

Rig Veda Samhitā

Mandala - 2

(Mantrās of Rishi Gr̥tsamada)

(Text in Devanāgari, Translation and Notes)



R L Kashyap



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Rig Veda Samhitā: Second Maṇḍala

(Mantrās of Rishi Gr̥tsamada)

(Text in Devanāgari, Translation and Notes)

- Titles and Deities of 43 Sūktās
- 43 Sūktās or Chapters: Text & Translation
- Appendices including Subject Index

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
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Offered Gratefully to
The Mother & Sri Aurobindo
to celebrate
The 100th Anniversary of Sri Aurobindo's
Realization of Silent Brahman
which occurred in January 1908

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 बारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषंमाणा आ ये मैं अस्य दीर्घयन्त्रुतस्य ।

RV (7.7.6)

(i) Acknowledgements

Dedicated

In loving memory of
Late Smt. Champa Chitradurg
and
in reverence and honour of
Shri N.D. Krishna Murthy
(Parents of N.K. Anand and Malathi Nagamangala)

to the Rishis,

the Pioneers and the path-finders

इदं नम॑ कृषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृदभ्यः ॥ RV (10.14.15)

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the first 10 sūktās. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskṛt verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 33 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskṛt words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The partial translations of some mantrās given in, 'The Secret of the Veda' were also useful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

I am grateful to Dr. Veena and Dr. Nagamangala K. Anand for sponsoring the printing of this book and for their deep interest in the Hindu scriptures. Dr. N.K. Anand, currently a Professor of Mechanical Engineering and Associate Dean for Graduate programs in the Dwight Look College of Engineering at Texas A&M University, is well-known in the Academic world as well as in the community. I pray for the blessings of Sri Aurobindo and the Mother on them, their children and all the members of their extended family.

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

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

June 14, 2008

90th Birthday of Sri M.P. Pandit

R. L. Kashyap

(ii) Note to the Readers

We are happy to present the translation of all the 429 mantrās in the 43 Sūktās of the Second Maṇḍala of Rig Veda along with the text and some explanation about the meanings of words. Most of the mantrās were revealed to the Rishi Gr̥tsamada Bhargava Shaunaka.

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

In this book we have introduced a new innovation. As in early translations, every mantra in the Devanagari script is divided into several pādās, three or more; each pāda is numbered and translated separately. The innovation here is to modify or rearrange these three or four lines so that the whole verse has some poetic structure without a rhyme. Since translation of each pāda occupies one line of English text, the translation is easy to follow for those interested in the meanings of the words.

We have also increased the font size of the letters in the Devanagari script.

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

With this Maṇḍala, the translations of eight Maṇḍalas of Rig Veda have been given.

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

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

(iii) Titles of the 43 Sūktās

- | | |
|--|---|
| 2.1: Agni is every god/1 | 2.21: Helps unasked/93 |
| 2.2: Traveller/9 | 2.22: His Divine will and perfect might/96 |
| 2.3: Āpri Hymn (The powers that fill)/15 | 2.23: Gaṇapati desires our welfare/100 |
| 2.4: Agni's work within Human Being/21 | 2.24: Brahmaṇaspati and Br̥haspati/111 |
| 2.5: Seven Rays/24 | 2.25. Powers to his allies/120 |
| 2.6: Immovable wealth and perfect births/28 | 2.26. Worship him with light/123 |
| 2.7: Agni's Light and Beauty/31 | 2.27: The Ādityās/126 |
| 2.8: Grows by mind/32 | 2.28: Varuṇa and help for kinsmen/134 |
| 2.9: Thinker of the word/34 | 2.29: Vishvedevāḥ/138 |
| 2.10: Agni's play/37 | 2.30: Several gods and Sarasvati/141 |
| 2.11: Vajra weapon placed in Indra's hands/40 | 2.31: All-gods /146 |
| 2.12: Indra, the first one to have the mind/48 | 2.32: Several goddesses and others/149 |
| 2.13: Indra helps the blind and deaf/57 | 2.33: Rudra, the healer/154 |
| 2.14: Soma and the killing of demons/64 | 2.34: Maruts/161 |
| 2.15: Shaped the paths from top to bottom/69 | 2.35: The son of waters /169 |
| 2.16: Our life-energy made easy by your grace/73 | 2.36: The six seasons/175 |
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| 2.18: Friendship with Indra/81 | 2.38: Savitā, the creator/183 |
| 2.19: Birth of Sun/84 | 2.39: Ashwins/189 |
| 2.20: Gods assign strength to Indra/89 | 2.40: Soma and Pūshan/192 |
| | 2.41: Seven sub hymns/194 |
| | 2.42: Chanting bird (i)/201 |
| | 2.43: Cchanting bird (ii)/204 |

(iv) Sūktās for the Various deities

Agni: 1-10,
 All-gods (Vishvedevāḥ): 29, 31,
 41 (13,14),
 Apām Napāt: 35,
 Ashvins: 39, 41 (7-9),
 Ādityās: 27, 28.
 Āpri: 3,
 Bṛhaspati, Brahmanaspati: 23-
 26; 30 (9-10),
 Bird Kapinjala: 42, 43,
 Dravīnodāḥ (treasure givers):
 37 (1-4), 6 (3),
 Goddesses: 32 (8)
 Heaven & Earth: 32 (1),
 41 (19-21),
 Indra as Kapinjala: 42, 43,

Indra: 11-22; 30 (1-7), 41 (10-12),
 Maruts: 30 (11), 34,
 Rāka (Goddess): 32 (4,5),
 Rudra as healer: 33,
 Sarasvati: 30 (8), 41 (16-18),
 Savitā: 38,
 Seasons: 36,
 Sinivalī: 32 (6-7)
 Soma: 30 (6-7),
 Soma, Pūshan: 40,
 Vishvedevāḥ: 29, 31, 41 (13,14)

[30 (8) means the mantra 8 in
 Sūkta 2.30]

(v) Rishi Gr̥tsamada

The word *gr̥tsamada* occurs in (2.19.8) and (2.41.18), *ghṛ̥tsamadāsaḥ* in (2.4.9), (2.39.8). These words do not occur elsewhere in RV.

(2.19.8) states that *ghṛ̥tsamada* crafts this new hymn carefully.

According to Yāska, *ghṛ̥tsa* means one who is wise, *mada* means rapturous. Thus the rishi is both wise and rapturous, one with luminous delight. *gr̥tsa* and its vibhakti variants occurs in 9 places in RV, often addressed to Agni.

It is said that this rishi is the son of Rishi Shunahotra belonging to the Aṅgirasa lineage. The word Shunahotra appears only in 3 RV mantrās which are in this Maṇḍala namely (2.18.6, 2.41.14, 17). (2.18.6) mentions that Shunahotra poured Soma on all sides for Indra's rapture. Soma prepared by Shunahotra is also mentioned in (2.41.14) and (2.41.17).

It is said that when *grtsamada* was a child, he was carried away by the demons. Indra, on Shunahotra's prayer, obtained the release of the child. It is said that the boy was named at Indra's suggestion.

This ṛṣhi is also known as Shaunaka, the son of Ṛṣhi Shunaka. Katyāyana, disciple of Shaunaka, mentions in his book, 'Anukramaṇi' that even though Gr̥tsamada was born as Shunahotra's son, later he became well-known as the son of Shunaka, belonging to the Bhṛgu lineage.

Among the 43 sūktās, the sūktās 1-3 and 8-47 are ascribed to Gr̥tsamada Shaunaka Bhargava and the sūktās 4-7 to his disciple Somāhuti Bhārgava.

(vi) Text of the mantrās and their metres

A unique feature of this Maṇḍala is the use of refrains and repetitions which add rhythm to mantrās.

All the mantrās in (2.12) except one end with the phrase, 'sa janāsa indra' (O people, he is Indra). The refrain in (2.13) is, 'prathamam sāsyuktam'. The refrain in (2.15) is, 'somasya tā mada indrash chakara'. All mantrās in (2.14) begin with, 'adhvarvayo'.

All the 5 mantrās of the (2.25) have the refrain, 'yamyam yujam kṛṇute brahmaṇaspatē'.

All the mantrās of sūkta 1 except the mantra 16 begin with *tvam*, *tve* etc., connected with 'you'.

The following 24 sūktās end with the same phrase *bṛhat vadema vidathe suvīrāḥ*: 1, 2, 11, 13-20, 23, 24, 27-29, 33, 35, 39, 40, 42, 43. Its first appearance in (2.1.16).

There are extensive repetitions of mantrās. Mantra (2.11.21) (*nūnam sā . . .*) is repeated in 6 other places namely (2.15.10), (2.16.9), (2.17.9), (2.18.9), (2.19.9), (2.20.9), the ending mantrās of the relavent sūktās..

Mantra (2.27.17) is repeated in 2 places, viz (2.28.11), (2.29.7).

(2.13.13) is same as (2.14.12); (2.23.19) same as (2.24.16).

The 3 mantrās (2.22.1-3) have the same ending *pada*, 'May the divine Soma pervade the divine Indra; May the true Soma pervade the true Indra'.

The text of the mantrās given here is based on the standard *samhita-pāṭha* modified in two ways:

- (i) The various *pādās* are clearly marked out, partitioning being done by using the standard *sandhi* rules.
- (ii) Some complex words are split into two or more simpler words using the *sandhi* rules.

Note that our text is not the *padapāṭha* text of the mantrās. The *padapāṭha* of the text splits the mantra into isolated words using several rules so that each isolated word is recognized as a legal word in the classical Sanskr̥t.

Some rules are:

- (i) ष is replaced by स; सिष्कु becomes सि-स्कु (7.37.8)
- (ii) योनिष्ट becomes योनिः ते (7.24.1)
- (iii) Isolated वा becomes वै (7.20.1)
- (iv) ऊ becomes ऊम् इति (7.20.1), इति indicating ऊम् is not a legal word in classical Sanskr̥t.

There are many more such rules. We have not used any of these rules.

Our text is easier to read since each pāda has only three or four words, each having not more than 6 letters usually.

Metre: For each sūkta, the names of the metres of the mantrās in it have been mentioned following the standard edition of Rig Veda by Pandit Satvalekar. The main metres are Gāyatri (8,3), Uṣṇik (8/8/12), Anuṣṭup (8,4), Br̥hatī (8/8/12/8) or (9,4), Pangkti (8,5), Triṣṭubh (11,4), Jagatī (12,4) and others. The notation (9,4) means it has 4 pādās with nine letters each, totaling 36 letters. Note that the names given above may be called ‘family names’. Gāyatri metre has eleven variants with number of letters varying from 19 to 26. Similarly for others. There are also other complex metres like Aṣṭi (12/12/12/8/8) or Atidhṛti (12/12/8/8/12/8/8) with 76 letters. The structure associated with the name of metre has been indicated in this book only in some places, not all. The structure is given for all the metres in the edition of Pandit Satvalekar, now published by Chowkambha.

(vii) Maṇḍala Two: An Overview

This Maṇḍala has in all 43 sūktās with 429 mantrās. The most important among them are the sūktās 23-26 connected with Bṛhaspati and Brahmaṇaspati which are discussed in another section.

The first 10 sūktās are dedicated to Agni. The sūkta 35 is dedicated to the deity *apām napāt*, the son of waters who is also Agni. The first sūkta (2.1) makes a great contribution to the ideas in Veda. Persons who have read about Purāṇas and epics, consider that the gods form a hierarchy. Supposedly there are so-called higher gods and the so-called lower gods. It is said that gods also quarrel. All these foolish notions are demolished by several mantrās in this Maṇḍala. For instance (2.1.3) declares, ‘O Agni, you are Indra; you are Viṣhṇu; you are Brahmaṇaspati, the master of the word; (2.1.4) states that Agni is Varuṇa, Mitra etc. (2.1.6) states that Agni is Rudra and also the army of life-gods.

Tvaṣṭṛि is the god who creates all forms. Vishvarūpa is one of the forms he creates. He is called the son of Tvaṣṭṛi. Note that Tvaṣṭṛi is not a physical being. He is a force. The word, son, in this context does not have the same meaning as a biological son among human beings. This Vishvarūpa is killed by Indra for reasons described in TS (2.5.1.1) which are repeated in the introduction to the sūkta (2.42). (2.11.9) and (10.8.9) explicitly mention the killing of Vishvarūpa by Indra. However the Brāhmaṇa books and purāṇas used this incident to convey the existence of enmity between Tvaṣṭṛ and Indra. It is not true. They continue to work harmoniously.

The hymns (11-22) deal with Indra. One of the basic events in the Veda is the capture of the Rays of Sun and Ushas, and imprisoning them, done by the demon Vala. The Sun, becoming devoid of the rays, sinks into the darkness as declared in (3.39.5). Indra with the help of the Angirasa seers and Bṛhaspati makes the Ray-cows free to join the Sun; then the Sun rises up with all his radiance as indicated in (3.39.5). This event is also referred to here in (2.12.7).

saying that ‘Indra gave birth to the Sun and the dawn (Ushas)’. A similar idea is in (2.19.7).

The mantra (2.11.21) stresses the importance of Bhaga, the lord of enjoyment and the Goddess of discernment (*dakṣhiṇā*). This mantra is repeated 8 times in this *Māṇḍala*.

(2.12.1) clearly states that Indra is the first born among the mental beings, i.e., he is the lord of the divine mind. (2.12.5) regards Indra as a terrible power who cannot be limited to a single place. (2.12.12) mentions the release of the seven streams of energies or waters stalled by Vṛtra. Here (2.13.2) declares that the rivers flow together carrying the milk of knowledge and carry the enjoyments in all forms of energies and masteries.

All the mantrās of the sūkta (2.14) begin with the word, ‘O Adhwaryu, the priest of the rite’ indicating that the yajna is a pilgrim journey in our subtle body (inner yajna). These priests prepare the Soma which is released during yajna or any work done consciously and gives rapture to the doer of the work. In (2.16.8), the devotee embraces Indra with perfect thoughts.

(2.17.2) states that Indra established a firm foundation for the supreme.

The devotee prays to Indra in (2.18.8), “may we be never separated in our friendship with Indra”.

Hymns 27 and 28 are dedicated to the Ādityās, Mitra, Varuṇa, Bhaga and Aryama. (2.28.9) in a prayer to Varuṇa states, “discharge the debts made by our father and the debts made by me”. “May I never enjoy the enjoyments earned by others”.

Hymn 33 is addressed to Rudra as a healer with his healing remedies endowed with happiness.

Hymn 39 is addressed to the Ashvin twins. The special feature here is that it gives a large number of analogies relating the close relationship between the twins.

Hymn 32 is addressed to several goddesses such as Rāka and Sinīvālī who rarely occur in other *Māṇḍalas*. Rāka is mentioned in (5.42.2), Sinīvālī in (10.184.20).

Hymn 38 is addressed to Savitā. It gives the deeper meanings of the rising and setting of the Sun. (3.8.4) declares that Savitā enforces the laws of truth in the timing of events.

There are two sūktās dedicated to All-gods or Vishvedeāh. There are several sūktās such as 30, 32 and 41 dealing with several gods and goddess. For instance the hymn (41) is made up of 7 subhymns to various deities such as Vāyu, the life-energy, Sarasvati, the goddess of inspiration, the kings Mitra and Varuna, heaven and earth etc. Hymn 40 is addressed jointly to Soma and Pushan. Each mantra describes their complimentary properties. For instance (2.40.5) declares that one of them (Soma) has given birth to all the beings, whereas Pushan moves around overseeing all.

The last two short hymns 42 and 43 each having 3 mantrās in the *Anukramaṇi* are traditionally assigned to, ‘Indra in the form of the divine bird, Kapinjala’. The names Kapinjala or Indra do not appear specifically in them. The introduction to these two sūktās give the background behind this bird and Indra. It is said that this bird illumines people with its sound. It is said to be of perfect form. It is said that it sings like the invoker in a yajna (2.43.2). It states, ‘you speak blissfully to us separating yourself from the infant minds’.

(viii) Br̥haspati and Brahmanaspati

This Mandala has 4 sūktās 23-26 for these two deities. In the sūkta 23, the devata of one half of the mantrās is Br̥haspati, according to the *anukramani*, the devata of the other half being Brahmanaspati. The assignment is made presumably because of the occurrence of the words of these two deities in the relevant mantrās. Sūktās 25 and 26 are dedicated to Brahmanaspati. In sūkta 24, some are dedicated to the Br̥haspati and some to Brahmanaspati. Studying the epithets in the mantrās dedicated to these two deities, it is difficult to distinguish their unique functions. It is safe to assume that Br̥haspati and Brahmanaspati are different aspects of one deity.

The padapāṭha splits the word *brahmanaspati* into *brahmaṇah* and *pati*. As such, in the index of the words of padapāṭha, the entries in which *brahmaṇah* appears by itself and those in which it

occurs, derived from Brahmaṇaspati are grouped together and are not distinguished.

In his translation, Sri Aurobindo renders the word *brahma* or its *vibhakti* variant *brahmaṇah* as, ‘the Word’ or ‘Word of wisdom’. He renders *brahmā* in (2.1.2) as the (symbolic) priest of the word, since the other words in that mantra deal with other priests such as priest of the announcement (*prashastra*) or the priest of the lustration (*neshtra*). In (2.1.3), he renders *brahmaṇaspati* as ‘the Master of the Word’, adding ‘you are *brahmā* and the finder of riches.

In (4.50.8) *brahma* is rendered as, ‘the Soul-power’. In (4.50.9), *brahma* is ‘Soul-power’ that seeks its manifestation. Br̥haspati as the power of the soul in the title to the sūkta (4.50). In (1.18), dedicated to Brahmaṇaspati Sri Aurobindo renders *brahmaṇaspati* as the master of the Soul.

Sri Aurobindo gives more explanation on the use of the word, ‘soul-power’ or ‘master of soul’ in his introduction to his commentary on Sūkta (4.50) in, ‘The Secret of the Veda’, (p. 303-313). First note that the soul in a human being is quite distinct from the three sheaths (*koshās*) of matter (*anna*), life-energy (*prāṇa*, *antarikṣha*) and mind (*manas*). It supports the entire human being; it is more or less the *jīva* in the traditional literature, represented as (*tmana*) in the Veda. Recall that the basis of the entire creation is the superconscious ocean (*supraketam salilam*), in (5.40.2) or (10.36.5). First, the higher luminous power descends into the lower ocean, the ocean of inconscience (*apraketam salilam*), (10.129.3) or *hṛdyat samudram* in (4.58.5). The soul or jiva begins its journey from this lower ocean and climbs as it were, the ladder of consciousness. In each birth it climbs several steps in the ladder, increasing its degree of all-sided perfection at each step, eventually reaching the superconscious ocean or the condition of complete perfection. In this upward movement, there is the action of soul-power and the action furnished by the Word.

Recall that the Goddess of speech declares in (10.125.8), that ‘I sweep like a tempest while putting forth all existences, beyond the heaven and beyond the broad earth’.

We can roughly say that it is the power of the Word which creates all the seven worlds and the associated structures. It is the soul-power which gives the rhythm of expression of the superconscient (i.e., the word, *brahma*) to the gods such as Indra for their manifestation in man. In this sense, Br̥haspati is the soul-power. The linking of this soul-power with the power of the Word leads to the conception of *brahmaṇah-patiḥ* or *brahmaṇaspati*. Thus *brahma*, Br̥haspati and Brahmaṇaspati are aspects of the same deity.

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 Gāyatri is revealed to the student or initiate.

Note Br̥haspati has no direct connection with the teacher of the gods in the purāṇas or the planet Jupiter. Similarly *brahma* has no direct connection to the creator Brahma of the Purāṇa. But the indirect connection is obviously there. As stated earlier, the soul-power or Br̥haspati helping the manifestation of the gods is implied in the idea of Br̥haspati being the teacher of the gods in the Purāṇa.

Below we give the translations of the 2 mantrās of (6.73) dedicated to Br̥haspati which show the unity of symbolism in the several myths of RV. The release of waters, obstructed by Vṛtra, usually attributed to Indra and the release of the ray-cows captured by Vala, usually attributed to Angirasas are all associated here with Br̥haspati.

“He hastens the human beings towards the Sun-world (1),
Br̥haspati calls the gods, he kills the Vṛtra-foes (hostiles) (2),
demolishes the various cities (of the hostile forces) (3).

He conquers the enemies, overcomes the foes in battles (4).”
(6.73.2)

“Br̥haspati has conquered the treasures (of the enemy) (1,3),
and the great pens with the herds (of light) (2).

Intending to recover the energies (waters) of *svar* world (4),
he destroys the enemy (of heaven) with the hymns (5).” (6.73.3)

The mantra (2.23.18) mentions the deity Br̥haspati as an Āṅgirāśā, a class of human seers. The connection between Br̥haspati and Angirasa is discussed in a note to this mantra (2.23.18) in this book.

The word Gaṇapati occurs in 2 places in Rig Veda namely (2.23.1) and (10.112.9). He is identified with Brahmanaspati in (2.23.1). (10.112.9) specifically states that, “without you, no work can be done either near or far away”, which reflects the popular view of the deity Gaṇapati.

(ix) Overview of the Powers of the Gods¹

“O Gods, between you and us (humans), there is the ancestral friendship and we are equal as relatives; remember and regard it” RV (7.72.2).

The Gods are not poetical personifications of abstract ideas. To the Vedic seer, they are living realities. They are born in the human beings, empower them in their journey towards the supreme perfection. It is the gods who protect the human beings in their journey from the attacks of anti-divine demonic forces.

Among them Agni is the first, he is the power of the divine will, a force of god instinct with knowledge. This conscious and forceful will is the immortal guest in our mortality, the mediator between the earth (the realm of matter) and the heaven (the realm of mind). It carries what we offer to the higher powers and brings back in return their force and light and joy into our humanity.²

Indra, is the power of pure existence, self-manifested as the Divine Mind as mentioned in (2.12.1). Agni is one pole of force instinct with knowledge that sends its current upward from earth to heaven, Indra is the other pole of light instinct with force which descends from Heaven to Earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, makes the Sun of truth mount high in the heaven of our mentality.

¹ Based on Sri Aurobindo’s essay in, ‘The Doctrine of the Mystics’ reproduced in ‘The Hymns to the Mystic Fire’.

² For some more information on Agni, see the SAKSI compact book, ‘Secrets of Effective Work: Agni’s Guidance’. See also the epithets to Agni in the Subject Index.

Sūrya, the Sun, is the master of the supreme truth, the truth of being, truth of knowledge, truth of process and act and movement and function. He, the Savitar, is the creator or the manifester of all things. He releases the illuminations we seek, termed as Ray-cows.

Soma is the bliss which is generated by work just as the crushing of the Soma-herb releases the Soma-juice. The Soma is not a physical liquid. It is the joy of work. When a human being experiences the joy in the work he/she is doing, then that experience is Soma. What a human being should do is to offer the delight to the gods, especially Indra since in any work, the final result is due mostly to the efforts of the cosmic powers and the role of human being is very small, though vital. Indra and others pleased with the Soma increase the capacity of the human aspirant to do work with more and more perfection.

Each of these primary deities has others associated with them to fulfil related functions. For the establishment of the truth of Sūrya in mortals, a vast purity and clear wideness is indispensable; this is Varuṇa who destroys all sin and crooked falsehood. Also required is a luminous power of love forming into harmony all our thoughts; this is Mitra. A right enjoyment in all things – this is Bhaga.

For the whole bliss of Soma to be established in us, a happy and unmaimed condition of mind, vitality and body are necessary. This is given to us by the twin deities wedded to the daughter of Sun.

As the giver of the light of truth and the slayer of Vṛtra, Indra is aided by the powers of will and vital force, the Maruts.

There are female energies. Aditi, the infinite mother of the gods comes first. There is the triple Ilā, Sarasvati and Mahī, and also Dakṣhiṇa, the goddess of discernment.

Three great Gods, origin of the Purānic trinity make possible this grand development. Brahmanaspati is the creator of Word. Rudra smites all that opposes and heals all that is wounded and suffers. Viṣṇu of the vast pervading motion holds all these worlds in his triple stride.

Our earth shaped out of the dark inconscient ocean of existence lifts its ascending peaks upward; heaven of the mind has its own formations, the clouds that give their lightnings and the waters of life. Thus the Vedic poets sing the hymn of our spiritual ascension using the images of physical nature.

(x) Symbolism of the Gods⁺

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantrās, Gaṇapati.
Ila:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūshan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution

⁺ Even though the information here is contained in the earlier essay, it is appended for quick reference.

R̥bhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyū:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣṇu:	The Lord of all Space

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

(xi) Some Common Words

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

Appendix 2 has the spiritual meanings of some words.

(xii) Abbreviations

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

Section 1: Agni: Sūktās (1-10)

- 2.1: Agni is every god**
- 2.2: Traveller**
- 2.3: Āpri Hymn (The powers that fill)**
- 2.4: Agni's work within Human Being**
- 2.5: Seven Rays and the eighth**
- 2.6: Immovable wealth and perfect births**
- 2.7: Agni's Light and Beauty**
- 2.8: He grows by our mind**
- 2.9: Thinker of the word**
- 2.10: Agni's play**

1. Agni is every god

Rishi: Gr̥tsamadaḥ Bhārgavāḥ Shaunakah

- 2.1.1: You are born from the waters and stone**
- 2.1.2: You are the call, offering and all priests**
- 2.1.3: You are Indra and Viṣṇu**
- 2.1.4: You are Mitra, Varuṇa and Aryama**
- 2.1.5: You are Twaṣṭṛ and yours are goddess-energies**
- 2.1.6: You are Rudra and Pūshan**
- 2.1.7: Divine Savitā and founder of ecstasy**
- 2.1.8: King, perfect in knowledge**
- 2.1.9: Men worship you with sacrifices**
- 2.1.10: You are Ṛbhu and the builder of our yajna**
- 2.1.11: You are Aditi, Bhārati, Sarasvati**
- 2.1.12: You are the plenitude which carries us**
- 2.1.13: Ādityās made you their mouth**
- 2.1.14: By your mouth, the gods eat the offering**
- 2.1.15: Perfect birth**
- 2.1.16: You lead us to a world of greater riches**

Metre: Jagatī (12, 4)

[This entire sūkta is very important for understanding the foundation of Vedic thought. The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra etc., and goddesses such as Aditi, Sarasvati etc. When we study together all the hymns addressed to a particular deity, we get some idea of the functions associated with that deity and the associated personality of that deity to carry out these functions. At the same time, the Rig Veda mentions the Supreme One, *ekam sat* in several mantrās. Persons whose ideas are formed by the ancient Purāṇās, epics and popular beliefs assume in the existence of a hierarchy in the Supreme One as at the vertex and all the other gods are at the lower nodes. Veda does not support this simplistic ideas. Agni is a prominent deity in the Veda with numerous functions, one of which is the *kavi-kratu*, the divine will. Indra is the lord of divine mind as stated in this Maṇḍala (2.12.1). However this sūkta states Agni is every god and contains every god, naming them one by one. In verse 3, Agni is Indra and Agni is Viṣṇu. In verse 11, he is the goddess Aditi, Bhārati and Sarasvati. In verse 4, he is Mitra, Varuṇa and Aryama.

Many mantrās in other Maṇḍalas states that Agni performs the yajna. This sūkta specifically states that he is every priest, he is every aspect of yajna as purification and the order of the rite. Verses (13) and (14) state that the gods eat the offering through the mouth of Agni.

Thus Agni is the supreme power. The natural question is 'is it same as *tat That*'?

Recall the fundamental saying of the Shāṇḍilya Vidya in the Chhāndogya Upaniṣad, "Everything is certainly Brahman"¹. Veda completely accepts it. However the interpreters or expositors of Vedānta, declare that, when Brahman puts on the name and form, it becomes limited as it were and effectively loses its supreme state. Veda disagrees only with this interpretation. The supreme Brahman continues to be supreme even when it puts on name and form, even including that of a human being. But the supreme may not manifest its supreme power in every form. It is there always in an innate state. So there is no contradiction in saying Agni is supreme. Agni does not

¹ *sarvam khalu idam brahma*, (3.14.1)

manifest its supreme power on every occasion. Similarly a human being has the possibility of being completely perfect or divinised because this power is already present in him/her. By following the Vedic yoga, the human being attains this perfectness.]

2.1.1

O Agni, you are born with your lights (1),
flaming out on us in your effulgence (2).

You are born from the waters and around the stone (3).

You are born from the forests and the growths of the earth (4).

Pure are you in your birth, O Master of man and his race (5).¹

2.1.2

O Agni, yours are the call and the offering (1),
yours the purification and the order of the sacrifice (2),
yours the lustration (3).

You are the fire-bringer for the seeker of the Truth (4).

The announcement is yours; you become the pilgrim-rite (5).

You are the priest of the Word (6),
and the master of the house in our home (7).²

[Text same as RV (10.91.10) with Rishi Aruṇa Vītahavya;
Line 6: (alt.) you are the priest of the pilgrim-rite;
neshṭra: intensifying the substance (*vasu*) to prepare for activity;
lustration; *agnit*: fire-bringer, the bringer of fire;
potram: purification; *ṛtvīyam*: the order of sacrifice;
brahmā: priest of the Word; *prashāstram*: announcements of the happenings in yajna; Agni is called as the announcing priest in (2.5.4)]

¹ त्वम् ग्रे युभिः (1), त्वम् आशुशुक्षणिः (2), त्वम् अदूभ्यः त्वम् अश्मन् स्परिः (3), त्वं बनैभ्यः त्वम् ओषधीभ्यः (4), त्वं नृणां नृपते जायसे शुचिः (5)

² तव अग्ने होत्रं (1), तव पोत्रम् क्रत्वियं (2), तव नेष्ट्रं (3), त्वम् अग्नित् क्रतायतः (4), तव प्रशास्त्रं त्वम् अध्वरीयसि (5), ब्रह्मा चासि (6), गृहपतिश्च नो दमै (7)

2.1.3

O Agni, you are Indra, the mighty lord of all beings (1).
 You are wide-moving Viṣṇu (2),
 One to be worshipped with obeisance (3).
 O Master of the Word, you are Brahma,
 and the finder of the Riches (4).
 You sustain each and all (5).
 You closely companion the Goddess Puramdhī (6).³

[*rayi*: riches, felicities; *sataḥ*: beings, (8.23.26);
urugāyah: wide-moving; wide-sung;
puramdhī: Goddess-tenant of the city; Goddess of many thoughts;
vṛśhabhāḥ: mighty lord, (3.6.5), bull; showerer of energies of light and
 might;
brahmā: the word, (4.6.11), (6.16.36); the Soul-Power, (4.50.8);
 See the essay Bṛhaspati and Brahmaṇaspati in pages xxx.]

2.1.4

O Agni, you are Varuṇa the king,
 who holds in his hands the law of all workings (1).
 You are Mitra, the potent and desirable Godhead (2).
 You are Aryaman, master of beings,
 with whom is complete enjoying (3).
 O Godhead, you are Amsha who gives us,
 our portion in the discoveries of the knowledge (4).⁴
 [*amshāḥ*: one who gives us our portions; word occurs in (2.27.1),
 (5.42.3), (7.32.12)]

³ त्वम्‌ग्रे इन्द्रौं वृषभः सतामसि (1), त्वं विष्णुः उरुगायो (2),
 नमस्यः (3), त्वं ब्रह्मा रथिविद् ब्रह्मणस्पते (4), त्वं विधर्तः (5),
 सचसे पुरन्ध्या (6)

⁴ त्वम्‌ग्रे राजा वरुणो धूतब्रतः (1), त्वं मित्रो भवसि दृस्म ईड्यः (2),
 त्वमर्यमा सत्पतिः यस्य संभुजं (3), त्वमंशौ विदधै देव भाजयुः (4)

2.1.5

O Agni, you are Twaṣṭṛi,
and fashion fullness of force for your worshipper (1).
O friendly Light, yours are the Goddess-Energies (2),
and all oneness of natural kind (3).
You are the swift galloper
and you lavish the good power of the Horse (life-energies) (4).
You are the host of the gods (5).
Great is the multitude of your riches (6).⁵

2.1.6

O Agni, you are Rudra, the mighty one of the great Heaven (1).
You are the army of the Life-Gods (2),
and have power over all that fills desire (3).
You journey with dawn-red winds (to bear you) (4).
Yours is the house of bliss (5).
You are Pūshan, and guard with yourself your worshippers (6).⁶
[Line 3: (alt.) That which has power of satisfying fullness.
prkṣhah: that which fills desire; satisfying fullness, (2.1.15)]

2.1.7

O Agni, you are the giver of the treasure to one (1),
who makes ready and sufficient his works (2).
You are divine Savitā and a founder of the ecstasy (3).
O Master of man, you are Bhaga and have power for the riches (4).
You are the guardian in the house for one (5),
who worships you with his works (6).⁷

⁵ त्वम् ग्रे त्वष्टा विधते सुवीर्यं (1), तव ग्रावौ मित्रमहः (2), सजात्यम् (3), त्वमाशुहेमा ररिषे स्वश्यं (4), त्वं नरां शर्धो असि (5), पुरुवसुः (6)

⁶ त्वम् ग्रे रुद्रो असुरो महो दिवः (1), त्वं शर्धो मास्तं (2), पृक्ष ईशिषे (3), त्वं वातैः असूणैः यासि (4), शंगयः (5), त्वं पूषा विधतः पासि नु त्मना (6)

⁷ त्वम् ग्रे द्रविणोदा (1), अरकृते (2), त्वं देवः संविता रत्नधा असि (3), त्वं भगौ नृपते वस्व ईशिषे (4), त्वं पायुः दमे (5), यः ते अविधत् (6)

2.1.8

O Agni, men turn to you,
the master of the human being in his house (1).
They crown you, the king, perfect in knowledge (2).
O strong force of Fire, you master all things (3).
You move to the thousands and the hundreds and the tens (4).⁸

[svanika: su-anika: one of bright flame-force, (7.1.23), (7.3.6)]

2.1.9

O Agni, men worship you with their sacrifices as a father (1).
When you illumine the body of your light (3),
(they worship you) by their achievement of works
that you may be their brother (2),
You become a son to the man who worships you (4).
You are his blissful friend (5),
and guard him from the violence of the adversary (6).⁹

[shamya: achievement of works; work, (8.75.14);

Line 4: Agni being born as a son within man is explicitly stated.]

2.1.10

O Agni, you are the craftsman R̄bhu, near to us,
to be worshipped with obeisance of surrender (1).
You are lord of the store of the plenitude and the riches (2).
All your wide shining of light and onward burning (3),
is for the gift of the treasure (4).
You are our instructor in wisdom and our builder of sacrifice (5).¹⁰

⁸ त्वाम् ग्रे दम् आ विश्पति विशः (1), त्वं राजानं सुविदत्रम् क्रज्ञते (2),
त्वं विश्वानि स्वनीक पत्यसे (3), त्वं सहस्राणि शता दशा प्रति (4)

⁹ त्वाम् ग्रे पितरम् इष्टिभिः नरः (1), त्वां भ्रात्राय शम्या (2), तनुरुचम्
(3), त्वं पुत्रो भवसि यः ते अविधृत् (4), त्वं सखा सुशेवः (5),
पासि आधृषः (6)

¹⁰ त्वम् ग्रे क्रभुः आके नमस्यः (1), त्वं वाजस्य क्षुमतौ राय ईशिषे (2),
त्वं वि भासि अनु दक्षि (3), दावने (4), त्वं विशिष्कुः असि यज्ञम्
आतनिः (5)

[*ātani*: builder; *dakṣhi*: burning;

R̥bhūs: They, three in number, are the divine artisans. They build the subtle body of man and establish the sevenfold felicities. For more details see the hymns (1.110, 111), (1.20), (1.161), (3.60) and (4.33-4.37). The translations are available in the relevant SAKSI books.]

2.1.11

O Divine Agni, you are Aditi,
the indivisible Mother to the offerer of the sacrifice (1).

You are Bhārati, voice of the offering (2),
and you grow by the word (3).

You are Ilā of the hundred winters, wise to discern (4).

O Master of the Treasure, you are Sarasvatī who slays Vṛtra (5).¹¹

[Vṛtra: one, who covers or encircles the waters);
ilā, sarasvatī; see (2.3.8)]

2.1.12

O Agni, when you are well-borne by us,
you become the supreme growth and expansion of our being (1).

All glory and beauty are
in your desirable hue and your perfect vision (2).

You are the plenitude,
that carries us to the end of our way, O Vastness (3).

You are a multitude of riches spread out on every side (4).¹²

[*spārha*: desirable]

¹¹ त्वम् ग्रे अदितिर्देव दाशुषे (1), त्वं होत्रा भारती (2), वर्धसे गिरा (3),
त्वम् इळा शतहिमासि दक्षसे (4), त्वं वृत्रहा वसुपते सरस्वती (5)

¹² त्वम् ग्रे सुभृत उत्तमं वयः (1), तव स्पाहे वर्ण आ संदशि श्रियः (2),
त्वं वाजः प्रतरणो बृहन्नसि (3), त्वं रुयिर्बहुलो विश्वतः पृथुः (4)

2.1.13

O Agni, the sons of Aditi made you their mouth (1);
the pure Gods made you their tongue, O Seer (2).

They who are ever close to our giving,
are close to you in the rites of the Path (3).

The Gods eat in you the offering cast before them (4).¹³

[*sashchire*: are close (to you), cling to you, (3.16.2);
adhvare: rites of the path; *yajna*;]

2.1.14

All the Gods, the immortals, unhurtful to man (2),
eat in you and by your mouth, O Agni,
the offering which is cast before them (1,3).

By you mortal men taste the Soma-offering (4).

Pure are you born (6),

a child of the growths of the earth (5).¹⁴

[Line 3: By Agni's force, men do the work; from this work, the Soma-delight drips; hence men taste Soma through Agni.]

2.1.15

O Agni you have come to perfect birth (3).

You are with the Gods (1), and front them in your might (2).

You exceed them too, O God (4),

when the satisfying fullness of you becomes all-pervading (5),
in its greatness here along both Earth and Heaven (6).¹⁵

¹³ त्वामंग आदित्यासं आस्यं (1), त्वां जिह्वां शुचयः चक्रिरे कवे (2),
त्वां रातिषाचौ अध्वरेषु सञ्चिरे (3), त्वे देवा हृविः अदन्ति आहुतम् (4)

¹⁴ त्वे अग्ने (1), विश्वै अमृतासो अदुह (2), आसा देवा हृविः अदन्ति
आहुतम् (3), त्वया मतीसः स्वदन्त आसुतिं (4), त्वं गर्भौ वीरुधाँ
(5), जज्ञिषे शुचिः (6)

¹⁵ त्वं तान् (1), सं च प्रति चासि मज्मना अग्ने (2), सुजात् (3), प्र च
देव रिच्यसे (4), पृक्षो यदत्र महिना वि ते भुवत् (5), अनु
द्यावापृथिवी रोदसी उभे (6)

2.1.16

To those who chant your (hymn) (1),
the luminous Wise Ones set free your gift (of wealth), O Agni (3).
Then the Ray-Cow walks in front and its form is the Horse (2).
You lead us on and lead them to a world of greater riches (4).
Strong with the strength of the heroes (6),
may we voice the Vast in the coming of knowledge (5).¹⁶

[*ā pra hi neṣhi*: lead us very well; the last *pāda* of this verse, namely lines 5 and 6 are repeated at the end of many sūktās.

Line 2: The ṛṣhi is asking for a great body of power (symbolized by horse) which is lead by the light or knowledge (symbolized by Ray-cows). For attaining perfection in any action we need both knowledge and power. Veda states elsewhere that a man with only power and no knowledge is like a blind person; the other case is that of a lame person.]

2. Traveller

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

- 2.2.1: He is Godhead of the Sun-world
 - 2.2.2: Traveller of heaven through the ages of man
 - 2.2.3: He is the pilgrim of earth and heaven
 - 2.2.4: Protector of the path
 - 2.2.5: Men crown him with the word and offering
 - 2.2.6: May your light arise in us
 - 2.2.7: Open us to inspiration
 - 2.2.8: You are the delightful guest in a human being
 - 2.2.9: The thought has nourished human beings
 - 2.2.10: Let our light shine in the five worlds
 - 2.2.11: O Agni, awake to our lauds
 - 2.2.12: Be forceful in giving us the opulence
 - 2.2.13: You lead us to a world of greater riches
- Metre: Jagatī (12,4)**

¹⁶ ये स्तोतृभ्यो (1), गोअंग्राम् अश्वपेशसम् (2), अग्ने रातिम्
उपसूजन्ति सूर्यः (3), अस्मान् च तान् च प्र हि नेषि वस्य आ (4),
बृहत् वदेम विदर्थे (5), सुवीराḥ (6)

2.2.1

Make Agni to grow by your sacrifice (1);
 with your offering and your body and your speech (3).
 Worship him in his high kindling (2,4).
 (He is) the Godhead of the Sun-world (6),
 the inhabitant of Heaven, the Priest of the Call (7).
 (He) sits at the chariot yoke in our battles (8),
 with his strong delights (5).¹

[*dyuksham*: inhabitant of heaven; who dwells in the Light;
 Line 4: *suprayasam*: (alt.) one with satisfying gifts, (6.11.4);
 Line 1: *jātavedasam*: Agni who knows all things born]

2.2.2

The Nights and the Dawns have lowed to you (1),
 as the milch-cows low towards a calf in their lairs of rest (2).
 You are as if the traveller of Heaven through the ages of man (3).
 You shine self-gathered through his nights,
 O Fire of many blessings (4).²

[Line 4: (alt.) self-gathered, you illumine his nights.]

2.2.3

The Gods have sent this great worker (Agni) (1,3,5),
 into the foundation of the middle world (2).
 The pilgrim of earth and heaven we must know (4),
 like our chariot of white-flaming light (6).
 Him we must voice with our lauds like a friend in the peoples (7).³

¹ यज्ञेन वर्धते जातवैदसम् अग्निं (1), यजध्वं (2), हविषा तना गिरा (3), समिधानं (4), सुप्रयसं (5), स्वर्णरं (6), द्युक्षं होतारं (7), वृजनेषु धूर्दम् (8)

² अभि त्वा नक्तीः उषसौ ववाशिरे (1), अग्ने वत्सं न स्वसरेषु धेनवः (2), दिव इवेत् अरतिः मानुषा युगा (3), क्षपौ भासि पुरुवार संयतः (4)

³ तं देवा (1), वृधे रजसः (2), सुदंससं (3), दिवस्पृथिव्योः अरतिं (4), न्यैरिरे (5), रथमिव वेद्यं शुक्रशौचिषम् अग्निं (6), मित्रं न क्षितिषु प्रशंस्यम् (7)

2.2.4

They poured his rain (1),
in the place with crookedness (4),
in the middle world and in his own home (2).
It was like gold in the beauty of his light (3).
The guardian of the dappled mother (5),
awakens us to knowledge with his eyes of vision (6).
He, the protector of our path pervades both the mothers (7).⁴

[Line 3: (alt.): Like a thing of delight in his shining beauty;
prataram: guardian, the lord]

2.2.5

Let Agni be the priest of your call (1).
Let his presence be around every pilgrim-rite (2).
This is he whom men crown with the word and the offering (3).
He shall play wearing his growing tiara of golden light (4).
Like heaven with its stars,
he shall give us knowledge (of our steps) along both worlds (5).⁵
[*hirishiprah*: golden light; *vṛdha-sānāsu*: growing tiara;
Line 4: (alt.) He shall play in his growing fires wearing his tiara of
golden light.]

⁴ तम् उक्षमाणं (1), रजसि स्व आ दमै (2), चन्द्रभिं ब सुरुचं (3), हार
आ दंधुः (4), पृश्न्याः पतरं (5), चितयन्तम् अक्षभिः (6), पाथो न
पायुं जनसी उभे अनु (7)

⁵ स होता (1), विश्वं परि भूतु अध्वरं (2), तमु हव्यैः मनुष ऋञते
गिरा (3), हिरिशिप्रो वृधसानासु जर्भुरद् (4), घौः न स्तृभिः चितयत्
रोदसी अनु (5)

2.2.6

O Agni, opulently kindling for our peace (1),
let your light arise in us and bring its gift of riches (2).
Make Earth and Heaven ways for our happy journeying (3).
Make the offerings of man a means
for the coming of the Gods, O Agni (4).⁶

2.2.7

O Agni, give us the vast possessions, the thousandfold riches (1).
Open (us) to inspiration like the gates to the plenitude (2).
By the word, make Earth and Heaven move forward (3).
The Dawns have broken into splendour,
as if there shone the brilliant world of the Sun (4).⁷
[*svarṇa*: *svāḥ-na*; like the Sun-world; *prāchī*: move forward, (3.6.1);
Line 3: (alt.) Make earth and heaven turned towards the beyond.]

2.2.8

Kindled in the procession of the beautiful Dawns (1),
he shall break into roseate splendour like the Sun-world (2).
You make effective the pilgrim-rite by man's voices of offering (3).
O Agni, you are the King of the peoples (4);
and the Guest delightful to the human being (5).⁸

⁶ स नौ रेवत् संमिधानः स्वस्तयै (1), सं-ददस्वान् रथिमस्मासु
दीदिहि (2), आ नः कृणुष्व सुवितायु रोदसी (3), अग्ने हृव्या मनुषो
देव वीतयै (4)

⁷ दा नौ अग्ने बृहतो दा: संहस्रिणौ (1), दुरो न वाजं श्रुत्या अपा
वृधि (2), प्राची धावापृथिवी ब्रह्मणा कृधि (3), स्वर्ण शुक्रम् उषसो
वि दिद्युतुः (4)

⁸ स इधान उषसो राम्या अनु (1), स्वर्ण दीदेत् अरुषेण भानुना (2),
होत्राभिः अग्निः मनुषः स्वधरो (3), राजा विशाम् (4), अतिथिः
चारुः आयवै (5)

2.2.9

Thus the thought has nourished (2),
 our human things in the great Heavens (3),
 and in the immortals, O Pristine Agni (1).
 Our milch-cow milks by herself (4,6),
 the many forms and the hundreds of the Treasure (7),
 for the doer of works in his battles (5),
 and in his speed of the journey (8).⁹

[*iṣhaṇi*: speed of journey; *pūrvya*: pristine; ancient and supreme;

Note that the treasure is connected with thought, not physical cows and horse.]

2.2.10

O Agni, let us conquer a hero-strength by the War-Horse (1),
 or by the Word, let us awake to knowledge beyond men (2).
 Let our light shine out in the Five worlds (3);
 (the light is) high and inviolable like the world of the Sun (4).¹⁰

[Lines 1 and 2: (alt.) wake in ourselves a strength of heroes beyond men's scope, by the power of the War-Horse (*arvata*) or by the Word; *pancha kṛṣṭīḥ*: the five worlds of creation where work is done. Also known as *pancha kṣitīḥ*. The related five types of beings are the Panchajana. The lower three worlds are *prthvī*, earth, pure physical consciousness, *dyauḥ*, heaven, the pure mental consciousness, *antarikṣhāḥ*, the intermediate world of *Vāyu* or the nervous consciousness. Above these three, are the two worlds namely *svar*, (the mahas of Taittirīya U.) and *mayas*, the divine beatitude, the *ānanda* of the Taittirīya U. The five becomes seven when the Ānanda is regarded as a triple *sat-chit-ānanda*.]

⁹ एवा नौ अग्ने अमृतेषु पूर्व्ये (1), धीः पीपाय (2), बृहद् दिवेषु
 मानुषा (3), दुहाना धेनुः (4), वृजनेषु कारवे (5), त्मना (6), शतिनैं
 पुरुरूपम् (7), इषणि (8)

¹⁰ वयम् ग्रे अर्वता वा सुवीर्ये (1), ब्रह्मणा वा चितयेमा जनाँ अति (2),
 अस्माकं द्युम्भधि पञ्च कृष्टिषु (3), उच्चा स्वर्ण शुशुचीत दुष्टरम् (4)

2.2.11

Awake, O forceful Agni, one to be voiced by our lauds (1).
 The seers come to perfect birth in you and speed on their way (2).
 O Agni, you are the sacrifice (3);
 The Horses of swiftness come there (4),
 where you shine in the eternal son and in your own home (5).¹¹

[*nitye toke*: the eternal son]

2.2.12

O knower of all things born, may we both abide in your peace (1,3),
 those (persons) who hymn you and the luminous seers (2).

Be forceful to us, (in giving us) (6),
 the treasure with the many riches and its many delights (4),
 and its children of the works, and the offspring of the Treasure (5).¹²

[*bhūyasaḥ*: many]

2.2.13

Same as (2.1.16).

¹¹ स नौ चोधि सहस्य प्रशंस्यो (1), यस्मिन् सुजाता इषयन्त् सूर्यः (2),
 यमंग्रे यज्ञम् (3), उपयन्ति वाजिनो (4), नित्ये तोके दीदिवांसं स्वे
 दमे (5)

¹² उभयांसो जातवेदः स्याम (1), ते स्तोतारौ अग्रे सूर्यश्च (2),
 शर्मणि (3), वस्वौ रायः पुरुश्चन्द्रस्य भूयसः (4), प्रजावतः
 स्वपत्यस्य (5), शग्धि नः (6)

3. Āpri hymn (The Powers that Fill)

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

- 2.3.1: He is wise of understanding
- 2.3.2: He manifests the gods in the yajna
- 2.3.3: You were here of old before arrival of mortals
- 2.3.4: All-gods
- 2.3.5: Divine doors open with our obeisance
- 2.3.6: Night and Dawn
- 2.3.7: Two Divine Priests
- 2.3.8: Three Goddesses
- 2.3.9: Maker of forms (Tvashṭā)

2.3.10: Agni leads the offering to the gods

2.3.11: Light is his native abode

Metre: 1-6, 8-11, Trishṭup; 7, Jagatī

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvashṭr, 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 Riṣhi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. “For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will” [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several riks such as R̄V (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 or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also establish their powers in the seeker.

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

2.3.1

Agni that was set inward in the earth is kindled (1),
and has arisen fronting all the worlds (2).

Arisen is He, the purifying Flame, the priest of the call,
the wise of understanding, the ancient of Days (4).

Today let Agni, a god to the gods, do sacrifice (5),
putting forth his powers (6).¹

[Line 6: *arhan*: putting forth his powers; in the fullness of his powers;]

2.3.2

Agni voices the godhead (1),
shines revealing the planes and triple heavens each and each (2).
by his greatness and his perfect Ray (of knowledge) (2).

Let him flood the offering with a mind that diffuses the light (3),
and manifest the gods on the head of the sacrifice (4).²

[*ghṛtaprūṣhā manasā*: mind diffused with light; by rendering *ghṛta* as ghee, the phrase means, ‘ghee-coated mind’; clearly in RV *ghṛta* is light or clarity, and not ghee.

ghṛta occurs 4 times in (2.3.11) clarifying its meaning.

¹ समिद्धो अग्निः निहितः पृथिव्यां (1), प्रत्यड् विश्वानि भुवनानि (2), अस्थात् होता पावकः (3), प्रदिवः सुमेधा (4), देवो देवान् यंजतु अग्निः (5), अर्हन् (6)

² नराशंसः (1), प्रति धामानि अञ्जन् तिस्रो दिवः प्रति (2), महा स्वर्चिः (3), घृतप्रुषा मनसा हव्यम् उन्दन् (4), मूर्धन् यज्ञस्य समनकु देवान् (5)

narāshamsa: he who voices the godhead (*nara*), (1.13.3), an epithet for Agni (occurs 16 times); *prati*: each and each; *archih*: Ray, (8.43.10); *svarchih*: *su-archih*: High of Ray, perfect Ray;]

2.3.3

O Agni, our mind aspires to you (1);
put forth today your power and do sacrifice to the gods (2).
You were here of old before (the arrival of) humans (3).
Bring to us the unfallen host of the Life-Gods (4).
O Powers, sacrifice to Indra seated on the sacred grass (5).³

2.3.4

O Godhead, strewn on the altar is the seat,
well-packed for the riches (1,3),
the hero-guarded seat that ever grows (2).
O All-Gods, the shining ones, sit on this seat (5),
anointed with the Light (4).
(You are) the sons of Aditi, kings of sacrifice (6).⁴

[*subharam*: well-packed; made strong to carry (the riches);]

³ ईळितो अग्ने मनसा नो (1), अहैन् देवान् यक्षि (2), मानुषात् पूर्वो
अद्य (3), स आ वह मरुतां शर्धो अच्युतम् (4), इन्द्रं नरो बर्हिषदं
यजध्वम् (5)

⁴ देव बर्हिः (1), वर्धमानं सुवीरं (2), स्तीर्णं राये सुभरं वेदी अस्याम्
(3), घृतेनाक्तं (4), वसवः सीदतेदं विश्वै देवा (5), आदित्या
यज्ञियासः (6)

2.3.5

May the divine Doors swing open, wide to our call (1,2),
 easy of approach with our prostrations of surrender (3).
 May the imperishable (Doors) expanding stretch wide (4),
 purifying the glorious and heroic kind,
 with the hue of light (5).⁵

[The divine doors are mentioned in all Apri hymns.]

2.3.6

May Night and Dawn equal come like delightful weavers (3,5).
 They weave out the weft that is spun,
 our perfected works (4,1),
 into a shape of sacrifice (6).

They are eternal, pouring out (the milk) on us (2),
 they being good milch cows, full of milk (7).⁶

[*samīchi*: equal; *vayya*: weaving women;
tantum: weft, (4.13.4), *tatam*: what is spun;

This mantra is an excellent example of the self-evident symbolism.]

2.3.7

The two divine Invokers, the great knowers and supreme (1),
 offer by the illumining Word the straight things in us (2).
 Sacrificing to the Gods in season (3),
 they reveal them in light in the navel of the Earth (4),
 and on the three peaks of Heaven (5).⁷

⁵ वि श्रेयन्ताम् उर्विया हूयमाना (1), द्वारो देवीः (2), सुप्रायुणा
 नमौभिः (3), व्यचस्वतीः वि प्रथन्ताम् अजुर्या (4), वर्णं पुनाना
 यशसं सुवीरम् (5)

⁶ साधु अपांसि (1), सनता न उक्षिते (2), उषासानक्ता वय्येव रण्विते
 (3), तन्तुं तुं संबर्यन्ती (4), समीची (5), यज्ञस्य पेशः (6), सुदुधे
 पर्यस्वती (7)

⁷ दैव्या होतारा प्रथमा विदुष्टर (1), क्रजु यक्षतः समृच्चा वपुष्टरा (2),
 देवान् यज्ञन्तौ क्रतुथा (3), समञ्जतो नाभा पृथिव्या (4), अधि सानुषु
 त्रिषु (5)

[Line 5: *triśhu sānuṣhu*: the three levels of the hill. The three levels are three planes of mentality namely the sense mentality associated with Soma, the dynamic mentality associated with Indra, pure reflective mentality associated with Sūrya. Each god releases the divine light (*ghṛta*) from the corresponding plane. [SA, SV, p. 185]]

2.3.8

May Sarasvatī make our thought effective (1).

May goddesses Ilā and Bhāratī carry all to their goal (2).

(May) the three goddesses sit on our altar-seat (3,5,7),
and guard our gapless house of refuge, by the self-law of things (4).⁸

[These three goddesses are mentioned in all Āpri hymns.

Ilā: goddess of revelation; Bhāratī or Mahī: goddess of the Vast truth;
Sarasvati: goddess of inspiration]

2.3.9

Soon there is born a Hero, an aspirant to the Godheads (2).

He is of golden-red form, a mighty bringer of riches,
and founder of our growth to wideness (1).

Let the Maker of forms loosen the knot of the navel in us,
and in the children (of our works) (3).

Then let him walk on the way of the Gods (4).⁹

[Line 4: (alt.) let the way of the Gods come to us;

shruṣṭi: swiftly; *prajām*: children (of our works);

Tvaṣṭṛ: Maker of forms]

⁸ सरस्वती साधयन्ती धियं न (1), इळो देवी भारती विश्वतूर्तिः (2),
तिस्रो देवीः (3), स्वधया (4), बहिरेदम् (5), अच्छिद्रं पान्तु शरणं (6),
निषद्य (7)

⁹ पिशाङरूपः सुभरौ वयोधाः (1), श्रुष्टी वीरो जायते देवकामः (2),
प्रजां त्वष्टा विष्यतु नाभिमस्मे (3), अथा देवानामपि एतु पाथः (4)

2.3.10

The master of delight is with us streaming out (the Soma) (1).

Agni speeds the offering by our thoughts (2).

Let the divine Achiever, lead the offering (4,6),

to the Godheads knowing that it is triply revealed (3,5).¹⁰

[Line 3: (alt.) triply anointed;

shamitā: divine achiever (of works)]

2.3.11

I pour light on him; for the light is his native abode (1,2).

He is lodged in the light; the light is his plane (3,4).

By your self-law, bring the Gods and fill them with rapture (5).

O Mighty one, carry to them our offering blessed with *svāhā* (6).¹¹

[Here *ghrta* occurs 4 times clarifying its basic meaning as light.

svāhā: (I) offer whole heartedly without any reservation; *su* (*sushtu*),
duly + *ā* (completely) + *ha* (give)]

¹⁰ वनस्पतिः अवसूजनुप स्थात् (1), अग्निर्हविः सूदयाति प्रधीभिः (2),
त्रिधा समर्कं (3), नयतु (4), प्रजानन् देवेभ्यो (5), दैव्यः शमिता उप
हृव्यम् (6)

¹¹ घृतं मिमिक्षे (1), घृतमस्य योनिः (2), घृते श्रितो (3), घृतम् ऊं
अस्य धाम (4), अनुष्वधमा वंह मादयस्व (5), स्वाहोकृतं वृषभ वक्षि
हृव्यम् (6)

4. Agni's work within human beings

Rishi: Bhārgavāḥ, Somāhutih

2.4.1: Agni strips all sin from us

2.4.2: Bhṛgus set him in man

2.4.3: Gods have placed him in the human beings

2.4.4: Rapturous is his vision

2.4.5: Ecstasy by the diversity of light

2.4.6: Voices like a war-horse

2.4.7: Moves like a beast that wanders

2.4.8: Thought spoken in the third session of knowledge

2.4.9: Be the founder of growth and expansion

Metre: Trīṣṭup

2.4.1

I call to you Agni with (his) splendours of light (1).

With his strong delights Agni strips all sin from us,
he, the guest of the peoples (2).

He is like a supporting friend (3).

He becomes the God; with him are the Gods (4,5).

He knows all things born in the man (6).¹

[Lines 5 and 6 (alt.): who knows all things born in all, from men to the
Gods;

ādeve: in one with whom are the gods;]

¹ हुवे वं: सुद्योत्मानं (1), सुवृक्तिं विशाम् अश्रिम् अतिथिं सुप्रयसम् (2),
मित्र इव यो दिधिषाय्यो (3), भूद् देव (4), आदेवे (5), जने जातवैदाः (6)

2.4.2

Worshipping him in the session of the Waters (1).

The two-fold Bhrigus, set him in the peoples of Man (2).

May he master all the worlds (3).

Agni (is) the traveller among the Gods with his rapid horses (4).²

[*bhūmā*: worlds, (1.70.3);

dvitā: have access to a two-fold (light)]

2.4.3

The Gods have placed Agni in these human peoples (1),
as men bring a beloved friend into their dwelling (2).

Let him illumine the desire of the billowing nights (3).

Let him be all-discerning in the house for the giver (4).³

2.4.4

Delightful is his growth as if one's own increase (1).

(Rapturous) is his vision as he gallops with skill (2).

He darts about his tongue mid the growths of the forest (3),
and tosses his mane like a chariot courser (4).⁴

[*dhakshoh*: (eagerly) burning (on his way), (10.115.4)]

² इमं विधन्तो अपां सधस्यै (1), द्विता अदधुः भृगवो विक्षु आयोः (2),

एष विश्वानि अभि अस्तु भूमा (3), देवानाम् अग्निः अरतिः जीराश्वः (4)

³ अग्निं देवासो मानुषीषु विक्षु प्रियं धुः (1), क्षेष्यन्तो न मित्रम् (2),
स दीदयत् उशतीः ऊर्या आ (3), दक्षाय्यो यो दास्वते दम् आ (4)

⁴ अस्य रण्वा स्वस्यैव पुष्टिः (1), संहृष्टिरस्य हियानस्य दक्षौः (2), वि
यो भरिभ्रत् ओषधीषु जिह्वाम् (3), अत्यो न रथ्यौ दोधवीति वारान् (4)

2.4.5

When my thoughts enjoying him chant his mightiness (1),
he shapes a hue as if to (satisfy) our desire (2).

He awakes to knowledge in men
that have the ecstasy by the rich diversity of his light (3).
Old and outworn he grows young again and again (4).⁵

[*ramsu*: ecstasy, (4.1.8); *abhvam*: mightiness]

2.4.6

Like one who thirsts, he lights the forests (2,1,3).

He voices like a chariot war-horse (5),
or like the waters on their path (4).

Black is his trail, burning his heat (6).

He is full of rapture and awakes to knowledge (7).

He is like Father-Heaven smiling with his starry spaces (8).⁶

[*vārṇa*: *vāḥ + na*: like waters; *svānīt*: voices;]

2.4.7

He starts on his journey to burn through all wide earth (1),
and moves like a beast that wanders at will and has no keeper (2).

Agui with his blazing light and his black affliction (4),
(assails) the dry trunks with his heat (3),
as if he tasted the vastness (5).⁷

[*kṛṣṇavyathih*: black affliction; *bhūma*: vastness; *atasāni*: dry trunks;]

⁵ आ यत् मे अभ्वं बनदः पनन्त् (1), उशिग्भ्यो न अमिमीत् वर्णम् (2),
स चित्रेण चिकिते रंसु भासा (3), जुजुवाँ यो मुहुः आ युवा भूत् (4)

⁶ आ यो वना (1), तातृषाणो न (2), भाति (3), वार्ण पथा (4), रथ्येव
स्वानीत् (5), कृष्ण अध्वा तपौ (6), रण्वः चिकेत् (7), द्यौरिव
स्मयमानो न नभौभिः (8)

⁷ स यो व्यस्थात् अभि दक्षत् उर्वी (1), पशुः न एति स्वयुः अगौपाः (2),
अग्निः शोचिष्मां अतसानि (3), उष्णन् कृष्णव्यथिः (4), अस्वदयत् न
भूम् (5)

2.4.8

Recalling with praise your former safe-guarding (1),
our thought has been expressed
in the third session of the discovery of knowledge (2).

Give us a vast and opulent plenitude,
where the heroes assemble, O Agni (3).

Give us the treasure with its wise children (4).⁸

[*adhi-itau*: in our mind's return; recalling with praise (occurs once)]

2.4.9

Be the founder of the growth and expansion (5),
of the luminous Wise Ones and of him who voices you (4).

Thus O Agni, by your (force), the Gritsamadas (1),
conquer the secret inner spaces and the higher worlds (2).
(Heroic in) strength, they overcome the hostiles (3).⁹

[*guhā*: secret inner spaces; *abhi syuḥ*: abide
uparān: higher worlds; *vavanta*: conquer;]

5. Seven rays and the eighth

Riṣhi: Bhargavaḥ, Somāhutih

2.5.1: A conscious priest of call is born to us

2.5.2: Seven rays and the eighth

2.5.3: He has become seer-wisdoms (*kāvya*)

2.5.4: Knowng the laws of working, climb the steps one by one

2.5.5: Neshṭar priest

2.5.6: Sister of the mother

2.5.7: What we have given is complete

2.5.8: Let him work even one having knowledge

Metre: Anuṣṭup

⁸ नू ते पूर्वस्य अवसो अधीतौ (1), तृतीये विदथे मन्म शंसि (2),
अस्मे अग्रे संयद्वीरं बृहन्तं क्षुमन्तं वाजं (3), स्वपत्यं रथिं दोः (4)

⁹ त्वया (1), यथा गृत्समदासौ अग्ने गुहा वन्वन्त उपराँ अभि ष्युः (2),
सुवीरासो अभिमातिषाहः स्मत् (3), सूरिभ्यौ गृणते (4), तद् वयौ धा:
(5)

2.5.1

A conscious Priest of the call is born to us (1).

A father is born to his fathers for their safeguard (2).

May we achieve by sacrifice the wealth of the victor (3),
and to rein the Horse of swiftness (4).¹

[*yamam*: to rein, to control;

prayakṣhe: achieve by yajna, (3.7.1)]

2.5.2

The seven rays are extended in this leader of sacrifice (1,2).

There is a divine eighth that carries with it the human (3).

The Priest of the purification takes possession of That All (4).²

[Eighth son Mārtāṇḍa: In (10.72.8) and (10.72.9), we are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Mārtāṇḍa, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Mārtāṇḍa is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death. This Mārtāṇḍa or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language the mortal life is governed by an oppressed, a hidden, a disguised Truth; just as Agni the divine seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Sūrya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence. The Seers, by the power of truth in their thoughts, discover this Sun lying in the darkness, they liberate this knowledge,

¹ होता अजनिष्टु चेतनः (1), पि॒ता पि॒तूभ्यं ऊ॒तयै (2),
प्र॒यक्ष॒न् जे॒न्यं वसु॒श्केम् (3), वा॒जिनो यम॑म् (4)

² आ यस्मिन् स॒स्त र॒श्मयः (1), त॒ता य॒ज्ञस्य नेतरि॑ (2),
म॒नुष्वद् दै॒व्यम॒ष्टम् (3), पोता॒ विश्वं तदिन्वति॑ (4)

this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscious being. [SA, SV, p. 426]

potā: priest of purification; *invati*: travels, accepts; seven: see (2.24.4)]

2.5.3

When a man has firmly established this (Fire) (1),
he echoes the wisdom Words and comes to know That (2),
for he has become all seer-wisdoms (3,5),
just as the rim surrounds a wheel (4).³

[Also in SV (94), TS (3.3.3.3);
pari abhavat: surrounds; has become; (his presence) is around]

2.5.4

The pure Prashasta Priest is born along with the pure will (1).
The man who knows the steadfast laws of his workings (2),
climbs them one by one like branches (3).⁴

[Climbing the steps of the ladder of progress has been mentioned in (1.10.2) and other places.

prashāstā: the priest who announces the happenings in the yajna; same as *prashāstra* in (2.1.2). *shuchinā kratunā*: pure will;]

2.5.5

The milch-cows come and cling to the hue of Neshtar (1);
(they come to) the Sisters who have gone once and again,
to that Supreme (world) above the three (2).⁵

[*āyuvah*: come to; *neshtrah*: the priest of lustration; see (2.1.2);

³ दृधन्वे वा यदीम् (1), अनु वोचद् ब्रह्माणि वेरु तत् (2),
परि विश्वानि काव्या (3), नेमिश्चक्रम् इव (4), अभवत् (5)

⁴ साकं हि शुचिना शुचिः प्रशास्ता क्रतुना अजनि (1),
विद्वाँ अस्य व्रता ध्रुवा (2), वया इवानु रोहते (3)

⁵ ता अस्य वर्णम् आयुबो नेष्टुः सचन्त धेनवः (1),
कुवित् तिसृभ्य आ वरं स्वसारो या इदं युः (2)

kuvit varam: the supreme (world); the fourth world, above the three, is called *turiyam svid* in RV (10.67.1). It is also known as *bṛhat diva*, *satyam-rtam-bṛhat* etc. RV (10.67.1) states that the seer Ayāsya discovered the fourth world. The same mantra mentions the seven-headed thought.]

2.5.6

The sister of the Mother comes to him (1,3),
bringing the yield of the Light (2).

The adhvaryu priest rejoices in her advent (3),
as a field of barley revels in the rain (4).⁶

[*adhvaryu*: priest of the path of the yajna; the priest who controls all the details in the outer yajna.

Line 1: Here mother is probably the earth. The sister is Ushas or dawn.
S gives ritualistic meanings.]

2.5.7

Himself for his own confirming (1),
let the Priest of the rite create the Priest (2).

Let us take joy of the laud and the sacrifice (3,5),
for then it is complete (4),
what we have given (6).⁷

[Line 3: (alt.): for then it is complete, we have moved (on the way);
Lines 3 and 4 (alt.): let us take full joy of the laud and the sacrifice for
what we have given;

ṛtvik; *ṛtvijam*: priest of the rite concerned with the order of work and
timing;

rarimā: give, (3.14.5); *aram*: complete, sufficient; *āt*: then;]

⁶ यदी मातुः उप स्वसा॑ (1), धूतं भरन्ती॒ (2), अस्थित॑ (3),
तासाम् अध्वर्युः आगतौ॒ (4), यवो॒ वृष्टीवं॑ मोदते॒ (5)

⁷ स्वः॒ स्वाय॑ धायसे॒ (1), कृणुताम्॒ क्रत्विक॑ क्रत्विजंम्॒ (2),
स्तोमं॒ यज्ञं॑ च॒ (3), आत्॒ अरं॒ (4), वनेमा॑ (5), ररिमा॒ वयम्॒ (6)

2.5.8

Even as one who has the knowledge (1),
let him do the rite sufficiently
for all the lords of the yajna (2).

The sacrifice we have done (4),
is (dependent) on you, O Agni (3).⁸

6. Immovable wealth and perfect birth

Rishi: Somāhutih, Bhārgavah

2.6.1: Deeply hear my words

2.6.2: You are brought to perfect birth

2.6.3: We serve you with our words

2.6.4: Awake and drive away the hostiles

2.6.5: Wealth immovable comes to us

2.6.6: Come at our word to one who craves for you

2.6.7: You are like a messenger from friendly people

2.6.8: Unbroken order of sacrifice

Metre: Gāyatrī

2.6.1

O Agni, may you rejoice in the fuel I bring you (1,3).

Rejoice in my session of sacrifice (2,3).

Deeply hear my words (4).¹

[*upasadam*: session of the yajna; *upasat* is said to be an important component of the *jyotiṣṭoma* rite; *shu: su* (pada): deeply, well; *vaneḥ*: rejoice;]

⁸ यथा विद्धाँ (1), अरं करद् विशेष्यो यजतेभ्यः (2),

अयमग्ने त्वे अपि (3), यं यज्ञं चकुमा वयम् (4)

¹ इमां मैं अग्ने समिधंम् (1), इमाम् उपसदं (2), बनेः (3),

इमा उषु श्रुधी गिरः (4)

2.6.2

O Agni, you are brought to perfect birth (5);

(you are) the child of Energy (2),

and impeller of the Horse (3).

We would worship you with this (offering) (1);

with this Word well-spoken (4).²

2.6.3

We serve you, with our words (1,4);

(you have) joy in the Word (2).

O Treasure-giver, we serve the seeker of the Treasure (3,4).

Let us serve you (4),

and all whose desire is your service (5).³

[*girvanasam*: one who joy in the world;

saparyema: serve you, wait upon you; *saparyavah*: those desiring your service]

2.6.4

Awake, O Wealth-Lord, Wealth-giver (1,3),

a seer and a Master of Treasures (2).

Put away from us the things that are hostile (4).⁴

2.6.5

O Agni, the Rain of Heaven (comes) around to us (1).

The wealth immovable (comes) to us (2);

the impulsions that bring their thousands (come) to us (3)!⁵

² अया तै अग्ने विधेम् (1), ऊर्जों नपात् (2), अश्व-मिष्टे (3), एना सूक्तेन (4), सुजात् (5)

³ तं त्वा गीर्भिः (1), गिर्बीणसं (2), द्रविणस्युं द्रविणोदः (3), सपर्येम् (4), सपर्यव॑ः (5)

⁴ स बौधि (1), सूरिः मधवा (2), वसुपते वसुदावन् (3), युयोधि अस्मद् द्वेषांसि (4)

⁵ स नो वृष्टिं दिवस्परि (1), स नो वाजंम् अनुर्वाणम् (2), स नः सहस्रिणीः इष्टः (3)

[*anarvānam*: immovable (1.51.12); free from littleness; that which no foe endangers (5.49.4); The first meaning comes from the word *arvānam* (war-horse) (10.46.5);

Line 2: (alt.): wealth free from all littleness]

2.6.6

O Messenger, O youngest Power, come at our word (2,4),
for him who aspires to you and craves for your safeguard (1).
Arrive, O Priest of the call, strong for sacrifice (3,4).⁶

[*īlānāya*: one who aspires to you; *īlah*: of aspiration, (6.1.2)]

2.6.7

O Agni, you move within (1),
having knowledge of both the Births, O seer (2).
(You are) like a messenger from friendly people (3).⁷

[Line 2: (alt.) as one who has knowledge between both Births;]

2.6.8

Come with your knowledge, and fill us (1);
perform the sacrifice, continuous and true in order (2,4),
O conscious (Agni), take your seat on the sacred grass (3,5).⁸

[*chikitva*: conscious (Agni)]

⁶ ईळानाय अवस्थ्यवे (1), यविष्ट दूत नो गिरा (2), यजिष्ट होतः (3),
आ गंहि (4)

⁷ अन्तः हि अङ्ग ईयसे (1), विद्वान् जन्म उभया कवे (2), दूतो जन्येव
मित्र्यः (3)

⁸ स विद्वाँ आ च पिप्रयो (1), यक्षि (2), चिकित्व (3), आनुषक् (4),
आ च अस्मिन् सत्सि बर्हिषि (5)

7. Agni's light and beauty

Riṣhi: Bhārgavaḥ Somāhutih

2.7.1: Riches made all of light

2.7.2: Let not foes war against us

2.7.3: May we pass beyond the hostiles

2.7.4: Vast is the beauty of your light

2.7.5: Fire of the bringers (*bhārata*)

2.7.6: Eater of the tree, the son of force

Metre: Gāyatrī

2.7.1

O Agni, O Youngest Power, Fire of the Bringers (2),
bring to us a wealth, the best, made all of light (1,3),
and packed with our many desires, O prince of riches (4,5).¹

[*dyumantam*: made all of light; *bhārata*: (Fire of) the bringers;
Also in TS (1.3.14.9).]

2.7.2

Let not the foes who war against us (1),
master the God and the mortal (2);
(O Agni), carry us beyond that (hostile) power (3).²

[Line 2: (alt.): overmaster against us, God and mortal;
arātiḥ: hostile forces, (6.16.27); foes who battle against us, (6.4.5)]

2.7.3

And so by you, may we (2),
plunge and pass beyond all hostile forces (1,4),
as through streams of rushing water (3).³

¹ श्रेष्ठं (1), यविष्ट भारता अग्ने (2), द्युमन्तमा भर (3), वसो (4), पुरुस्पृहं रथिम् (5)

² मा नो अरातिः (1), ईशत देवस्य मर्त्यस्य च (2), पर्षि तस्या उत द्विषः (3)

³ विश्रा (1), उत त्वया वृयं (2), धारा उदन्या इव (3), अति गाहेमहि द्विषः (4)

2.7.4

O cleansing Agni, you are pure and adorable (1).
 Vast is the beauty of your light (2),
 fed with the clarities (3).⁴

2.7.5

O Fire of the Bringers, you are called (1,4),
 by our bulls and our heifers, and by our eight-footed (cows) (2,3).⁵

[Lines 2, 3: (alt.): by our bulls and by our barren and pregnant cows.
ashtapadi, literally eight-footed; cow with calf together; golden-hued
 cows (S); *āhutah*: called]

2.7.6

This is the eater of the Tree (1),
 for whom is poured the running butter of the Light (2).
 This is the Desirable, the ancient, the Priest of the call (3),
 the Wonderful, the son of Force (4).⁶

8. He grows by our mind

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.8.1: Laud the chariots of Agni

2.8.2: Leads perfectly the giver

2.8.3: His law of working

2.8.4: Rich with diverse lustres

2.8.5: Our words have made the traveller to grow

2.8.6: May we cling to the safeguardings

Metre: 1-5, Gāyatrī; 6, Anuṣṭup

⁴ शुचिः पावकं बन्यो अग्ने⁽¹⁾, वृहत् वि रोचसे त्वं⁽²⁾, घृतेभिः
 आहृतः⁽³⁾

⁵ त्वं नौ असि भारता अग्ने⁽¹⁾, वृशाभिः उक्षभिः⁽²⁾, अष्टापदीभिः
 (3), आहृतः⁽⁴⁾

⁶ दु अन्नः⁽¹⁾, सर्पिः आसुतिः⁽²⁾, प्रत्नो होता वरेण्यः⁽³⁾,
 सहसस्पुत्रो अङ्गुतः⁽⁴⁾

2.8.1

As if to replenish him (1),
 laud, now the chariots of Agni and his yokings (2,3).
 (Agni is) the lavish and glorious Godhead (4).¹

[Line 1: (alt.): as one seeking for plenitude]

2.8.2

He brings his perfect leading to the giver (1).
 He is invulnerable and wears out the foe with wounds (2).
 Fair is the front of him fed with the offerings (3).²

2.8.3

At dusk and dawn, he is voiced (2),
 in his glory and beauty in our homes (1).
 Never impaired is the law of his working (3).³

[*doshā*: dusk; *uṣhasi*: dawn]

2.8.4

He shines rich with diverse lustres,
 like the Sun in his illumining splendour (1).
 He shines wide with his ray (2).
 He puts forth on us a revealing light with his ageless fires (3).⁴

¹ वाज्यन् इव (1), नूरथान् योगां अग्रेः (2), उपस्तुहि (3),
 यशस्तमस्य मीळहृषेः (4)

² यः सुनीथो दंदाशुरेः (1), अजुर्यो जरयन् अरिम् (2), चारुप्रतीक
 आहृतः (3)

³ य उ श्रिया दमेषु (1), आ दोषा उषसि प्रशस्यते (2), यस्य ब्रतं न
 मीयते (3)

⁴ आ यः स्वर्णभानुनां चित्रो (1), विभाति अर्चिषां (2), अज्ञानो
 अजरैरभि (3)

[*vibhāti*: shines; (used in both lines 1 and 2); *svarṇa*: *svah na*: like the Sun]

2.8.5

Our words have made the Fire to grow (2),
made the Traveller to grow in the way of self-empire (1).
He holds in himself all glory and beauty (3).⁵

[*atṛi*: traveller, (10.80.3); he travels in all the worlds making them part of self-empire]

2.8.6

May we cling to the safeguardings of the gods (4,2),

Agni and Soma and Indra (1),

and thus meet with no hurt (3).

May we overcome those that are embattled against us (5).⁶

[*sachemahi*: cling to, keep close, (10.7.1)]

9. Thinker of the Word

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.9.1: Perfect in judgment

2.9.2: Building of the bodies

2.9.3: Your supreme birth

2.9.4: You are the thinker of the brilliant word

2.9.5: Two kinds of wealth

2.9.6: Our indomitable guardian

Metre: Triṣṭup

⁵ अत्रिम् अनु स्वराज्यम् (1), अग्निम् उवथानि वावृधुः (2), विश्वा
अधि श्रियो दधे (3)

⁶ अग्नेः इन्द्रस्य सोमस्य (1), देवानाम् ऊतिभिः ब्रयम् (2), अरिष्यन्तः
(3), सचेमहि (4), अभि ष्याम पृतन्यतः (5)

2.9.1

In the house of the priest-hood, the Priest of the call (1),
has taken his seat, perfect in judgment (4).

He is full of knowledge (2).

He is ablaze with light, vivid in radiance (3),

He has a mind of wisdom whose workings are invincible,
and is most rich in treasures (5).

Agni with his tongue of purity is a bringer of the thousand (6).¹

[*vasiṣṭhaḥ*: most rich in treasures; *pramatiḥ*: mind of wisdom;
vidānah: full of knowledge]

2.9.2

You are the Messenger (1).

You are our protector who takes us to the other side (2).

You are our leader on the way to (a world of) greater riches (3).

For the shaping of our Son and the building of the bodies (4),

awake (within us) in your light, a guardian, O Agni (6),

and turn not from your work (5).²

[Line 4: (alt.) in the offspring of the son of our bodies;

Line 3: *vṛshabha*: Bull of the herds, showerer]

¹ नि होता होतृषदने (1), विदानः (2), त्वेषो दीदिवाँ (3), असदत् सुदक्षः (4), अदब्धव्रत-प्रमति: वसिष्ठः (5), सहस्रंभरः शुचिजिह्वो अग्निः (6)

² त्वं द्रूतः (1), त्वमु नः परस्पा: (2), त्वं वस्य आ वृषभ प्रणेता (3), अग्ने तोकस्य नः तनै तनूनाम् (4), अप्रयुच्छन् (5), दीदृ बोधि गोपाः (6)

2.9.3

O Agni, may we worship you in your supreme Birth (1).
 May we worship you with our chants in your lower session (2).
 I adore with sacrifice your abode from which you have arisen (3).
 The offerings have been cast into you,
 when you were kindled and ablaze (4).³

[*avare sadhasthe*: the world of lower session]

2.9.4

Be strong for sacrifice, do worship with my offering (1).
 Swiftly voice my thought towards the gift of the Treasure (2),
 for you are the wealth-master who has power over the riches (3).
 You are the thinker of the brilliant Word (4).⁴

[*shruṣṭī*: swiftly, (10.20.6); *manotā*: thinker]

2.9.5

Both kinds of wealth are yours (1,3);
 neither can waste and perish (2).

O potent Godhead, because you are born from day to day (4),
 make your adorer to be full of possessions, O Agni (5).
 Make him a master of the riches and of fair progeny (6).⁵

[*kṣhumantam*: one full of possessions; opulent, (2.4.8);

ubhayam vasavyam: two kinds of riches; the riches of heaven and earth; the riches of mind and matter;

su apyata: the gods being born as his children within;]

³ विधेम ते परमे जन्मन् अग्ने (1), विधेम स्तोमैरवरे सधस्थे (2),

यस्मात् योनैः उदारिंथा यजे तं (3), प्रत्वे हुवीषि जुहुरे समिष्ठे (4)

⁴ अग्ने यजस्व हुविषा यजीयान् (1), श्रुष्टी देष्णमभि गृणीहि राधः (2),
 त्वं ह्यसि रयिपती रथीणां (3), त्वं शुक्रस्य वचसो मनोता (4)

⁵ उभयै ते (1), न क्षीयते (2), वसव्यै (3), दिवेदिवे जायमानस्य दस्म
 (4), कृधि क्षुमन्तं जरितारमग्ने (5), कृधि पतिं सु-अपत्यस्य रायः (6)

2.9.6

(O Agni), shine forth, with this force of yours in us (1,7);
 (you are) perfect in knowledge (2),
 (you) worship the Gods and are strong for sacrifice (3).
 Be our indomitable guardian (5),
 and our protector to take us to the other side (6).
 O Agni, flame in us with your light (7,9),
 flame in us with your opulence for our welfare (8,9,4).⁶

10. His play

Rishi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.10.1: Agni is our first father

2.10.2: One with rich diversity of lights

2.10.3: Agni a child in mothers of many forms

2.10.4: He dwells fronting all the worlds

2.10.5: None can touch Agni where he plays

2.10.6: He brings to us the touch of sweetness

Metre: Trishṭup

2.10.1

Agni is to us as our first father (2).

To him must rise our call (1),
 when he is kindled by man in the seat of his aspiration (3).

He puts on glory and beauty like a robe (4);
 he is our Horse full of inspiration to be groomed by us (6).

He is the immortal, wide in knowledge (5).¹

[*lijaspade*: seat of aspiration]

⁶ स एना अर्नीकेन (1), सु-विद्वत्रौ (2), अस्मे यष्टा देवाँ आयजिष्ठः (3), स्वस्ति (4), अदब्धो (5), गोपा उत नः परस्पा (6), अग्ने युमदुत (7), रेवत् (8), दिदीहि (9)

¹ जोहूत्रौ (1), अग्निः प्रथमः पितेव (2), इळस्पदे मनुषा यत् समिद्धः (3), श्रियं वसानो (4), अमृतो विचेता (5), मर्मजेन्यः श्रवस्यः स वाजी (6)

2.10.2

May Agni in the rich diversity of his lights (2),
hear my cry in all its words (1,3).
He is the immortal, wide in knowledge (4).
Two tawny horses bear his car (5),
or two that are red or ruddy in glow (bear his car) (6).
Oh, one widely borne has been created (7).²

[*vibhr̥trāḥ*: widely borne, bearing wide, (1.71.3);
rohita: red; *arushā*: ruddy in glow;]

2.10.3

They have given him birth in one lying on the back (1),
who with happy delivery bore him (2).
Agni became a child in mothers of many forms (3).
This thinker and knower dwells (6),
even in the destroying Night (4),
by the greatness of his lights unenveloped (by the darkness) (5).³

[*garbhah*: child; *sushūtam*: *su-sūtam*: with happy delivery;
shirināyām chit: in the destroying]

2.10.4

I anoint the Fire with my offering of light (1),
where he dwells fronting all the worlds (2).
Wide in his horizontal expansion and vast (3),
he is most open and manifest by all he has fed on (4),
seen in the impetuosity of his force (5).⁴

² श्रूया (1), अऽग्निः चित्रभानुः (2), हवं मे विश्वाभिः गीर्भिः (3),
अमृतो विचैताḥ (4), इयावा रथं वहतो (5), रोहिता वा उत अरुषा
(6), अहं चक्रे विभृत्रः (7)

³ उत्तानायाम् अजनयन् (1), सुषूतं (2), भुवदग्निः पुरुपेशासु गर्भिः (3),
शिरिणायां चिदकुना (4), महौभिः अपरीवृतो (5), वसति प्रचैताḥ (6)

⁴ जिघर्भिः अऽग्निं हुविषा धृतेन (1), प्रतिक्षियन्तं भुवनानि विश्वा (2),
पृथुं तिरश्चा वर्यसा बृहन्तं (3), व्यचिष्ठम् अन्नै (4), रभसं हशानम् (5)

[*rabhasam*: impetuosity of his force or rapture; rapturous, (3.1.8);
vayasā: expansion, growth;]

2.10.5

I anoint him, where he moves fronting all things on every side (1).

Let him rejoice in That with a mind (3),
 free from Rākṣasās (2).

None can touch the body of Agni where he plays (5),
 in his desire of the hues of light, in his glorious beauty (4).⁵

[*jarbhurāṇah*: to play, (2.2.5);

sprhayat varṇa: desire of the hues of light; desire-waking hue;

Line 2: (alt.): without the will to injure;]

2.10.6

May you take knowledge of your portion (1),
 putting forth your force with your supreme (flame) (2).

May we speak as the human being with you for envoy (3).

(I am one) who would conquer the Treasure (7).

I call, to Agni with my speech and my flaming offering (5,8).

There is no insufficiency in Agni (4);

he brings to us the touch of the sweetness (6).⁶

[Line 5: (alt.): he fills us with the Soma of sweetness;

sahasāṇah: one forceful to conquer (5.25.9); putting forth the force;

manuvat: thinking human being;]

⁵ आ विश्वतः प्रत्यञ्चं जिघर्मि (1), अरक्षसा (2), मनसा तत् जुषेत् (3),
 मर्यश्रीः स्पृहयदर्णो (4), अग्निः न अभिमृशौ तन्वा जर्भुराणः (5)

⁶ ज्ञेया भागं (1), संहस्रानो वरेण (2), त्वा-दूतासो मनुवत् वदेम (3),
 अनूनम् (4), अग्निं जुह्वा बचुस्या (5), मधुपृचं (6), धनुसा (7),
 जौहवीमि (8)

Section 2: Indra: Sūktās (11-22)

- 2.11: Vajra weapon placed in Indra's hands
- 2.12: Indra, the first one to have the mind
- 2.13: Indra helps the blind and deaf
- 2.14: Soma and the killing of demons
- 2.15: Shaped the paths from top to bottom
- 2.16: Our life-energy made easy by your grace
- 2.17: Give us the appropriate activities
- 2.18: Our friendship with Indra
- 2.19: Indra and Birth of Sun
- 2.20: Gods assign strength to Indra
- 2.21: Helps without being asked
- 2.22: His Divine will and perfect might

11. Indra: Vajra weapon placed in his hands

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

- 2.11.1: May these energies increase you in us
- 2.11.2: Released the waters blocked by Ahi
- 2.11.3: Hymns approach you for being energized
- 2.11.4: Vajra weapon is placed in your hand
- 2.11.5: Ahi hidden in secrecy, arrests the flow of waters
- 2.11.6: We laud your deeds, old and new
- 2.11.7: The horses poured the light
- 2.11.8: Maruts stood undeviating
- 2.11.9: Vṛtra lying in the ocean
- 2.11.10: The form-making powers of the demon
- 2.11.11: The increase of Indra-powers in us
- 2.11.12: We serve you and conquer our thoughts
- 2.11.13: Grant us felicities full of heroic strength
- 2.11.14: Give us friends and habitation
- 2.11.15: Increase our mental powers by mantrās

2.11.16: Becoming vast by lauding you

2.11.17: Trikadruka rites

2.11.18: Indra crushed the son of Dānu (Diti) easily

2.11.19: Indra killed Vishvarūpa, the son of Tvaṣṭṛā

2.11.20: Along with Angirasa seers, you destroyed Vala

2.11.21: May the queen of plenty instruct the singer

Metre: 1-20, Virāṭsthānā Trishṭup (10/9/10/11); 21, Trishṭup (11,4)

2.11.1

O Indra, hear our call, do not fail (1).

May we be worthy of your gift of the treasure (2).

We are the seekers of riches (4).

May these energies given by us increase you (within us) (3),
like flowing rivers (5).¹

[rīṣhaṇyāḥ: fail, (7.9.5); ūrjaḥ: energies, (3.3.7)]

2.11.2

O Indra, you released the waters and set them aflow (1);
they were earlier arrested by Ahi, O hero (2).

Increased by our hymns (5),
you have cast down (4),
the dasa-foe (Ahi) who regarded himself as immortal (3).²

2.11.3

O hero, you are desirous of the utterances (hymns) (1);
and also of the lauds which are of impetuous might (2).

These pure hymns (of ours) are approaching Vāyu (4).
You take delight in them (3).³

¹ श्रुधी हवम् इन्द्र मा रिषण्यः (1), स्याम ते दावने वसूनाम् (2),
इमा हि त्वाम् ऊर्जो वर्धयन्ति (3), वसूयवः (4), सिन्धवो न क्षरन्तः (5)

² सृजो महीरिन्द्र या अपिन्वः (1), परिषिता अहिना शूर पूर्वीः (2),
अमर्त्यं चिद् दासं मन्यमानम् (3), अवाभिनत् (4), उक्थैः वावृधानः (5)

³ उक्थेषु इन्द्र शूर येषु चाकन् (1), स्तोमैषु इन्द्र रुद्रियेषु च (2),
तुभ्य इत् एता यासु मन्दसानः (3), प्र वायवै सिस्ते न शुभ्राः (4)

[Line 4: A similar idea is in (1.10.3), (1.10.4). The energy involved in the ordinary human recitation is not much. It is only the gods who energize the recitation. Hence hymns approach Vāyu.

chākān: desiring, (10.91.2);

stoma: affirming laud;

rudriyā: in their impetuous might, (1.72.4)]

2.11.4

Your brilliant strength is being increased (by our hymns) (1).

The brilliant Vajra-weapon is being placed in your hands (2).

O brilliant Indra, increasing in strength (3),

(aided by) Sun, may you overpower the destroyers (4).⁴

[*sahyāḥ*: overpower;

vishā dāsiḥ: the host of the dasyus, the destroyers, the haters of Veda; demons;]

2.11.5

O hero, you have killed Ahi by your strength (4).

He, with his magic abides in the waters completely covered (2).

He (Ahi), residing in secrecy, is hidden in the secret cave (1),

He arrests the (flow of) waters in the midworld (3).⁵

[*gūlham*: hidden, (5.40.6);

apīvṛtam: *apivṛtam*: completely concealed (in the cave of darkness and ignorance (*tamas*) (1.121.4); surrounded by, (10.32.8);

guhyam: secret abode, (4.5.10)]

⁴ शुभ्रं नु ते शुष्मं वृध्यन्तः (1), शुभ्रं वज्रं बाहोर्दधानाः (2),
शुभ्रः त्वम् इन्द्र वावृधानो (3), अस्मे दासीः विशः सूर्येण सह्याः (4)
५ गुहा ह्रितं गुह्यं गूळहम् (1), अप्सु अपीवृतं मायिनं क्षियन्तम् (2),
उतो अपो द्यां तस्तुभ्वांसम् (3), अहन् अहिं शूर वीर्येण (4)

2.11.6

O Indra, we laud your great deeds of old (1).
 We laud your actions done in recent times (2).
 We laud the aspiring Vajra in your arms (3).
 We laud the steeds, the rays of intuition of Sun (4).⁶

[Note the importance of line 4, the symbolism of steeds as the rays of Sun. See also line 1 in (2.35.6).

ushantam: aspirant, (3.5.7); desiring, (10.11.3);

ketū: same as *ketu*: ray of intuition, (4.7.4);

Line 3: The weapon Vajra aspires to kill the demons.]

2.11.7

Seeking plenitude, the horses of Indra (1),
 uttered a loud sound, pouring the light (2).
 The earth expected equally (everywhere) (the rains) (3);
 clouds (or Maruts) moved in gracefully (4).⁷

[*vi aprathiṣṭā*: expected, (S) (occurs once);

samanā: equal, (6.4.1); like (4.5.7);

vājayantaḥ: seeking plenitude, (8.11.9), (5.4.1);

parvata: cloud, Maruts; *aramsta*: happily, gracefully (S)]

2.11.8

The Maruts stood firm undeviatingly (1).
 Desiring the mothers, they move around (2).
 They increase the voice in the far-off realm beyond (3).
 Impelled by Indra, they spread wide the sound (4).⁸

⁶ स्तवा नु ते इन्द्र पूर्वा महानि (1), उत स्तवाम् नूतना कृतानि (2), स्तवा वज्रं बाहोः उशन्तं (3), स्तवा हरी सूर्यस्य केतू (4)

⁷ हरी नु ते इन्द्र वाजयन्ता (1), घृतश्रुतं स्वारम् अस्वार्षाम् (2), वि समना भूमिः अप्रथिष्ठा (3), अरस्त पर्वतः चित् सरिष्यन् (4)

⁸ नि पर्वतः सादि अप्रयुच्छन् (1), सं मातृभिः वावशानो अक्रान् (2), दूरे पारे वाणीं वर्धयन्त (3), इन्द्रैषितां धमनिं पप्रथन् नि (4)

[*vāvashānah*: desiring, (3.22.1); *parvataḥ*: Maruts;
aprayuchchhan: undeviating, (3.20.2); *dhamani*: sound (S); (occurs
 once)]

2.11.9

Indra destroyed Vṛtra having (evil) magical powers (1,3),
 lying down in the great ocean (2).

The earth and heaven trembled (4),
 fearful of the thundering Vajra of the mighty one (5).⁹

[Line 2: A similar idea is in (1.32.8), (1.32.10);
sindhu: ocean; the ocean of conscience]

2.11.10

The Vajra weapon of the mighty one roared as (1).
 the non-human (foe) was killed on behalf of the humans (2).

After drinking the pressed Soma Indra destroyed (4),
 the form-making powers of the guileful one (3).¹⁰

[*māyin*: one who has knowledge of all forms, (5.54.11);
dānava: son of Dānu;]

2.11.11

O hero Indra, drink completely the Soma (1).

May the Soma which is delightful make you rapturous (2).

Filling your belly, may (the Soma) make it grow (3).

Thus may the Soma increase the many powers of Indra (in us).¹¹

⁹ इन्द्रौं (1), महां सिन्धुम् आशयानं (2), मायाविनं वृत्रम्
 अस्फुरन्निः (3), अरैजेतां रोदसी (4), भियाने कनिकदत्तो वृष्णों
 अस्य वज्रात् (5)

¹⁰ अरौरवीद् वृष्णों अस्य वज्रो (1), अमानुषं यन्मानुषो निज्व॑र्वात्
 (2), नि मायिनो दानवस्य माया (3), अपादयत् पपि वान् सुतस्य (4)

¹¹ पिबापि व इदिन्द्र शूर् सोमं (1), मन्दन्तु त्वा मन्दिनः सुतासः
 (2), पृणन्तः ते कुक्षी वर्धयन्तु (3), इत्था सुतः पौर इन्द्रम् आव (4)

[*paura*: connected with many; multitude, (5.74.4);

The growth in the inside of Indra is same as the growth of Indra-powers in his devotees.]

2.11.12

O Indra, may we, illumined seers, your allies, abide in you (1).

May we, the seekers of truth, serve you (3),
and conquer the thoughts (2).

Craving for your protection (4),
may we meditate on the Word of praise (5).

Quickly may we become fit to receive your gifts of felicities (6).¹²

2.11.13

O Indra, may we seekers of your protection (2),
increase our strength by your growths (*ūtfi*) (1,3).

O God, we desire the most powerful (riches) (3).

May you grant us the felicities full of heroic strengths (4).¹³

2.11.14

(O Indra), give us the habitation, give us friends (1).

Give us an army of life-gods (2).

May the Maruts who are of one mind and rapturous (3),
drink copiously the newly offered (Soma) (4).¹⁴

[*mārutam shardhaḥ*: army of life gods, (1.71.8)]

¹² त्वे इन्द्र आपि अभूमि विप्रा (1), धियैं वनेम (2), क्रतुया सपन्तः (3),
अवस्यवौ (4), धीमहि प्रशस्तिं (5), सद्यस्ते रायो दावनै स्याम (6)

¹³ स्याम् ते ते इन्द्र् ये ते ऊती (1), अवस्यव् (2), ऊर्जै वर्धयन्तः (3),
शुष्मिन्तम् यं चाकनाम् देवा (4), अस्मे रथिं रासि वीरवन्तम् (5)

¹⁴ रासि क्षयं रासि मित्रमस्मे (1), रासि शर्थे इन्द्र् मारुतं नः (2),
सजोर्षसो ये च मन्दसानाः प्रवायवः (3), पान्ति अग्रणीतिम् (4)

2.11.15

May they (Maruts) come, in whom you take delight (1).

O Indra, who is firm, drink the satisfying Soma (2).

O passer of barriers in battles (4),

increase the mind-powers in us (3,5),

by the luminous rik mantrās which are vast (6).¹⁵

[*pṛtsu*: battles, (everywhere in RV); with children and cattle (S);

drāhyat: one who is firm (S), (occurs once); *tṛpat*: getting

satisfaction, (3.32.2); *dyām*: heaven, mental powers]

2.11.16

O passer of barriers, they become vast (or great) (1),

who illumine you with hymns or with blissful (thoughts) (2).

Those, who spread the sacred seat, obtain habitation (3).

Those protected by you, obtain the plenitude, O Indra (4).¹⁶

[*pastyāsu*: habitations, (4.1.11)]

2.11.17

O Indra, the fierce hero rapturous in the rites (1,2),

drink the Soma (3).

Come with your steeds to drink the Soma (5);

you are well-pleased and repeatedly toss the beard (4).¹⁷

[*dodhavīti*: tosses (the mane) (2.4.4);

Trikadruka rites: see (2.22.1);]

¹⁵ व्यन्तु इन्द्रु येषु मन्दसानः (1), तृपत् सोमं पाहि द्रव्यत् इन्द्र (2),
अस्मान्तसु (3), पृत्सु आ तरुत्रा (4), अवर्धयो द्यां (5), बृहन्दिः अकैः
(6)

¹⁶ बृहन्त इन्द्रु ये तै तरुत्र (1), उक्थेभिः वा सुम्भम् आविवासान् (2),
स्तुणानासौ बृहिः पस्त्यावृत् (3), त्वोता इदिन्द्र वाजम् अग्मन् (4)

¹⁷ उग्रेषु इन्द्रु शर् (1), मन्दसानः त्रिकद्रुकेषु (2), पाहि सोमभिन्द्र (3),
प्रदोधुवत् श्मश्रुषु प्रीणानो (4), याहि हरिभ्यां सुतस्य पीतिम् (5)

2.11.18

O hero, maintain your strength by which you floored Vṛtra (1),
(as easily as crushing) a spider (2).

You recovered the light for the Āryans (3).

Vṛtra is lying down (hit) on the left-part by you, O Indra (4).¹⁸

[*dānum*: son of Dānu, Vṛtra;

dasyu: generic name for demons, here it refers to Vṛtra]

2.11.19

By your protections, we pierce through all our confronters (2),
and conquer them (1),

just as the Āryans did with the Dasyu (3).

You have done this work for us (4).

Because of your friendship with Trita (5),

you have killed Vishvarūpa, the son of Tvaṣṭā (6).¹⁹

[RV (10.8.9) mentions that Indra cut off the three heads of Vishvarūpa. TS (2.5.1.1), an expository Brāhmaṇa passage, describes in some detail the killing of Vishvarūpa and the symbolism of his three heads. See the introduction to the Sūkta (2.42) in this book.

taranta: pierce through, (6.16.27)]

2.11.20

Becoming rapturous (by drinking) the pressed Soma (1),
he grew and destroyed Nyarbuda for the sake of Trita (2).

Indra rolled out (his Vajra) just as Sun does his wheels (3),

and along with the Angirasa (seers) destroyed Vala (4).²⁰

¹⁸ धिष्वा शवः शूर् येन वृत्रम् अवाभिन्त् दानुम् (1), और्णवाभम् (2),
अपावृणोः ज्योतिः आयौर्य (3), नि संव्यतः सांदि दस्युः इन्द्र (4)

¹⁹ स नेम (1), ये तं ऊतिभिः तरन्तो निश्चाः स्पृध (2), आर्येण दस्यून् (3),
अस्मभ्यं तत् (4), त्वाष्ट्रं विश्वस्त्रपम् अरन्थयः (5), साख्यस्य त्रितार्य (6)

²⁰ अस्य सुवानस्य मन्दिनः (1), त्रितस्य न्यर्बुदं वावृधानो अस्तः (2),
अर्वतर्यत् सूर्यो न चक्रं (3), भिनत् वलमिन्द्रो अङ्गिरस्वान् (4)

[Regarding Angirasa seers, see (2.15.8, 2.17.1, 2.23.18);

avartayat: rolled out, (6.8.3);

Nyarbuda and Vala are demons;]

2.11.21

O Indra, may the queen of plenty milk out that (2,4),

which is supreme (given by you)

to the worshipper with discernment (1,3).

May she instruct the singers (5).

May Bhaga (the lord of enjoyment) not ignore us (6).

May we speak with our hero-strengths,

about the Vast during the discoveries of knowledge (7).²¹

[This mantra is repeated in six other places namely the ending mantrās of the six sūktās, (15-20).

prati duhiyat: to be milked, to give, (4.41.5), (10.101.9)

dakṣhiṇā: light of discernment, (7.39.5); goddess of understanding, (5.1.3);

Bhaga: see introduction to (2.27).

varam: the thing desired, that which is supreme, (10.115.6);

maghoni: queen of plenty, (7.2.6);

Line 5: (alt.): may we voice the coming of the Vast with our hero-strengths]

12. Indra, the first to have the Mind

Riṣhi: Gr̥tsamadah Bhārgavaḥ Shaunakah

2.12.1: Indra is the first born among the mental beings

2.12.2: He calmed the mountains and the quaking earth

2.12.3: Brought out Agni from the stone

2.12.4: He impels all things to progress

²¹ नूनं सा ते प्रति वरं जरिते (1), दुहीयत् इन्द्र् (2), दक्षिणा (3), मधोनी (4), शिक्षा स्तोतृभ्यो (5), माति धूक् भगो नो (6), वृहत् वदेम विदथे सुवीरा: (7)

- 2.12.5: Have faith (*shrat*) in Indra**
- 2.12.6: He is the helper of the rich and poor**
- 2.12.7: Controls all**
- 2.12.8: Both sides in a battle invoke him**
- 2.12.9: He is an appropriate match**
- 2.12.10: He helps not the arrogant challenger**
- 2.12.11: Shambara dwelling in caves for 40 years**
- 2.12.12: Seven-rayed showerer**
- 2.12.13: Even the mountains are fearful**
- 2.12.14: He helps him who labours at work**
- 2.12.15: You are indeed true**

Metre: Trishṭup

[This entire sūkta is significant because it clearly states the psychological functions of Indra. The usual idea in the current commentaries and translations is that Indra is the Rain-god or the power who presides over clouds. If one studies all the mantrās here, one can easily see that such notions of Indra as rain god are completely false.

The first mantra clearly states that, “he is first among those that have the mind”, i.e., He is not a creature who came into existence after the mind appeared. He did not develop Mind as a faculty later.

(2.12.5) focusses on faith on Indra. (2.12.14) focusses on the help given by Indra to all persons in their work. (2.12.7) states that he gives birth to the Sun. The idea is that the demons Vala and others have stolen the Rays (or Ray-cows) of Sun and hidden them. Bereft of them, the Sun is staying in darkness as stated in (3.39.5). Indra recovers the rays, restores to the Sun and thus Sun gets his new birth as it were. See also the note in (2.5.2) on Mārtāṅda and hidden Sun.]

2.12.1

As soon as born, he is the first to have the mind (1).

He surrounded the gods with effective will-force (2).

By his impulsion both heaven and earth tremble with fear (3).

He is the repository of all manly powers (4).

O men, that is the (God) Indra (5).¹

[Also in TS (1.7.13.5);

Line 1: This verse declares clearly that Indra is the Lord of the Divine Mind, he being the first-born among the mental-beings.

kratu: will-power;

Line 2: The divine mind typified by Indra endows the other Universal Gods with their effective will-power.

Line 3: The new shakti of Indra brings into operation many forces that disturb the settled equilibrium and inert repose of all earthly things and some heavenly things too! Ordinarily heaven is the symbol of the prāṇa (vital) world and mental world inhabited by long-standing joys. But these idealistic aesthetic, moral and intellectual heavens also shake when Indra, the lord of Divine Mind, sets new creative and dynamic currents into the heaven of the mind (A.B. Purani).

All the mantrās except the last one have the refrain in line 5.]

2.12.2

He made firm the quaking earth (1).

He set at rest the agitated mountains (2).

He the supernal one measures out the midworld (3).

He supported heaven (4); O men, he is Indra (5).²

¹ यो जात एव प्रथमो मनस्वान् (1), देवो देवान्कतुना पर्यभूषत् (2),
यस्य शुष्माद् रोदसी अभ्यसेतां (3), नृमणस्य महा (4), स जनास्
इन्द्रः (5)

² यः पृथिवीं व्यथेमानाम् अद्दृहद् (1), यः पर्वतान् प्रकुपिताँ
अरम्णात् (2), यो अन्तरिक्षं विमुमे वरीयो (3), यो द्याम् अस्तंभात्
(4), स जनास् इन्द्रः (5)

[*variya*: superior, (10.70.5, 10.70.8); supernal, (10.110.4)]

Line 2: *parvata*: represents fixed formations with several tiers or hierarchies. They are afraid whenever any new force, such as Indra, makes its appearance.]

2.12.3

Having slain Ahi, he released the seven streams (of energy) (1).

He drove out (from the hill) the Ray-cows held down by Vala (3), and made them ascend (to earth and heaven) (2).

He brought out Agni inside the stone (4).

He is the victor in battles; O men, he is Indra (5).³

[*ariṇāt*: released; *udājat*: *ut-ājat*: made them ascend;

Ahi: Vṛtra in the form of snake;

Line 4: 'Agni dwelling in stone', is mentioned in (1.70.4).

Seven: see (2.24.4, 2.2.10)]

2.12.4

He impels all things (to progress) (1).

He pushed down the dāsa foes into the region below (2).

Like a hunter, he took possession (3),

of all the beautiful and nourishing things from the (demon) foe (4).

O men, he is Indra (5).⁴

[*varṇa*: temperament; *akah*: made; *lakṣham*: beautiful, (occurs once); *shvaghni*: hunter (S); gambler, cheater, (Yāska);

chyavana: one who impels or moves, (10.115.6)]

³ यो हृत्वा अहिम् अरिणात् सुस सिन्धून् (1), यो गा उदाजत् (2), अपुधा वृलस्य (3), यो अश्मनोः अन्तरग्निं जजान (4), संवृक् समत्सु स जनास इन्द्रः (5)

⁴ येनेमा विश्वा च्यवना कृतानि (1), यो दासं वर्णमधरं गुहा अक्षः (2), श्वघ्नीवृ यो जिगीवाँ (3), लक्ष्म म आदत् अर्थः पुष्टानि (4), स जनास इन्द्रः (5)

2.12.5

He is the terrible one of whom they ask, 'where is he' (1).

Of whom they also say, 'this he is not' (2).

Becoming indignant as it were (4),

he takes away all the nourishing things from the foe (3,5).

Have faith in him (6). O men, he is Indra (7).⁵

[*vija*: indignant (S); *ā mināti*: takes away forcibly, (S);

Line 2: Indra is regarded as a formidable power who cannot be limited to a single place. This line states, 'he is completely not here'.

Line 5: *shrat*: A persistent faith in the gods and in their help to human beings. The sūkta (10.151) 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 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 or in mechanical things.

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'. In later times, '*shraddhā*' replaced completely '*shrat*'.]

⁵ यं स्मा पृच्छन्ति कुहु सेति घोरम् (1), उतेम् आहुः नैषो अस्ति
इति एनम् (2), सो अर्यः पुष्टीः (3), विजे इवा (4), मिनाति (5), श्रद्दस्मै
धत्तु (6), स जनासु इन्द्रः (7)

2.12.6

He impels one praying for riches and also the lean (1),
 (impels) the man of the word, and the suppliant singer (2).
 He helps him to work on the stones to release the Soma (3);
 O men, he is Indra (4).⁶

[*sushipra*: beautiful one, (8.99.2); fair of face, (1.9.3);
shipra: chin, nose;
grāvṇa: the press-stones;
radhram: one praying for riches, (7.56.20), (2.21.4). *radhra-choda* occurs in 3 mantrās.]

2.12.7

In his (control) are all the directions, life-energies (1);
 also Ray-cows, clans, all chariots (2).

He gives birth to the Sun, the Dawn (3);
 he is the guide of the waters (4); O men, he is Indra (5).⁷

[*pradishah*: regions, (10.51.9);

Line 3: The idea is also in (2.19.3);]

2.12.8

Both (types of) foes, the farther and the nearer (2).
 coming together, call him loudly (1).
 The two (foes) having mounted the self-same chariot (3),
 invoke him in different ways (4).
 O men, he is Indra (5).⁸

⁶ यो रथस्य चोदिता यः कृशस्य ⁽¹⁾, यो ब्रह्मणो नाधमानस्य कीरेः ⁽²⁾,
 युक्तग्राव्णो यो अविता सुशिप्रः सुतसौमस्य ⁽³⁾, स जनासु इन्द्रः: ⁽⁴⁾

⁷ यस्याश्वासः प्रदिशि ⁽¹⁾, यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः
 (2), यः सूर्य य उषसे जजान ⁽³⁾, यो अपां नेता ⁽⁴⁾, स जनासु इन्द्रः: ⁽⁵⁾

⁸ यं क्रन्दसी संयुती विहृयेते ⁽¹⁾, परे अवर उभयां अमित्राः ⁽²⁾,
 समानं चित् रथम् आतस्थिवांसु ⁽³⁾, नाना हवेते ⁽⁴⁾, स जनासु
 इन्द्रः: ⁽⁵⁾

[Lines 3,4: Different aspects of every person's mind-body complex demand different things which may be opposed to one-another.]

2.12.9

Without him men do not conquer (1).

When fighting they call on him for help (2).

He has been a match for every one (3).

He moves the immovable (4). O men, he is Indra (5).⁹

[*pratimānam*: an appropriate match or opponent, (1.32.7);

rte: without, (7.11.1), (2.16.2); no connection with *rtam*, the usual word for truth; it is usually used when double negatives are needed;]

2.12.10

He slays perpetually with his arrow

those who show disrespect and commit great sin (1).

He does not help the arrogant challengers (foes) (2).

He slays the Dasyu (3); O men, he is Indra (4).¹⁰

[*amanyamānān*: those who show disrespect (to truth and gods), (1.33.9);

Line 2: He forcefully fights the arrogant foes.

shardhatām: those who challenges us, (8.19.20);

shrdhyām: arrogant (McDonnell) (occurs once);

anudadāti: help (S); forgive (McD) (occurs once);]

⁹ यस्मात् न कृते विजयन्ते जनासो (1), यं युध्यमाना अवसे हवन्ते (2),
यो विश्वस्य प्रतिमानै बभूव (3), यो अच्युतच्युत् (4), स जनास इन्द्रः (5)

¹⁰ यः शर्वतो महि एनो दधानान् अमन्यमानान् शर्वा जघान (1),
यः शर्वते नानुददाति शृध्यां (2), यो दस्योर्हन्ता (3), स जनास इन्द्रः
(4)

2.12.11

He found out that (2),

Shambara dwelt in the mountains for forty autumns (1).

He (Indra) has slain Ahi who was putting out his force (3),

he, the son of Dānu, lay (in the nether ocean) (4).

O men, he is Indra (5).¹¹

[*ojāyamānah*: putting out his forces, (1.140.6);

dānum: Ahi, son of Dānu;]

2.12.12

The mighty seven-rayed showerer (1),

released the seven streams to flow (2).

He armed with the bolt destroyed Vṛtra,

as he tried to ascend the heaven (3).

O men, he is Indra (4).¹²

[Seven: see (2.24.4), (2.2.10). *asphurat*: destroyed (2.11.9);

rauhiṇam: the ruddy one; Vṛtra who became red at the stroke of Indra; Ahi, Rauhiṇa, Vyamsa are all epithets of Vṛtra, (1.103.2)]

¹¹ यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंशयां शरदि (1), अन्वविन्दत् (2), ओजायमानं यो अहिं जघान (3), दानुं शयानं (4), स जनास इन्द्रः (5)

¹² यः सप्तरश्मिः वृषभः तुविष्मान् (1), अवासृजत् सर्तवे सप्तसि न्धून् (2), यो रौहिणम् अस्फुरत् वज्रबाहुः द्यामारोहन्तं (3), स जनास इन्द्रः (4)

2.12.13

Even heaven and earth bow down before him (1).
 Before the vehemence of his mighty strength,
 even the mountains are afraid (2).
 He, the Soma-drinker is firm in body,
 and has the strength of Vajra in his arms (*bāhu*) (3).
 He has the Vajra (weapon) in his hands (*hasta*) (4);
 O men, he is Indra (5).¹³

[*nichita*: one firm in body; (occurs once)]

2.12.14

With his powers of growth he helps the Soma-giver (1,4),
 helps him that cooks or matures (the offerings),
 him that offers praise (2),
 him who labours at his work (3).

His mantra increases (the devotee) (4).

Soma and the achievement (offered) increase (him) (5).

O men, he is Indra (6).¹⁴

[*shashamanešhu*: he who labours at the work, (3.18.4)]

¹³ यावा॑ चिदस्मै पृथि॒वी नमेते॑ (1), शुष्मा॑चिदस्य॑ पर्वता॑ भयन्ते॑ (2),
 यः॑ सौम्-पा॑ निचि॑तो॑ वज्रंबाहुः॑ (3), यो॑ वज्रंहस्तः॑ (4), स॑ जनास॑
 इन्द्रः॑ (5)

¹⁴ यः॑ सुन्वन्त॑मवति॑ (1), यः॑ पचन्त॑ यः॑ शंसन्त॑ (2), यः॑ शशमा॑नम्॑
 (3), ऊती॑ यस्य॑ ब्रह्म॑ (4), वर्धन॑ यस्य॑ सोमो॑ यस्येदं॑ राधः॑ (5), स॑
 जनास॑ इन्द्रः॑ (6)

2.12.15

You are hard to be restrained, you subdue evil (2).
 You give the plenitude of riches to him (3),
 who gives the Soma and matures (the actions) (1).
 You are indeed true (4). O Indra, we are dear to you (5).
 Everyday we speak along with perfect hero-might
 (about you) during the coming of knowledge (6).¹⁵
 [dudhra: hard to restrain; cleaves and tears the evil, (5.56.3);
 vishvaha: all days; ā dardarśhi: to give (occurs once)]

13. Indra helps the blind and deaf

Riṣhi: Gr̥tsamadah Bhārgavaḥ Shaunakah

- 2.13.1: Soma enters work as soon as it is born
 - 2.13.2: Rivers carry knowledge and enjoyment
 - 2.13.3: Indra oversees the work of the priests (in yajna)
 - 2.13.4: Agni with his insatiable tusks
 - 2.13.5: Made earth to be visible from heaven
 - 2.13.6: You milk the essence from dry matter
 - 2.13.7: Flowering plants growing according to their law
 - 2.13.8: You bear a form which cannot be surrounded by foes
 - 2.13.9: Offer perfect protection
 - 2.13.10: Givers found the riches in him
 - 2.13.11: Wide expansion is in your front
 - 2.13.12: Lifted the blind and deaf Parāvṛk
 - 2.13.13: Your riches have a variety and have inspired knowledge
- Metre: 1-12, Jagati; 13, Triṣṭup

¹⁵ यः सुन्वते पचते (1), दुध्र (2), आ चिद्राजं दर्दर्षि (3), स किलासि सत्यः (4), वयं ते इन्द्र विश्वहै प्रियासः (5), सुवीरासो विदथमा वदेम (6)

2.13.1

The truth of time is the mother (of Soma-delight) (1).
 As soon as it (Soma-delight) is born,
 it quickly enters the work all around and grows there (2).
 He (Soma) sees the light of day and manifests in the work (3).
 It becomes nourishing and is (full of) the milk of knowledge (4).
 Even a part of it is full of essence (*piyūsham*) (5).
 He is supreme and supremely laudable (6).¹

[*apah*: work, waters; *rtu*: truth of time; the order of truth; its arranged law etc. For ritualists, it is season.

pari: all around, (5.18.4); *ukthyāḥ*: superbly laudable (1.17.5); The two key words are *apah*, *rtu*. We take them as work and truth-in-time, since the hymn refers to Soma, the delight. For S, *apa* is the water, *rtu* is season. For S, the whole mantra refers to the Soma-creeper.]

2.13.2

The rivers flow together carrying the milk all around (1).
 They carry all the enjoyments in all forms (2).
 The paths for the waters descending in their due order
 are all common and equal in powers (*samāna*) (3).
 Indra rendered this task first (4).
 He is supremely laudable (5).²

[Line 2: *vishvapsnyāḥ*: all forms of energies and masteries; felicity that is universal in form; (7.71.4), (8.97.15), (7.42.6). For S, it is the ocean, goal of waters; *bhojanam*: enjoyments, (5.4.5)]

¹ कृतुः जनित्री (1), तस्यां अपः परि मृशू जात आविशत् यासु वर्धते (2), तदाहुना अभवत् (3), पिप्पुषी पयः (4), अंशोः पीयूषं (5), प्रथमं तदुक्थ्यम् (6)

² सुध्रीमा यन्ति परि बिप्रतीः पयोः (1), विश्वप्स्न्याय प्र भरन्त भोजनम् (2), समानो अध्वा प्रवताम् अनुष्ठदे (3), यस्ताकृणोः प्रथमं (4), सः असि उक्थ्यः (5)

payaḥ: milk of knowledge;

Line 5 repeated in all mantrās except in the last one]

2.13.3

One (of the priests) utters the word (1).

Another makes the offering diminishing the outer form (2).

Another one travels performing the related works (3).

Another one patiently corrects all the deficiencies (4).

Indra has rendered this procedure first,

and he is supremely laudable (5).³

[*minat*: diminishes, (5.2.1), *īyate*: travels, (4.8.4);

Line 2: the priest focusses on the inner meaning of offering and thus diminishing the importance of the outer form. For instance, for a sincere seeker the inward psychological power of a flower offered is more important than its outward beauty or value, assigned by ordinary persons.]

2.13.4

You sit (in homes) distributing the growth for people (1),

as one gives heightening and luminous riches to the guests (2).

With insatiable tusks, (Agni) eats the Soma with enjoyment (3).

Indra made this happen and he is supremely laudable (4).⁴

[Line 3: Since the word *damshṭra* refers usually to Agni, this line is interpreted as referring to Agni.

damshṭra: tusk, (10.81.3); *puṣṭi*: growth, (5.10.3), thriving, (1.65.3)

āsate: (you) sit, (8.60.1); *vibhajanta*: to distribute, (10.11.8);

³ अनु एकौ बदति⁽¹⁾, यत् ददाति⁽²⁾ तद् रूपा मिनन्⁽²⁾, तत्-अपा एकं ईयते⁽³⁾, विश्वा एकस्य विनुदः तितिक्षते⁽⁴⁾, यः ताकृणोः प्रथमं सासि उक्थ्यः⁽⁵⁾

⁴ प्रजाभ्यः पुष्टिं विभजन्त आसते⁽¹⁾, रथिमिव पृष्ठं प्रभवन्तम् आयते⁽²⁾, असिन्वन् दंष्टैः पितुः अंति भोजनं⁽³⁾, यस्ताकृणोः प्रथमं सास्युक्थ्यः⁽⁴⁾

asinvan: insatiable, (10.79.2); eating swiftly without chewing (Yāska)
 Line 2: riches have 2 epithets: *pr̄shṭham*: heightening, (4.3.10);
prabhavantam: shining;]

2.13.5

You have made earth to be perfectly visible to heaven (1).

By slaying Ahi you have created a path for the rivers (2).

You were brought into being by the gods by lauds (3,5),

just as (men travelling) are carried by waves (4).

You are supremely laudable (6).⁵

[Lines 3,4,5: The analogy is in (8.98.7). Even though gods create Indra, it is Indra himself the master of plenitude who makes it possible just as men in boats are moved by waves, even though men think that they make the boats move.

sam-dṛṣṭi: perfect vision, (2.1.12);

line 5: *vājinam*: master of plenitude, (8.84.8);

Line 4: *udabhiḥ*: waves, (8.98.7)]

2.13.6

You bestow on us enjoyments and the increase (1).

You milk the sweet and moist essence from the dry (matter) (2).

In the luminous worshipper you establish the bliss (3).

You are the sole lord of the universe (4).

You are supremely laudable (5).⁶

[*shevam*: bliss, happy, (3.7.5);

sheva-dhim: blissful thoughts; store of riches (5)]

⁵ अधे आकृणोः पृथिवीं संदृशै दिवे (1), यो धौतीनाम् अहिहुन् अरिणक् पथः (2), तं त्वा स्तोमेभिः (3), उदभिर्न (4), वाजिनं देवं देवा अजनन् (5), सः असि उक्थ्यः (6)

⁶ यो भोजनं च दयसे च वर्धनम् (1), आद्रात् आ शुष्कं मधुमद् दुदोहिथ (2), स शेव-धिं नि दंधिषे विवस्वति (3), विश्वस्यैकं ईशिषे (4), सा असि उक्थ्यः (5)

2.13.7

You have supported the rivers to allow the growth of (2),
the (trees) of flowers and fruits by their laws (1).

You have given birth to unequalled splendours in the heaven (3).

You being vast, comprehend the wide (things) (4).

You are supremely laudable (5).⁷

[*avanīḥ*: rivers, (5.11.5); it rarely refers to the earth in the Veda]

2.13.8

For giving satisfactions and for the destruction of the foes (2),

You bear an energized form that cannot be surrounded by foes (3).

(With this form) you killed Sahavasu, the son of Nṛmara (1).

You have accomplished many great tasks (4).

You are supremely laudable (5).⁸

[*āsyam*: mouth, (2.1.13); form (in this verse);

ūrjayanti: energized, (3.7.4); *avaha*: bear;

pariViṣṭha: surrounded, (1.116.20)]

⁷ यः पुष्पिणीश्च प्रस्वच्छ धर्मणा (१), अधि दाने वि अवनीः अधारयः (२), यः च असंमा अजनो दिव्युतौ दिव (३), उरुः ऊर्वाँ अभितः (४), सा असि उक्थ्यः (५)

⁸ यो नार्मरं सहवसुं निहन्तवे (१), पृक्षाय च दास-वैशाय (२), च अवहः ऊर्जयन्त्या अपरिविष्टम् आस्यम् उतैव अद्य (३), पुरुकृत् (४), सास्युक्थ्यः (५)

2.13.9

You, the sole one, with inspired knowledge (2),
 together with your thousand powers (1),
 protected those impelled (to move in the divine path) (3).
 To help Dabhitī you cast the dasyu-foes into (captivity) (4).
 You offer perfect protection (to your seeker) (5).
 You are supremely laudable (6).⁹

[*supra-avyah*: offers perfect protection, (1.60.1, 4.25.6)]

arajjau: unfettered captivity]

2.13.10

All the rivers flow by the powers of his manhood (1).
 The givers found the riches in him (2),
 (needed) by the doers of the works (3).
 O wide-extended one, you have propped up the six worlds (4).
 You have pervaded the (space) beyond the five-seeings (worlds) (5).
 You are supremely laudable (6).¹⁰

[*daduḥ*: givers; *kṛtνu*: doer of action, (1.92.10);

dadhire: found (in Indra); ‘they found inspiration in the god . . .’ (5.18.4); ‘they founded all happiness in Agni’, (6.5.2). S renders line 2 as, ‘the yajamāna gave riches to Indra’. Clearly it is incorrect.

rodhanā: rivers (S); *rodhasvatī*: embanked streams, (1.38.11);

parah: beyond, (5.17.2); *abhavah*: you have become; to pervade;

samdrshah: seeings, (3.5.2), (10.69.1), worlds]

⁹ शतं वा यस्य दशा साकम् आद्य (1), एकस्य श्रुष्टौ (2), यद्धु चोदम् आविथ (3), अरज्जौ दस्यून् समुनप् दभीतये (4), सुप्राव्यो अभवः (5), सास्युकथ्यः (6)

¹⁰ विशेदनु रोधना अस्य पौस्य (1), दुरुरस्मै दधिरे (2), कृत्वे धनम् (3), षट् अस्तभा विष्टिरः (4), पञ्च संदृशः परि परो अभवः (5), सास्युकथ्यः (6)

2.13.11

O warrior, your strength has been proclaimed (1).
 You found the felicities by your sole will-power (2).
 O forceful one, wide and firm expansion is in your front (3).
 O Indra, all the tasks you have accomplished (4),
 makes you supremely laudable (5).¹¹

2.13.12

You created (1),
 a path for Turviti and Vyayya (3),
 for crossing the flowing rivers (2).
 You lifted up Parāvṛk who had fallen down (4);
 he was blind and deaf (5).
 You open our ears to knowledge (6).
 You are supremely laudable (7).¹²

[Line 5: word and its meaning as also in (5.25.5);
 Line 4: ‘falling down’ and ‘lifting up’ are both symbolic. The name
 of person is mentioned in (1.112.8).
srutim: path (S);]

¹¹ सुप्रवाचनं तव वीर्यं (1), यदेकैन् क्रतुना विन्दसे वसुं (2),
 जातूष्टिरस्य प्र वयः सहस्वतो (3), या चकर्थ सेन्द्र विश्वा (4), असि
 उक्थ्यः (5)

¹² अरमयः (1), सरपसः तराय कं (2), तुर्वीतये च वय्याय च सुतिम्
 (3), नीचा सन्तम् उदनयः परावृजं (4), प्रान्धं श्रोणं (5), श्रवयन् (6),
 सः असि उक्थ्यः (7)

2.13.13

May you complete the goal of giving us the riches (1).
 Your riches are abundant (2),
 are variegated, endowed with inspired knowledge of heaven,
 (to be felt) repeatedly (day by day) (3).
 Strong with the strength of heroes,
 may we voice the Vast in the coming of knowledge (4).¹³
 [Line 1: *vasaḥ*: riches or felicities; *rādhaḥ*: achievement;]

14. Soma and the killing of demons

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.14.1:** Sprinkle the Soma around
- 2.14.2:** Vṛtra covered the waters
- 2.14.3:** Killed Dṛbīka, Vala
- 2.14.4:** Killed Uraṇa having ninetynine arms
- 2.14.5:** Killed Ashna and Sushna
- 2.14.6:** Destroyed Varchin and Shambara
- 2.14.7:** Devotees Kutsa, Āyu and Atithigva
- 2.14.8:** Approach him carrying the words of inspired knowledge
- 2.14.9:** Indra is pleased to accept Soma from you
- 2.14.10:** Only Indra knows the hidden secret in Soma
- 2.14.11:** King of riches and of secure dwellings
- 2.14.12:** We voice the vast in the coming of knowledge

Metre: Triṣṭup

¹³ अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व (१), बहु ते वसव्यम् (२),
 इन्द्र यच्चित्रं श्रवस्या अनु धून् (३), बृहद् वदेम विदथै सुवीराः (४)

2.14.1

O Adhvaryu priests of the rite, bring Soma-delight for Indra (1).
 Sprinkle the rapturous Soma, great in strength (2).
 Does not the hero desire always the drink (of Soma) (3)?
 Offer this (Soma delight) to the mighty one (4),
 since he desires it (5).¹

[Line 2: Sprinkle the Soma on the seat meant for gods.

All the mantrās in this sūkta begin with *advaryavah*, the priests of the rite.

vaśhtī: desires, (6.11.3), (5.34.5); *āmatraḥ*: mighty, (1.61.9);

amatrebhīḥ: different vessels (meant for different deities), (5.51.4);]

2.14.2

O priests of the rite (1),
 bring the Soma (to Indra) which he desires (4).
 Indra killed Vṛtra who was covering the waters (2),
 (as easily as) destroying a tree with the thunder bolt (3).
 Indra has the power to drink the Soma (5).²

[Line 5: *arhataḥ*: those who have the power, (5.7.10); see *arhan* in (2.3.1); the usual meaning, ‘worthy’ is not correct]

¹ अध्वर्यवो भरतेन्द्राय सोमम् (1), आमत्रेभिः सिञ्चता मद्यमन्धः (2), कामी हि वीरः सद्मस्य पीतिं (3), जुहोत् वृष्णे (4), तदिदेष वष्टि (5)

² अध्वर्यवो (1), यो अपो वंत्रिवांसं वृत्रं जघान (2), अशन्यैव वृक्षम् (3), तस्मा एतं भरत तत्-वशायै एष इन्द्रौ (4), अर्हति पीतिमस्य (5)

2.14.3

Indra killed (the demon) Dr̥bīka and destroyed Vala (2,4),
made the Ray-cows (hidden by Vala) to ascend to heaven (3).
O priests, cover this Indra completely with Soma (1,6),
just as the winds cover the midworld (with waters) (5),
or as an old person is covered with robes (7).³

[*ā ūrṇuta*: cover fully;]

2.14.4

O priests, speed the Soma in the vessel to Indra (1,4).
He killed Uraṇa who displayed his ninetynine arms (2).
He hurled down Arbuda (3).⁴

[*bhṛthe*: vessel (S), (occurs once); human body; Recall that the
ritual bath of yajamāna at the end of yajna is '*avabhṛtha*'.
hinota: you speed (6.13.5); *uraṇa* is a demon.]

2.14.5

O Adhvaryūs, cast the Soma-offering to Indra (1,5).
He easily killed Ashna (2);
he killed Shushṇa who has no sap (2,3).
(He killed) Vyamsa, Pipru, Namuchi and Rudhikra (4).⁵

[*Shushṇa*: the demon who dries up the essence in all things;
ashushnam: he who has no sap or essence of divine immortality,
(1.101.2); *pipru*: He who fills his own stomach all the time;
juhota: to offer; to cast the offering;]

³ अध्वर्यवो (१), यो द्वीकं जघान् (२), यो गा उदाजत् (३), अप हि
वलं वः (४), तस्मा एतमन्तरिक्षे न वातम् (५), इन्द्रं सोमैः आ ऊर्णुत्
(६), जूः न वस्तैः (७)

⁴ अध्वर्यवो (१), य उरणं जघान् नवं चरुखांसं नवतिं च बाहून् (२).
यो अर्बुदमवं नीचा बबाधे (३), तमिन्द्रं सोमस्य भृथे हिनोत (४)

⁵ अध्वर्यवो (१), यः सु अश्वं जघान् (२), यः शुष्णमशुषं (३), यो व्यंसम्
यः पिपुं नमुचिं यो संधिक्रां (४), तस्मा इन्द्रायान्धसो जुहोत (५)

2.14.6

O Adhvaryūs bring the Soma to him (Indra) (1,4).
He demolished the hundred ancient cities of Shambara (2).
He destroyed Varchin and his hundred thousand followers (3).⁶

[Shambara: the demon who covers peace and happiness]

2.14.7

O priests of the rite, bring the Soma to him (Indra) (1,4).
He killed (the demons) in hundreds and thousands,
casting them on the lap of earth (2).
He destroyed the warriors
(who fought) against the seers Kutsa, Āyu and Atithigva (3).⁷

2.14.8

O priests, who are leaders (1),
receive whatever you desire (2),
by approaching Indra carrying the words of inspired knowledge (3).
Bring the Soma purified by the rays of knowledge to Indra (4),
and cast the offering, O sacrificers (5).⁸

[*yajyavah*: sacrificers;

nashatha: (occurs once); same as *nashata*, to come;
shrushti: swiftly, (10.20.6); inspired knowledge, (8.23.18);
gabharti: bright rays, (1.54.4); hands, (1.62.12)]

⁶ अध्वर्यवो (१), यः शतं शम्बरस्य पुरो विभेद अश्मनेव पूर्वीः (२),
यो वर्चिनः शतमिन्द्रः सहस्रम् अपावपद् (३), भरता सोममस्मै (४)
⁷ अध्वर्यवो (१), यः शतमा सहस्रं भूम्या उपस्थे अवपत् जघन्वान्
(२), कुत्सस्य आयोः अतिथिगवस्य वीरान् न्यावृणक् (३), भरता
सोममस्मै (४)

⁸ अध्वर्यवो यन्नरः (१), कामयाध्वे (२), श्रुष्टि वहन्तो नशथा तदिन्द्रै (३),
गभस्तिपूतं भरत श्रुताय इन्द्राय सोमं (४), यज्यवो जुहोत (५)

2.14.9

O priests of the rite, swiftly prepare (the Soma) (1).
 It is purified in the delight and is raised up in the delight (2).
 Indra is pleased to accept the Soma from your hands (3).
 Cast the rapturous Soma (offering) to Indra (4).⁹

[*vane*: delight]

2.14.10

O priests, fill Indra the nourisher fully with the Soma (1,3),
 just as the teats of the cow are full of the milk (2).
 (Indra declares), ‘only I know the secrets hidden in this Soma’ (4).
 Thus the lord of sacrifice makes the sacrificer,
 become greatly aware (of the greatness of Soma) (5).¹⁰

[*bhūyah*: greatly, (3.16.6); *ditsantam*: giver, sacrificer (S);
bhojam: nourisher, (10.42.3);]

2.14.11

He (Indra) is the king of all the riches of heaven (2).
 (He is also) the king of the secure dwellings on earth (3).
 O priests fill Indra, completely with Soma (5),
 just like filling a granary with corn (4).
 May such actions be yours (6).¹¹

[*kshamya*: secure dwelling, (7.46.2); *ūrdaram*: granary (S);]

⁹ अध्वर्यवः कर्तना श्रुष्टिम् (1), अस्मै वने निष्ठूतं वन उन्नयन्वम् (2),
 जुषाणो हस्त्यम् अभि वावशे (3), व इन्द्राय सोमं मदिरं जुहोत (4)

¹⁰ अध्वर्यवः (1), पयसा ऊधः यथा गोः (2), सोमेभिः ई पृणता
 भोजमिन्द्रम् (3), वेदाहमस्य निभृतं म एतद् (4), दित्सन्तं भूयौ
 यजतश्चिकेत (5)

¹¹ अध्वर्यवो (1), यो दिव्यस्य वस्वो (2), यः पार्थिवस्य क्षम्यस्य
 राजा (3), तम् ऊर्देत् न (4), पृणता यवेनेन्द्रं सोमेभिः (5), तत् अपौ
 वो अस्तु (6)

2.14.12

Same as (2.13.13)

15. Shaped the paths from top to bottom

Rishi: Gr̥tsamadaḥ Bhārgavah Shaunakah

2.15.1: The true and great deeds of Indra

2.15.2: Supports the heaven undistrubed

2.15.3: Shaped the paths from the depths to the top

2.15.4: Secured Dabhitī who was being hijacked

2.15.5: Calmed the great rivers to make them crossable

2.15.6: Released the blocked rivers to ascend

2.15.7: Manifested the hidden powers through Parāvṛk

2.15.8: Smashed the cunningly made doors

2.15.9: Killed the demons Dhuni and Chamuri

2.15.10: May the queen of plenty instruct the singer

Metre: Trishṭup

2.15.1

I proclaim the deeds (2),

which are true and great, of Indra who is true and great (1).

He drank the Soma in the Trikadruka rites (3).

Becoming rapturous (with the Soma-delight)

Indra killed (the snake demon) Ahi (4).¹

[Trikadruka rites: see (2.22.1)]

¹ प्र धा न्वस्य महतो महानि सत्या सत्यस्य (1), करणानि वोचम् (2), त्रिकदुकेषु अपिबत् सुतस्य (3), अस्य मदे (4), अहिम् इन्द्रौ जघान (5)

2.15.2

He supports the heaven undisturbed (1).

He fills the vast heaven and earth and the midworld (2).

He upholds the earth and spreads it wide (3).

Indra did all these because of the Soma-rapture (4).²

[All the mantrās 2-9 have the same ending refrain, in the line 4; *avamshe*: undisturbed, (7.58.1); *papratha*: spread wide, (10.69.2)]

2.15.3

He shaped out the paths in front (2),
just like (shaping) the house (of yajna) (1).

With the *vajra*, he released the sealed doors of the rivers (3);
he freed them from the paths of long meanderings (4),
Indra did all these because of the Soma-rapture (4).³

[This mantra is variant of TS (2.3.14.22); *khāni*: sealed doors, (5.32.1), (7.22.3); ‘*khāni vi atṛṇat*’ occurs in Kaṭha U. (4.1); *mānaiḥ*: paths;]

2.15.4

Encountering the demons carrying off Dabhitī (1),
he burnt all their weapons in the kindled fire (2).

He gave (to Dabhitī) the Ray-cows, steeds and the cars (3).

Indra performed these great deeds in the Soma rapture (4).⁴

[*parigatya*: encountering (occurs once)]

² अवंशे द्याम् अस्तभायद् (1), बृहन्तमा रोदसी अपृणत् अन्तरिक्षम् (2), स धारयत् पृथिवीं पृथिच्च (3), सोमस्य ता मद् इन्द्रशकार (4)

³ सद्वैव (1), प्राचो वि मिमायु मानैः (2), वज्रेण खानि अतृणन् नदीनाम् (3), वृथासृजत् पृथिभिः दीर्घयाथैः (4), सोमस्य ता मद् इन्द्रशकार (5)

⁴ स प्रवोळहृन् परिगत्या दुभीतेः (1), विश्वमधाक् आयुधम् इुद्धे अग्नौ (2), सं गोभिः अश्वैः असृजत् रथैभिः (3), सोमस्य ता मद् इन्द्रशकार (4)

2.15.5

He calmed down the impetuous movement of the great river (1).

Thus he made (the riśhis) to cross the river safely (3),

which they were unable to do (earlier) (2).

These proceeded to acquire the felicities after crossing (4).

Indra did such great deeds in his rapture of Soma (5).⁵

[*aramṇāt*: set at rest, (2.12.2);

dhunih: impetuous movement, (5.34.5), (5.34.8)]

2.15.6

He released the (blocked) rivers to ascend (1).

He ground to pieces the wagon of the Dawn (2).

He scattered the tardy forces (of the foe) (3),
with his (own) swift forces (4).

Indra performed all these (great) deeds in the rapture of Soma (5).⁶

[*ariṇāt*: released, (3.3.11)]

Line 2: Recall that Dawn represents the beginnings of our spiritual knowledge. When the Indra-power is stabilised, there is no need for the early realisations to lead us. Hence Indra is said to crush Uṣha's slow moving wagon. There are other interpretations also. See also (2.20.5).]

⁵ स ईं महीं धुनिम् एतोः अरम्णात् (1), सो अस्त्रातृन् (2), अपारयत् स्वस्ति (3), त उत्स्नाय रथिमभि प्र तस्थुः (4), सोमस्य ता मद् इन्द्रशकार (5)

⁶ स उदञ्चं सिन्धुम् अरिणान् महित्वा (1), वज्रेण अन उषसः सं पिपेष (2), अजवसो (3), जविनीभिः विवृश्न् (4), सोमस्य ता मद् इन्द्रशकार (5)

2.15.7

When he found out that the hidden energies did not manifest (1),
he (through) the seer Parāvṛk stood up manifesting them (2).

The lame man stood up (3).

The blind person (getting sight) saw everyone (4).

Indra performed the great deeds in the rapture of Soma (5).⁷

[*kanīnām*: virgins, the powers in a latent state, yet to manifest;
parāvṛk: occurs in (1.112.8) along with the deeds mentioned here.
The name is also in (2.13.12).]

2.15.8

He (Indra) moved into the strongholds in the mountain (2);
he smashed the cunningly-made obstructive doors (3).

He was hymned by the Angirasas after the killing of Vala (1).

Indra did these tasks in the rapture of Soma (4).⁸

[The release of the Ray-cows after killing Vala is the joint work of
Indra, Br̥haspati and the Angirasa seers.

rodhāmsi: obstructive doors; *dṛmhitāni*: strongholds;

Variant in KYTS (2.3.14.21); *bhinatvalam*: RV; *budhnāt-agram* KYTS;]

⁷ स विद्धां अपगोहं कुनीनाम् (1), आविर्भवन् उत् अंतिष्ठत् परावृक् (2), प्रति श्रोणः स्थाद् (3), व्यनक् अचष् (4), सोमस्य ता मद् इन्द्रशकार (5)

⁸ भिनत् वलम् अङ्गिरोभिः गृणानो (1), वि पर्वतस्य दंहितानि ऐरत् (2), रिणक् रोधांसि कुत्रिमाणि एषां (3), सोमस्य ता मद् इन्द्रशकार (4)

2.15.9

You killed the *dasyus* Dhuni and Chumuri (2),
and placed them in long sleep (1).
You completely protected Dabhīti (3),
his assistant found the gold (hidden by the demons) (4).
Indra performed these (great) deeds in the rapture of Soma (5).⁹

[*rambhi*: assistant, door-keeper, (S); (occurs once)]

2.15.10

Same as (2.11.21)

16. Our life-journey made easy by your grace

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.16.1: He is most supreme among all existing things

2.16.2: All the heroic strengths are in him

2.16.3: The mountains and oceans cannot stop his car

2.16.4: He is wiser in knowledge (*vidustarah*)

2.16.5: Priest of the yajna-path

2.16.6: Lord of the mighty Soma

2.16.7: By your grace our life-journey is easy

2.16.8: May we embrace you with perfect thoughts at least once

Metre: 1-8, Jagatī; 9, Triṣṭup

⁹ स्वप्रैन् अभ्युप्या (1), चुमुरिं धुनिं च जघन्थु दस्युं (2), प्रदुभीतिमावः (3), रम्भी चिदत्र विविदे हिरण्यं (4), सोमस्यु ता मदइन्द्रश्चकार (5)

2.16.1

To him most supreme among all existing things (1),
we make this offering as if to the blazing fire (3),
and (also offer) this perfect hymn (2).
For protection we invoke the eternal and youthful Indra (5).
He is undecaying, makes others to decay and pours (his riches) (4).¹

[*satām*: among all existing things, (6.67.1);
ukṣhite: to pour (on the world), (2.3.6)]

2.16.2

Without this great Indra, where would be this (universe) (1)?

All the heroic strengths are collected in him (2).

In his belly (or womb) is the Soma (3);
great forces are in his body (4).

He bears the thunderbolt in his hand (5),
and the will-power in his head (6).²

[*rte*: without]

2.16.3

Your mind-power cannot be surpassed even by the two worlds (1).

Even the mountains and the oceans cannot stop your car (2).

When you traverse several leagues with your swift horses (4),
none even can follow your thunderbolt (3).³

¹ प्र वः सृतां ज्येष्ठतमाय (1), सुषुतिम् (2), अग्नाविव समिधाने
हविर्भरे (3), इन्द्रमजुर्यं जरयन्तम् उक्षितं (4), सुनात् युवानम् अवसे
हवामहे (5)

² यस्मात् इन्द्रात् वृहतः किं चनेम् क्रते (1), विश्वानि अस्मिन्
संभृताधि वीर्यं (2), जठरे सोमं (3), तन्वी सहो महो (4), हस्ते वज्रं
भरति (5), शीर्षणि क्रतुम् (6)

³ न क्षोणिभ्यां परिभ्वेत इन्द्रियं (1), न संमुद्रैः पर्वतैरिन्द्र ते रथः (2),
न ते वज्रम् अनु अश्रोति कश्चन (3), यदाशुभिः पतसि योजना पुरु (4)

[*ashnoti*: to reach, (3.11.7); *na anu ashnoti*: cannot even follow; *indriyam*: power in the mind, (9.48.5); *indra* is the power of mind.]

2.16.4

To the master of sacrifice and overthrower (of hostiles) (2),
all persons bring the will of works (1,3),
and cling to him, the mighty one (4).

O one who is wiser in knowledge (6),
worship the showerer (Indra) with offerings (5).

O Indra, drink the Soma along with the mighty Sun (7).⁴

[Line 5 is addressed to the human aspirant;
sashchataḥ: they cling to, (3.16.2); *kratum*: will of works, (4.1.1)]

2.16.5

From the covering sheath of the mighty one (1),
the sweet Soma flows in waves (2),
for the drink of the mighty one and the showerer of food (3).

The mighty priest of the yajna-path (4),
presses the mighty Soma for (the use of) the showerer (6),
(with the aid of) the powerful press-stones (5).⁵

[There are 7 words beginning with *vṛṣh*, in this verse and in the next one; *vṛṣhaṇah*: the mighty one, (10.3.4), the lord (5.12.2)]

⁴ विश्वे (1), हृस्मै यज्ञताय धृष्णवे (2), क्रतुं भरन्ति (3), वृषभाय सश्चते (4), वृषा यजस्व हविषा (5), विदुष्टरः (6), पिबेन्द्र सोमं वृषभेण भानुना (7)

⁵ वृष्णः कोशः (1), पवते मध्व ऊर्मिः (2), वृषभ-अन्नाय वृषभाय पातवे (3), वृषणाध्वर्यू (4), वृषभासो अद्रयो (5), वृषणं सोमं वृषभाय सुष्वति (6)

2.16.6

(O Indra), your Vajra is mighty; your car is strong (1).
 Your horses are powerful and your weapons are strong (2).
 O Indra, you are the lord of the rapturous mighty (Soma) (3).
 May you be satisfied with the Soma, the showerer (4).⁶

[*trpnuhi*: to be satisfied]

2.16.7

I, vanquisher of foes (4),
 approach you offering Soma and the wisdom-words (3),
 along with the seekers of the word (2).
 Our (life journey) is easy as that in a boat in level spaces (1).
 May he (Indra) become conscious of our words (6).
 We anoint Indra who is like a fountain of felicities (5).⁷

[*dādhṛshih*: vanquisher of foes (S);
vachasyubhīh: those that seek for the word, (5.14.6);
samane: through level spaces, (7.2.5)]

2.16.8

Turn us away from the danger before actually encountering it (1),
 just as a cow satisfied with grazing leads the calf away (2).
 May we embrace you with perfect thoughts at least once (3,5),
 just as youthful husbands are (embraced by) their wives (4).⁸

⁶ वृषा ते वज्रं उत ते वृषा रथो (1), वृषणा हरी वृषभाण्यायुधा (2),
 वृष्णो मदस्य वृषभं त्वमीशिष्य इन्द्र् (3), सोमस्य वृषभस्य तृप्णुहि
 (4)

⁷ प्र ते नावं न समने (1), वचस्युवं (2), ब्रह्मणा यामि सवनेषु (3),
 दाधृषिः (4), कुविन्नो अस्य वचसो निबोधिष्यत् (5), इन्द्रमुत्सं न
 वसुनः सिचामहे (6)

⁸ पुरा संबाधात् अभि आ वृत्स्व नो (1), धेनुः न वृत्सं यवंसस्य
 पिप्पुषी (2), सृकृत् सु तै सुमतिभिः शतक्रतो सं (3), पर्तीभिः न
 वृषणो (4), नसीमहि (5)

[*sakṛt*: at least once, at some time, (1.105.18)]

2.16.9

Same as (2.11.21).

17. Give us appropriate activities

Riṣhi: Gr̥tsamadaḥ Bhārgavah Shaunakah

2.17.1: Indra released the Ray-cows

2.17.2: He established a firm foundation for the supreme

2.17.3: Your mere presence displaced the demons

2.17.4: He grows in all ways scattering darkness

2.17.5: His powers of manifold magic (*māyā*)

2.17.6: His knowledge is superior to all others

2.17.7: I aspire for the united enjoyment of the subtle worlds

2.17.8: Give us appropriate works or activities

2.17.9: May the queen of plenty instruct the singer

Metre: 1-7, Jagatī; 8-9, Triṣṭup

2.17.1

Like the Angirasas, sing a new hymn of illumination to Indra (1).

His strengths rush upwards as in ancient times (2).

In the rapture of Soma (5),

He drove upwards all the Ray-cows in the strongholds (3,6),

which were surrounded by the strengths (of Vala) (4).¹

[*ut-īrate*: rush upwards, (5.25.7); *dṛmhitāni*: see (2.15.8)]

¹ तदस्मै नव्यमङ्गिरस्वत् अर्चत् (1), शुष्मा यदस्य प्रत्यथा उदीरते (2), विश्वा यद्गोत्रा (3), सहसा परीवृता (4), मदे सोमस्य (5), दंहितानि ऐरयत् (6)

2.17.2

By his greatness he achieved the shaping of his perfect might (3),
to establish a firm foundation for the supreme (2).
In battles the hero spreads everywhere his body (4).
He upholds by his greatness the heaven on his head (5).
May that Indra become That (1).²

[*u* (उ): That; *parivyata*: *parivita* (S); wide-extended, (4.3.2), spreads everywhere, (10.6.1); *ātirat*: achieved, (1.33.13);]

2.17.3

You created the great and the first strength (1).
You sent up the power in front of the singer of the word (2).
When you sat in your car with the horses (3),
(the demonic foes) were displaced from their places (4).
Even though they (the foes) were together (in the beginning),
they were quickly scattered in different directions (5).³

[*jīrayaḥ*: swift in motion, (3.51.5)]

2.17.4

Making all the worlds (his own) by his might (1),
he became the king and grew in all ways abundantly (2).
He spread his luminous energies over heaven and earth (3).
He pervaded everywhere (5),
scattering and wounding the darkness (4).⁴

² स भूत् उ (1), यो ह प्रथमाय धायस् (2), ओजो मिमानो
महिमानम् आतिरत् (3), शूरो यो युत्सु तन्वं परिव्यत् (4), शीषाणि
द्यां मंहिना प्रत्यमुच्चत (5)

³ अधाकृणोः प्रथमं वीर्यं महत् (1), यदस्य अग्रे ब्रह्मणा शुभ्मम् ऐरयः
(2), रथेष्टेन हर्यश्वेन (3), विच्युताः (4), प्र जीरयः सिस्ते सृध्यक् पृथक्
(5)

⁴ अधा यो विश्वा भुवनाभि मज्मना (1), ईशानकृत् प्रवंया
अभ्यवर्धत (2), आत् रोदसी ज्योतिंशा वह्निः आतनोत् (3), सीव्यन्
तमांसि दुधिता (4), समव्ययत् (5)

[*sīvyan*: scattering; *dudhitā*: wounding, (4.1.17);
pravayā: ancient (S); (occurs once);]

2.17.5

By his might Indra made the moving mountains to be firm (1).
 He made the waters to work so as to flow down (2).
 He fully supported the wide earth bearing all the worlds (3).
 With his powers of manifold magic (*māyā*),
 he illumined the heaven and propped it up (4).⁵

[*prāchīnān*: ancient; *prāchī*: moving upward or forward, (5.28.1), (3.6.1);

avasran: illumined, (4.2.19);

astabhnāt: propped up, (6.8.3);

Line 4: S renders '*avasrasaḥ*' as 'falling down'. This word occurs once. Line 4 is rendered by S as, 'he propped the heaven from falling'.]

2.17.6

The father (Indra) created this universe with his hands (2),
 having the knowledge superior to that of all the peoples (3).
 He of many voices (6), smote (the demon) Krivi with his Vajra (5),
 and flattened him on the ground in this earth (4).
 He (Indra) is sufficient (for the protection of the world) (1).⁶

[*aram*: sufficient; *vedasah*: knowledge, riches (1.89.5), (3.60.11)]

⁵ स प्राचीनान् पर्वतान् दृंहत् ओजसा (1), अधराचीनम् अकृणोत्
 अपामप्तः (2), अधारयत् पृथिवीं विश्वधायसम् (3), अस्तभात्
 मायया धाम् अवससः: (4)

⁶ सास्मा अरं (1), बाहुभ्यां यं पिता अकृणोत् (2), विश्वस्मादा
 जनुषो वेदस्स्परि (3), येनां पृथिव्यां नि क्रिबिं शयध्यै (4), वज्रैण
 हत्वी अवृणक् (5), तुविष्वणिः (6)

2.17.7

I aspire for the complete enjoyment of (the subtle) worlds (2),
just like a maiden growing old with her parents (1).

Prepare in me the perceptions of knowledge (3).

You are the supreme; bring (the felicities) (4).

Give me the portions for supporting the growth of bodies (5).⁷

[S interprets this verse as dealing with a maiden staying with her parents requesting them for the facilities needed in her old age. Verse (10.39.3) is similar. Hence the request is for the development of the habitations in the subtle worlds within.

māmaha: *mamaha* (pada): to grow great, (10.122.3);

upama: supreme; *amājūḥ*: one growing old;

iye: aspire; based on *iyakṣhati*: aspires, (10.11.6)]

2.17.8

O Indra, we invoke you for obtaining the enjoyments (1).

O Indra, give us the plenitude and the appropriate works (2).

Pervade us with a variety of protections (3).

O Indra, showerer, render us as men full of (subtle) possessions (4).⁸

[*laviddhi*: pervade, (2.24.1), (1.110.9);

vasyasah: men full of possessions, (4.2.20)]

2.17.9

Same as (2.11.21)

⁷ अमाजूरिव पित्रोः सचा सती⁽¹⁾, समानात् आ सदसः त्वाम् इये
भग्म⁽²⁾, कुधि प्रकेतम्⁽³⁾, उपमासि आ भर⁽⁴⁾, दद्धि भागं तन्वो
येन मामहः⁽⁵⁾

⁸ भोजं त्वामिन्द्र वृयं हुवेम⁽¹⁾, दुदिः त्वम् इन्द्र अपांसि वाजान्⁽²⁾,
अविह्वीन्द्र चित्रया न ऊती⁽³⁾, कुधि वृष्णू इन्द्र वस्यसो नः⁽⁴⁾

18. Our friendship with Indra

Rishi: Gr̥tsamadah Bhārgavaḥ Shaunakah

C.81.5

- 2.18.1: A new movement with four ages and seven rays**
- 2.18.2: Soma is the invoker for all humans**
- 2.18.3: I yoke the car of Indra with a new hymn**
- 2.18.4: Come to our yajna with your steeds**
- 2.18.5: Your many steeds**
- 2.18.6: Soma prepared by Shunahotra**
- 2.18.7: Come in front answering my call**
- 2.18.8: May our friendship with Indra be never separated**
- 2.18.9: May the queen of plenty instruct the singer**

C.81.5

Metre: Triṣṭup

2.18.1

A new movement is here for conquering (1).
 It has four ages, seven rays and three types of speech (2).
 It has ten boats conferring (the powers of) heaven to men (3).
 With the impelling thoughts, they are swift (4).¹

[The new movement refers to yajna, especially yajna as a movement or pilgrimage (*adhvara*) occurring in so many places. Yajna as a boat-journey appears in (1.99) and other verses.

ramhyā: swift, (4.1.3); *svarṣhāḥ*: *svaḥsāḥ*: conferring the powers of heaven, (1.100.13); *kasha*: speech (*vāk*) full of sweetness, (1.22.3); *sasruḥ*: conquering, (3.15.5); *yuga*: age, generation; *aritra*: boat, (1.46.8); *ratha*: moving, movement, (1.70.4)]

¹ प्राता रथो नवौ योजि सस्तिः (1), चतुर्युगः त्रिकशः सप्तरिष्मिः (2), दशारित्रो मनुष्यः स्वर्षाः (3), स इष्टिभिः मतिभी रह्यौ भूत् (4)

2.18.2

This (Soma) is sufficient for the first offering (to Indra) (1).

(Sufficient) for the second and the third (offerings) (2).

Soma is the child born in different places (4),

(he) is the showerer and victorious (6):²

He clings to others (i.e., the other gods) (5).²

[The word Soma does not appear here. S interprets this verse as referring to Soma or to yajna.

sachate: to cling, (4.7.11)]

2.18.3

With a new hymn made up of words of wisdom (2),

I yoke the happy car of Indra with horses ready for movement (1).

There are many wise persons here (4).

Let not other sacrificers delay (your coming here) (3,5).³

[*navena*: new; highly laudable, (*stutyarha*), (4.19.1); *atra*: here;

mo ni rīraman: not to delay, (5.53.9);

ā yai: movement, (S) (occurs once);]

² सा॒स्मा अर्द॑ प्रथमं (1), स द्वितीयम् उतो तृतीयं (2), मनुषः स होता॑
(3), अ॒न्यस्या गर्भ॑मन्य ऊ॒ जनन्त (4), सो अ॒न्येभिः॑ सचते॑ (5), जेन्यो॑
वृषां॑ (6)

³ हरी॑ नु कं रथ॑ इन्द्रस्य योजम् आ॑यै (1), सूक्तेन॑ वचसा॑ नवैन॑ (2),
मो॑ षु त्वाम् (3), अत्र॑ बहवो॑ हि विप्रा॑ (4), नि॑ रीरमन्॑ यजमानासो॑
अ॒न्ये॑ (5)

2.18.4

O Indra, on being invoked (3),
come here with your two horses (1).
Come (at other times) with your four or six horses (2).
Come for the drink of Soma with your eight or ten (steeds) (4).
O one strong in sacrifice, come to our pressed-Soma (5).
Do not harm us (6).⁴

[Line 6: Indra expects the sacrifice to be perfect. Do not hurt us for possible defects in the yajna]

2.18.5

O Indra, come in front (of our yajna) with your car yoked (2,4),
with twenty steeds or thirty or forty (1,3).
For drinking the Soma, come here (6),
with your well-charioeted steeds, fifty or sixty or seventy (5).⁵

2.18.6

O Indra, come in front (of our yajna) (2),
carried by hundred steeds, ninety or eighty (1,3).

O Indra, the Soma, prepared by Shunahotra (4),
is to be poured on all sides for your rapture (5).⁶

[*parishikta*: poured on all sides, (4.1.19);
The name Shunahotra is also in (2.41.14,17)]

⁴ आ द्वाभ्यां हरिभ्यामिन्द्र याहि (1), आ चतुर्भिरा पद्मभिः (2),
द्युमानः (3), आष्टाभिर्दशभिः सोमपेयम् (4), अयं सुतः सुमख् (5),
मा मृधस्कः (6)

⁵ आ विश्वत्या त्रिंशता (1), याहि अर्वाङ् (2), आचत्वारिंशता (3),
हरिभिः युजानः (4), आ पञ्चशतां सुरथैभिः इन्द्र आषुष्ट्या सप्तत्या (5), सौमपेयम् (6)

⁶ आ अशीत्या नवत्या (1), याहि अर्वाङ् आ (2), शतेन हरिभिः
उद्धमानः (3), अयं हि तै शुनहौत्रेषु सोम इन्द्र (4), त्वाया परिषिक्तो
मदाय (5)

2.18.7

O Indra, come in front (in response to) my wisdom-words (1).
 Establish all the horses under the yoke (2).
 You are invoked in many places (3).
 O hero, (come and) became rapturous in this Soma-offering (4).⁷
 [vishvā: all; dhuri: under the yokes, (3.6.6);
 dhishe: establish, (1.70.5)]

2.18.8

Never may we be separated in our friendship with Indra (1).
 May we milk his (Indra's) power of discrimination (2).
 May we be under the supreme protection of his arms (3).
 May we be victorious in every occasion (4).⁸

[Line 1: Recall a similar passage in (1.94) of addressed to Agni.
 "May we not suffer separation in your friendship" sakhye mā
 riṣhāmā vayam tava]

2.18.9

Same as (2.11.21)

19. Indra and Birth of Sun

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.19.1: Established abodes for gods and singers

2.19.2: Delight in rivers flow like birds to their nests

2.19.3: Gave birth to Sun, makes perfect the manifestation

2.19.4: For unyielding thinker, he gives many gifts

2.19.5: Etasha gave an inestimable gift

⁷ मम् ब्रह्मैन्द्र याहि अच्छा₍₁₎, विश्वा हरी धुरि धिष्वा स्थेस्य₍₂₎, पुरुत्रा हि विहव्यो बभूथ₍₃₎, अस्मिन् शूर् सवने मादयस्व₍₄₎

⁸ न म् इन्द्रैण सख्यं वि योषत्₍₁₎, अस्मभ्यम् अस्यु दक्षिणा दुहीत₍₂₎, उप ज्येष्ठे वर्स्थे गमस्तौ₍₃₎, प्रायेप्राये जिगीवांसः स्याम₍₄₎

2.19.6: Demons Shushṇa, Ashusha under Kutsa's control

2.19.7: Seven kinds of felicities

2.19.8: Gr̥tsamada seers have carefully crafted this hymn

2.19.9: May the queen of plenty instruct the singer

Metre: Triṣṭup

2.19.1

For his rapture, Indra has drunk the Soma-food (1),

which is delightful and pressed by thinkers (2).

The ancient Indra growing by the rapture (3),
has established the abodes for the gods,
and for the singers offering their wisdom-utterances (4).¹

[*pradivi*: ancient; *naraḥ*: gods; leaders; *andhāsa*: Soma-food;
prayāśa: delight, (1.71.3); *maniṣhiṇaḥ*: thinkers, (1.13.5);
brahmanyanta: singers offering the wisdom utterances;]

2.19.2

Indra, being rapturous with the sweet Soma (1),

and having Vajra in his hands (2),

has rent asunder Ahi who covered the waters (3).

The delight in the rivers flows in front (towards the ocean) (4),
like the birds towards their nests (5).²

[*svasarāṇi*: cow-stall, nest, (1.3.8);

prayāmsi: delight; things of delight, (3.2.1);

Line 2: *vajrahasta*: (alt.): having arms as powerful as Vajra;]

¹ अपायि अस्य अन्धसो मदाय् (1), मनीषिणः सुवानस्य प्रयसः:
(2), यस्मिन्निन्द्रः प्रदिविं वावृधान (3), ओको दधे ब्रह्मण्यन्तश्च नरः:
(4)

² अस्य मन्दानो मध्वो (1), वज्रहस्तो (2), अहिम् इन्द्रो अणोवृतं वि
वृथत् (3), प्रयत् वयो न स्वसंराणि (4), अच्छा प्रयासि च नदीनां
चक्रमन्त (5)

2.19.3

The mighty Indra, impelled the floods of waters (1,2),
in front towards the ocean, he the Vṛtra-killer (3).
He gave birth to the Sun, found the (hidden) Ray-cows (4).
He makes perfect the manifestation of things,
by the light of the days.³

[Giving birth to Sun, dawn is mentioned earlier in (2.12.7). It is also in (6.30.5), (7.76.4) and other mantrās. The release of the hidden Ray-cows is related to the release of Dawn in (1.62.7). (6.30.5) relates that the release of the waters stopped by Vṛtra, and the recovery of Sun are parts of the same event.

aktunā: lights, (2.10.3); *sādhat*: makes perfect, (3.1.23);

vayunāni: the manifestation of things, (6.15.10);

arṇabhiḥ: floods, (4.3.12); *māhināḥ*: mighty, (3.7.5);]

2.19.4

For the unyielding thinker, Indra gives many (gifts) (1).

For the (sake of) sacrificer, he kills Vṛtra (2).

Among the contenders in the recovery of the (hidden) Sun (4),
he becomes the ever-moving coordinator among the gods (3).⁴

[*dāshushe*: giver; performer of sacrifice, the highest gift is giving oneself in service.

atasāyya: ever-moving, coordinating, (3.7.3); *nṛhya*: gods;

apratīnī: unyielding, (4.17.19)]

Line 4: The recovery of Sun and the recovery of Ray-cows are closely related. (2.24.3) (in this book) describes Bṛhaspati as breaking the demon Vala and releasing the cows and making the

³ स माहिन् इन्द्रो (1), अर्णों अ॒पां प्रैरयत् (2), अहि॒हा अच्छा॑
समुद्रम् (3), अजनयत् सूर्यै विदृ गा (4), अक्तु॒ना अह्नौ व्युनानि॑
साधत् (5)

⁴ सो अप्र॒तीनि॑ मनवे पुरुषि॑ इन्द्रो (1), दाशत् दाशुषे॑ हन्ति॑ वृत्रम् (2),
सृद्यो यो नृभ्यौ॑ अत्साय्यो॑ भूत् (3), पंस्पृधानेभ्यः॑ सूर्यस्य॑ सातौ॑ (4)

Sun-world (*svar*) visible. In this mantra there is also the mention of the release of the streams of bliss or honey. In (1.62), Indra with the help of Navagva and Dashagva seers, (a class of Angirasa seers) breaks Vala and releases the cows and the Dawn. In (3.39.5) Indra with the Angirasa seers releases the Ray-cows and found the Sun dwelling in darkness. The line 4 here states that Indra was the coordinator among the various gods and rishis in achieving victory in this great event.]

2.19.5

Etasha gave a gift of secret and inestimable felicity to Indra (4,6), such as a portion (of the ancestral treasure) (5). Hence lauded by this mortal (3), and accepting his Soma (1), The God Indra humbled (another mortal) who had the power of (the God) Sūrya (2).⁵

[Indra humbling the Sun-god Sūrya is not explainable. Hence Sūryam in line 2 refers to some mortal having (some) power of Sūrya. This usage is common. Indra humbles one mortal on behalf of another; Note *devah* in line 2 refers to Indra.

dashasyan: making a gift, (7.5.7)]

2.19.6

The luminous Indra rendered (1), (the demons) Shuṣṇa, Ashuṣha and Kuyava, to be under the control of his charioteer Kutsa (2). For the sake of Divodāsa (3), Indra shattered the ninetynine subtle cities of Shambara (4).⁶

⁵ स सुन्वत् (1), इन्द्रः सूर्यम् आ देवो रिणङ् (2), मत्पर्याय स्तवान् (3), आ यद् रथिं गुहत् अवधम् अस्मै भरत् (4), अंशं न (5), एतशो दशस्यन् (6)

⁶ स रन्धयत् सदिवः (1), सारथये शुष्णमशुषं कुयवं कुत्साय (2), दिवोदासाय (3), नवतिं च नवेन्द्रः पुरो व्यैरत् शम्बरस्य (4)

2.19.7

Seeking the plenitude and the inspired knowledge (2),
we, by ourselves offer the utterances to you Indra (1).

May we possess the felicities of seven kinds (3).

Make the undivine hurter to bow down using your Vajra (4).⁷

[*sāptani*: felicities of seven types, (1.20.7);

āshuṣhāñāḥ: desiring to possess, (4.1.13);

ahema: offer (S); *uchatham*: utterances, (1.73.10);

vājayantāḥ: seeking plenitude, (8.11.9);

pīyoḥ: one who hurts (S); name of a demon;

Seven: Rig Veda always mentions the seven planes or worlds in several mantrās such as (10.122.3) (*saptadhāmāni*), (10.8.4), (10.13.5).

Sevenfold praise, (10.32.4); seven goals, (10.5.6); Seven-headed thought, (10.67.1); seven invokers, (10.35.10); seven mothers, (10.107.4), seven-rayed thought, (10.47.6); seven rishis, (10.130.7), (10.71.3); seven rivers, (10.67.12); seven sheaths, (10.90.5); seven shining sisters, (10.5.5). See also (2.2.10).

Line 3: *āshuṣhāñā*: 'desiring to possess', (4.1.13), (4.2.14) (SA). S gives several different meanings to this word in its different occurrences. Here he renders it as, 'one enjoying in eating'.

Line 4 is also in RV (1.174.8)]

2.19.8

O hero, Grtsamada rishis crave for your safeguard (1,3).

They have crafted this new hymn (as carefully as) manifesting things or knowledge (2,4).

From you, the singers of the wisdom have obtained (5,7), fresh impulsion, strength, happy abode and bliss (6).⁸

⁷ एवा ते इन्द्र उचथम् अहेम (1), श्रवस्या न त्मना वाजयन्तः (2),
अश्याम् तत् सासम् आशुषाणा (3), ननमो वधः अदैवस्य पीयोः (4)

⁸ एवा ते गृत्समदाः शूर (1), मन्म (2), अंवस्यवो (3), न वयुनानि
तक्षुः (4), ब्रह्मण्यन्त इन्द्र ते (5), नवीय इष्मूर्जं सुक्षितं सुम्पम् (6),
अश्युः (7)

[*manma*: thought, (4.3.5); *navīya manma*: new hymn or new thought; *ashyuh*: to enjoy (1.73.5); to possess, (1.73.9); *sukshitim*: happy abode, (6.2.1); happy worlds, (10.20.10); *brahmanyanta*: see (2.19.1); *naviyah*: fresh, (1.12.11); worshipful one (Indra) (S);]

2.19.9

Same as (2.11.21)

20. Gods assign strength to Indra

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.20.1: May you be aware of our good qualities

2.20.2: You are the lord and armour for the giver of offerings

2.20.3: Yajamāna labours at work, expresses the truth

2.20.4: The recent seekers of the word

2.20.5: Indra, Ushas and Sun

2.20.6: He, the supreme doer of works stays high up overseeing

2.20.7: The army of hostile women

2.20.8: Gods have assigned Indra with a strength forever

2.20.9: May the queen of plenty instruct the singer

Metre: Trishṭup

2.20.1

(O Indra) we bring you wideness (or wide expansion) (2),

just as one desirous of plenitude brings a chariot (3).

We wise singers (laud you) with flaming thinking (4).

From the gods and beings like yourself we desire bliss (5).

O Indra, be aware of our wideness (1).¹

[*vayah*: wideness, (1.140.9), wide expansion, (10.46.10);

vipanyavah: wise singers, (5.43.14);

¹ वर्यं ते वर्यं इन्द्र विद्धि षुणः (1), प्रभरामहे (2), वाजयुः नरथम् (3), विपन्यवो दीर्घतो मनीषा (4), सुम्भम् इयक्षन्तः त्वावत्तो नृन् (5)

dīdhyat: flaming, (7.10.1); illuminating, (10.122.6)
 Line 1: be aware of our wideness and our other good qualities in us]

2.20.2

O Indra, guard us with your protections (1).
 You protect your seekers from the attacks (of the hostiles) (2).
 You are the lord and the armour for the giver of offerings (3).
 By means of appropriate true thoughts,
 you protect (the singer) coming to you with the offerings (4).²

[*abhi nakṣhati*: to come; to serve with offerings (S, Yāska);

tvāyava: those who desire you, (10.91.9); your seekers;

itthādhiye: one who has the true thought, (4.11.3);

abhishtibhih: attacks, (8.19.20)]

2.20.3

May the youthful Indra, be our protector and also of all men (1,3).
 Everyone calls him friend, benignant helper (2).
 (Indra with his protections) leads the yajamāna (6).

The seeker labours at the work expressing (the truth) (4);
 (he) makes the offering to mature,
 he speaks forth in praise (of Indra) (5).³

[*shashamānam*: to labour at the work, (3.18.4)]

johūtra: one to whom must rise the call, (2.10.1);

pachantam: who makes the offering to mature, (2.12.14)

shivah: benignant; auspicious;

Lines (4, 5): Same as some lines in (2.12.14).]

² त्वं न इन्द्र॑ त्वाभिः ऊती॒ (१), त्वाय॑तो अभिष्टि॒पासि॒ जनान्॒ (२),
 त्वम्॒ इनो॒ दाशुषो॒ वरूता॒ (३), इथा॑-धीः॒ अभि॒ यो॒ नक्षति॒ त्वा॒ (४)

³ स नो॒ युवा॒ इन्द्रो॒ (१), जोहूत्रः॒ सखा॒ शिवो॒ (२), नरामस्तु॒ पाता॒ (३),
 यः॒ शंसन्तं॒ यः॒ शशमानमूती॒ (४), पचन्तं॒ च॒ स्तुवन्तं॒ च॒ (५), प्रणेषत्॒
 (६)

2.20.4

I proclaim Indra and laud him with hymns (1),
from whom in ancient times (the seekers) obtained,
the increasings and the power to hurt the foes (2).

While journeying,

may he fulfil the desires for felicities of the human beings (3,5),
who are the recent seekers of the word (4).⁴

[*iyānah*: journeying, (5.22.3);

shāshaduh: hurting the foes, (1.33.13)]

2.20.5

Taking pleasure in the utterances of the Angirasa seers (1),
impelling them (Angirasas) in their search for the Ray-cows (3),
you have fulfilled their prayer, O Indra (2).

You took away (the radiance of) Ushas by means of the Sun (4).

Lauded, you destroyed the ancient cities of the Ashna (5).⁵

[Line 3: Ushas represents the beginnings of the revelation of knowledge given to an aspirant. Clearly this knowledge is not complete and mixed up with the prejudices of the ordinary mind. Surya represents the complete knowledge; with the rise of Sun within man, there is no need for this knowledge and hence Indra takes away this incomplete knowledge. See also (2.15.6).

tūtoḥ: increased (S), (6.26.4);

mushnan: take away (occurs once)]

⁴ तमुं स्तुष् इन्द्रं तं गृणीषे (1), यस्मिन् पुरा वावृथुः शाशदुश्च (2),
स वस्वः कामं पीपरत् इयानो (3), ब्रह्मण्यतो नूतनस्य (4), आयो:
(5)

⁵ सो अङ्गिरसाम् उच्थां जुजुष्वान् (1), ब्रह्मा तूतोत् इन्द्रौ (2),
ग्रातुमिष्णन् (3), मुष्णन् उषसः सूर्येण (4), स्तुवान् अश्रस्य चित्
शिश्वथत् पूर्व्याणि (5)

2.20.6

May Indra, the luminous one with inspired knowledge (1),
the supreme doer of works (3),
stay high up (overlooking the welfare of) all human beings (2).
He is the overcomer of foes (5).

May Indra with his own self-law (7),
bring down the head of the aggressive dasa-foe dear (to him) (4,6).⁶

[*arshasānasya*: aggressive; those who enjoy hurting, (1.130.8) (S);
priyam shira: head dear (to the dāsa-foe)]

2.20.7

Indra, the killer of Vṛtra, the destroyer of cities (1,3),
scattered the hostile women (4),
born in the wombs of ignorance (2).

For the thinker, he created the earth and the works (5).

May Indra fulfil forever the expressions of the yajamāna (6).⁷

[*satrā*: forever; *dāsīḥ*: hostile women;
shamsam: expressions (of need), desires;
apah: works, waters;]

2.20.8

For winning the waters (2),
the gods have assigned Indra with a strength forever (1).

They have placed the Vajra in his hands (for the task) (3).
Having slain (Vṛtra) and other dasyus (4),
he destroyed their strong cities (5).⁸

⁶ स ह श्रुत इन्द्रो नाम देव (1), ऊर्ध्वो भुवन् मनुषे (2), दस्मतंमः (3),
अब प्रियम् अर्शसानस्य (4), साहान् (5), शिरो भरत् दासस्य (6),
स्वधावान् (7)

⁷ स वृत्रहा इन्द्रः (1), कृष्णयोनीः (2), पुरद्वरो (3), दासीः ऐरयद् वि (4),
अजनयत् मनवे क्षाम् अपश्च (5), सत्रा शंसं यजमानस्य तूतोत् (6)

⁸ तस्मै तवस्य अनु दायि सत्रा इन्द्राय देवेभिः (1), अर्णसातौ (2),
प्रति यदस्य वज्रं ब्राह्मोः धुः (3), हृत्वी दस्युन् (4), पुर आयसीः नि
तारीत् (5)

[Lines 1,2 here are similar to that in (6.25.8); १.१२.५

arṇasātau: winning of the waters, (1.63.6)]

2.20.9

Same as (2.11.21).

21. Helps without being asked

Rishi: Gr̥tsamadah Bhārgavah Shaunakah

2.21.1: He is the conqueror of the Sun-world

2.21.2: With prostrations of surrender, speak about Indra

2.21.3: He is the benefactor of all men

2.21.4: Helps without being asked and is sublime १.१२.६

2.21.5: Path of yajna to cross the waters

2.21.6: Establish in us the knowledge of discernment

Metre: 1-5, Jagatī; 6, Triṣṭup

2.21.1

He is the conqueror of all worlds, of riches, of Sun-world (1).
 (He is) ever-victorious, victorious over gods and men,
 and conquerer of fertile lands (2).

He is the winner of Ray-cows, life-energies and waters (3).

Bring the rapturous Soma to Indra, the lord of sacrifice (4).¹

[*haryatam*: luminous, rapturous; *satrājite*: ever-victorious, (8.98.4);
urvarāsu: fertile lands, (1.127.6)]

¹ वि॒श्वजितै॑ धन॒जितै॑ स्व॒र्जितै॑ (१), सत्रा॒जितै॑ नृ॒जितै॑ उर्वरा॒जितै॑ (२),
 अ॒श्वजितै॑ गो॒जितै॑ अ॒ञ्जितै॑ (३), भर॒ इन्द्राय॑ सोम॑ यज॒ताय॑ हर्य॒तम्॑
 (४)

2.21.2

Speak about Indra with prostrations of surrender (6).

You, the destroyer, master all with your being (1).

You conquer the riches of foes; you are invincible (2).

You are forceful to conquer, ordainer of things (creator) (3).

You are all-adorable, carrier of the offerings (or word) (4).

(You are) ever-victorious; you are invulnerable (to any force) (5).²

[*sahamānam*: one forceful to conquer (5.25.9);

abhibhuḥ: master with your being, (8.97.8, 8.98.2);

vahnayaḥ: carriers, (3.6.2);

dusṭaritave: invulnerable (to any force) (6.1.1);]

2.21.3

I proclaim the mighty and heroic deeds of Indra (6).

He is ever-victorious and the benefactor of all men (1).

He overthrows the strong, and casts down the foe (2).

He the warrior; takes pleasure in his full might (3).

He grants the desirables, is subduer of enemies (4).

He is obtained by hymns (5).³

[Line 4: *āritāḥ*: one obtained by hymns, (1.101.4), (Yāska); grants refuge (S)

ukṣhitāḥ: full might, (5.6.7)]

² अभिभुवै अभिभङ्गाय (1), वन्वते अषाङ्क्हाय (2), सहमानाय वेधसै (3), तुविग्रये वह्नये (4), दुष्टरीतवे सत्रासाहे (5), नम इन्द्राय वोचत (6)

³ सत्रासाहो जनभक्षो (1), जनसहः च्यवनो (2), युध्मो अनु जोषमुक्षितः (3), वृतंचयः सहुरिः विक्षु (4), आरित (5), इन्द्रस्य वोचं प्र कृतानि वीर्या (6)

2.21.4

He offers help without being asked (1);
 He is mighty, slayer of evil-ones, profound, sublime (2),
 and has the knowledge of seer-wisdoms (3).
 He impels one praying for riches (4);
 (he is) the enfeebler of foes, firm of body and is wide (5).
 Indra doing the perfect sacrifice (6),
 brought to birth the dawns and the svar⁴ (7).

[*anānuda* (pada-pātha): offers help without being asked, (10.38.5);
 the sole one without any followers, (1.53.8) (KS);

anudah: followers, assistants; (KS);

rshavah: sublime, (3.5.5, 3.5.7), mighty one;

radhra: one praying for riches, (7.56.20);

Line 4: It is one of the great deeds of Indra mentioned in many
 mantrās.]

2.21.5

The aspiring thinkers urge their thoughts to him (2).

They discovered the path of yajna to cross the waters (1).

Desiring protection they chanted and went within meditation (3);
 they obtained the riches from Indra by urging their hymns (4).⁵

[*ushija*: those aspiring for Indra;

ni sada: going within, meditating;

abhisvara: chanting;

vividre: discovered, (6.27.1)]

⁴ अनानुदो (1), वृषभो दोधतो वधो गंभीर क्रष्णो (2),

असमष्टकाव्यः (3), रथचोदः (4), श्रथनो वीलितः पृथुः (5), इन्द्रः
 सुयज्ञ (6), उषसः स्वर्जनत् (7)

⁵ यज्ञेन गातुम् असुरो विविद्रे (1), धियो हिन्वाना उशिजो
 मनीषिणः (2), अभिस्वरा निषदा गा अवस्थव् (3), इन्द्रै हिन्वाना
 द्रविणानि आशत् (4)

2.21.6

O Indra, establish in us the supreme riches (1),
and the knowledge of discrimination which is felicitous (2).
(Grant us) the nourishing riches which do not hurt our bodies (3),
the sweet speech and the happy days (4).⁶
[chittim: knowledge, (4.2.11); daksha: discernment, (2.1.11);
sudinative: happy, (3.8.5);
dravīṇāni: riches, that which flow; the Vedic sages understood that
riches are forces in motion.]

22. His divine will and perfect might

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.22.1: Drinks Soma with Viṣṇu

2.22.2: With his perfect might, he destroyed Kṛivi

2.22.3: Supports the universe with his divine will

2.22.4: Supreme work done for the good of all

Metre: 1, Aṣṭhi (16/16/16/8/8); 2-3, Atishakvarī (16/16/2/8/8);

4, Atishakvarī or Aṣṭih

[Note the repetition of lines (7) and (8) in the first three mantrās.
The meaning is interesting.]

‘इन्द्र श्रेष्ठानि द्रविणानि धेहि (1), चित्तं दक्षस्य सुभगुत्वम् अस्मे
(2), पोषं रथीणाम् अरिष्टं तनूनां (3), स्वाज्ञानं वाचः सुदिनत्वम्
अहोम् (4)

2.22.1

The most powerful Indra, the showerer (2),
drinking along with Viṣṇu the Soma (4),
as much as possible, becomes satisfied in the rites (1,3).

The Soma has made Indra rapturous (5),
to perform great and far-reaching deeds (6).

May that divine (Soma) pervade the divine (Indra) (7).

May the true Soma pervade the true Indra (8).¹

[This mantra is in SV (457); SV (1486); AV (20.95.1);

trikadruka: denotes three rites namely *jyoti* (illumination), *gauḥ* (rays) and *āyuḥ* (life), (KS in 1.32.3).

saschat: pervade

Line 2: *yavāshira*: the Soma drink mixed with the grain (*yava*); esoterically *yava* represents knowledge in the physical mind; *āshira*: infusions; they are of three types, associated with *go* (milk of knowledge), *dadhi* (curds) and *yavas* (grain) representing the rays of knowledge, subtle intellect and the dense external knowledge, (5.51.7).]

¹ त्रिकद्रुकेषु (1), महिषो यवाशिरं तुविशुष्मः (2), तृपत् (3), सोमम्
अपि वृत् विष्णुना सुतं यथावशत् (4), स ईं ममाद् (5), महि कर्म कर्तवे
महामुरुं (6), सैनं सश्रत् देवो देवं (7), सत्यम् इन्द्रं सत्य इन्दुः (8)

2.22.2

He with his fury of blaze and perfect might (1),
 he has overcome in battle, (the demon) Krivi (2).
 He filled the heaven and earth (with his light and might) (3).
 He grew in might (by the Soma delight) (4).
 (One part of the Soma) he took to himself (5).
 He distributed to the gods (the other half) (6).
 May that divine (Soma) pervade the divine (Indra) (7).
 May the true Soma pervade the true Indra (8).²

[This is also in Sāma Veda (1488).]

vishi: fury of blaze, (5.8.5); flaming energy, (1.71.5);
majmanā: in might, (8.103.2);]

2.22.3

Being born with the (divine) will, along with the might (1),
 you desire to support (the universe) (2).
 (Born) along with the hero-strengths and becoming grown (3),
 you conquer those who hurt (4).
 O wide-seeing one, you give (5),
 to the adorer the desired riches and the achievements (6).
 May that divine (Soma) pervade the divine (Indra) (7).
 May the true Soma pervade the true Indra (8).³

[This mantra is in Sāma Veda (1487);

vicharshāṇih: all-seeing, who accomplishes all our tasks, (9.44.3),
 (9.48.5). *charsh* or *char* indicate the sense of action and movement
 (SA);

ojasa: perfect might;]

² अध॑ त्विषीमाँ अभि ओजसा₍₁₎, क्रिंयुधा अभवत्₍₂₎, आ रोदसी
 अपृणत्₍₃₎, अस्य म॒ज्मना प्रव॑वृथे₍₄₎, अध॑त् अन्यं जठरे₍₅₎, प्रेम्
 अरिच्यत्₍₆₎, सैन॑ सश्वत् देवो देवं₍₇₎, स॒त्यम् इन्द्र॑ स॒त्य इन्दुः₍₈₎

³ स॒कं जातः क्रतुना स॒कमोजसा₍₁₎, ववश्थि₍₂₎, स॒कं वृद्धो
 वीयैः₍₃₎, सासहिर्मृधो₍₄₎, विचर्षणिः दाता₍₅₎, राधः स्तुवते
 काम्यं वसु₍₆₎, सैन॑ सश्वत् देवो देवं₍₇₎, स॒त्यमिन्द्र॑ स॒त्य इन्दुः₍₈₎

2.22.4

O Indra, the supreme work done by you in ancient days (2),
was for the good of mankind and well-known (1),
deserving of renown in heaven (3).

You released the waters (5),
by hurting the life (of evil enemies) with your godly might (4).
By (your) might you defeated the undivine foe (6).

The lord of thousand willings gives the impellings and strength (7).⁴

[This mantra also in Sāma Veda (466).

naryam: good of mankind;

tyat apah: that work; *pra arinā*: forcefully released, (3.3.11);

riṇato: hurting (S);

nṛta: one who delights all;]

⁴ तव॑ त्यत् नर्य॑ नृतो अपे॒ (1), इन्द्र प्रथमं॒ पूर्व्य॑ (2), दिवि॒ प्रवाच्य॑
कृतम्॒ (3), यदेवस्य॑ शवसा॒ प्र अरिणा॑ असुं॒ (4), रिणन्नपः॒ (5), भुवद्॒
विश्वम्॒ अभि॒ आ देवम्॒ ओजसा॒ (6), विदादूर्ज॑ शतक्रतुः॒ विदात्॒
इष्म॑ (7)

Section 3: Gaṇapati, Bṛhaspati and Brahmaṇaspati; Sūktās (22-26)

2.23: Gaṇapati desires our welfare

2.24: Brahmaṇaspati sustains all, the low one and the noble

2.25. Powers given to his allies

2.26. Worship him with light

23. Gaṇapati desires our welfare

Riṣhi: Gr̥tsamadah Bhārgavaḥ Shaunakah

2.23.1: Gaṇapati causes the hearing of the supreme inspiration

2.23.2: You give rise to mantrās like the Sun his rays

2.23.3: You stand in the car of truth, dispersing revilers

2.23.4: You protect persons by the right leading

2.23.5: Your worshipper is not harmed by calamities

2.23.6: We adore you with the thoughts of your laws

2.23.7: You make the paths easy for the birth of gods in us

2.23.8: You desire our welfare and speak on our behalf

2.23.9: Destroy the foes who do not want to work

2.23.10: You are our ally

2.23.11: The sole one without any followers; you are the truth

2.23.12: To face the wrath of evil-persons and the arrogant

2.23.13: He overturns our foes as if they are cars

2.23.14: O Bṛhaspati, manifest your well-known (hero-strength)

2.23.15: Luminous wealth full of will-power

2.23.16: Deliver us not to those who harm

2.23.17: You free devotee from all debts

2.23.18: The hill hiding the Ray-cows parted asundar

2.23.19: May you become aware of our hymn

Metre: 1-14, 16-18, Jagatī; 15, 19, Triṣṭup

[This sūkta has 19 mantrās, dedicated jointly to both Br̥haspati and Brahmaṇaspati. However the *anukramaṇi* assigns the mantrās 1,5,9,11,17,19 to Brahmaṇaspati because that name appears in these mantrās. Similarly the remaining namely 2-4, 6-8, 10, 12-16, 18 to Br̥haspati for the same reason.

The first mantra is the most popular in the Vedic literature; it is recited in the beginning of almost every ritual, addressed to Gaṇapati. This word Gaṇapati occurring in (2.23.1) is regarded as a synonym for Brahmaṇaspati by many. It also occurs in (10.112.9).

As indicated in the brief view on these two gods Br̥haspati and Brahmaṇaspati given in pages (xiv-xvi), many are their functions. If we peruse the titles assigned for these mantrās given in the sūktās 23-26, most of them deal with the protection of the devotee from the hostile forces and the guidance or leading given to the devotee. The protection needed is expressed in many ways. The god is said to be our ally (2.23.10, 2.25). He desires our welfare and speaks on our behalf to the other gods. Mantrās 2 and 17 specifically mention Brahmaṇaspati giving rise to mantrās like the Sun his rays; he is seer of every Sāma mantra.

The mantra 11 clearly states that he is the sole one without followers (*anānudah*) and he is the truth (*satya*).

The release of the Ray-cows stolen by demons is alluded to only in one mantra, 18.]

2.23.1

We invoke you Gaṇapati,
leader of the host (of mantrās) (1),
a superb seer among seers (2),
He causes the hearing of the supreme inspiration (3).
He is the supreme King of the (potent) word (mantra) (4),
and the master of the soul (5);
may He hear us (6);
may He be seated on the seat within with his protections (7).¹

¹ गृणानां त्वा गृणपतिं हवामहे (1), कविं कवीनाम् (2),
उपमश्रवस्तमम् (3), ज्येष्ठराजं ब्रह्मणां (4), ब्रह्मणस्पतं (5), आ नः
शृण्वन् (6), ऊतिभिः सीद् सादनम् (7)

[Also in TS (2.3.14.14);
gaṇānām: host of mantrās; note Brahmanaspati has no followers as stated in (2.23.11).
upamam: highest; supreme, (10.5.6);
āśīda: seated; *sādanam*: seat (within);
brahmaṇām: of the word, (2.1.3);
ūtibhiḥ: that which increases us;
brahmaṇaspati: the master of the soul, (2.1.3);
ūtibhiḥ: protection; increasings;]

2.23.2

O Br̥haspati, conscious thinker (2),
through your all-mightiness (1),
the gods have obtained their sacrificial portions (3).
Just as the great Sun generates (and spreads) all the rays of light (4),
you give rise to the mantrās (or Words) (5).²

[*usra*: rays; *asurya*: all-mightiness, (5.10.2)]

2.23.3

Having dispersed both the revilers and darkness (1),
you stand in the luminous car of truth (2).
O Br̥haspati, (the car is) formidable, humiliator of foes (3),
killer of Rakṣasās, cleaver of places hiding the knowledge,
and knows the svar-world (4).³

[The epithets in lines 3 and 4 refer both to the car and Br̥haspati;
gotrabhit: breaker of the pen of (hidden) Ray-cows; occurs in
(6.17.2, 10.103.6); *parirāpah*: *pari-rapah* (pada): revilers, (2.23.14);]

² देवाश्चित् ते असुर्य (1), प्रचैतसो बृहस्पते (2), युद्धियं भागमानशुः (3), उस्मा इव सूर्यो ज्योतिषा महो विश्वेषामित् (4), जनिता ब्रह्मणामसि (5)

³ आ विबाध्या परिरापः तमांसि च (1), ज्योतिष्मन्तं रथम् क्रतस्य तिष्ठसि (2), बृहस्पते भीमम् अमित्रदम्भनं (3), रक्षोहणं गोत्रभिदं स्वर्विदम् (4)

2.23.4

You guide persons by the right leading (1),
and protect them, O Br̥haspati (2).

The giver who offers himself is not touched by evil (3).

You burn the haters of the Word (4).

You smite the angry demon-foes (5);
such is your mightiness (6).⁴

[*amho*: evil, sin, sorrow; *manyumih*: smite the angry demon foes or their knowledge, (1.100.6) (KS); *sunīti*: right leading]

2.23.5

O Brahmaṇaspati, O strong protector (5),
the person whom you protect, will not be harmed by robbers (2,4);
(not harmed by) sin or calamities and hostile forces (1).

You drive away all the injurious things (3).⁵

[*sugopā*: strong protector, (5.38.5); *titiruh*: overcome, (1.33.9);
dvayāvinah: those who rob in both ways, (directly and indirectly),
(1.42.4);]

⁴ सुनीतिभिः नयसि (१), त्रायसे जनं (२), यस्तुभ्यं दाशान्व तमंहो
अश्ववत् (३), ब्रह्मद्विषस्तपनो (४), मन्युमीः असि (५), बृहस्पते महि
तत् तें महित्वनम् (६)

⁵ न तम् अंहो न दुरितं कुर्तश्चन न अरातयः (१), तितिरुः न
द्रव्याविनेः (२), विश्वा इदस्मात् ध्वरसो वि बाधसे (३), यं सुगोपा
रक्षसि (४), ब्रह्मणस्पते (५)

2.23.6

You are our protector, maker of our paths (1);
you are all-seeing (2).

We adore you with the thoughts of your laws of working (3).

O Br̥haspati, for him who practices deceit against us (4),
may his own malice become powerful and destroy him (5).⁶

[*harasvatī*: become powerful (S), (occurs once);

vichakṣhaṇāḥ: all-seeing; clear-seeing;

vrata: (your) laws of working, (2.8.3), (2.5.4)]

2.23.7

O Br̥haspati, turn away from our path (4),
the arrogant person, wolf-demon and hostile forces (3).

They want to injure us (1).

We are sinless (peaceful) (2).

Make our paths easy for the birth of gods in us (5).⁷

[*vṛka*: wolf; the demon force which tears the forces of good and
truth; *apavartaya*: turn away (from our path);

sānuka: arrogant; *devavītaye*: birth of gods in us;]

⁶ त्वं नौ गोपाः पंथिकृत् (1), विचक्षणः (2), तवं ब्रताय मतिभिः:
जरामहे (3), बृहस्पते यो नौ अभि ह्वरै दधे (4), स्वा तं मर्मर्तुं
दुच्छुना हरस्वती (5)

⁷ उत वा यो नौ मर्चयात् (1), अनांगसो (2), अरातीवा मर्तेः
सानुको वृक्तः (3), बृहस्पते अप तं वर्तया पथः (4), सुगं नौ अस्यै
देववीतये कृधि (5)

2.23.8

We invoke you who protects our bodies (1).
 You defend us from calamities (2).
 You speak on our behalf,
 your desire is towards us (our welfare) (3).
 Destroy the censurers of gods (4).
 May not one with sinful impulsions attain the higher bliss (5).⁸

[*dureva: duḥ eva*: one with sinful or evil impulsions, (6.16.31, 10.87.18); *ut-taram*: higher (state), (6.16.17); *asmayuḥ*: one having desire towards us, (7.15.8), (8.19.7); *nashat*: reach, (5.4.11); *mā ut nashan*: not attain, not climb;]

2.23.9

You increase us perfectly with your powers (1).
 You give the desired riches through (appropriate) persons (3).
 Destroy (the foes) who do not want to work (7),
 and want to prevail against us (6);
 (destroy) the hostile forces (or nongivers) (5),
 whether they be far from us or near us (4), O Brahmanaspati (2).⁹
 [*anapnasaḥ*: those who do not want to work; (occurs once); *apnavānah*: doers of work, (4.7.1); *arātayah*: non givers; hostile forces]

⁸ त्रातारं त्वा तनूनां हवामहे (1), अवस्पर्तः (2), अधिवक्तारम्
 अस्मयुम् (3), बृहस्पते देवनिदो नि बर्हय् (4), मा दुरेवा उत्तरं सुम्भम्
 उत् नशन् (5)

⁹ त्वया वर्यं सुवृधा (1), ब्रह्मणस्पते (2), स्पार्हा वसु मनुष्या ददीमहि
 (3), या नौ द्रूरे तळितो (4), या अरातयो (5), अभि सन्ति (6), जम्भया
 ता अनप्रसः (7)

2.23.10

O Bṛhaspati, make us full (2),
 with your purity, (make us) your allies (3).
 By you we hold within the excellent growth (1).
 Let not the person of ill-will, be our master (4).
 May we grow with thoughts of perfect self-expression (5).¹⁰

[*papriḥ*: fill; *sasni*: pure;

Line 4: *abhidipsu*: one who wants to put us down, (S);

sushamsā: perfect self-expression;

duḥshamsah: ill-will, (1.23.9, 7.94.7, 7.94.12);

vayah: growth, (1.66.2); wide expansion, (10.46.10);

pratāriṣhat: growth, increase, (1.25.12);]

2.23.11

You are the sole one without any followers (1).

You are mighty and rush to the battle (2).

You overcome your foes in the battle (4),
 and destroy them completely (3).

You are the truth, you make us repay all our debts (5).

You tame the fierce, and the one happy in his stubbornness (6).¹¹

[*vīlu*: strong, (4.3.14); stubborn, (1.71.2);

sāsahi: overcome; *anānudāḥ*: meaning in line 1; see (2.21.4); S
 renders it as 'unique giver';]

¹⁰ त्वया व॒यम् उत्तमं धीमहे वयो₍₁₎ वृहस्पते प॒प्रिणा₍₂₎ सस्निना
 युजा₍₃₎ मा नौ दुःशंसौ अभिदि॒प्सुः ईशत₍₄₎ प्र सुशंसा म॒तिभिः
 तारिषीमहि₍₅₎

¹¹ अ॒नानुदो₍₁₎ वृष्मो जग्मिः आहूवं₍₂₎ निष्ट॒सा₍₃₎ शत्रुं पृत॑नासु
 सास॒हिः₍₄₎ असि स॒त्य क्षण्या ब्रह्मणस्पत₍₅₎ उग्रस्य चित्
 दमि॒ता वीक्षुहृषिणः₍₆₎

2.23.12

O Br̥haspati, let no weapon come near us belonging to one (4),
who wants to harm (us) with his undivine mind (1).
May be able to face the wrath of the evil-one (5);
also face one having formidable commands (2),
wanting to kill the thinkers (3).¹²

[*ma prānat*: not come near;
manyamāna: who thinks that, (5.32.3), (5.40.10)]

2.23.13

He is invoked in battles (1).
He is approached with prostrations of surrender (2).
Going to battles, he conquers riches and riches (3).
All those foes wanting to harm us and cast us down (4),
have been overturned by Br̥haspati as if they were cars (5).¹³

[*arya*: foe; *mṛdha*: who want to harm us;
sanitā: conqueror, (8.19.9), savior, (1.36.13);
sanituh: conquering, (5.12.3)]

¹² अदैवेन मनसा यो रिष्णयति (1), शासामुग्रो (2), मन्यमानो
जिधांसति (3), बृहस्पते मा प्रणक्तस्य नो बधो (4), नि कर्म मन्युं
दुरेवस्य शर्धतः (5)

¹³ भरेषु हव्यो (1), नमसा उपसद्यो (2), गन्ता वाजेषु सनिता
धनंधनम् (3), विश्वा इदयो अभिदिप्स्वो मृधो (4), बृहस्पतिः वि
वर्वर्हा रथां इव (5)

2.23.14

With the burning weapon of flaming and forceful powers (1),
 consume the Rākṣasās (2);
 they censure you in spite of witnessing your hero-strength (3).
 O Br̥haspati, manifest your (hero-strength) (4),
 well-known in ancient times (5).
 Destroy those who condemn you (6).¹⁴

[*asat*: ancient times; *āviḥ kṛṣhva*: manifest;]

2.23.15

O Br̥haspati, (give us) that (wealth) (1),
 which the noble one exceedingly deserves (2).
 It shines with its light and will among the people (3).
 O One born of Truth, (give us) that which shines with strength (4);
 give us that variegated wealth of felicities (5).¹⁵

[Aitareya Brāhmaṇa (17.5) declares that a person interested in acquiring the brahman-splendour (*brahma-varchas*) and glory should recite and study this mantra.]

¹⁴ तेजिष्ठया तपनी (1), रक्षसः तप (2), ये त्वा निदे दधिरे हृष्टवीर्यम् (3), आविः तत् कृष्व (4), यत् असंत्त उक्थ्यं बृहस्पते (5), वि परिरापो अर्दय (6)

¹⁵ बृहस्पते (1), अति यत् अर्यो अहौद् (2), युमत् विभाति क्रतुमत् जनेषु (3), यत् दीदयत् शब्स क्रतप्रजात् (4), तदस्मासु द्रविणं धेहि चित्रम् (5)

2.23.16

O Br̥haspati, deliver us not to the thieves (1),
 not to those who take delight in doing harm (2),
 not to those foes who seize the food of others (3),
 those who carry in their hearts the disrespect for gods (4),
 and those who do not know the supremacy of your powers (5).¹⁶

[*sāmnāḥ*: power of perfection; *Sāman* mantra (8.95.7); a mantra of perfection; *vrayāḥ*: disrespect; *druhaspade*: doers of harm, betrayers]

2.23.17

Tvaśṭṛ has given birth to you to be above all the worlds (1).

Hence you are the seer of every Sāma mantra (2).

You acknowledge the debt (of every seeker)
 and free him from all debts, O Brahmaṇaspati (3).

You are the killer of betrayers (4).

You are the supporter of the great truth (5).¹⁷

[*r̥īḍāya*: debt]

¹⁶ मा नः स्तेनेभ्यो (1), ये अभि द्रुहस्पदे निरामिणो (2), रिपवो
 अन्वेषु जागृधुः (3), आ देवानाम् ओहते वि ब्रयौ हुदि (4), बृहस्पते
 न परः साम्हौ विदुः (5)

¹⁷ विश्वेभ्यो हि त्वा भुवनेभ्यः परि त्वष्टा अजनन्त् (1), साम्हः साम्हः
 कविः (2), स क्रणचित् क्रणया ब्रह्मणस्पतिः (3), द्रुहो हुन्ता (4), मह
 कृतस्य धर्तरी (5)

2.23.18

For your glory, the hill (hiding Ray-cows) parted asunder (1),
when you did release upward the Ray-cows from the pen (2).

O Añgira, with Indra for your ally (3),
you did force out the flood of waters (5),
which was environed by darkness (4).¹⁸

[In line (3), the epithet Angira refers to Bṛhaspati. For persons focusing only on the outward aspects, this line is confusing. Angirasas are human seers whereas Bṛhaspati is a god. Bṛhaspati has the epithet, ‘Angirasa’ in several RV mantrās such as (6.73.1), (10.47.6), (7.36.1), (4.50.4,5) etc.

In (6.73.1) Bṛhaspati is described as *āñgirasa*, one born of the Angirasa-power. (10.47.6) mentions Bṛhaspati as an Angirasa-power. Indra is described as becoming Angirasa in (1.100.4) (*angirastama*). If Agni is the supreme Angirasa, the flame from whom the Angirasas are born, Bṛhaspati is the one Angirasa with the seven mouths and the seven words of whom these seers are powers of utterance. (SA)

Angirasas are human seers who by their spiritual practices, have attained the status of gods. In Rig Veda, there are several mantrās describing the joint work of Bṛhaspati and Angirasas in recovering the Ray-cows from Vala. Sri Aurobindo offers several explanations of which we shall give one. Bṛhaspati is the seven-rayed thinker (*saptaguḥ*, 10.47.1; *saptarashmīḥ*, 4.50.4); he is the seven-faced or seven mouthed Angirasa, born in many forms (*saptāsyāḥ tuvijātah*, 4.50.4), nine-rayed and ten-rayed. The seven mouths are the seven Angirasas who repeat the divine word (*brahma*), which comes from the seat of truth, *svar*, of which he is the lord (Brahmaṇaspati), therefore they are the seven seers, *sapta vipraḥ*, *saptarṣhayah*, (10.109.4) who severally personify these seven rays of knowledge,

¹⁸ तवं श्रिये व्यजिहीत् पर्वतो (1), गवां गोत्रम् उदसृजो (2),
यदङ्गिरः इन्द्रैण युजा (3), तमसा परीवृतं (4), बृहस्पते निरपाम्
औञ्जो अर्णवम् (5)

(SV, p. 174). Related explanations are in pages 160, 175, 177, 235 of SV.]

2.23.19

O Brahmanaspati, you are the regulator (1);
become aware of our hymn (2).

Impel our creations (or sons) (in the quest of progress) (3).

Whatever the gods protect (or increase), it is blissful (4).

Along with the hero-powers,
may we speak about the Vast in the coming of knowledge (5).¹⁹

[*jinva*: stir, (3.2.11); set moving (8.44.16); *bodhi*: become conscious;
vidatha: in the discoveries of knowledge; in the coming of
knowledge; *bhadra*: blissful, happy-good, a happening which is both
happy and creates good in the long run.]

24. Brahmanaspati and Br̥haspati

Rishi: Gr̥tsamadah Bhārgavah Shaunakah

2.24.1: Praising you as our friend

2.24.2: You made the unfallen things to descend

2.24.3: You made the svar world visible

2.24.4: Brahmanaspati broke open the well of honey

2.24.5: The doors are opened by the months and the years

2.24.6: The seers attain the Ray-cows hidden in the secret cavern

2.24.7: The seers churned on the hill the fire of aspiration

2.24.8: You brings down the foes covering the vision

2.24.9: Because of him, Sun shines without any effort

2.24.10: Perfect in knowledge leading to achievement

2.24.11: He sustains both the adept and the ordinary person

2.24.12: All the truths are inherent in you

¹⁹ ब्रह्मणस्पते त्वमस्य यन्ता (1), सूक्ष्मस्य बोधि (2), तनयं च जिन्व (3),
विश्वं तत् भद्रं यत् अवन्ति देवा (3), बृहद् वदेम विदथे सुवीराः (4)

2.24.13: Wise person eminent in the assembly

2.24.14: The great work done with the force of mind

2.24.15: May we be the charioteers of the felicities

2.24.16: We speak in the yajna about the great gods

Metre: 1-11, 13-15, Jagatī; 12, 16, Triṣṭup

[This sūkta with 16 mantrās is jointly dedicated to Bṛhaspati (mantrās 1,10) and Brahmanaspati (2-9, 11-16). In this hymn, the focus is on the work done by Brahmanaspati at the cosmic level. Mantra 2 states clearly that the powers of heaven which till now never descended, have now come down into the bodies of devotees. Since the rays have been recovered and assigned to the Sun, the Sun shines without any effort (mantra 9).]

Brahmanaspati made the svar-world visible from earth. Recall svar or Sun-world is the fourth world in between the two triples, lower three worlds of matter, life and mind and the corresponding upper three (*sat-chit-ānanda*). He helps all, both the nobles or spiritual adepts and ordinary persons.

The breaking open of the cavern containing the waters or energies of the seven realms is represented poetically, ‘breaking open the well and releasing the streams of honey’. The relationship between these human aspirants and the gods is clearly described in verse 16 same as (2.23.19). They are co-creators of the internal yajna and hence they speak to one another on it.]

2.24.1

Since you are the lord (2),

pervade us with your powers of progress (1).

May we worship you with great and new words (3).

We praise you with hymns as our friend, O bounteous one (4).

O Bṛhaspati, may you fulfil (the desire) in our thoughts (5).¹

¹ सेमा॒म् अ॒विद्धि॑ प्रभृति॑ (1), य॑ ईशि॒षे॑ (2), अया॑ विधेम्॑ नवया॑ महा॑ गि॒रा॑ (3), यथा॑ नो॑ मीद्वान्॑ स्तवते॑ सखा॑ तव॑ (4), बृहस्पते॑ सीषधः॑ सोत॑ नो॑ म॒तिम्॑ (5)

[*matim*: thought, (3.26.8), thinking, (10.91.8); *mīdhvān*: bounteous, (3.16.3);
avidḍhi: pervade, (1.110.9), (2.17.8), (2.30.8);
prabhṛti: advancing (power); the power which enhances the existing powers, (5.32.7);]

2.24.2

By your perfect might you have humbled those (2),
 who should be cast down, O Brahmanaspati (1);
 with your wrath you have scattered Shambara (foes) (3).
 You made the unfallen things to come down (4).
 You came near the opulent hill and entered it (5).²

[Line 4: He makes the powers from the Sun-world to come down. It could also refer to the Ray-cows and waters. Brahmanaspati makes them come down to earth.

vasumantam: opulent. The hill is opulent since it contains the precious Ray-cows. *achyuta*: unfallen;
nantvāni: who deserve to be humiliated (S), (occurs once)]

2.24.3

That is the work to be done for the most divine of the gods (1).
 The firm places were cast down; the forts were made weak (2);
 He pushed up the (hidden) knowledge (Ray-Cows) (3).
 He broke Vala by the hymn (4).
 He concealed the darkness, made the *svar* world visible (5).³ (SA)

² यो नन्तवानि (१), अनमत् नि ओजसा (२), उत अदर्दः मन्युना
 शम्बराणि वि (३), प्र अच्यावयत् अच्युता ब्रह्मणस्पतिः (४), आ च
 आविशत् वसुमन्तं वि पर्वतम् (५)

³ तदेवानां देवतमाय कर्त्तव्यम् (१), अश्रथन् दृक्ष्व अब्रदन्त वीक्षिता
 (२), उद् गा आजत् (३), अभिनद् ब्रह्मणा वलम् (४), अगौहृत्तमो
 व्यचक्षयत् स्वः (५)

[See (2.24.5) for some explanation;

brahmaṇa: hymns;

aguhat: concealed;]

2.24.4

Brahmaṇaspati broke open by perfect might (2,4),
the well having the rock for its face (1),
and honey in its streams (3).

(The honey) is drunk by all who can see the *svar* world (5).
Their billowing fountain of sweetness flow out,
in manifold streams together (6).⁴ (SA)

[*svardṛṣṭhaḥ*: the *svar* (world) becomes visible to the eye of the
seers; *utsam*: fountain;

These streams in line 6 are the seven rivers poured down the hill by
Indra after slaying Vṛtra; they represent the seven principles of
conscious being in their divine fulfillment of truth and bliss. This is
the seven headed thought – that is to say, the knowledge of divine
existence with its seven heads or powers.

The seven rivers are the seven forms of divine consciousness
which are to be held in the seven forms or movements of divine
being, ‘I hold the *svar*-conquering thought in the waters’, (5.45.11).
(SA)]

2.24.5

Certain eternal states of existence have come into being (1).

Their doors are shut to you by the months and the years (2).

Without effort, one (world) moves in the other (3);

Brahmaṇaspati has made knowledge to manifest there (4).⁵ (SA)

⁴ अश्मास्यम् अवृतं (1), ब्रह्मणस्पतिः (2), मधुधारम् (3), अभि यम्
ओजसा अतृणत् (4), तमेव विश्वे पपिरे स्वर्दृशो (5), बहु साकं
सिंसिचुः उत्सं उद्रिणम् (6)

⁵ सना ता का चित् भुवना भवीत्वा (1), माञ्छिः शरञ्जिः दुरौ वरन्त
वः (2), अयतन्ता चरतो अन्यत् अन्यदिद् (3), या चकार वयुना
ब्रह्मणस्पतिः (4)

[*vayunā*: knowledge; *anyat anyat*: the two; they are always the earth and heaven, the human based on physical consciousness and the divine, based on the supraphysical heaven;

bhuvana: worlds (literal); states of existence;

varanta: According to S, it means 'opened'. it is possible. "But *vṛ* ordinarily means shut, close or cover. *vivṛ* and *apavṛ* mean 'to open' (SA); The meaning of 'opened' makes the meaning given here stronger". (SA)

Veda speaks sometimes of the world *svar* being made visible here (*vyachakṣyat svah*) (2.24.3). In this mantra (2.24.5) it speaks of these secret worlds which have come into being (*bhuvanā bhavītva*). According to the rishi, these secret worlds have been closed to us by the movement of time, by the months and the years; naturally they have to be discovered, revealed, conquered, created in us by the movement of time, yet in a sense against it. This development in an inner or psychological time is that which is symbolized by the sacrificial year and the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, the heaven-conquering thought which finally carries us beyond the harms of *Vṛtra* and the *Paniṣ*, (SA, SV, p.172). Related comments of SA are in the pages 148, 170, 172, 223 and others of SV.]

2.24.6

They (seers) travel to (the goal) (1),
and attain the supreme treasure of Ray-cows (2),
hidden in the secret cavern by the *Paniṣ* (3).

They having the knowledge and perceiving the falsehood (4),
rise up again there from which place they come (5),
and enter into that world (6).⁶ (SA)

[*pratichakṣhi*: shows the light, perceiving, (7.3.6);]

⁶ अभिनक्षन्तो अभि (1), ये तमानशुः निधिं (2), पणीनां परमं गुहा
हितम् (3), ते विद्रांसः प्रतिचक्ष्य अनृता (4), पुनर्यते उ आयन् तत्
उदीयुः (5), आविशम् (6)

2.24.7

The seers possess the truth and behold the falsehood (1).

They (seers) rise up again into the great path (2).

They placed in the hill the fire (of aspiration) (4,6),
churned by their own hands (3).

The fire and the tinders were not there before (5).⁷

[*aranīḥ*: two tinders, (5.9.3); *ashmanī*: hill (of the titans);

jahuḥ: placed, (7.18.15); abandoned, (7.68.7);

mahaspathah: the path of the truth; *mahas*, the great and wide
realm, Mahas, of Taittirīya U.; the *svar* of RV;

The lines 3-6 indicate that the fire is not physical or material.]

2.24.8

Whatever (goal) is desired, that is attained by him (2),
through the swift-acting bow of truth of Brahmanaspati (1,3).

The arrows are perfect (4).

With them Brahmanaspati brings down (the foes) (5),
making men of vision to see (6),
and those with inner ears (to hear) (7).⁸

[Clearly both the bow and arrows are symbolic;

vaṣṭi: desires, (6.11.6); *sādhoḥ*: all-accomplishing, perfect, (4.10.2);
Line 2: goal desired by the aspirant to the truth;

Line 7: those who have ears in the inner seat (*yoni*), those with
subtle hearing.]

⁷ कृतावानः प्रतिचक्ष्यानृता (1), पुनः आत् आ तस्थुः कृवयो
महस्पथः (2), ते ब्राह्म्यां धर्मितम् (3), अग्निम् अश्मनि (4), नकिः
षो अस्ति अरणो (5), जुहुहि तम् (6)

⁸ कृतज्येन क्षिप्रेण ब्रह्मण्सपतिः (1), यत्र वष्टि प्र तदश्रोति (2),
धन्वना (3), तस्य साध्वीः इष्ववो (4), याभिः अस्यति (5), नृचक्षसो
दृशये कर्णयोनयः (6)

2.24.9

Brahmanaspati is well-affirmed by the lauds;
he is the fighter (3).

He joins together (what should be formed),
and separates those (as needed) (1).

He is placed in front (2).

He beholds all, and by the thought,
he carries the plenitude and riches (to the yajna) (4).
Because of him the Sun shines without any effort (5).⁹

[*vṛthā*: without effort]

2.24.10

Bṛhaspati is the all-pervading supreme master (1),
and the giver of the rain of bounty (2).

He is perfect in knowledge which leads to achievement (3).

Both types of beings jointly enjoy (the riches) (5),
which are recovered by the dear one, the master of plenitude (4).¹⁰

[*venya*: dear; *sātani*: (riches that are) recovered or conquered;

rādhyāni: that which achieve, (4.11.3);

suvidatram: perfect in knowledge, (2.1.8); bounteous one (S);

mehanā: the (rain of) bounty, (5.38.3);

ubhayे: two kinds of beings, those with two states of
consciousness, those with four; *vibhu*: all-pervading;]

⁹ स संनयः स विनयः (1), पुरोहितः (2), स सुषुतः स युधि
ब्रह्मणस्पतिः (3), चाक्षमो यद् वाजं भरते मृती धना (4), आदित्
सूर्यस्तपति तप्यतुः वृथा (5)

¹⁰ विभु प्रभु प्रथमं (1), मेहनावतो बृहस्पतेः (2), सुविदत्राणि राध्यां
(3), इमा सातानि वेन्यस्य वाजिनो (4), येन जना उभयै भुज्ञते
विशः (5)

2.24.11

He is all-pervading in all ways (2),
and is rapturous and mighty;
(he) sustains (4),
the low and struggling one (1), and also the noble one (3).

He, the god, spreads (wide) all the gods (5).

Brahmaṇaspati is wide and encompasses all the beings ¹¹ (6).

[Lines 1,3: He sustains both the spiritual adepts and also the ordinary persons]

2.24.12

O Indra and Brahmaṇaspati,
may you come in our front to our offering (3,5),
just as the yoked steeds go eagerly to their food (4).

O lords of opulence, all the truth is inherent in you (1).

The waters cannot impair your laws of working (2). ¹²

[Line 2: the beings dependent on waters cannot impair you; waters denote dynamical energies.]

¹¹ यो अवरे वृजनै (1), विश्वथा विभुः (2), महामु (3), रणवः शवसा
ववक्षिथ (4), स देवो देवान् प्रति पप्रथे (5), पृथु विश्वेदु ता परिभूः
ब्रह्मणस्पतिः (6)

¹² विश्वं सत्यं मधवाना युवोरित् (1), आपः चन प्र मिनन्ति ब्रतं
वाम् (2), अच्छ इन्द्राब्रह्मणस्पति हृविनो (3), अन्नं युजेव वाजिना
(4), जिगातम् (5)

2.24.13

May the swift carriers of the Word hear (our words) (1).

The wise person in the assembly,

offers the felicities along with the thoughts (2).

Brahmanaspati is the steed of swiftness in battles (4).

May he as per his desire,

recover the debt from the powerful hostile powers (3).¹³

[Line 4 (alt.): Brahmanaspati is the one with plenitude in meetings; *r̥nam*: debt, movement of money, offering; *vīlu*: strong, (1.6.5); *vīlu-dveshā*: powerful hostile forces; In RV, *dvesha* always refers to hostiles; Strangely S renders this epithet as hater (of the oppressor)' referring to Brahmanaspati.

samithe: meeting, battle; *vashāni*: desire, (10.91.7), heifers, (6.16.47); *āshiṣṭha*: swift (S); *ādadiḥ*: one who takes, (1.127.6)]

2.24.14

The great work performed with the force of mind (3),
by Brahmanaspati, became true as per his desire (1,2).

He lifted the Ray-cows (out of the caves) (4),
and distributed them (to the gods) in heaven (5).

These (Ray-cows) went in different directions
by their own might like the flowings of great (rivers) (6).¹⁴

[*yathāvasham*: as per desire; *r̥iti*: flowing, (6.13.1)]

¹³ उत् आशि॒ष्टा अनु॒ शृण्वन्ति॑ वह॑यः (1), स॒भेयो॑ विप्रो॑ भरते॑ म॒ती॑
धना॑ (2), वी॒ळु॑-द्वेषा॑ अनु॒ वशं॑ कृ॒णम्॑ आ॒ददिः (3), स ह॑ वाजी॑
समि॒थे॑ ब्रह्मण॒स्पतिः (4)

¹⁴ ब्रह्मण॒स्पतेः (1), अभवत्॑ यथाव॒शं॑ स॒त्यो (2), म॒न्युः॑ महि॑ कर्मा॑
करिष्यतः (3), यो गा॑ उदाज॒उत् (4), स दि॒वे॑ वि॑ चाभजत्॑ (5), म॒हीव॑
रीतिः॑ शवसा॑ अस॒रत्॑ पृथक्॑ (6)

2.24.15

May we, wide in being, be the charioteers of the felicities (3);
may they be easy to control during all the days (2).

Arrange so that the strong spirits are born to heroes (4).
You are our master, O Brahmanaspati (1,5).

You come to our calls (made of) potent words (6).¹⁵

[Line 2: 'They' refers to the felicities in line 1.

vayah: wideness, (1.140.9), growth, (1.66.2);

vayasvataḥ: wide in being, (5.54.3); *veshi*: you come, (4.9.5)

suyamā: easy to control, (3.7.3), well-governed, (5.28.3)]

2.24.16: Same as (2.23.19)

O Brahmanaspati, you are the regulator (1);
become aware of our hymn (2).

Impel our creations (or sons) (in the quest of progress) (3).

Whatever the gods protect (or increase), it is blissful (4).

Along with the hero-powers,
may we speak about the Vast in the coming of knowledge (5).¹⁶

25. Powers given to his allies

Riṣhi: Gr̥tsamadaḥ Bhārgavāḥ Shaunakah

2.25.1: Brahmanaspati makes mantrās**2.25.2: The worshipper is conscious of his self****2.25.3: The power of a worshipper of Brahmanaspati****2.25.4: The worshipper attains the supreme knowledge****2.25.5: Happiness of many types founded in him**

Metre: Jagatī

¹⁵ ब्रह्मणस्पते (१), सुयमस्य विश्वहा (२), रायः स्याम रथ्यो वर्यस्वतः (३), वीरेषु वीराँ उप पृडधि (४), नस्त्वं यदीशानो (५), ब्रह्मणा वेषि मे हवम् (६)

¹⁶ ब्रह्मणस्पते त्वमस्य यन्ता (१), सूक्तस्य गोधि (२), तनयं च जिन्व (३), विश्वं तत् भद्रं यत् अवन्ति देवा (४), बृहद् वदेम विदथै सुवीराः (५)

[Mantra 1 clearly declares that Brahmaṇaspati fashions mantrās (*kṛtabrahmā*). It is said that the aspirant attains to the supreme knowledge. The epithet *kṛtabrahmā* is used for Indra in (6.20.3), and is assigned to the seer Vasiṣṭha in (7.70.6).]

2.25.1

By kindling Agni may (the worshipper) overcome those wanting to conquer (him) (1).

One who gives offerings to the maker of mantra,
becomes increased (in his powers) (2).

Those yoked to Brahmaṇaspati (4),
see the children of their successors,
and go forward and surpass (the limits) (3).¹

[*ati*: surpass, (6.10.5); *sarsrte*: go forward, (3.7.1);
shūshuvat: becomes increased, (1.54.7);]

2.25.2

(Accompanied by) the strong spirits among the heroes,
(the worshipper) overcomes those wanting to conquer (1).

He spreads wide the wealth of Ray-cows (2).

He is conscious of his self (3).

Those whom Brahmaṇaspati makes his allies
become increased in their creations and their extensions (4).²

[*toka tanaya*: creations and extensions; successors and descendants;
sons and grandsons;]

¹ इन्धानो अ॒ग्निं वंनवत् वनुष्युतः (1), कृतब्र॑ह्मा शूशुवत् रा॒तहृ॒व्य
इत् (2), जा॒तेनं जा॒तमति॒ स प्र संसृ॒ते (3), यंयं युजैः कृणुते
ब्रह्मण॑स्पतिः (4)

² वीरेभिः वीरान् वंनवत् वनुष्युतो (1), गोभी॑ रयिं पंप्रथद् (2),
बोध॑ति॒ त्मना॑ (3), तोकं च॒ तस्य॒ तनयं च वर्धते॑ (4), यंयं युजैः कृणुते॑
ब्रह्मण॑स्पतिः (5)

2.25.3

By his might the active worker surrounds,
 (the malevolent foe) who is standing formidable (2,4),
 (as easily) as a river washing away its banks (1),
 or as a young bull (overcoming) an old ox (3).
 When Brahmaṇaspati chooses a person as his ally (6),
 (that person) is like a spreading flame which none can stop (5).³

[*vartave*: reversing or returning, (3.33.4);
shimīvān: active worker, a worshipper of gods, (10.8.2);
rghāyata: standing formidable, (4.30.5); *abhivaṣṭi*: surrounds;]

2.25.4

When Brahmaṇaspati makes a person an ally (4),
 he has irresistible vigour, and kills (the foes) by his might (3).
 Towards him flow the divine powers without interruption (1).
 He, along with the warriors attains the supreme knowledge (2).⁴
 [*satvabhiḥ*: creatures of pure being, (1.140.9); warriors, (5.34.8);
arṣanti: move, (4.58.5); *prathamaḥ*: supreme; *go*: knowledge]

2.25.5

He whom Brahmaṇaspati makes an ally (4),
 is fortunate and grows in the bliss of gods (3).
 For him, all the rivers flow (1).
 Happiness of many types, gapless are founded in him (2).⁵

³ सिन्धुर्न क्षोदः (1), शिर्मीवाँ क्रघायतो (2), वृषेव वधीन् (3), अभि वष्टि ओजसा (4), अग्नेरिव प्रसितिः न अह वर्तवै (5), यंयं युजं कृणुते ब्रह्मणस्पतिः (6)

⁴ तस्मा अर्षन्ति दिव्या असश्वतः (1), स सत्वभिः प्रथमो गोषु गच्छति (2), अनिभृष्ट-तविष्यः हन्ति ओजसा (3), यंयं युजं कृणुते ब्रह्मणस्पतिः (4)

⁵ तस्मा इद्विश्वे धुनयन्त सिन्धवो (1), अच्छिद्रा शर्म दधिरे पुरुषिणि (2), देवानां सुम्ने सुभगः स एधते (3), यंयं युजं कृणुते ब्रह्मणस्पतिः (4)

[*subhagah*: fortunate, (4.4.7), felicitous (6.13.1);
edhate: grows (to vastness), (8.74.4); *sumne*: bliss;
 Line 3: he grows to the vastness in the bliss]

26. Worship with light

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.26.1: The straightforward person

2.26.2: O aspirant, in battle keep your mind happy

2.26.3: He is the father of gods and the lord of mantrās

2.26.4: One who worships with the offering of light

Metre: Jagatī

2.26.1

The straight-forward person praising (the god) (1),
 overcomes those who want to conquer him (2).

May he, the seeker of gods, defeat those opposed to the gods (3).
 Increasing, the seeker overcomes the formidable foes in battles (4).
 The worshipper obtains completely,
 the enjoyments of the non- sacrificers (5).¹

[Line 3: *suprāvih*: become increased (in powers) (1.83.1), (4.25.5);
bhojanam: enjoyments; *ayajyah*: non-sacrificers, those opposed to
 sacrifice]

¹ कृजुरित् शंसो⁽¹⁾, वनवत् वनुष्यतो⁽²⁾, देवयन् इत् अदेवयन्तम्
 अभ्यसत्⁽³⁾, सुप्रावीरित् वनवत् पृत्सु दुष्टरं⁽⁴⁾, यज्वा इत् अयज्योः
 वि भजाति भोजनम्⁽⁵⁾

2.26.2

O hero, offer sacrifice (1).

Go forward to meet the one mentally striving (to attack) (2).

While battling Vṛtra-foes, keep your mind happy (3).

May Brahmanaspati be felicitous to us who make offerings (4).

We pray for the protection of Brahmanaspati (5).²

[*subhaga asasi*: be felicitous to us, (4.57.6)]

2.26.3

For his own people (*jana*),

for all persons in community (*vishā*) and their successors (1),

he brings plenitude and riches by the birth of Gods in them (2).

He is the father of the Gods (3).

Which (*yajamāna*) has the mind of faith,

to approach with offerings this Lord of the mantra (4)?³

[Same as TS (2.3.14.15).]

² यजस्व वीर् (1), प्र विहि मनायुतो (2), भद्रं मनः कृणुष्व वृत्रतूर्ये
(3), हुविः कृणुष्व सुभगो यथा अससि (4), ब्रह्मणुस्पतेः अव आ
वृणीमहे (5)

³ स इत् जनैन् स विशा स जन्मना स पुत्रैः (1), वाजं भरते धना
नृभिः (2), देवानां यः पितरम् (3), आविवासति श्रद्धामना हुविषा
ब्रह्मणुस्पतिम् (4)

2.26.4

By a straight path Brahmanaspati leads him (2),
who worships with the offering of light (1).

He guards him against sin (3).

He protects him from those who harm,
and from the distress caused by sins (4).

He, the wonderful one, widens him (the worshipper) (5).⁴

[*uruchakri*: makes him wide; *prāchā*: straight path;

Line 5: ‘widening’ means ‘increasing the understanding of the
powers of the Gods’]

⁴ यो अस्मै हृव्यैः घृतवद्धिः अविधुत् (1), प्रतं प्राचा नयति
ब्रह्मणस्पतिः (2), उरुप्यतीम् अंहसो (3), रक्षती रिषो अंहोश्चित् (4),
अस्मा उरुचक्रिः अद्भुतः (5)

Section 4: Ādityās and Others: Sūktās (27-32)

- 2.27: The Four Ādityās**
- 2.28: Varuṇa and help for kinsmen**
- 2.29: Vishvedevāḥ (All-Gods)**
- 2.30: Several gods and Sarasvati**
- 2.31: All-gods (Vishvedevāḥ)**
- 2.32: Several goddesses and others**

27. The Four Ādityās

Riṣhi: Kūrmah Gārtsamadah, Gr̥tsamadah

- 2.27.1: The words pouring light are voiced**
- 2.27.2: Ādityās are one in their work and free from defect**
- 2.27.3: They behold within the crooked things**
- 2.27.4: They are far-thoughted and full of truth**
- 2.27.5: We get over calamities with their protection**
- 2.27.6: The path is easy, perfect and free of thorns**
- 2.27.7: Aditi makes us cross over the hatred of foes**
- 2.27.8: The three heavens, earths and the laws of working**
- 2.27.9: Adityās are free from sleep and inviolate**
- 2.27.10: O Varuṇa, you are the king of all**
- 2.27.11: I attain the light without fear inspite of my incapacities**
- 2.27.12: The eternals who nourish increase the yajamāna**
- 2.27.13: None can slay a person who is guided by Ādityās**
- 2.27.14: Let the gods be gracious to us inspite of our offences**
- 2.27.15: Both heaven and earth nourish the yajamāna**
- 2.27.16: You have devised nets to bind betrayers**
- 2.27.17: May I have riches to help my kinsmen in need**

Metre: Triṣṭup

[Aryaman is the aspiring power and actions of truth. He is the deity of the human journey who carries it forward in its irresistible progress.

All enjoyment the mortal as well as divine, comes from Bhaga or Bhaga Savitri. He is the divine enjoyer. In the Vedic ideal, the enjoyment of all life, divine and human, this all including felicity is the gift of Bhaga. (7.41.3) states, 'O Bhaga, raise up and increase in us the thought in us of the all-including felicity'. Bhaga gets very little attention here.

Briefly Varuṇa is the lord of wideness, Mitra is lord of luminous harmony, Aryaman is lord of exalted power and Bhaga is the lord of divine enjoyment.]

2.27.1

I offer with my tongue (5),
 these potent words pouring their light (1,3),
 to the ancient kings, the Ādityās (2,4).
 May Mitra, Aryama and Bhaga, (the gods) of multiple births (7),
 and Varuṇa, Dakṣha and Amsha hear us (6,8).¹

[*Juhvā*: ladles, tongue;
ghṛtasnu: pouring light, (10.122.6), (occurs 4 times)]

2.27.2

Mitra, Aryama and Varuṇa are one in their will and work (2).
 May they accept with pleasure now this laud of ours (1,3).
 The sons of Aditi are pure, purified in the streams (4),
 free from crookedness, free from defect, unhurt in their being (5).²

¹ इमा गिरे (1), आदित्येभ्योः (2), घृतस्नूः (3), सुनात् राजभ्यो (4), जुह्वा जुहोमि (5), शृणोतु (6), मित्रो अर्यमा भगो नः तुविजातो (7), वरुणो दक्षो अंशः (8)

² इमं स्तोमं (1), सक्रतवो मे अद्य मित्रो अर्यमा वरुणो (2), जुषन्त (3), आदित्यासः शुचयो धारपूता (4), अवृजिना अनवद्या अरिष्टः (5)

[*stoma*: a laud or hymn of affirmation;
kratavāḥ: works; will-power endowed with wisdom, (1.89.1);
sakratavāḥ: one in will and work, (occurs once);
vṛjina: crooked, (4.1.17); Line 3 is similar to line 2 of (2.27.9).
dhāra: streams of divine energy;]

2.27.3

The Ādityas are wide, profound (1),
 unconquered and conquering (2).
 With many organs of vision (3),
 they behold within the crooked things and the perfect (4).
 All is near to the kings, even the things that are highest (5).³ (SA)
 [*uravāḥ*: wide, (5.47.2), (5.57.4)]

2.27.4

The Ādityās support both the moving and non-moving (1).
 These gods are the guardians of all worlds (2).
 Far-thoughted, full of the truth, they guard the mightiness (3).
 They cause the clearing of the debts (of *yajamāna*) (4).⁴
 [Line 1: (alt.): The sons of the Aditi dwell in the movement of the world and uphold it.
chayamāna: clearing]

³ त आदित्यासं उरवौ गभीरा (1), अदृष्टासु दिप्सन्तो (2),
 भूरि अक्षाः (3), अन्तः पञ्चयन्ति वृजिनोत साधु (4),
 सर्वं राजभ्यः परमा चिदन्ति (5)

⁴ धारयन्त आदित्यासो जगत् स्था (1), देवा विश्वस्य भुवनस्य गोपाः
 (2), दीर्घाधियो रक्षमाणा असुर्यम् कृतावानः (3), चर्यमाना कृणानिं (4)

2.27.5

O Ādityās, may we know the protection of Aryaman (1),
giving us happiness in the presence of the fear (of demons) (2).

O Mitra and Varuṇa, under your guidance (3),
may we get over the calamities (as easily as) crossing pitfalls (4).⁵

[*pari vṛjya*: cross over; *mayaḥ*: happiness]

2.27.6

O Aryaman, Mitra and Varuṇa, easy to go is the path (1),
it is free from thorns and perfect (2).

Hence, O Ādityās, be our spokesperson (and lead us) (3).

Grant us the happiness which is difficult to be disturbed (4).⁶ (SA)

[*sādhu*: perfect, (1.67.1), (5.12.6); efficient, accomplishes its aim.]

2.27.7

May Aditi, with her royal sons,
make us go beyond the hatred (of our foes) (1).

May Aryaman (lead us) by paths easy to walk on (2).

May we with many hero-strengths be free from harm (4),
and attain the vast happiness of Mitra and Varuṇa (3).⁷

⁵ विद्याम् आदित्या अवसो वो अस्य यदर्थमन् (1), भय आ चिंत्
मयोभु (2), युष्माकं मित्रावरुणा प्रणीतौ (3), परि श्वर्णेव दुरितानि
वृज्याम् (4)

⁶ सुगो हि वो अर्यमन् मित्र पन्था (1), अनृक्षरो वरुण साधुरस्ति
(2), तेनादित्या अधि वोचता नो (3), यच्छता नो दुष्परिहन्तु शर्म (4)

⁷ पिपर्तु नो अदिती राजपुत्रा अति द्वेषांसि (1), अर्यमा सुगेभिः (2),
बृहन् मित्रस्य वरुणस्य शर्म उप स्याम (3), पुरुषीरा अरिष्टाः (4)

2.27.8

They support the three earths and three heavens (1);
 and their three inner laws for discoveries of knowledge (2).
 O Ādityās, great is the vastness of yours by the truth (3),
 O Aryaman, O Mitra, O Varuṇa, great and beautiful (4).⁸

[Same as TS (2.1.11.17); *chāru*: beautiful; *vrata*: see (2.5.4), (2.8.3)]

2.27.9

Ādityās have golden radiance, are luminous (2),
 are purified in the streams of energy, and free from sleep (3),
 unwinking, inviolate and are praised by many (4).

They uphold the three heavenly luminous worlds (1),
 for the sake of the straightforward mortals (5).⁹

2.27.10

O mighty lord, Varuṇa, you are the king of all (1),
 whether they are the gods or mortals (2).

Grant that we behold a hundred years (3).

May we enjoy our life

just as the ancients enjoyed their well-founded life (4).¹⁰

[*sudhitāni*: well-founded, well established, (6.15.15), (7.60.4)]

⁸ तिस्रो भूमीः धारयन् त्रीन् उत घून् (1), त्रीणि ब्रता विदथे
 अन्तरेषाम् (2), कृतेन आदित्या महि वो महित्वं (3), तदर्थमन्
 वरुण मित्रं चारुं (4)

⁹ त्री रौचना दिव्या धारयन्त (1), हिरण्यया: शुचयो (2), धारपूताः
 अस्वप्रजो (3), अनिमिषा अदब्धा उरुशंसा (4), कृजवे मत्याँय (5)

¹⁰ त्वं विश्वेषां वरुणासि राजा (1), ये च देवा असुर ये च मर्तीः (2),
 शतं नौ रास्व शुरदौ विचक्षे (3), अश्याम आयूषि सुधितानि पूर्वा (4)

2.27.11

I can perceive neither the right, nor the left (1),
nor the east, nor the west, O Ādityās (2).

O Vasus, despite my immature mind (3),
led by you may I attain the Light without fear (4).¹¹

[Same as TS (2.1.11.19). The poet feels that due to his inadequate mind, he is unable to perceive the appropriateness of the various paths or directions for his progress. He prays for the right guidance. The directions here are psychological, not merely physical.

pākyā: immature, (1.120.4);]

2.27.12

(The yajamāna) presents offerings to the true kings (1).

The eternals who nourish increase him (2).

He becoming opulent goes to the supreme state in a car (3).

He is the donor of riches (4),
well-known in the discoveries of knowledge (5).¹²

[Line 3: Going in a car indicates a movement not by his own effort; the cosmic powers aid him or carry him.

prathamaḥ: chief and first, (4.7.1); supreme;

ṛtanibhyāḥ: true; leaders of yajna (S) (occurs once)]

2.27.13

Pure, he dwells inviolate among the abundant energies (1),
waxing old with noble heroes (2).

None can slay him from near or from afar (3),
who is in the guidance of Ādityās (4).¹³

¹¹ न दक्षिणा वि चिकिते न सव्या (1), न प्राचीनमादित्या नोत पश्चा
(2), पाक्या चिद्रसवो धीर्यौ चित् (3), युष्मानीतो अभयं ज्योतिरश्याम्
(4)

¹² यो राजभ्य कृतनिभ्यौ ददाश (1), यं वर्धयन्ति पुष्टयश्च नित्याः (2),
स रेवान् याति प्रथमो रथेन (3), वसुदावा (4), विद्यैषु प्रशस्तः (5)

¹³ शुचिरपः सूयवसा अदब्धु उपं क्षेति (1), बृद्धवयाः सुवीरः (2),
नकिष्ठं घन्त्यन्तितो न दूराद् (3), य आदित्यानां भवति प्रणीतौ (4)

[Same as TS (2.1.11.5).]

yava is barley or grass which grows abundantly. Hence *suyava* is translated as abundance. The verse describes a devotee of Āditya.
apah: water (energies), works;]

2.27.14

May Aditi, Mitra and Varuṇa be gracious to us (1),
 even though we have committed some offence against you (2).

May we have the light giving wide enjoyment and fearlessness (3).
 Let not the protracted darkness envelop us (4).¹⁴

[Line 4: The darkness is psychological, related to inertia and fears.

Line 3: *urvashyām*: In the pada pāṭha, it is made of *uru* and *ashyām*, meaning, ‘wide-enjoyment’. This word has nothing with the dancer of that name in Purāṇa. For discussion, see chapter 12 in the, ‘Semantics of Rig Veda’, pp. 134-136.]

2.27.15

Both (heaven and earth) together have nourished him (1).

They have certainly nurtured him (3),
 with the rain of heaven, having the name, ‘felicitous’ (*subhaga*) (2).
 Becoming victorious in battles he goes to both the abodes (4).
 The yajamāna becomes efficient in works of both types (5).¹⁵

[Line 2: *vṛṣhti*: the celestial rain is the wealth of spiritual felicity which the seers desire. It is the immortality as stated in (5.63.2)

The rain is the descent of superconscious with our life. It forms the seven rivers flowing down.

subhaga: felicitous;

¹⁴ अदिते मित्र वरुणोत मृळ ⁽¹⁾, यद्वौ वयं चकूमा कच्चित् आगः ⁽²⁾,
 उर्वश्याम् अभेयं ज्योतिः इन्द्र ⁽³⁾, मा नौ दीर्घा अभि नशन् तमिस्ता:
⁽⁴⁾

¹⁵ उभे अस्मै पीपयतः समीची ⁽¹⁾, दिवो वृष्टिं सुभगो नाम ⁽²⁾, पुष्यन्
⁽³⁾, उभा क्षयौ आजयन् याति पृत्सु ⁽⁴⁾, उभौ अधौ भवतः साधू अस्मै
⁽⁵⁾

Line 4: both types of works: works dealing with animate and inanimate things or dealing with mind and matter.

Line 3: both: abodes of devotees and those of foes;]

2.27.16

O master of sacrifice, your nets based on *māya* powers,
bind the betrayers (1).

O Ādityās, your ropes spread out for (catching the) foes (2).

Allow us to cross over these nets in our cars (4),
just as a rider on a horse (crosses obstacles) (3).

May we abide in a state of wide happiness without any hurt (5).¹⁶

[*urāvā*: *urau* + *ā* (padapāṭha): wide; *vichṛttāḥ*: spread out;
atiyesham: cross over them (nets)

Lines 1,2: O Lords of sacrifice, O Ādityas, may the ropes based on
māya powers spread out and bind the foes and betrayers.]

2.27.17

May I never have to represent the destitution of a kinsman (1,3),
in front of (even) a rich lovable and generous person, O Varuṇa (2).

May I never be devoid of well-regulated riches (4).

May we speak along with hero-strengths about the Vast
during the discoveries of knowledge (5).¹⁷

[This mantra is repeated in (2.28.11) and (2.29.7).]

Line 1: The purport is, ‘may I be able to help my kinsmen who are
in need directly instead of taking his case to the attention of another
person’.

mā ā vidam: may I not speak;

mā ava sthām: not empty, not at the bottom;

suyamāt: perfectly regulated; need and supply are matched;]

¹⁶ या वौ माया अभिद्रुहे यजत्राः (१), पाशां आदित्या रिपवे विचृत्ताः:
(२), अश्वीव् (३), तान् अति येषु रथेन (४), अरिष्टा उरावा शर्मन् स्याम (५)

¹⁷ मा अहं (१), मधोनौ वरुण प्रियस्य भूरिदान् (२), आ विदं
शूनमापेः (३), मा रायो राजन् सुयमात् अवे स्थां (४), वृहत् वदेम
विदथै सुवीराः (५)

28. Varuṇa and the help for kinsmen

Riṣhi: Kūrmah Gārtsamadah, Gr̥tsamadah

- 2.28.1: Varuṇa is rapturous for the performance of sacrifice
- 2.28.2: Following your law of workings, may we become felicitous
- 2.28.3: We abide in your happiness
- 2.28.4: The released rivers journey to the truth of Varuṇa
- 2.28.5: Cut not the web which weaves my thoughts
- 2.28.6: Keep me completely free from all fears
- 2.28.7: Let us not depart from the abodes of light
- 2.28.8: Your laws of working cannot be changed
- 2.28.9: May I never seek to enjoy the things of others
- 2.28.10: Protect me from fears caused by several sources
- 2.28.11: May I have riches to help my kinsmen in need

Metre: Trishṭup

[According to Rig Vidhāna, the recitation of this sūkta with faith will lead to freedom from fear, poverty and bad dreams]

2.28.1

This hymn is (offered) to the self-ruler and seer, Varuṇa (1).

He presides over all beings by his greatness (2).

I pray for the great glory from Varuṇa (4),

exceedingly rapturous for the performance of sacrifice (3).¹

[*bhureḥ*: great (glory), great (Varuṇa);

svarājam: self-ruler, (1.36.7)]

¹ इदं क्वे: आदित्यस्य स्वराजो (1), विश्वानि सान्ति अभि अस्तु मङ्गा (2), अति यो मन्द्रो यजथाय (3), देवः सुकीर्तिं भिक्षे वरुणस्य भूरैः (4)

2.28.2

O Varuṇa, we praise you with hymns; and meditate on you (2).
 Following the law of your workings, may we become felicitous (1).
 Our daily adoration to you is like the aspiration (4),
 expressed at the onset of the luminous dawns (3).²

[*agnayah na*: like the fires (kindled), like the aspiration (expressed);
vrata: law of working]

2.28.3

Lauded by many, you are an excellent guide, O Varuṇa (2).
 May we abide in your happiness based on many hero-strengths (1).
 O sons of Aditi who are unconquered (3),
 pardon us; you are (always) helpful to us, O gods (4).³

[*yujubhiḥ*: with the helpful ones, (6.3.8)]

2.28.4

Āditya, the wide-upholder has loosed forth the rivers (1).
 They journey to the truth of Varuṇa (2).
 The rivers are never weary, never stop (3).
 Like birds, they descend swiftly and pervade everywhere (4).⁴ (SA)
 [*parijman*: pervade everywhere, (6.13.2)]

² तवं ब्रूते सुभगांसः स्याम् (1), स्वाध्यो वरुण तुष्टवांसः: (2),
 उपायं उषसां गोमतीनाम् (3), अग्नयो न जरमाणा अनु दून् (4)

³ तवं स्याम पुरुचीरस्य शर्मेन् (1), उरुशंसस्य वरुण प्रणेतः: (2),
 यूयं नः पुत्रा अदितेः अदब्धा (3), अभि क्षमध्वं युज्याय देवाः (4)

⁴ प्र सीमादित्यो असृजत् विधृतीं (1), क्रतं सिन्ध्यवो वरुणस्य यन्ति (2),
 न श्राम्यन्ति न वि मुचन्ति (3), एते वयो न पंसू रघुया परिज्मन् (4)

2.28.5

Cast off from me my sins as if they were ropes (1).

O Varuṇa, make us affluent with a stream of the truth (2).

Cut not the web of mine weaving my thoughts (3).

Do not harm the measures of the work (of yajna),
before its appropriate time (4).⁵

[*mā shāri*: not harm; *rtoḥ*: appropriate time; *mātrā*: measures;
khām: stream, (6.36.4); *ṛdhyāma*: make us affluent, (4.10.1);
ṛtasya: truth-in-movement, right action;]

2.28.6

O Varuṇa, keep me completely away from all fears (1).

O king, possessor of truth, take hold of me completely (2).

Free me from all sins like releasing a calf from its tether (3).

No one who is far away from you (in his mind),
can rule even for an instant (4).⁶

[*anu grbhāya*: accept me, take hold of me, (4.4.15)]

2.28.7

With your force of impulsion (2),

you destroy the strong person committing evil deeds (3).

O Varuṇa, do not harm us (with that force) (1).

Let us not depart from the abodes of light (4).

Scatter those who hurt us so that we may live (fearlessly) (5).⁷

⁵ वि मत् श्रथाय रशनामिव आगं (1), कृध्याम ते वरुण स्नाम् कृतस्य
(2), मा तन्तुः छेदि वयत्तो धियं मे (3), मा मात्रा शारि अप्सः पुर
कृतोः (4)

⁶ अपो सु म्यक्ष वरुण भियसं मत् (1), सम्राट् कृतावो अनु मा गृभाय
(2), दामैव वृत्सात् वि मुमुग्धि अंहौ (3), नहि त्वत् आरे निमिषः चन
ईशौ (4)

⁷ मा नौ वधैर्वरुण (1), ये त इष्टौ (2), एनः कृष्णन्तम् असुर भ्रीणन्ति
(3), मा ज्योतिषः प्रवस्थानि गन्म (4), वि षू मृधः शिश्रथो जीवसै नः
(5)

[*bhrīṇanti*: destroy (S), (occurs once);
iṣṭau: force of impulsion (of Varuṇa), (4.6.7)]

2.28.8

we offered to you in ancient times our prostrations of surrender (1).
O one of many births, we voice (the obeisance) (3),
now and in future also, O Varuṇa (2).
O Varuṇa, your laws of workings cannot be changed (5);
they are (firm) like a mountain (4).⁸

[*dūlabha*: *duḥ dabha* (*pada*): inviolable, indestructible, (3.2.2),
(4.9.8)]

2.28.9

O Varuṇa, discharge the debts (made by our fathers) (1).
Now (discharge that) made by me (2).
O king, may I never seek to enjoy the things of others (3).
Many indeed are the dawns of which I was not aware of (4).
Make us live (peacefully) making us free (of debts), O Varuṇa (5).⁹
[*avi-uṣṭā*: dawns not noticed, not being conscious (occurs once);
ā shādhi: making free (of debts) (occurs once);
para sāvih: discharge or clear (the debt);
Line 4: My worry on debts made me unaware of the dawns.
anyakṛtena: things made or possessed by others;]

⁸ नमः पुरा ते॑ (१), वरुण् उत् नूनम् उतापरं॑ (२), तुविजात् ब्रवाम्॑ (३),
त्वे हि कं पर्वते॑ न श्रितानि॑ (४), अप्रच्युतानि॑ दूळभ॒ ब्र॒तानि॑ (५)
⁹ परं कृणा सावीः॑ (१), अध् मत्कृतानि॑ (२), माहं राजन् अन्यकृतेन
भोजम्॑ (३), अवि उष्टा इन्नु भूयसीः॑ उघास॑ (४), आ नौ जीवान् वरुण्
तासु॑ शाधि॑ (५)

2.28.10

O Varuṇa, may you protect us (6),
from a thief or one causing harm or the wolf-demon (5).

I am fearful by nature (3).

O king (protect me) from the fears mentioned to me (1,4),
by a kinsman or a friend about the fearful dream (2).¹⁰

[*bhīru*: one fearful by nature; a common epithet to a lady in later literature; *vṛkāḥ*: wolf; a demonic force which tears a human being;]

2.28.11:

Same as RV (2.27.17).

29. Vishvedevāḥ (All-gods)

Riṣhi: Kūrmāḥ Gārtsamadāḥ, Gr̥tsamadāḥ

2.29.1: Efface the effects of evil deeds done in secrecy

2.29.2: You are the guiding thought and the perfect might

2.29.3: What can we do to the gods to express our gratitude?

2.29.4: With allies like you, may we never be weary

2.29.5: Correct my behaviour as a father corrects his son

2.29.6: Protection from the wolf-demon

2.29.7: May I have riches to help my kinsmen in need

Metre: Triṣṭup

¹⁰ यो मैं राजन्₍₁₎, युज्यौ वा सखा वा स्वप्ने भयं₍₂₎, भीरवे₍₃₎,
मह्यम् आहे₍₄₎, स्तेनो वा यो दिप्सति नो वृक्षो वा₍₅₎, त्वं तस्मात्
वरुण पाहि अस्मान्₍₆₎

2.29.1

You hold firmly the laws of working,
and are rapid in impulsion, O Adityās (1).

May the effect of the evil deed done (by me)
as if in secrecy, go far away from me (2).

Knowing that the gods hear our calls for bliss (3),
I call Mitra and Varuṇa for protection and growth (4).¹

[*rahasū-iva āgaḥ*: sin done as if in secrecy. So many actions fall in this category. But S interprets it as the action of a lady trying to dispose of her unwanted newborn baby.

bhadram: right going (*suvitam*), all good and felicity belonging to a state of truth. Its opposite is *duritam*, false going, all evil and suffering.

iśhirā: one rapid in impulsion]

2.29.2

O Gods, you have the guiding thought; and the perfect might (1).
You drive away the haters to far off secret places (2).

Completely destroy the foes,
or pardon them and turn them away (3).

Be gracious to us today and also in days after (4).²

[*sanuta*: far off secret place, (1.92.11);

pramati: guiding thought, (8.19.29, 1.33.1)]

¹ धृतं ब्रता आदित्या इष्ठिरा (1), आरे मत् कर्ते रहसूः इव आगः (2),
शृण्वतो वो वरुणं मित्रं देवां भद्रस्य विद्धाँ (3), अवसे हुवे वः (4)

² यूयं देवाः प्रमतिः यूयमोजो (1), यूयं द्वेषांसि सनुतः युयोत (2),
अभिक्षत्तारौ अभि च क्षमध्वम् (3), अद्या च नो मृल्यत अपरं च (4)

2.29.3

What can we do for you gods, either now or in future (1),
 which is both eternal and indicative of our kinship, O Vasus, (2)?
 May you, Mitra, Varuṇa, Aditi, Maruts and Indra,
 establish us in a blissful state (3).³

[Line 1,2: How can we express our gratitude to you?]

2.29.4

O Gods, certainly you are our kinsmen (1).
 Be gracious to us who are beseeching (2).
 Let not your car be tardy in coming to the yajna (3).
 Let us never feel weary when we have allies like you (4).⁴

2.29.5

I have committed solely many sins against you (1).
 Correct me as a father corrects his wayward son (2).
 Far from me be the bonds, far from me be the sins, O gods (3).
 Do not bind me, your son, as a fowler seizes a bird (4).⁵

[*kitava*: wayward (son); gambler, (10.34.11)]

³ किम् नु वंः कृणवाम् अपरेण (1), किं सनैन वसव् आप्येन (2),
 युं नौ मित्रावरुणादिते च स्वस्तिम् इन्द्रामरुतो दधात (3)

⁴ हये दैवा यूयम् इत् आपयः स्थ (1), ते मृळत् नाधमानाय् मह्यम् (2),
 मा वो रथौ मध्यम्-वाट् कृते भूत् (3), मा युष्मावत्सु आपिषु श्रमिष्म
 (4)

⁵ प्र व एकौ मिमय् भूरि आगो (1), यन्मा पितेवं कितवं शशास (2),
 आरे पाशा आरे अधानि देवा (3), मा माधि पुत्रे विमिव ग्रभीष (4)

2.29.6

O master of sacrifice, now may you be in my front (1).
 May I obtain completely your hearty (protection) (2).
 O gods, protect us from the harm of the wolf-demon (3).
 O lords of sacrifice, protect us from one causing dangers (4).⁶

2.29.7

Same as RV (2.27.17).

30. Several gods and Sarasvati

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.30.1: The primeval creation of waters

2.30.2: Assistance to the wolf-demon and the response of Maruts

2.30.3: Indra conquered Vṛtra

2.30.4: O Bṛhaspati, pierce the powers of the demons

2.30.5: Grant us Ray-cows, creations and extensions

2.30.6: Create a place of safety in this world of fear

2.30.7: Indra gives the felicities and fills us with power

2.30.8: May Sarasvati with Maruts pervade us

2.30.9: O king, hurl your weapon against the betrayer

2.30.10: Kill the enemies who have become inflated

**2.30.11: We speak our wisdom-words with prostrations of
surrender**

Metre: 1-10, Triṣṭup; 11, Jagatī

[The mantrās are dedicated to Indra, Soma, Sarasvati, Bṛhaspati and Maruts.]

⁶ अवर्बन्धो अद्या भवता यजत्रा ⁽¹⁾, आ वो हार्दि भयमानो व्ययेयम् ⁽²⁾,
 त्राध्वं नो देवा निजुरो वृकस्य ⁽³⁾, त्राध्वं कर्तात् अवपदौ यजत्राः ⁽⁴⁾

Subhymn to Indra

2.30.1

The waters do not delight (in being stationary) (3);
they flow to Indra, the killer of Vṛtra and the creator (2).

He fashions the truth-in-movement for the gods (1).

The current of water proceeds day after day (4).

When was their first (or primeval) creation (5)?¹

[Line 3: similar to a line in (10.111.9)]

2.30.2

His mother told the wise Indra (2),
about one who offered food to the wolf-demon (Vṛtra) (1).

Following his wishes, the shakers (Maruts) create their paths (3),
and go to their goal, day after day (4).²

[S translates *dhunayah* as rivers. But *dhunayah* in RV has the meaning everywhere of, 'impetuous shaking', referring to Maruts. According to S, there is no connection between second half (line 3) and the first half (lines 1,2). But here Maruts are mentioned as taking corrective action against the helpers of demons.

dhunayah: impetuous (7.5.5), shakers, (5.60.7) (Maruts), (1.64.5);
sinam: food (*annam*), (Yāska)]

2.30.3

Since Indra had soared high into the mid-world (1),
he hurled the destructive weapon (Vajra) against Vṛtra (2).

Enveloped in the cloud, (Vṛtra) rushed upon Indra (3).

But Indra conquered his foe with his sharp-edged weapon (4).³

¹ कृतं देवाय कृण्वते (1), सवित्र इन्द्राय अहिन्दे (2), न रमन्त् आपः (3),
अहरहः याति अकुः अपां (4), कियाति आ प्रथमः सर्गे आसाम् (5)

² यो वृत्राय सिनम् अत्र अभीरिष्यत् (1), प्रतं जनित्री विदुषं उवाच (2),
पथो रदन्तीः अनु जोषमस्मै (3), दिवेदिवे धुनयो यन्ति अर्थम् (4)

³ ज्ञधर्वो हि अस्थात् अध्यन्तरिक्षे (1), अधा वृत्राय प्रवदं जंभार (2),
मिहं वसान् उप हीम् अदुद्रोत् (3), तिग्मायुधो अजयत् शत्रुमिन्द्रः (4)

2.30.4

O Br̥haspati, with your lightning-like burning weapon (1),
 pierce the mighty demons who are the doors to Vṛtra (2).
 Just as you did destroy violently the foes in ancient days (3),
 likewise, kill our enemy, O Indra (4).⁴

[Line 2: Vṛtra can be defeated only after these powers are destroyed. Hence they are like doors to reach Vṛtra.]

2.30.5

(O Indra) from the heaven, cast down (the Vajra) (1),
 with which you kill the foe, O one full of delight (2).
 May we seize the creations with an abundance of extensions (3).
 O Indra, may we have plenty of Ray-cows (4).⁵

[*ardham*: usual meaning is, 'a portion'; but according to both S and SA, the meaning 'plenty' is better. SA has made a detailed analysis.

mandasānah: one full of delight, (1.10.11)

Line 3: The usual meaning of *toka* and *tanaya* is, son and grandson; note the words *satau* and *bhūreḥ* qualifying them. Hence the meaning of 'creations', 'extensions' are used which are valid in all RV.

sātāu: to seize, (6.10.6)]

⁴ वृहस्पते तपुषा अश्रेव विध्य (1), वृक्ष-द्रस्तो असुरस्य वीरान् (2),
 यथा जघन्थं धृषता पुरा चित् (3), एवा जहि शत्रुमस्माकमिन्द्र (4)

⁵ अव क्षिप दिवो अश्मानम् उच्चा (1), येन शत्रुं मन्दसानो निजूवौः
 (2), तोकस्य सातौ तनयस्य भूरैः (3), अस्माँ अर्धं कृणुतात् इन्द्र .
 गोनाम् (4)

Indra-Soma**2.30.6**

Completely destroy those aiming to conquer our yajna (1).

Impel the yajamāna obedient to you (2).

(O Indra and Soma), may you be our protectors (3).

In this world of fear, create (a place of safety) (4).⁶

[*kratu*: will, yajna; *vanutha*: desiring to conquer]

2.30.7

Indra does not vex me, or weary me or make me slothful (1).

Never may we say (to another person) not to offer Soma (2).

Indra fills us with powers,

gives the felicities and makes us become conscious (3).

He brings the Ray-cows near to us who offer the Soma (4).⁷

Sarasvati:**2.30.8**

May Sarasvati along with Maruts pervade us (1);

rushing with violence, may she conquer the enemies (2).

Indra kills the mightiest of the Shandikās (4),

who are like an army and full of confidence in their strength (3).⁸

[*aviddhī*: see (2.24.1);]

⁶ प्र हि क्रतुं वृहथो यं बनुथो (1), रध्रस्य स्थो यजमानस्य चोदौ (2),
इन्द्रासोमा युवमस्माँ अविष्टम् (3), अस्मिन् भयस्थै कृणुतमु लोकम् (4)

⁷ न मा तमत् न श्रमत् न उत तन्द्रत् (1), न वोचाम् मा सुनोतेति सोमम् (2), यो मैं पृणात् यो ददत् यो निबोधात् (3), यो मा सुन्वन्तम् उपगोभिः आयत् (4)

⁸ सरस्वति त्वमस्माँ अविह्वि मरुत्वती (1), धृषती जैषि शत्रून् (2), त्यं चित् शर्धन्तं तविषीयमाणम् (3), इन्द्रो हन्ति वृषभं शण्डिकानाम् (4)

Bṛhaspati**2.30.9**

Find out (or locate) the enemy (2),

and pierce with your sharp weapons him (3),

wanting to conquer us or harm us (1).

Conquer the enemies with your weapons (4).

O king, pounce against the betrayers and the attackers (5).⁹

2.30.10

O Hero, along with our own warriors and heroes (1),

perform all the hero-acts that have to be done (2).

For long have our enemies become inflated (with arrogance) (3).

Kill them and bring us their riches and felicities (4).¹⁰

Maruts**2.30.11**

We the seekers of bliss, speak our wisdom-words (2),

with prostrations of surrender,

to the divine persons (3), the host of Maruts (1).

May we obtain the felicities along with the hero-strengths (4),
and the inspired knowledge to last for our successors (5).¹¹

[*apatyasācham*: to last for our successors, (1.117.23);]

, यो नः सनुत्य उत वा जिधुनुः (1), अभिरूप्याय (2), तं तिगितेन
विध्य (3), बृहस्पत आयुधैः जेषि शत्रून् (4), द्रुहे रीषन्तं परि धेहि
राजन् (5)

¹⁰ अस्माकेभिः सत्वभिः शूर शूरैः (1), वीर्यौ कृधि यानि ते कर्त्त्वानि
(2), ज्योक् अभूवन् अनुधूपितासो (3), हृत्वा तेषामा भरा नो वसूनि (4)

¹¹ तं वः शर्ध मारुतं (1), सुम्मयुः गिरा उप ब्रुवे (2), नमसा दैव्यं
जनम् (3), यथा रथिं सर्ववीरं नशामहा (4), अपत्यसाचं श्रुत्यं
दिवेदिवे (5)

31. All-gods

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.31.1: The car moves seeking inspired knowledge
- 2.31.2: Horses trample the high peaks of earth
- 2.31.3: Indra wins for us the eternal plenitudes
- 2.31.4: Tvaṣṭṛ, the divine form-maker
- 2.31.5: Goddesses dawn and night
- 2.31.6: May Ṛbhus and Savitā, establish joy in us
- 2.31.7: Men desirous of inspiration have given form to this hymn

Metre: 1-6, Jagatī; 7, Triṣṭup

2.31.1

May our car be protected by Mitra and Varuṇa (1),
along with Ādityās, Rudrās and Vasus (2).

It moves from place to place seeking inspired knowledge (4).

It flies like birds which rest joyfully in trees (3,5).¹

[*ratham*: chariot; a power of blissful movement seeking knowledge (lines 4,5); the associated steeds are also symbolic.

vasmanaspari: from place to place (Yāska)]

2.31.2

The car protected by the gods of one mind (2),
(moves) among us and the people desirous of plenitude (1,3).

The horses make the dust rise up by their feet (4);
they trample the high peaks of earth by their feet (5).²

¹ अस्माकं मित्रावरुणा अवतं रथम् (1), आदित्यै रुद्रैः वसुभिः
सच्चाभुवा (2), प्रयत् वयो न (3), पसन् वस्मनस्परि श्रवस्यवो (4),
हृषीबन्तो वनर्षदः (5)

² अधे स्मा न (1), उद्बता सजोषसो रथं देवासो (2), अभि विक्षु
वाजयुम् (3), यदाशवः पद्याभिः तित्रतो रजः (4), पृथिव्याः सानौ
जह्वनन्त पाणिभिः (5)

[*sajoshasah*: of one mind, (8.23.18), (5.21.3)

Line 5: It is the life-energy symbolized by steeds that impels us to progress from one peak to another.]

2.31.3

May the all-seeing Indra (1),
having perfect power of working, (come) to us (3),
from heaven along with the hosts of Maruts (2).

May he mount the chariot (4,6),
with his protections which no wolf (evil force) can tear (5),
for winning the plenitudes which are great and eternal (7).³

[*sanaye*: eternal]

2.31.4

Tvaṣṭṛ overcomes the foes of the world (1),
speeds our car,
companioned by the wives of the gods (2).

May (the goddess) Iṛa, Bhaga of the great heaven (3),
the heaven and earth, Pūshan, Puramdhī (4),
and Ashvins, the husbands of (Sūrya) (speed our car) (5).⁴

[*sajoṣhā*: companioned, taking a common pleasure;
jūjuvān: speeding, (4.11.4); Tvaṣṭā: the divine form-maker;
sakṣhaṇi: overcomer of foes, (1.111.3)]

³ उत स्य न इन्द्रौ विश्वर्षणिः (1), दिवः शधेन मारुतेन (2), सुक्रतुः (3), अनु नु स्थाति (4), अवृकाभिः ऊतिभी (5), रथं (6), महे सनये वाजसातये (7)

⁴ उत स्य देवो भुवनस्य सक्षणिः त्वष्टा (1), ग्राभिः सजोषा जूजुवत् रथम् (2), इला भगौ वृहत् दिवोत (3), रोदसी पूषा पुरंधिः (4), अश्विनौ अध पती (5)

2.31.5

O Goddesses dawn and night, you are felicitous,
and mutually look at each other (1).

For the world of moving creatures, you are the impellers (2).

O Earth (and Heaven), I laud you with a new hymn (3).

The three forms of manifestation stay in you (5),
some of which are stationary and some grow (or fly) (4).⁵

[*apījuvā*: impellers (S); *vayāḥ*: birds, (8.74.14); those which move;
vayāḥ: growth, (1.66.2); manifestation, (6.15.4);
navyase: new hymn; mentioned in (2.31.7); in (6.6.1), *navyasa* refers
 to a sacrifice; In (6.48.11) and (6.62.5) it refers to new hymn
 (*vachāḥ*)]

2.31.6

Like aspirants, we offer our lauds of self-expression to you (1).

Let Trita, Savitṛ and Ṛbhukṣhāḥ establish joy in us (3);

may Ahirbudhnya, Aja-ekapād (do so) (2).

May the son of waters (Agni) who is swift,
(be happy) with our works and thoughts (4).⁶

[*chano*: rapture (6.10.6); *ushijām*: aspirant, (3.27.10);
shmasi: offer with adoration (*ushmasi*; S) (occurs once);
ṛbhukṣhāḥ: the three Ṛbus (divine artisans);
shami: labour, works; for its relation to *sham* or *sharma*, peace, see
 notes in (2.33.13)]

⁵ उत् त्ये देवी सुभगै मिथूदशा उषासानक्ता (1), जगताम् अपीजुवा (2),
स्तुषे यद्वाँ पृथिवि नव्यसा वर्चः (3), स्थातुश्च वयः (4), त्रिवर्या उपस्तिरे
(5)

⁶ उत् वः शंसम् उशिजामिव श्मसि (1), अहिर्बुद्ध्यो अज एकपादुत (2),
त्रित क्रमुक्षाः संविता चनौ दधे (3), अपां नपात् आशुहेमा धिया शमि
(4)

2.31.7

O lords of sacrifice, I recite this uplifting hymn (1).
 The seekers of inspiration, desirous of plenitude (3),
 have given form to these new hymns (2).
 Like a swift chariot-horse,
 may you indeed hasten to our thinkings (or rites) (4).⁷

[aha: indeed, (2.10.2);

Line 2: it clearly says, mantra is fashioned]

32. Several goddesses and gods

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.32.1: Establish excellent life in the singer and seeker

2.32.2: May we be never separated from your friendship

2.32.3: With a benign mind, bring a milch cow of knowledge

2.32.4: Goddess Rāka sews the work

2.32.5: Come with perfect mind granting us happiness

2.32.6: Sinivalī bestows on us a new birth

2.32.7: Goddess Sinivalī, the creator of many

2.32.8: I invoke Gungū, Sarasvatī, Rāka

Metre: 1-5, Jagatī; 6-8, Anuṣṭup

⁷ एता वौं वश्मि उद्यता यजत्रा (1), अतक्षन् आयवो नव्यसे सम् (2), श्रवस्यवो वाजं चकानाः (3), सप्तिः न रथ्यो अहं धीतिम् अश्याः (4)

2.32.1

O Heaven and earth (2),
may you be the protectors of this seeker of the truth (1,3),
eager to serve you by the word (4).
Establish the excellent life (5,7),
within the seeker of felicities;
he lauds you in front greatly with hymns (6).¹
[*prataram āyuh*: excellent life, (1.53.11);
siṣhāsataḥ: to serve (S), to conquer (8.103.11);
vachasāḥ siṣhāsataḥ: (alt.) conquer you by the word;]

Indra or Tvaṣṭṛā: (2,3)

[The mantrās 2 and 3 are jointly addressed to Indra and Tvaṣṭṛā, indicating that their supposed enmity is a fabrication of some human minds.]

2.32.2

May not the hidden enemies (1),
within the human being harm us, during day (or night) (2).
Do not bring us under the control of those causing suffering (3).
May we never be separated from your friendship (4).
Know us who have a bliss-seeking mind (5).
We desire (such a close friend as) yourself (6).²

[*sumnāyavāḥ*: seekers of bliss, (5.8.7);
ripaḥ: one who harms, (10.79.3); S accepts this meaning here. But he calls it as ‘earth’ in (10.79.3) and (3.5.4).
duchchhunābhyaḥ: those causing suffering, (5.45.5);]

¹ अस्य मैं (1), चावापृथिवी (2), क्रतायुतो भूतम् अवित्री (3), वर्चसः सिषासतः (4), ययोः आयुः प्रतरं (5), ते इदं पुर उपस्तुते वस्युः वां महो (6) देधे (7)

² मा नो गुह्या रिप (1), आयोः अहन् दभन् (2), मा न आभ्यो रीरधो दुच्छुनाभ्यः (3), मा नो वि यौः सख्या (4), विद्धि तस्य नः सुप्तायुता मनसा (5), तत् त्वा ईमहे (6)

2.32.3

With a benign mind bring to us the inspired knowledge (1).

Bring us a milch cow of knowledge, easily milked,

well-nourished and which moves everywhere (2).

You are the master of plenitude and speech;

(you are) swift with your feet (3).

O one called by many,

we urge you to be (with us) always and for ever (4).³

[*vishvahā*: all ways and forever, (6.1.3);

asashchata: without a fixed dwelling place (7.67.9); not stuck to one place, (1.13.6); *shruṣṭim*: inspiration, inspired knowledge, (1.67.1)]

Goddess Rāka: (4,5)

2.32.4

With a perfect laud I invoke Rākā who is swift to our call (1).

May she, the felicitous one, hear us and wake us with our self (2).

May she sew the work with her sharp and gapless (mind) (3).

May she grant us hero-strengths,

the power of word and ability to give in hundreds (4).⁴

[The mantrās 4, 5, 6 and 7 are variants of TS (3.3.11.15), (3.3.11.16), (3.1.11.15) and (3.1.11.16). The last two mantrās are mentioned with beginning pādās in TS (3.3.11) also.

vīram: hero-strengths; sons (S); *apah*: work; *sīvyam*: sew;

achchhidya-mānayā: with a mind which has no gaps, i.e., which is completely whole]

³ अहैळता मनसा श्रुष्टिमा वंहु (1), दुहानां धेनुं पिष्युषीम् असश्रतम् (2), पद्याभिः आशुं वचसा च वाजिनं (3), त्वां हिनोमि पुरुहूत विश्वहा (4)

⁴ राकामहं सुहवां सुषुती हुवे (1), शुणोतु नः सुभगा बोधतु त्मना (2), सीव्यतु अपः सूच्या अच्छिद्यमानया (3), ददातु वीरं शतदायम् उक्ष्यम् (4)

2.32.5

O Rākā with perfect form, and right thinking (1),
you are wont to give the riches to the giver (2).

O perfect in mind, O blissful one, come to us today (3),
granting us a thousandfold nourishing happiness (4).⁵

Sinīvāli: (6,7)

2.32.6

O Sinīvāli, a sister of the gods (1),
accept with pleasure the offering which is cast (2);
O goddess, bestow upon us a new birth (3).⁶

[*pṛthuṣṭuke*: occurs only once; Yāska and S offer a variety of meanings including, ‘one with wide hair, one with wide body etc.’

prajā: birth, offspring; in the spiritual sense, a new power of consciousness which is born in us as a child.

Line 3 is same as Line 3 in (2.41.17).]

2.32.7

Sinīvāli has beautiful hands, fair fingers (1),
has happy delivery and is the creator for many beings (2).

She guards the people (3),
pour the offering to her (4).⁷

[This mantra is variant of TS (3.1.11.4), RV has *subāhu*, KYTS has *supāṇi*.

sushūmā: *susūmā* (pada-pāṭha); happy delivery;]

⁵ यास्तै राके सुमतयः सुपेशासो (1), याभिर्ददासि दुशुषे वसूनि (2),
ताभिर्नौ अद्य सुमना उपागंहि (3), सहस्रोषं सुभगे रराणा (4)

⁶ सिनीवालि पृथुष्टुके या देवानामसि स्वसा (1),
जुषस्त्वं हृव्यमाहुतं (2), प्रजां दैवि दिदिष्टि नः (3)

⁷ या सुबाहुः स्वज्ञुरिः (1), सुषूमा बहु-सूवरी (2),
तस्यै विश्पत्न्यै (3), हुविः सिनीवाल्यै जुहोतन (4)

Goddesses:**2.32.8**

I invoke Indrāṇī for increase (3),
 and Varuṇāni for (having) blissful state (4).
 She is Gungū, she is Siniवाली (1),
 she is Rākā and she is Sarasvatī (2).⁸
 [Lines 1,2 indicate the identity among the 4 deities.]

⁸ या गुञ्जूर्या सिनीवाली (१), या राका या सरस्वती (२),
 इन्द्राणीम् अहं ऊतयै (३), वरुणानीं स्वस्तयै (४)

Section 5: Rudra, Maruts and others:

Sūktās (33-37)

2.33: Rudra, the healer

2.34: Maruts

2.35: The son of waters (*apām napāt*)

2.36: The six seasons

2.37: Dravīnodāḥ (treasure givers) & others

33. Rudra, the Healer

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.33.1: The perfect sight of Sun

2.33.2: Your healing powers full of peace

2.33.3: Carry us to the farther shore beyond evil

2.33.4: May we not anger you with ill-praise

2.33.5: Invoke him with hymns of affirmation (stoma)

2.33.6: He grants shade even in blazing Sun

2.33.7: He gives delight to all (*jalāṣha*)

2.33.8: We invoke the brilliant name of Rudra

2.33.9: He has firm limbs, many forms and is forceful

2.33.10: Your necklace has universal forms

2.33.11: He is terrible and destructive to the foes

2.33.12: We approach you like a son his father

2.33.13: Manu created (your) healing remedies

2.33.14: Be gracious to our descendants

2.33.15: You are conscious in knowledge

Metre: Triṣṭup

[This hymn focusses particularly on the healing powers of Indra. The related words 'bhishag' or 'jalāṣha' occur five times.]

2.33.1

O father of the Maruts, let your bliss, come (to us) (1).
 May you not take away from us the perfect sight of the Sun (2).
 May the hero be merciful to us in regard to our steeds (3).
 O Rudra, may we be born by the children of our works (4).¹

[*prajābhīḥ*: by the children of our works, (5.4.10);
 Line 4: Recall (5.4.10): ‘may I win immortality by the children of my
 works’.]

2.33.2

O Rudra, by the healing powers full of peace given by you (1,3),
 I would attain a hundred winters (2).

Drive hatred far away from us (4),
 (drive) away evil, and diseases in all directions (5).²

2.33.3

O Rudra, you are the best of what is born, in glory (1),
 the mightiest of the mighty, O wielder of Vajra (2).

Carry us to the peace, the farther shore beyond evil (3).
 Ward off all attacks of the powers of evil (*rapasah*) (4).³

¹ आ तै पितर्मसुतां सुम्भू एतु (1), मा नः सूर्यस्य संदृशौ युयोथाः
 (2), अभि नौ वीरो अर्बति क्षमेत् (3), प्र जायेमहि रुद्र प्रजाभिः (4)
² त्वादत्तेभी रुद्र शंतमेभिः (1), शतं हिमा अशीय (2), भेषजेभिः
 (3), वि अस्मद् द्वेषौ वितरं (4), वि अंहो वि अमीवाः त्रातयस्वा
 विषूचीः (5)

³ श्रेष्ठौ जातस्य रुद्र श्रियासि (1), तवस्तमः तवसा वज्रबाहो (2),
 पर्षि णः पारम् अंहसः स्वस्ति (3), विश्वा अभीति रपसो युयोधि
 (4)

2.33.4

O Rudra, mighty lord, may we not anger you,
with our prostrations of surrender (1),
nor with ill-praise, nor with joint invocation (2).
Raise up our heroes with healing remedies (3).
I hear of you as the best healer among healers (4).⁴

[*dushṭutī*: ill-praise; harsh words;
We anger Rudra with our prostrations if we do not express remorse
at our past evil-deeds and make no attempt to change our wrong
behaviour.]

2.33.5

Call (Rudra) with hymns
that summon the gods, and with offerings (1).
I would pacify (him) with hymns of affirmation (2).
He is compassionate, easy to invoke (3),
is knowledge in mortal minds, and luminous (4).
May he not subject us to that wrath of his (5).⁵

[Line 4: *babhru*: see (2.33.8); *havīmabhiḥ*: by hymns of call that
summon the gods, (1.12.2).]

⁴ मा त्वा॑ रुद्रं चुकुधामा॒ नमौभि॑ः (1), मा॒ दुष्टुती॑ वृषभं॒ मा॒ सहूती॑
(2), उन्नौ॑ वीराँ॑ अर्पय॑ भेषजेभि॑ः (3), भिषक्तमं॑ त्वा॑ भिषजाँ॑ शृणोमि॑
(4)

⁵ हवीमभि॑ः हवते॑ यो॑ हुविभि॑ः (1), अव॑ स्तोमैभी॑ रुद्रं॑ दिषीय॑ (2),
कृदूदरः॑ सुहवो॑ (3), मा॒ नौ॑ अ॒स्यै॑ ब॒भ्रुः॑ सुशिप्रौ॑ (4), रीरधन्॑ म॒नायै॑
(5)

2.33.6

The mighty one accompanied by the Maruts (1),
 with his most vigorous force (3),
 has gladdened me who begs for favour (2,4).
 Free from sin, I would attain shade,
 even in blazing light as it were (5).
 I would desire to win the bliss of Rudra (6).⁶

[*tvakṣhasā*: his vigorous force, (1.100.15), (4.27.2);]

2.33.7

O Rudra, where is that merciful hand of yours (1)?
 Where is the healer with his form of happiness (2)?
 be compassionate towards me, O mighty one (4),
 and mitigate the effects of the sins against the gods (3).⁷

[Line 3: Disrespect to Gods has its own reactions. Indra in his mercy destroys these side-effects;

jalāśhah: one who dwells in waters, (7.35.6); a form of happiness (*sukharūpa*), (1.43.4);

apabarta: to carry away, to mitigate, (tentative) (occurs once)]

2.33.8

The white flaming mighty one, who is knowledge in mortal mind (1).
 To him, I utter forth a vast and perfect hymn (2).
 with prostrations of surrender (I adore) him
 his radiance destroys impurities (3).
 With obeisance, we invoke the brilliant name of Rudra (4).⁸

⁶ उन्मा ममन्द (1), वृषभो मरुत्वान् (2), त्वक्षीयसा वयसा (3),
 नाधमानम् (4), घृणीव छायाम् अंरपा अशीय (5), आविंवासेयं
 रुद्रस्य सुम्पम् (6)

⁷ क स्य ते रुद्र मृत्याकुः हस्तो (1), यो अस्ति भेषजो जलाषः (2),
 अपभर्ता रपस्तो दैव्यस्य (3), अभी नु मा वृषभ चक्षमीथाः (4)

⁸ प्र बृध्वं वृषभाय श्रीतीचे महो (1), महीं सुषुतिम् ईरयामि (2),
 नमस्या कल्मलीकिनं (3), नमौभिः गृणीमसि त्वेषं रुद्रस्य नाम (4)

[*babhruh*: one who upbears the worlds (S), ruddy brown (S); knowledge in the mortal mind (SA); *mahīm*: vast, (1.140.5)]

2.33.9

With his firm limbs, having many forms, he is forceful (1).

(He is) ruddy-brown, has taken the bright golden form (2).

The almighty is inseparable from Rudra (4).

He is the supreme ruler and lord of the vast world (3).⁹

[*ugra*: puissant, (1.127.11); forceful, (3.26.5);

pipishe: has taken form, (5.57.6);

Line 2: ‘adorns himself with golden ornaments’ (S). Gods are forces who do not need ornaments nor adorning. There is no word for ornaments in the text. Ruddy-brown indicates a psychological hue, not physical.]

2.33.10

Putting forth your power, you bear arrows and bow (1),
and you protect all this force (3).

Your necklace has universal forms and is a worshipped force (2).

There is nothing mightier than you, O Rudra (4).¹⁰

[*arhan*: putting forth your power, (2.3.1, 2.3.3);

dayase: protect, give (protection);

abhvah: one of hugeness and mightyness, (2.4.5); bow and arrow symbolise pointed actions.]

⁹ स्थिरेभिः अङ्गैः पुरुरूपं उग्रो (1), बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः (2), ईशानादस्य भुवनस्य भूरे: (3), न वा उ योषत् रुद्रात् असुर्यम् (4)

¹⁰ अहैन् विभर्षि सायकानि धन्व अहैन् (1), निष्कं यज्ञतं विश्वरूपम् (2), अहैन् इदं दयसे विश्वमध्वं (3), न वा ओजीयो रुद्र त्वदस्ति (4)

2.33.11

(O man) praise the youth sitting on the car seat;
he has the inspired knowledge (1).

He is terrible and destructive like a fierce wild beast (2).

O Rudra, being praised, be gracious to the singer (3).

Let your armies smite another (foe) within us (4).¹¹

[The mantra is a variant of KYTS (4.5.10.8).]

Line 4: Destroy the hostiles who have entered our inner bodies
(because of our carelessness).

senāḥ: armies; subtle forces;]

2.33.12

O Rudra, we approach you and bow down to you (1),
just as a son (approaches) with obeisance his father (2).

I chant to the lord of existence, the giver of much (3).

Being hymned, you give me the healing remedies (4).¹²

[*nānāma*: *nanāma* (pada): to bow down respectfully, (1.48.8)]

2.33.13

O Maruts, your healing remedies are pure (1);
they are full of peace and create bliss, O mighty ones (2).

Manu, our father, chose them (3).

I desire these and also the peace at rest,
and peace in movement (given by) Rudra (4).¹³

¹¹ स्तुहि श्रुतं गर्तसदं युवानं (1), मृगं न भीमम् उपहृत्वम् उग्रम् (2), मृका जरित्रे रुद्रं स्तवानो (3), अन्यं तै अस्मनि वृपन्तु सेनाः (4)

¹² कुमारः चिंत्पितरं वन्दमानं (1), प्रति नानाम रुद्र उपयन्तम् (2), भूरेः द्रातारं सत्पतिं गृणीषे (3), स्तुतस्त्वं भेषजा रासि अस्मे (4)

¹³ या वौ भेषजा मरुतः शुचीनि (1), या शंतमा वृषणो या मयोभु (2), यानि मनुः अवृणीता पिता नः (3), ता शं च योश्च रुद्रस्य वश्मि (4)

[*sham*: peace at rest; *yoh*: peace in movement; *sham* and *sharma* express the idea of peace and joy, the joy that comes of the accomplished labour, *shami* or work of the sacrifice, the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is free from pain of strife and effort. (SA,SV, p. 383 (5.7)

Line 2: epithets refer both to Maruts and the healing remedies]

2.33.14

May the dart of Rudra pass us by (1);
 may the great wrath of the terrible one go by us (2).
 (O Rudra), destroy the hostile forces,
 (faced by) those with a spirit of fullness (3).
 O bounteous one, be gracious to our children and descendants
 (our creations and their extensions) (4).¹⁴

[Mantra is also in KYTS (4.5.10.9) (Variant); RV: *vṛ̥hyāḥ*, KYTS *vṛ̥ṇaktu*;
tanuṣṭhva: spread out, (4.4.4);
avasthirā: firmly established hostile forces (*ava*), (4.4.5)
maghavadbhyāḥ: masters of riches or felicities (usual meaning);
 those with the spirit of fullness, (1.140.10). The prayer is that Indra
 should be gracious to these persons since they are trying to develop
 the integral outlook.]

¹⁴ परि णो हेती रुद्रस्य वृज्याः (1), परि त्वेषस्य दुर्मतिः मही गात् (2), अवं स्थिरा मधवदभ्यः तनुष्व (3), मीढवः तोकाय तनयाय मृळ (4)

2.33.15

O one who supports the worlds, mighty one,
you are conscious in knowledge (1),
hence you are not angry and slay (us) not, O god (2).

O Rudra, become aware of our call here (3).

May we, heroic in strength, speak about the Vast,
during the discoveries of knowledge (4).¹⁵

[*suvīrāh*: heroic in strength, (7.1.24), (6.13.5);

bodhi: become aware; *chekitāna*: conscious in knowledge, (3.18.2),
become aware (4.14.2); *babhro*: see (2.33.8);]

34. Maruts

Riṣhi: Gr̥tsamadaḥ Bhārgavah Shaunakah

2.34.1: Fierce like lion and also luminous

2.34.2: They awaken to knowledge

2.34.3: They hear with their sensitive ears the call

2.34.4: Bringing the fullness of satisfactions

2.34.5: Come here to accept the rapturous Soma

2.34.6: On behalf of the adorers, perform the actions of thought

2.34.7: Grant the impulsions to the singer and those in battle

2.34.8: Maruts, the perfect givers, give the felicities

2.34.9: Destroy the person of ill-will

2.34.10: Destroy the hurters of the devotee Trita

2.34.11: We seek the well-expressed achievement

2.34.12: Dashagva sages and Uṣha grant us the pure rays

2.34.13: Rudrās with perfect forms and musical instruments

2.34.14: We laud you with surrender

2.34.15: You freed your adorer from the clutches of revilers

Metre: 1-14, Jagatī; 15, Trishṭup

¹⁵ एवा बंभ्रो वृषभ चेकितान् ₍₁₎, यथा देव न हृणीषे न हंसि ₍₂₎,
हृवनश्रुत् नः रुद्रेह वौधि ₍₃₎, बृहद्वदेम विदथै सुवीराः ₍₄₎

2.34.1

The Maruts bring down the streams (of energies)
with their ever-daring might (1).

They (are) fierce like the lions (2),
they illumine with their mights (3).

(They are) blazing like the fires (4).

They destroy the wandering demons (who stop the waters) (5).

They make the hidden-rays (or waters) to come down (6).¹

[*rjishinah*: one who removes the strength of the foes, (1.64.12),

(1.32.6), (KS); *dhamanta*: to smelt, (4.2.17);

Line 6: The Ray-cows are hidden by Vala, the waters by Vṛtra.

dhṛṣhṇu-ojasah: ever-daring might, (8.70.3);

bhr̥mim: moving, wandering, (1.31.16); (4.32.2);]

2.34.2

Awakening to knowledge,
they shine like stars in the heaven (1).

Producers of rain, you are resplendent like the sky (2).

O Maruts, with golden light in your bosom (body) (4),

Rudra the showerer, created you (3,5),

in the pure bosom of the Pr̥śṇi (6).²

[*ūdhani*: bosom, (3.29.4); *khādi*: shining weapons; *abhr̥am*: sky, cloud, (10.20.4);

rukma-vakṣhaso: with golden light in their bosom, (5.55.1);]

¹ धरावरा मरुतौ धृष्णु औजसो (1), मृगा न भीमाः (2),
तविषीभिः अर्चिनः (3), अग्रयो न शुशुचाना (4), क्रजीषिणो भृमि-
धमन्तो (5), अपुगा अवृण्वत (6)

² द्यावो न स्तूभिः चितयन्त खादिनो (1), वि अभ्रिया न द्युतयन्त
वृष्टयः (2), रुद्रो यद्वौ मरुतो रुक्मवक्षसो (3), वृषा (4), अजनि (5),
पृश्न्याः शुक्र ऊर्धनि (6)

2.34.3

The Maruts sprinkle all the beings with life-energy,
just as the (tired) steeds in a battle (are sprinkled) (1).

Hearing with their inner ears the call,
they rush to the place (2).

O Maruts, you brandish (spears) with golden-radiance (3).

May you with one passion come here
with the satisfactions (to fill our desires),
along with your spotted deer (4).³

[*davidhvataḥ*: brandishing, (4.13.2);

ashvān: beings with life-energies;

samanyaavaḥ: with one passion, (4.1.1)]

2.34.4

May they (the Maruts) bring the fullness of satisfactions,
(to the sacrificer) from all the worlds forever (1),
as if (they come) from the god of love Mitra (2).

They, the frequent givers, have inexhaustible riches,
and the spotted deer (for their vehicle) (3).

To us they are straight-forward,
and they sit at the yoke in the manifested things (4).⁴

[*vayuneshu*: in the manifested things, in all kinds of knowledge,
(6.7.5); *dhūrṣhadah*: yoke of chariot, (2.2.1)]

³ उक्षन्ते अश्वां अत्यां इवाजिषु (1), नदस्य कर्णैः तुरयन्त आशुभिः
(2), हिरण्यशिप्रा मरुतो दविध्वतः (3), पृक्षं याथ् पृष्ठीभिः
समन्यवः (4)

⁴ पृक्षे ता विश्वा भुवना ववक्षिरे (1), मित्राय वा सद्म् (2),
आजीरदानवः पृष्ठदधासो अनवृभ्र-राधस (3), क्रजिष्यासो न
वयुनैषु धूर्षदः (4)

2.34.5

May you O Maruts, with one passion, come here
 to accept the rapturous Soma (5),
 just like swans come to their own abodes (4).
 You have shining weapons (3),
 flaming Ray-cows (milch-cows) with overflowing udders (1).
 (You come) by the paths with no obstructions (2).⁵

[*ūdhabhīḥ*: udders; *rapshate*: overflowing, (4.45.1);

Line 1: Clearly *dhenu* is not an animal, but a symbol. Maruts have these knowledge-rays which are flaming and ready to give themselves to the sincere aspirants. Hence their udders are full. For S also *dhenu* is not a cow, but something which gives contentment. He regards all the epithets in line 1 as referring to the paths (*pathi*) in line 2.]

2.34.6

O Maruts, with one passion,
 come to our utterances of wisdom-words and the Soma (1,3),
 just as (you come to hear) the praises offered by human beings (2).
 Nourish the milch cow so that it is like a mare with full udder (4).
 On behalf of your adorer,
 perform the appropriate actions of thought
 to make the plenitude of shapes accessible to him (5).⁶

[Shapes include both material and nonmaterial objects]

⁵ इन्धन्वभिः धेनुभी रूपादूधभिः (1), अध्वस्मभिः पथिभिः (2),
 भ्राजदृष्टयः (3), आ हुंसासो न स्वसराणि (4), गन्तन् मधोः मदाय
 मरुतः समन्यवः (5)

⁶ आ नो ब्रह्माणि मरुतः समन्यवो (1), नरां न शंसः (2), सवनानि
 गन्तन् (3), अश्वामिव पिष्यत धेनुमूर्धनि (4), कर्ता धियं जरित्रे
 वाजपेशसम् (5)

2.34.7

O Maruts, give us the master of plenitude (1),
 to release (the riches) from the car (2),
 and to awaken the knowledge of the mantrās, day by day (3).
 Grant the impulsions to the adorers (4).
 For the singer in the battle (5),
 (may you grant) intelligence,
 the capability not to be assailed by foes,
 the strength and the possession of the goal (6).⁷

[*sani*: possession of the goal, (5.27.4); conquest, (3.1.21);
āpānam: release; *saha*: strength;]

2.34.8

The Maruts with the golden light in their bosoms
 yoke their steeds to the car (1),
 (to give) the felicities (to the seeker) (2).
 They (are) the perfect givers (3).

To the sacrificer giving the offerings,
 the Maruts pour the great impulsion (5),
 just as milch cows feed their young ones in the cow-stall (4).⁸

[*svasarāni*: cow stalls, (1.3.8);
bhagah: of the felicities, (6.13.2)]

⁷ तं नौ दात मरुतो वाजिनं (1), रथं आपानं (2), ब्रह्मं चितयत्
 दिवेदिवे (3), इषं स्तोतृभ्यौ (4), वृजनैषु कारवै (5), सुनिं मेधाम्
 अरिष्टं दुष्टं सहः (6)

⁸ यत् युञ्जते मरुतौ रुक्मवक्षसो अश्वान् रथैषु (1), भग् आ (2),
 सुदानवः (3), धेनुर्न शिथे स्वसरेषु (4), पिन्वते जनाय रातहंविषे
 महीमिष्ठम् (5)

2.34.9

Maruts the lords of riches protect us from the doer of harm (1,3),
and from the mortal with the wolf-like enmity against us (2).
With your burning weapons turn away from us the foe (4),
and destroy the person of ill-will with the smiting stroke (5).⁹

[*chakriyā*: weapon (S); *vasavah*: lords of riches, (7.1.2);
ashasah: they who do not speak the word of blessings, (4.4.13);
vartaya: turn away from us, (10.156.3)]

2.34.10

O Maruts, your wonderful movements
are luminous (or well-known) (1).

You milked the friendly udders (for rain) (2).

When Trita, praising the Rudrās, was being reviled (3),
you, the unassailable, destroyed those hurters (4).¹⁰

[*āpayah*: friendly, (7.8.6)]

2.34.11

O great Maruts who come to the sacrifices (1),
we invoke you in the collection (of Soma) which spreads widely (2).
Lifting up the golden ladles (containing Soma) (3),
we seek (from you), along with wisdom-words,
the well-expressed achievement (4).¹¹

⁹ यो नौ मरुतो (1), वृक्तांति मर्त्यौं रिपुर्दधे (2), वंसवो रक्षता
रिषः (3), वर्तयत् तपुषा चक्रिया अभि तम् (4), अब रुद्रा अशसौ
हन्तना वधः: (5)

¹⁰ चित्रं तद्वौ मरुतो याम चेकिते (1), पृथ्या यत् ऊधः अपि आपयौ
दुहुः (2), यद्वा निदे नवमानस्य रुद्रियाः त्रितं (3), जराय जुरताम्
अदाभ्याः (4)

¹¹ तान्वौ महो मरुतं एव-यान्वो (1), विष्णोः एषस्य प्रभूधे हवामहे
(2), हिरण्यवर्णान् ककुहान् युत-सुचो (3), ब्रह्मण्यन्तः शंस्यं राधं
ईमहे (4)

[*rādha*: achievement; *eṣha*: this (Soma) (S);
vishṇoḥ: pervading; *prabhṛthe*: collection, (5.33.5);]

2.34.12

The Dashagvās (sages) were the first to complete the yajna (1).

They urged Uṣha for the onset of the rays of Dawn (2).

Uṣhā with her rose-coloured rays scattered the night (3).

(May they) grant us the rays of consciousness,
which are great, pure and radiant (4).¹²

[Line 1: (alt.) Maruts assuming the form of Dashagvās completed the yajna;

rāmīḥ: the dark nights; *go-arṇasā*: rays of consciousness (*go*, *chitrashmi*) and the energies signified by waters, (1.112.18) (KS);

Dashagva: They are a group of seers belonging to the Angirasa lineage; “Indra with the Dashagvās found the Truth, even the Sun dwelling in darkness”, (3.39.5)

Line 4: they: the sages or Uṣha.]

2.34.13

The Rudrās are increased in the abode of truth (1).

They are bright with the dawn-red lustre of earth (2).

They drive away clouds with their own might
like a battle horse (3).

They bear perfect forms and delightful colours (4).¹³

[*añjibhiḥ*: bright, (1.36.13); ornaments (S);

kṣhoṇibhiḥ: musical instruments (S); earth in most mantrās]

¹² ते दशग्वाः प्रथमा यज्ञम् ऊहिरे (१), ते नौ हिन्बन्तु उषसो
ब्युष्टिषु (२), उषा न रामीः अरुणैः अपोर्णुते (३), महो ज्योतिषा
शुचृता गो-अर्णसा (४)

¹³ ते क्षोणीभिः अरुणेभिः न अञ्जिभी (१), रुद्रा कृतस्य सदनेषु
बावृधुः (२), नि-मेघमाना अत्येन पाजसा (३), सुश्रुन्द्रं वर्णं दधिरे
सुपेशसम् (४)

2.34.14

With prostrations of surrender we hymn you with words (3),
 for your coming here and (1),
 (granting) us the great armour-like protection and increasings (2).
 (In the same way) Trita approached the five summoning priests (4),
 and retained them with him for the protection
 from those who are below (4).¹⁴

[*avarāṇ*: those who are low (in consciousness), (8.75.15);

abhiṣṭaya: approach, (10.6.1), (8.19.20);

iyānah: coming, (10.20.10), journeying (5.22.3)]

2.34.15

O Maruts, by your protection,

you made the seeker for riches cross the evil and sin (1).

You freed your adorer from the (clutches of) revilers (2).

O Maruts, may that protection be in our front (3).

May your right-thinkings come in our front,

just as a cow (goes to its calf) (4).¹⁵

[*radhra*: one praying for riches, (10.24.3), obedient adorer, (S);]

¹⁴ ताँ इयानो (1), महि वर्स्थम् ऊतय् (2), उपघ इत् एना नमसा
 गृणीमसि (3), त्रितो न यान् पञ्च होतृन् अभिष्टय (4),
 आवृत्त अवरान् चक्रिया अवसे (5)

¹⁵ यया रथं पारयथ अति अंहो (1), यया निदो मुञ्चथ वन्दितारम्
 (2), अर्वाची सा मरुतो या वं ऊतिः (3), ओषु वाश्रेवं सुमतिः
 जिंगातु (4)

35. The son of waters (*apām napāt*)

Rishi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.35.1: The seer has created this hymn
- 2.35.2: The son of waters has created all beings
- 2.35.3: The streams fill the universal wideness
- 2.35.4: The waters surround the youth (Agni)
- 2.35.5: The three divine women
- 2.35.6: The non-givers cannot approach him (Agni)
- 2.35.7: Son of waters eats perfect food
- 2.35.8: All the beings are his branches
- 2.35.9: Robed in lightning
- 2.35.10: He is of golden form and vision
- 2.35.11: Light is the food for the son of waters
- 2.35.12: I nourish him with fuel
- 2.35.13: Enters with the body of another
- 2.35.14: Waters bring light as the food to their son
- 2.35.15: O Agni, I approach you for granting abodes to people

Metre: Triṣṭup

[According to *anukramaṇi*, the deity of hymn is *apām napāt*, son of waters. It is usually Agni. In (1.22.6) it is Savitṛ. This word occurs in (7.35.13), (7.47.2), (10.92.3) without explanation.

The sūkta (10.30) is dedicated to *apām napāt* or the waters.]

2.35.1

Desirous of plenitude I have fashioned this hymn (1).
May the son of streams gladly accept my laud of wisdom words (2).
Will he, the son of waters, the swift driver,
make (them) of perfect shape (3)?
For he will enjoy (them) (4).¹

¹ उप ई असृक्षि वाजयुः वचस्यां (1), चनो दधीत नादो गिरौ मे (2),
अपां नपात् आशुहेमा कुवित्स सुपेशसः करति (3), जोषिषुद्धि (4)

[*āshuhemā*: the swift driver, (galloper), (2.1.5);
upa asṛkṣhi: to create, to release;]

2.35.2

We would certainly utter from our heart
 this well-fashioned hymn for him (1).

May he take note of it (2).

By the greatness of his mightiness, the son of waters, (3),
 has created all beings (4).²

[Even though the seer fashioned the hymn, it will be shaped by
 Agni.

aryāḥ: the lord; *asurya*: mightiness, (7.5.6)]

2.35.3

While some (streams) flow together (1),
 others flow (separately) to (the sea) (2);
 the streams fill the universal wideness (ocean) (3).

The pure waters stand around him (5),
 the pure, the shining son of waters (4).³

[*shuchim*: shining (Son);

shuchayāḥ: pure (waters) in line 5]

² इमं स्वस्मै हृद आ सुतष्टुं मन्त्रं वोचेम (1), कुविदस्य वेदत् (2),
 अपां नपात् असुर्यस्य मङ्गा (3), विश्वानि अर्यो भुवना जजान (4)

³ सम् अन्या यन्ति (1), उपं यन्ति अन्याः (2), समानमूर्वं नद्यः
 पृणन्ति (3), तमू शुचिं शुचयो दीदिवांसम् अपां नपातं (4), परि
 तस्थुरापः (5)

2.35.4

The waters surround (3),
 the youth (Agni), making him bright (2),
 (just as) a modest maiden (serves a youth) (1).
 He with clear flames shines bountifully on us (4).
 (He is) robed with light in the waters (6),
 even though there is no fuel (5).⁴

[*asmerā*: modest (S);

Line 5: There is the absence of the physical fuel, the wooden-sticks. Light and flames are symbolic.]

2.35.5

On him (Agni), the god free from misery,
 the three divine women (1),
 desire to bestow food (2),

They spread abroad as if formed in the waters (3).

He (Agni) sucks the milk created in ancient times (4).⁵

[*tisro nāriḥ devīḥ*: the three divine women; According to S, they are Ilā, Sarasvatī and Mahī; The word *annam* (food) occurs 5 times in this sūkta. It is ‘light’ as stated in verse 11.

pūrvasūnām: created in ancient times (*pūrva*); that was created by Brahma in the beginning (S)]

⁴ तम् अस्मेरा युवतयोः (1), युवानं मर्मूज्यमानाः (2), परि यन्ति आपः (3), स शुक्रेभिः शिक्षभी रेवत् अस्मे दीदाय (4), अनिधमो (5), घृतनिर्णिक् अप्सु (6)

⁵ अस्मै तिस्रो अव्यथ्याय नारीः देवाय देवीः (1), दिधिष्यन्ति अन्नाम् (2), कृता इवोप हि प्रसर्ते अप्सु (3), स पीयूष धयति पूर्व-सूनाम् (4)

2.35.6

The birth of this steed is here and in the Sun-world (1).
 May you protect the illumined seers,
 from the doers of harm and haters (2).
 The non-givers and those committed to falsehood (5,7),
 cannot approach the inviolable Agni (6,4),
 whether he is in the immature waters or in the supreme state (3).⁶

[*pūrṣhu*: waters (S) (occurs once); *na vi nashan*: cannot approach;
āmāsu: imperfect, immature;
 Recall that (2.11.6) regards horses as the Rays of intuition of Sun,
sūryasya ketu.]

2.35.7

In his own house is a cow yielding good milk (1);
 he nourishes his self-law, (the powers which uphold him) (2);
 he eats the perfect food (3).
 He, the son of waters, gathers strength within the waters (4);
 he shines forth for the granting of riches to the worshipper (5).⁷
 [*subhuh*: perfect; derived from *subhvah* in (5.55.3), (5.59.3)]

2.35.8

He (is) in the water, brilliant in purity and divine (1).
 (He) possesses the truth, widely shines forth unceasing (2).
 All the beings are as it were, branches of him (3).
 The growths of the earth and the children are born of him (4).⁸

⁶ अ॒ध्य॑स्यात् जनि॑मा॒स्य च॑ स्वः (1), दु॒हो रि॑षः सं॒पृच॑ः पा॒हि सू॒रीन् (2), आ॒मा॒सु पू॒र्षु प॒रो (3), अं॒प्रमृष्यं (4), ना॒रातयो (5), वि॒ न॒शन् न (6), अनृता॒नि (7)

⁷ स्व आ दमै॑ सुदुधा॒ यस्य धे॒नुः (1), स्व॒धां पी॒पाय (2), सु॒भु अन्तम् अति॑ (3), सो अ॒पां नपात् ऊ॒र्जयन् अ॒प्सु अन्तः (4), वं॒सुदेयाय विधते वि॒ भाति (5)

⁸ यो अ॒प्स्वा शुचि॑ना दैव्यैन (1), कृता॒वा अजस्र॑ उर्वि॑या वि॒भाति (2), वृया इदु॒न्या भुवना॒नि अस्य (3), प्र॒ जायन्ते वीरुधंश्च प्र॒जाभिः (4)

[*vīrudhaḥ*: growths of the earth, plants]

2.35.9

The son of waters is standing upright
in the lap of the winding waters (1).

He is robed in lightning (2).

Around him, golden-hued the mighty rivers flow (4),
he bearing his highest greatness (3).⁹

[*yahviḥ*: mighty (rivers), (1.71.7)]

2.35.10

He is of golden form, of golden vision (1);
this son of waters is of golden hue (2).

To him after he has sat down (4),
(coming) from a golden womb (3),
the givers of gold give food (5).¹⁰

[*samdrk*: vision, (4.1.6); all-seeing, (1.66.1)]

2.35.11

The beautiful and secret name of the Son of waters (2,4),
and that flame-force, have increased (1,3).

The maidens kindle him, the golden-hued (5).
Light is his food (6).¹¹

⁹ अपां नपादा हि अस्थात् उपस्थैं जिह्वानाम् ऊर्ध्वो (1), विद्युतं
वसानः (2), तस्य ज्येष्ठं महिमानं (3), वहन्तीः हिरण्यवर्णः परि
यन्ति यह्वीः (4)

¹⁰ हिरण्यरूपः स हिरण्यसंदक् (1), अपां नपात् सेदु हिरण्यवर्णः
(2), हिरण्ययात्परि योनैः (3), निष्ठा (4), हिरण्यदा ददति
अन्नमस्मै (5)

¹¹ तत् अस्य अनीकम् उत (1), चारु नाम अपीच्यं (2), वर्धते (3),
नमुः अपाम् (4), यमिन्धते युवतयः सम् इत्था हिरण्यवर्ण (5),
घृतम् अन्नम् अस्य (6)

[*anikam*: flame-force, (4.5.15)]

2.35.12

To him, the nearest friend of many, we offer worship (1,3),
with sacrifices, prostrations of surrender, and offerings (2,4).
I rub bright and pure the high place of his presence (3),
I nourish (him) with aspiration (4);
I establish (him) with food; I extol (him) with rik mantrās (5).¹²

[*sānu*: high place, peak, (1.10.2);

bilma: aspiration; fuel-sticks, (S), (occurs once)]

2.35.13

He, the bull, generated that child in them (1).

He, as a child, sucks them (mothers); they kiss him (2).

He, the son of waters, of unfaded colour (3),
enters here with the body of another (4).¹³

[Line 1: *tāsu*: them; waters (S);]

2.35.14

Stationed in this highest place (1),
he shines forever with his indestructible (rays) (2).
The waters bring light as food to (their) son (3),
mighty, they themselves go swiftly around
with their robes of light (4).¹⁴

¹² अस्मै बहुनाम् अवमाय सख्ये (1), यज्ञैः (2), विधेम् (3), नमसा
हविर्भिः (4), सं सानु माज्जिम् (5), दिधिषामि बिल्मैः (6), दधामि
अन्नैः परि वन्द क्रग्भिः (7)

¹³ स ई वृषा अजनयत् तासु गर्भे (1), स ई शिशुः धयति तं रिहन्ति
(2), सो अपां नपात् अनभिम्लातवर्णो (3), अन्यस्यैव इह तन्वा
विवेष (4)

¹⁴ अस्मिन्पदे परमे तस्थिवांसम् (1), अध्वस्मभिः विश्वहा
दीदिवांसम् (2), आपो नज्जै घृतम् अन् वहन्तीः (3), स्वयम् अत्कैः
परि दीयन्ति यहीः (4)

[*atkaiḥ*: robes, (5.55.6)]

2.35.15

O Agni, I approach you (1),
 for granting happy abodes to people (2).
 I approach you (3),
 with words of purification on behalf of the lords of plenty (4).
 May the gods protect that which is blissful (5).
 May we heroic in strength (7),
 speak about the Vast during the discoveries of knowledge (6).¹⁵
 [*bhadram*: bliss, (3.9.7); happy or happy good (1.1.6);
suvinrāḥ: heroic in strength, (7.1.24)]

36. The Six seasons and gods

Riṣhi: Gṛtsamadah Bhārgavah Shaunakah

2.36.1: Indra drinks with svāha and Vashaṭ utterances

2.36.2: Maruts, the children of Bharata (Rudra)

2.36.3: Tvashṭā and his group

2.36.4: Agni, the invoker of gods and aspirant

2.36.5: Placing the perfect might in your arms

2.36.6: Nivid mantrās are recited

Metre: Jagatī

¹⁵ अयांसम् अग्ने (1), सुक्षितिं जनाय (2), अयांसम् (3), मधवदभ्यः
 सुवृक्तिम् (4), विश्वं तद्भद्रं यदवन्ति देवा (5), बृहद्वदेम विदथै (6),
 सुवीराः (7)

2.36.1

The most opulent (Soma mixed) with the rays and waters (1),
are being urged towards you (2).

(It was pressed by) the stones and purified by passing it
through the net of sense life by the gods (or the priests) (3).

O Indra, the eldest and the lord of all (5),
may you drink the offering of Soma offered by the hotar priest
with the *svāhā* and *vashat* utterances (4).¹

[This mantra is addressed to Indra and the season Madhu.

svāhā: *su + ā + hā*: (1) offer duly and whole heartedly; (7.2.11)

vasiṣṭha: most opulent, (7.1.8), (2.9.1);

hinva: urge; send, (10.156.2);

avibhiḥ: sheep; The physical Soma is purified by a strainer made of hairs or the fleece of sheep. Here *avi* (sheep) symbolises the net of sense-life. This purifies the Soma generated by work; See (2.38.10), Sāma Veda, (506, 515); many mantrās of Maṇḍala 9 have the epithet *avya* or *avi*.]

2.36.2

The Maruts, inseparable from the sacrifices (1),
with spears travel (in cars drawn by) the speckled deer (2),
and are shining with pure and bright (radiance) (3).

The dear gods, sit on the sacred seat of grass (4).

the children of Bharata (Rudra) (5).

They drink the Soma offered by the *hotar* priest (6).

They are the leaders of the midworld (7).²

¹ तुम्यं हिन्वानो (1), वैसिष्टं गा अपो (2), अधुक्षन् सीम् अविभि:
अद्रिभि: नरः (3), पिवेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं (4),
प्रथमो य ईशिषे (5)

² यज्ञैः संमिश्राः (1), पृष्ठीभिः कृष्टिभिः यामन् (2), शुभ्रासौ
अञ्जिषु (3), प्रिया उत आसद्या वर्द्धिः (4), भरतस्य सूनवः (5),
पोत्रादा सोमं पिबता (6), दिवो नरः (7)

[*sammishla*: inseparable, (10.6.4)]

The mantra is addressed to Maruts and (the season) Mādhava.]

2.36.3

(O Tvaśṭṛ) who is swift to our call,
may you come to us along with your group (1).
May you all be seated on the seat of grass;
may you be rapturous (2).

O Tvaśṭṛ, accept the Soma-food (*andhasa*) and rejoice (3,4).
along with your happy group and the wives of the gods (5).³

[This mantra is addressed to Tvaśṭṛ and (the season) Shukra.]

2.36.4

(O Agni), the wise one, bring the gods here
and perform the yajna (1).

You are the invoker of the gods and an aspirant (2).

May you be seated in the three wombs (3).

May you approach the sweet Soma brought here (4);
drink it (offered by) Agnidhra (priest) (5).

May you be happy with your portion (6).⁴

[This mantra is addressed to Agni and (the season) Shuchi.

triṣhu yonishu: three sources of power in us, the matter, prāṇ and
mind.]

³ अमेवं नः सुहवा आ हि गन्तन् (1), नि बृहिषि सदतना रणिष्टन
(2), अथा मन्दस्व जुजुषाणो अन्धसः (3), त्वष्टः (4), देवेभिः
जनिभिः सुमद्रूणः (5)

⁴ आ वक्षि देवाँ इह विप्र यक्षि च (1), उशन् हौतः (2), नि षदा
योनिषु त्रिषु (3), प्रति वीहि प्रस्थितं सोम्यं मधु (4), पिव अग्नीध्रात्
(5), तवं भुगस्य तृष्णुहि (6)

2.36.5

(This offering) is for increasing the strength of your body (1).

From ancient times, it is for placing

the perfect might in your arms, which overpowers foes (2).

The pressed Soma has been brought for you, O Indra (3).

It is brought to you along with the Word for your drink (4).⁵

[*sahate*: overpowers, (5.2.9); *nṛmṇa*: strength, (5.19.2);

This mantra is addressed to Indra and (the season) Nabha.]

2.36.6

(O Mitra-Varuṇa), rejoice in the yajna and
become aware of my invocation (1).

The seated invoker recited the “*nivid*” mantrās
in succession as in ancient times (2).

(The food) offered with surrender surrounds the kings (3).

May you drink the sweet Soma,
offered by the Prashāstra (priest) (4).⁶

[This mantra is addressed to Mitra-Varuṇa and (the season)
Nabhasya.

Line 3: Kings: Mitra and Varuṇa;

nivid mantrās: In recent times, they are a part of ‘Rig Veda Khila’;
they occur in the adhyāya 5.5 in the SAKSI edition of ‘Rig Veda
Mantra Samhita’.]

⁵ एष स्य तै तन्वो नृमणवर्धनः (1), सह ओजः प्रदिवि बाह्वोः
हितः (2), तुभ्यं सुतो मधवन् तुभ्यम् आभृतः (3), त्वमस्य
ब्राह्मणात् आ तृपत् पिंब (4)

⁶ जुषेथा यज्ञं बोधत् हवस्य मे (1), सत्तो होता निविदः पूर्वा अनु
अच्छा राजाना नम एत्यावृत्ते (3), प्रशास्त्रादा पिंबतं सोम्यं मधु
(4)

37. Dravīṇodāḥ, Ashvins and Agni

Rishi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.37.1: The treasure-giver (*dravīṇodāḥ*)

2.37.2: The donor of riches

2.37.3: Lord of delight and the Neṣṭhar priest

2.37.4: Soma in the fourth state

2.37.5: Ashvins are rich in the force of plenitude

2.37.6: All-gods (Vishvedevāḥ)

Metre: Jagatī

Subhymn to Dravīṇodāḥ: (1-4) (Treasure-givers)

2.37.1

O treasure-giver, may you drink the Soma
presented by the invoker in due seasons (6).

May you rejoice in the pleasurable Soma-food
(offered by) the invoker (*hotar*) (1).

O priests of the way (2),
he (treasure-giver) desires a complete offering (3).

To him, bring the Soma (4).

The god who desires it becomes your benefactor (5).¹

[*vaṣṭri*: to desire, (6.11.3);

dravīṇodāḥ: *dravīṇaḥ-adāḥ*: treasure-givers; occurs 4 times in (1.15)
and 7 times in (1.96). It refers to Agni mostly. It may refer to Indra
also.

piba rtubhiḥ: drink in season or drink with the (deities of) seasons.
This phrase occurs in the first 3 mantra.]

¹ मन्दस्व होत्रादनु जोषमन्धसो (1), अधर्यवः (2), स पूर्णा वैषि
आसिच्म (3), तस्मा एतं भरत (4), तद्वशो ददिः (5), होत्रात् सोमं
द्रविणोदः पिबे क्रतुभिः (6)

2.37.2

He who was invoked in ancient times, is invoked now also (1);
he is the one we must invoke (2).

He is renowned as a donor (of riches) (3).

The sweet Soma has been brought by the priests of the way (4).

O treasure-giver, may you drink the Soma
offered by Potra (priest) in due season (5).²

[*havyah*: one we must call, (3.5.3)]

2.37.3

(O treasure-giver), your carriers have come,
may they be happy (1).

O lord of the delight,
may you be firm and strong, meeting with no hurt (2).

O violent overthrower, may you come and oversee our yajna (3).

O treasure-giver, may you drink the Soma
offered by Neṣṭra (priest) in due season (4).³

[*neṣṭra*: the priest of lustration, he who makes the offering intense,
(2.1.2).]

² यमु पूर्वमहुवे तमिदं हुवे (1), सेदु हव्यौ (2), ददिर्यो नाम् पत्यते
(3), अध्वर्युभिः प्रस्थितं सोम्यं मधु (4), पोत्रात्सोमं द्रविणोदः पिब
ऋतुभिः (5)

³ मेद्यन्तु ते वहयो येभिरीयसे (1), अरिष्णयन् वीक्ष्यस्वा वनस्पते
(2), आयूरा धृष्णो अभिगूर्या त्वं (3), नेष्ट्रात् सोमं द्रविणोदः पिब
ऋतुभिः (4)

2.37.4

He has drunk (the Soma) given by the invoker (1);
 he has become rapturous, drinking that given by *Potra* (2).
 He rejoices (in the food) in which the delight is placed (3).
 May the treasure-givers drink the immortal and
 inviolate (Soma) in the fourth state (4).

The treasure-giver is here for the sake of Dravinoda priests (5).⁴

[*prayah*: delight, (4.15.2), (8.19.22);
turyam: the fourth state beyond the lower three, matter, life-energy
 and mind.]

2.37.5

Make the car carrying the gods to be in our front (1),
 and may you get down (from the car) here (O Ashvins) (2).
 On your coming here,
 mix the sweet (Soma) with the offerings (3).
 Then may you drink the Soma (4).
 You are rich in the force of plenitude (5).⁵

[*vājinīvasū*: meaning in line 5 as in (5.74.6, 5.74.7, 5.75.3) etc.]

⁴ अपात् होत्रादुत् (१), पोत्रात् अमत्तोत् (२), नेष्ट्रादंजुषत् प्रयो हितम्
 (३), तुरीयं पात्रम् अमृक्तममर्त्य द्रविणोदाः पिबतु (४), द्राविणोदसः
 (५)

⁵ अर्वाच्चिमद्य यथ्यं नृवाहणं रथं युज्ञाथाम् (१), इह वा विमोचनम्
 (२), पृक्षं हृवीषि मधुना हि कं गतम् (३), अथा सोमं पिबतं (४),
 वाजिनीवस् (५)

2.37.6

O Agni, take pleasure in the fuel (1);
take pleasure in the offerings (2).

Take pleasure in the word of wisdom which is universal (3);
take pleasure in the perfect hymn (4).

O treasure, you desire the great All-gods (6).

May you drink the offering along with deities of seasons,
and All-gods desiring (the Soma) (7,5).⁶

[*joshi*: take pleasure; *janyah*: universal (in being), (10.91.2);

This mantra is addressed to Agni.]

⁶ जोषि अंगे सुमिधुं (1), जोषि आहुतिं (2), जोषि ब्रह्म जन्यं (3),
जोषि सुषुतिम् (4), विश्वेभिः विश्वां कृतुना (5), वसो मह उशन्
देवाँ (6), उशतः पायया हुविः (7)

Section 6: Savitā, Ashvins and others: Sūktās (38-43)

2.38: Savitā, the creator

2.39: Ashvins

2.40: Soma and Pūshan

2.41: Seven sub hymns

2.42: The chanting bird (i)

2.43: The chanting bird (ii)

38. Savitā, the creator

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

2.38.1: Creation is perpetual

2.38.2: The waters flow and Vāyu delights

2.38.3: Night and its laws

2.38.4: Savitā enforces the law of truth in the timing of events

2.38.5: Uṣha impelled by the intuition of Savitā

2.38.6: Law of working of the divine sun

2.38.7: Pasture for animals and woods for birds

2.38.8: Places of rest for all creatures

2.38.9: Invoke with obeisance Savitā

2.38.10: Felicities of beauty and harmony come

2.38.11: Peace and happiness to your adorers

Metre: Triṣṭup

[This sūktās delineate the perpetual work of Savitā, both during the days and the nights.]

2.38.1

The god Savitā who bears the worlds (1),
 rises up perpetually for the work of creation (2).
 Certainly he supports the ecstasy in the luminous (seers) (3).
 He makes the yajamāna have his share
 in well-being and felicities (4).¹

[*vītihotraḥ*: one who carries the offering in the yajna-journey, (5.26.3); *yajamāna*; *savam*: creation, (8.102.6);
apā: work; the work of creation;
vahniḥ: bearer; *ut asthāt*: rises up]

2.38.2

For granting inspired knowledge for all (1),
 the god with extensive rays, rises high
 and stretches forth his arms (2).

The purifying waters flow by the laws of their nature (3).
 The all-pervading deity Vāyu delights (or sports) (4).²

[*parijman*: all-pervading; *prthupāni*: with extensive rays (S);
nimrgṛā: purifying (S), (occurs once);
shruṣhti: inspired knowledge, (1.69.4)]

¹ उद्गु ष्य देवः संविता (१), सुवायं शश्वत्तमं तदपा वहिरस्थात् (२),
 नूनं देवेभ्यो वि हि धाति रत्नम् (३), अथामंजत् वीतिहौत्रं स्वस्तौ (४)
² विश्वस्य हि श्रुष्टये (१), देव ऊर्ध्वः प्र ब्राह्मा पृथुपाणिः सिसर्ति
 (२), आपेः चिदस्य ब्रत आ निमृग्ना (३), अयं चित् वातो रमते
 परिज्मन् (४)

2.38.3

He, in his journeyings becomes freed of the swift (rays) (1).

He has stopped all the travellers in their movement (2).

He restrains the desire of warriors for combats (3).

The night comes according to his laws of nature (4).³

[*moki*: night;]

2.38.4

(The night) surrounds the extended world,

like (a woman) weaving a garment (1).

The wise man, in the midst of the work he is doing,

stops in the middle (at the onset of night) (2).

But all get up (from repose) (3),

when the god Savitar, in his dynamic thought comes up (5).

He enforces the laws of truth in the timing of events (4).⁴

[*aramatiḥ*: dynamic thoughts, (7.1.6);

Line 4: (alt.) He divides the year into seasons.

rtu: is derived from *ṛtam*, the right or the truth in movement;]

³ आ॒शुभिः चि॒त् यान् वि॒ मु॒चाति॑ (१), नू॒नम् अ॒रीरम॒त् अ॒त्मा॒नं
चि॒देतौः॑ (२), अ॒ह्यष्टौं चि॒त् नि॑ अ॒यान् अ॒विष्या॒म्॑ (३), अ॒नु॒ ब्र॒तं
सवि॒तुः॑ मोकि॑ आगा॒त्॑ (४)

⁴ पु॒नः॑ सम॒व्य॒त् वि॒तं वयन्ती॑ (१), म॒ध्या॒ कर्तौः॑ नि॑ अ॒धा॒त् शक्म॒
धीरौः॑ (२), उत्सं॒हाय अ॒स्थाद्॑ (३), वि॒कृतू॒ अ॒दर्धः॑ (४), अ॒रम॒तिः॑
सवि॒ता॑ दे॒ब आगा॒त्॑ (५)

2.38.5

The flames of Agni, after being born, range wide (3),
into the various gated houses (1),
he being the life of universe (2).

Being impelled by the rays of intuition of Savitar (5),
the mother (Aditi) has provided her son (Agni)
with the best portion (of her power) (4).⁵

[*prabhavaḥ*: after being born, (occurs once); *vi tishthatē*: to range wide, (3.18.2); *shokāḥ*: flames, (4.6.5);

Line 3: At the physical level, it refers to the lighting of the fire in every household. At the psychological level, it refers to the power of aspiration which is ignited in every human being.

durya okāmsi: gated houses; human being having a body of nine gates, (Shvetāshvatara U. (3.18); Bhagavad Gīta, (5.13));]

2.38.6

By the law of working of the divine Savitā (4),
the warrior going to a battle eager for victory
turns back (i.e., at the onset of night) (1);
he (reaches) home which is the desire of all moving beings (2).
Even being continuously engaged in work he stops from work
even if it is incomplete and returns home (3).⁶

[*hitvī*: stops; *vikṛtam*: work incomplete; *amā*: home;]

⁵ नाना ओकांसि दुर्योँ (१), विश्वमायुः (२), वि तिष्ठते प्रभवः शोकों
अग्नेः (३), ज्येष्ठं माता सूनवै भागम् आधात् (४), अनु अस्य केतम्
इषितं संवित्रा (५)

⁶ सुमावर्वर्ति विष्ठितो जिगीषुः (१), विश्वेषां कामः चरताम्
अमाभूत् (२), शशां अपो विकृतं हित्वी आ अगात् (३), अनु ब्रतं
संवितुः दैव्यस्य (४)

2.38.7

The animals searching (for water) standing in dry regions (2),
 (move) to the friendly waters placed by you (1),
 The woods are assigned by you for the birds (3).
 No one can impair the laws of working of Savitṛ (4).⁷

[*apyam*: friendly, easily accessible, (10.86.12)]

2.38.8

Under the gaze (of Savitṛ) Varuṇa playfully provides (1,3),
 opulent places of rest, accessible for all (2).

All the birds and animals go to their places of rest (4),
 when Savitā has prepared (their ways) (5).⁸

[*nimishe*: in his gaze, (10.122.7); *jarbhurāṇah*: playing, (2.10.5);
rādhyam: opulent, appropriate; *mārtāṇḍa*: birds;
akāḥ: made, (7.8.2);
vyākāḥ: *vi ā akāḥ*: separated; dispersed; prepared their ways;]

2.38.9

With prostrations of surrender, I invoke here,
 the divine Savitā for my well-being (or blissful state) (4).

His laws of working cannot be impaired by Aryama or Rudra (2),
 nor by Indra, Varuṇa or Mitra (1),
 nor by the non-givers (or hostile forces) (3).⁹

⁷ त्वयो हितम् अप्यम् अप्सु भागं (1), धन्वं अनु आ मृग्यसो वि
 तस्थुः (2), वनानि विभ्यो (3), नकिरस्य तानि ब्रता देवस्य सवितुः
 मिनन्ति (4)

⁸ यात्-राध्यं वरुणो (1), योनिम् अप्यम् अनिशितं (2), निमिषि
 जभीराणः (3), विश्वो मातृष्ठिं ब्रजमा पशुः गात् (4), स्थशो
 जन्मानि सविता व्याकः (5)

⁹ न यस्येन्द्रो वरुणो न मित्रो (1), ब्रतम् अर्यमा न मिनन्ति रुद्रः
 (2), न अरातयः (3), तमिदं स्वस्ति हुवे देवं सवितारं नमौभिः (4)

[Lines 1 and 2: Varuṇa, Rudra etc., refers to their powers or emanations within a devotee. Will Rudra-power interfere with Savita-power? The answer is no. There is harmony between these forces within the devotee.

vrata: the divine workings of the divine law of truth to be revealed in man]

2.38.10

May we be dear to the divine Savitā (6),
may felicities of beauty and harmony arrive and collect here (5).

May he protect us the seekers of plenitude (2,4),
with thoughts (or intelligence) and enjoyment (1).

He is many-thoughted, adored by many,
and protector of the wives of gods (3).¹⁰

[*vājayantah*: they who seek plenitude, (8.11.9);

āyan: coming, (10.69.9)]

2.38.11

May the desirable achievements and felicities granted by you (2),
come to us from the heaven, midworld and the earth (1,3).

The peace and happiness which comes,
to your allies and adorers (3,4),
may that come to me, your adorer, who lauds you widely (5).¹¹

[*adbhyah*: world of waters, midworld;]

¹⁰ भग्नं धियं (1), वाजयन्तः (2), पुरौधि नरशंसो ग्रासपतिः (3), नो अव्याः (4), आये वामस्य संगृथे रथीणां (5), प्रिया देवस्य सवितुः स्याम (6)

¹¹ अस्मभ्यं तद्विवो अद्भ्यः पृथिव्याः (1), त्वया दुतं काम्यं राध् (2), आ गात् (3), शं यत् स्तोतृभ्यं आपये भवाति (4), उरुशंसाय सवितः जरित्रे (5)

39. Ashvins

Riṣhi: Gr̥tsamadah Bhārgavaḥ Shaunakah

- 2.39.1: Ashvin-twins work harmoniously
- 2.39.2: (They come) like a wise married couple
- 2.39.3: (They come) like two chakravāka birds at dawn
- 2.39.4: They are like two boats, two cars and two dogs
- 2.39.5: (Are like) two quick-seeing eyes and two skilful hands
- 2.39.6: (Are like) two lips speaking sweetly or like two breasts
- 2.39.7: O Ashvins, sharpen our words that go to you
- 2.39.8: We speak about the vast

Metre: Triṣṭup

2.39.1

O Ashvins, come near the yajamāna, seeking riches (3),
like two press-stones come near for squeezing (the Soma) (1).
(Come) like two hawks approaching a tree (2).
(Come) like a pair of speakers of the wisdom-Word
during the discoveries of knowledge (4).
Come like envoys of two persons called at many places (5).¹

[*ukthashāsa*: speakers of the word, (4.2.16);
brahmāṇah: wisdom-words, soul-thoughts, (5.2.6); *janya*: from two
persons (2.6.7);
S translates *grāvānah* as stones thrown to harm (a foe); but *grāvānah*
means always press-stones in RV. The entire sūkta has many
analogies whose meanings are not apparent.]

¹ ग्रावाणेव तदित् अर्थं जरेथे (१), गृष्मैव वृक्षं (२), निधिमन्तुम्
अच्छं (३), ब्रह्माणेव विदथं उक्थशासा (४), द्रुतेव हृव्या जन्या पुरुत्रा
(५)

2.39.2

May you come here together, to the chosen (yajamāna) (3).
 like two charioted heroes in the morning (1).
 (Come) like two goats (2).
 (Come) like two damsels beautifying themselves (4).
 (Come) like a wise married couple among the people (5).²

2.39.3

Like two horns, come earliest to us here (1).
 (Come) like two hoofs, traveling with rapid motion (2).
 (Come) like two *chakravāka* (birds) at the day's dawning (3).
 Come towards us (facing us), mighty, like charioted heroes (4).³

2.39.4

Like two boats, take us across (1).
 Carry us like two poles, axles, spokes, fellies (of cars) (2).
 Like two dogs, ward off all harm to our bodies (3).
 Like two coats of armour,
 protect us against injury (and decay of oldage) (4).⁴

2.39.5

Like two unaging winds, two confluent rivers (1),
 like two quick-seeing eyes, come towards us (2).
 Like two hands, most useful to the body (3),
 like two feet, take us towards an opulent state (4).⁵

² प्रात्‌र्यविणा रथ्यैव वीरा (1), अजेव (2), युमा वरुमा संचेष्ठे (3),
 मेनै इव तन्वा शुभंमाने (4), दम्पतीव क्रतुविदा जनैषु (5)

³ शृङ्गैव नः प्रथुमा गन्तम् (1), अर्वाक् शफाविंव जभुराणा तरोभिः
 (2), चक्रवाकेव प्रति वस्तौः (3), उस्मा अवश्चायातं रथ्यैव शक्रा (4)

⁴ नावेव नः पारयतं (1), युगेव नभ्यैव न उपधीव प्रधीव (2),
 श्वानैव नो अरिष्ण्या तनूनां (3), खृगलेव विस्मसः पातमस्मान् (4)

⁵ वातैव अजुर्या नद्यैव रीतिः (1), अक्षी इव चक्षुषा यातम् अर्वाक्
 (2), हस्ताविव तन्वे शंभविष्टा (3), पादैव नो नयतं वस्यो अच्छे (4)

2.39.6

Be like two lips that speak sweetly with the mouth (1);
 be like two breasts that give nurture to our life (2),
 like two nostrils that preserve our being (3).
 May you be to us like two ears that hear well (4).⁶

2.39.7

Like two hands invest us with vigour (1);
 like heaven and earth impel the midworld (for our favour) (2).
 O Ashvins, sharpen our words that proceed towards you (3,5),
 like an axe upon the whetstone (4).⁷

2.39.8

Gṛtasamada (seers) have made this
 affirming laud of wisdom-words (2),
 and (offered them) to you for your increase, O Ashvins (1).

May you come here and accept them with pleasure (3).

During the discoveries of knowledge,

may we speak with the strength of heroes about the Vast (4).⁸

[brahma: of wisdom-words;

gr̥tsa-mada: one with luminous delight; name of the seer of this

Maṇḍala; gr̥tsa: wise, (3.19.1)]

⁶ ओष्ठाविव मधु आस्ते वदन्ता (1), स्तनाविव पिप्यतं जीवसे नः (2), नासेव नः तन्वो रक्षितारा (3), कणाविव सुश्रुता भूतमस्मे (4)

⁷ हस्तेव शक्तिमभि संददी नः (1), क्षामेव नः समजतं रजांसि (2), इमा गिरो अश्चिना युष्मयन्तीः (3), क्षणोत्तेणेव स्वधिति (4), संशिंशीतम् (5)

⁸ एतानि वामधिना वर्धनानि (1), ब्रह्म स्तोमं गृत्समदासो अक्रन् (2), तानि नरा ज्ञुषाणोप यातं (3), बृहद्वदेम विदथे सुवीराः (4)

40. Soma and Pūshan

Riṣhi: Gr̥tsamadah Bhārgavah Shaunakah

- 2.40.1: (You are) the guardians and the creators of felicities
- 2.40.2: Extracted the mature knowledge from the immature
- 2.40.3: All-pervading car with five reins
- 2.40.4: One has abode in heaven, the other on earth
- 2.40.5: One gives birth to all, the other oversees all
- 2.40.6: May Pūshan take delight in my thought

Metre: Trīṣṭup

2.40.1

O Soma and Pūshan, (you are) the creators of felicities (1),
originators of heaven and earth (2).

(You are) born as the guardians of all the worlds (3),
the Gods have made you the source of immortality (4).¹

[Same as KYTS (1.8.22.18). The next mantra is KYTS (1.8.22.19).]

2.40.2

(The Gods) rejoiced at the birth of these two gods (1),
They drove far away the hateful darknesses (2).

Through these two, Soma and Pūshan, Indra extracted (4),
the mature (milk) from the immature cows (3).²

[Each cow (*usriyā*) represents a ray of knowledge; not all of this knowledge is in a complete form, often contradicting each other. Indra, the Lord of the Divine Mind, extracts the mature knowledge (symbolized by the milk) from these raw cows.

¹ सोमापूषणा जनना रथीणां (1), जनना दिवो जनना पृथिव्याः (2), जातौ विश्वस्य भुवनस्य गोपौ (3), देवा अकृष्णवन् अमृतस्य नाभिम् (4)

² इमौ देवौ जायमानौ जुषन्त (1), इमौ तमांसि गृहताम् अजुष्टा (2), आभ्यामिन्द्रः पक्म् आमासु अन्तः (3), सौमापूषभ्यां जनदुस्त्रियांसु (4)

āmāsu: unripe, (2.35.6), (4.3.9);

gūhatam: far away, *ajuṣṭa*: hateful]

2.40.3

O Soma and Pūshan (!), showerers (of benefits),

may you direct towards us (the car) with the five reins (5).

It pervades everywhere and is yoked by the mind (4).

The car has seven wheels, measures the mid-world (2);

it is not different from the universe (3).³

[*avishvaminvam*: not different from the universe (S).

rajaso vimānah: measurer of the midworld, (3.26.7);

vimānah: measurer, (3.3.4, 3.26.7); (epithet for Agni in both mantrās)

rajas is the realm of consciousness between the matter (earth) and mind (heaven). Hence it is the mid-world;

Seven wheels: one movement for each of the seven worlds, described in (2.2.10).]

2.40.4

One of them (Soma) has made an abode in the high heaven (1).

The other one has (his) in the earth and in the midworld (2).

May the two grant us felicities

which are nourishing, are desired by many, and

make us possessors of an abundant store of riches (4).

May the navel centre (of the riches) be within us (5).⁴

[*nābhīḥ*: navel centre, (3.5.9);

puruṣhūm: possessor of a much abundant store of riches, (10.7.4)]

³ सोमापूषणा (1), रजसो विमानं सप्तचक्रं रथम् (2), अविश्वमिन्वम् (3), विष्वृतं मनसा युज्यमानं तं (4), जिन्वथो वृषणा पञ्चरश्मिम् (5)

⁴ दिव्य अन्यः सदनं चक्र उच्चा (1), पृथिव्यामन्यो अधि अन्तरिक्षे (2), तौ अस्मभ्यं (3), पुरुषारं पुरुषं रायस्पोषं वि ष्वतां (4), नाभिमस्मे (5)

2.40.5

One of you (Soma) has given birth to all the beings (1).

The other (Pūshan) moves around overseeing all (2).

May Soma and Pūshan protect my thoughts (3).

With your help may we be victorious in the battles (4).⁵

2.40.6

May the all-pervading Pūshan take delight in my thought (1).

May Soma, the lord of riches, grant us the felicities (2).

May goddess Aditi free from all littleness, protect us (3).

May we be heroic in strength,

speak about the Vast during the discoveries of knowledge (4).⁶

[*anarvā*: free from all littleness, see (2.6.5); Hence Aditi is the mother of infinity.]

41. Seven Sub hymns

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.41.1: Vāyu with thousand cars and Niyut steeds

2.41.2: Vāyu goes to abode where Soma is prepared

2.41.3: Indra and Vāyu come for Soma-drinking

2.41.4: Mitra and Varuṇa increase the truth

2.41.5: Kings in the hall of thousand pillars

2.41.6: The children of Aditi, release the light

2.41.7: Ashvins, the lords of movement

2.41.8: Ashvins, showerers of felicities

2.41.8: They are the masters of knowledge

⁵ विश्वानि अन्यो भुवना जजान् (1), विश्वम् अन्यो अभिचक्षणं एति (2), सोमापूषणौ अवतं धियं मे (3), युवाभ्यां विश्वः पृतना जयेम (4)

⁶ धियं पूषा जिन्वतु विश्वमिन्यो (1), रथिं सोमौ रथिपतिर्दधातु (2), अवतु देव्यदितिरनवर्वा (3), बृहद्वदेम विदथै सुवीराः (4)

- 2.41.10: Indra is firm and all-seeing**
- 2.41.11: Evil cannot approach from behind because of Indra**
- 2.41.12: Indra makes all directions fearless**
- 2.41.13: All-gods take their seats here**
- 2.41.14: The Soma of Shunahotra is intense**
- 2.41.15: May Indra, Pūshan and others hear our call**
- 2.41.16: Sarasvatī gives us self-expression**
- 2.41.17: She bestows new birth upon us**
- 2.41.18: She possesses the truth and is full of plenitude**
- 2.41.19: Heaven and earth**
- 2.41.20: They extend the yajna to gods**
- 2.41.21: Masters of sacrifice are seated in this yajna**

Metre: 1-15, Gāyatrī; 16-17, Anuṣṭup; 18, Bṛhatī;

Subhymn to Vāyu: (1-3)

2.41.1

O Vāyu with your thousand cars, and the Niyut steeds (1,3),¹ come for drinking the Soma (2,4).

2.41.2

O Vāyu with the Niyutvan steeds, may you come here (1).

The bright (Soma) is readied (2).

You go to the abodes where Soma is prepared and released (3).²

[The mantra is same as Sāma Veda (600).]

¹ वायो ये तैं सहस्रिणो रथासः (1), तेभिः आ गंहि (2), नियुत्वान् (3), सोमपीतये (4)

² नियुत्वान्वायवा गंहि (1), अयं शुक्रो अयामि ते (2), गन्तासि सन्वतो गृहम् (3)

2.41.3

Indra and Vāyu, you are with the Niyut steeds (2).

O leaders, may you come here today for drinking (3),
the brilliant Soma mixed with the yield of Ray-cow (1).³

[*gavāshira*: *go-ashira*: mixed with the yield of Ray-cow, milk of knowledge; see also (2.22.1)]

Mitra-Varuṇa: (4,6)

2.41.4

This Soma is pressed for you, O Mitra and Varuṇa,
who increase the Truth (1).

You hear now my call (2).⁴

[Same as KYTS (1.4.5.1).]

2.41.5

O kings having no sense of betrayal (1),
be seated, in the home of thousand pillars (3),
which is both eternal and supreme (2).⁵

[*dhruvah*: eternal, (6.9.5); *sadasi*: home, (3.7.2);

The thousand pillared home is in (5.62.6).]

2.41.6

The rulers of the empire, within and without (1),

Mitra and Varuṇa are the children of Aditi (3).

They release the light (2),

(They are) lords of riches fit for giving (4),

(They) companion (or cling to) the sincere (worshipper) (5).⁶

³ शुक्रस्य अद्य गवाशिर् (1), इन्द्रवायू नियुत्वंतः (2), आ यातं पिबतं नरा (3)

⁴ अयं वां मित्रावरुणा सुतः सोमं क्रतावृथा (1), ममेदिह श्रुतं हवम् (2)

⁵ राजानौ अनभिद्रुहा (1), ध्रुवे सदसि उत्तमे (2), सुहस्त्रैष्ठूण आसाते (3)

⁶ ता सम्भाजा (1), घृतासुती (2), आदित्या (3), दानुनस्पती (4), सचैते अनवहरम् (5)

[*anavahvaram*: sincere, one without crookedness;

hvara: a synonym of anger, (*Yāska*)

ghṛtāsuti: they who release the light, (6.69.6)]

Ashvins: (7-9)

2.41.7

O Ashvins, lords of movement,

go to (the yajna) with Ray-cows and steeds of life-energy (1).

O sound-makers, the path by which you travel has the Soma (2).⁷

[*rudrā*: sound-makers;

nṛpāyyam: that which is drunk by the Gods (S); Soma]

2.41.8

O showerers of the felicities (or riches) (3),

(bring us the riches) which cannot be taken away (2),

by a mortal of ill-will or (a hostile) foe (4),

whether near or far (1).⁸

[*duḥshamsah*: person of ill-will]

2.41.9

O Ashvins, may you bring us (1),

the riches of various forms (2),

and which has been recovered from the foes (4),

O masters of knowledge (3).⁹

[*dhīshnyāḥ*: masters of knowledge, (3.22.3);

varivāḥ: recovery of places or wealth conquered by foes, (1.59.5)]

⁷ गोमदूषु नासत्या अश्वावत् यातमधिना (1), वर्ती रुद्रा नृपाय्यम् (2)

⁸ न यत् परो न अन्तर (1), आदधर्षत् (2), वृषणवसू (3), दुःशंसो मत्यौ रिपुः (4)

⁹ ता न आ वौल्हम् अधिना (1), रयिं पिशङ्ग-संदशम् (2), धिष्यां (3), वरिवो-विदम् (4)

Indra: (10-12)**2.41.10**

May Indra destroy the great and overpowering danger (1).

He is indeed firm and all-seeing (2).¹⁰

[*abhīśhat*: overpowering attack;]

2.41.11

If Indra becomes gracious to us (1),
then evil will not approach us from the behind (2).

Blissful becomes our front (3).¹¹

2.41.12

May the all-seeing Indra and victorious over foes (1,3),
make all the directions fearless (2).¹²

All-gods: (13-15)**2.41.13**

May the all-gods come here and hear our invocation (1).

May they take their seat on the sacred grass (seat) (2).¹³

2.41.14

The satisfying (Soma) prepared by Shunahotra
is intense and sweet (1).

May you drink it at your pleasure (2).¹⁴

¹⁰ इन्द्रौ अङ्ग महत् भयम् अभी षत् अपे चुच्यवत् (1), स हि स्थिरो
विचर्षणिः (2)

¹¹ इन्द्रश्च मूल्याति नो (1), न नः पश्चात् अघं नशत् (2), भद्रं
भवाति नः पुरः (3)

¹² इन्द्र (1), आशाभ्यः परि सर्वभ्यो अभयं करत् (2), जेता शत्रून्
विचर्षणिः (3)

¹³ विश्वै देवास् आ गत शृणुता मं इमं हवम् (1), एदं बहिर्नि धीदत (2)

¹⁴ तीव्रो वो मधुमाँ अयं शुनहौत्रेषु मत्सरः (1), एतं पिबत् काम्यम् (2)

[*matsara*: satisfying, (1.15.5); rapturous, (9.53.4), (occurs 20 times in RV, mainly in Maṇḍala 9);

tīvra: intense, (1.23.1); (5.37.4);

Shunahotra is said to be the father of Gr̥tsamada. This word occurs here, in (2.18.6) and (2.41.17).]

2.41.15

Indra, the chief of the host of Maruts,

Pūṣan and the All-gods who confer riches, (1),

may they hear my call (2).¹⁵

[*vishve devāśah*: All-gods]

Sarasvati: (16-18)

2.41.16

O Sarasvati, most motherly,

greatest among rivers (of inspiration), goddess most divine (1),

we are like insignificant beings (2).

O Mother, give us self-expression (*prashasti*) (3).¹⁶

[*prashasti* : the ability to voice one's innermost feelings or thoughts.

It is usually translated as, 'fame'.]

2.41.17

O Divine Sarasvati, all the living creatures take refuge in you (1).

Revel in the Soma offering prepared by Shunahotra (2).

O Goddess, bestow upon us new birth (3).¹⁷

¹⁵ इन्द्रज्येष्ठा मरुद्रुणा देवासः पूष-रातयः विश्वे (1),

मम श्रुता हवम् (2)

¹⁶ अम्बितमे नदीतमे देवितमे सरस्वति (1),

अप्रशस्ता इव स्मसि (2), प्रशस्तिमम्ब नस्कृधि (3)

¹⁷ त्वे विश्वा सरस्वति श्रिता आयूषि देव्याम् (1),

शुनहौत्रेषु मत्स्व (2), प्रजां दैवि दिदिङ्गि नः (3)

[*prajā* means birth or offspring. In the spiritual sense a new power of consciousness is an offspring. *shrita:* refuge;]

2.41.18

O Sarasvati, take delight in these our sacred words (1),
and the thoughts which the Gritsamadas offer to you (3);
you are dear (to us) among the Gods (5),
you possess the Truth (4);
you are full of plenitude (2). ¹⁸

[*brahma:* sacred words; *manma:* thoughts;

For the text, translation and explanation of all the 62 mantrās to Sarasvati, see the SAKSI book, 'Sarasvati, The Goddess of Inspiration'.]

Heaven and earth:

2.41.19

May the two bliss-causers proceed to the yajna (1).

We elect you along with Agni, the carrier of offerings (2). ¹⁹

[Two: Heaven and earth;

vṛṇīmahe: embrace, (5.82.1); elect (10.21.1); choose;

pretām: *pra itām:* may they go to; *itām:* to go, (10.85.32)]

2.41.20

May Heaven and Earth extend to the gods this yajna (1,3).

It is heaven-touching and all-achieving (2). ²⁰

[*yachchhatu:* to give, (3.13.4), to extend (7.16.8);

sidhram: all-achieving, (5.13.2)]

¹⁸ इमा ब्रह्म सरस्वति जुषस्वं (1), वाजिनीवति (2),

या ते मन्म गृत्समदा (3), क्रतावरि (4), प्रिया देवेषु जुह्वति (5)

¹⁹ प्रेतां यज्ञस्य शंभुवा (1), युवामिदा वृणीमहे अग्निं च हव्यवाहनम् (2)

²⁰ यावा नः पृथिवी (1), इमं सिध्रम् अद्य दिविस्पृशम् (2), यज्ञं देवेषु
यच्छताम् (3)

2.41.21

O gods, masters of sacrifice, non-betrayers (2,4),
 may you be seated in the lap (of this yajna) (1,3),
 here today for drinking the Soma (5).²¹

[*upastham*: in the lap, (7.9.1)]

42. The chanting bird (i)

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakah

2.42.1: Kapinjala illuminates the people

2.42.2: It has perfect form and speaks blissful words

2.42.3: May you voice the discernment in the homes

Metre: Triṣṭup

[According to the anukramaṇi, the deity of the three mantrās here in (2.42) and the three mantrās in (2.43) is Indra in the form of Kapinjala, a bird. However the word Kapinjala does not appear in these mantrās or in RV. The word *shakuntika* or *shakuna* usually rendered as *bird* or *hawk* does appear 7 times in these mantrās, 3 times in (2.43.2).]

Kapinjala does appear in KYTS (2.5.1.1, 5.5.16.1). The brāhmaṇa part of KYTS, TS (2.5.1) gives the legend of Tvaṣṭṛ's son, Vishvarūpa who had three heads. Indra separated them and they became the three birds, Kapinjala, Kalavingka and Tittiri.

A paraphrase of the legend in TS (2.5.1) is as follows: Tvaṣṭṛ is the divine architect who creates a variety of forms, both according to RV and TS (2.6.10). His son or creation, Vishvarūpa, 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*). Indra realising the dangers of Vishvarūpa becoming all-powerful separated the three heads. The head, which imbibed Soma, became *kapiñjala*; that which drank

²¹ आ वामुपस्थैर् (1), अद्रुहा देवाः (2), सीदन्तु (3), यज्ञियाः (4),
 इहाय सोमपीतये (5)

sura became *kalavingka*; and that which ate food became *tittiri*. The text mentions only these names and does not specify that they are birds.

Kapiñjala means rays of spiritual Sun, (*ka*: who, *pin*: drinks, *jala*: waters); it is a synonym of the *chātaka* bird which drinks the waters coming directly from the sky before it touches the earth. *Kalavingka* means one who destroys (*la*) the knowings (*vingka*).

To understand *tittiri*, note that it occurs in RV (1.36.7) as *titir-vāmsa*. Sri Kapāli Sāstry in his Rig Veda Bhāṣhya [CW, KS, Vol. 4] translates it as “that which overcomes the foes (such as ignorance).” He gives the Pāṇinian derivation: *tarate tiratervā liți kvasuh, anyat sarvam chhāndasam*.

The symbolism behind the legend is easy to understand. The three heads correspond to the three types of beings namely gods *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.

Recall that *tittiri* is said to come from the head which eats anna, i.e., it represents human beings. Thus, *tittiri* symbolises the forces or beings which help human beings in getting the knowledge which overcomes the psychological foes such as ignorance and falsehood. This title gives an excellent clue to the contents of TS.

For more details, see the, ‘Introductory Essays in KYTS, vol. 1, section 7 entitled, ‘Legends and their deeper meanings’.]

2.42.1

The bird, crying out, illumines the people (with its sound)
and impels them with the words (1),
just as the boatman steers the boat (2).

O bird, you are of perfect form (3).

May no calamity approach you from any quarter (4).¹

[*prabruvāñah*: illumining, (1.55.4);

janusha: from the very birth, (6.4.4);

mā vidat: not approach (you);]

2.42.2

May no hawk harm you (1),
nor the auspicious winged (Garuda) (2).

May no archer with his arrows reach you (3).

May you make the sounds in the regions of the fore-fathers (4).

O one of perfect form,
may you speak to us here the blissful words (5).²

[*pradishah*: regions, (10.51.9)]

2.42.3

O bird with perfect form and blissful words (2),
may you voice the discernment in the homes (1).

May no thief or evil prevail over us (3).

May we speak with our heroic strength about the Vast
during the coming of knowledge (4).³

¹ कनिक्रदत् जनुषं प्रब्रुवाण इयर्ति वाचम् (1), अरितेव नावम् (2), सुमङ्गलश्च शकुने भवासि (3), मा त्वा का चित् अभिभा विश्या विदत् (4)

² मा त्वा श्येन उत् वधीत् (1), मा सुपर्णो (2), मा त्वा विदत् इषुमान् वीरो अस्ता (3), पित्र्यामनु प्रदिशं कनिक्रदत् (4), सुमङ्गलौ भद्रवादी वदेह (5)

³ अवे क्रन्द दक्षिणतो गृहाणां (1), सुमङ्गलौ भद्रवादी शकुन्ते (2), मा नः स्तेन ईशत् माघशासो (3), बृहद्वदेम विदथै सुवीराः (4)

[*dakṣhinata*: discernment; discrimination between the Truth and Falsehood]

43. The chanting bird (ii)

Riṣhi: Gr̥tsamadah Bhārgavaḥ Shaunakah

2.43.1: They speak about both wideness and growth

2.43.2: You separate yourself from infantile minds

2.43.3: The bliss being experienced when sitting silently

Metre: 1,3, Jagatī; 2, Atishakvarī and Aṣṭhīḥ

[The connection between the tones in a Sāma Veda chant and the call of a bird are explicitly mentioned in the three mantrās of this sūkta.]

2.43.1

The birds speak about the wideness and growth in due season (2).

Like singers, they give response to words,
by turning around (1).

Like the Sāma singers chanting both Gayatra and Traiṣṭubha (4),
they sing both notes (of music) (3).

They delight (everyone).¹

[*gāyatra*: a movement of rhythm; that which gives strength,
(10.71.11)

traiṣṭubha: song with triple rhythm, (5.29.6)

abhigrnanti: gives response to words, (5.27.3)

pradakṣhinīt: turning around, (3.19.2), (4.6.3)

vayaḥ: wideness, (1.140.9); growth, (1.66.2)]

¹ प्रदक्षिणित् अभि गृणन्ति कारवो (1), वयो वदन्त करुथा
शकुन्तयः (2), उभे वाचौ वदति (3), सामगा ईव गायत्रं च त्रैषुभं
(4), चानुं राजति (5)

2.43.2

O bird, you sing like the Udgātṛ (priest),
chanting the Sāma mantra (1).
You sing the chant like the son of the word (2).
(O bird), you speak blissfully to us (4),
separating yourself from persons of infant minds (3).
(O bird), speak everywhere words of bliss (5).²

[*brahma*: the Word, (4.6.11), (4.16.6);
apītya: *api-itya*: separating yourself, (1.121.10);
shishumatiḥ: infant minds, (1.140.10); *puṇyam*: auspicious, blissful,
(7.55.8)]

2.43.3

O bird, proclaim by your cry
the bliss or happy-good (1).
When you sit silently
cherish the right thinkings towards us (2).
While flying your voice is like that of a Viṇa (3).
May we speak along with our heroic strength
about the Vast during the coming of knowledge (4).³

[*bhadram*: bliss, happy good; which is opposite to suffering,
calamities (*dureva*)
karkari: Viṇa-like instrument, lute]

² उद्गातेवं शकुने सामं गायसि (1), ब्रह्मपुत्र इवं सर्वनेषु शंससि
(2), वृषेवं वाजी शिशुमतीः अपि इत्या (3), सर्वतो नः शकुने
भद्रमा वंद (4), विश्वतो नः शकुने पुण्यमा वंद (5)

³ आवदन् त्वं शकुने भद्रमा वंद (1), तुष्णीम् आसीनः सुमतिं
चिंकिद्धि नः (2), यत् उत्पत्तन् वदंसि कर्करिः यथा (3), बृहद् वंदेम
विदध्ये सुवीराः (4)

Appendices

1. Frequently Asked Questions (FAQ) on Veda

Q1. I want to lead a creative life, making a name in my profession and community. I have no interest either in life after death or in the so-called Brahma Vidya talked by elders. Why should I study Veda?

Ans: Sri Aurobindo poses the following questions: “what was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in Ramayana, Mahābhārata, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India?” “What was at the basis of the incomparable public works and engineering achievement, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic and metaphysics? . . .” (The Brain of India, p.9).

According to him the secret is the gigantic creative energies in the large collection of Veda mantrās which were released six or eight thousand years ago.

Of course, he did not mean that they had designs for cell-phone or air-plane. Creative solutions would arise for all problems in the following thousands of years, keeping the society rich and safe.

For persons who feel for various reasons that the creativity of ancient Hindus is exaggerated, I will focus on only one field, namely mathematics which is honoured in India today.

Note that the invention of zero is credited to the Hindus. The origin and use of the binary numbers, which is the foundation of modern computers, can be found in the book, ‘Chandas Shāstra’ by Pingala¹ who is dated definitely prior to 200 BCE. Recall that binary numbers were rediscovered in the West by Gottfried Leibnitz (1646-1716 CE). Again the preservation of the oral chants of the Vedās over the last six or eight thousand years was possible because of the Error Correcting and Detecting schemes which was rediscovered in the West in the 1950s for the computer and communication applications.

¹ Van Nooten, ‘Binary numbers in Indian Antiquity’, ‘Journal of Indian Studies’ 1993, (reproduced in) ‘Kak and Rao’, ‘Computing Science in Ancient India’, Munshiram Manoharlal, (2000)

Q2. Are we not already using Veda mantrās in our life?

Ans: No. The mantrās are used in rituals like marriage. Very few understand their meaning. Mere repetition takes you nowhere. You have to understand their deeper meanings and connection between the mantrās. Rig Veda has more than ten thousand mantrās.

Q3. We have been told that money and enjoyment have no place in the life of a person who is serious in his/her study of Veda or Upaniṣhad. What is the viewpoint of Veda on this question?

Ans: This question arises because most of the Hindu sects and their teachers set up a hard barrier between the so-called worldly-life and the so-called spiritual-life. Veda declares that there is only one life. Life cannot be separated into several hard compartments.

Note that the Upaniṣhads, regarded by traditionalists as dealing only with spiritual matters and not worldly matters, have prayers explicitly asking for riches. For instance, see the prayer ‘āvahanti vittanvāna . . .’ in Taittirīya U. (1.4); ‘vitta’ means ‘riches’; ‘āvahanti’ means ‘may it come to me’.

Bṛhadāraṇyaka U. (4.1.1), one of the main authorities for the so called traditionalists mentions the meeting between the sage Yajnavalkya and the king Janaka. The king queries, ‘why have you come? For riches (cows) or subtle discussion on Brahman?’ Yajnavalkya replies, ‘(I want) both’.

When I was a professor at Purdue University in USA for over 35 years, I conducted weekly classes on Gīta and Upaniṣhads. Questions such as the one posed by you were frequently asked. The SAKSI book, ‘Work, Enjoyment and Progress’ gives the answers to such questions.

Q4. Some of the shortcomings of the modern Hindu Society can be supposedly traced to the Rig Veda since it is its earliest scripture. How can it be relevant today?

Ans: The question is based on a false premise. Some of the untoward aspects of the modern Hindu Society persist because of ignoring the high ideals mentioned in the Rig Veda. The society pictured here had high regard for women including their right for choosing their mates, high regard for the concepts of freedom and equality, respect for sceptics and unbelievers, respect for

knowledge coming from all quarters etc. All these ideals are relevant today; in no other religious text do we find all these. For reference, see the compact book, 'Why read Rig Veda'.

Q5. Does Veda mantrās support the hereditary caste system and the ill-treatment meted out to Shūdrās?

Ans: The so called ill-treatment meted to shūdrās is a complete falsehood. There is no mention of the hereditary caste system in the Veda mantrās.

TS (5.7.6.6) or VS (18.48) state; 'Give brilliance (*rucham*) to Brāhmaṇa, brilliance to princes, brilliance to Vaishyās and Shūdrās'. There is no question of Shūdra being regarded as inferior. The rigid caste system came into existence several thousands years later. The complimentary nature of the brahma-power and kṣatra-power is in TS (5.1.10.3) and (5.2.4.1). See also TS (5.4.7.7).

VS (26.2): "May I address the auspicious speech (Veda) to all the people, the people of the Word, kings, Shūdra, Ārya, one's own kin, the complete stranger."

Chhāndogya Upaniṣhad (5.3) states that, 'very few brahmins had the knowledge of Brahma Vidya. Only Kṣhatriyas like the king Pravahana Jaivala had the knowledge of Brahma Vidya. Brahmins were not at the top of hierarchy.

Q6. What is the connection of Veda to later books like Upaniṣhads or Vedānta, Yoga?

Ans: In Veda we have the ancient psychological science and the art of spiritual living of which the Upaniṣhads are the philosophical outcome and modification; Vedānta, Sāṅkhya and Yoga (are) the late intellectual result and logical dogma. But like all life, like all science that is vital, Veda is free from the armoured rigidities of the reasoning intellect; inspite of its established symbols and sacred formula, it is still large, free, flexible, fluid, supple and subtle. While the later philosophies are books of knowledge and make liberation the one supreme good, the Veda is a book of works; the hope is the attainment of perfection, self-achievement and immortality. For this, it spurns our present bonds and littleness.

"I firmly believe that the secret concealed in the Veda, 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 in the satisfaction of the intellect and the senses, must inevitably return". (SA) [Sri Aurobindo Archives and Research; Dec. 1985, pp. 152, 168]

Q7. Animal Sacrifice and Mantrās: It is a common perception that the ritual immolations of animals is an integral part of the outer yajña rite. This perception is supported by persons who call themselves as traditionalists (*sampradāyika*). Your view?

Ans: There is no mention of the details of any rite in Rig Veda. The sūktās RV (1.162) and RV (1.163) in Maṇḍala One deal with the glorification of the life-energy symbolised by the horse known as *ashva*. But the commentators have pictured it as dealing with horse killing by giving arbitrary meanings to the words. Since these two sūktās are also in Taittirīya Samhita (TS), see the volume 2 of our translation of these hymns. See also the essay, 'Ashvamedha' in Vol. 2 of our translation of KYTS, pp.26-32.

When meat eating became popular, animals were killed to satisfy their tastes utilizing the occasion of the rites, which were vastly modified to accommodate the animal killing.

Q8. It is said that a person belonging to a particular *shākha* of Veda, such as Rig Veda or white (Shukla) Yajur Veda should not recite others. What was the reason? In such a injunction needed today?

Ans: In the course of the history of humankind ranging over several millennia, vast temples and cathedrals have been built and destroyed; precious information written down in manuscripts and preserved in libraries were destroyed in one stroke like the library in Alexandria in Egypt. Even though India suffered numerous invasions causing extensive destruction, the Vedās have been preserved because certain families passed on the chants orally from generation to generation. One can only wonder how the Vedās were preserved by oral methods with so few errors. To aid this preservation, each family adopted one *shākhā* and its members poured all their energies in preserving them. Naturally each family thought that their '*shākhā*' was the best. Without this justifiable pride, the *shakhās* or recensions may not have survived. Hence the slogan, 'each person has to chant only his (her) *shākhā*'. Moreover

two *shakhās* of the same Veda like Yajur Veda have many verses in common which differ may be in one or two words or word-order. Clearly memorizing both of them together was bound to create problems because the version of a mantra of one *shākhā* may creep into another *shākhā*. Hence one can easily understand the mandatory custom that one should stick to the *shākhā* of one's own family and not study another *shākhā*.

Clearly this reasoning has no place in a culture where the printed versions of *shakhās* are available. If one has a doubt about a mantra one can always refer to the printed version.

Still some eminent persons have the human tendency to glorify what is followed by them and denigrate what is not followed by them. For instance, consider the famous medieval commentator Sāyaṇa who belonged to the Taittirīya Shākhā (TS) of the Krishna Yajur Veda. He, in his Kaṇva Samhita Bhāṣhya (*upakramāṇika*), compares Yajur Veda to the canvas or the wall (*bhitti*) whereas the other two Vedās, Rig Veda and Sāma Veda, are like paintings mounted on the canvas or wall. But the Taittirīya Samhita to which Sāyaṇa belongs states in TS (6.5.10), “whatever of the sacrifice is accompanied by a Sāman or Yajus is loose; whatever is done with a Rik (mantra) is firm”.

Q9. I have heard that persons who begin the study of Veda without initiation go to hell. Your response?

Ans: I get numerous questions like these or their variants from persons whose hobby is asking questions.

Know that the concept of hell is not found in Veda. Never ask advice from fear-mongers. Ask them for the source of their so-called knowledge. They usually reply, ‘it is in the *śāstra*’. But press them down and ask the name of *shastra*, the number of the mantra. Most of these fear-mongers are lazy and ignorant. They cannot give any reference. Chhāndogya U. (5.12.1) states that the teaching of the Brahma Vidya was given by the king Ashwapati Kekaya to several students without any initiation (*anupaniya*).

An anecdote may be appropriate. This happened in Sringeri, near the Shāradā temple next to the famous monastery of Sri Shankara more than 50 years ago. A boy of about seven was reciting

the famous litany of the thousand names entitled 'Lalita' in front of the goddess. An older man entered the temple and told the boy that he would go to hell since he is doing the recitation without having the sacred thread. The boy began to cry aloud. Just then the head of the Math, Sri Chandrashekha Bharati heard the cry and asked his assistant to bring the boy. He assured the boy that he was doing an excellent work and there need be no fears. He also rebuked the older person for giving bad advice.

Q10. I guess I have not framed my question properly. I am keen on learning Veda. But I have not been able to find the proper teacher. What should I do?

Ans: First, how keen is your desire for Veda? If it were really keen, you would have bought the books and audio tapes for which you do not need anyone's consent. You can begin hearing the tape or CD. Secondly, most of our books tell us that the greatest teacher for everyone is the teacher within. He is all-powerful and all loving. Begin a prayer to Him/Her for guidance. RV (1.158.6) declares that the mantra-power within us (*brahma*) becomes our charioteer '*brahmā bhavati sārathih*'. Pray that you study the Veda for your own benefit and for the benefit of all. Many books, like this one, are user-friendly.

Q11. Should I begin the study of this book from the beginning or study some of the mantrās like Gāyatrī or Gaṇapati?

Ans: If you have some familiarity with any mantra such as Gāyatrī, it is a good idea to jump to the relevant page and begin its study. Our book, "Veda mantrās and Sūktās widely used in worship", may be of help. It gives meanings also.

Q12. Can we recite Veda at night without taking a bath?

Ans: It is good to fix a time and place for study everyday. As Swami Vivekananda would say, practicing mental cleanliness is much more important than physical cleanliness. Hence begin your study with a peace mantra for the welfare of all.

Q13. Prerequisites for study of Veda

Ans: Faith in the presence of Supreme Spirit or God or Divine Mother who pervades everything is the most important prerequisite.

This God within you is the teacher within who guides you if you only sincerely call Him/Her. The Divine creates the opportunities for the devotees.

Q14. What are other prerequisites?

Ans: The sage Sanatkumāra states in the Mahābhārata that the two important pre-requisites or co-requisites are enthusiasm (*utsāha*) and understanding the dynamics of time (*kāla*). *utsāha* literally means strength (*saha*) which takes us to high levels (*ut*). For an enthusiastic person, the obstacles turn out to be opportunities. An enthusiastic student immediately recognizes the need for a minimal knowledge for reading Vedic Sanskrit script and the need for a glossary of words. Note that the capacity to read is much easier to develop than the capacity to write. He/she understands that patience is important; knowledge comes to him/her at its own pace. An enthusiastic student will clearly avail himself of all the available tools at his disposal such as the audio tapes or CD's of the chants, the information in the various books, the information in the website etc.

Q15. We find criticism of Veda mantrās in some Sanskrit books. What is the reason?

Ans: The reason is ignorance and stupidity. For instance, Nītimanjari is a book of ethical and moral maxims, authored by Dyā Dviveda. This book mentioning the verses 26.1-26.3 of Fourth Maṇḍala of Rig Veda states that ‘one should not praise oneself (Nītimanjari, 75)’. This author is blissfully ignorant of not only Veda, but also the Upaniṣads, since both 26.1, 27.1 are quoted by Upaniṣads praising the Rig Vedic seer Vāmadeva. This book also makes disparaging remarks on the Devi Sūkta (10.125). This fact should be noted by several *saṃpradāyikās* (traditionalists) who are under the delusion that all books in Sanskr̥t are books of wisdom. There are also atrocious books in Sanskr̥t as this one.

Q16. What is spirituality anyway?

Ans: 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, to be in communion with it and union with it, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or walking into a new becoming or new being, a new self, a new nature. (SA)

2. Spiritual Meanings of Some Words

<i>adhvara:</i>	pilgrim-rite; yajna regarded as a pilgrimage journey. <i>adhva</i> is path
<i>adhvaryu:</i>	leading priest in the rite; Agni
<i>aditi, diti:</i>	Aditi is the infinite indivisible mother; Diti is the mother of finites
<i>apāka:</i>	wise person
<i>apāmsi:</i>	works
<i>apa:</i>	away
<i>apaḥ:</i>	work, (10.12.4); waters set in action, (3.6.7)
<i>apasah:</i>	works, doers of work
<i>arātiḥ:</i>	hostiles, non-givers
<i>arati:</i>	traveller, worker, pilgrim
<i>ari:</i>	warrior
<i>āpaḥ:</i>	waters or dynamical energies
<i>dakṣha:</i>	discernment or discrimination; <i>dakṣhiṇa</i> is light of discernment; ordinary meaning is gift
<i>ghṛta:</i>	mental clarity, light; ghee
<i>goḥ, gauḥ:</i>	cows of knowledge, ray-cows
<i>hamsa:</i>	swan; the soul soaring to the heights
<i>havyam:</i>	oblation or offering; it signifies action (<i>karma</i>), giving of what we have to the cosmic being
<i>hotā, hotṛ:</i>	priest of the call, the priest who invokes the other gods to come to <i>yajña</i> ; Agni
<i>kāvya:</i>	wisdom of a seer; seer-wisdom

<i>kratu:</i>	will-power
<i>manīshā:</i>	mental wisdom
<i>pāka:</i>	immature
<i>panchajana:</i>	five peoples; see the 'Essentials of Rig Veda', chap. 27
<i>rādha, rādhasaḥ:</i>	achievement, (5.13.6)
<i>ratna:</i>	ecstasy
<i>rayi:</i>	usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
<i>ṛk:</i>	mantra of illumination in metrical form
<i>ṛtam:</i>	Right activity; truth in movement
<i>sādha:</i>	achieving the aim, (3.1.17);
<i>sādhuḥ:</i>	perfection; efficient in works
<i>shravas:</i>	higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
<i>stoma:</i>	affirming laud; repetition of several rik mantrās in an order
<i>svadha:</i>	self-law; the law which supports each entity from within
<i>toka:</i>	son; god being born as a son of the human yajamāna, creations of a person;
<i>uktha:</i>	utterance (of a pāda of mantra)
<i>uruṣhya:</i>	guard
<i>ushanas:</i>	aspirant; name of a seer, (4.16.2)
<i>ūti:</i>	protection; growth of the god in a human being
<i>vṛshabha:</i>	bull, the mighty one; one who showers gifts, the supreme person
<i>vāja:</i>	plenitude, plenty of everything
<i>vedhaḥ:</i>	ordainer or arranger of all actions in nature
<i>vrata:</i>	workings of the divine law; not the human observances

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

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4. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̄t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.

Devanāgari Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai sige, might, light

औ au pout, out,

ऋ ṛ comment below

Consonants:

क् k kick, kite, cut

ग् g gut, gig, go

च् ch chug, church

ज् j jug, jig, jar

ट् t tub, tiger

ड् d deed, dog

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	<u>comment below</u>
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; ḫh फ्; ph फ्; bh भ्; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श्) is something between sa and ṣha.

ṅ occurring in यङ्ग् is simply denoted by 'jna' omitting the accent on n.

r (र्) is neither 'ra' nor 'ru' but something in between. However we write 'R̄gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̄t visarga symbol: pronounced with exhalation. For instance: कः is kah, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḫ even though the ending sounds of रिः नुः नोः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ः'. 'ṁ' is pronounced as half 'm'.

s is a conjunction that indicates 'अ'; Example:

māṣmṛtāt माऽमृतात् = मा + अमृतात्

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Dr. R. L. Kashyap is Professor Emeritus of Electrical and Computer Engineering at Purdue University, Lafayette, Indiana in USA. He had his Master's degree from Indian Institute of Science, Bangalore and obtained Ph.D. from Harvard University. He is the recipient of many International awards. In 2003 he has received Vedāṅga Vidvān award instituted by Maharshi Sāndīpani Vedavidyā

Pratiṣṭhān (Ujjain), an autonomous body of HRD, Govt. of India.

He has authored more than 350 research articles of which 220 are published in scholarly technical journals and the rest were presented at conferences. He has guided over 50 doctoral students.

He has written extensively on Veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes), 'Rig Veda - First Maṇḍala', 'Rig Veda - Fourth Maṇḍala', 'Rig Veda - Fifth Maṇḍala', 'Rig Veda - Sixth Maṇḍala', 'Rig Veda - Tenth Maṇḍala', 'Why Read Rig Veda', 'Rudra mantras', 'Essentials of Atharva Veda', 'Essentials of Yajur Veda', 'Work Enjoyment & Progress' etc.

He is the Trustee & Honorary Director of Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, Bangalore.



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