाना (2), व्यदर्दिर्वलम् (3), यत्रा दशस्यनुषसौ (4), रिणन्नपः (5), कुत्साय मन्मन् (6), अह्यश्च दंसयः (7)

<sup>2</sup> अवासूजः प्रस्वः (1), श्रव्ययो गिरीनुदाज उस्मा (2), अपिबो मधु प्रियम् (3), अवर्धयो बनिनौ (4), अस्य दंसंसा शुशोच्च सूर्ये कृतजातया गिरा (5)

**10.138.3:** When the Sun unyoked his chariot in the middle of the heaven (1), Indra (*ārya*) knew the counter form (or mould) of the dasa-foe (2). Working together with Rjishwan (4), Indra destroyed (*vi  
āsyat*) the stronghold of the powerful Pipru with guileful magic (3).<sup>3</sup>

[Line 1: All the cars are unyoked and their horses are marshalled together, which symbolise the different energies of the Sun. This concentration makes the task of Indra easier as in lines 2-4. ‘The unyoking of horses’ is mentioned in (5.62.1).

*pratimānam*: counter form, mould, (1.32.7), (1.52.12)]

**10.138.4:** The violent (Indra) has destroyed the foes who were unbaffled (till now) (1). The powerful Indra destroyed the foes opposed to gods (and recovered their stolen) treasures (2). Sūrya recovered the riches in the cities of the demons just as recovering the waters in the summer months (3). He, praised by the sages, destroyed the foe with his blazing (thunderbolt) (4).<sup>4</sup>

[*ayāsyah*: one who works without effort, by grace only (1.62.10, 10.67.1)]

**10.138.5:** He leads an irresistible army (1). He kills Vṛtra with the all-pervading and piercing (thunderbolt) for the sake of the giver (*dāshat*) (2). He thins the host of foes rushing for the combat (3). The foes were afraid of the foe-killing thunderbolt of Indra (4). The purifying Sun came forth (5). Uṣha left her car (*anah*) (6).<sup>5</sup>

[For the symbolism behind Uṣha’s leaving the car, see the book, ‘Semantics of Rig Veda’, chap. 12, section 2, (pub): SAKSI.

The incident is mentioned in four places namely (2.15.6), (4.30.8-11), (10.73.6) and (10.138.5). In the Veda, Uṣha represents the dawn or the beginning of spiritual knowledge in a person. It is a common experience that when a person comes across an idea which is very interesting to him (obtained let us say by reading a book), he/she

<sup>3</sup> वि सूर्यो मध्ये अमुचद्रथैं दिवो (1), विद्वासाय प्रतिमानमार्यः (2), दृक्षानि पिप्रोरसुरस्य मायिन इन्द्रो व्यास्यत् (3), चक्रवाँ क्रजिथ्वा (4)

<sup>4</sup> अनाधृष्टानि धृषितो व्यास्यन् (1), निधीं रदेवाँ अमृणदुयास्यः (2),

मासेव सूर्यो वसु पुर्यमा ददे (3), गृणानः शत्रौशृणाद्विरुक्मता (4)

<sup>5</sup> अयुद्धसेनो (1), विभ्वा विभिन्दता दाशद्वृत्रहा (2), तुञ्यानि तेजते (3), इन्द्रस्य वज्रादविभेदभिश्वथः (4), प्राक्तामच्छुन्ध्यूः (5), अजंहादुषा अनः (6)

shares the idea with his/her friends. However, his/her mind has its own biases and the opinion quoted by this person may differ substantially from the original idea in the book. Indra represents the power of mature knowledge. This mature knowledge or Indra-power knows all the exaggerations in the knowledge obtained in the beginning, the Uṣha-power. There is no need to preserve this incomplete knowledge. Keeping outdated views is troublesome like keeping outdated documents. Hence, Indra destroys these preliminary views or the power of Uṣha or her chariot. When we ourselves do not give up these outdated views, an outside source brings the Indra-power and does the destruction. Note that a person is full of pride in his preliminary knowledge as the mantra (4.30.8) states. Note that this preliminary view does not die away. It takes birth in another person. (4.30.11) states, 'she (Uṣha) has fled afar'.]

**10.138.6:** These wonderful exploits, performed by you alone are inspired hearing (1). You, the one unaided, has harmed the yajña-opposing foe (2). You have placed in the heaven the regulator of the months (3). By your aid, the rim of the wheel (of Sun's car) destroyed by Vṛtra has been upheld by the father (of the heaven) (4).<sup>6</sup>

[*māsām vidhānam*: regulator of month, moon]

## 139: Savitṛ and Vishvāvasu

Riṣhi: Vishvāvasu Devagandharva

[In the *anukramanī*, mantrās 1-3 are dedicated to the deity Savitṛ and the mantrās 4-6 are grouped as ātma.]

Savitṛ: (1-3)

**10.139.1:** Unending light

**10.139.2:** Discerns inwardly the ancient light and that beyond

**10.139.3:** His law of being (*dharma*) is the truth

Vishvāvasu: (4-6)

**10.139.4:** Waters come beholding Soma

**10.139.5:** The measurer of the midworld (*rajaso vimāna*)

**10.139.6:** Indra, Gandharva and the nectar *amṛta*

[Metre: Triṣṭup (11,4)]

<sup>6</sup> एता त्या ते श्रुत्यानि केवला (1), यदेक एकमकृणोरयज्ञम् (2), मासां विधानंमदधा अधि चवि (3), त्वया विभिन्नं भरति प्रधिं पिता (4)

[In the Veda, Savitṛ is the creator and the highest deity. Recall that the famous Gāyatri mantra RV (3.62.10) is dedicated to Savitṛ. Savitṛ is derived from the root 'sav' to release. Creation means releasing that which is already there in an innate or unmanifest manner. Sūrya (Sun) and Savitṛ are aspects of the same deity. When the dynamic act of creation is emphasized, the name Savitṛ is used. Sūrya (Sun) is used for the deity who oversees all. (10.149) also deals with Savitṛ; (10.37), (10.88), (10.158), (10.170) and (10.189) deal with Sun.

For more on the Savitṛ and Gāyatrī mantra, see the essay 12 in the 'The Basics of RV'.]

**10.139.1:** With the tawny hairs of rays of the sun (1), Savitṛ has raised before (us) his unending light (2). The increaser (*pūsha*), the knower, moves (acts) in the act of creation knower moves (acts) (3), he, the guardian, gazing on all things (4).<sup>1</sup>

[Same as TS (4.6.3.8);

In the Veda, the sequence is night, then beginning of dawn, the manifestation of the dynamic Savitṛ, then the full-solar orb in the sky. Sūrya and Savitṛ are same deity. When creation is emphasized, Savitṛ is used.

*prasava* and *pūsha* appear together in (5.81.5) with the meanings given here, addressed to Savitṛ.

*harikesha*: tawny hair of flame (3.2.13); *hari*: tawny, golden colour;

**10.139.2:** As the eye of the gods, he (Savitṛ) stands in the midst of heaven (1), filling the two worlds (earth and heaven) and the midworld (2). The all-reaching luminous one (*ghṛtāchi*) discerns inwardly (3), between the ancient light and the light beyond (4).<sup>2</sup>

[Same as TS (4.6.3.10) except *nṛchakṣhā* instead of *vimāna*]

<sup>1</sup> सूर्येरश्मिर्हर्तिकेशः पुरस्तात् (1), सविता ज्योतिरुदयाँ अजस्रम् (2),  
तस्यं पूषा प्रसुबे याति विद्वान् (3), त्संपश्यन् विश्वा भुवनानि गोपाः (4)

<sup>2</sup> नृचक्षां एष दिवो मध्ये आस्त (1), आप्तिवान् रोदसी अन्तरिक्षम् (2),  
स विश्वाचीरभि चष्टे घृताचीः (3), अन्तरा पूर्वमपरं च केतुम् (4)

**10.139.3:** He is the foundation of felicities and the provider of riches (1). He illuminates (*abhichaśṭe*) all forms with his powers (*shachibhiḥ*) (2). Savitṛ is certainly the god whose law of being is the Truth (3). Like Indra, he stands in the battles for the (recovery of) riches (4).<sup>3</sup>

[*dharma*: law of being]

#### Mantrās 4-6: Vishvāvasu

[These three verses deal with the Gandharva Vishvāvasu. Clearly Gandharva is not the being of that name in the Purāṇa, devoted to dancing etc. In the Brāhmaṇa literature, Vishvāvasu is the protector of Soma. This idea is confirmed here. The verse 6 states Indra is a close associate of Vishvāvasu.]

**10.139.4:** The waters behold (*dadṛshuṣhi*) Soma and the Gandharva Vishvāvasu (1). They have come from the truth (*rta*) (2).

Indra impelling them (*āsām*) (waters) knew of this (approach) (3), and looked all-around the Sun (for any hostiles) (4).<sup>4</sup>

[Line 4: A literal translation would be, ‘he looked at the brink of the Sun’. Since the Sun oversees all regions, ‘brink of Sun’ means all regions.]

**10.139.5:** May Vishvāvasu declare to us (1). what is the truth (3), and what we do not know (4), by urging our thoughts (5). May these thoughts protect us (6). He is the Gandharva and the measurer (*vimāna*) of the midworld (2).<sup>5</sup>

[Vishvāvasu urges our thoughts by pointing our attention to the delight of Soma of which he is the protector.

*rajaso vimānah*: together occurs in (3.26.7), (7.87.6) and (9.62.14).]

<sup>3</sup> रायो बुधः संगमनो वसूनां (1), विश्वा रूपाभि चष्टे शर्चीभिः (2), देव इव सविता सत्यधर्मा (3), इन्द्रो न तस्यौ समरे धनानाम् (4)

<sup>4</sup> विश्वावसुं सोम गन्धर्वमापौ ददृशुषीः (1), तत् क्रतेना व्यायन् (2), तदन्वैदिन्द्रौ रारहाण आसां (3), परि सूर्यस्य परिधीरपश्यत् (4)

<sup>5</sup> विश्वावसुभि तन्मौ गृणातु (1), दिव्यो गन्धर्वो रजसो विमानः (2), यद्वा सत्यम् (3), उत यन्मौ विज्ञ (4), धियौ हिन्द्वानो (5), धिय इन्मौ अव्याः (6)

**10.139.6:** (Indra) discovered the (demon) conquerors in the region of rivers (1). He opened the doors of the pen (of the ray-cows) on the hill (2). Indra and Gandharva proclaimed the nector of immortality (*amṛta*) (3). Indra knew the strength of the Ahi and others (4).

[*sharana*: region (S); *sasniḥ*: conquering (3.15.5, 8.38.1);  
*ashma*: stone, hill]

## 140: Agni Rishi: Agni Pāvaka

**10.140.1: Inspiration (*shrava*)**

**10.140.2: Purifying energy**

**10.140.3: Rejoice in utterance**

**10.140.4: Body of vision**

**10.140.5: Thinker**

**10.140.6: You hear our voice**

[Metres: 1, *Viṣṭārapangktih*, 2-4, *Satobṛhatī*; 5,  
*Upariṣṭājyotiḥ*; 6, *Triṣṭup* (11, 4)]

**10.140.1:** O Agni, your inspiration (*shrava*) and your growth (*vaya*) (1), and your lights (*archayah*) blaze in their greatness (2), you shine with your lustres (3). O great luminousness (4). O Seer, you establish (*dadhāsi*) in the giver (5), a plenitude of utterance (*vājam ukthyam*) by your strength (6). (SA)<sup>1</sup>

**10.140.2:** Purifying is your flaming energy, bright is your energy (1). Ample (*anūna*) is your energy as you ascend (*udiyarṣhi*) with your light (2). You arrange for a son to be born who protects the Parents (3), and you fill together earth and heaven (4).<sup>2</sup>

<sup>1</sup> सस्त्रिमविन्दचरणे नदीनाम् (1), अपावृणुहुरो अशम्ब्रजानाम् (2),  
 प्रासां गन्धुर्वो अमृतानि बोचदिन्द्रो (3), दक्षं परिं जानादुहीनाम् (4)

<sup>2</sup> अग्ने तव श्रवो वयो (1), महि भ्राजन्ते अर्चयो (2), विभावसो (3),  
 वृहस्पानो (4), शवसा वाजमुक्थ्यं (5), दधासि दाशुषें कवे (6)

<sup>2</sup> पावकवर्चा: शुक्रवर्चा (1), अनूनवर्चा उदियर्षि भानुना (2),  
 पुत्रो मातरा विचरन्नुपावसि (3), पृणक्षि रोदसी उभे (4)

**10.140.3:** O son of energy, O knower of all things born (1), well-founded (*hitah*), rejoice in our perfect utterances (*sushastibhiḥ*) and our thinkings (*dhitibhiḥ*) (2). In you, they have joined together, impelling forces (*iṣha*) of many forms (3).

(They are) richly varied in their prospering (*chitra ūtayaḥ*), born to charm and beauty (*vāmajātāḥ*) (4).<sup>3</sup>

[*samdadhuḥ*: joined together;

*vāma*: charm and beauty, delight, (10.20.8), (1.48.1).]

**10.140.4:** O Agni, you rule over creatures born (1). Spread in us your riches, O immortal one (2). You are the master of your body of vision (3). You fill (us with) conquering wealth (4).<sup>4</sup>

[*irajyann*: rule; *prathayasva*: spread]

**10.140.5:** (You are) an arranger of sacrifice, a thinker (1), and a master of great achievement (2). a bounty of delight and a great fortunate impulsion (3), and conquering Riches (4).<sup>5</sup>

[*prachetasam*: thinker, *rādhasaḥ*: achievement;

*kṣhyantam*: a master;]

**10.140.6:** For obtaining bliss, men have set in front (2), this great Truth-possessing, all-seeing Agni (1). (O Agni), you have the ear that hears our words (voice) and is wide-extended (3). You are one divine throughout the human generation (4). (SA)<sup>6</sup>

<sup>3</sup> ऊर्जोऽनपाज्ञातवेदः (1), सुशस्तिभिर्मन्दस्व धीतिभिर्हितः (2),  
त्वे इषः सं दंधुभूर्विवर्पसः (3), चित्रोत्तयो वामजाताः (4)

<sup>4</sup> इरज्यन्नग्ने प्रथयस्व जुन्तुभिः (1), अस्मे रायो अमर्त्य (2),  
स दंर्शतस्यु बपुषो वि राजसि (3), पृणक्षि सानसि क्रतुम् (4)

<sup>5</sup> इष्क्तर्तरिमध्वरस्य प्रचैतसं (1), क्षर्यन्तं राधसो महः (2),

रातिं वामस्य सुभगा महीमिषं दधासि (3), सानसि रथिम् (4)

<sup>6</sup> ऋतावानं महिषं विश्वदर्शतमुग्निं (1), सुम्भाय दधिरे पुरो जनाः (2),  
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा (3), दैव्यं मानुषा युगा (4)

## 141: Agni

### Rishi: Agni Tāpasa

**10.141.1: O Agni, speak to us**

**10.141.2: Gods and Sarasvatī**

**10.141.3: Sūrya and others**

**10.141.4: May all be right minded**

**10.141.5: Towards plenitude**

**10.141.6: Formation of gods in us**

[Metre: Anuṣṭup (8, 4)]

**10.141.1:** O Agni, speak to us (directly) in our front (*achchhā*) (1). May you be right-minded to us (2). You give us completely (*prayachchha*), O Lord of the people (3); You are the giver of wealth to us (4).<sup>1</sup>

[Mantra same as in TS (1.7.10.4)]

**10.141.2:** May (the God) Aryamā give us completely (1), also the (God) Bhaga and (the God) Bṛhaspati (2). May the Gods (give us completely) (3). May the Goddess (of speech) give us the true and auspicious words (*sūnṛtā*) and felicities (*rāyo*) (4).<sup>2</sup>

[Mantra same as in TS (1.7.10.5)]

**10.141.3:** We invoke with chants (2), Agni, Soma, the king (Varuṇa) for our protection (1). (We also invoke) the Ādityās, Viṣṇu, Sūrya, the mantra (*brāhmaṇa*) and Bṛhaspati (3).<sup>3</sup>

[This mantra is a slight variant of TS (1.7.10.7).]

**10.141.4:** We invoke here Indra, Vāyu and Bṛhaspati who are swift to our call (1). May all the people and us be right minded and move towards the same goals (2).<sup>4</sup>

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<sup>1</sup> अग्ने अच्छा वदेह नः (1), प्रत्यङ् नः सुमना भव (2),  
प्र नौ यच्छ विशस्पते (3), धन्दा असि नस्त्वम् (4)

<sup>2</sup> प्र नौ यच्छत्वर्यमा (1), प्र भगः प्र बृहस्पतिः (2),  
प्र देवाः (3), प्रोत सूनूता रायो देवी ददातु नः (4)

<sup>3</sup> सोमं राजान्मवेस्तग्निं (1), गीर्भिर्हवामहे (2),  
आदित्यान् विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् (4)

<sup>4</sup> इन्द्रबायू बृहस्पतिं सुहवेह हवामहे (1),

यथा नः सर्व इज्जनः संगत्यां सुमना असत् (2)

[S states that, 'may all people be united for the acquirement of wealth'. There is no word here for wealth. *gatī* is movement or goal.]

**10.141.5:** Impel (the Gods) Aryaman, Bṛhaspati and Indra to give (or make us give) (1). (Impel) Vishṇu, (the Goddess) Sarasvatī and Savitṛ in us towards plenitude (*vājjinam*) (2).<sup>5</sup>

[Slight variant of TS (1.7.10.6)]

**10.141.6:** O Agni, with your flames (1), increase our *yajña* and our mantra (2). For the formation of the gods in us (3), and for the gift of felicities impel (the gods) (4).<sup>6</sup>

[*tātaye*: formation]

## 142: Agni

Riṣhis: Jaritā Shārnga, Drona Shārnga, Sārisṛkta Shārnga,  
Stambamitraḥ Shārnga

**10.142.1:** We need only you

**10.142.2:** Our thoughts go forward to conquer

**10.142.3:** May we never anger you

**10.142.4:** You make the earth clear

**10.142.5:** Flames like a moving array of cars

**10.142.6:** May plenitude rise up

**10.142.7:** Pursue a different path

**10.142.8:** May our houses be safe like a ocean

[Metre: 1,2, Jagatī (12, 4); 3-6, Triṣṭup (11, 4);

7,8, Anuṣṭup (8, 4)]

**10.142.1:** O Agni, this person is your adorer (1). O Son of strength, there is nothing one must obtain other than you (2). You are the three-fold armour for granting us happiness and good (3). Remove far from us the harming foe who is shining (4).<sup>1</sup>

<sup>5</sup> अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय (1),  
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् (2)

<sup>6</sup> त्वं नौ अग्ने अग्निभिः (1), ब्रह्मं यज्ञं च वर्धय (2),  
त्वं नौ देवतात्मये (3), रायो दानाय चोदय (4)

<sup>1</sup> अथमग्ने जरिता त्वे अभूत् (1), अपि सहसः सूनो नहि अन्यत् अस्ति आप्यम्  
(2), भक्तं हि शर्मं त्रिवरुथमस्ति (3), त आरे हिंसानामप दियुमा कृधि (4)

[Line 2: No one exists who is closer to us than you.

*āpyam*: that one must obtain as his (3.2.6), alliance, (7.15.1)]

**10.142.2:** O Agni, exalted is your birth who likes Soma (1);  
you arrange all the worlds like a chosen person (2).

Our thoughts by themselves (*tmanā*) go forward to possess and  
conquer, like the horses moving forward (3),  
just as the herdsmen go ahead (of the flock) (4).<sup>2</sup>

[*pra*: move forward (10.70.9), in front (5.10.1);

*sanishata*: that will possess and conquer, 5.12.4]

**10.142.3:** You tear and devour (1), the blades of grass, O Agni, O  
master of self-law (2). By your power, the abundant pastures are  
laid waste (3). May we never give cause for the appearance of your  
powerful anger (4).<sup>3</sup>

[*khilya*: waste land (only once in RV);

*urvarāsu*: abundant pastures, (5.33.4)]

**10.142.4:** When you move devouring the growths above and the  
below (1), you scatter everything like a devastating army (2). When  
the wind fans your flames (3), you make the earth clear just as a  
barber (shaves) a beard (4).<sup>4</sup>

**10.142.5:** O Agni, when you clear (the forests) with your arms  
(flames), burning the tall trees (3), you march flattening the earth  
(4). Your row of flames appear (1), like a moving array of many  
chariots (2).<sup>5</sup>

[*niyānam*: moving steadily, 1.164.47 (S); *nyañg*: flatten]

<sup>2</sup> प्रवत् तैं अग्ने जनिमा पितृयतः (1), साचीव विश्वा भुवना न्यृञ्जसे (2),  
प्र सप्तयः प्र सेनिषन्त नो धियः (3), पुरश्चरन्ति पशुपा इव त्मना (4)

<sup>3</sup> उत गा उ परि कृणक्षि बप्सत् (1), बहोरंग्र उलपस्य स्वधावः (2),  
उत खिल्या उर्वरोणां भवन्ति (3), मा तै हेतिं तविषी चुकुधाम (4)

<sup>4</sup> यदुद्रतौ निवतो यासि बप्सत् (1), पृथगेषि प्रगर्धिनीव सेना (2),  
यदा ते वातो अनुवाति शोचिः (1), वसेव इमश्च वपसि प्र भूम् (4)

<sup>5</sup> प्रत्यस्य श्रेण्यो दहश्र (1), एकं नियान् बहवो रथासः (2),  
बाहू यदग्ने अनुमर्जानो (3), न्यङ्गुञ्जानाम् अन्वेषि भूमिम् (4)

**10.142.6:** May your strengths rise up (1). May the flaming radiances rise up (2). May the labouring plenitudes rise up (3). Burn the tall (*ut*) trees and the little (*ni*) shrubs (4). You increase (in us) (5).  
May the Vasus attend upon you this day (6).<sup>6</sup>

[*svāñchasva*: burn]

**10.142.7:** This is the meeting of the waters (1), the abode of the ocean (2). Pursue a different path from this (3). Then travel (by that path) as per your desire (4).<sup>7</sup>

[*vashān*: desires, (10.91.7)]

**10.142.8:** At your arrival from the region beyond (1), may the flowering Dūrva grass be flowering (2). May the lakes be full with many lotuses (3). May our houses be safe like the ocean (4).<sup>8</sup>

[*parāyanam*: (knowledge) of the realm beyond (10.19.4), (10.19.5), journey (10.24.6). S assigns the meaning ‘departure’ so that the line could refer to the Agni in the physical rite, where Agni is said to come and to depart at the end.]

## 143: Wondrous deeds of Ashvins

Riṣhi: Atri Sāṅkhya

**10.143.1:** Rejuvenate Kakṣhīvān

**10.143.2:** Help to Atri

**10.143.3:** Perfect workers

**10.143.4:** Protect our homes, vast and level

**10.143.5:** Help to Bhujyu

**10.143.6:** Grant us nourishing impulsions

[Metre: Anuṣṭup (8, 4)]

<sup>6</sup> उत् ते शुप्मा जिहतामुत् ते अर्चिः (1), उत् ते अग्ने शशमानस्य (2), बाजोः (3), उच्छ्वास्व नि नंम् (4), वर्धमान् आ त्वा (5), अद्य विश्वे वसेवः सदन्तु (6)

<sup>7</sup> अपामिदं न्ययनं (1), समुद्रस्य निवेशनम् (2), अन्यं कृणुष्वेतः पन्थां (3), तेन याहि वशां अनु (4)

<sup>8</sup> आयने ते परायणे (1), दूवौ रोहन्तु पुष्पिणीः (2), हृदाश्च पुण्डरीकाणि (3), समुद्रस्य गृहा इमे (4)

**10.143.1:** You made (the sage) Atri (1), who had become old in his pursuit of the truth (2), to come to his goal like a horse (3).

You render again Kakṣhīvan (4), into a new person (6), just as a chariot (is refurbished) (5).<sup>1</sup>

[*rtajuram*: occurs only once; one meaning is in line 2; *jura* is not in RV. S gives other meanings which are less satisfactory. *rta* has the meaning of truth. There is no need to give it arbitrary meanings.

The help given to Atri is mentioned in (1.112.7; 1.116.8; 1.117.3; 1.118.7; 1.119.5; 5.78.4,5,6; 7.71.5; 8.62.3, 7,8,9; 10.39.9) etc.; whether Atri is the same person in all of them is not clear.

*kakṣhī*: secret;

*kakṣhīvān*: one who has the supreme secret, (1.18.1) (KS). It occurs in (1.126.2,3; 4.26.1; 8.9.10; 1.112.11; 10.61.16). The mantra (1.18.1) to Brahmaṇaspati, addresses him as one ‘born of lustre’ *aushijah*. In this mantra, S regards Kakṣhīvān as a person, son of Ushik. See the mantra (1.18.1) in the SAKSI book ‘Secrets of Rig Veda’.]

**10.143.2:** The powerful (demon foes) bound the faultless (Atri) with strong ropes (2), just like a powerful horse (is bound) (1).

You freed Atri from the strong ropes (3).

(Atri) is most youthful in all the worlds (4).<sup>2</sup>

[*areṇavah*: dustless, (1.35.11); *areṇu*; faultless, (1.56.3); demons (S).

*tyam*: him, (10.11.4) etc.,

*ārajaḥ*: in all worlds (other meanings possible)]

**10.143.3:** O leaders, perfect workers, the pure (1), you gave to Atri the thoughts which have the power of conquering (2).

O leaders, may he sing us the stoma hymns again (3).<sup>3</sup>

[Line 3: (alt.): May he sing again the stoma hymns to us (*na*) and the people (*vishase*).

<sup>1</sup> त्यं चिदत्रिम् (1), कृतजुरम् (2), अर्थमश्वं न यातवे (3),  
कक्षीवन्तं यदी पुना (4), रथं न (5), कृणुथो नवम् (6)

<sup>2</sup> त्यं चिदश्वं न वाजिनम् (1), अरेणवो यमत्रत (2),  
दृव्हं ग्रन्थिं न वि ष्वत्मत्रिं (3), यविष्वमा रजः: (4)

<sup>3</sup> नरा दंसिष्टावत्रये शुभ्रा (1), सिषासतं धियः: (2),  
अथा हि वा दिबो नरा पुनः स्तोमो न विशसै (3)

*siṣhāsataḥ*: he conquers (8.103.11); that which you wish to give (S); he gives no basis for this meaning)]

**10.143.4:** May you be conscious of us, the givers (*rātiḥ*) (1). O Ashvins, you are felicitous in achievement, and are of right thinkings (2). O leaders, may you protect us (4), in our homes which are vast and level (3).<sup>4</sup>

[*rādhah*: achievement, (4.13.6), (7.5.8), (7.16.2), (10.7.2) etc.,

*rādhasāḥ*: of achievement, (10.140.5)

*rātiḥ*: giving (8.19.19); generous; (may be an epithet for Ashvins also)

*samaneshu*: through level spaces, (7.2.5)

Level means, 'not crooked'; people here are straightforward.]

**10.143.5:** For (rescuing) Bhujyu who was struggling (being immersed) in the ocean beyond the boundary of midworld (*rajasaḥ*) (1), you came with your winged powers, O Nāsatyās (2), and kept him in safe-keeping (free from conquest) (3).<sup>5</sup>

[*sātāu*: in safe-being (1.36.17);

*satā*: conquest, (6.10.3), (8.23.29) etc.,

The incident of Bhujyu restoration is in (1.116.3,4,5; 1.117.14,15; 1.182.5,6,7; 7.68.7, 1.112.6,20; 1.118.6; 1.119.4, 6.62.6, 7.69.7, 8.5.22, 10.39.4, 10.47.7, 10.65.2) etc.,]

**10.143.6:** O Bounteous givers, O Omniscient (2), grant us things of happiness like happy (kings) (1). O leaders, make us grow (3), with the nourishing impulsions like a fountain (4).<sup>6</sup>

[*pipyuṣhīm*: nourishing (8.72.16);

*bhūshatam*: (make us) grow (5.75.1); envelop us (3.3.2).]

<sup>4</sup> चिते तद्वां (1), सुराधसा रातिः सुमतिरथिना (2),  
आ यन्तः सदने पृथौ समने (3), पर्षथो नरा (4)

<sup>5</sup> युवं भुज्युं समुद्र आ रजसः पार ईङ्गितम् (1),  
यातमच्छा पतत्रिभिर्नासत्या (2), सातयै कृतम् (3)

<sup>6</sup> आ बां सुम्पैः शंयू इव (1), मंहिष्ठा विश्ववेदसा (2),  
समस्मे भूषतं नर (3), उत्सं न पिप्युषीरिषः (4)

## 144: Suparṇa and Soma

Riṣhis: Suparṇa Tārkṣhya, Ūrdhvakṛṣṇa Yamāyana

[Suparṇa, the bird of beautiful plumage, also called Garutman, appears in the three mantrās here and several other mantrās in RV and TS. At the end of the sūkta, some more information on Suparṇa and related topics is given.]

**10.144.1: Understanding mind and Universal Life**

**10.144.2: Indra makes us do all actions**

**10.144.3: Gives force among the people**

Soma: 4-6

**10.144.4: Suparṇa**

**10.144.5: Soma brought by Shyena**

**10.144.6: Pour us the Soma to give us perfect power**

[Metre: 1,3,4, Gāyatrī (8, 3); 2, Br̥hatī; 5, Satobr̥hatī;

6, Viṣṭārapangktī]

**10.144.1:** This immortal Soma (1), hastens to you like a swift horse (2). You are with the understanding mind, the Universal-life and the ordainer of things (or creator) (3).<sup>1</sup>

[*dakṣha*: understanding mind, (3.14.7) etc.,

*dakṣham*: discernment, (6.17.17, 4.3.6, 2.1.11) etc.,]

**10.144.2:** For the giver (yajamāna), this Indra, the one with Vajra (2), is the seer in our midst and Ṛbhu the divine artisan (1). He upholds the bliss of (the sage) Ūrdhva-kṛṣṇa (3). Just like (the artisan) Ṛbhu, he makes us do all actions (*kṛtvayam*) with bliss (4).<sup>2</sup>

[*kṛtvyah*: apt for work, (6.2.8);

*kṛtvayam*: (10.49.7)]

**10.144.3:** May the brilliant Indra, who is apt for work like the falcon (*shyena*) (1), be like a bull in giving the force (*āsu*) among his own people (2).

May he illumine us with riches which do not decay (3).<sup>3</sup>

<sup>1</sup> अयं हि ते अर्मत्यै इन्दुः: (1), अत्यो न पत्यते (2), दक्षौ विश्वायुवेधसे (3)

<sup>2</sup> अयमस्मासु काव्ये कृभुः (1), वज्रो दास्वते (2),

अयं विभत्यूर्ध्वकृशनं मदम् (3), कृभुर्न कृत्यं मदम् (4)

<sup>3</sup> घृषुः श्येनाय कृत्वन् (1), आसु स्वासु वंसंगः (2), अवं दीधेदहीशुवः (3)

[Line 3: We have followed S. He interprets *ahīshuva* as connected with *ahīna*, non-decay. In (8.32.2 and 8.32.6), it is used as epithet for *dāsa*.]

**10.144.4:** The Soma was brought by Suparṇa from afar by the son of Shyena (Tārkṣya) (1). Indra, the doer of hundred actions, used it against the movements (*vartini*) of the (demon) Ahi (Vṛtra) (2).

[Suparṇa: See the essay at the end of this sūkta.]

**10.144.5:** To you (Indra), falcon (*suparṇa*), who is beautiful and unassailable, has brought with his claws (or feet) (1), the Soma, who is a builder with the colour of dawn (rosy-hue) (2). By this (*ena*), the strength (*vayāḥ*) and the life of man was prolonged (*vi tāri*) (3). It awakens the affinity (*bhandhuta*) with you (Indra) and other gods (4).

<sup>5</sup> [avṛkam: one who cannot be rent (or torn apart);

vṛka: wolf, that which rends; mānam: builder (*nirmāṇam*);

andhasah: Soma (10.115.3)]

**10.144.6:** By this (Soma), Indra among the gods (1), attained the great consciousness and light (*mahas*) which removes the effects of our omissions (2). O Indra, increase in us the power of will (*kratu*), the strength and (healthy) life-span (3). Pour us the Soma, so that we may have the perfect power of working (4).

[*tyajah*: omission (10.79.6)]

### Suparṇa:

In the Purāṇa there is the popular anecdote of the bird Suparṇa bringing the Soma from the heaven. The root of this anecdote is in several mantrās from RV and TS which we will outline briefly here. This anecdote has several variants in the Vedic texts themselves. RV (10.144), whose Ṛshi is Suparṇa Tārkṣya, has three mantrās, verses

<sup>4</sup> यं सुपर्णः परावतः इयेनस्य पुत्र आभरत् (1),  
शतचक्रं योऽह्यौ वर्तनिः (2)

<sup>5</sup> यं तैः इयेनश्चारुमवृकं पदाभरदरुणं (1), मानमनधसः (2),  
एना वयो वि तारी आयुः जीवसे (3), एना जागार बुन्धुता (4)

<sup>6</sup> एवा तदिन्द्र इन्दुना देवेषु चित् (1), धारयाते महि त्यजः (2),  
क्रत्वा वयो वि तार्यायुः (3), सुक्रतो क्रत्वायमस्मदा सुतः (4)

3, 4 and 5, dealing with bringing the Soma from the space beyond. Verse 4 addresses Suparṇa as the son of falcon (*shyena*) and he brings to Indra the Soma from the space beyond our worlds (*parāvataḥ*). Verse 5 gives more details given earlier.

A brāhmaṇa passage in TS (6.1.6) mentions briefly the famous anecdote of Kadru and Suparṇi. ‘‘In a dispute Suparṇi was defeated. Kadru told Suparṇi, ‘in the third heaven from here is Soma; fetch it and buy your release’,’’ Kadru is this earth, Suparni is yonder Heaven, the descendants of Suparṇi are the metres. Suparṇi told her children, the metres, “to fetch the Soma and buy her release”, “For this do parents raise children”. The metres Jagati and Triśṭup tried, but were unsuccessful; only Gāyatrī was successful. Because Gāyatrī brought down the Soma, it held the forefront in the sacrifice and it is the glorious of the metres.

Aitareya Br. (3.2.5) has a different version: Both the gods and ṛṣhīs prayed for Soma to be their king in the dyu-heaven; they requested the metres (chhandāmsi) to fetch the king Soma from the world beyond svar. To do this task the metres assumed the form of the bird Suparṇa and began flying to the world beyond. Among the metres only the metre Gāyatrī succeeded to bring the Soma as in the TS version of the anecdote. So TS (6.1.6-3,4) describes the Gāyatrī as the most brilliant among the metres (*tejasvinitama*) even though it is the least in length (*kanishṭha*).

See also RV (10.114) for the relation of Suparṇa to metres.

RV mantrās related to Suparṇa:

1.35.7, 1.79.2, 1.105.1, 1.105.11, 1.164.20-22, 1.164.46,47, 1.164.52, 2.42.2, 4.26.4, 4.43.3, 6.75.11, 8.100.8, 9.48.3, 9.71.9, 9.85.11, 9.86.1, 9.86.24, 9.98.33, 10.28.10, 10.30.2, 10.55.6, 10.73.11, 10.88.19, 10.94.5, 10.114.3-5, 10.123.6, 10.144.4, 10.149.3.

## 145: Competing with hostile powers (*sapatni bhādanam*)

Rishi: Indrāṇī

**10.145.1:** Oṣhadhi secures the Puruṣha

**10.145.2:** Removes the rival (hostile) foes within me

**10.145.3:** May the rival powers go down

**10.145.4:** The name of the foe should not be uttered

**10.145.5:** Let we too become triumphant

**10.145.6:** Power to overcome the foes founded in my head

[Metre: 1-5, Anuṣṭup (8, 4); 6, Pangkti (8, 5)]

[Griffith declares that the hymn (10.145) is a spell (oral chant) by a jealous wife to get rid of a more favoured rival. The commentator S takes a similar position. However, a careful reading of the hymn reveals that the above view is simplistic. First of all the mantra one mentions ‘oṣhadhi’ usually translated as medicinal herb.

We have mentioned earlier the Puruṣha-Prakṛti relation. The soul of a person is the Puruṣha. His own nature is Prakṛti, imaged as a wife. This Prakṛti is besieged by several hostile forces such as, ‘desire, anger, greed, delusion, arrogance and jealousy’ (known as six inner foes). These are rival wives, which claim the attention of the Puruṣha, leading him to evil ways.

This sūkta suggests a method for overcoming these six inner foes. The method is based on ‘oṣhadhi’. Note that the word ‘oṣhadhi’ has the component word ‘dhi’ which means thought. Thus ‘oṣhadhi’ has also the meaning of the thought which destroys the hostile forces. This sūkta is dealing with the power of thought. Where is this ‘oṣhadhi’? Mantra 1 states that it has to be dug out (*khanāmi*), i.e., it has to be dug out of our body-mind complex.]

**10.145.1:** I dig up this *oṣhadhi* (1), which is most potent (*balavattamām*) and which has grown within us (*vīrudham*) (2). This destroys the hostile forces (3), and secures the Puruṣha (for the wife/nature) (4).<sup>1</sup>

<sup>1</sup> इमां खनाम्योषधिं (1), वीरुद्धं बलवत्तमाम् (2),  
यया सपत्नीं बाधते (3), यया संविन्दते पतिम् (4)

**10.145.2:** O one who fills (*parṇa*), O blissful one (1), forceful one and sent by gods (2), remove my rival powers (foes) within (3). Make my husband solely devoted to me (4).<sup>2</sup>

[Recall the famous blessing of Shiva to Pārvati ‘*ananya bhājam patim āpnuhi*’, ‘may you get a husband solely devoted to you’, (Kalidasa’s Kumāra Sambhavam).]

*parṇa*: its ordinary meaning is, ‘wing’. However it appears to be a modification of ‘*prṇa*’, meaning, ‘that which fills’. ‘*parṇa*’ fills the sky, as it were.]

**10.145.3:** O excellent one, may we two be excellent (1); excellent among the excellent (2). The one who is my rival power (3), may she go down among the depths (4).<sup>3</sup>

**10.145.4:** I will not even utter her name (the demon-foe) (1); no lady takes pleasure in her (2). May we remove the rival power to a place far from the farthest (3).

[It is well-known that a name has a power. Repeating the name of a god consciously increases the helpful forces in us. Similarly repeating the name of the difficulty or illness or hostile force again and again increases our difficulties.]

**10.145.5:** I am triumphing (1), you are triumphant (2). We two becoming powerful (3), will overcome the hostile rivals (4).<sup>5</sup>

**10.145.6:** The power to overcome the foe (1), is founded in my head (*upa adhām*) (2). Let your mind hasten to me (3), just as a calf to her mother-cow (4). Let it speed on its way like a stream (5).<sup>6</sup>

<sup>2</sup> उत्तानपर्णे सुभंगे (1), देवंजूते सहस्वति (2),

सृपत्रीं मे परा धम् (3), पतिं मे केवलं कुरु (4)

<sup>3</sup> उत्तराहमुत्तर (1), उत्तरेदुत्तराभ्यः (2),

अथो सृपत्री या मम (3), आधरा साधराभ्यः (4)

<sup>4</sup> नह्यस्या नाम गृण्णामि (1), नो अस्मिन् रमते जने (2),

परामेव परावतं सृपत्रीं गमयामसि (3)

<sup>5</sup> अहमस्मि सहमाना (1), अथ त्वमसि सासहिः (2),

उभे सहस्वति भूत्वी (3), सृपत्रीं मे सहावहै (4)

<sup>6</sup> उपे तेऽधां सहमानाम् (1), अभि त्वाधां सहीयसा (2),

मामनु प्र ते मनौ (1), बृत्सं गौरिं धावतु (4), पथा वारिं धावतु (5)

[*vāḥ*: stream, (10.12.3);

*adhāyi*: is founded, (8.74.7), has been set (3.5.3, 7.7.4)]

## 146: Forest Deity (*aranyakāni*)

Rishi: Airammada Devamuni

10.146.1: Trees are perishing

10.146.2: Voice of little birds

10.146.3: Unyoking the wagons

10.146.4: The voices in the evening and night

10.146.5: The goddess helps all and hurts none

10.146.6: She has fragrance and varieties of powers

[Metre: Anuṣṭup (8, 4)]

10.146.1: O goddess of forest, your forests are all perishing (1). Why do you not seek help from (the persons in) the villages (2)? Does not fear assail you (3)?<sup>1</sup>

10.146.2: When the (little) *chichchika* (bird) replies (with the *chichi* sound) to the crying Vṛṣhārava (1), then Aranyakāni is elevated (3), like the musicians with the sound of instruments such as Vīna with its gourd (*ghaṭa*) supports (2).<sup>2</sup>

10.146.3: The cows are grazing (1); it looks like a dwelling (2). In the evening, Aranyakāni had unyoked the wagons (and readied them for the persons to rest) (3).<sup>3</sup>

10.146.4: One calls for his cow (1), another cuts down (illegally) the aged tree (*dāru*) (2). In the evening, one thinks there is a cry (4), when he stays in the forest (3).<sup>4</sup>

<sup>1</sup> अरण्यानि अरण्यान्यसौ या प्रेव नशयसि (1),  
कथा ग्रामं न पृच्छसि (2), न त्वा भीरिव विन्दर्ती (3)

<sup>2</sup> वृषारवाय बदते यदुपावर्ति चिच्चिकः (1),  
आघाटिभिरिव धावर्यन् (2), अरण्यानिर्महीयते (3)

<sup>3</sup> उत गावं इवादन्ति (1), उत वेशमेव हशयते (2),  
उतो अरण्यानिः सायं शक्टीरिव सर्जति (3)

<sup>4</sup> गामङ्गैष आ ह्वयति (1), दावङ्गैषो अपावधीत् (2),  
वसंन्वरण्यान्यां (3), सायमकुक्षुदिति मन्यते (4)

**10.146.5:** Aranyāni hurts none (1), unless some one goes towards it (and hurts) (2). Feeding on the sweet fruit (3), any one can move in it as he desires (4).

[*abhi*gāt: goes toward, (10.5.6)]

**10.146.6:** I have spoken about Aranyāni (3), who is the mother of the wild animals (2). She has the scent of musk (or *kastūrī*), has delightful powers (or she is fragrant) (1). She has varieties of food and is uncultivated (2).

[*surabhi*: translating it as fragrant is inappropriate since the scent has already been mentioned.

*surabhāñi*: delightful powers;

*ashamsisham*: have spoken, (4.3.16)

āñjana: the scent of *kasturi* (S)]

## 147: Indra

Riṣhi: Suvedā Shairīṣhi

**10.147.1:** You released the energies (waters)

**10.147.2:** You killed the deceptive Vṛtra with your māya-powers

**10.147.3:** Be gracious to the lineage of seers

**10.147.4:** Devotees gets all desirable felicities

**10.147.5:** You widen your worshipper

[Metre: 1-4, Jagatī (12, 4); 5, Triṣṭup (11, 4)]

**10.147.1:** (Riṣhi): Founded in me is the faith in your supreme passion (1), by which you killed Vṛtra, and you have released the waters (or energies) for human beings (2). Both heaven and earth stay following you (3). Even the wide midworld shakes at your might (4), O one with Vajra (5).<sup>1</sup>

[Line 5 (alt.): master of hill (recovered from titans), (1.10.6)]

<sup>5</sup> न वा अरण्यानिर्हन्ति (1), अन्यश्चेनाभिगच्छति (2),  
स्वादोः फलस्य जग्धवाय (3), यथाकामं नि पंचते (4)

<sup>6</sup> आञ्जनगन्धिं सुरभिं (1), बहुनामकृषीबलाम् (2),  
प्राहं मृगाणां मातरम् (3), अरण्यानिमशंसिषम् (4)

<sup>1</sup> श्रते दधामि प्रथमाय मन्यवे (1), अहन्यत् वृत्रं नर्यं विवेरपः (2), उभे  
यत्त्वा भवत्तो रोदसी अनु (3), रेजते शुष्मात् पृथिवी चिंद (4), अद्रिवः (5)

*viveḥ*: dispersed, released, (1.69.4)

*dadhāsi*: (you) found (5.8.5) & others]

**10.147.2:** O blameless Indra, by your māya-powers (1), and your mind with inspired hearing, you killed the deceptive Vṛtra (2). Human beings choose you for the seeking of the herds of Light (3). (They choose you) in all sacrifices with invocations (4).<sup>2</sup>

[*gavishṭiṣhu*: *go-iṣṭiṣhu*: seeking for the herds of light, (5.63.5, 1.36.8)]

Māya is a Power of Knowledge, not a power of falsehood. It is the self-power of the Godhead (*devātma shakti*) working to bring out and manifest the marvels of the Infinite in terms of the finite. The gods who preside over its formations shape things by the force and intelligence of this Māya which is inseparable from the Lord Creator.

(9.83.3): The Masters of Māya shaped all by His Māya. See also (10.17.7). *māyinam*: deceptive]

**10.147.3:** Be gracious to the luminous seers, O one called by many (1), Increased by you, they attain to opulence, O Maghavan (2). They worship you to have successors who surround them (3), for the winning of purities, steeds (life-energy) and the undeviating riches (4).<sup>3</sup>

[*toka, tanaya*: son and grandson, successors of knowledge

*medhasātau*: winning of the purity (8.103.3); for getting the sacrifices, (8.40.2)

*abhraye dhane*: undeviating riches, riches which are used only for works on the path of truth, (5.79.5, 5.79.6)]

<sup>2</sup> त्वं मायाभिरनवद्य (1), मायिनं श्रवस्यता मनसा वृत्रमर्दयः (2), त्वामिन्नरौ वृणते गविष्टिषु (3), त्वां बिश्वासु हव्यास्विष्टिषु (4)

<sup>3</sup> ऐषु चाकन्धि पुरुहूत् सूरिषु (1), वृधासो ये मंघवन्नानशुर्मधम् (2), अर्चन्ति तोके तनये परिष्टिषु (3), मेधसाता वाजिनमहये धनै (4)

**10.147.4:** He who is conscious of the swift ecstasy of Indra (2), obtains all the desiring riches which are well-nourishing (1).

O Maghavan, increased by you (3), the sacrificer in the pilgrimage-rite, quickly obtains the plenitude (4). His associates obtain the riches (5).<sup>4</sup>

[*subhṛtah*: well-nourished, (8.19.27); *ramha*: speedily]

**10.147.5:** In your greatness, you widen the might of the worshipper (1). O Maghavan, give us the felicities (2). Full of knowledge like Mitra and Varuṇa (3), the apportioner of wealth, gives the Soma-delight (*pitu*) to us, the strivers (4).<sup>5</sup>

[*dasma*: strivers; *vibhaktā*: the apportioner of wealth, (5.46.6); *pitu*: Soma-delight, (everywhere in RV)]

## 148: Indra

Riṣhi: Pr̥thu Vainya

**10.148.1:** We get riches by you alone

**10.148.2:** The demon in the secret place

**10.148.3:** You like the right-thinking

**10.148.4:** O Men, you have become gods

**10.148.5:** Chants full of light

[Metre: Triṣṭup (11, 4)]

**10.148.1:** We laud you, and release the Soma-delight (by pressing) (1). O one with abundant strengths (*tuvī nṛmṇa*), may we conquer the plenitude (2). Bring us the happiness as desired (3). Protected by you, may we obtain the extensions (*tanā*) of the growths in us by you alone (4).<sup>1</sup>

[*sasavāma*, having conquered, (4.8.6)

*tanā*: being extended, (1.3.4); *ūtāḥ*: growths]

<sup>4</sup> स इनु रायः सुभृतस्य चाकन्॒न् (1), मदं यो अस्य रंह्यं चिकेतति (2), त्वावृ॒धो मधवन् (3), दा॒श्वधरो मक्ष॑ स वाज॑ भरते (4), धना॑ नृभिः (5)

<sup>5</sup> त्वं शर्धीय महिना॑ गृणान् उरु कृधि (1), मधवञ्छुग्धि॑ रायः (2), त्वं नौ॑ मित्रो॑ वरुणो॑ न मायी॑ (3), पि॒त्वो॑ न दस्म॑ दयसे॑ विभृता॑ (4)

<sup>1</sup> सुष्वाणास॑ इन्द्र॑ स्तुमसि॑ त्वा॑ (1), सस॑वांसश्च॑ तुविनृम्ण॑ वाजम्॑ (2), आ नौ॑ भर॑ सुवितं॑ यस्य चाकन्॑ (3), त्मना॑ तना॑ सनुयाम्॑ त्वोताः॑ (4)

**10.148.2:** O Indra, you are mighty, a hero (1). As soon as you were born you destroyed along with Sūrya all the dasyus (2), the secret one (*guhyam*) (the demon Vala) placed in the cave (3), and the (demon Kuyava) concealed (*gūlham*) in waters (4). We hold for you the Soma-delight flowing in a stream (5).

[The names Vala and Kuyava are suggested by S;

Line 3: (alt.) lurking in secrecy;

*guhyam*: secret (5.3.2, 3); *gūlham*: concealed in darkroom (10.72.7, 10.129.3, 5.40.6, 1.117.4)]

**10.148.3:** O Indra, with their right thinking, the wise seers desire you (2). O (fellow) aspirants, sing the words (*girah*) (mantrās) to the knower (1). May we be among those who gladden you with Soma (3). O Indra with the car, these (*ena*) enjoyables are for you (4).<sup>3</sup>

[*archa*: sing, (3.13.1, 5.22.1);

*bhakshīya*: enjoyment, enjoy, enjoyables (1.86.1, 5.57.7)]

**10.148.4:** O Indra, these mantrās (*brahma*) laud you (1). O hero, give the might to the men (*nṛbhyaḥ*) who want to become gods (*nṛṇām*) (2). Become of one will with those who desire you (3). Protect the singers and the (persons) who are stable (*stīn*) (in their faith) (4).<sup>4</sup>

**10.148.5:** O hero Indra, hear the invocation (1), from me, Pṛthu, the son of Vena; (hear) also the illuminating chants (2). Make the singer a source of light (3). The words of praise rush to you in a torrent as (waters do) to low regions (4).<sup>5</sup>

[*asvāḥ*: singer (S); (occurs only once);

*yonim*: source]

<sup>2</sup> कृष्वस्त्वमिन्द्र शूर (1), जातो दासीर्विशः सूर्येण सह्याः (2),  
गुहा हितं गुह्यैः (3), गूल्हमप्सु (4), विभूमसि प्रस्ववणे न सोमम् (5)

<sup>3</sup> अर्यो वा गिरौ अभ्यर्च विद्वान् (1), ऋषीणां विप्रः सुमतिं चकानः (2),  
ते स्याम् ये रुणयन्त सोमैः (3), एनोत तुभ्यं रथोऽह भक्षैः (4)

<sup>4</sup> इमा ब्रह्मैन्द्र तुभ्यं शंसि (1), दा नृभ्यो नृणां शूर शवः (2),

तेभिर्भव सक्रतुर्येषु चाकन् (3), उत त्रायस्व गृणत उत स्तीन् (4)

<sup>5</sup> श्रुधी हवमिन्द्र शूर (1), पृथ्या उत स्तवसे वेन्यस्याकैः (2),

आ यस्ते योनिं धृतवन्तमस्वाः (3), ऊर्मिन निष्ठैद्रवयन्त वकाः (4)

## 149: Savitṛ

### Rishi: Archan Hairanyastūpa

**10.149.1: Fixed Earth and Heaven without supports**

**10.149.2: Midworld, Heaven and Earth**

**10.149.3: Garutman**

**10.149.4: May he hasten to us**

**10.149.5: The sacrifice of plenitude by Hiranyastūpa**

[Metre: Trishṭup (11, 4)]

[For information on Savitṛ, see (10.139) and also the essay 11 in 'The Basics of RV']

**10.149.1:** Savitṛ has fixed the Earth with regulators (1). He has made Heaven firm in a place without supports (2). Unassailable Savitṛ milks the ocean of the firmly-bound midworld which is impetuous like a horse (3).

[*dhunim*: impetuous, (5.34.5, 8); *yantram*: regulator (1.34.1)

*atūrte*: unassailable (5.25.5)

*samudra*: symbolic ocean (4.5.1, 10.45.3, 7.6.7); cloud (S), (10.149.2)]

**10.149.2:** O son of waters (Agni), Savitṛ knows that (station) (2), where the ocean which moistens is supported (1). Only from Savitṛ was manifested the earth (3); then the midworld was placed above (4), and the heaven and earth spread widely (5).<sup>2</sup>

[Line 2: All the energies come to our earth from the Supreme ocean above.

*samudraḥ*: ocean, mentioned as *supraketam* in (4.50.2).

*viaunat*: moisten (S)]

**10.149.3:** The master of sacrifice (2), manifested later another one (Soma) (1), (belonging to) the adorable (*bhūnā*) immortal world (3). O adorer (*anga*), Garutman of beautiful plumage (*Suparṇa*) born earlier to Savitṛ (4), follows the law of being of Savitṛ (5).<sup>3</sup>

<sup>1</sup> सविता युन्नैः पृथिवीमरम्णात् (1), अस्कम्भने सविता द्यामदंहत् (2), अश्रमिवाधुक्षुद्धुनिम् अन्तरिक्षमतूर्णे बुद्धं सविता समुद्रम् (3)

<sup>2</sup> यत्रा समुद्रः स्कभितो व्यौनत् (1), अपां नपात् सविता तस्य वेद (2), अतो भूः (3), अत आ उत्थितं रजो (4), अतो द्यावा पृथिवी अंप्रथेताम् (5)

<sup>3</sup> पश्चेदमन्यदभवत् (1), यजत्रम् (2), अमर्त्यस्य भुवनस्य भूना (3), सुपर्णो अङ्ग सवितुर्गुरुत्मान् पूर्वो जातः (4), स उ अस्यानु धर्म (5)

[Garutman is also known as the falcon (*shyena*). See the essay on Suparṇa at the end of (10.114) and (10.144).

*bhūnā:* elaborate praise, (10.82.4)]

**10.149.4:** May Savitṛ hasten (*abhi etu*) to us, he the upholder of heaven (4), in whom are all desirable things (5). (May he hasten) like the cows to the village, like the warriors to the horses (1), like the calf rushing to the mother-cows for the affectionate milking (2), and like a husband to the wife (3).<sup>4</sup>

**10.149.5:** Hiranyastūpa Āngirasa (seer) called you to our sacrifice of plenitude, O Savitṛ (1). For obtaining your protection, we adore you by chanting (*archan*) (2). I am conscious of the rays such as those of the Soma-delight (3).<sup>5</sup>

[*vandamānah:* adoring, (3.19.3, 5.3.10, 7.6.1)

Hiranyakastūpa is the seer of the five sūktas (1.31-1.35). The ṛṣhi of this hymn (10.149) belongs to the lineage of Hiranyakastūpa.]

## 150: The grace of Agni

Riṣhi: Mr̄likā Vāsiṣṭha

**10.150.1: You are kindled by the gods**

**10.150.2: This word has come to us**

**10.150.3: Law of working of the gods**

**10.150.4: Riches of the vast**

**10.150.5: Atri, Bhāradvāja and others**

[Metre: 1-3, Brhatī; 4, Upariṣṭājjyotiḥ or Jagatī (12, 4); 5, Upariṣṭājjyotiḥ]

**10.150.1:** Already kindled (1), you are kindled again for the gods (2). O carrier of the offering (3), come along with the sons of Aditi and with the Rudras and with the Shining Ones (4); come to us for (granting) the grace (*mr̄lika*) (5).<sup>1</sup>

<sup>4</sup> गावं इव ग्रामं यूरुधिरिवाश्वान् (1), वाश्रेव वृत्सं सुमना दुहाना (2), पतिरिव जायाम् (3), अभि नो न्यैतु धर्ता दिवः सविता (4), विश्ववारः (5)

<sup>5</sup> हिरण्यस्तूपः सवितर्थां त्वा सज्जिरसो जुहे वाजे अस्मिन् (1), एवा त्वाच्चन्वर्वसे वन्दमानः (2), सोमस्येवांशुं प्रतिं जागराहम् (3)

<sup>1</sup> समिद्धश्चित् (1), समिध्यसे देवेभ्यौ (1), हृष्यवाहन (3), आदित्यै रुद्रैवसुभिर्न आ गंहि (4), मृक्षीकाय न आ गंहि (5)

**10.150.2:** Accepting this sacrifice, this word has come to us (1).  
We who are mortals call thee, O high-kindled Agni (2),  
we call thee for grace (3).<sup>2</sup>

**10.150.3:** With my thoughts I voice (3), you, the knower of all things born, in whom are all desirable things (2).  
O Agni, bring to us the gods (4),  
whose law of working is dear to us; dear to us is their grace (5).<sup>3</sup>

**10.150.4:** Agni, the god, became the priest of the gods (1). Agni, the human Rishis have kindled (2). Agni I call (4), in the conquest of the riches of the vast (3). (Agni I call to be) gracious for the conquest (recovery) of the riches (5).<sup>4</sup>

[*purohita*: priest set in front or placed in front]

**10.150.5:** Agni protected Atri, Bharadwāja and Gaviṣṭhira (1). (Agni) protected for us Kaṇwa and Trasadasyu in the battle (2). Vasiṣṭha calls the priest (*purohita*) Agni (3); the leading (human) priest calls him for obtaining the grace (4).<sup>5</sup>

## 151: *Shraddhā* (Faith)

Riṣhi: Shraddhā Kāmāyanī

[This sūkta is dedicated to the Goddess Shraddhā, the only one of its kind in RV. Shraddhā is usually translated as faith, but it is inappropriate. Obviously, faith is quite different from the ordinary belief. But as KS states, *shraddhā* is a power of truth, *satyam*. *shraddhā* in spiritual life corresponds to the ‘faith’ in ordinary life. In spiritual life, one must have this *shrat* or *shraddhā* in the

<sup>2</sup> इमं यज्ञमिदं वचौ जुजुषाण उपाग्निः (1), मर्तीसस्त्वा समिधान (2), हवामहे मृळीकायं हवामहे (3)

<sup>3</sup> त्वामुः (1), जातवेदसं विश्वारं (2), गृणे धिया (3), अग्ने देवां आ वंह नः (4), प्रियब्रतान् मृळीकायं प्रियब्रतान् (5)

<sup>4</sup> अग्निर्देवो देवानामभवत् पुरोहितो (1), अग्नि मनुष्या क्रषयः समीधिरे (2), अग्नि महो धनसातौ (3), अहं हुवे (4), मृळीकं धनसातये (5)

<sup>5</sup> अग्निरत्रिं भरद्वाजं गविष्ठिरं प्राबन् (1), नः कण्वं त्रसदस्युमाहुवे (2), अग्निं वसिष्ठो हवते पुरोहितो (3), मृळीकायं पुरोहितः (4)

existence of the gods and the efficacy of their actions just as in ordinary life, one has a firm faith in the existence of oneself.

In RV, both *shrat* and *shraddhā* are same. *shrat* occurs 8 times whereas *shraddhā* with its *vibhakti* variants occurs 20 times.

The mantrās such as (1.55.5) state that this *shraddhā* in the gods develops in many of us only after an experience, often intense, of the action of god or the presence of god. (1.104.7) states, 'Now I know of our *shraddhā* in your power'. (2.12.5) states that Indra upholds the *shraddhā* in every human being.

In later times, '*shraddhā*' replaced completely '*shrat*'.]

**10.151.1: Agni kindled by Shraddhā**

**10.151.2: Persons dear to you**

**10.151.3: Faith in you**

**10.151.4: Gods worship you**

**10.151.5: Invigorate us now in all our acts**

[Metre: Anuṣṭup (8, 4)]

**10.151.1:** By Shraddhā, Agni is kindled (1). By Shraddhā, (the Gods) are called (*hūyate*) for accepting (the offerings) (2).

We glorify with our words (4),

Shraddhā on the head of Bhaga, the enjoyer (3).<sup>1</sup>

[*bhagam*: Bhaga, the enjoyer, (5.16.2)]

*mūrdhānam*: head, (4.2.6) & others

Bhaga: see the essay 13 in 'The Basics of RV']

**10.151.2:** O Shraddhā, the person (*yajamāna*) who has given (riches) is dear to you (1). O Shraddhā, the person who desires to give is also dear to you (2). Grant me that which is asked (4), (namely) the enjoyment dear to the performers of *yajña* (3).<sup>2</sup>

[*uditam*: that which is asked, (*uktam*, S), occurs only in (151.2, 151.3)]

*priyam*: dear; beloved, (10.7.7, 4.5.4) etc.]

<sup>1</sup> श्रद्धयाग्निः समिध्यते (1), श्रद्धयो हूयते हूविः (2)

श्रद्धां भगस्य मूर्धनि (3), वचसा वैदयामसि (4)

<sup>2</sup> प्रियं श्रद्धे ददतः (1), प्रियं श्रद्धे दिदासतः (2),

प्रियं भोजेषु यज्वसु (3), इदं म उदितं कृधि (4)

**10.151.3:** Just as the gods had their great faith (*shraddhā*) (in their fight) against the fierce (*ugra*) and mighty (demons) (1), (may we have the faith) that you will give which is asked (3), namely the enjoyments to us, the performers of *yajña* (2).<sup>3</sup>

[*uditam*: occurs both in verse 2 and 3. S gives two different meanings.]

**10.151.4:** The gods and the *yajamāna* protected by *Vāyu* worship *Shraddhā* (1). With the aspirations of the heart (they) worship *Shraddhā* (2). By *Shraddhā*, one obtains the riches (or felicities) (3).<sup>4</sup>

**10.151.5:** We invoke *Shraddhā* in the morn (1). We invoke *Shraddhā* round about (*pari*) the mid-day (2). We invoke *Shraddhā* at the setting of the Sun (3). O *Shraddhā*, invigorate us with faith (*shrat*) now (4).<sup>5</sup>

[*dhāpaya*: invigorate, 5.47.4]

<sup>3</sup> यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे (1),  
एवं भोजेषु यज्वस्वस्माकम् (2), उदितं कृथि (3)

<sup>4</sup> श्रद्धां देवा यजमाना वायुगौपा उपासते (1),  
श्रद्धां हृदय्ययाकूत्या (2), श्रद्धां विन्दते वसुं (3)

<sup>5</sup> श्रद्धां प्रातहैवामहे (1), श्रद्धां मध्यन्दिनं परि (2),  
श्रद्धां सूर्यस्य निमूचि (3), श्रद्धे श्रद्धापये ह नः (4)

**Anuvāka 12: Sūktās (152-191)****152: Indra****Rishi: Shāsa Bhāradvāja**

- 10.152.1:** Your friend is never overpowered  
**10.152.2:** He grants freedom from fear  
**10.152.3:** Destroy the wrath of the demons  
**10.152.4:** Send the demons to the darkness deep down  
**10.152.5:** Give us the supreme safety and happiness  
 [Metre: Anuṣṭup (8, 4)]

**10.152.1:** You are great in your reign (1). You are the destroyer of foes and you are wonderful (2). Your friend is never killed (3), overpowered (4).<sup>1</sup>

[Line 1: (alt.): you are great in your teachings.

*shāsat*: your reign, (1.51.8, 3.7.5); *shāsam*: teachings, (1.68.5)]

**10.152.2:** May the mighty (showerer) Indra come in our front (3). He grants freedom from fear and is a drinker of Soma (4). He grants well-being and he is the master of all creatures (1). He is the killer of Vṛtra, warrior and conqueror (of foes) (2).

**10.152.3:** Destroy the *rākṣasa* (demons) and the warring foes (1). Break the jaws of Vṛtra (2). O Indra, killer of Vṛtra (4), destroy (vi) the wrath (3), of the unfriendly (foes) trying to enslave us (5).

**10.152.4:** O Indra, destroy the foes who hurt us (1). Make the foes (in the battles against us) to fall down (2). Send them to the darkness (or ignorance) deep below (4), those who want to conquer us (3).<sup>4</sup>

<sup>1</sup> शास इत्था महाँ असि (1), अभित्रखादो अद्भुतः (2),

न यस्य हृन्यते सखा (3), न जीयते कदा चन (4)

<sup>2</sup> स्वस्तिदा विशास्पतिः (1), वृत्रहा विमृधो वशी (2),  
वृषेन्द्रः पुर एतु नः (3), सोमपा अभयंकरः (4)

<sup>3</sup> वि रक्षो वि मृधौ जहि (1), वि वृत्रस्य हनू रुज (2),  
वि मन्युमिन्द्र वृत्रहन् (3), अभिरस्याभिदासंतः (4)

<sup>4</sup> वि न इन्द्र मृधौ जहि (1), नीचा यच्छ पृतन्युतः (2),  
यो अस्माँ अभिदासुति (3), अधरं गमया तमः (4)

[*mṛdha*: hurters, (10.180.2)]

**10.152.5:** Confuse the minds of our foes (1), confuse the weapon of our foes who want to smite us (2). Give us the supreme safety (and happiness) from the wrath of the foe (3). Ward off the stroke (*vadham*) of the foe (4).<sup>5</sup>

[*yachchha*: give, (7.16.8, 6.15.3);]

### 153: The ojas of Indra

**Riṣhi:** Indramātara Devajāmaya

**10.153.1:** Obtain perfect hero-might

**10.153.2:** Shower on us the felicities

**10.153.3:** You uphold the heaven

**10.153.4:** Vajra sharpened by your ojas-energy

**10.153.5:** You pervade all the worlds

[Metre: Gāyatrī (8, 3)]

**10.153.1:** Performing the dynamic actions (1), Indra is worshipped at birth (2). They obtain perfect hero-might (3).<sup>1</sup>

[*apasuyuḥ*: active or causer of action, (1.79.1)

*īngkhayanti*: move, (1.19.7), (to move the mountains)]

**10.153.2:** O Indra, you were born with strength, force and *ojas* (1). O showerer, you shower on us the felicities (2).<sup>2</sup>

[*adhijāta*: born]

**10.153.3:** O Indra, the killer of Vṛtra (1), you have made wide the midworld (2). With your ojas-energy, you have upheld the heaven in the space above (*ut*).<sup>3</sup>

[*vi*: made wide, (4.12.3)]

<sup>5</sup> अपैन्द्र द्विषुतो मनो (1), अप् जिज्यासतो बृधम् (2),

वि मन्योः शर्म यच्छु (3), वरीयो यवया बृधम् (4)

<sup>1</sup> ईङ्ग्यन्तीरपस्युव (1), इन्द्रं जातमुपासते (2), भेजानासः सुवीर्यम् (3)

<sup>2</sup> त्वमिन्द्र बलादधि सहसो जात ओजसः (1), त्वं बृष्णु वृषेदसि (2)

<sup>3</sup> त्वमिन्द्रासि वृत्रहा (1), व्यन्तरिक्षमतिरः (2), उद्यामस्तभा ओजसा (3)

**10.153.4:** O Indra, in your hands, you bear the beloved and luminous (*arkam*) (1), the Vajra, sharpened by your ojas-energy (2).<sup>4</sup>

**10.153.5:** O Indra, you overpower (1), with your *ojas* all things that are born (2). You pervade all the worlds (3).<sup>5</sup>

## 154: Ancient Fathers (Pitaraḥ)

Rishi: Vaivasvatī Yamī

[RV (10.154), a hymn of 5 mantrās, gives an excellent description of the ancient fathers (*pitaraḥ*). The traditional index *anukramanī* classifies it under the heading '*bhāvavṛttam*', i.e., the thoughts on the becoming. The hymn has a common refrain in which it exhorts each person to lead a life which will enable him to join these fathers. Tapas (austerity or askesis) is a dominant characteristic of these fathers. Veda never makes a hard division between the so-called worldly life and a spiritual life. These fathers include persons who gave their lives while fighting battles and also those who have given gifts with discrimination (*dakṣiṇā*) in thousands. Some of them have focussed solely on the One.]

Yama, appearing in verses 4 and 5, refers to the person who is leading a controlled life. It does not refer to the deity Yama of that name. The word *pitr* is explicitly mentioned in verse 4.

The refrain in all the five mantrās 'May you, (the controlled one, *yama*) go to the ancient fathers'.

Note some of these fathers, such as Angirasa have attained the status of gods. The verse 5 declares that the 'fathers protect the Sun'.

Obviously only a very small number of persons attain this state after their death. Persons can attain this state after death only if they have achieved a similar status during their life on earth.]

**10.154.1: Dedicated to mental clarity and Soma**

**10.154.2: Tapasvins**

**10.154.3: Warriors**

**10.154.4: Those who promote the truth (*rta*)**

**10.154.5: Ancient fathers protect the Sun**

[Metre: Anuṣṭup (8, 4)]

<sup>4</sup> त्वमिन्द्र संजोर्षसमर्क बिभर्षि ब्राह्मोः (1), वज्रं शिशान् ओजेसा (2)

<sup>5</sup> त्वमिन्द्राभिभूरसि (1), विश्वा जातन्योजसा (2), स विश्वा भुव आभवः (3)

[The first 3 mantrās have the same refrain in line 4 which is placed at the top of the translation. The other two have similar refrain. (10.15) also deals with the *pitarah*.]

**10.154.1:** May you go to them (the ancient fathers) (4), who focus on the One, and to whom the Soma flows (1), those who meditate on the mental clarity (2), and to whom rushes the honey (of delights).<sup>1</sup>

[*ekebhyah*: those who focus on the Supreme, the One; Lines 1, 2, 3 refers to different groups among the fathers. Line 2 refers to those who have focussed on cultivating the mental clarity while on earth. Line 3 refers to those who have understood the doctrine of honey (*madhu vidyā*) RV (1.90.6-8).]

**10.154.2:** May you go to them (the ancient fathers) (4), to those who are invincible in tapas (1), to those who have gone to the World of Sun (*svar*) by tapas (2), to those who have done great tapas (3).<sup>2</sup>

**10.154.3:** May you go to them (the ancient fathers) (4), to those who have fought in battles (1), to those heroes who have cast away their lives (2), to those who have made gifts with discrimination in thousands (3).<sup>3</sup>

**10.154.4:** O controlled one (*yama*), may you go to them (ancient fathers) (4), to those who have practiced the truth-in-movement (*rta*) (1), those who have furthered the *rta* (2), and those fathers who are dedicated to *tapas*.<sup>4</sup>

<sup>1</sup> सोम् एकेभ्यः पवते (1), घृतमेक् उपासते (2),

येम्यो मधु प्रधावति (3), ताँश्चित् एवापि गच्छतात् (4)

<sup>2</sup> तपसा ये अनाधृष्याः (1), तपसा ये स्वर्युयः (2),

तपो ये चक्रिरे महः (3), ताँश्चिदेवापि गच्छतात् (4)

<sup>3</sup> ये युध्यन्ते प्रधनैषु (1), शूरांसो ये तनूत्यजः (2),

ये वा सहस्रदक्षिणाः (3), ताँश्चिदेवापि गच्छतात् (4)

<sup>4</sup> ये चित् पूर्वं क्रतुसापि (1), क्रतावान् क्रतुवृधः (2),

पितृन् तपस्वतो (3), यम् ताँश्चिदेवापि गच्छतात् (4)

**10.154.5:** O controlled one, may you go to them who are born of tapas (4), to those seers (*kavi*) who lead the thousands (1), to those (fathers) who protect the Sun (2), to the rishis of great tapas (3).<sup>5</sup>

[When the knowledge-rays of Sun are concealed by the hostiles like Vṛtra, the ancient Fathers help Indra in smiting the demons. Hence Pitrs are said to protect the Sun.

*sahasra nīthaḥ:* leaders of thousands; rishis are called as world-makers (*bhūtakṛt*) in AV (12.1.39).]

## 155: Lakṣmi and Alakṣmi

### Rishi: Shirimbiṭha Bhāradvāja

[In the *anukramani*, this sūkta is titled as ‘*alakṣmī ghna*’ i.e., the destruction of the power Alakṣmi. This power is opposed to the Goddess Lakṣmi, the goddess of beauty and harmony. To understand the evil power Alakṣmi, we also should understand the deity Lakṣmi.

Both Lakṣmi and Alakṣmi are described in some detail in the well-known ‘Shri Sūkta’ which is in the Khila-part of RV. This means that this sūkta belongs to a recension of Rig Veda which is only available in parts. Khila sūkta is one which is not in the ‘Shākala Samhita’ available currently, but belongs to another RV recension.

The complete text in Devanāgarī, transliteration, translation and commentary of the Shri Sūkta is available in the SAKSI book, ‘Veda Mantrās and Sūktās popularly used in worship’, pp 48-61. It has 15 mantrās. The words Lakṣmi and Alakṣmi occurs 8 times in these 15 mantrās and the relevant mantrās give an excellent description of the two powers.

**Lakṣmi:** Often she is represented as the goddess of riches, represented in icons as a goddess from whose hands flow the golden coins.

At a deeper level she is the great Goddess of beauty (*saundarya*) and harmony (*samarasa*), not only at a material level, but also in all

<sup>5</sup> सहस्रणीथाः कवयोः (1), ये गौपायन्ति सूर्यम् (2),  
ऋषीन् तपस्वतो (3), यम तपोजाँ अपि गच्छतात् (4)

our actions and thoughts and our interactions with others, both in words and in behavior. Sri Aurobindo's book, 'The Mother', gives a vivid description of this Mother called as Mahālakṣmi. KS gives an excellent poetic rendering of the same in his '*matṛ-tattva prakāsha*'. Lakṣmi occurs in RV (10.71.2), who is said to confer the happy-good (*bhadra*) and said to be hidden in speech, '*bhadraishām lakṣmīr nihitāt adhi vāchi*'.

**Alakṣmi:** This goddess represents the forces of hunger, want, ugliness which oppose the force of Lakṣmi. It is said that she manifested in the universe earlier to Lakṣmi. In the legend of the churning of the ocean, first comes Alakṣmi and later is the manifestation of Lakṣmi. Note Rig Veda mentions that the cosmic powers of ignorance and darkness manifested first.]

**10.155.1: Wicked speech and non-giving**

**10.155.2: Destroyer of child in the womb**

**10.155.3: Seize the boat and go away**

**10.155.4: Discordant sounds**

**10.155.5: Stolen Ray-cows recovered**

[Metre: Anuṣṭup (8, 4)]

**10.155.1:** One opposed to giving (with no generosity), one with wicked-speech, one who is ugly or conducts herself in an ugly way (1), go (far away) to the mountains (devoid of people), O one who is always crying (2). We drive you away (4), with the purities of (the sage) Shirimbīṭha (son of Bhāradvāja) (3).<sup>1</sup>

[There is a great deal of discussion regarding the relation of this mantra to the deity of famous Tirupati hills. For details, see the book in Kannada, 'Tirupati Timmappa', by Professor S.K. Ramachandra Rao, Chap. 1, p. 12-13, Pub: Abhijñāna, pg. 560, Revised edition, 2006.

*nanāva:* to cry, (1.79.2)

*sadānve:* occurs only once; meaning uncertain

*shirimbhīṭha:* one who is the support (*pīṭha*) to the goddess Lakṣmi (shri); also the name of the sage;

*vikāṭa:* that which burns all sins.]

<sup>1</sup> अरायि काणे विकटे (1), गिरि गच्छ सदान्वे (2),

शिरिम्बीठस्य सत्वभिः (3), तेभिष्वा चातयामसि (4)

**10.155.2:** May she (*alakṣmi*) be hidden away from this world and hidden away from the other world (1). She is the destroyer of the child in the womb (2). O Brahmanaspati with sharp horns, drive away the goddess of food-shortages (*arāyyam*) and come here (3).<sup>2</sup>

[*chatamtam*: hiding, (1.65.1, 10.46.2)]

**10.155.3:** O Goddess who is hard to be destroyed, seize that (boat) (2), and go to the shore beyond (3). The boat floats to the shore of the sea which is far off (*adah*) and is not made by (or remote from) human beings (1).<sup>3</sup>

[Line 3: S states, 'O evil-goddess, go away to the far-off island of Brahmanaspati, the source of all mantrās and gods.

*dāru*: wood, boat since it is made of wood;]

**10.155.4:** O powers which harm and which utter discordant sounds (2), when you depart swiftly (1), all the enemies of Indra are also slain (3), disappearing like bubbles (4).<sup>4</sup>

[(1.29.4-7) also refer to these evil forces which make discordant speech and cause pandemonium and harm. Recall '*mṛdha-vāchah*' (10.23.5), those who have speech that destroys. This word occurs in 6 mantrās.]

**10.155.5:** The stolen ray-cows (knowledge) have been recovered (*pari aneshata*) (1). The god Agni has been established everywhere (2). The inspired knowledge (*shravah*) of the gods is being poured (3). Now who can overcome these persons (sages and human beings friendly to gods) (4)?<sup>5</sup>

[*akrata*: have poured (10.1.3); made, (5.21.3) etc]

<sup>2</sup> चत्तो इतश्चत्तामुतः (1), सर्वा भूणान्यारुषी (2),  
अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदृष्टिहि (3)

<sup>3</sup> अदो यद्वारु प्लवते सिन्धोः पारे अपूरुषम् (1),  
तदा रभस्व दुर्हणो (2), तेन गच्छ परस्तरम् (3)

<sup>4</sup> यद्व प्राचीरजंगन्त (1), उरौ मण्डूरधाणिकीः (2),  
हुता इन्द्रस्य शत्रवः सर्वे (3), बुद्धदयांशवः (4)

<sup>5</sup> परीमे गामनेषत् (1), पर्यग्निमहषत् (2),  
देवेष्वक्रत् श्रवः (3), क इमाँ आ दंधर्षति (4)

## 156: Agni

Rishi: Ketuḥ Āgneyah

10.156.1: Our thoughts speed Agni to us

10.156.2: Army to recover Ray-cows

10.156.3: Turn Paṇi away from us

10.156.4: Ageless traveller-star

10.156.5: You are ray of intuition in creatures

[Metre: Gāyatrī (8, 3)]

10.156.1: May our thoughts speed Agni on his way (1), like a swift galloper in the battles (2). By him may we conquer every kind of wealth (3).<sup>1</sup>

10.156.2: The army by which we may make the Ray-Cows ours (1), under your guard, O Agni (2), that army send to us for the getting of riches (3).<sup>2</sup>

[Line 3: (alt.): speed for us that army]

10.156.3: Bring to us, O Agni, a stable wealth (1), of the Ray-Cows and the horses of power (2). Reveal heaven (3); turn away from us Paṇi (the evil Trafficker) (4).<sup>3</sup>

10.156.4: Raise the Sun in heaven (2), by the ageless traveler-star, O Agni (1), upholding the Light for all persons (3).<sup>4</sup>

[a sūryam rohayo divi: also in (1.7.3) and others]

10.156.5: O Agni, you are the ray of intuition in creatures (1), most dear, most glorious, seated in the centre (2). Awake, founding his expansion who lauds you (3).<sup>5</sup>

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<sup>1</sup> अग्निं हिन्वन्तु नो धियः (1), सप्तिमाशुभिंवाजिषु (2),  
तेनं जेष्म धनैर्धनम् (3)

<sup>2</sup> यया गा आकरामहे सेनय (1), अग्ने तवोत्या (2),  
तां नौ हिन्व मधत्ये (3)

<sup>3</sup> आग्ने स्थूरं रथिं भर पृथुं (1), गोमन्तमश्चिनम् (2),  
अङ्गि खं वर्तया पणिम् (3)

<sup>4</sup> अग्ने नक्षत्रमजरम् (1), आसूर्यं रोहयो दिवि (2), दध्यज्योतिर्जनैभ्यः (3)

<sup>5</sup> अग्ने केतुर्बिशामसि (1), प्रेष्टः श्रेष्ट उपस्थृसत् (2),  
बोधां स्तोत्रे बयो दधत् (3)

## 157: All-gods

Riṣhis: Bhuvana Āptya, Sādhana Bhauvana

**10.157.1: Become aware of all the worlds**

**10.157.2: Protect yajña**

**10.157.3: Protect our bodies**

**10.157.4: The Supreme Being protects the gods**

**10.157.5: The impulsions of self-law**

[Metre: Dvipadā Triṣṭup (11, 4)]

**10.157.1: May we become aware of all the worlds (1).**

May Indra and the all-gods help us (2).<sup>1</sup>

[Line 1: (alternate): May all the worlds grant us happiness (*kam*).]

**10.157.2: May Indra along with Ādityās make perfect (2),  
our yajña, our bodies and our successors (1).<sup>2</sup>**

**10.157.3: May Indra along with Ādityās and the hosts of Maruts (1),  
be the protectors of our bodies (2).<sup>3</sup>**

**10.157.4: When the gods returned after killing the mighty (demon)  
foes (1), the divine protected the godheads (2).<sup>4</sup>**

[It is the Supreme Divine (*deva*) which protects these powers of deities even though the deities defeated the demons.

*devam*: divine, (5.14.2, 7.16.2) etc.,

*devatva*: godheads, (1.68.2, 1.69.3)]

**10.157.5: When the energies (*shachibhir*) were brought forward  
fronting all things with the luminous lauds (1), the impulsions of the  
self-laws (of the gods) were seen all around (2).<sup>5</sup>**

[The name of the metre is that given by experts, Satavalekar the editors of VSM edition. The first mantra has only 18 syllables. How does it become Triṣṭup? Sātavalekar has his doubts and so he reables the five mantrās into 3 as an alternative. It gives us a good indication of the state of ignorance in the area of metres.]

<sup>1</sup> इमा नु कं भुवना सीषधाम (1), इन्द्रश्च विश्वे च देवाः (2)

<sup>2</sup> यज्ञं च नस्तन्वं च प्रजां च (1), आदित्यैरिन्द्रः सह चीकृपाति (2)

<sup>3</sup> आदित्यैरिन्द्रः सग्णो मरुद्धिः (1), अस्माकं भूत्वविता तनूनाम् (2)

<sup>4</sup> हृत्वाय देवा असुरान् यदायन् (1), देवा दैवत्वमभिरक्षमाणाः (4)

<sup>5</sup> प्रत्यञ्चमर्कमनयच्छचीभिः (1), आदित् स्वधामिषिरां पर्यपश्यन् (2)

## 158: Sun and Sight

### Riṣhi: Chakṣu Sauryah

**10.158.1: Sūrya, Vāta and Agni**

**10.158.2: Power of hundred yajñās**

**10.158.3: Grant us the vision**

**10.158.4: Establish eyes to have the divine vision**

**10.158.5: Divine in their vision**

**[Metre: 1, 3-5, Gāyatrī (8, 3); 2, Svarāṭ]**

**10.158.1:** May Sūrya protect us in heaven (1). May Vāta (Vāyu) protect us (from the foes) in the midworld (2). May Agni protect us from the foes on earth (3).<sup>1</sup>

**10.158.2:** Take pleasure in us, O Savitṛ, with your intense passion (*hara*) (1), which has the power of a hundred (numerous) rites (*savān*) (2). Protect us from the falling luminous bolts of foes (3).<sup>2</sup>

[*joshā*: take pleasure in us, (5.3.10);

*arhataḥ*: those who have the power, (5.7.2); *hara*: intense passion or flame of wrath, same as *manyu*; (5.7.10), (10.34.14) etc.]

**10.158.3:** May the God Savitṛ grant us the vision (1). May Parvata grant us the vision (2). May the goddess Dhātri grant us the vision (3).<sup>3</sup>

**10.158.4:** Establish in us the eyes so that we may have the divine vision (1). Establish in us the eyes by which our luminous inner bodies (are visible) (2), so that we can see everything completely in this world (3).<sup>4</sup>

[Recall that in Bhagavad Gīta Sri Kriṣṇa has to give special eyes to Arjuna to make him see the Vishvarūpa Darshana.

*khya*: to show, (1.4.3), (1.81.9), *idam*: this (world)]

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<sup>1</sup> सूर्योऽनो दिवस्पातु (1), बातौ अन्तरिक्षात् (2), अग्निर्णः पार्थिवेभ्यः (3)

<sup>2</sup> जोषा सवितर्यस्य ते हरः (1), शतं सवाँ अर्हति (2),

पाहि नौ दिव्युतः पतन्त्याः (3)

<sup>3</sup> चक्षुर्नो देवः सविता (1), चक्षुर्न उत पर्वतः (2), चक्षुर्धृता दंधातु नः (3)

<sup>4</sup> चक्षुर्नो धेहि चक्षुषे (1), चक्षुर्विख्यै तनूभ्यः (2), सं चेदं वि च पश्येम (3)

**10.158.5:** O Sūrya of perfect vision, may we see you directly in our front (1). May we see all persons, divine in vision (2).<sup>5</sup>

[*nṛchakṣhasa*: divine in vision (8.19.17)

*susamdr̥sham*: of perfect vision, (7.10.3, 7.9.4)]

## 159: Shachī or Shakti Rishi: Shachī Paulomī

**10.159.1:** Have obtained the Puruṣha

**10.159.2:** I am the intense voice and silence

**10.159.3:** My daughter is empress

**10.159.4:** Indra is apt for work and is full of light

**10.159.5:** One without rival

**10.159.6:** I am all-pervading

[Metre: Anuṣṭup (8, 4)]

[Recall the discussion on the so-called rival wives given in (10.145)]

[*shachī*: shakti, it is usually associated with the epithet *sumati* (Right thinking) (1.17.4). Her husband or master is the Supreme Person, Puruṣha.]

**10.159.1:** The Sun has risen above (*ut*) (1). The enjoyment in me has risen up (2). I have obtained (*vidvala*) my Puruṣha (3), overpowering (*asākshi*) all the hostile rivals within (4).<sup>1</sup>

**10.159.2:** I am the intuition. I am the head or highest (1). I am the intense voice and silence (2). I follow (*anu*) the will of the Lord (3), and serve him, overcoming the hostile rival foes (4).<sup>2</sup>

[*upācharet*: come near; serve;

*vivāchanī*: the voice and silence (10.23.5)]

**10.159.3:** My sons are the killers of the demonic foes (1). My daughter is the empress (*virāṭi*) (2). I am victorious (3). My call (*shloka*) is precious to my lord (4).<sup>3</sup>

<sup>5</sup> सुसंदृशं त्वा बृयं प्रतिं पश्येम सूर्य (1), वि पश्येम नृचक्षसः: (2)

<sup>1</sup> उद्सौ सूर्योँ अगात् (1), उद्यं मौमिको भर्गः: (2),

अहं तद्विद्वला पतिम् (3), अभ्यसाक्षि विषासुहिः: (4)

<sup>2</sup> अहं केतुरहं मूर्धा (1), अहमुग्रा विवाचनी (2),

ममेदनु क्रतुं पर्तिः (3), सेहुनाया उपाचरित् (4)

<sup>3</sup> मम पुत्राः शत्रुहणो (1), अथो मे दुहिता विराट् (2),

उताहमस्मि संजया (3), पत्यौ मे क्षोकं उत्तमः: (4)

[*shloka*: call (10.12.5) (fame, S); fame is a purely human quality inappropriate to the gods.

*virāt*: empress]

**10.159.4:** Indra, who is apt for work, has become full of light and Supreme by the offerings (1). O Gods, by my movements (or height), I have overpowered the rival (demonic) powers (2).<sup>4</sup>

[The rival powers are those mentioned in RV (10.145). They are not the ordinary rival wives.

*akramīt*: moves, (4.5.3); *akra*: moving, (3.1.12)

*dyumni*: full of light, (8.103.9); *kṛtvyaḥ*: apt for work, (6.2.8)]

**10.159.5:** (I am) one without rivals, and killer of the (demonic) rivals (1). (I am) victorious, and I overcome the foes (2). I tear the lustre of the other rivals (3), like the achievements of those who cannot stand firm (4).<sup>5</sup>

[*vṛka*: to tear]

**10.159.6:** I am all-conquering (1), and have overcome all the (demonic) rivals (2). I am the queen of the hero (Indra) and of the people (3).<sup>6</sup>

[Line 2: (alt.): 'I rule this hero and the people (2)'. Here 'hero' means the human being]

## 160: Indra

Riṣhi: Pūraṇa Vaishvāmitra

**10.160.1:** May no force delay your coming to us

**10.160.2:** You know everything

**10.160.3:** No knowledge given to demonic hostiles

**10.160.4:** Devotee is free of grief

**10.160.5:** We seek to possess you with right thinking

[Metre: Trīṣṭup (11, 4)]

<sup>4</sup> येनेन्द्रौ हुविषां कृत्व्यभंवद् द्युम्युत्तमः: (1),

इदं तदक्रि देवा असपृत्ता किलाभुवम् (2)

<sup>5</sup> असपृत्ता संपत्तधी (1), जयन्त्यभिभूवरी (2),

आवृक्षमन्यासां वर्चो (3), राधो अस्थैयसामिव (4)

<sup>6</sup> समजैषमिमा अहं (1), सपत्नीरभिभूवरी (2),

यथाहमस्य वीरस्य विराजानि जनस्य च (3)

**10.160.1:** O Indra, drink the Soma which is intense and causes the growth (*vayasa*) (1). Unyoke the horses from the swift car (2). O Indra, may no other force delay you from (your) coming to the *yajamāna* (3). The Soma-delight here is readied for you (4).<sup>1</sup>

[Line 3: Let no other worshipper detain you (S). Why impute a narrow idea to Indra? Indra can be in several places simultaneously. *rīramat*: to delay (5.53.7), (10.92.8); *pāhi*: drink (S);

*abhibhavayaso*: causes growth (occurs only once); *vayah*: growth, (1.66.2), (1.71.7) etc.,]

**10.160.2:** O Indra, this Soma-delight is readied for you (1), the Soma to be prepared (in future) is also for you (2). The strengthening chants are calling for you (3). You know everything (5), and take pleasure in the Soma-yajña now (4). May you drink the Soma here (6).<sup>2</sup>

[*shvātrāsaḥ*: strengtheners, (10.46.7)]

*shvātrena*: quick churning, (1.31.4)]

**10.160.3:** For him, a devotee of gods, who presses the Soma with all his heart (2), and (offers) the Soma with an aspiring mind (1), Indra does not allow his knowledge (Ray-cows) to be given to the hostile forces (*parā*) (for destruction) (3). He makes him well-known and beautiful (4).<sup>3</sup>

[Line 3: Indra does not want the knowledge of his devotee to be destroyed.]

**10.160.4:** When a person, rich in the treasure of felicities, prepares and offers the Soma (2), he becomes very clear (about the greatness of the gods) (1). Maghavan establishes him in a condition always free of grief (3). Unsolicited, he kills the haters of the mantra (4).<sup>4</sup>

<sup>1</sup> तीव्रस्याभिवृयसो अस्य पाहि (1), सर्वरथा वि हरी इह मुञ्च (2),  
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन् (3), तुभ्यमिमे सुतासः (4)

<sup>2</sup> तुभ्यं सुताः (1), तुभ्यमू सोत्वासः (2), त्वां गिरः शात्र्या आ हृयन्ति (3),  
इन्द्रेदमूद्य सबनं जुषाणौ (4), विश्वस्य विद्धाँ (5), इह पाहि सोमम् (6)

<sup>3</sup> य उशता मनसा सोममस्मै (1), सर्वहृदा देवकामः सुनोति (2),  
न गा इन्द्रस्तस्य परा ददाति (3), प्रशस्तमिच्छारुमस्मै कृणोति (4)

<sup>4</sup> अनुस्पष्टो भवत्येषो अस्य (1), यो अस्मै रेवान् न सुनोति सोमम् (2),  
निररत्नौ मधवा तं दधाति (3), ब्रह्मद्विषो हन्त्यनानुदिष्टः (4)

[*revāḥ*: rich in treasure, (7.1.23); *aratnau*: grief (since ‘*ratna*’ is bliss), hands (S); occurs only once.

*niraratnau*: free of grief; *spaśhṭha*: (become) clear; *anu*: repeatedly]

**10.160.5:** We pray to you to come near us (2), we who desire life-energy, knowledge (ray-cows) and plenitude (1). We seek to possess you, ever new, with our right thinking (3). O Indra, we call you for the grant of bliss (4).<sup>5</sup>

[*ā bhūṣhati*: seek to possess (10.11.7)]

## 161: Cure for disease

Riṣhi: Yakṣhmanāshana Prājāpatya

**10.161.1:** Two types of diseases

**10.161.2:** One on the verge of death

**10.161.3:** Lives for a hundred years

**10.161.4:** Gods give us back this person

**10.161.5:** Established your whole life

[Metre: 1-4, Triṣṭup (11, 4); 5, Anuṣṭup (8, 4)]

[Recall that (10.97) and (10.137) deal with healing. See also (10.163) and (10.186).]

**10.161.1:** By means of the offering (of my mantrās and thoughts), I set you free with healthy and happy (*kam*) longevity (1), from the undeveloped disease of consumption (*yakṣhma*) or from the royal consumption (i.e., the disease in the advanced state) (2). If the seizing force of disease has already seized the person (3), may Indra and Agni make him free (4).<sup>1</sup>

[Now *yakṣhma* is known as tuberculosis.

undeveloped disease: disease in its early stages is not easily diagnosed]

<sup>5</sup> अश्वायन्तौ गव्यन्तौ वाजयन्तौ (1), हवामहे त्वोर्पगन्तवा उ (2), आभूषन्तस्ते सुमृतौ नवायां (3), वयमिन्द्र त्वा शुनं हुवेम (4)

<sup>1</sup> मुश्चामि त्वा हविषा जीवनाय कम् (1), अज्ञातयक्ष्मादुत राजयक्ष्मात् (2), ग्राहिर्जग्राह यदि वैतदेन (3), तस्या इन्द्राग्नि प्र मुमुक्षमेनम् (4)

**10.161.2:** If he be of wasted life (1), or already dead (2), or on the verge of death (3), I bring him back from the laps of the Nirṛiti, the power of misfortune (4). I have made him strong so that he may live for a hundred years (5).

[*aspārṣham*: make him strong (S) (occurs only once)]

**10.161.3:** By the offerings I have rescued him (from the disease), so that he may have a hundred years of life (2), seeing for a hundred years, by the grace of Indra, who sees everywhere (lit, has thousand eyes) (1). May Indra lead him for a hundred years (3), beyond all calamities (4).

[Line 1: 'Seeing a hundred years' means having all the senses in good condition. Living for a hundred years does not guarantee the good condition of senses.]

**10.161.4:** With your energies increased (1), live for a hundred years (seeing) a hundred autumns, for a hundred winters (2), and a hundred springs (3). May Indra, Agni, Savitṛ and Bṛhaspati (4), give this person back to us for a hundred years of life, and accept these offerings (5).

**10.161.5:** I have rescued you, I have found you (living) (1), come back again, being young again (2).

I have established for you, your whole life (4), with all the limbs and all the senses (eyes) (healthy) (3).<sup>5</sup>

<sup>2</sup> यदि क्षितायुः (1), यदि बा परेतो (2), यदि मृत्योरन्तिकं नीत एव (3), तमा हरामि निर्क्तेरुपस्थात् (4), अस्पार्षमेनं शतशारदाय (5)

<sup>3</sup> सहस्राक्षेण शतशारदेन (1), शतायुषा हृविषाहार्षमेनम् (2), शतं यथेमं शरदो नयातीन्द्रो (3), विश्वस्य दुरितस्य पारम् (4)

<sup>4</sup> शतं जीव शरदो वर्धमानः (1), शतं हैमन्तान् (2), शतमु वसन्तान् (3), शतमिन्द्राग्नी सविता बृहस्पतिः (4), शतायुषा हृविषेमं पुनर्दुः (5)

<sup>5</sup> आहार्ष त्वाविदं त्वा (1), पुनरागाः पुनर्नव (2), सर्वाङ्गं सर्वं ते चक्षुः (3), सर्वमायुश्च तेऽविदम् (4)

## 162: Avoidance of miscarriage

Riṣhi: Rakṣohā Brāhma

[In the anukramaṇi this sūkta is entitled as ‘garbhasamsrāva prāyashchitta’ i.e., what should be done for avoiding the miscarriage in the birth of baby.]

**10.162.1: Evil power residing in your womb**

**10.162.2: Agni destroys the evil power**

**10.162.3: Different possibilities**

**10.162.4: Place of action of evil-spirit**

**10.162.5: Evil spirit may take friendly forms**

**10.162.6: Evil spirit beguiles you in sleep**

[Metre: Anuṣṭup (8, 4)]

**10.162.1:** O lady with the disease of womb (3), an evil power is residing in your womb (4). By means of mantra (words of power) (and his own power), may Agni, who knows everything within (1), who is the destroyer of Rakṣasās, oppose the evil-spirit (and drive it away (2).<sup>1</sup>

[*samvidāna*: knowing everything inwardly

*durnāma*: one with evil-power;

*nāma* is not a mere name, but power also]

**10.162.2:** O lady with the disease of womb (3), an evil power is residing in your womb (4). May Agni along with the word (1), destroy this flesh-eating evil (2).<sup>2</sup>

[Lines 1, 2 very similar to lines 3, 4 in verse 1.]

**10.162.3:** May he drive away and destroy the evil power (4), which wants to kill the baby in the womb in the early stages of pregnancy when it is not moving (1), to kill the baby in the later stages when it is moving (2), or to kill the baby just as it is born (3).<sup>3</sup>

<sup>1</sup> ब्रह्मणाग्निः संविदानो (1), रक्षोहा बाधतामितः (2),

अमीवा यस्ते गर्भैः (3), दुर्णामा योनिमाशयै (4)

<sup>2</sup> यस्ते गर्भममीवा (1), दुर्णामा योनिमाशयै (2),

अग्निष्टं ब्रह्मणा सह (3), निष्क्रव्यादमनीनशत् (4)

<sup>3</sup> यस्ते हन्ति पतयन्तं निष्पत्सुं (1), यः संरीसृपम् (2),

जातं यस्ते जिघांसति (3), तमितो नाशयामसि (4)

**10.162.4:** May he destroy (the evil spirit) (4), which acts in the place between the thighs (1), which separates the husband and wife (2), and which, entering the womb, devours the seed (3).<sup>4</sup>

**10.162.5:** May Agni destroy the evil spirit (3), which approaches, taking the form of brother or husband or lover (1), and which kills the baby to be born (2).<sup>5</sup>

**10.162.6:** May he destroy the evil spirit (3), which approaches you by beguiling you in sleep (or dream) or darkness (1), and seeks to destroy the baby to be born (2).<sup>6</sup>

## 163: Diseases in various organs

Riṣhi: Vivṛhā Kāshyapa

**10.163.1:** Banish disease from eyes

**10.163.2:** From arms etc.,

**10.163.3:** From kidneys etc.,

**10.163.4:** From loins etc.,

**10.163.5:** From bladder etc.,

**10.163.6:** From whole person

[Metre: Anuṣṭup (8, 4)]

[The list of the various parts of body given here is similar to that in TS (7.3.16)]

**10.163.1:** I banish diseases (*yakṣhamam*) from your eyes, from your nostrils, from your ears, from your chain (1), from your head, from your brain and from your tongue (2).<sup>1</sup>

<sup>4</sup> यस्तं उरु विहरति (1), अन्तरा दंपती शर्ये (2),  
योनिं यो अन्तरारेक्ष्मि (3), तमितो नाशयामसि (4)

<sup>5</sup> यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते (1),  
प्रजां यस्ते जिधांसति (2), तमितो नाशयामसि (3)

<sup>6</sup> यस्त्वा स्वप्रेन् तमसा मोहयित्वा निपद्यते (1),  
प्रजां यस्ते जिधांसति (2), तमितो नाशयामसि (3)

<sup>1</sup> अक्षीभ्यां ते नासिंकाभ्यां कणीभ्यां छुबुकादधि (1),  
यक्षमं शीर्षयं मस्तिष्काज्जिह्वाया वि वृहामि ते (2)

**10.163.2:** I banish diseases from your upper arms, from your shoulders and from your fore arms (2), from your neck, from your sinews, from your bones, from your joints (1).

**10.163.3:** I banish your disease from your kidneys, from your liver, from your other fleshy parts (2), from your entrails, from your anus, from your abdomen and from your heart (1).<sup>3</sup>

**10.163.4:** I banish diseases from your buttocks, from your loins, from your private parts (2), from your thighs, from your knees, from your heels (and), from your toes (1).<sup>4</sup>

**10.163.5:** (I banish diseases) from your urethra, from your bladder, from your hair and from your nails (1). I banish disease from your whole person (2).<sup>5</sup>

**10.163.6:** (I banish diseases) from each limb, from each hair, from each joint where it is generated (1). I banish diseases from your whole person (2).<sup>6</sup>

## 164: Stopping of bad dreams

Rishi: Pracheta Āngirasa

**10.164.1:** Power of bad dreams

**10.164.2:** Men want to be yoked to bliss

**10.164.3:** The sins we have committed

**10.164.4:** Prayer to Indra

**10.164.5:** We have triumphed

[Metre: 1,2,4, Anuṣṭup (8, 4); 3, Trīṣṭup (11, 4); 5, Paṅgkti (8, 5)]

<sup>2</sup> ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्ष्यात् (1),  
यक्षम् दोषण्यमसाभ्यां बाहुभ्यां वि वृहामि ते (2)

<sup>3</sup> आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हदयादधि (1),

यक्षम् मतस्नाभ्यां यक्षः ल्लाशिभ्यो वि वृहामि ते (2)

<sup>4</sup> ऊरुभ्यां ते अष्टीवद्धयां पार्ष्णिभ्यां प्रपंदाभ्याम् (1),

यक्षम् श्रोणिभ्यां भासदाद्जंससो वि वृहामि ते (2)

<sup>5</sup> मेहनाद्वनंकरणालोमभ्यस्ते नखेभ्यः (1),

यक्षम् सर्वस्मादात्मनस्तमिदं वि वृहामि ते (2)

<sup>6</sup> अङ्गादङ्गालोमौलोम्भो जातं पर्वणिपर्वणि (1),

यक्षम् सर्वस्मादात्मनस्तमिदं वि वृहामि ते (2)

[The sūkta is said 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.]

**10.164.1:** O Lord of the (power of bad) dreams, go away from here (1), go to a different place; (from there) go to a far-off place (2). Look at Nirṛti who is far-off (3). The mind of a living person is manifold (4).<sup>1</sup>

**10.164.2:** Men seek the things so that they may be happy (1). They want to be yoked to happy-good and discernment (*dakṣhiṇam*) (2). I desire the blissful sight of Sun (*vaivasvat*) (3), so that the mind of a living person is properly directed even though it is manifold (4).<sup>2</sup>

[*bhadra*: that which is both happy and good;

*vara*: things desired, supreme;

*vaivasvat*: son of Vivasvān, Sun.]

**10.164.3:** Whatever (sin) we commit (*uparima*) by talking to others, by speaking against others (*niḥshasā*), and by speaking ill about others (*abhisahasā*) (1), whether in the waking state or in the dream state (2), may Agni take away these evil acts of abhorrence, far (are) from us (3).<sup>3</sup>

[*apa dadhātu āre*: take away far,

*ajuṣṭāḥ*: those acts abhorred, (7.1.13)]

**10.164.4:** O Indra and Brahmaṇaspati (1), whenever we move in the realm of sin, (save us) (2). May the conscious thinkers, Angirasa seers (3), protect us from the sin born of hatred (*dviṣhatā*) (4).<sup>4</sup>

[Line 3: S regards *pracheta* as the name of a rishi]

<sup>1</sup> अपेहि मनसस्पते (1), अर्प क्राम परश्चर (2),  
परो निर्कृत्या आ चक्ष्व (3), बहुधा जीवतो मनः (4)

<sup>2</sup> भद्रं वै वरं वृणते (1), भद्रं पुञ्जन्ति दक्षिणम् (2),  
भद्रं वैवस्वते चक्षुः (3), बहुत्रा जीवतो मनः (4)

<sup>3</sup> यदाशासा निःशासाभिशासौपारिम जाग्रतो यत् स्वपन्तः (2),  
अग्निर्विश्वान्यपै दुष्कृतान्यजुष्टान्यारे अस्मद् दंधातु (3)

<sup>4</sup> यदिन्द्र ब्रह्मणस्पते (1), अभिद्रोहं चरोमसि (2),  
प्रचेता न आङ्गिरसो (3), द्विष्टां पात्वंहसः (4)

**10.164.5:** We have triumphed today (from the effect of bad dreams); we have obtained all we want (*asanāma*) (1). May we become faultless (2). May our intention to perform sinful actions (3), (leave us) and enter the hostile powers (4).

May they enter those who are hostile to us (5).<sup>5</sup>

[*r̥chchhantu*: enter (10.87.15)]

In RV, *dviśhaḥ* and *dveshaḥ* refer to the (non physical) hostile powers who intend to harm human beings. It is incorrect to translate these two words as ‘hate’. S renders line 4, ‘may they enter those whom we hate’. This is incorrect. RV does not indicate that sins can be transferred to other humans.]

## 165: Symbolism of pigeon (Kapota)

Riṣhi: Kapota Nairṛta

[To understand this hymn, we need to dwell on the symbolism of ‘*kapota*’. It occurs in (1.30.4) and KS discusses its symbolism. The pigeon (*kapota*) is a symbol of intense sexual activity as indicated in various references quoted by KS. Hence pigeon is called as a messenger of Nirṛti, the power associated with ordinary ideas, such as food, sex etc.

Thus a ‘pigeon coming to *yajña*’ means that a strong feeling of lust has been noticed by the *yajamāna* or the doer of inner *yajña*.

But the gods give the indication that it can be transformed into the auspicious power of love. So the seeker prays that the feeling of lust may leave and replaced by a feeling of happiness for all as indicated in verse 1.

The verse (7.104.22) indicates the use of the 6 animals as symbols of the six inner foes namely, ‘delusion, anger, jealousy, lust, arrogance and greed’ the corresponding animals/birds are: ‘owl, wolf, dog, chakravāka, eagle and vulture’. The owl is mentioned in verse 4 in this hymn also.]

<sup>5</sup> अजैष्माद्यासंनाम च (1), अभूमानागसो वयम् (2), जाग्रत्स्वप्नः संकल्पः पापो (3), यं द्विष्मस्तं स क्रच्छतु (4), यो नो द्वेष्टि तमृच्छतु (5)

**10.165.1: Pigeon sent by gods**

**10.165.2: May its visit be auspicious**

**10.165.3: May this winged power not harm us**

**10.165.4: May its power have no effect on our will-power**

**10.165.5: May this swift power help us and fly away**

**[Metre: Trīṣṭup (11, 4)]**

**10.165.1:** The pigeon (the symbol of lust), the messenger of the Nirṛti has come (2), sent by the gods desiring (its change into love) (1). We will worship perfectly (3), (praying) for happiness for persons with two states (of consciousness) and for persons with four states (4).<sup>1</sup>

[*nishkr̥tam*: done with perfection (1.2.6, 5.67.1, 10.34.5) etc]

**10.165.2:** May the bird pigeon sent to our dwelling by the faultless gods be auspicious (i.e., for an auspicious purpose) (1).

May the wise Agni accept with pleasure our offering (2).

May the winged power (*heti*) depart from us (3).<sup>2</sup>

**10.165.3:** May the harm, indicated by (the presence of) the winged power, not overcome us (1). It places its feet in the forest supported by Agni (2). May there be peace and happiness for men and cows (3). O Gods, may we have the protection of the kapota (4).<sup>3</sup>

[Note that line 1 states that pigeon may only be the indicator (*heti*) of some harm to come. There is no mention of its harm.

Line 4: ‘*ma himsiḥ*’ ‘no harm’ means protection. Note that (165.2) states that Pigeon may be auspicious. So to translate line 5 as ‘may no harm may come to us from the pigeon’ is not correct.]

<sup>1</sup> देवाः कपोतं इषितो यदिच्छन् (1), दूतो निर्क्षत्या इदमाजुगाम् (2), तस्मा अर्चाम कृणवाम् निष्कृतिं (3), शं नौ अस्तु द्विपदे शं चतुष्पदे (4)

<sup>2</sup> शिवः कपोतं इषितो नौ अस्त्वनागा देवाः शकुनो गृहेषु (1),

अग्निर्हि विप्रौ जुषतां हविर्नः (2), परि हेतिः पक्षिणी नौ वृणक्तु (3)

<sup>3</sup> हेतिः पक्षिणी न दंभात्यस्मान् (1), आष्ट्रचां पदं कृणुते अग्निधानै (2), शं नौ गोभ्यश्च पुरुषेभ्यश्चास्तु (3), मा नौ हिंसीदिह देवाः कपोतः (4)

**10.165.4:** The owl shrieks in vain (1). (In contrast) *kapota* has its seat in Agni (2). Even though this (bird) has come as a messenger of the Yama (3), our homage to Yama, the deity of death (4).<sup>4</sup>

[*ulūka*: owl; the symbol of delusion, (7.104.22);  
*padam*: seat (2.10.1), (3.5.5) and others]

**10.165.5:** (O Gods), lauded by ṛk mantrās, make the pigeon leave this place (1). Rejoicing all around, bring us the power of impulsion (*ishah*) and the knowledge (*gām*) (2). Helping us in overcoming all calamities (3), founding in us the strength (4), may this swift power fly away (5).<sup>5</sup>

## 166: Rivals and foes

Riṣhis: R̄shabha Vairāja, Shākvara

**10.166.1:** Mighty among my equals

**10.166.2:** May all the foes be cast down

**10.166.3:** Restraine the evil speech of foes

**10.166.4:** I am luminous in all activities

**10.166.5:** Yoga and kṣhema

[Metre: 1-4, Anuṣṭup (8, 4); 5, Mahāpangkti]

[*sapatna* in this verse has both the meanings of rival kings and foes, both inner and outer.]

**10.166.1:** Make me mighty (like a bull) among my equals (1). Make me a winner against the hostile rivals (2). May I kill my foes (3). Make me the king, the lord and the protector of ray-cows (4).

**10.166.2:** I am the destroyer of my enemies (1); like Indra, (I am) unharmed and unwounded (2). May all these foes of mine be cast down under my feet (3).<sup>2</sup>

<sup>4</sup> यदुलूको वर्दति मोघमेतत् (1), यत् कपोतः पदमग्नौ कृणोति (2),  
 यस्य द्रुतः प्रहित एष एतत् तस्मै (3), यमाय नमौ अस्तु मृत्यवै (4)

<sup>5</sup> क्रचा कपोतं नुदत प्रणोदम् (1), इषं मदन्तः परि गां नयध्वम् (2),  
 संयोपयन्तो दुरितानि विश्वा (3), हित्वा न ऊर्ज (4), प्र पत्तात् पतिष्ठः (5)

<sup>1</sup> क्रपभं मा समानानां (1), सपत्नानां विषासहिम् (2),  
 हन्तारं शत्रूणां कृधि (3), विराजं गोपतिं गबोम् (4)

<sup>2</sup> अहमस्मि सपत्नःहन्द्र (1), इवारिष्टो अक्षतः (2),  
 अधः सपत्ना मे पदारिमे सर्वे अभिष्ठिताः (3)

**10.166.3:** O foes, I bind you wherever you are (1), like the two extremities of the bow by the bow-string (2). O Lord of speech, restrain them (3), who speak ill of me (4).<sup>3</sup>

**10.166.4:** Overcoming all persons I have come (1), being luminous in all activities (2). I can obtain (*ādade*) (the control of) your mind (3), your workings (4), and your abilities in a gathering (*samiti*) (5).<sup>4</sup>  
[*samiti*: gathering, (10.191.3).]

*abhibhūr*: overcome, (1.100.10, 10.153.5)

The word *ā* in the 3 places refers to *ādade* (obtain control).

[Line 3 is addressed to the hostile rivals.]

**10.166.5:** I have become superior (2), by getting what I do not have (*yoga*) and securing what I have (*kṣema*) (1). O Rivals, I walk upon your heads (3); cry out from below my feet (4), like the frogs under the water (5,6).<sup>5</sup>

[*yoga* and *kṣema* have other meanings when they occur separately. When these 2 words occur together, they have the meaning in line 1 everywhere such as (5.37.5).]

## 167: Indra

Rishi: Vishvāmitra Jamadagni

**10.167.1:** Indra has won the world of light by *tapas* (askesis)

**10.167.2:** Become aware of our *yajña*

**10.167.3:** Soma, Varuṇa and Br̥haspati

**10.167.4:** You are the Supreme seer

[Metre: Jagatī (12, 4)]

<sup>3</sup> अत्रैव बोऽपि न ह्यामि (1), उभे आर्तीं इव ज्यया (2),

वाचस्पते नि धेयमान् (3), यथा मदधरं वदान् (4)

<sup>4</sup> अभिभूहमागमं (1), विश्वकर्मणं धास्ता (2),

आ वश्चित्तम् (3), आ वौ ब्रतम् (4), आ बोऽहं समितिं ददे (5)

<sup>5</sup> योगक्षेमं वं आदाय (1), अहं भूयासमुत्तम् (2), आ वौ मूर्धनीमक्रमीम् (3),

अधस्पदान्म उद्वदत (4), मण्डका इबोदकान् (5), मण्डका उदकादिव (6)

**10.167.1:** O Indra, for you is this sweet (Soma) poured (1). You rule over this purified Soma in the jar (body) (2). You obtain for us the riches (felicities) and many heroes (3). By performing repeated and intense *tapas*, you have won the world of light (4).<sup>1</sup>

**10.167.2:** We invoke Indra (*shakra*) for accepting the Soma-delight, prepared here (2). He is mighty, the conqueror of Svar-world, and is blissful by (the drink of) the Soma (*andhasa*) (1). (O Indra), become aware of the yajña of ours and come here (3). We desire Maghavan who is victorious against the (demonic) confronters (4).<sup>2</sup>

**10.167.3:** (I am engaged in the worship of) the royal Soma and Varuṇa, the upholder of laws (1), along the thoughts of blissful Bṛhaspati (2). Now I am eager in reciting the words of praise, O Maghavan (3). O Dhāta and Vidhāta, I enjoy the (remnants of Soma) in the body (*kalasha*) (4).<sup>3</sup>

[*anumatya*: consent (of Bṛhaspati) (S). This is a purely human quality inappropriate to gods. Our meaning in line (2) is based on the etymology, *anu* (along) *mati* (thoughts); (occurs only once) *sharmāṇi*: with bliss (3.15.1); with peace (8.44.18)]

**10.167.4:** Impelled by you, we have prepared the bliss-giving food (*bhakṣha*) in this yajña (*charau*) (1). We recite this stoma hymn for you as the supreme seer (2). (Indra speaks): When I come to accept the Soma prepared (3), in your separate dwellings, then you may chant again O Vishvāmitra and Jamadagni (4).<sup>4</sup>

<sup>1</sup> तुभ्येदमिन्द्र परि षिच्यते मधु (1), त्वं सुतस्य कलशस्य राजसि (2),  
त्वं रयिं पुरुषीरामु नस्कृथि (3), त्वं तपः परितप्योजयः स्वः (4)

<sup>2</sup> स्वर्जितं महि मन्दानमन्धसो (1), हवामहे परि शक्रं सुतां उपं (2),  
इमं नौ यज्ञमिह बोध्या गंहि (3), स्पृधो जयन्तं मघवानमीमहे (4)

<sup>3</sup> सोमस्य राज्ञो वरुणस्य धर्मणि (1), बृहस्पतेरनुमत्या उ शर्मणि (2)  
तवाहमय मंघवनुपस्तुतौ (3), धातुर्विधातः कलशाँ अभक्षयम् (4)

<sup>4</sup> प्रसूतो भक्षमकरं चराजपि (1), स्तोमं चेमं प्रथमः सूरिरुन्मृजे (2),  
सुते सातेन यद्यागमं (3), वां प्रति विश्वामित्रजमदग्नी दमै (4)

## 168: Deity Vāyu

Rishi: Anila Vātāyana

**10.168.1: Movement of Vāyu**

**10.168.2: The emperor of the entire world**

**10.168.3: He rests not, even for a single day**

**10.168.4: He is the soul of the gods and womb of the earth**

[Metre: Triṣṭup (11, 4)]

**10.168.1:** (I proclaim) the greatness of the movement (*ratha*) of Vāyu (1). His voice spreads thundering and it shatters (the hills) (or uproots the trees) (2). He moves touching the heaven, making it of rosy-hue (in colour) (3). He advances raising the dust of earth (4).<sup>1</sup>

**10.168.2:** The firmly standing (trees and hills) tremble at (the approach of) the wind (1). Like women approaching those of same mind (*samana*), the creepers welcome him (2). The car to which the horses yoke themselves carries him around (3). He is the emperor of the entire world (4).<sup>2</sup>

**10.168.3:** Traversing the midworld by its paths (1), he rests not even for a single day (2). He is the friend of the waters; the first born of the truth (*ṛta*) (3). Where was he born? How did he manifest his powers (4)?<sup>3</sup>

**10.168.4:** He is the soul of gods, and the womb of the earth (1). This god moves according to his wont (2).

One hears his voice, but cannot see his form (3).

We worship this god Vāta with offerings (4).<sup>4</sup>

<sup>1</sup> वातस्य नु मंहिमानं रथस्य (1), रुजन्वेति स्तनयनस्य घोषः: (2), दिविस्पृग्यात्यरुणानि कृष्णवन् (3), उतो एति पृथिव्या रेणुमस्यन् (4)

<sup>2</sup> तं प्रेरते अनु वातस्य विष्टा (1), ऐनं गच्छन्ति समनं न योषाः: (2), ताभिः सयुक् सरथं देव ईयते (3), अस्य विश्वस्य भुवनस्य राजा (4)

<sup>3</sup> अन्तरिक्षे पथिभिरीयमानो (1), न नि विंशते कतमच्चनाहः: (2), अपां सखा प्रथमजा क्रताबा (3), कं स्विज्ञातः कुत आ बभूव (4)

<sup>4</sup> अत्मा देवानां भुवनस्य गर्भोः (1), यथावशं चरति देव एषः (2), घोषा इदस्य शृण्विरे न रूपं (3), तस्मै वातांय हविषां विधेम (4)

## 169: The herds of light (cows)

Riṣhi: Kākṣhīvata Shabara

10.169.1: Bliss-causing wind

10.169.2: Animals of various forms

10.169.3: Those who have offered their bodies to gods

10.169.4: Our place of knowledge and Prajāpati

[Metre: Triṣṭup (11, 4)]

10.169.1: Let the bliss-causing wind blow upon Ray-Cows (1); let them feed on the energising growths of earth (2). Let them drink the nutritious life-sustaining waters (3). O Rudra, be gracious to the animals in your safe-keeping (*avasāya*) (4).

[Mantra in TS (7.4.17.1)]

10.169.2: Those which are of one form, of various forms, or of similar forms (1), those whose names Agni knows by sacrifice (2), those which the Angirās formed here by (their) askesis (*tapas*) (3), O Parjanya, to all these (beings), grant abundant happiness (4).

[Mantra in TS (7.4.17.2)]

10.169.3: Those who have offered to the Gods their bodies (1), those whose every form Soma knows (2). O Indra, place them in our places of knowledge (*goshṭe*) rich with successors (4), swelling with the milk (of knowledge) (*payasā*) for us (3).

[Mantra in TS (7.4.17.3)]

10.169.4: Prajāpati has bestowed (*rarāṇa*) these (felicities) on me (1), in harmony (*samvidāna*) with all the gods and fathers (2), He has brought the auspicious (*shiva*) beings, to our place of knowledge (*goshṭham*) (2). May we have access to the successors (*prajā*) (of knowledge) (3).

<sup>1</sup> मयोभूर्वातौ अभि बातुस्मा (1), ऊर्जस्वतीरोषधीरा रिशन्ताम् (2), पीवस्वतीर्जीवधन्याः पिबन्तु (3), अवसायं पद्धते रुद्र मृल (4)

<sup>2</sup> याः सरूपा विरूपा एकरूपा (1), यासामग्निरिष्ट्या नामानि वेद (2), या अङ्गिरसस्तप्तसेह चक्रः (3), ताभ्यः पर्जन्य महि शर्म यच्छ (4)

<sup>3</sup> या देवेषु तन्वमैरयन्त (1), यासां सोमो विश्वा रूपाणि वेद (2), ता अस्मभ्यं पयसा पिन्वमानाः (3), प्रजावंतीः इन्द्र गोष्ठे रिरीहि (4)

<sup>4</sup> प्रजापतिर्मह्यमेता रराणो (1), विश्वैर्देवैः पितृभिः संविदानः (2), शिवाः सतीरुपं नो गोष्ठमाकः (3), तासां वयं प्रजया सं सदेम (4)

[Mantra in TS (7.4.17.4)]

## 170: Sūrya, the sun

Rishi: Vibhrāṭ Saurya

**10.170.1: Establish luminous life-span**

**10.170.2: Established by Truth (*satya*)**

**10.170.3: The best of lights and Supreme**

**10.170.4: Source of all actions and the protector of gods**

[Metre: 1-3, Jagatī (12, 4); 4, Āstārapangkti]

**10.170.1:** May the vast Sūrya shining splendidly drink the sweet Soma (1). May he establish an unbroken life-span for the sacrificer (yajamāna) (2). May he who is impelled by wind protect the peoples of his own accord (3). May he nourish and illumine the persons in many ways (4).

**10.170.2:** The light is born (4), who is vast, shining splendidly, the strong conqueror of plenitudes and nourishes all (1). He is established by the truth (*satya*) to uphold the heaven according to the law (*dharma*) (2). He is the slayer of adversaries, the killer of Vṛtra and the destroyer of dasyu-foes (3), the slayer of *asuras* and the slayer of rivals (demonic) (5).

[*dharuṇa*: upholder, (5.15.5)]

[*subhṛtaḥ*: well-nourished, (8.19.27)]

**10.170.3:** This light, the best of lights (1), it is supreme, it is the conqueror of all, the conqueror of riches and is called the vast (2). The vast Sūrya who is all-illuminating and blazing (3), spreads the wide, forceful (*saha*) and undecaying *ojas* for persons to see (*dr̥sha*) (4).<sup>3</sup>

[The line 1 is also in (1.113.1) addressed to Uṣha.

*bhrāja*: blazing, (10.20.3)]

<sup>1</sup> विभ्राद् बृहत् पिंवतु सोम्यं मधु (1), आयुर्दध्यजप्तावविहृतम् (2), वातंजूतो यो अभिरक्षतित्मना प्रजाः (3), पुष्पोष पुरुधा वि राजति (4)

<sup>2</sup> विभ्राद् बृहत्सुभृतं वाजसातम् (1), धर्मन् दिवो धरुणे सुत्यमर्पितम् (2), अमित्रहा वृत्रहा दस्युहंतम् (3), ज्योतिर्ज्ञज्ञे (4), असुरहा संपत्नहा (5)

<sup>3</sup> इदं श्रेष्ठं ज्योतिषां ज्योतिः (1), उत्तमं विश्वजित् धनजित् उच्यते बृहत् (2) विश्वभ्राद् भ्राजो महि सूर्यो (3), दृश उरु पंप्रथे सह ओजो अच्युतम् (5)

**10.170.4:** Shining splendidly with his light (1), illumining the heaven, sun goes to the svar world (2). You nourish all the beings in all these worlds (3). You are the source (or doer) for all actions (4), and protector of all the gods (5).<sup>4</sup>

[*āvih*: manifestation, *avata*: protection,

Lines 4 and 5 together: (alt.): You protect all the actions of the worlds as the universal godhead.

*vishvedevyam*: the universal godhead, (3.2.51).

Line 5: This mantra is quoted by some persons to show that Sun or Savitṛ is the highest deity in the Rig Veda.]

## 171: Indra

Riṣhi: Itāḥ Bhārgavāḥ

**10.171.1: The sage Ita**

**10.171.2: Head of yajña**

**10.171.3: Son of Vena**

**10.171.4: Sun**

[Metre: Gāyatrī (8, 3)]

**10.171.1:** O Indra, you have protected the car of the sage Ita, the offerer of Soma (1). May you hear the invocation of the person offering Soma (2).<sup>1</sup>

**10.171.2:** You have separated the head from the body (*charma*) of the trembling (*dodhataḥ*) yajña and carried it away (*ābhara*) (1). Come to the home of the offerer of Soma (2).<sup>2</sup>

[The cutting of a head (and replacing it) symbolises a drastic change in the way of thinking. There were many misconceptions about yajña as being merely a ritual. Indra changes this pattern of thought, by the symbolic act of cutting of the head.

There is an anecdote in TA (1.5.2) where Rudra, identified with yajña, has his head cut off.]

<sup>4</sup> विभ्राजुयोतिषा (1), स्वरगच्छो रोचनं दिवः (2),

येनेमा विश्वा भुवनान्याभृता (3), विश्वकर्मणा (4), विश्वदेव्यावता (5)

<sup>1</sup> त्वं त्यमिटतो रथमिन्द्र प्रावः सुतावतः (1), अशृणोः सोमिनो हवम् (2)

<sup>2</sup> त्वं मुखस्य दोधतः शिरोऽवत्प्लुचो भरः (1), अगच्छः सोमिनौ गृहम् (2)

**10.171.3:** O Indra, you have again placed the mortal, the son of Vena under the control of the son of Astrabudhna, who lauds you (*manasyave*).<sup>3</sup>

**10.171.4:** O Indra, you made Sūrya to be in the west in the evening and to be in the east (during morning) (1). The sun has concealed (*tira*) himself from the gods (at night) by his own desire (2).<sup>4</sup>

[*purāḥ*: east; *pashcha*: west;

*vashān*: desires (10.91.7), shining (S); *tira*: concealed;

Alternate translations are possible by different assignments of the meanings for the words.]

## 172: Goddess Uṣha (dawn)

Riṣhi: Samvarta Āngirasa

**10.172.1:** Come with delight and ray-cows

**10.172.2:** Lavish givers complete yajña

**10.172.3:** We have placed Soma in your front

**10.172.4:** Uṣha and her sister

[Metre: Dvipadā Virāṭ]

[(10.127), the hymn to Night (*rātri*) and (10.70.6), (10.110.6) will be of some interest. See also essay 22 in ‘The Basics of RV’.]

**10.172.1:** O Dawn, come here in your car with the delight (1), accompanied with the ray-cows having teats of abundance (*ūdhabhīḥ*) (2).<sup>1</sup>

[*sachante*: accompanying (3.13.2), close companionship (10.5.4)]

**10.172.2:** (O Uṣha), come here with felicitous thoughts (1).

O bounteous giver, may this yajña be completed by the lavish givers (2).<sup>2</sup>

[*vasavyam*: riches (2.9.5), (6.13.4)

*mamhiṣhtha*: bounteous giver (everywhere)]

<sup>3</sup> त्वं त्यमिन्द्र मर्त्यैमास्त्रबुध्याय वेन्यम् (1), मुहुः श्रधा मनस्यवे (2)

<sup>4</sup> त्वं त्यमिन्द्र सूर्यै पश्चा सन्तं पुरस्कृधि (1), देवानां चित्तिरो वशम् (2)

<sup>1</sup> आ याहि वनेसा सह (1), गावः सच्चन्त वर्तनिं यदूर्धभिः (2)

<sup>2</sup> आ याहि वस्त्वा धिया (1), मंहिष्ठो जारयन्मखः सुदानुभिः (2)

**10.172.3:** We, generous givers, bearers of Soma which is like a weft (1),

place in your front (the Soma), like a weft and worship you (2).<sup>3</sup>

[Using the weft or thread of Soma, the yajña mentioned in the earlier verse is completed.

*dadhmasi:* (we) place, (8.102.20);

*pitubṛ̥ta:* bearers of the draught of Soma, (10.1.4)

*tantum:* the weft, (2.3.6, 4.13.4)

Weft is a filling thread or yarn in weaving.]

**10.172.4:** Uṣha drives away the darkness of her sister (night) (1). The deity of perfect birth (goes) on her paths (2).<sup>4</sup>

[*vartanīm:* paths, (1.140.9, 3.7.2)]

## 173: The kingdom and the king

Rishi: Dhruva Āngirasa

**10.173.1:** King within

**10.173.2:** Stand steadfast like Indra

**10.173.3:** May Soma and Bṛhaspati instruct him

**10.173.4:** The entire universe is steadfast

**10.173.5:** All the gods establish you and your kingdom

**10.173.6:** Bringers of taxes

[Metre: Anuṣṭup (8, 4)]

[Every part of the land on earth has its own consciousness and the associated deity. The word 'Bhārat māta' is not a mere metaphor. The verse 1 states that the kingdom or land attracts the king. The foundation for the king and kingdom should be Soma, the delight in existence as declared in verse (6).]

**10.173.1:** I (kingdom) have drawn you, you are within (me) (1). May you be firm and motionless (2). Let all the persons desire you (as the king) (3). Establish the kingship here (4).<sup>1</sup>

<sup>3</sup> पि॒तु॒भृ॒तो न तन्तु॒मित् सु॒दानवः (1), प्रति॑ दध्मो यजा॑मसि (3)

<sup>4</sup> उषा॑ अप् स्वसु॒स्तमः सं॑ वर्तयति (1), वर्तनि॑ं सुजातता॑ (2)

<sup>1</sup> आ॑ त्वा॒हार्षमन्तरेधि॑ (1), धुवस्ति॒ष्टाविचाचलि॑: (2),

विशस्त्वा॑ सर्वै॒ बाञ्छन्तु॑ (3), मा॑ त्वद्राष्ट्रमधि॑ भ्रशत्॑ (4)

[Same as in KYTS (4.2.1.11);

*dhruvah*: abiding, steadfast, (3.6.4, 4.2.7, 6.9.4), eternal, (1.73.4); immortal, (6.9.5)

This verse is addressed by the kingdom to the king. Line 1 states that the kingdom attracts a particular person to become the king.]

**10.173.2:** Be in this kingdom; may you be never deposed (1). Be firm like the mountain (2). Stand steadfast like Indra (3). Establish your kingdom here (4).<sup>2</sup>

[*edhi*: be, become]

**10.173.3:** Worshipped with eternal offerings (2), may Indra establish this person firmly as a king (1). May Soma instruct him (3),<sup>3</sup> may Brahmaṇaspati also do so (4).

**10.173.4:** The heaven is eternal, the earth is eternal (1), these mountains are firm (2). This entire universe is steadfast (3).<sup>4</sup> May the king of all these people be also steadfast (4).

**10.173.5:** May the king Varuṇa (establish you) firmly (1). May the god Brhaspati (establish you) firmly (2). May Indra and Agni (establish you) firmly (3). May all these gods establish the kingdom in a stable way (4).<sup>5</sup>

**10.173.6:** We touch (or embrace) the eternal Soma with the eternal offerings (1). Indra is unique (2). May he make the people to be bringers of taxes (3).<sup>6</sup>

[*balihṛta*: bringers of taxes (S)]

<sup>2</sup> इहैवैधि मापं च्योष्टाः (1), पर्वतं इवाविचाचलिः (2),

इन्द्रं इवेह ध्रुवस्तिष्ठ (3), इह राष्ट्रमुं धारय (4)

<sup>3</sup> इमभिन्द्रो अदीधरद् ध्रुवं (1), ध्रुवेण हविषां (2),

तस्मै सोमो अधि ब्रवत् (3), तस्मा उ ब्रह्मणस्पतिः (4)

<sup>4</sup> ध्रुवा यौर्ध्ववा पृथिवी (1), ध्रुवासः पर्वतो इमे (2),

ध्रुवं विश्वमिदं जगत् (3), ध्रुवो राजा विशामयम् (4)

<sup>5</sup> ध्रुवं ते राजा वर्षणो (1), ध्रुवं देवो बृहस्पतिः (2),

ध्रुवं त इन्द्रश्चाग्निश्च (3), राष्ट्रं धारयतां ध्रुवम् (4)

<sup>6</sup> ध्रुवं ध्रुवेण हविषाऽभि सोमं मृशामसि (1),

अथौं त इन्द्रः केवलीः (2), विशौं बलिहृतस्करत् (3)

## 174: Prayer of a king

Riṣhi: Abhīvarta Āngirasa

[The anukramaṇi calls the sūkta as 'rājñā stutih'.]

**10.174.1: All-sided offering and Indra**

**10.174.2: Surround our enemies**

**10.174.3: You establish firmly on all sides**

**10.174.4: Power of oblation**

**10.174.5: May I shine as king**

**[Metre: Anuṣṭup (8, 4)]**

**10.174.1:** By the all-sided offering, Indra has conquered everything (1). O Brahmanaspati, bring us to the paths of (ruling) correctly the kingdom (2).

**10.174.2:** Surrounding our enemies (defeat them) (1). Surround and defeat the non-givers (2). Attack him who assails us (3), and also him who behaves meanly to us (4).<sup>2</sup>

**10.174.3:** May the gods Savitṛ and Soma establish you (and kingdom) firmly (1). You establish yourself firmly on all sides (3). Then all beings will also help in establishing firmly the kingdom (2).<sup>3</sup>

**10.174.4:** By the oblation with which Indra became apt for work (*kṛtvī*), luminous and supreme (1), I am offering the same to you, gods (2). May I become free of rivals and foes (3).<sup>4</sup>

**10.174.5:** May I be without a rival, with the rivals being killed(1). May I control the kingdom by defeating the foes (2).

May I shine as a king over these beings and over my people (3).<sup>5</sup>

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<sup>1</sup> अभीवर्तेन हुविषा येनेन्द्रौ अभिवावते (1),

तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्तय (2)

<sup>2</sup> अभिवृत्य सपत्नान् (1), अभि या नो अरातयः (2),

अभि पृतन्यन्तं तिष्ठ (3), अभि यो नं इस्यति (4)

<sup>3</sup> अभि त्वा देवः संविताऽभि सोमौ अवीवृतत् (1),

अभि त्वा विश्वा भूतानि (2), अभीवर्तेन यथासंसि (3)

<sup>4</sup> येनेन्द्रौ हुविषा कृत्यभवद् द्युम्युत्तमः (1),

इदं तदक्षिदेवा (2), असपत्नः किलाभुवम् (3)

<sup>5</sup> असपत्नः सपत्नहा (1), अभिराष्ट्रो विषासहिः (2),

यथाहमेषां भूतानां विराजानि जनस्य च (3)

## 175: Pressing stones and Soma

**Riṣhi: Ūrdhvagrāvā Ārbudhi**

[Recall that (10.76) and (10.94) also deal with the pressing stones which release Soma.]

**10.175.1: Savitṛ urges you by his dharma**

**10.175.2: Drive away people with evil thoughts**

**10.175.3: Power of Soma**

**10.175.4: Release the Soma for yajamāna**

[Metre: Gāyatrī (8, 3)]

**10.175.1: O stones, may the divine Savitṛ urge you by his law of action (1).**

You become swiftly yoked to the task and release (the Soma) (2).<sup>1</sup>

[*dhūrshu: (dhūḥ-su)*: swift, (5.55.6, 10.50.2, 77.5, 105.9, 114.10, 175.1)  
*pra suvatu: urge (you)*]

**10.175.2: O stones, drive away the evil thoughts (2), drive away those who cause grief (1). Give us the herds of light (ray-cows) which have excellent curative powers (3).<sup>2</sup>**

[Note that only knowledge can cure us of our ailments.]

**10.175.3: The stones established above shine with common pleasure (1). May the (Soma) establish masculine might in the mighty persons (2).<sup>3</sup>**

**10.175.4: O stones, may the divine Savitṛ urge you by his law of action (1), so that you may release the Soma for the yajamāna (2).<sup>4</sup>**

[Note that line 1 is almost same as line 1 in verse 175.1, with *pra* replaced by *nu*.]

<sup>1</sup> प्र वौं ग्रावाणः सविता देवः सुवतु धर्मणा (1), धूषु युज्यध्वं सुनुत (2)

<sup>2</sup> ग्रावाणो अपे दुच्छुनाम् (1), अपे सेधत दुर्मृतिम् (2),

उस्साः कर्तन भेषजम् (3)

<sup>3</sup> ग्रावाण उपरेष्वा मंहीयन्ते सजोषसः (1), वृष्णे दधतो वृष्ण्यम् (2)

<sup>4</sup> ग्रावाणः सविता नु वौं देवः सुवतु धर्मणा (1), यजमानाय सुन्वते (2)

## 176: Ṛbhūtas and Agni

Riṣhi: Sūnu Ārbhava

**10.176.1: Ṛbhūtas, the divine artisans**

**10.176.2: Agni and divine meditation**

**10.176.3: Conscious of the soul**

**10.176.4: Delivers us from mortality**

[Metre: 1,3,4, Anuṣṭup (8, 4); 2, Gāyatrī (8, 3)]

**10.176.1:** The children of the great Ṛbhūtas move together in the struggle (or among crooked things) (1). Supporters of all, they enjoy (all the things of) earth (2), just as a calf with the mother cow (3).

[Ṛbhūtas are the divine artisans of immortality who fashion the things of beauty. They have to struggle against the forces of ugliness and crookedness. The Ṛbhūtas are three namely, Ṛbhu, Vibhva or Vibhu and Vāja. They are called children of Sudhanvan. They form things by the mind and build up immortality by works. They help Indra in raising man towards the state of divine light and bliss.

*vṛjanam*: struggle (6.11.6); crooked things (5.12.5)]

**10.176.2:** With the divine meditation, bring forward (*bharata*) the god (Agni) (1), who knows all things born (2). May he bear our sacrifices unceasingly (*ānushak*) (3).<sup>2</sup>

[Same as TS (3.5.11.1)]

**10.176.3:** Desirous of bringing the gods (*devayuh*) (1), this (Agni), the priest of the call, leads the yajña (2). Like a chariot led in its movement (*yo*) (3), he blazing in his rays (*ghṛṇī*), is conscious of his soul (*tmanā*) (4).<sup>3</sup>

[Same as TS (3.5.11.2)]

<sup>1</sup> प्र सूनवे क्रम्भूणां वृहन्वन्त वृजनां (1),

क्षामा ये विश्वधायसौऽश्वन् (2), धेनुं न मातरम् (3)

<sup>2</sup> प्र देवं देव्या धिया भरता (1), जातवेदसम् (2), हृव्या नौ बक्षदानुषक् (3)

<sup>3</sup> अयमुष्य प्र देवयुः (1), होता यज्ञाय नीयते (2),

रथो न योरभीवृतो (3), घृणीवाञ्छेतति त्मना (4)

**10.176.4:** This Agni delivers (*uruṣhyati*) us (1), from the mortality (*janmana*) like an immortal (2). He is stronger than strength (3). (He is) the god meant for enhancing the life-energy (*jīvātave*) (4).<sup>4</sup> [Same as in TS (3.5.11.3)]

## 177: Māyā

**Riṣhi: Patanga Prājāpatya**

[Māyā in the Rig Veda does not possess the meaning of illusion. ‘māyā’ comes from the root, *mā* to measure, to give form. (6.47.18)<sup>15</sup> clearly states *māyā* is the power of assuming multiple forms.

RV makes a distinction between *devimāyā* and *adevimāyā*. *adevimāyā* is the formation of the undivine forces. ‘*adevimāyā*’ is mentioned in (5.2.9). Indra overpowers the workings of the knowledge that are undivine and evil in impulse (*durevāḥ*).<sup>16</sup> Even though the concept of ‘*adevimāyā*’ is mentioned by speakers on Vedānta, this word is not found in Upaniṣads.

*adevih* is in 10 mantrās of RV.

When both *māyā* and *māyinah* occur in the same mantra as in (10.147.2), ‘*māyinam*’ means ‘deceitful’ or related to *adevimāyā*. But when *māyinah* occurs by itself as in (5.44.11) or (5.58.2) it refers to ‘good’ *māyā*.

Even according to S, the ‘*māyā*’ occurring in this sūkta is the divine *māyā*, the knowledge connected with Parabrahman.<sup>17</sup> Somehow the *anukramaṇi* gives the title ‘*māyā bhedha*’ or ‘shattering of illusion’, for this hymn.]

**10.177.1: Wise behold Sun with mind and heart**

**10.177.2: Seers protect the Sun**

**10.177.3: Sun, the unwearied protector**

[Metre: 1, Jagatī (12, 4); 2,3, Triṣṭup (11, 4)]

<sup>4</sup> अयमग्निरुष्यति (1), अमृतादिव जन्मनः (2),  
सहस्र्वित् सहीयान् (3), देवो जीवात्वे कृतः (4)

<sup>15</sup> *indro māyābhi pururūpa iyate*, (6.47.18)

<sup>16</sup> *pra adevīr māyāḥ sahate durevāḥ* (5.2.9)

<sup>17</sup> ‘*parabrahmaṇah sambamdhinya māyayā*’

**10.177.1:** The wise behold with their heart and the mind the Sun (*patanga*) (2), anointed with the power of manifestation of the mighty one (Supreme Power) (1). The seers who desire to attain the source (*pada*) of the rays of the Creator (*vedhasah*) (4), see (the Sun) within the inner ocean (3).<sup>1</sup>

[*vedhasah*: creator, ordainer;  
*aktam*: anointed, (2.3.4, 4.4.6),  
*aktavah*: radiance, (10.3.4)]

**10.177.2:** The divine Sun bears the Word in his mind (1). The Gandharva has spoken of it as residing in the womb (*garbha*) (2). The seers protect him (Sun) within the source of truth (4), who is shining brilliantly, the source of the light of *svar* world and the powers of understanding (3).<sup>2</sup>

**10.177.3:** I have beheld (the Sun), the unwearied protector of the universe (1), who travels along various paths moving towards and away from world (*parācho*) (2). He inhabits (*vasāna*) with his rays, collected at the centre (*sadhrīchih*), and radiating them to the worlds (*vishūchih*) (3). He revolves in the midst of the regions (4).<sup>3</sup>

[Same as RV (1.164.31), Atharva (9.10.11), Tai. Ar. (4.7.1), SYV (37.17). The translation is based on the work of S on (1.164.31).

*sadhryanchah*: linked together, (4.4.12)  
*sadhrīchīnā*: who go together, (1.108.3)  
*vishūchah*: tending all ways, (10.79.7)  
*vasāna*: inhabitating, (10.5.2)]

<sup>1</sup> पतञ्जमक्तमसुरस्य मायया (1), हृदा पश्यन्ति मनसा विपश्चितः (2), समुद्रे अन्तः कवयो वि चक्षते (3), मरीचीनां पदमिच्छन्ति वेधसः: (4)

<sup>2</sup> पतञ्जो वाचं मनसा विभर्ति (1), तां गन्धर्वोऽवद्रभेऽन्तः: (2), तां द्योतमानां स्वर्यं मनीषाम् (3), कृतस्य पदे कवयो नि पान्ति (4)

<sup>3</sup> अपश्यं गोपामनिपद्यमानम् (1), आ च परा च पथिभिश्चरन्तम् (2), स संग्रीचीः स विषूचीर्वसान् (3), आ वरीवर्ति भुवनेष्वन्तः: (4)

## 178: Tārkṣhya

Riṣhi: Ariṣṭanemi Tārkṣhya

**10.178.1: He is swift**

**10.178.2: Generosity of Tārkṣhya**

**10.178.3: Five types of persons**

[Metre: Triṣṭup (11, 4)]

[*Tārkṣhya*, the son of Trksha, is also known as Garutman; symbolically; he is a vehicle for bringing the red-coloured rays of dawn (*aruṇavāhī*, (KS on 1.89.6)). Tārkṣhya is mentioned in (10.144). In Purāṇas, he is the son of Kashyapa Prajāpati, (KS).]

**10.178.1:** We invoke here Tārkṣhya for our welfare (4). He has a car with no violence, he is victorious in battles and is swift (3).

He is mighty and commissioned by the gods (1). He is full of strength (or overpowers foes) and he easily overtakes the chariots of the foes (2).<sup>1</sup>

[*ariṣṭanemi*: a car with uninjuring fellies; name of a sage;  
*ariṣṭa*: not harming, (5.42.8).]

**10.178.2:** Repeatedly invoking the generosity (*rātim*) (of Tārkṣhya) (2), as we do that of Indra (1), let us mount upon it (his generosity) as upon a ship for our welfare (2). (O Heaven and Earth), you are wide (*ūrvī*), extended (or spread out) (*prthvī*), manifold (*bahule*), profound (3). May we not be harmed by the force caused by Tārkṣhya when he comes in or goes out (4).

**10.178.3:** Just as the Sun spreads his rays (2), he spreads his powers of work (3), among the five types of persons swiftly by his might (1). His swift movements (*ramhi*) are in hundred or thousand different ways (4). No one can stop his gifts to us just as an arrow cannot be stopped from its goal (5).<sup>3</sup>

<sup>1</sup> त्यम् षु वाजिनं देवजूतं (1), सहावानं तस्तारं रथानाम् (2),  
 अरिष्टनेभिं पृतनाजंभाशुं (3), स्वस्तये ताक्ष्येमिहा हुवेम (4)

<sup>2</sup> इन्द्रस्येव रातिभाजोहुवानाः (1), स्वस्तये नार्वभिवा रुहेम (2),  
 उर्वी न पृथ्वी बहुले गर्भरि (3), मा वामेतौ मा परेतौ रिषाम (4)

<sup>3</sup> सद्यश्चियः शब्दसा पञ्च कृष्णः (1), सूर्य इव ज्योतिषा (2), अपस्ततान् (3),  
 सहस्रसाः शतसा अस्य रहिः (4), न स्मा वरन्ते युवतिं न शर्याम् (5)

## 179: Indra

Riṣhīs: Shibi Aushīnara, Pratardana Kāshirāja, Vasumanā  
Rauhidashva

**10.179.1: The portion which follows the law of truth**

**10.179.2: Mature and immature offering**

**10.179.3: Offerings of the teats of cow**

[Metre: 1, Anuṣṭup (8, 4); 2,3, Triṣṭup (11, 4)]

**10.179.1:** Rise up and look (1), at the portion for Indra which has to follow the law of truth (2). If it is consistent with your faith, offer it to Indra (3). If it is not consistent with your faith, praise him by lauds (4).<sup>1</sup>

[*shrāta* and its variants occur only in this hymn; meaning uncertain. We have interpreted it as *shrat*, faith.]

**10.179.2:** O Indra, come quickly to the offering which is mature (*shrātam*) (1). The Sun has already advanced in his path (2). Your friends sit around you with their offerings (3), just as the protectors of a family serve the lord of the mansion who is always moving (4).<sup>2</sup>

**10.179.3:** I regard the offerings from the teats of cow as mature, and also Agni as mature (1). I regard especially those offerings of truth as auspicious and mature (2). Drink this *dadhna*-offering of the sacrifice done at noon (3). O Indra, you are the Wielder of Vajra, doer of many deeds and you take pleasure in our offerings (4).<sup>3</sup>

[*dadhna*: it is the curd-offering in the outer ritual; in the inner *yajña*, it is a type of knowledge-offering.]

<sup>1</sup> उत्तिष्ठतावं पश्यत (1), इन्द्रस्य भागमृत्वियम् (2),  
यदि श्रातो जुहोतेन (3), यद्यश्रातो ममत्तनं (4)

<sup>2</sup> श्रातं हुविरो ष्विन्द्रं प्रयाहि (1), जगाम सूरो अध्वनो विमध्यम् (2),  
परि त्वासते निधिभिः सखायः (3), कुलपा न ब्राजपतिं चरन्तम् (4)

<sup>3</sup> श्रातं मन्यु ऊर्धनि श्रातम् ग्नौ (1), सुश्रातं मन्ये तद्वतं नवीयः (2),  
माध्यैदिनस्य सर्वनस्य दुधः पिब (3), इन्द्र वज्रिन् पुरुकृज्ञुषाणः (4)

## 180: Indra

**Riṣhi: Jaya Aindra**

**10.180.1: Riches with discernment (*dakṣhiṇā*)**

**10.180.2: Like a violent beast roaming in mountain**

**10.180.3: Make the world wide**

[Metre: Triṣṭup (11, 4)]

**10.180.1:** O One much invoked, you do endure the foes (1). You are superior in your strength, your gift is here (2). Bring riches with your discernment (*dakṣhiṇā*), O Indra (3). You are the lord of rivers, rich with treasures (or full of joy) (4).<sup>1</sup>

[Same as TS (3.4.11.12)]

**10.180.2:** Like a violent beast roaming the mountains (1), you have come from the supreme world beyond the region of the foe (*parasyāḥ*) (2). Sharpening your lance with its sharp edge, O Indra (3), smite the foes, and drive away the hurters (4).<sup>2</sup>

[*parasya*: of the foe, (10.115.5, 3.18.2);

The first half is similar to that in (1.154.2), a hymn to Viṣṇu.

Same as TS (3.4.11.13)]

**10.180.3:** O Indra, the showerer, one with delightful might (*vāmam ojo*) (1), you were born to rule the strivers (2). You smite away (*apānudah*) the unfriendly people (3), and make the world (*u lokam*) wide (*urum*) for the gods (4).<sup>3</sup>

[You remove all the self-imposed limitations so that the powers of Gods can manifest both in individuals and society.]

[Same as TS (3.4.11.12)]

<sup>1</sup> प्र संसाहिषे पुरुहृत शत्रून् (1), ज्येष्ठस्ते शुभ्म इह रातिरस्तु (2),  
इन्द्रा भंर दक्षिणेना वसूनि (3), पतिः सिन्धूनामसि रेवतीनाम् (4)

<sup>2</sup> मृगो न भीमः कुचरो गिरिष्ठाः (1), परावत् आ जंगन्था परस्याः (2),  
सृकं संशार्य पविमिन्द्र तिग्मं (3), वि शत्रून् ताळिहु वि मृधौ नुदस्व (4)

<sup>3</sup> इन्द्रे क्षत्रमभि बाममोजो (1), अजायथा वृषभ चर्षणीनाम् (2),  
अपानुदो जनंममित्रयन्तम् (3), उरुं देवेभ्यो अकृणोरु लोकम् (4)

## 181: Getting the Sāman hymns

Riṣhīs: Pratha Vasiṣṭha, Sapratha Bhāradvāja, Dharmasaurya

10.181.1: Brought by sons of Vasiṣṭha and Bhāradvāja

10.181.2: Bṛhat Sāman is supreme abode of yajña

10.181.3: Deities who helped in getting Sāman

[Metre: Triṣṭup (11, 4)]

[A sāman mantra has the same text as a rik mantra, but has to be sung in a particular mode. The particular modes were discovered by the descendants of Vasiṣṭha and Bharadvāja. The power of the Sāman mantrās are mentioned in (1.164.25) and others.]

10.181.1: Pratha and Sapratha by name (1), the sons of Vasiṣṭha brought the Rathantara Sāman (4), from Dhāṭṛ, the shining Savitṛ and Viṣṇu (3). (The Rathantara) was accompanied by Anuṣṭup (*chhandas*) and is a part of the offering (2).<sup>1</sup>

[Sapratha is a son of Bharadvāja. Because of the close association between Bharadvāja and Vasiṣṭha, he is called as one belonging to Vasiṣṭha clan.]

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

10.181.3: By their illumined minds, they discovered that (*gharma*) (1), which is fluid, most useful for doing yajña (*yajuh*) and (for knowing) the paths to the gods (2). These (seers) brought (ete) the *gharma* from Sūrya and (4), Dhāṭṛ, the shining Savitṛ, Viṣṇu (3).<sup>3</sup>

[Line 1: According to S, the pronoun ‘they’ in line 1 refers to the deities. But we believe that ‘they’ refers to the seers. The deities do not need mental operations (*manasā*).]

<sup>1</sup> प्रथंश्च यस्य सप्रथंश्च नाम (1), आनुष्टुभस्य हृविषो हृविर्यत् (2),  
धातुर्द्युतानात् सवितुश्च विष्णोः (3), रथन्तरमा जंभारा वसिष्ठः (4)

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

<sup>3</sup> तैऽविन्दन् मनसा दीध्याना (1), यजुः षक्नं प्रथमं देवयानम् (2),  
धातुर्द्युतानात् सवितुश्च विष्णोः (3), आ सूर्योदभरन् धर्ममेते (4)

*gharma*: the blaze of Light or of Agni, (10.80.3), (5.19.4), (35 occurrences; see the note in (10.16.10).

This chapter mentions only two types of Sāma chants namely Rathantara Sāman and Bṛhat Sāman. For more details on these and other sāman chants, see the compact book, ‘Essentials of Sāma Veda and its music’ (SAKSI), 2006. Chhāndogya U. (2.11-2.21) mentions several Sāman chants, their structures and symbolism.]

## 182: Brhaspati

Riṣhi: Tapu Mūrdhā Bārhaspatya

**10.182.1: Destroy one who brings evil by speech**

**10.182.2: Narāshamsa deity and Prayāja**

**10.182.3: Taparmūrdhan**

[Metre: Triṣṭup (11, 4)]

[Recall the sūktās 67, 68 and 98 to Brhaspati and also the essay 14 in ‘The Basics of RV’.]

**10.182.1:** Let Brhaspati, the overcomer of obstacles, lead us across (*tirah*) (all difficulties) (1). (Let him) destroy again the thoughts of one who would bring evil by speech (2). (Let him) drive away persons who do not speak the word of blessing (3), and destroy the persons with evil mind (4). May he grant the yajamāna, peace at rest and in movement (*yoh*) (5).<sup>1</sup>

**10.182.2:** May Narāshamsa protect us at the *prayāja* rite (1).

May he grant the peace in the *anuyāja* rite (2).

Lines 3, 4, 5: Same as above.<sup>2</sup>

[Narāshamsa: the one who lauds the leading gods, Agni (1.13.3) (KS);

(2.3.2) (SA); spokesman of the gods, (5.5.2) (SA);

*prayāja, anuyāja*: see (10.51.8)]

**10.182.3:** May Tapurmūrdhan burn the Rakṣhasa (1).

May he kill the haters of the word by the shafts (2).

Lines 3, 4, 5: Same as above.<sup>3</sup>

<sup>1</sup> बृहस्पतिर्नेयतु दुर्गहां तिरः (1), पुनर्नेषद्घशसाय मन्म (2), क्षिपदशस्तिम् (3), अपे दुर्मतिं हन् (4), अथा करद्यजमानाय शं योः (5)

<sup>2</sup> नराशंसर्वे नोऽवतु प्रयाजे (1), शं नौ अस्त्वनुयाजो हवेषु (2), क्षिपदशस्तिम् (3), अपे दुर्मतिं हन् (4), अथा करद्यजमानाय शं योः (5)

<sup>3</sup> तपुर्मूर्धा तपतु रक्षसो (1), ये ब्रह्मद्विषः शरवे हन्तवा उ (2),

[*tapurmūrdhan*: Br̥haspati's father (S), head (leader) among the *tapasvins*.]

### 183: Getting children

Riṣhi: Prajāvān Prājāpatya

**10.183.1: One in conscious knowledge**

**10.183.2: Let the children be born**

**10.183.3: Creatrix (universal mother)**

[Metre: Triṣṭup (11, 4)]

**10.183.1:** (Wife speaks): I behold you in my mind as one conscious in knowledge (1), born of tapas and opulent in tapas (2).

For rejoicing in successors (children) and the felicities (3),<sup>1</sup> do you beget the children, O one desirous of children (4).

**10.183.2:** (Husband speaks):

I behold you in my mind as shining (with youth) (1). Your body is beseeching for the husband's approach in due season (2).

O youthful one, may you come up to me (3).

Let the children be born, O one desirous of children (4).<sup>2</sup>

[*nādhamānām*: beseeching, praying, (10.73.11)]

**10.183.3:** (The universal Creatrix speaks):

I implant the seed in all growths of earth (1), I am the (child) within all living beings (2). I cause the children to be born on earth (3).

I cause other women to bear sons (4).<sup>3</sup>

[*aparīṣhu*: other, (1.113.11)]

Line 4: other women: those women who have difficulties in conceiving a child.]

क्षिपदरास्तिम् (3), अप॒ दुर्मृति॑ हृन् (4), अथा॑ करुद्यजमानाय॑ शं योः (5)

<sup>1</sup> अप॒श्यं त्वा॑ मनसा॑ चेकितश्चन् (1), तपसो॑ जातं॑ तपसो॑ विभूतम् (2),

इह प्रजामिह॑ रुयिं॑ रराणः (3), प्र॑ जायस्व॑ प्रजयो॑ पुत्रकाम (4)

<sup>2</sup> अप॒श्यं त्वा॑ मनसा॑ दीध्यान्तां (1), स्वायां॑ तनू॑ कल्ये॑ नाध्मानाम् (2),

उप॑ मामुच्चा॑ युवतिर्भूयाः (3), प्र॑ जायस्व॑ प्रजयो॑ पुत्रकामे (4)

<sup>3</sup> अ॒हं॑ गर्भमदधा॑ मोषधीषु (1), अ॒हं॑ विश्वेषु॑ भुवनेष्वन्तः (2),

अ॒हं॑ प्र॒जा॑ अ॒जनयं॑ पृथिव्याम् (3), अ॒हं॑ जनिभ्यो॑ अ॒परीषु॑ पुत्रान् (4)

## 184: The child in the womb

**Riṣhīs: Viṣṇu Prājāpatya, Tvaṣṭṛā Garbhakartā**

**10.184.1: Viṣṇu makes womb effective**

**10.184.2: Siṇivāli gives the child in the womb**

**10.184.3: Child obtained by churning**

[Metre: Anuṣṭup (8, 4)]

**10.184.1:** May Viṣṇu make the womb effective (1). May Tvaṣṭṛā form its members (2). May Prajāpati sprinkle (the seed) (3). May Dhātā establish your child in the womb (4).<sup>1</sup>

**10.184.2:** O Siṇivāli, give us the child in the womb (1). O Sarasvati, establish the child to be born (2). O Divine Ashvins, may you set the child to be born (3), may it be placed just as a lotus garland (4).<sup>2</sup>

**10.184.3:** We invite the child to be born (3), which the Ashvins have churned out (2), with the aid of the golden tinders (1).

(May this child to be born) be released in the tenth month (4).<sup>3</sup>

[*araṇī*: two tinders, heaven and earth, representing mind and body]

## 185: Solar gods (Ādityās)

**Riṣhi: Satyadhr̥tiḥ Vārunīḥ**

**10.185.1: Mitra, Varuṇa and Aryaman**

**10.185.2: May evil beings not rule over us**

**10.185.3: Give unceasing light for the living**

[Metre: Gāyatrī (8, 3)]

**10.185.1:** May Mitra, Aryama and Varuṇa (2, 4), the three shining and great deities, grant us protection (1), which is unassailable (3).<sup>1</sup>

<sup>1</sup> विष्णुर्योनि॑ कल्पयत्॒ (1), त्वष्टा॑ रूपाणि॑ पिंशत्॒ (2),

आ॒ सिंचत्॒ प्रजापति॑ः (3), धूता॑ गर्भ॑ दधात्॒ ते॑ (4)

<sup>2</sup> गर्भ॑ धेहि॒ सिनीवालि॑ (1), गर्भ॑ धेहि॒ सरस्वति॑ (2),

गर्भ॑ ते॑ अश्विनौ॑ देवौ॑ (3), आ॑ धूत्तां॑ पुष्करस्त्रजा॑ (4)

<sup>3</sup> हि॒रण्यर्थी॑ अरूणी॑ (1), यं॑ निर्मन्थतो॑ अश्विना॑ (2),

तं॑ ते॑ गर्भ॑ हवामहे॑ (3), दशमे॑ मासि॑ सूतवे॑ (4)

<sup>1</sup> महि॑ त्रीणामबौ॒स्तु॑ द्युक्षं॑ (1), मि॒त्रस्यार्यम्णः॑ (2), दुराधर्ष॑ (3), वरुणस्य॑ (4)

**10.185.2:** May the enemies having evil speech, not rule over us (*iṣhe*) (3), and not have power over our dwellings (*amāchana*) (1), our paths and the surrounding regions (*vāraṇeshu*) (2).<sup>2</sup>

**10.185.3:** May the children of Aditi (1), grant unceasing light (3), to the mortal for his living (2).<sup>3</sup>

[*aditi*: S renders it as ‘one who is not obsequious or humble (*adīna*). What is the justification?]

## 186: Vāta (wind)

Riṣhi: Ula Vātāyana

**10.186.1:** Brings the healing power

**10.186.2:** He is our father, brother and friend

**10.186.3:** Give us the treasure of immortality

[Metre: Gāyatrī (8, 3)]

[Recall (10.168) to Vāyu.]

**10.186.1:** May Vāta blow the healing power (*bheśhajam*) on us (1), (bringing) peace and bliss to our hearts (2). May he lengthen our lives (3).

[It is the peace and bliss brought in by *vāta* (or *prāṇa*) which causes the healing.]

**10.186.2:** O Vāta, you are our Father (1), you are our Brother and our Friend (2). As such, may you make us long-lived (3).<sup>2</sup>

**10.186.3:** O Vāta, the treasure of immortality, that lies hidden in your home (1), give it to us, so that we may live (consciously) (2).<sup>3</sup>

<sup>2</sup> न हि तेषां ममा चन (1), नाध्वंसु बारुणे षु (2), ईशौ रिपुरघरांसः (3)

<sup>3</sup> यस्मै पुत्रासो अदितेः (1), प्र जीवसे मत्याय (2), ज्योतिर्यच्छन्त्यजस्मम् (3)

<sup>1</sup> वात आ वातु भेषजं (1), शुभु मयोभु नौ हुदे (2), प्र ण आयूषि तारिषत् (3)

<sup>2</sup> उत वात पितासि न (1), उत भ्रातोत नः सखा (2), स नौ जीवातवे कृधि (3)

<sup>3</sup> यददो वात ते गृहेऽमृतस्य निधिर्हितः (1), ततो नो देहि जीवसै (2)

## 187: Agni

Riṣhi: Vatsa Āgneya

**10.187.1: Word to Agni**

**10.187.2: Shines beyond desert**

**10.187.3: Carries us beyond the hostiles**

**10.187.4: He looks on all worlds and sees them wholly**

**10.187.5: Born on the farther shore**

**[Metre: Gāyatrī (8, 3)]**

[The line 3 (line 2 in verse 2) is common for all the 5 mantrās.]

**10.187.1:** Send forth the word to Agni (1), the bull of the worlds (2). May he carry us through beyond the hostile forces (3).<sup>1</sup>

[*kṣhitinām*: worlds, peoples,

*vṛshabha* or *vṛshā*: bull, signifies might]

**10.187.2:** He shines beyond the desert (2), across the supreme beyond (1). May he carry us through beyond the hostile forces (3).<sup>2</sup>

**10.187.3:** He destroys the Rakshasas (1),  
(he is) the bull with the brilliant light (2).

May he carry us through beyond the hostile forces (3).<sup>3</sup>

**10.187.4:** He looks upon all the worlds (1), and sees them wholly (2). May he carry us through beyond the hostile forces (3).<sup>4</sup>

**10.187.5:** Agni is born brilliant (2), on the farther shore of this world (1). May he carry us through beyond the hostile forces (3).<sup>5</sup>

[(1.99.1) is a well known mantra to Agni Jātavedas-durga, having a line similar to the line 3 in the 5 verses of (10.187).]

<sup>1</sup> प्राग्ये वाचमीरय (1), वृषभायं क्षितीनाम् (2), स नः पर्षदति द्विषः: (3)

<sup>2</sup> यः परस्याः परावतः: (1), तिरो धन्वातिरोचते (2), स नः पर्षदति द्विषः: (3)

<sup>3</sup> यो रक्षांसि निजूर्वैति (1), वृषा शुक्रेण शोचिषा (2), स नः पर्षदति द्विषः: (3)

<sup>4</sup> यो विश्वाभि विपश्यति भुवना (1), सं च पश्यति (2), स नः पर्षदति द्विषः: (3)

<sup>5</sup> यो अस्य पारे रजसः (1), शुक्रो अग्निरजायत (2), स नः पर्षदति द्विषः: (3)

## 188: Jātaveda Agni

### Riṣhi: Shyena Āgneya

10.188.1: Come and sit on the sacred grass

10.188.2: Bounteous to the heroic-seers

10.188.3: Flames of Agni

[Metre: Gāyatrī (8, 3)]

10.188.1: May Jātavedas, the master of plenitude (*vājinam*) (1), come speedily like a horse to us now (2), and sit on our (sacred) barhi grass (3).<sup>1</sup>

[Jātavedas: one who knows all things born; Agni; it occurs in more than 80 mantrās.]

10.188.2: Jātavedas is bounteous to the heroic-seers (1).

We send (to him) this great and perfect laud (2).<sup>2</sup>

10.188.3: May the flames of the blazing Jātavedas carry the offerings to gods (1).

May these (flames) with the yajña journey go (to the gods) (2).<sup>3</sup>

## 189: Soul (*ātma*) or Sūrya

### Riṣhi: Sārparājñī

[The riṣhi of the 3 mantrās is the woman-sage, Sārparājñī, who is also mentioned in TS (1.5.4.2,3).]

The mantrās 1 and 3 are part of the ‘Bhū Sūkta’ in TS (1.5.3).]

10.189.1: Cow of variegated knowledge

10.189.2: Life energy goes up and down

10.189.3: Speech in thirty abodes

[Metre: Gāyatrī (8, 3)]

10.189.1: The cow of variegated knowledge, Pṛshni, has come and (1), sat before the mother (earth) in front (*purah*) (2), advancing to the father heaven (3).<sup>1</sup>

<sup>1</sup> प्र नूनं जातवैदसम् (1), अश्वं हिनोत बाजिनम् (2), इदं नौ बर्हिरासदे (3)

<sup>2</sup> अस्य प्र जातवैदसो विप्रबीरस्य मील्लुष्टः (1), महीमियर्मि सुषुतिम् (2)

<sup>3</sup> या रुचौ जातवैदसो देवत्रा हृव्यवाहनीः (1), ताभिर्नौ यज्ञमिन्वतु (2)

<sup>1</sup> आयं गौः पृश्निक्रमीत् (1), असदन्मातरं पुरः (2), पितरं च प्रयन्तर्षः (3)

[The knowledge (*gauḥ*) comes down to the mother earth; after carrying the aspiration of devotees, it returns to heaven.

The RV mantrās (1-3) here have their deity as the soul (*ātmā*) or Sūrya. Clearly *gau* cannot be the four-legged animal.]

**10.189.2:** With the life-energy which moves upward (*prāṇa*) and which moves downward (*apāna*) (2), the luminous one (Agni) travels within (*anta*) the luminous (subtle) bodies (1). The mighty one (*mahiṣhaḥ*) illuminates (*vi akhyān*) (our life) with its auspicious light (*suvaḥ*) (3).<sup>2</sup>

**10.189.3:** The speech (*vāk*) shines in the thirty abodes (1), lodged in the bird (soul, *patanga*) (2). It carries the light fronting (*pratī*) (3).<sup>3</sup> [*vāk* or speech is Agni, the Divine Will; he shines in the thirty abodes and carries the light of aspiration (of *yajamāna*) to heaven. The exact meaning of thirty abodes is not clear. S regards as thirty days, the period of a certain rite.]

## 190: Creation

Rishi: Aghamarṣhaṇa Mādhucchchhandasa

**10.190.1: Satyam and ṛtam**

**10.190.2: Days and nights**

**10.190.3: Sun, moon etc.**

[Metre: Anuṣṭup (8, 4)]

[Recall the creation sūkta (10.129) and also (10.90).

The Supreme Reality is not a mere existence, immutable and featureless. It is supremely aware; it is a Consciousness. And this Consciousness is again not a mere awareness. It is dynamic, it is a Power. When this Consciousness as Power moves into action, creation ensues. First the Truth (*satyam*) behind the creation, formulates itself leading to the Law of the working of that Truth, (*ṛtam*). This self-determination of Truth is the seed of creation and its Law lays down the lines of manifestation and governs its development. (M.P.P.)]

<sup>2</sup> अन्तश्चरति रोचना (1), अस्य प्राणादपानृती (2), व्यख्यन्महिषो दिवंम् (3)

<sup>3</sup> त्रिंशद्वाम् वि राजति बाक् (1), पंतङ्गाय धीयते (2), प्रति वस्तोरहु द्युभिः (3)

**10.190.1:** The universal order (*rta*) and the truth (*satya*) (1), were born of blazing (*abhīddhāt*) tapas (2). Then the night was born (3), then the movements of the ocean (were born) (4).<sup>1</sup>

[*satya* is the absolute truth; *rta* is the projection of *satya* in the realm of time and space. *rta* is the truth-in-movement or the Right Order. The actual form of an event deviates from *rta* because of human limitations and the work of hostiles.

*arpavah*: the usual meaning is ‘sea’ or ‘ocean’. It is not appropriate because of the word ‘*samudra*’. In Veda, *ar* is linked with *r* (ऋ).

*r̥pava*: means movements (*gati*) (KS on 1.48.15);

*samudraḥ arṇavah*: movements in the ocean]

**10.190.2:** From the movements of ocean (1), was born the time-divisions (2), ordaining the days and nights (3), the ruler of every moment (4).<sup>2</sup>

**10.190.3:** As before, the creator (*dhātā*) made (2), the Sun and the Moon (1), (He also made) the heaven, the earth (3), the midworld and the *svar* (world of light) (4).<sup>3</sup>

[The rishi of the first sūkta in RV is Madhuchhandas. He is a son or disciple of Vishvāmitra whose mantrās are in Maṇḍala 3. The rishi of this sūkta, the last but one of RV, is a son or disciple of Madhuchhandas. One can see clearly that the different mantrās in RV were revealed at different periods of time.]

## 191: The Religion of Humanity

Rishi: Samvanana Āngirasa

[The Rishi expresses his aspiration that unites the wise in their common striving to live and speak the truth and be united in their hearts. See the essay by (SA) at the end of this sūkta.]

<sup>1</sup> कृतं च सूत्यं चाभीद्वात् (1), तपसोऽध्यजायत (2),

ततो रात्र्यजायत (3), ततः समुद्रो अर्णवः (4)

<sup>2</sup> समुद्रादर्णवादधिं (1), संवत्सरो अजायत (2),

अहोरात्राणि विदधत् (3), विश्वेष्य मिष्ठतो वशी (4)

<sup>3</sup> सूर्याचन्द्रमसौ (1), धाता यथापूर्वमकल्पयत् (2),

दिवे च पृथिवी (3), चाऽन्तरिक्षमथो स्वः (4)

**10.191.1: You unite us with all things**

**10.191.2: Join together, speak one word**

**10.191.3: One mind common to all**

**10.191.4: United be hearts with common aspiration**

[Metre: 1,2, 4, Anuṣṭup (8, 4); 3, Triṣṭup (11, 4)]

**10.191.1:** O Agni, O strong one (*vṛshan*), you unite us (*sam samyuvase*) (1), with all things as our master (*arya*) (2).

You are kindled in the seat (*pade*) of revelation (*i/ā*) (3).

Do you bring (*sam-ābhara*) to us the riches (4).<sup>1</sup>

[*vṛshan*: one who showers all benefits]

**10.191.2:** Join together, speak one word (1), let your minds arrive at one knowledge (2), even as the ancient gods arriving at one knowledge (4), partake each of his own portion (3).<sup>2</sup>

[*samjānatām* (line 2): arrive at one knowledge;

*samjānānā*: arriving at one knowledge, utterly knowing, (1.72.5)

Line 2: May your minds be in harmony;

Line 4: Only when we have the complete knowledge of all, one can envision the appropriate share of each deity.]

**10.191.3:** Common Mantra have all these (1), a common gathering to union (2), one mind common to all (3), they are together in one knowledge (4). I pronounce for you a common mantra (5), I do sacrifice for you with a common offering (6).<sup>3</sup>

**10.191.4:** One and common be your aspiration (1), united your hearts (2), common to you be your mind (3), so that close companionship may be yours (4).<sup>4</sup>

<sup>1</sup> संसभिद्युवसे वृषनग्ने (1), विश्वान्त्यर्थ आ (2),

इळस्पदे समिध्यसे (3), स नो वसून्या भर (4)

<sup>2</sup> सं गच्छध्वं सं वेदध्वं (1), सं वो मनांसि जानताम् (2),

देवा भागं यथा (3), पूर्वे संजानाना उपासते (4)

<sup>3</sup> समानो मन्त्रः (1), समितिः समानी (2), समानं मनः (3), सह चित्तमैषाम्

(4), समानं मन्त्रमभि मन्त्रये वः (5), समानेन वो हुविषां जुहोमि (6)

<sup>4</sup> समानी व आकूतिः (1), समाना हृदयानि वः (2),

समानमस्तु वो मनो (3), यथा वः सुसहासति (4)

[The religion of humanity must be based on, "love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling, life. This ideal was expressed some thousands of years ago in the ancient Vedic hymn RV (10.191) and must always remain the highest injunction of the spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished". (SA, The Ideal of Human Unity, p. 545)

"Yet is brotherhood the real key to the triple gospel<sup>+</sup> of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race." (SA, ibid, pp. 546, 547)

The above two excerpts are from the 34th chapter entitled, 'The Religion of Humanity' of the book, 'The Ideal of Human Unity', pp. 316, which was published in 1950 by Sri Aurobindo Ashram, Pondicherry. The material in the book appeared originally in the journal 'Arya', published during 1914-1919.]

<sup>+</sup> Equality, Liberty and Fraternity (unity)

## **II. Appendices**

- 1. The Format of this Book**
- 2. The Classes of Readers**
- 3. Principles behind this Translation**
- 4. Other Commentaries and Translations**
- 5. References**
- 6. Note on transliteration**
- 7. Subject Index**

### **1. The Format of this Book**

The reader is kindly requested to read this section since it answers many questions on the text posed orally to us.

This book has 191 chapters, each chapter dealing with one sūkta of Rig Veda. Thus the chapter 18 gives the sūkta 18 and the meaning of all the mantrās in it.

Each chapter has the following six items numbered (i) through (vi), briefly described here:

(i) The chapter number along with the title: For instance, the title lines of chapter 2 and that of chapter 191 are given below.

#### **2: Agni**

191: Religion of Humanity

The titles of all the 191 chapters or sūktās are in page (ii).

(ii) Name (or Names of the rishis): Below the chapter title is given the name or names of rishis, to whom the sūkta was revealed when they were in a state of deep concentration. Some of them were women. For more information, see essay 4 in the attached book, 'The Basics of Rig Veda'. Essay 41 gives a (partial) list of the names of women rishis in RV.

(iii) Listing of all the titles of the mantrās in the sūkta: (For instance) the sūkta 2 (chapter 1) has 7 sūktās. The seven mantrās are labelled 10.2.1. . . . , 10.2.7. (10.2.7) means 7th mantra in sūkta 2 of maṇḍala 10. A title is given for each mantra by us. The original text of mantra has no titles.

(iv) List of the metres of the mantrās: Each Rig Veda mantra has a metre with names such as Gāyatri, Trīṣṭup etc. For instance, all the mantrās in all the sūktās 1-7 are in Trīṣṭup metre which has 44 letters (*akṣhara*) divided into 4 pādās (or feet) each having 11 letters. For more on metres, refer to the attached booklet “The Basics of Rig Veda”.

(v) Introductory information on the sūkta: This item appears only in some sūktās.

(vi) The text and translation of all the mantrās in the sūkta:

The English translation of each mantra is in four or more parts which are numbered. It is in the main body of page. The text of the Sanskr̥t mantra in the Devanāgari script is given as a footnote. The mantra in Devanāgari script follows the *samhita pātha* except that the text is divided into various *pādās* (3 or 4) which are clearly numbered. Thus the part of English translation numbered three corresponds to the *pāda* numbered 3 in the Devanāgari text. Since each *pāda* has 4 or 5 words, one can easily make out the meaning of each word in that *pāda*.

## 2. Classes of Readers

This book has been designed to cater to the needs of two classes of Veda-lovers who want to understand the meaning of the mantrās. Persons in the first group do not know Sanskrit. The second group of persons know Sanskrit and Devanāgari.

The persons in the first group can simply skip the footnotes which have the mantrās in Devanāgari script. The main body is mostly in English, accessible to all. They can skip the Sanskr̥t words in the italics in the parenthesis.

The second group of persons can get the full benefit of this book by reading the Sanskrit mantra in the footnotes and paying attention to the section entitled, ‘Details’ after each mantra.

For a discriminating reader with some knowledge of Sanskrit, this book aims at providing a better understanding of the psychological and spiritual wisdom of the Veda, than the existing books.

### 3. Principles Behind this Translation

We give below the 14 principles which guide our translation. More details are in the SAKSI book, 'Semantics of Rig Veda'.

#### P1: The Sanskṛt of Veda mantrās:

The Sanskṛt of the mantrās of Rig Veda is substantially different from the classical Sanskṛt of Kālidāsa or the Sanskṛt of Mahābhārata or even that of the Brāhmaṇa books. In the Rig Veda, the sandhi rules are not enforced with any rigidity; the meanings attached to the various *vibhaktis* of nouns are flexible; they are not as rigid as in the classical Sanskṛt. These points have been recognised by the great grammarian Patanjali.

Many words widely used in Rig Veda such as *vāja*, *rtam* find no place in classical Sanskṛt. Words like *patra* (leaf), *phala* (fruit), *puṣhpā* (flower), *toyam* (water), *pūja* (worship) widely used in classical Sanskṛt are absent in Rig Veda. Two words close to *puṣhpā*, namely *puṣhpīṇī* and *puṣhpavatī* appear in the 'Hymns of Oshadhis' (RV 10.97). The current meanings to popular words such as *ghṛta* (ghee), *gau* (or go) (the animal cow) do not seem to be valid in many of their occurrences in Veda. The word *samskṛtam* appears with the meaning of perfection (5.76.2). The word *bhakti* popularly used to signify 'devotion' means 'enjoyment' in Rig Veda. It only occurs 3 or 4 times. Summing up, the words in the Veda have to be studied with a fresh look.

**P2: Rishis:** All the mantrās are associated with persons known as Rishis, who are great poets, men and women of great *tapas*. Please see the essay 8 in the attached book, 'The Basics of Rig Veda' for more details on Rishi. Hence if a translation of a verse does not make any sense, the fault should lie with the translator who has assigned wrong meanings to the words. The translator may have completely ignored the symbolism of the verses.

**P3: Veda can be understood only with the help of Veda.**

We cannot blindly assign a meaning to a word in Rig Veda based on classical Sanskṛt or based on the assumption that RV deals with rites or is dealing with myths.

The obvious way to fix the meaning of a word is to study all the mantrās in RV where a particular word occurs and to assign the

meaning which is suitable in most of these verses. This suggestion was made by Max Muller. Neither he nor his associates pursued this approach. The difficulties are obvious. The topic is discussed in great detail in the SAKSI publication, 'Semantics of Rig Veda'.

**P4.** The test of validity of the assigned meanings of the words is that all mantrās having those words should have coherent meanings.

P4 is a consequence of our belief that the Rishis, the poets of these mantrās were highly sophisticated and wise, dedicated to the goal of all-round perfection.

**P5.** The statements made by the Rig Veda book itself regarding the meanings of words and the secrecy in it should not be overlooked or ignored.

For instance, RV (10.85.3) states, 'what wise persons regard as Soma cannot be eaten or drunk', i.e., Soma is not a mere herb. Again (10.85.2) adds, 'The Sun is strong by Soma, the earth is vast by Soma, . . .' The whole of Maṇḍala 9 with about 1100 mantrās gives numerous epithets to Soma clearly indicating its non-physical nature. Inspite of all this evidence, it is hard to explain why translators like Griffith render it only as a herb.

**P6:** Most of the words in the Veda have only one general meaning. Different occurrences of this word have only minor variants of this basic meaning.

**P7.** A small number of words, especially names of certain animals and some inanimate objects, may require more than one basic meaning. In such cases, one should clearly understand the contexts in which the different meanings are valid; then one should clarify the contexts in which each meaning is valid.

For example the English word, 'force' has at least 3 meanings in three different contexts:

Physics: 'The force was not sufficient to drive the nail into the wall.'

Battle: 'The force was not sufficient to relieve the garrison'.

Psychological pressure: 'She could not force her views on the committee'.

**P8:** Consider the compound words which are functionally related to each other. Their meanings should also be related.

To illustrate, consider the word *ghṛta*, which occurs about 110 times in RV. Its common meaning is ghee or clarified butter. The use of this meaning does not make any sense in many places. Hence Sāyaṇa gives a variety of meanings for the same word including, ‘water’, ‘shining or luminous’ etc., presumably to have some local consistency. Even the assigned meaning often does not make any sense. In (1.13.5), we have *ghṛta prṣṭham* meaning dripping or coated with ghee. However, the context is ‘seats’. The phrase, ‘seats dripping with ghee’ does not make any sense. In (1.14.6) the same phrase occurs in the context of steeds. Again, ‘ghee dripping from the horses’ is incoherent. In (1.85.3), (1.87.2) *ghṛta* itself is translated as heavenly waters. For all the words with ‘*ghṛta*’ as a prefix, *ghṛta* can only be light.

**P9.** The nouns beginning with ‘a’ should not automatically be assigned meanings interpreting ‘a’ as a negative particle. The negation meaning is valid only if the corresponding sound without the negation particle is commonly occurring.

The above rule common to several languages must be applicable to Sanskr̥t of Veda mantr̥as also. For example, the word Diti and its variants occur exactly three times in the entire Veda whereas Aditi with its variants occurs more than 150 times. It is illogical to derive the meaning of Aditi from Diti with ‘a’ as the negation particle. Exactly the same comment is valid for the pairs *asura, sura; ashva, shva; adhva, dhva*. Moreover *asura, ashva* and others are all Key words. *amṛta* (immortality) is supposed to be derived from *mṛta* (mortality) by adding the negation particle ‘a’. There is already another word *amam* (1.66.6), *ame* (1.67.2), standing for strength, so *amṛta, amūra*, are all derived from *am* and not by adding ‘a’ to *mṛta* etc.

Note ‘an’ is also used as a prefix to indicate ‘negation’. See the words *anāga* and *anindra* in chap. 9. Some other examples are: *anarvāṇam, anavadya, anādhṛṣṭah, anāyudha, anānata* (one who never bows, 7.6.4); many more are there.

**P10.** To fix the meanings of certain key words beginning with अ (a), we have to consider related words beginning with आ (ā).

Example: *arya, ari, ārya, āryāma;*  
another related group: *apa, āpah.*

**P11.** Sometimes the ordinary meanings of the words suggest their more abstract esoteric meanings.

Example: Consider *adri*, hill. Its hardness and immobility suggests the alternate meaning ‘the psychological force of inertia’. With its many peaks and plateaus, it also suggests ‘existence’.

The mantra (1.7.3) given in chap. 10 states: “with the rays (knowledge), Indra smashed the hill (adrim)”.

Take the word *ashva*, whose ordinary meaning is horse. Horse itself suggests something having excessive life-energy. *Ashva* is a key word; its word-family with its repetitions has about 200 members.

**P12.** All the different word-groups belonging to the same word-clan have closely related meanings.

As an instance, members *vāja*, *vāje*, *vāji*, *vājī* etc. must have closely related meanings, similarly *adhva*, *adhvara*, *adhvaryu*; similarly *ghṛta*, *ghṛṇa*, *ghṛṣhvā*.

Note that the basic vowel sound *r̥* has a tendency to change into the vowel-consonant sound *ar*. Thus the sound *vṛ* is close to *var*, *r̥k* to *arka*. The above rule should include this similarity also. For instance, the *vṛka*, *vṛtra* and *varuṇa* etc., begin with the same basic sound *vṛ* and hence are related in their meanings. Note that *var* in *Varuṇa* is a transformation of *vṛ*, common for roots ending with the vowel *r̥*.

**P13:** Word groups: One cannot fix the meaning of a word in isolation. Any systematic method for assigning meanings to words must recognise the group of closely related words and make distinctions in their meanings. For example, take the key words such as *manas*, *manīṣha*, *medhas*, *prachetas*, *praketa*, all connected with mental operations and consciousness. As pointed out earlier, in the translations of G, *manas* is rendered in various ways such as mind, spirit, wisdom etc., *manas* in the Veda has a fixed meaning.

We can divide words into 2 broad groups namely:

A. Words connected with human beings, their psychological attributes, artefacts and environment.

B. The cosmic powers, known as gods and the demons.

Words in group A can be further divided into 10 subgroups whose names are given below. The number associated with each

title such as A1 indicates the number of words in each category like A1 which are discussed at some length in the book, ‘Semantics of Rig Veda’.

- A1: Mental operations and consciousness related words (75)
- A2: Mantra related words (18)
- A3: Yajña related words (27)
- A4: Happiness, bliss and bhakti related words (24)
- A5: Secrecy Words (5)
- A6: Groups of human beings and their vocations (61)
- A7: Animal names (13)
- A8: Words about inanimate aspects (25)
- A9: The various cosmic worlds (24)
- A10: Words associated with Perfection (24)

Readers who have read in current translations that ‘Rig Veda is ritualistic’ are surprised to find that RV has at least 75 distinct words dealing with mental operations and consciousness. These are in the section A1 mentioned above.

**P.14:** Technological devices such as computers, aeroplanes, telephones etc., were unknown in Vedic age. Hence we do not render the Sanskr̥t words such as *vimāna* as aeroplane. Vedic culture was opulent in beauty and harmony without being cluttered by technological devices. See also the box in p. 400.

#### 4. Other Commentaries and Translations

- 4.1: Sāyaṇa Āchārya
- 4.2: The other commentaries in Sanskr̥t
- 4.3: Translations in English
- 4.4: Translations in Indian languages such as Kannada and others

This essay briefly reviews the translations and commentaries, available in India today for purchase, or easily accessible. It is divided into 4 sub parts.

It is easy to criticize any translation such as that of SAKSI on various grounds. However I know how much effort is needed in bringing out a complete translation. Therefore my remarks will be constructive and aim to help the readers to find the material not

covered in my translations. Note that we should study commentaries, but not raise them to the level of Veda. Every *bhāshya* appeals to some persons.

The earliest complete commentary on Rig Veda mantra Samhita is due to Sāyaṇa Āchārya in the fourteenth century CE. It was done with the patronage of the kings of the Karnataka Empire with its capital in Vijayanagar.

There are two complete English translations of RV done in the nineteenth century namely the 7-volumes of H.H. Wilson (1850-1858 CE) and that of R.T.H. Griffith (1896 CE) in a single volume.

There are two complete translations of Rig Veda done in the twentieth century. The first is the 30 volume edition done in (1947-1955) in Kannada language by H.P. Venkata Rao with the patronage of Maharāja of Mysore. This is mentioned in section 4.4.

The 13 volume translation in English, was produced by Veda Pratiṣṭhāna of New Delhi in the period 1977-1984. It is discussed in section 4.3.

All other translations and commentaries cover only a part of Rig Veda. I cover some of them also. I will not dwell on the great Sanskr̥t commentary of Kapāli Sāstry on the first 121 sūktās and also his illuminating *bhūmika* since these have been discussed in earlier SAKSI books.

#### **(4.1) Sāyaṇa Āchārya and the scope of his work**

Sāyaṇa Āchārya (1315-1387 CE) was the only person to write (or edit) a commentary on all the five Veda mantra Samhita books and also the relevant Brāhmaṇa books. He is the only one to write a commentary on the entire Rig Veda Mantra Samhita. All lovers of Veda must be grateful to him for these works and the luminous introductions to these works. A brief look at his life and the times in which he lived will be very useful for us to appreciate the range of his efforts.

A study of his life and his times gives ample clues towards understanding the scope of his work or the boundaries set by Sāyaṇa for his work. Recall that he studied in the monastery associated with the great Vedānta teacher Shankara, under his guru Swāmi Vidyātīrtha, who was its head at that time. Naturally he

completely accepted the teachings of Shankara in toto, assigning the Veda mantrās to *karmakāṇḍa*. Only the Upaniṣads were regarded as the repository of wisdom. It is the common idea prevailing even today in many so-called places of learning *mathas*, in India.

Recall that Sāyaṇa was not a fulltime Pandit. He was a successful prime minister of the vast empire of Karnataka with its capital in Vijayanagar and also participated in battles. He with Hukka and others was instrumental in bringing together many small kingdoms to form a single kingdom, known as the Karnataka empire, so as to withstand the Islamic onslaughts. The Karnataka empire was restored so as to bring resurgence of all aspects of Indian culture. Sāyaṇa, being its prime minister and one of its founders, could not afford to be partial to any group. In India, all ideas are traced to Veda in the minds of ordinary people. Specifically it was felt:

- (i) Veda had the knowledge of rituals whose performance gives prosperity.
- (ii) The basis of Purāṇas with all their anecdotes was Veda.
- (iii) The grammarian scholars of the empire felt that every word in the Veda can be traced to its roots as suggested by the great Pāṇini.
- (iv) Most of the Hindus went to temples where elaborate worship was performed to the deities Viṣhṇu, Shiva etc. These people wanted to know the connection of the mantrās of Veda to these deities.
- (v) The ordinary people used several Veda mantrās in their sandhya worship; they wanted to know their meaning and their context.
- (vi) Among Hindus, the natural phenomena such as rainfall or dawn are associated with the divine powers. Persons wanted to know what Veda has to say on the natural phenomenon.

Thus, Sāyaṇa, assisted by numerous pandits, wrote this magnificent commentary to satisfy the aspirations of a variety of Hindus. Sāyaṇa in his commentary on RV (1.164) states that he is aware of the spiritual interpretation of some mantrās. However he feels that the discussion of the spiritual interpretation is outside the scope of his book. For the clarification of the word, 'spiritual', see the note in page (ix).

To understand the contribution of Sāyaṇa, we have to study carefully his five *bhūmikās* (introduction) for the five Veda Mantra Samhitās. All these *bhūmikās* along with a wealth of information both in English and Sanskr̥t is in the book, ‘Veda Bhāshya Bhūmika Samgraha’, by Padma Vibhūshan Baladeva Upādhyāya, originally published in 1934 in Benares.

Many (but not all) western indologists are highly appreciative of Sāyaṇa’s commentary. The translator H.H. Wilson states: “although the interpretation of Sāyaṇa may be, occasionally, questioned, he undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession, either through his own learning, or that of his assistants, of all the interpretations which had been perpetuated, by traditional teaching, from the earliest times.”

We give here two other interesting estimates of Sāyaṇa’s work. Both Professors Benfey and Cowell do not accept the statement that Sāyaṇa’s commentary represents the complete Indian tradition from the time of composition of the hymns to his time.

Professor Benfey notes: “Everyone who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the veda to their explanation by Indian scholars can be assumed; that, on the contrary, between the genuine poetic remains of vedic antiquity and their interpretations, a long continued break in the tradition must have intervened; out of which, at most, the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usage and words, formulae, and perhaps also poems connected therewith”. “This last work of rescue is exactly what Sāyaṇa’s commentary represents” (KS).

Another western scholar, Professor Cowell remarks, in his preface to one of the volumes of Wilson’s translations that, “This work does not pretend to give a complete translation of the Rig Veda, but only a faithful image of that particular phase of its interpretation which the mediaeval Hindus, as represented by Sāyaṇa, have preserved. This view is in itself interesting and of a historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sāyaṇa’s commentary will

always retain a value of its own—even its mistakes are interesting—but his explanations must not for a moment bar the progress of scholarship”. KS adds, “we appreciate the balanced and judicial statement of this Western scholar, for uttering these words of caution and wisdom, that Sāyaṇa’s commentary represents a faithful picture of a particular phase of Vedic interpretation.”

The shortcomings of the commentary by Sāyaṇa are well-documented by SA and also by KS, in his book, “A New Light on the Veda” published by SAKSI. I will focus here on only one aspect. For words such as *vāja* or *ṛtam*, which occur in more than 500 mantrās, he assigns twenty or more arbitrary meanings in different places to force the ritualist meanings. For details, see the book by A.B. Purāṇi, ‘Studies in Vedic Interpretation’.

In our book, the word *vāja* has only one meaning namely plenitude; *ṛtam* means the ‘Right’ or ‘Truth in movement’. *svadhā* is Self-law, the law within the self which supports each entity. However, I have extensively utilised the work of Sāyaṇa.

**4.2: Other Sanskr̥t Commentators:** **Madhwāchārya nee Ānanda Tīrtha** (1238-1317) was the founder of a school in Vedānta known as Dvaita. The centre of his activities was Udupi in Karnataka. He was a great logician also and author of numerous books and commentaries on several scriptures like Brahma Sūtra, Upaniṣhads etc. He does not accept the Karma Kāṇḍa, Jñāna Kāṇḍa division of Shri Shankara. He regards Veda mantrās such as RV Samhita as divinely inspired like the Upaniṣhads. He believes that Veda is monotheistic with the supreme god as One who is all pervading. Since Viṣṇu means all-pervading, he regards Viṣṇu as the Supreme God in RV. There is no point in labelling him as fanatic etc., for this choice. He commented only on the first 40 sūktās of Rig Veda. He traces the words in RV to their roots to fix their meanings. He uses extensive logic. His disciple Jayatīrtha wrote a detailed commentary (*tippaṇī*) on his work. A very interesting book in this tradition is the ‘Mantra Artha Manjari’ by Sri Raghavendra Tīrtha (1623-71 CE). It has a detailed discussion on how the meanings of the words get fixed.

Even though the Sanskr̥t work of Ānandatīrtha was printed in 1892, its first English translation appeared only hundred years later,

in 1996 due to Prof. Narasimhan, a professor of Mathematics. This feature is an indicator of the pall of inertia covering the Hindu consciousness in the last thousand years or more.

### **Swāmi Dayānanda (1824-1883 CE)**

He was a great reformer. He felt that Hinduism had several drawbacks which prevented the progress of Hindus. First, is the worship of the multiple gods and the second is the worship of idols in temples. The movement started by him is known as Ārya Samāj. Swāmi D felt that Hindus should make Veda their main scripture since it taught only monotheism. He wrote a commentary in Sanskr̥t on several mandalās of RV. He also wrote an extensive Bhūmika (introduction) in a question-answer format. A complete English translation of the Bhūmika done by Paramanand is very interesting. Like Sāyaṇa, D gave different meanings for the same word occurring in different places so as to get the meanings of the mantr̥s he wanted. Some meanings assigned by him in RV (1.116.6) are:

*ashvins*: water and fire,

*vājī*: a car moving at very high speed,

*havya*: worth having,

*ārya*: trader,

(See P.259 in the Paramanand's book)

He believed that all the technological devices such as aeroplane, telegraphy, steam-driven ships etc., were known to the people of Vedic times. For instance, he translates the word '*tarutāram*' in (1.119.10) as '*telegraph*'. He feels that the entire Veda is of nonhuman origin and it has no starting date. See the box in p. 400.

### **4.3: Translation of Rig Veda in English**

The earliest translation in English is due to H.H. Wilson, his first volume was published in 1850. He had high respect for Sāyaṇa's work and his translation follows the Sanskr̥t commentary of Sāyaṇa without the grammatical details.

A new edition of his translation, prepared by Nag Publishers (1989) in 7 volumes, has also the mantr̥s in Devanāgari, the notes and several indices. The editor of this series, Prof. Dayanand Bhargava states, 'my teachers always taught me Sāyaṇa's

commentary even when they had to teach the 'Vedic Reader' by A.A. Macdonnell; my own experience of teaching for the last 20 years has shown that they were correct".

The work of R.T.H. Griffith, published in 1897 has only summary translations of all the mantrās of RV. His book has no text of the mantra. Griffith makes several rude comments on Rig Veda and its seers. He assumed that the poets of Rig Veda were nomads or engaged in primitive agriculture. For a detailed comparison of the translation of Griffith and that done by (SA), see the SAKSI book 'Semantics of Rig Veda'. However it is good to remember that this was the only book easily available for Hindus for knowing the meaning of Rig Veda in English for over a hundred years, till the appearance of the edition of Nag publishers.

Note that for almost all Indologists, the battles in the Rig Veda are actual physical events between different tribes or clans, the so called devās and the dasyūs. For a detailed rebuttal of the claims of these authors, see 'The problem of Aryan invasion', by K.D. Sethna. This book includes a chapter entitled, 'Sri Aurobindo's symbolic interpretation of Veda'.

Veda Pratiṣṭhāna, in New Delhi has brought out a complete English translation of Rig Veda in thirteen volumes in the period (1977-84). The translators, Swāmi Satyaprakāsh Sarasvati and Satyakam Vidyālankar are admirers and followers of Swāmi Dayānanda's thought. Not unexpectedly, they strongly criticize the commentary of Sāyaṇa stating, "Sāyaṇa's interpretation of the Vedas, instead of bringing credit to the race and culture, brought a disregard and disrepute, and damaged more than did any good to the reputation they deserved . . ." (p. 104, volume 1). According to them, "Aurobindo treads on dangerous grounds as much as his mysticism may lead to the worst kind of superstition . . ." (p.129, volume 1).

However if one takes a close look at their English translation, several sentences closely resemble the sentences in the translation by H.H. Wilson. It appears that they began their work with a copy of Wilson's translation and replaced words connected with deities such as Agni, Indra, Ashvin etc., and related words like Rākṣhasās etc., by other words. For instance, Rākṣhasa is replaced by

'wicked'. Agni is replaced by 'fire-divine' or 'leader of men'. Indra by 'commentator of army' or other epithets connected with human beings.

For instance take (10.87.1)

"I offer clarified butter to the powerful fire-divine, the destroyer of the wicked. I approach the friendly (fire-divine) for obtaining comfort. Enkindled, sharpened (and thus aroused) by our pious devotees, may the fire divine guard us from evils, by day and by night." (Veda Pratiṣṭhāna)

The translation of Wilson of the same mantra is:

"I offer clarified butter to the powerful Agni, the slayer of Rākṣasās; I approach the most spacious dwelling, the friend (of the worshippers); Agni sharpening (his flames) is kindled by pious men; may he guard us from malignant spirits by day and by night" (Wilson).

**Another Example (10.63.2):**

"O divine powers, all your appellations and names are worthy of adorations, praise and reverence; whether you have come forth from heaven, or from firmament or from earth, may you hear our invocations on this occasion" (Veda Pratiṣṭhān).

Wilson's Translation: All your appellations, gods, are to be revered and praised and worshipped, and whether you are sprung from heaven or from the firmament or from earth, hear at this (solemnity) my invocation". (Wilson)

Nowhere in their 13 volumes do these authors mention that they depend on Wilson's translation. These authors abuse Sāyaṇa without realising that the translation of Wilson which they copy closely follows the work of Sāyaṇa. How has their translation, 'brought credit to their race and culture'?

Most Hindus are highly appreciative of Max Muller for his stupendous work in getting the text of Rig Veda in Devanāgarī printed along with Sāyaṇa's commentary in the latter part of nineteenth century, a work spanning over 20 years. This work and the work of Western indologists, often critical of the Hindu thought, jolted the Hindus out of the pall of inertia hanging on their psyche. Some persons began to study Rig Veda with some seriousness. But

they uncritically accepted the views of the Western Indologists because of their lack of questioning spirit and their inability to fully understand the basic texts in Sanskr̄t and the commentaries in Sanskr̄t.

#### **4.4: Translations in Indian languages such as Kannada**

The most extensive translation and commentary on Rig Veda was produced in Mysore during 1945-1955; it involves a total of 25,000 pages in thirty volumes in the edition of large size (1/4 demy, 22cms x 28cms). Its chief Patron was His Highness Sri Jaya Chāmarāja Wodeyar, the Maharaja of Mysore. Its spiritual patron was the saint Shilpasiddhānti Shivayogi Shri Siddhalingaswami belonging to the Lingāyat (Basavesvara) lineage. This book is in Kannada language and Kannada script. Note that the Kannada language has all the vowels and consonants of the Sanskr̄t with some more vowels. Hence the Veda mantr̄as can be written in Kannada script with perfect clarity (This is true of Telugu, but not of Tamil). For each mantra, the book gives the text, meaning for every word in it following Sāyaṇa's commentary, the grammar and ritual aspects in Sāyaṇa's commentary. In addition it gives extensive quotations from the Brāhmaṇa books, Nirukta of Yāska, Bṛhaddevata, Purāṇas and epics and also some comments of Western Indologists. The entire work was done by Āsthana Vidwan H.P. Venkata Rao assisted by a team of scholars for providing the details on Mīmāṁsa, Brāhmaṇa books etc. In addition, 5 more books were added dealing with Nirukta and Aitareya Brāhmaṇa; the last volume, the 36th, has several indices.

Outside of Karnataka, very few have heard about the book. Even within, some persons in the Vedic circles mention its name, but very few have read even a single volume, in some detail. The period (1950-1980) can be regarded as the period in which the Upanishads became known as the books of knowledge; hence there was little interest in studying the Veda which was regarded as dealing with rites. Consequently this great work was ignored.

I am not aware of any complete translation of all the Rig Veda mantr̄as in any other Indian languages. I have heard about the translation of Rig Veda in Hindi done by the great scholar Satavalekar. And those done by Pundits under the direction of

Swāmi Dayānanda are not complete. Of course, there are translations of selected hymns of Rig Veda in several Indian languages. For instance Jambunathan has done this in Tamil. Note that in Tamil Nadu, the text of Veda mantra is in the Grantha script.

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### 6. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ʃha'.

#### Devanagari      Symbol

#### Examples

#### Short Vowels

अ        a        cut, but, run  
              Never as English a

इ        i        pit, sit, fit

उ        u        put, full

#### Long vowels:

आ        ā        cop, mar, bar, car

ई        ī        need, see

ऊ        ū        soon, moon

#### Other vowels:

ए        e        say, may

ओ        o        more, sore, toe

ऐ        ai        site, might, light

औ        au        pout, out,

ऋ        ɿ        comment below

**Consonants:**

क्	k	<u>kick</u> , <u>kite</u> , <u>cut</u>
ग्	g	<u>gut</u> , <u>gig</u> , <u>go</u>
च्	ch	<u>chug</u> , <u>church</u>
ज्	j	<u>jug</u> , <u>jig</u> , <u>jar</u>
ट्	t	<u>tub</u> , <u>tiger</u>
ड्	d	<u>deed</u> , <u>dog</u>
त्	t	<u>math</u> , <u>thin</u>
द्	d	<u>mother</u> , <u>gather</u>
प्	p	<u>pun</u> , <u>pat</u> , <u>peet</u>
ब्	b	<u>bin</u> , <u>bar</u> , <u>bun</u>

म्	m	<u>man</u> , <u>me</u> , <u>mist</u>
न्	n	<u>net</u> , <u>nose</u>
य्	y	<u>yes</u> , <u>yet</u>
र्	r	<u>red</u>
ल्	l	<u>life</u> , <u>lid</u>
व्	v	<u>water</u> , <u>wood</u>
स्	s	<u>sing</u> , <u>sit</u>
ष्	sh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
श्	sh	comment below
ह्	h	<u>hut</u> , <u>hit</u>

**Aspirated Consonants:**

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; thh ठ्; dhh ठ्;  
ph फ्; bh भ्; ng (ঙ্) as in sing.

**Special cases**

jñ (জ্ঞ) is as in জ্ঞানম্ (jñānam).

ɳ (ণ) is with the tongue in the upper palate.

sha (শ) is something between sa and sha.

ঞ occurring in যঞ্চ is simplified denoted by 'jna' omitting the accent on n.

঱ (র) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ঱k is written as rik.

ঁ (h with a dot below) indicates the samskr̤t visarga symbol: pronounced with exhalation.

For instance: কঁ: is kah, চঁ: is chah, রঁ: is riḥ, নঁ: is nuḥ নোঁ: is noḥ. Note that there is no letter following ঁ even though the ending sounds of রঁ: নোঁ: etc., are all different, following from the vowel previous to the symbol 'ঁ'.

'ঁm' is pronounced as half 'm'.

ঁ is a conjunction that indicates 'অ'; Example:

māঁsmṛtāt মাঁসমৃতাত্ = মা + অসমৃতাত্

## 7. Subject Index

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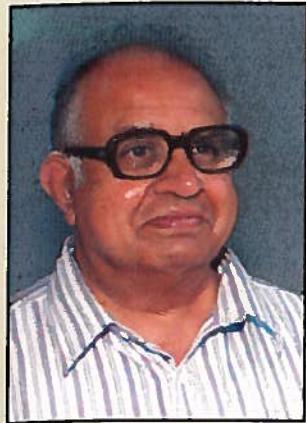


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