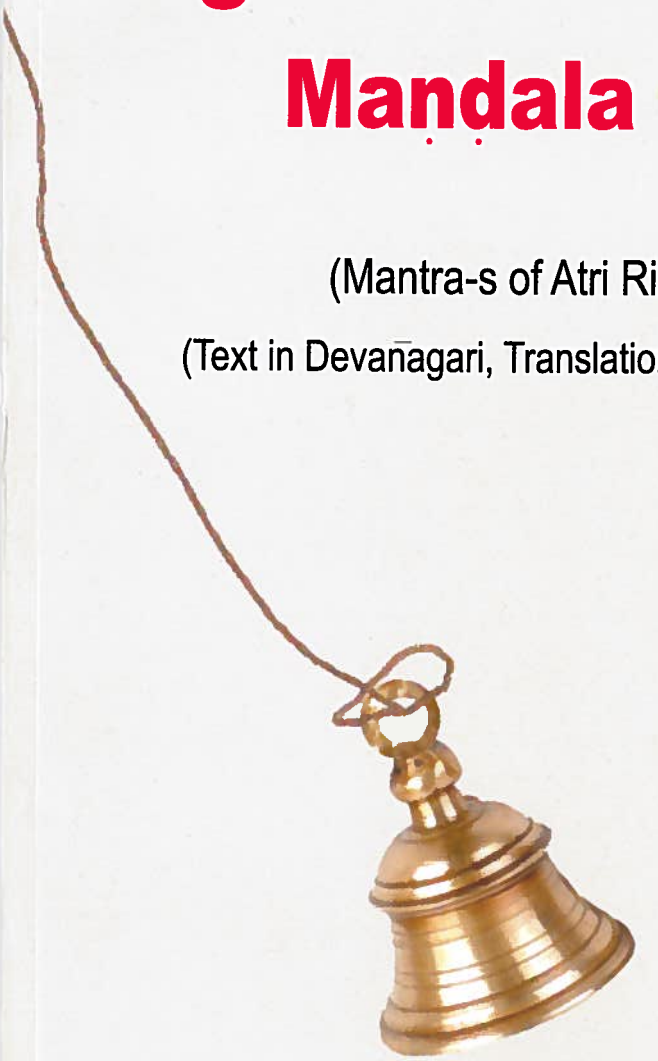
Rig Veda Samhitā

Maṇḍala - 5

(Mantra-s of Atri Rishi)

(Text in Devanāgari, Translation and Notes)



R L Kashyap

SAKSI

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Rig Veda Samhitā: Fifth Maṇḍala

- 87 Sūkta-s with 727 mantra-s
- Text in Devanāgari, Translation and Notes
- Appendices including Index

R. L. Kashyap

SAKSI

Joint publication of

Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture

Bangalore

and

Academy of Sanskrit Research, Melkote

Rig Veda Samhitā: Fifth Maṇḍala - All 727 Mantrās
(Text in Devanāgari with Translation and Notes)

Author : **R. L. Kashyap**

Published by

Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
63, 13th Main, 4th Block East, Jayanagar
Bangalore - 560 011, INDIA
Phone: 080-22456315
E-mail: info@vedah.com
Web: www.vedah.com

In association with ASR, Melkote

© 2010 SAKSI
[The copyright of all the works of Sri Aurobindo are with Sri Aurobindo Ashram Trust]

Pages : xl + 424

First Edition : September 2004
Revised Edition : September 2010

Price: Rs. 350.00
US $ 35

ISBN 81-7994-028-4

Printed at : Academy of Sanskrit Research, Melkote-571 431

Table of Contents

i)	Prolegomenon : Divinizing Life	v
ii)	Foreword (Prof. S. K. Ramachandra Rao)	xii
iii)	Foreword (Dr. Prof. Bhashyam Swamy)	xxii
iv)	Preface	xxiii
v)	Overview of the Seven Sections (I-VII)	xxviii
vi)	Overview of the Powers of Gods	xxx
vii)	Symbolism of Gods	xxxii
viii)	Yajna	xxxiv
ix)	Some Common Words	xxxvii
x)	Abbreviations	xxxix
Text, Transliteration and Translation		
I:	Agni, the Divine Will and Seer: (Sūkta-s 1-28)	1
II:	Indra, the Lord of Divine Mind and Action: (Sūkta-s 29-40)	118
III:	The Collectivity of All-Gods: (Sūkta-s 41-51)	181
IV:	Maruts, the Thought-Gods: (Sūkta-s 52-61)	238
V:	Mitra and Varuṇa: (Sūkta-s 62-72)	291
VI:	Ashvins, the Gods of Bliss and Healing: (Sūkta-s 73-78)	327
VII:	Uṣha, Savitā and Other Deities	350
	1) Uṣha, the Divine Dawn: (Sūkta-s 79-80)	351
	2) Sūrya-Savitā: (81)	361
	3) Bhaga-Savitā: (82)	369
	4) Parjanya: The Lord of the Rains: (83)	376
	5) Pṛthivī (Earth): (84)	380
	6) Varuṇa: (85)	382
	7) Indra and Agni: (86)	389
	8) Evayāmarut: (87)	391
D.	**Appendices**	
	1. References	398
	2. Brief Overview of Text of Rig Veda	402
	3. Note on Transliteration Scheme	409
	4. Index for Sections (I-VII)	411

Offered Gratefully to

The Mother & Sri Aurobindo

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

मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये में अस्य दीधयन्नृतस्य ॥

RV (7.7.6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

(i) Prolegomenon: Divinizing Life or Achieving All-Sided Perfection

The ideal of all-sided perfection and its achievement by a person has been mentioned in several so-called 'New Age' books. Achieving perfection in a particular activity, which is mostly under one's control, is straight forward. If someone is serious about learning music, then they may approach the best music teacher in the neighbourhood for learning. Even in such a case, the interest, in pursuing the particular activity such as music, goes down with time for many people. Further, harmonizing many different activities is a major issue for many people. The idea of achieving perfection in an activity involving several people is also often formidable. We have heard slogans like, 'quality time', 'budgeting time' etc. in response to such problems. Many of us accept that the solution is often about assigning priorities, which is basically a form of compromise. The idea of achieving harmony and beauty in one's own activities, and those involving others is rarely mentioned in this scenario.

A closely related idea is, 'to spiritualise our everyday life,' i.e. recognizing the existence of the Supreme Spirit which pervades and energises every aspect of existence and invoking this Supreme Spirit in every activity.

In the Indian tradition, the meaning of the word 'spiritual' is quite different from religion as commonly understood. Spirituality is free of any dogma or creed. Spiritual experience is an experience of the spirit or spiritual consciousness or the consciousness which pervades the entire cosmos including all human activities. For instance, from the point of view of our ordinary consciousness, each human being is different from every other being, human or non-human. But from the point of view of spiritual consciousness, each one of us is a point in the ocean of consciousness; the thoughts, the desires, the emotions, etc., of each being

appear to be waves in the ocean of the spirit, each wave waxing and waning through each point of the cosmos, each point corresponding to each being. The movement of a particular wave of desire through a particular point gives the impression that the associated person has that particular wave of desire which she/he thinks originated in her/him. Further, the power of a person depends on the cosmic forces of which she/he has conscious or unconscious control. Consequently, there is no hard barrier between individual human beings and the cosmic powers called as devās, including the Supreme One.

Once we understand the unity of the universe, we can more easily answer the question, 'How to imbibe beauty and harmony in every aspect of our life, i.e., harmony and beauty in the thoughts and feelings, harmony and beauty in every outward action and movement, harmony and beauty in the surroundings?' Some proponents of different religions believe that, 'the faith itself will show the way'.

In both the approaches, we recognize that everyone works throughout every waking moment in some way or the other. The work may be cooking, reading, music, athletics and others. However, do we understand what work is? Some people claim that they do work for getting enjoyment. What is the source of enjoyment? Some others complain that the work that they have undertaken, does not give joy. They seek their enjoyment by some other means utilising the monetary resources obtained through their work.

It appears that the Rig Veda Samhitā has answers to all the above questions relating to:

1) Life as a unique journey
2) The nature of work
3) The forces behind any activity
4) Relationship between work and enjoyment
5) Work and progress

What is our Journey?

Vedic seers envisioned our existence as a vast mountain with numerous peaks and plateaus. Each stage of human perfection is considered a peak. Thus the spiritual journey means going from one peak to another. This process is stated in the two mantrās of Rig Veda quoted below.

"The Priests of the word (brāhmaṇa) climb you like a ladder, O hundred powered," (1.10.1). (The triplet (1.10.2) refers to the mantra 2, sūkta 10, Maṇḍala 1 of the Rig Veda Samhita).

"When one ascends from peak to peak, he realises the progress that is yet to be achieved," [first half, (1.10.2)].

Only when an aspirant reaches one peak of perfection, in the physical level or any other level, he or she gets a glimpse of the work that is yet to be done.

"Then the (Divine-Mind) Indra awakens in the seeker the purpose of the journey; he (Indra) manifests with his associates to aid (the devotee)," [second half of (1.10.2)].

Thus Indra, the Cosmic Force symbolising the Perfect Mind or Divine Mind, awakens in the devotee the purpose of his journey, and indicates the choice among the alternatives or the path that was never considered; he also gives the necessary help along with the associated cosmic powers.

But once the foundation has been secured, further development takes place by a progressive self-unfolding, and the soul becomes sure of its way. As phrased by the vedic seer in (5.19.1) (in this book), "State is born upon state; covering after covering becomes conscious of knowledge; in the lap of the Mother, the soul sees."

In other words, as our journey progresses, the states of inconscience and darkness unroll themselves displaying the powers underneath; the areas of awareness grow and spread displacing those held by ignorance.

Rig Veda never mentions any distinction between the so-called worldly work and spiritual work. Every work consists of combining

several entities or substances, each with a different form into a new substance or entity with a new form.

The characteristics or the benefits of the final outcome or product, is due to the involvement of several cosmic powers; the contribution of the human effort is miniscule, but crucial. For example, take the example of cooking. Cooking is the conversion of several raw foods into new forms, which are both tasty and strengthening, using a source of heat energy and other accessories. Their taste and their digestibility are not created by the cook. It is already inherent in the raw foods. His/her contribution is in mixing the ingredients in an appropriate quantity and manner. Obviously the work has to be done with consciousness, otherwise, the result will be shoddy. The example of the growth of plants, yielding fruits and flowers, etc., is similar. Still, the human being takes complete credit for the final product. Such persons are enmeshed in their ego and they stagnate. People who realise this lesson are progressing to higher levels.

"When men toil as a service to the divine, they ascend to wide levels," (*bhūma pṛshṭa,* 5.7.5).

Thus, action done with awareness becomes a lever for wider upliftment to the higher levels of the unbound spirit. Work itself becomes a force for liberation.

Agni is portrayed "as an axe which enters deeper and deeper like an eater. He is the achiever in man and wins the enjoyment of bliss for the seeker." (5.7.8)

There are many references in the Rig Veda highlighting journey and work, in addition to the two verses quoted above. They describe our collaborative activities (yajña) as galloping, (5.6.2) leading to a perfect world (5.6.8).

The mantra (5.21.1) states, "O Agni, we set you within us as a human." The God Agni descending into man assumes the veil of humanity. Agni, born in man, manifests his powers and utilises the forms of thought and life to assist the development of the mortal into immortality.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

How does one begin the Journey?

Agni is the beginning and the end. Agni is the Divine Will. He is the will in the mind and he gives the necessary aspiration for the upward journey. He is also the will in the Prāṇa, the dynamic life-energy. He devours, enjoys, and purifies the nervous being. The proverbial psychological foes such as greed, delusion, jealousy etc. are transformed into the corresponding divine powers of sharing, clarity and taking joy in other's achievements respectively. He transforms our reactions like anger in an encounter into helping aids.

"Agni, the cosmic power who leads us on the journey creates the light of intuition in us," (*ketum kṛnoti,* (5.7.4), *prathama ketum,* (5.11.2)).

"Agni tears down the desert of our dwelling (5.7.7), (i.e., breaks down all the wrong ideas about the world as a unhappy place or place without aim) and builds a happy home for man," (*astatātim,* (5.7.6)).

He shows us the path to the plenitude (*vājasya pantham,* (5.10.2) or the path of right, *ṛtasya pantham*).

He makes us climb to greatness (*asuryam aruhat,* 5.10.2). Agni helps in the journey to the desirable goal (*vāryam yāti,* 5.6.3), leads to the perfect world, (5.6.8). The aspirant is described as the achiever of work (*dasma*) in many verses.

The force of Agni drives the aspirants in their impulse without a break (5.6.6). Agni awakens the glory in us (*sukīrti bodhati tmana*) (5.10.4).

Agni helps us by putting on the veil of humanity (5.21.2).

The progress is possible only because of the absence of duality in the human seeker (*na dvayena,* 5.12.2) as the human seeker identifies himself with the cosmic powers.

Any task undertaken by human beings is really an act of collaboration between them and the Gods; it is called as a sacrifice or yajña which marches forward (*yajña ānushak adya,* 5.26.8).

Indra is the Lord of the Divine Mind and action. In all our work, he is the guide. In the Veda, every activity is a transformation of matter or thoughts from one form to another form. For instance, cooking is the conversion of raw vegetables, grains etc., into an edible and tasty form. Even though this task appears to be very simple from the outer view, it involves a variety of cosmic forces to which we do not pay attention. Indra is the power which gives perfect form, (1.4.1; 6.47.18). He converts our obscure mentality into a tremendous intelligence.

Every action done consciously as an offering to the God-Mind Indra automatically results in the release of delight or joy, called as Soma. The work gives not only its intended result but also Soma. Rig Veda regards Indra as a cow, who can be milked, i.e., only effort results in the milk of Soma. If we offer the Soma back to the gods, then the Indra-power increases in us to render our work more and more perfect. Consequently more Soma or joy is released. This is the relation between work and enjoyment.

The main associates of Indra are the Maruts. They act on our animal consciousness made up of the impulses of nervous mentality and transform them into brilliant Rays of the Sun.

Ashwins are the Lords of Bliss and healing. Their name 'Nasatya' is derived from the root 'nas,' to move. They offer their guidance and help in the journey.

There is also the collective of all the Cosmic Powers, Gods and Goddesses, who help us in many ways.

Our work is made up of the contributions of a variety of forces. It is Mitra, the Lord of Love who co-ordinates all these powers in us by his Power of Love. Both the goddess Sarasvati and Mitra symbolise the accuracy of the intuitive mind, and the conscious hand and the discerning eye of the perfect work. The action of Mitra is possible because of the energy of the all-powerful king Varuṇa. Varuṇa never tolerates narrowness in our thinking or actions. Hence, these two deities work together and their names Mitra and Varuṇa appear together.

Upward Journey

Sri Aurobindo has given introductions to several of the 87 hymns or Sūktās in this Maṇḍala. He has disclosed the nature of the upward journey. The first 28 hymns to Agni are especially very interesting. They are followed by 12 hymns to Indra, 11 hymns to All-Gods, 10 hymns to Maruts, 11 hymns to Mitra-Varuṇa and 6 hymns to Ashwins.

The next two hymns i.e., 79 and 80 are dedicated to Uṣha, the goddess of the dawn of divine consciousness. Agni is pushing us for progress all the time. Uṣha signifies our first encounter with a spiritual/psychological teaching, signifying the dawn.

The next two Sūkta-s, (5.81) and (5.82), are to Surya Savitri and Bhaga Savitri. Bhaga is the enjoyer in the Veda, connected to the idea of enjoyment (*bhojanam*) and the idea of sharing of the enjoyment among all the persons and powers. The mantra (5.82.1) is famous as the Gāyatri mantra of Atri rishi to Bhaga Savitri.

We will conclude this overview with a quote from the last part of the Essay, 'The Doctrine of the Mystics' in the 'Hymns to the Mystic Fire', by Sri Aurobindo.

"Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hooved steeds; the liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests the wine of the Soma from the jealous guardians of felicity. Every shining godward Thought that arises from the secret abysses of heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure."

"So understood Rig Veda becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension."

(ii) Foreword

Dr. R.L. Kashyap, who has been an indefatigable worker in the cause of the correct interpretation of the Vedic lore, is to be warmly congratulated on his new volume which presents the entirety of the fifth book of Rig Veda in the light of Sri Aurobindo's insights. It is without doubt a valuable contribution in English to vedic studies. It helps one understand the spirit and thrust of Rig Veda in viewing life as a journey towards light without neglecting the realities of transactional existence. As this book reveals in no uncertain terms, the Veda speaks of human life as a holy observance (*vrata*), prompted by Agni and guided by Agni, whom Dr. Kashyap rightly describes as 'the achiever in man' (5.7.8), helping 'the development of the mortal to the immortal'. Agni, who figures most picturesquely in this book, is seen as the Divine Will working in man the aspirant and achiever of work (*dasma*). It "awakens the glory in us" (5.10.4), (*sukīrti bodati tmanā*).

One is reminded of the Yajurvedic vow (1.5):

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहं अनृतात् सत्यमुपैमि ॥

Agni is the lord of the observances which lead us from falsehood to truth, from the mortal to the immortal, from darkness to light. When we make a resolve to undertake this journey, Agni will help us accomplish it.

It is this idea that is dominant in this book of Rig Veda. Dr. Kashyap has chosen to focus attention on this Maṇḍala not without a good reason. The special feature of this Maṇḍala, in his own words, "is that it serves as an excellent introduction to the whole topic of Divinizing Life". He rightly points out in the 'Overview of This Book', that divinizing life means achieving all-sided perfection, by spiritualizing our everyday life. He also explains that spiritualizing is different from following a religious dogma or creed. "Spiritual experience is the experience of the spirit or spiritual consciousness or the consciousness which pervades the entire cosmos including all human activities". It is an important thought, crucial to the problems of human aspirations and achievements.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

This thought is reflected in one way or another in all the eighty-seven hymns of this book. And it forms the prevailing detail in all the hundred and thirty one mantra-s ascribed to the sage-seer Atri, son of Bhūma, after whom the entire Maṇḍala is known, although there are forty-nine other sage-seers in the Maṇḍala.

The Sage Atri

Kātyāyana's *Anukramaṇi* makes a reverential reference to Atri at the very beginning of its treatment of the fifth Maṇḍala and adds:

नमोऽत्रिभ्यो भौमोऽत्रिः पञ्चमे मण्डलेऽनुक्तगोत्रमात्रेयं विद्यात् ॥

Ṣhaḍgurushishya, the glossator (*kṛtsna-vyākhyā*), points out that the plural number in which the word Atri occurs here, may be owing to the great reverence in which he was held or it may include all the descendents of this sage (अत्रि शब्दात् पूजायां बहुवचनम्। अथवा बहुवचनेन अत्रिवंश्या गृह्यन्ते ।). Bṛhaddevatā (5.24.12) uses the expression 'atrayaḥ' in the plural number.

स्वर्भानुदृष्टं सूर्यस्य अपहत्य तमोऽत्रयः ।

"The Atri-s, dispelling the solar eclipse caused by Svarbhānu, and removing the darkness, praised Agni". The same text in the same context gives the names of Tryaivṛshṇa (Tryaruṇa), Trasadasyu, Ashvamedha and Rṇamchaya (5.24.13) as sharing the eulogies to Atri (*ibid*, 13). They are described as descendents of Atri (*ātreya*); so are Vṛsha-jāna, Shyāvāshva (ṛṣhi for more than sixteen hymns in this book) and Archanānas (father of Shyāvāshva and grandson of Atri, *ibid,* 5.24.52). Bṛhaddevatā (5.97 ff) tells us that Atri equal in splendour to sun and fire, was born to Prajāpati and Vāk (or Bhārati, the goddess of speech).

ऋषिरत्रिस्ततो जज्ञे सूर्यानलसमद्युतिः ॥

Looking at the list of sage-seers other than Atri in this Maṇḍala, not all of them appear to belong to his family (*vamsha*): some of them were kings, and some belonged to other families (like Bandhu, and Ṣhruta-bandhu who were Gaupāyanas, Subhandu-laupāyana, Vṛṣha-jāna, Avatsāra-kāṣhyapa, Samvaraṇa-prājāpatya, Prabhūvasu-āngirasa and Gauravīti-shāktya). However Sāyaṇa relies on *paribhāṣhā* and regards all

the sage-seers here, whose lineage is uncertain, as belonging to Atri's lineage (पञ्चममण्डलेऽनुक्तगोत्रमात्रेयं विद्यादिति परिभाषितत्वात् ।).

But we read in *Aitareya-Āraṇyaka* (2,2,1) that the names Atri (in singular) and Atrayaḥ (in plural) are in fact symbolic: the words mean that they protect all of us from all kinds of sins and obstacles.

स इदं सर्वं पाप्मनोऽत्रायत यदिदं किञ्च...तस्मादत्रयः ।

Atri is the purifying spirit, it cleanses all things from blemishes. It is in this context that Atri is likened to Sun and fire (Bṛhaddevatā, 101). Shatapatha-brāhmaṇa (1,4,5,13) relates a legend. There was once a quarrel between speech (*vāk*) and mind, about their relative powers. The two of them approached Prajāpati for his judgement. He decided in favour of mind; and naturally speech was annoyed. To placate her, Prajāpati united with her, and begot Atri:

तद्धैतद्देवाः । रेतश्चर्मन्वा यस्मिन्वा बभ्रुस्तद्धस्म
पृच्छन्त्यत्रेव त्यादिति ततोऽत्रिः संबभूव तस्मादप्यात्रेय्या
योषितैनस्वैतस्यै हि योषायै वाचो देवताया एते संभूताः ॥

The import of the legend is that Atri is the offspring of light and speech. Another story given in the same text (4,3,4,21) brings home the import. Once the sacrificial priests were engaged in reciting *prātaranuvāka* in front of the fire altar. Atri was the *hotṛ*, the invoking priest. Suddenly, the forces of darkness enveloped the entire assembly. The priests sought the help of Atri to drive away darkness. Atri at once eliminated the enveloping darkness. The assembled people praised Atri "Indeed, he is himself light!" and gave him gifts of gold, for gold is light.

अत्रिर्वा ऋषिणां होतास ।
अथैतत्सदोऽसुरतमसमभिपुप्रुवे ।
त ऋषयोऽत्रिमब्रुवन् 'एहि प्रत्यङिदं तमोऽपजहे' ति ।
स एतत्तमोऽपाहन् ।
'अयं वै ज्योतिर्य इदं तमोऽपाबधीदि' ति ।

तस्मा एतज्योतिर्हिरण्यं दक्षिणामनयत् ।
ज्योतिर्हि हिरण्यम् ॥

Atri here signifies light that dispels darkness. Bṛhaddevatā (5,65) also speaks of the bright luminosity of Atri:

अत्रि महर्षिं दीप्ततेजसम् ॥

and likens (5,101) his splendour to Sun and Fire together:

ऋषिरत्रिस्ततो जज्ञे सूर्यानलसमद्युतिः ॥

Svarbhānu and the sage Atri

In this Maṇḍala itself, there is an account of how Atri relieved the Sun from the attacks of the demon of darkness, Svarbhānu (5.40.6)

स्वर्भानोरध यदिन्द्र माया
अवो दिवो वर्तमाना अवाहन् ।
मूळ्हं सूर्यं तमसापव्रतेन
तुरीयेण ब्रह्मणाविन्ददत्रिः ॥

Here, a brief mention of what Svarbhānu signifies in the context may not be out of place. It is in this Maṇḍala that the name Ṣvarbhānu appears as the spirit of darkness, especially in the fortieth hymn (mantra-s 5.40.5-9). He is described as an '*asura*' (which word in the Veda means demon and darkness as well as god and light), who by his power of magic (*māya*), the magic of hiding, of spreading darkness, enveloping things with mist, attacked (viz. concealed) the Sun. But why is he called Svarbhānu, 'the sun of the celestial spheres'? Etymologically the word means 'that which shines in the sky':

स्वराकाशे भातीति । स्वर् + भा + 'दाभाभ्यां नुः' (उणादिकोशे 3,32) इति नुः ॥

The sky itself is of the nature of light; it shines (the word '*svaḥ*' only means that; also *ākāsha, ā samantāt kāshati iti*). What could possibly be shining in it? And Sūrya also is located in the sky (*svar ādityaḥ*), or rather the sky itself is the Sūrya, even as Agni is earth and Vāyu the midregion.

It must be noted that the location of Svarbhānu is given as, "below the celestial regions" (5,40,6 '*avo divo*'), which Sāyaṇa correctly interprets as "below the Sun and completely covering the Sun":

दिवो द्योतमानादादित्यात् अवोऽवस्ताद् वर्तमानाः ॥

This asura (or āsura, son of asura) only hides the Sun from the sight of the human beings, even as Rāhu during solar eclipse does. In fact, *Amarakosha* identifies Svarbhānu with Rāhu, not without justification. The expression '*rāhu*' means that which hides and reveals, grasps and releases ('*rahati gṛhītvā tyajati* ' from *raha tyāge*). Svar-bhānu is not real 'bhānu'; his 'shining' is expressly described as '*māyā*' (unreal projection) in the same verse -

स्वर्भानोरथ यदिन्द्र माया
अवो दिवो वर्तमाना अवाहन् ॥

Indra it was that destroyed the magic of Svarbhānu, which in the guise of light spread darkness allround; and Atri attained to the Sun who was thus released from the clutches of Svarbhānu (5.40.6). With reference to Indra, Svarbhānu may indeed be Vṛtra (as Sri Aurobindo suggests), who also 'envelops' ('*vartamānā* ' in this verse). It is surrogate Sūrya, with designs to deceive and hold sway. The Veda calls Vṛtra or Svarbhānu an '*asura*' and Indra or Sūrya as '*asurās*'. Both are luminous, but the former takes away life (*asu-ra*), while the latter gives life; the former is the spirit of darkness, (hence Amara-kosha: तमस्तु राहुः स्वर्भानुः ।) while the latter is the spirit of light, (5.40.9):

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।

The main conflict is between Sūrya and Svarbhānu. But how did Atri (or Atris) come into the picture? We are told:

अत्रयस्तं अन्वविन्दन्
न ह्यन्ये अशक्नुवन् ॥ (5.40.9)

The Atris attained to the Sun, after he was freed from the clutches of Svarbhānu by Indra. Atri placed the light of Sūrya (literally the eye of

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Sūrya), in the celestial realms, which means that the sun was made available for the creatures on earth (सूर्यस्य चक्षुः दिवि आधात्। 5.40.8). This signifies the appearance of dawn after the night, and Agni is regarded as responsible for this (cf. RV 1.117.3). Agni is identified with Atri in verses like RV 2.8.5:

अत्रिणुस्वाराज्यमग्नि मुक्थानि वावृधुः ।

विश्वा अधि श्रियो दधे ॥

And *Bṛhadāraṇyaka-Upanishad* (2.2.4) makes it explicit by pointing out that both Agni and Atri are all-devourers:

अत्तिर्ह वै नामैतद्यदत्रिरिति। सर्वस्यात्ता भवति ।

(In RV 10.16.6 Agni is described as '*viṣhvāda*', all-devourer). They both consume the sacrificial offerings. Sāyaṇa too mentions that Yāska himself identified Atri with Agni.

यास्कपक्षे तु अत्रये हविषामत्रेऽग्नये ।

And it is not unnatural, for the etymological significance of the word '*atri*' justifies this equation. Atri is derived from the root '*ad*' (*bhakshaṇe*) which means "to eat", "to consume", "to devour"; अत्रि is

अत्ता अद् + कर्तरि तृन्। दस्य तः ।

It is also to be noted that in 5.40.5 (the hymn we are considering) the devatā for the first four mantrās is Indra, for the fifth one Sūrya, and for 6-9 it is Atri himself (who is also the ṛṣhi for the whole hymn). Here Atri stands for Agni, for it is Agni who sets up Sūrya in the heaven after dawn:

अत्रि सूर्यस्य दिवि चक्षुराधात् ॥ (RV 5.40.8)

Further, Agni as the dispeller of darkness which hides the Sun incorporates in himself the functions of Soma and Rudra and burns (viz., consumes the darkness). Shatapatha-brāhmaṇa (5,3,2,2) says:

स्वर्भानुर्ह वा असुरः। सूर्यं तमसा विव्याध। स तमसा

विद्धो न व्यरोचत। तस्य सोमारुद्रवेवैतत् तमोऽपहता ॥

स एषोऽपहतपाप्मा तपति ॥

And Bṛhaddevatā (5.12) clearly notes that Agni is eulogized after the Sun is released from the clutches of Svarbhānu by the Atris:

स्वर्भानुदृष्टं सूर्यस्यापहृत्य तमोऽत्रयः ।

सप्तविंशतिभिः सूक्तैरबोधीत्यग्निमस्तुवन् ॥

Bṛhadāraṇyaka-Upanishad (2,2,4) identified Atri with speech (*vāk*), and others with the rather strange explanation that the food is consumed by speech:

वाग्वा अत्रिः । वाचा ह्यन्नमद्यते ।

and also speaks of Agni being founded in speech (3.9.24)

सोऽग्निः कस्मिन् प्रतिष्ठित इति । वाचीति ॥

It may be recalled that Vāk is the mother of Atri. Of interest is the vedic association of Agni, Atri and Vāk as three forms of the same principle. This becomes clear in the fortieth hymn of this book of Rig Veda.

The Gayatri Mantra of Atri

Another remarkable detail in this book is the version of the well-known Gāyatri of Vishvāmitra, the Sāvitri mantra (5.82.1), ascribed to Shyāvāshva-Ātreya (grandson of Atri), the deity Savitṛ (an aspect of Sūrya) and the poetic form anuṣhṭup.

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।

श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥

As usual, Savitṛ goes with deva (the luminous one). "We aspire to attain (*vṛnīmahe vayam*) the most excellent (*shreṣhṭham*) food (*bhojana*, whatever is enjoyed, consumed); and we contemplate upon the best bestower of all subsistence and nourishment (*sarva-dhātamam*), who is most adorable (*bhagam*) and invincible (*turam*)".

Sāyaṇa (5.81.4) explains that Savitṛ is the form of the Sun prior to his appearance on the horizon (*udayāt pūrvam*), and Sūrya is the form from dawn to dusk. Yāska (12,12) describes Savitṛ as appearing only after the

darkness of the night is dispelled. Shatapatha-brāhmaṇa (12,3,5,1) identifies Savitṛ with Prajāpati (यो ह्येव सविता स प्रजापति वदन्तः ।) even as RV (4.53.2) and Taittirīya-brāhmaṇa (1,6,4,1) do. (प्रजापतिः सविता भूत्वा प्रजा असृजत ।)

We have seen earlier that Atri is regarded as the offspring of Prajāpati; Atri becomes thus the son of Savitṛ. It is Agni (or Atri) that establishes the solar light (*sūryasya chakṣhuḥ*) in the heavens above. Sāyaṇa also remarks that dawn heralds the rise of Savitṛ, who himself is the first form of the sun to appear (सवितुरुदयात्पूर्वं ह्युषा उदेति ।). Ushās, Savitṛ and Sūrya are the variant forms of the solar spirit, that appear in succession after the hold of Svarbhānu (or darkness) is released by Agni (or Atri).

This mantra is followed by another in the same hymn, which is equally a memorable prayer (5.82.5):

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्न आ सुव ॥

The poetic form here is Gāyatri, the sage-seer and the deity remaining the same. It is a prayer addressed to Savitṛ to drive away all sins from us, and incline all that is good towards us. Savitṛ is one who awakens us (2.38.1) from slumber of darkness, who makes us active (1.157.1), gives us life and energy (5.81.5) and endows us with the deathless spirit (1.110.3). He is the opposite of Svarbhānu, who is deceiver (*drugdha*, 5.40.7), devourer (*irasyā*, 5.40.7), projector of frightening darkness (*bhiyasā*). The crafty designs of Svarbhānu (*māyāḥ*) are dispelled by Atri, viz., by Savitṛ (*apa māyā aghukṣhat*, 5.40.8).

Yāska interestingly takes the word 'Atri' to signify the absence of three (3.17, अत्रिः न त्रयः ।). Sāyaṇa takes the 'three' here in the sense of three varieties of misery (न विद्यन्ते त्रीणि यस्य सः दुःखानि ।): *ādhyātmika, ādhibhautika* and *adhidaivika* (the familiar *tāpa-traya*). There is however little justification for this sense in the context. Yāska's derivation of the word signifies 'not-three', and not 'one who has not three'. Three is a word of special significance in Rig Veda, as for instance, in (4.53.5):

त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि
परिभूस्त्रीणि रोचना ।
तिस्त्रो दिवः पृथिवीस्तिस्त्र इन्वति
त्रिभिर्व्रतैरभि नो रक्षति त्मना ॥

The seer of this mantra is Vāmadeva. He eulogized Savitṛ as one who pervades with his greatness (*mahitvanā invati*) the three-fold mid-region, worlds, lights and firmaments; on his own (*tmanā*) he protects all of us (*no rakshati*) with his three-fold observances (*tribhir vrataiḥ*). But Savitṛ, who is the producer (*prasavitā*), abode (*niveshanaḥ*) and lord (*vashi*) of all these phenomena is distinct from the triads. He is 'atri' in this sense; 'not triads'.

Conclusion

Atri's celebrity has outlived the vedic corpus. He is regarded as one of the seven great sages of the country. *Bhāgavata* describes him as the offspring of the creator's eyes (ब्रह्मण चक्षुषो जातः ।). His wife Anasūya was the daughter of the sage Kardama, and his children were Datta (Datta-ātreya), Durvāsa and Chandra. He was the progenitor of a long lineage (atri-gotra), which has survived to our day.

The volume, rightly named *Divinizing Life: The Path of Atri Riṣhi,* is a fitting tribute to this great-seer who harmonized in himself humanity and divinity. He was a human being who became a god by his extraordinary askesis. As *Bṛhaddevatā* describes, he was a great sage who shone brilliantly (महर्षिं दीप्ततेजसम् । 5.65) and was like unto sun and fire (सूर्यानलसमद्युतिम् । 5,101). He was an exemplar, a role-model for spiritual aspirants. The entire Maṇḍala recounts the dimensions of the upward journey that the aspirant seeks to undertake. By providing this Maṇḍala in English, Dr. R.L. Kashyap has indeed done a great service to world of indological studies. The Veda at his hands acquires a new lustre. I can only say: ऋणिनः वयम् ॥ (We are indebted to you).

– Prof. S. K. Ramachandra Rao

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[Professor **S.K. Ramachandra Rao**, has been awarded several honours such as *Vāchaspati* (Rashtrīya Samskṛta Vidyapīṭha, Tirupati, in 2004); *Veda Ratna* (Bharatiya Vidya Bhavan, in 2004); *Veda Kamala* (SAKSI, 2002); *Vidyālankār, Shāstra-chuḍāmaṇi, Vedānta-nidhi*. He is an eminent traditional scholar having studied Veda with Chandrasekhara Ghanapāṭhi; Upaniṣhads, Gīta and Brahmasūtra with Pāḷaghāṭ Nārāyaṇa Shāstri in Mysore. The teaching was strictly oral; the teacher did not refer to a book and the student was not allowed to write anything during the process. He is also well-versed in modern learning having been the Professor of psychology at National Institute of Mental Health and Neurosciences, the Head of the Department of Indian Culture in the Callison College Study Centre of the University of Pacific (USA) and Senior Associate of NIAS, Indian Institute of Science, Bangalore. He has translated a commentary in Pāli on a Buddhist classic. He has authored over fifty monographs including *Art and Architecture in Indian temples* (three volumes), *Āgama Kosha* (twelve volumes), *Pratimākosha* (six volumes). His latest project is the 30 volume *Rig Veda Darshana* which intends to bring into focus the traditional approach to Rig Veda based on the early authorities like Yāska, Bṛhaddevata and some relatively unknown commentaries, like those of Madhwāchārya and Rāghavendra Tīrtha. He is also a musicologist, a sculptor and painter and has held several one-man shows.

He wrote the Foreword for the first edition during Sept., 2004. His exit in 2006 was a great personal loss to me as well as a loss to the community interested in understanding the deeper aspects of Indian culture from original sources.]

(iii) Foreword

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

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

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

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

This is the Fifth Maṇḍala of the Rig Veda. This has 727 mantra-s. The Fifth Maṇḍala focusses on 'Divinizing Life'. Here Atri Rishi has emphasized on All-sided perfection. I am sure this publication will be well received by the readers who have inclination to join the great spiritual movement individually and collectively.

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

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

(iv) Preface

This book contains the translations of all the 727 mantra-s of the fifth Maṇḍala of Rig Veda along with brief explanations. As in our earlier SAKSI publications, the focus is on spiritual/psychological meaning of the mantra-s in the framework of Sri Aurobindo's thought. The primary aim of our translation is to make the meaning of the mantra-s accessible to all lovers of Veda from all walks of life who are not necessarily experts in English literature.

In the available books on Rig Veda, the translation of a mantra or verse is given as a single sentence with 40 to 50 words; sometimes the sentence may be divided into two parts with a semicolon. Most of the modern English prose readers are used to sentences with a word-count of 15 to 20. Long sentences are clearly a great barrier for the beginners in the Veda, since most of the readers have no idea about the depth of the vedic thought.

In this book, we have taken a major step in increasing the ease of readability, without ignoring the vedic tradition. Every mantra of the Rig Veda is in one of several metres (*chhandas*), the most popular being the Triṣhṭup. Nearly forty percent of all Rig Veda mantrās are in this metre. This metre has 44 syllables (*akṣhara-s*) and the associated verse (mantra) is divided into 4 parts, each having 11 *akṣhara-s*. A mantra is a divine revealation received by a riṣhi who expressed it in a metrical form with four parts (*pāda* or feet) almost independent of one another as for as meaning is concerned. In the ancient days, it was not uncommon for a person to chant the mantra, *pāda* by *pāda* and recapitulate the meaning of each *pāda* as it was being recited. For verses in shorter metres like Gāyatri with 24 syllables, there are only 3 *pāda*, each of 8 *akṣhara-s*.

Thus in this book, the text of each mantra in Samskṛt is given in the Devanagari script in three or four parts, each part corresponding

to a *pāda,* using the *pada-pāṭha* of mantra wherever necessary. The translation of each mantra is given in 4 separate lines, each numbered with 1,2, etc. Thus each line of the translation has only six to twelve words making it easily readable.

The shorter sentences clearly help us to focus on their meaning. Many of the lines indicate wisdom needed in the spiritual practice. These gems are easily lost in the summary translations of the mantra-s produced in the earlier times.

To illustrate the differences between the four-part translation expressing the psychological point of view and the summary translation of each verse by Wilson (or Griffith), we give two examples. We give only the translations, which are in the Section V.

Mantra (5.66.1)

Wilson's translation:

> Man, endowed with intelligence, (adores) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to Varuṇa, whose form is water.

Our translation:

> O mortal who wakes to knowledge (*chikitana*) (1),
> call the two godheads who are perfect in will (*sukratu*) and destroyers of your enemy (2),
> Direct your thoughts to Varuṇa of whom Truth is the form (3).
> (Direct your thoughts) to the great Delight (4).

In our translation, the essence of the mantra is clear. It is meditation. The mantra implies that since they (Mitra and Varuṇa) are perfect in will, they have the power of giving the will-power to the human seeker. We translate *kratu* everywhere as 'will' unlike Sāyaṇa or Wilson who give a dozen meanings for it in the translations of different mantra-s.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Note that the clear instruction in the lines 3 and 4 of our translation have escaped the attention of Wilson. It is true that if one reads the translation of Wilson, one feels that Veda is pedestrian, devoid of wisdom. But the fault lies in the translation, not in the original text.

We will give another example.

Mantra (5.66.2)

Wilson's translation:

> In as much as you two are possessed of irresistible and asura-subduing strength, therefore has holy sacrifice has been established among men as the sun (has been placed) in the sky.

Our translation:

When they (Mitra and Varuṇa) manifest their entire mightiness (2),
and their undistorted force (1),
then shall the humanity become as if the workings of these gods (3).
It is as if the visible heaven of light were founded (in the humanity) (4).

The translation of Wilson is vague, to say the least. There appears to be no connection between the two halves of the sentence; the analogy of the Sun and sacrifice is again vague. The words, '*svarṇa*' and '*ṛta*' are arbitrarily translated by him as 'Sun' and 'holy sacrifice.' For *ṛta* occurring in other places, he assigns twenty other meanings following Sāyaṇa. For details see Purani [21].

In contrast our translation is coherent. We translate *svarṇa* as the 'visible heaven of light', *svar* having the meaning of heaven. The word in parenthesis 'humanity' in line 4 is not inserted arbitrarily. In line 3, humanity (*manusham*) is explicitly mentioned. Clearly it is implicit in line 4 also. In Sri Aurobindo's translation, *ṛta* has the fixed meaning of Right, the Truth-in-movement in all its thousand and more occurrences in the Veda.

Unlike Sāyaṇa Ācharya, we do not resort to Puraṇic legends to explain the mantra-s. We just give two examples of Sūkta 5.2 and 5.61 to show that the connection between the Sūkta-s and the associated legends is tenuous.

Classes of Readers

The first group of readers consists of those who do not know Samskṛt. Because of the new format, they have access to a substantial body of the **vedic wisdom.**

The second class of readers consists of those who know Samskṛt in varying degrees and want to know the meanings of the Samskṛt words and their origin. We have to remember that Samskṛt of Veda is quite different from the classical Samskṛt of the poets such as Kāḷidāsa or Bhāsa.

Acknowledgements

Our book is primarily based on the thoughts of Sri Aurobindo on Veda. Out of the 727 mantra-s, Sri Aurobindo has given summary translations for 606 mantra-s, in varying degrees of completeness. Those in the 'The Secret of the Veda' and 'Hymns to the Mystic Fire' are in a complete form. I have reworked them to conform to the structure adopted here. The copyright of Sri Aurobindo's works are with Sri Aurobindo Ashram Trust. The translation of the remaining 121 mantra-s is my own work.

For the hymns (5.1 - 5.28) and (5.62 - 5.72) Sri Aurobindo has given brief introductions which are presented here in toto. We have given excerpts from his explanations of the first six mantra-s of Sūkta one.

I have also reproduced the brief essays on several mantra-s authored by Sri M.P. Pandit. I have been immensely benefited by the voluminous commentary on the entire Rig Veda in the Kannaḍa language in 30 volumes of folio size running to more than twenty two thousand pages. These books have a wealth of information drawn from other Brāhmaṇa books. The chief editor was Prof. Venkata Rao and the patron was Jayachamaraja Wodeyar, the Maharaja of Mysore. The work was done during the forties and printed during (1948-1955).

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

Finally, I want to convey my gratitude to Prof. S.K. Ramachandra Rao for his foreword and his weekly expositions upholding the unitary nature of the contents of the Veda and Upaniṣhads.

Thanks to M/s. Sreeranga Printers Pvt. Ltd., for quality binding.

— R. L. Kashyap

September 3, 2010
T.V. Kapāli Sāstry
Birthday

(v) Overview of the Sections (I-VII)

The 87 Sūkta-s of the Maṇḍala 5 are divided into seven sections; the compiler of the Rig Veda has arranged Maṇḍala 5 so that each section (except the 7th) is dedicated to a single deva or cosmic force. The last section, section VII, has nine Sūkta-s, each Sūkta dedicated to one deity.

The special feature of this Maṇḍala is that it serves as an excellent introduction to the whole topic of, 'Divinising Life', as indicated in the Prolegomenon in the beginning of this book. This Maṇḍala treats the work of all the deities in great detail with the exception of Ṛbhus, the Divine Artisans or Carpenters.

Section I details the work of the deity Agni. The flames of the fire of a burning torch always shoot upwards in whatever position the torch is held. These upward shooting flames indicate the symbolism of Agni. Agni is the power of will who pushes all our activities towards a higher state of consciousness wherever we are. The first 28 Sūkta-s describe in some detail the secret role played by Agni in our achieving the all-round perfection.

Section II, which consists of the next 13 Sūkta-s, deals with Indra, the Lord of Divine Mind, who guides us in the performance of all actions with perfection. Indra systematically awakens in us the purpose of our journey and gives the necessary clarity and discernment and other resources at every step.

The next 11 Sūkta-s in section III describe the role of the collective of all deities, *vishvedevāḥ,* some of whose names are mentioned and some of the names are not mentioned. The collective of all the Gods is called as All-Gods. It is in this section that Gods such as Rudra-Shiva, Sarasvati, etc. are explicitly mentioned.

The Sūkta-s 52-61 in section IV are dedicated to Maruts, the gods of the life-energy. They are also the energies of thought, hence they are called as Thought-Gods. They also are associated with Prāṇa, the life-energy. The Maruts are the helpers of Indra, converting our inherent powers of animality into luminous powers.

Section V contains the Sūkta-s 62-72, dedicated to Mitra, the Cosmic Force of Love and Harmony, and Varuṇa, the Lord of wideness and infinity. Mitra can establish harmony in all aspects of life only when we become serious about shedding our petty jealousy and narrowness. Varuṇa, the Lord of Infinity cannot tolerate any narrowness. He wants the aspirant to develop wideness in every aspect of mind and life-activity.

Section VI contains the 6 Sūkta-s, 73-78 to the twin deities Ashvins, the Lords of bliss and healing.

Section VII has nine Sūkta-s, addressed to eight different deities. Particularly important are those addressed to Sūrya Savitaḥ (5.81) and Bhaga Savitaḥ (5.82). Sūrya Savitaḥ is the creator of all things, who lights up the wisdom in us as mentioned by the famous Gāyatri mantra of Riṣhi Vishvāmitra in third Maṇḍala, (3.62.10). Bhaga Savitaḥ is the enjoyer in all things, who apportions the joy in every activity to all the contributors.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

(vi) Overview of the Powers of the Gods[1]

"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.

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 Savitaḥ, is the creator or the manifester of all things. He releases the illuminations we seek, termed as Ray-cows.

---

[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.

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. Also required is 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 Iḷā, Sarasvati and Mahī, and also Dakṣhiṇa, the goddess of discernment.

Three great Gods, origin of the Purāṇic trinity make possible this grand development. Brahmaṇaspati is the creator of Word. Rudra smites all that opposes and heals all that is wounded and suffers. Viṣhṇu 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.

The seven sections of this book contain brief essays on the powers of the god or gods praised in them:

Agni : See Section I, Part B

Indra : See Section II, Part B

Soma : See Section II, Part C

All-gods (*Vishvedevāḥ*) : See Section III, Part A

Maruts : See Section IV, Part B

Mitra : See Section V, Part B

Varuṇa : See Section V, Part C and Introduction to sukta (5.85)

Ashvins : See Section VI, Part B

Uṣha : See Section VII, Part C

Sūrya-Savitaḥ : See Introduction to the Sūkta (5.81)

Bhaga : See Introduction to the Sūkta (5.82)

Parjanya : See Introduction to the Sūkta (5.83)

Pṛthivī (Earth) : See Introduction to the Sūkta (5.84)

(vi) Symbolism of the Gods+

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmaṇaspati
Bhaga:	Enjoyer and the Distributor of Delight.

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

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Brahmaṇaspati:	Lord of Mantra-s, Gaṇapati.
Iḷa:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
Ṛbhu-s:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣhṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being - physical, vital and mental
Vasu:	The master of riches
Viṣhṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc., as detailed in Appendix 1.

(viii) Yajña

Let us understand yajña by studying the epithets ascribed to it in more than one thousand verses. It is a fundamental mistake to regard yajña merely as a ritual or rite. Veda describes yajña as journey, as climbing a hill, as a battle and also as worship or rite. The worship or rite is not that done by a human being. Agni the *deva* is called upon to perform the rite; Agni is requested to do all the functions associated with the various priests. Agni is called upon to worship on behalf of the Riṣhi not only the *deva-s* but also the human beings who have attained perfection (1.45.1).

According to the Rig Vedic mystics, a human being performs an action only because of the assistance s/he gets from the *deva-s*. As a matter of fact, the contribution of the human in each action is nominal. Even great poets like the Vedic poets obtained inspiration from superior planes and their main contribution is in transcribing the revealed verses in appropriate metres. Yajña is that activity which recognises the collaboration between the *deva* and the human. Yajña is not a mere rule or ritual. A Riṣhi is conscious of the Divine's Hand in the performance of all activities. The later scripture *Bhagavad Gīta* (4.28) specifically mentions the different yajña-s by names such as yajña of obtaining material objects, yajña of obtaining knowledge, yajña involving self-study and so on. The sages are also conscious of the role of the *deva*, especially of Agni, so that they request him to perform the yajña (or the activity) on their behalf, (RV 1.26.1, 1.1.1).

Let us discuss the various epithets assigned to yajña beginning with *adhvara*, journey. *Adhvara* is derived from *adhva* path and *ra* to move. Ritualists regard this word as a synonym for rite since one of the principal priests in the rite is called *adhvaryu*. The function of the priest is to direct the rite and this function is in tune with the meaning assigned to *adhvara*. What is this journey? Every action in our life is a step in

our journey towards realising the goal, namely bliss, an all-sided perfection of not only the physical body, but the vital and mental bodies, not only an individual perfection but perfection of the entire society. Veda uses the imagery of voyage for yajña. Just as merchants go in their boats to distant countries and bring valuable treasures from these countries, a person who does yajña reaches different states of consciousness, gets priceless experiences and brings them back to the ordinary living conditions and thus makes the human life Divine.

The yajña is also climbing from one peak to another, from one degree of perfection to another, (1.10.2). It is explicitly stated that we are not consciously aware of the entire journey. We can know only of what can be done at that stage. Whenever help is needed in this climbing, the *deva-s* again manifest and help us along.

Yajña is also a battle. We have mentioned only helpful powers of the nature, the *deva-s.* There are also the powers that hinder our journey towards perfection. These powers are called *dasyu-s,* the thieves or destroyers, Vṛtra and Vala being prominent among them. These *dasyu-s* impede our progress. They are called *ayajvānaḥ,* people who do not recognise the principle of collaboration or yajña. They foster in human beings, who come under their influence, the qualities like jealousy, greed etc. The human collaborators call upon the *deva-s* to battle against these adversaries. Hence yajña is also a battle.

Yajña is a rite or ritual too, which is a symbolic physical representation of the inner yajña involving various steps involved in collaboration. The ritual begins with the invocation of Agni by lighting the physical fire. The dry fuel *samit* is fed to the fire as representing all the qualities which are not necessary or not appropriate. The fire is nourished by the ghee which symbolises mental clarity. The Soma herb which stands for the bliss released in all actions is also offered to Agni as well as rice and grains. These are some of the steps in the famous Soma rite.

For a concordance of the inner and outer yajña, see Kashyap[1,2]. For a discussion of the importance of inner yajna, see the booklet[3] and the Review by S. Sankaranarayanan[4].

Every rite has four priests namely *hotṛ, adhvaryu, udgātṛ* and *brahma,* whose names indicate their functions. *Hotṛ* is the *deva* who calls all the other *deva-s* to come and participate in the divine activity yajña. *Adhvaryu* lays down the various steps in the successful performance of the yajña. *Udgātṛ* is the *deva* who chants the prescribed mantra-s in the appropriate metres at requisite times. In RV there is no mention of the four faced creator-God of that name, *Brahma.* In the Veda *brahma* always stands for the *mantra,* the potent Word. *Brahma* is the priest who presides over the entire yajña and makes sure that everything is performed in the correct manner. In the RV, it is the *deva* Agni who performs all these functions in the psychological yajña, the collaborative and co-creative actions of the *deva-s* and the humans.

Yajña is intimately connected with mantra. We have to invoke the Gods in the inner sacrifice by the Voice potent with the power of the mantra. To them offering of whatever is ours is made; receiving all that is given by them in return, we shall be enabled and made competent to ascend the path of the goal.

---

1 Kashyap, R.L, 'The Essentials of Shukla and Krishna Yajur Veda', Chap 13., published by SAKSI (2004, 2006).

2 Kashyap, R.L, 'Krishna Yajur Veda Taittiriya Samhita', (Text, Transliteration and Translation), (3-volumes) (SAKSI);

3 Exploring the core of Krishna Yajur Veda Taittiriya Samhita, by S.K. Ramachandra Rao, Rand Hicks and others, (SAKSI), 2002.

4 S. Sankaranarayan, Review of the book in footnote 2, 'Brahma Vidya'; Adyar Library Bulletin, volume 67, 2003.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

(ix) Some Common Words

"The popular Vedic Symbols are the horse (*ashva*), cow (*gau, go*), son (*praja, toka*) and hero (*vīra*). The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes (*vīraḥ*) 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 (*ashva*). 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)

Sri Aurobindo has a detailed discussion on assigning the meanings to word in (SV, pp 491-501; pp 551-581; and pp 163-179 in CW, vol. 27).

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

adhvaryu : leading priest in the rite; Agni

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

apāka : wise person

apāmsi : works

apa : away

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

apasaḥ : works, doers of work

arātīḥ : hostiles, non-givers

arati : traveller, worker, pilgrim

ari : warrior

āpaḥ : waters or dynamical energies

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

ghṛta : mental clarity, light; ghee

goḥ, gauḥ : cows of knowledge, ray-cows

hamsa : swan; the soul soaring to the heights

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

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

kāvya : wisdom of a seer; seer-wisdom

kratu : will-power

manīshā : mental wisdom

pāka : immature

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

rādha, rādhasaḥ: achievement, (5.13.6)

ratna : ecstasy

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

ṛk : mantra of illumination in metrical form

ṛtam : Right activity; truth in movement

sādha : achieving the aim, (3.1.17);

sādhuḥ : perfection; efficient in works

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

stoma : affirming laud; repetition of several rik mantra-s in an order

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

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

uktha : utterance (of a pāda of mantra)

uruṣhya : to guard

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

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

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

vāja : plenitude, plenty of everything

vedhaḥ : ordainer or arranger of all actions in nature

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

(x) Abbreviations

Griffith : R.T.H. Griffith's translation of Rig Veda, dated 1895 CE

HMF : *Hymns to the Mystic Fire,* by Sri Aurobindo

KS : Sri Kapāli Sāstry (1886-1953)

MW : Monier Williams (dictionary)

M.P.P. : Madhav P. Pandit's book [31]

Ritualists : These persons believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning. This school is known as *Pūrva Mimāmsa,* whose leader, Jaimini, is dated 500 BCE. Jaimini mentioned only a few of the mantrās of Rig Veda in his work.

ṚK : A ṛk mantra in one of the various metres.

RVS : Rig Veda Samhitā (the Shākala recension)

RV (4.6.10) : mantra 10 of Sūkta 6 of Maṇḍala 4 of Rig Veda Samhitā

S : Sāyaṇa Āchārya (1315-1387 CE)

SA : Sri Aurobindo (1872-1950 CE)

(SA) : indicates that the writing is due to SA.

SV : *The Secret of the Veda,* by Sri Aurobindo

U : Upaniṣhad

Wilson : H.H. Wilson's translation of the Rig Veda dated 1850 CE. Wilson closely follows Sāyaṇa.

[xy] : xy is the number of the reference listed in the Appendix 1, with the title 'References'.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Section I: Sūkta-s (5.1 - 5.28)
Agni, the Divine Will and Seer
(198 mantra-s)

A. Titles of the 28 Sūkta-s / 1
B. Agni in the Veda / 2
C. Riṣhi-s of the Hymns / 3
D. The Key Mantra-s / 3
E. Text, Translation and Commentary / 5

A. Titles of the 28 Sūkta-s
(given by Sri Aurobindo)

5.1: A Great God has been Released
2: The Liberation of the Divine Force
3: The Divine Force, Conqueror of the Supreme Good
4: The Divine Will, Priest, Warrior and Leader of our Journey
5: The Summoning of the Gods (Āpri Hymn)
6: The Galloping Flame-Powers of the Journey
7: The Divine Will, Desirer, Enjoyer,
Progressive from the Animal to Blissand Knowledge
8: Divine Will, the Universal Fulfiller
9: Divine Will Ascendant from the Animal to Mentality
10: The Splendid Souls who Attain
11: The Divine Priest and the Sacrificial Flame
12: Man's Aspiration to the Truth
13: Affirmation of the Divine Will
14: The Finder of Light and Truth
15: The Divine Upholder and Conqueror
16: The Bringer of all Desirable Good
17: Enlargement and Ultimate Aspiration
18: The Lords of the Plenitude
19: The Revealing Ray and Conquering Will
20: The Work and the Attainment
21: The Divine Flame in Humanity
22: The Journey to the Perfect Joy
23: The Rich and Conquering Soul

24: The Deliverer and Protector
25: The Lord of the Light and Creator of Godhead
26: The Priest and the Sacrificial Flame
27: The Strength and Illumination
28: The High-Blazing Flame, King of Immortality

B. Agni in the Veda

A perusal of the titles of the 28 Sūkta-s in this maṇḍala or the titles of the associated 198 mantra-s should convince a reader that Agni is not a mere physical fire.

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

The importance of the activities of Agni will be clear by the mantra-s given in section E along with extensive notes. Particular attention should be paid to the epithets for Agni given in the titles of the Sūkta-s.

C. Rishis of the Hymns

Budha Ātreyaḥ or Gaviṣhṭhira Ātreyaḥ

Kumāra Ātreyaḥ & others

Vasushruta Ātreyaḥ

Iṣha Ātreyaḥ

Gaya Ātreyaḥ

Sutambhara Ātreyaḥ

Dharuṇa Āṅgirasa

Pūruḥ Ātreyaḥ

Dwita Mṛktavāhā Ātreyaḥ

Vavri Ātreyaḥ

Prayasvanta Ātreyaḥ

Sasa Ātreyaḥ

Vishvasāmā Ātreyaḥ

Dyumna

Bandhu & others

Vasūyava

Traivṛṣhṇastryaruṇa & others

Vishvavārā Ātreyī

D. The Key Mantra-s

Among the 198 mantra-s of this section, several of them focus particularly on the journey of the seeker to the all-sided perfection. Useful in this context are all the seven mantra-s of the Sūkta (5.10), entitled, 'The Splendid Souls who attain the comprehensive perfection'. We quote here some of the relevant phrases (or pāda-s) to help the reader. Each mantra is made up of three or more pāda-s (or feet), each one of which is, by and large, an independent phrase.

'Cut out in our front a path for us to the perfection', (5.10.1).

'The achiever of work can climb to the greatness', (5.10.2).

'The men have attained the plenitudes by the lauds', (5.10.3).

'Their vastness is greater than heaven', (5.10.4).

'Our seers break through all regions and beyond', (5.10.6).

'Grades after grades of consciousness emerge in them', (5.19.1).

'Not by force, nor by duality can I achieve the journey', (5.12.2).

'Seeking the truth by the truth', (5.12.3).

'The last state of man and his wide and perfect habitation is reached as he completes the journey', (5.12.6).

'In the friendship (of Agni), his light grows in us,' (5.16.3).

'O Agni, we set thee within us as a person and kindle thee who has the mind of conscious knowledge', (5.21.1, 5.22.3).

'He gives the goal of journey and powers of intelligence to the seeker', (5.27.4).

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

E. Text, Translation and Commentary

5.1: A Great God has been Released

(A hymn of morning sacrifice)

Rishis: Budha and Gavishṭhira Ātreyaḥ

5.1.1: Agni is Awake
5.1.2: A Great God has been Released
5.1.3: Our Activities Become Pure
5.1.4: Minds Converge Towards Agni
5.1.5: Establishes Seven Ecstasies
5.1.6: Upholds Men in Their Actions
5.1.7: Perfection in Pilgrim-Sacrifice
5.1.8: Our Guest
5.1.9: You Overpass All Others
5.1.10: Your Peace is Vast and Great
5.1.11: Bring the Gods Here
5.1.12: Words of Delight

Metre: Trishṭup

[Sri Aurobindo prepared three different translations for this hymn with some having extensive footnotes[†]. He also wrote a detailed commentary on the first six mantra-s of this hymn[#]. This hymn indicates the awakening of the Divine Force and its action in human beings.]

["The awakening of the Divine Force and its action in a man is in this hymn rather indicated than described. The Sukta is purely lyric in its character, *vacho vandāru* (Rik 12), an expression of delight and adoration, a stoma, or stabilizing Mantra intended to fix in the soul the sevenfold delight of Agni, *damedame sapta ratna* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, *bhandishṭhasya* (Rik 10), the summation of the truth which the divine force dwelling in us abidingly assures to our conscious being.

[†] SA, SV, P.364-366; HMF, pp 201-203; pp490-491

[#] SA, HMF, pp 490-502

The image of the physical morning sacrifice is maintained throughout the first two Riks, but from its closing phrase, *mahān devastamaso niramochi* (Rik 2) the rishi departs from the ritualistic symbol and confines himself to the purely psychological substance of his thought, returning occasionally to the physical aspects of Agni but only as a loose poetical imagery." (SA, SV)]

Summary of the first six mantra-s

1. Agni has been awakened in us by our aspiration.
2. The purpose of the God's waking is for the divine action in man. Now that he is kindled, it is no longer God's occasional flamings that visit us, but His collected and perfect Force (*pāja*).
3. The nature of the human uplifting is indicated. The mind strains upward through heart and intellect with the help of the discernment associated with the Goddess Dakshiṇa.
4. The purified intellect liberates itself from the obscurities of desire; similarly the vital.
5. Agni establishes in each of our homes (bodies) his seven ecstasies (*sapta ratna*) namely bliss of body (*anna*), bliss of life (*prāṇa*), bliss of mind and senses (*manas*), the bliss of ideal illumination or supermind (*mahas, vijñāna*), the bliss of pure ecstasy (*ānanda*), the bliss of cosmic force (*chit shakti*) and the bliss of cosmic being (*sat*).
6. Agni sits in the lap of the mother, the principle of body in the material human being. He supports and enlarges even the vital and physical activities and enjoyments of our earthly existence.

5.1.1: Agni is Awake

Agni is awake by the kindling by the peoples (1).
He fronts the dawn that comes to him like a fostering milch-cow (2).
Like mighty ones casting upward their branching (3),
his lustre spreads towards the heaven (4).[1]

[*ujjihānāḥ:* casting upward; *pravayām:* branching;
yahvā: mighty waters or energies (1.71.7, 1.72.8, .,);
dhenu: milch-cow, divine light; see (5.6.2);

Force, pure, supreme and universal, has in man awakened; divine power is acting, revealed, in the consciousness of the creature born into matter, *janānām.* It wakes when the fuel has been perfectly heaped, *abodhi samidha,* — that power, plenty and richness of being on which this cosmic force in us is fed and which minister to intensity and brightness. It wakes towards the coming dawn of illumination, as to the Sun-cow, the cow of Sūrya, the illumination of the ideal life and the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames of the divine activity in us are pointing upwards towards heaven, mounting up from the lower levels of our being to the heights of the pure mind, *sisrate nākam achchha,* (line 4), and their rising is like the wide gushing up into manifestation of waters that have been hidden. For it is a great god that has been released out of the darkness, *mahān devastamaso niramochi* (rik 2).

The two familiar images in *dhenu* (mulch-cow) and in *yahva* (waters) are intended to convey directly in one, suggest obliquely by the simile in the other, the inseparable companionship of divine power with the divine light and the divine being. All the gods are indeed *uṣharbudhaḥ* (waking in the dawn, 3.2.14); with the morning of the revelation, all divine faculties in us arise out of the night in which they have slept. But the figure here is that of awakening

---

[1] अबोधि अग्निः समिधा जनानां (1), प्रति धेनुम् इव आयतीम् उषासम् (2),
यह्वा इव प्र वयाम् उज्जिहानाः (3), प्र भानवः सिस्रते नाकमच्छ (4)

towards the coming dawn. The illumination has not touched the mortal mind, it is on its way, approaching, *āyatīm,* (line 2) like a cow coming from a distance to its pasture; it is then that the power divine stirs in its receptacle, seizes upon all that is available in the waking consciousness of the creature and, kindled, streams up towards the altitudes of the pure mind in the face of the coming divine knowledge which it rises to meet. Divine knowledge, revealing, inspiring, suggesting, discerning, calls up the godlike ideal activity in us which exceeds man's ordinary motions, wakes it even before it actually occupies this mortal system by its far-off touch and glimmer on the horizon; so too divine, inspired and faultless activity in us rises heavenward and calls down God's dawn on His creature.

This great uprush of force is in its nature a great uprush of divine being; for force is nothing but the power of being in motion. It is the secret waters in us that, released, gush up openly and widely from their prison and their secrecy in our mortal natures; for in vitalised matter, in mind enmeshed in material vitality, the ideal and spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered and curtained and lives and works behind the veil, *martyeṣhu devam amartyam* (4.1.1). Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being and consciousness, *yahva iva pra vayam ujjihānāḥ"* (line 3). (SA, HMF)]

5.1.2: A Great God has been Released

The priest of the call (*hota*) is awake for sacrifice to the Gods (1).
Agni stood up high in the dawn and perfect minded (*sumanāḥ*) (2).
When he was entirely kindled (3),
the gathered force (*pāja*) was seen reddening (4);
A great God has been released (*niramochi*) out of the darkness (5).[2]

---

[2] अबोधि होता यजथाय देवान् (1), ऊर्ध्वो अग्निः सुमनाः प्रातरस्थात् (2), समिद्धस्य (3) रुशत् अदर्शि पाजो (4), महान् देवस्तमसो निरमोचि (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

"The purpose of the waking is next emphasized. It is for divine action in man that God's force awakes in us. It is the divine priest of the offering who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure and deified mentality, to Vayu a pure and divine vital joy and action, to the four great Vasus, Varuṇa, Mitra, Bhaga and Aryaman the greatnesses, felicities, enjoyments and strengths of perfected being, to the Ashwins the youth of the soul and its raptures and swiftnesses, to Daksha and Saraswati, Ila, Sarama and Mahi the activities of the Truth and Right, to the Rudras, Maruts and Adityas the play of physical, vital, mental and ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, *ūrdhva,* with a perfected mind, *sumanāḥ.* He purifies in his rising the temperament and fixes on it the seal of peace and joy; he purifies the intellectuality and makes it fit to receive the activity of the illuminating Truth and Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness of this *avidya,* out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence, *mahan devastamaso niramochi* (line 5). For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, *pājaḥ,* that is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the *bhānavaḥ,* the flames of Force manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy and the creations of energy, and veiled by its shape, as a man's soul is veiled by his mind and body which are themselves shapes of his soul. In the words *abodhi, vayām, nākam,* in the relation of Agni to Uṣha and the emphasis on the illuminative character of Uṣha as the Sun-Cow, this aspect of illumination and manifestation is stressed and enlarged.

In the second verse the native aspect of the divine Force as a mighty power of action consummating and purifying is brought out

with an equal force and insistence. It is as the *hota* that Agni awakes; in this illumination of the dawn that comes with him to man, *prātaḥ,* he stands up with the intellect and emotional temperament perfected and purified, for the great offering of man's whole internal and external life and activity to God in the gods, *yajathāya devān* (line 1), fulfilling the upward impulse, *ūrdhva,* which raises matter towards life, life towards mind, mind towards ideality and spirit, and thus consummating God's intention in the creature.

In the next verse the nature of this human uplifting, this upward straining of the mind through heart and intellect to ideal Truth and Love and Right, is indicated and particularised in an image of great poetical force and sublimity." (SA, HMF)]

5.1.3: Our Activities Become Pure

When he has put forth the long cord of his troop (1),
Agni in his purity reveals all by the pure herds of his rays (2).
The goddess Dakṣhiṇā is yoked to her works in a growing plenty (3);
she upward-straining, he high uplifted (4),
he has drunk from her breasts with his tongues of flame (5).[3]

The goddess of understanding is pure and unerring in her home of *mahas,* but not so in the realm of intellect. Hence she is called as upward-straining (*uttānam*). Agni purifies the activities of the intellectual mind. (SA, SV)

shachibhiḥ gobhiḥ: The Ray-Cows of the Dawn.
gobhiḥ: Ray-cows; each *go* or cow is a ray of knowledge;
gaṇa: troop; *juhū:* tongue (of flame);
Dakṣhiṇā: the goddess of understanding; she is here a form of the Dawn herself. *ajīgaḥ:* put forth; *ūrdhva:* high uplifted (Agni);
adhayat: to drink (from the breasts);

---

[3] यदीं गणस्य रशनाम् अजीगः (1), शुचिरङ्क्ते शचिभिः गोभिः अग्निः (2),
आद् दक्षिणा युज्यते वाजयन्ति (3), उत्तानाम् ऊर्ध्वो (4), अधयत् जुहूभिः (5)

shuchiḥ: purity: Usually our activities and enjoyments are darkened by straining not knowing exactly what they seek. When the divine force Agni has purified us, our activities and enjoyments become pure.

"When so he has put forth the tongue of enjoyment of his host, *yadīm gaṇasya rashanām ajīgaḥ* (line 1), Agni has put forth his powers for an uplifted and perfect activity, *rushat adarshi pājaḥ* (line 3, rik 1), for redness is always the symbolic colour of action and enjoyment. This *pājas,* Agni's force or massed army, is again described in the *gaṇasya rashanām* (line 1); but while the idea in the second verse is that of their indistinctive mass, here the *gaṇah* or host of Agni's powers, the Devata-s of his nature who apply themselves to his particular works, are represented as brought out in their individuality collected in a mass, — for this is always the fire of *gaṇaḥ,* — each with his tongue of flame licking the mid-air, (*surabha u loke . . . . madhya iddhaḥ* in Verse 6), enjoying that is to say the vital energies and vital pleasure (*ashva* and *ghṛta),* which support this higher action. Supported by this vital joy and force, Agni acts, *añkte agniḥ;* — he is *shuchiḥ,* purely bright, not smoky with unpurified Prāṇic impulses, and his flames of action are in their nature pure flames of illumination, *shuchibhiḥ gobhiḥ.* In modern diction, when the divine force has so far purified us, our activities and enjoyments are not darkened and troubled with striving and clouded vital desires which strain dimly towards a goal, but, not being *ṛtaja,* know not what they should seek, how they should seek it; our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations as their motive force, essence and instrument, our actions and enjoyments are effected. We see just the curious and delicate literary art of the Vedic style in its symbolism, by this selection of the great word, *go,* in this context, in preference to any other, to describe the flames of Agni. In the next line, with an equally just delicacy of selection *juhu* is used for the same flames instead of *bhānu* or *go.*

It is in this state of pure activity and enjoyment that the characteristic uplifting action of Agni is exercised, for then, at, the discriminative intellect, *dakṣhiṇa,* growing in the substance of its content and havings, *vājayanti,* is yoked or applied to its work under these new conditions. Dakṣhiṇa, the discriminative intellect is the energy of *dakṣha,* master of the works or unerring right discernment but unerring in the ideality, in *mahas* or *vijñāna,* his and her own home, not unerring in the intellect, but only straining towards hidden truth and right out of the mental dualities of right and wrong, truth and falsehood. This deputy and messenger of the *ṛtam bṛhat* seated in *manas* as reason, discernment, intellect, can only attain its end and fulfill its mission when Agni, the divine Force, manifests in the *prāṇa* and *manas* and uplifts her to the ideal plane of consciousness. Therefore in this new activity she is described as straining and extending herself upwards, *uttānam,* to follow and reach Agni where are his topmost planes, *ūrdhva,* in the ideal being. From there he leans down and feeds on her, *adhayat,* through the flames of the divine activity, *juhubhih,* burning in the purified and upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the first line of the succeeding Rik." (SA, HMF)]

5.1.4: Minds Converge Towards Agni

The minds of men seeking the god converge towards Agni (1),
even as their seeings converge in the Sun (2).
When the two dawns of opposite forms give birth to this Fire (3),
the white steed of being is born in front of the days (4).[4]

[*devayatām:* seekers of God; *sūrya:* Sun;
virūpe: of opposite forms;

---

[4] अग्निम् अच्छा देवयतां मनांसि (1), चक्षूंषीव सूर्ये सं चरन्ति (2),
यदीं सुवाते उषसा विरूपे (3), श्वेतो वाजी जायते अग्रे अह्नाम् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

From the state of Ignorance that is the first Dawn, Agni, the flaming Will of aspiration upwards, is born. He receives nourishment and strength from the state of luminous knowledge that dawns on the seeker in response to his call. Agni emerges as the pure Energy leading the days towards the supreme Goal of Truth in Beatitude. In Veda, white steed symbolises the Pure Energy.

Agni derives from both the lower and the higher levels of existence, experience from below, enlightenment from above.

Converge in the Sun: That is to say, instead of having groping thoughts like those of other men, the mentality of the seekers tends to convert itself into a luminous flame of Will that is knowledge and all their thoughts become a blaze of direct vision, the rays of the Sun of Truth.

shveto vājī: white horse; it is always applied to the god Agni who is the perfectly seeing force of the divine works as mentioned in (5.11.4).

"The symbolism of the horse is quite evident in the hymns of Dīrghatamas to the Horse Ashvamedha (RV 1.162, 1.163), the hymns of the various Rishis to the Horse Dadhikrāvan RV (4.38, 4.39, 4.40, 7.44) and again in the opening of the Bṛhadāraṇyaka U. in which, 'Dawn is the head of the horse', is the first phrase of a very elaborate figure.

uṣhashā virūpe: dawns of opposite forms; Day and Night, — the latter (Night), the state of Ignorance that belongs to our material Nature, the former (Day), the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection. Dawn and Night act alternatively on man till he is ready for his continuous and perfect activity. Then Agni is born. He is imaged as a white horse. It is not a horse of vital and material being. Here it is the Being.

"*iva* in the Veda is not always a particle of similitude and comparison. Its essential meaning is truly, verily, so thus, and it is from this sense that it derives its conjunctive uses, sometimes meaning 'and' or 'also', sometimes 'as', 'like'. Its force here is to distinguish between the proper activity of Agni and Sūrya, of *maṇas*

and *chakṣhu,* and to confine the latter to their proper sphere and thus by implication to confine the former also. When we are mortals content with our humanity, then we are confused in our functions; the *manas* or sense-mind attempts to do the work of the *mahas* or idea-mind, to effect original knowledge, to move in Sūrya, in the powerful concrete image of the Veda. The ideal also confuses itself with sense and moves in the sense-forces, the *indriya-s,* instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumbling of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, *devayantaḥ* (6.1.2), *amṛtam sapantaḥ* (5.3.4), then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God and the gods, each doing its own function and preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, *devayatām,* their sense-minds strain towards Agni, the divine force of Right Being and Right Action, *satyam ṛtam* (AV 12.1.1), — they tend, that is to say, to have the right state, *bhāva* or temperament, out of which the right action of the *indriya-s* spontaneously proceeds; the seeings of the Yogin who attains, move in Sūrya, the god of the ideal powers; all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality which then uses its four powers of self-revelation, self-inspiration, self intuition, self-discernment, without suffering obscuration by the clouds of vital desire and impulse or deflection by the sense-impacts and sense reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital and material and mental outer world and the illuminations of Sūrya and of pouring out on the world in its reaction to the impacts, not its own hasty and distorted responses, but the pure force and action of Agni which works in the world, pure, right and unerring, and seizes on it to possess and enjoy it for God in the human being. This is the goal towards which Dakshina is striving in her upward self extension which ends by her taking her

place as *viveka* or right discernment in the kingdom of Sūrya, and this she begins already in her new activity by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire, the slavery to vital impulse, and the false reports and false values of the matter besieged sense-powers.

The essential nature of Agni's manifestation which is at the root of this successful distinction, is then indicated. Night and Dawn are the two unlike mothers who jointly give birth to Agni. Night, the *avyakta,* unmanifest state of knowledge and being, the power of Avidya, Dawn, the *vyakta,* manifest state of knowledge and being, the power of Vidya. They are the two dawns, the two agencies which prepare the manifestation of God in us. Night fostering Agni in secret on the activities of Avidya, the activities of unillumined mind, life and body by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more and more, until he is ready here for his continuous, pure and perfect activity. When this point of our journey towards perfection is reached he is born, *shveto vājī* (line 4, (5.1.4)), (white horse) in the front of the days. We have here one of those great Vedic figures with a double sense in which the Riṣhis at once revealed and concealed their high knowledge, revealed it to the Aryan mind, concealed it from the un-Aryan. Agni is the white horse which appears galloping in front of the days, — the same image is used with a similar Vedantic sense in the opening of the Bṛhadāraṇyaka Upaniṣhad; but the horse here is not, as in the Upaniṣhad, *ashva,* the horse of vital and material being in the state of life-force, but *vājī,* the horse of Being generally, Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the *bṛhat* of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity and illumination of our being which is the true basis of the complete and unassailable *siddhi* in the yoga, the only basis on which right knowledge, right thinking, right living, right

enjoyment can be firmly, vastly and perpetually seated. He appears therefore in the front of the days, the great increasing states of illuminated force and being, — for that is the image of *ahan* (day, line 1, 5.1.5), — which are the eternal future of the mortal when he has attained immortality.

In the next Rik the idea is taken up, repeated and amplified to its final issues in that movement of solemn but never otiose repetition which is a feature of Vedic style." (SA, HMF)]

5.1.5: Establishes Seven Ecstasies

He was born victorious in the front of the days (1),
established in established (*hita*) things, ruddy-bright in the woodlands of our pleasure (2).
In each of our homes establishing his seven ecstasies (3),
Agni took up his session as a *hotar* Priest, strong for sacrifice (4).[5]

[*sapta ratnā:* seven ecstasies; *hita:* established;

Agni is the great Priest who conducts the Sacrifice — the self-offering of man to the Divine and his journey of life from the Earth of material existence to the supreme Heaven of the Eternal Light. The sacrifice is conducted on all the levels of the being, the seven planes or stations constituted of Matter, Life, Mind, Truth-Light, Bliss, Consciousness and Pure Existence. Corresponding to each plane there is formulation of Delight that underlies it. Agni brings out that Ecstasy and establishes it overtly on each plane, in each body — in each house — in which he is ignited.

Note that these seven planes are present in each one of us, some are developed, some in a nascent state. Bliss or Ānanda is not limited only to the seven planes of cosmos. Establishment of this bliss in the three lower members of body, life and mind is the law of our perfection.]

---

[5] जनिष्ट हि जेन्यो अग्रे अह्नां (1), हितो हितेष्वरुषो वनेषु (2),
दमेदमे सप्त रत्ना (3), दधानो अग्निर्होता नि षसादा यजीयान् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

"This divine force is born victorious by its very purity and infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations and widenesses; by his victory he ushers in the wide days of the *siddha,* for which these nights and dawns of our human life are the preparatory movements. He is effective and helpful in the effective powers that work out for our good the movements of this lower life towards immortal strength and power, he is active and joyous, *aruṣhaḥ,* in those that take the delight of these movements and to prepare us for the immortal bliss and ecstasy of the divine nature. Manifesting progressively that Ānanda, he the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ānanda, the bliss of body (*anna*), the bliss of life (*prāṇa*), the bliss of mind, the senses (*manas*), the bliss of ideal illumination (*mahas, vijnāna*), the bliss of pure divine universal ecstasy (*ānanda),* the bliss of cosmic Force (*chit*), the bliss of cosmic being (*sat*). For although we tend upwards immediately to the pure Idea, yet not that but Ānanda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force and being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, *adhi ṣhṇunā bṛhatā vartamānam* (4.28.2), establishes and supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness have been already possessed by our waking existence, life, body and mind, or life, body, mind and idea, *dame-dame dadhānaḥ* (5.1.5). Thus manifesting God's bliss in us he takes his seat in those houses, domiciled, *damunaḥ,* as we have it in other Sūkta-s, and in those worlds, to perform as the *hota* in his greater might for the sacrifice, greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, *ā daivyam janam,* (5.13.3), *yajathāya devān,* (5.1.2).

In a culminating Rik which at once completes the first half of the Sūkta and introduces a new movement, the Riṣhi once more takes up the closing thought of this verse and carries it out into a fuller conclusion." (SA, HMF)]

5.1.6: Upholds Men in Their Actions

Mighty for sacrifice, Agni, the priest of the call, takes his seat (1),
in the lap of the Mother, in that rapturous other world (2).
(He is) young and a seer (3),
full of truth, manifold in his fixed knowledge (4),
the upholder of those that do the work (*kṛshṭīnām*) (5);
also in between he is kindled (6).[6]

[*puruṇi-ṣhṭha:* manifold in fixed knowledge; standing out in his multitudes; Agni releases the truth and Right in many purposes and activities;
surabhā: rapturous; *purū:* manifold; *kṛshṭīnām:* workers;
māta: The mother is Earth, our physical being.
u loke: the other world; it is the supramental existence; world of ideal illumination.
madhye: the vital and emotional being is the world in between.
Agni manifests in all of these worlds simultaneously.
upasthe: Agni takes his seat in us; he does it because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring Rightness, the Truth-in-movement *ṛta*. He releases this truth and right in many purposes and activities (*purūniḥshṭha*); He upholds men in their actions, efforts and labours (*kṛshṭīnām*). Since he upholds all human life and activity he is kindled in mid-space. Thus he is kindled in man (*samidhā abodhi,* 5.1.1) and does his work for upward-climbing humanity.]

["Agni thus takes his seat in us and because it is through human activity that he is to fulfil the sacrifice, because the ascending

---

[6] अग्निर्होता न्यसीदद् यजीयानुपस्थे (1), मातुः सुरभा उ लोके (2), युवा कविः (3), पुरुनिःष्ठ ऋतावा (4), धर्ता कृष्टीनाम् (5), उत मध्य इद्धः (6)

movement is not completed, he takes it in the lap of his mother in that rapturous middle world. For the middle world, the *bhuvaḥ,* including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven and Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The *bhuvaḥ* or middle regions are worlds of rapture and ecstasy because life-energy and the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate and use the rebellious earthly material for its purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalized mind consciousness which is man's present centre of activity and bringing into it the mightier bliss of the rapturous middle world to support and enlarge even the vital and physical activities and enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, *yuva,* in possession of the ideal truth and knowledge, in possession of the unerring rightness of the liberated pure ideal life and consciousness, *kaviḥ ṛtāva* (line 3), and releasing that truth and right in many purposes and activities, *purunīḥ ṣhṭhaḥ* (line 4), for he works all these results as the upholder of men in their actions and efforts and labours, *dharta kṛṣhṭīnām* (line 5), — he is that in all his forms of force from the mere physical heat in earth and in our bodies to the divine Tapas in us and without us by which God affects and supports the existence of the cosmos; and because he is thus supremely the upholder of human life and activity, therefore he is kindled in the mid-space; the seat is on the fullness of the realized mind consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened and manifested in man, *samidhā abodhi,* (5.1.1), *samiddhaḥ,* (5.1.2), he does his work for upward-climbing humanity. Thus by the return in *iddhaḥ* to the words and the idea with which he started, the Riṣhi marks the close of the first movement of thought." (SA, HMF)]

5.1.7: Perfection in Pilgrim-sacrifice

He, the illumined seer (1),
achieves perfection in the pilgrim-sacrifices (2).
Men pray with their prostrations of surrender (4),
to Agni, the Priest of the call (3).
(He) stretched out the Heaven and Earth by the force of Truth (5).
They rub bright with the Light (*ghṛta*), the eternal Horse of power (*vāji*) (6).[7]

[*ghṛtena:* The clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light.
pra iḷate: pray, adore, (*pra* is in line 1);
adhvara: journey, derived from *adhva* (path); It is translated as a pilgrimage-sacrifice since yajña is really a journey like a pilgrimage. One goes from one level of consciousness to the next higher level of consciousness.
sādhum: perfection; *vājī:* horse of power;]

5.1.8: He is Our Guest

The purifier, he is rubbed bright and pure (1),
he is the dweller in his own house (in us) (2).
Proclaimed by seers, he is our guest auspicious to us (3).
(You are) the master-bull with the thousand horses of thy flames, because you have the strength of That (4).
O Agni, by might you are in front of all others (5).[8]

[*damūna:* own home: That is to say, having taken his place on the plane of the Truth which is his own proper home.
ojas: The force of the Truth, the perfect energy that belongs to this perfect knowledge.
mārjālya: purifier; *tat:* That, the Supreme; *prāsi:* in front;]

---

[7] प्र णु त्यं विप्रम् (1), अध्वरेषु साधुम् (2), अग्निं होतारम् (3), ईळते नमोभिः (4), आ यस्ततान रोदसी ऋतेन (5), नित्यं मृजन्ति वाजिनं घृतेन (6)

[8] मार्जाल्यो मृज्यते (1), स्वे दमूनाः (2), कविप्रशस्तो अतिथिः शिवो नः (3), सहस्रशृङ्गो वृषभः तदोजा (4), विश्वान् अग्ने सहसा प्रासि अन्यान् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.1.9: You Overpass All Others

O Agni, at once you go forward and overpass all others (1),
in whomsoever you have become manifest (*āviḥ*) in your splendid beauty (2).
(You are) adorable, great of body and wide of light (3).
(You are) the beloved guest of the human peoples (4).[9]
[*ati:* beyond; go beyond; *pra:* forward;
āviḥ: become manifest;]

5.1.10: Your Peace is Vast and Great

O ever youthful Agni, all the worlds and their peoples (2),
bring their offerings to you from near and bring from afar (1,3).
Perceive the perfected mind in one who is most happy (4).
Vast and great and happy is the peace of yours, O Agni (5).[10]
[*bandhiṣhṭha:* most happy; *balim:* offering;]

5.1.11: Bring the Gods Here

O luminous Agni, mount (2),
the luminous wholeness of your car, today (1),
with the lord of the sacrifice (3).
You know the wide mid-world with all its paths (4).
Bring the gods here to partake of our offerings (5).[11]
[*antarikṣha:* The vital or nervous plane (mid-world) is just above our material earth; it is called 'that in middle' in (5.1.6); through it the gods come to commune with man, but it is a confused wideness and its paths are many but intricate and tangled.
uru: wide; *samantam:* wholeness;]

---

9 प्र स॒द्यो अ॑ग्ने॒ अत्ये॑षि अ॒न्यान् (1), आ॒विर्यस्मै॒ चारु॑तमो ब॒भूथ॑ (2),
ई॒ळेन्यो॑ वपुष्यो॑ वि॒भावा॑ (3), प्रि॒यो वि॒शाम् अति॑थिः मानु॑षीणाम् (4)

10 तुभ्यं॑ भरन्ति (1), क्षि॒तयो॑ यविष्ठ (2), ब॒लिम॑ग्ने॒ अन्ति॑त॒ ओत दू॒रात् (3),
आ भन्दि॑ष्ठस्य सुम॒तिं चि॑किद्धि (4), बृ॒हत् ते॑ अग्ने॒ महि॒ शर्म॑ भ॒द्रम् (5)

11 आद्य रथं॑ भानुमो (1), भानु॒मन्त॒म् अग्ने॒ तिष्ठ (2), यज॒तेभिः॒ सम॑न्तम् (3),
वि॒द्वान् प॑थी॒नाम् उरु अन्तरि॑क्ष॒म् (4), आ इह दे॒वान् ह॑विः॒ अद्या॑य वक्षि (5)

5.1.12: Words of Delight

To the seer, the understanding one, we have uttered our adoration (1),
the word of delight for the lord who is mighty (2).
Firm in the light, by submission to him one attains in Agni a fixity (*stoma*) (3),
even as in heaven, so here golden bright and vast-expanding (4).[12]

[*vṛṣhabhā:* Bull; the mighty lord; a common epithet for Indra; it represents the generating, impregnating power, the lord of abundance; it is the fertilizing force of consciousness. *vṛṣhabha* often denotes the supreme Puruṣha whereas the infinite consciousness is referred to as Aditi.
vṛṣhṇe: the mighty one;
gaviṣhṭiraḥ: firm in the light (*gau*); note *gau* does not mean cattle in the Veda. For S, it is the name of a seer here.
ashret: attains; *stoma:* hymn of affirmation; fixity;]

5.2: The Liberation of the Divine Force

Riṣhi-s: Kumāra Ātreyaḥ, Vṛṣha-jāna

5.2.1: Boy Pressed in the Secret Being
5.2.2: Who is this Boy?
5.2.3: Those Who Do Not Have the Word
5.2.4: Becoming Young Again
5.2.5: Knowledge and Strength Separated
5.2.6: Atri Releases the Hidden Force
5.2.7: Loosen from Us the Cords of Bondage
5.2.8: I Have Come to You, Agni
5.2.9: Overpowers the Undivine
5.2.10: Voices of Agni Slay the Foes

---

[12] अवोचाम कवये मेध्याय (1), वचो वन्दारु वृषभाय वृष्णे (2),
गविष्ठिरो नमसा स्तोममग्नौ (3), दिवीव रुक्मम् उरुव्यञ्चम् अश्रेत् (4)

5.2.11: Fashioning a Perfect Laud
5.2.12: Work Out Peace for Man with Offering

Metre: Triṣhṭup, 1-11; Shakvarī, 12

[Nature in her ordinary limited and material workings holds the Divine Force concealed in her secret or subconscient being; only when consciousness enlarges itself towards the One and Infinite, is it manifested, born for the conscient Mind.

The clarities of the higher illumination cannot be kept so long as there is not this Strength to guard them; for hostile powers snatch them away and conceal them again in their secret cavern.

Agni (Divine Will-in-works) manifested in man, itself liberated, liberates him from the cords which bind him as a victim in the world-sacrifice; we attain to it by the teaching of Indra, the divine Mind, and it protects the uninterrupted play of the Light and destroys the powers of falsehood whose limitations cannot hem in its growth and its out-flaming; it brings the divine waters from the luminous Heaven, the divine wealth liberated from the attacks of the Enemy, and gives the final peace and perfection. (SA, SV)]

5.2.1: Boy Pressed in the Secret Being

Pressed down in her secret being (2),
the young Mother bears the Boy (1),
and gives him not to the Father (3);
but his force is not diminished (4).
The peoples behold him in front (5),
established inwardly in the movement (6).[1]

[*mātā, pitre:* The Mother and Father are always either Nature and the Soul or the material being and the pure mental being.
guhā: cave, secret being;
puraḥ: in front; *nihitam:* established inwardly; Agni as the *purohit* leads and conducts the work of the sacrifice established inwardly.
aratau: movement; *bibharti:* bears;]

---

[1] कुमारं माता युवतिः (1), समुब्धं गुहा बिभर्ति (2), न ददाति पित्रे (3), अनीकमस्य न मिनत् (4), जनासः पुरः पश्यन्ति (5) निहितम् अरतौ (6)

5.2.2: Who is This Boy?

O young Mother, who is this Boy (1)
whom you bear in yourself when you are compressed into form (2),
but thy vastness gives him birth (3)?
For many seasons the Child grew in the womb (4).
I saw him born when the Mother brought him forth (*asūta*) (5).[2]

[Just as a human mother guards and nourishes her baby in her womb for nine months, the material Nature hides the Divine Force Agni in its womb for protection. When the consciousness enlarges itself towards the one, the mother Nature releases Agni; the father, the mental being, looks at him and places his energies in him. Then he is ready to meet the adversaries as indicated in verse 3.]

The word *kumāra* (boy) in singular occurs about 8 times in RV. In all the places, it refers to Agni.
peṣhī: form; *sharada:* seasons; *asūta:* to release, to bring forth;]

5.2.3: Those Who do not Have the Word

I saw one far off in the field of being (2),
tusked with golden light and pure, bright of hue (1),
shaping the weapons of his war (3).
I give to him the immortality in me in all my separate parts (4).
To me what shall they do who have not the Word (6),
and the God-Mind (Indra) is not in them (5)?[3]
[*amṛtam:* immortality; Soma, the delight of existence; it is given to the gods in three parts, on three levels of our being, the mind, life and body. See (5.28.3).
anukthāḥ: who have not the word; the expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed.

---

[2] कमेतं त्वं युवते कुमारं (1), पेषी बिभर्षि (2), महिषी जजान (3),
पूर्वीर्हि गर्भः शरदो ववर्धा (4), अपश्यं जातं यदसूत माता (5)

[3] हिरण्यदन्तं शुचिवर्णम् (1), आरात् क्षेत्रादपश्यम् (2), आयुधा मिमानम् (3),
ददानो अस्मा अमृतं विपृक्त् (4), किं माम् अनिन्द्राः (5), कृणवन् अनुक्थाः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

anindrāḥ: those who do not have Indra-power (God-Mind);
ārāt: far off; also *āre* in (4.11.6). But S translates it as 'nearby'.]

5.2.4: Becoming Young Again

In that field I saw moving apart (1),
what seemed a happy herd in its many forms of beauty (2).
None could seize on them, for he was born (3);
even they, that were grey with age, became young again (4).[4]

[*sumat yūtham:* happy herd; *sanutaḥ:* to be apart;]

5.2.5: Knowledge and Strength Separated

Who were they that divorced my strength from the Ray-Cows (1)?
Against them there was no protector nor any worker in this war (2).
Let those that took them from me, release them back to me (3);
he has become aware (5),
and is driving back to us, our Ray-Cows (4).[5]

[*chikitvān:* become aware;]

5.2.6: Atri Releases the Hidden Force

Let the wisdom-words of Atri release him (4),
(He is) the king of those who dwell in creatures (1),
he in whom all creatures dwell (2),
He is hidden within mortals by hostile powers (3).
Let the confiners be themselves confined (5).[6]

[These hostile forces (*arātaya,* in line 3) are not swarming in the outside environments alone. They enter and lodge themselves in the

---

[4] क्षेत्रात् अपश्यं सनुतः चरन्तं (1), सुमद् यूथं न पुरु शोभमानम् (2),
न ता अगृभ्नन्नजनिष्ट हि षः (3), पलिक्नीः इत् युवतयो भवन्ति (4)

[5] के मे मर्यकं वि यवन्त गोभिर्न (1), येषां गोपा अरणश्चिदास (2),
य ईं जगृभुरव ते सृजन्तु (3), आजाति पश्च उप नः (4), चिकित्वान् (5)

[6] वसां राजानं (1), वसतिं जनानाम् (2), अरातयो नि दधुः मर्त्येषु (3),
ब्रह्माणि अत्रेः अव तं सृजन्तु (4), निन्दितारो निन्द्यासो भवन्तु (5)

being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature - all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push behind the veil of their activities the divine Guest, the true monarch of the nine-gated city of the body of man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

brahmāṇi: wisdom-words;
vasām janānām: those who dwell in creatures.]

5.2.7: Loosen from Us the Cords of Bondage

Shunahshepa too was bound (1),
to the thousand-fold post of the sacrifice (2).
Him you did release, he accomplished perfection by his works (3).
Loosen from us the cords of our bondage (4),
so do you take your seat here in us (6),
O conscious knower, O Priest of our call (5).[7]

[*shunaḥ shepam:* Head of delight; name of a seer;
pāshān mumugdhi: release us from the Cords of Bondage.

"Ignorance, this matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Riṣhi Shunaḥshepaḥ in the parable was bound as a victim to the sacrificial post. The whole result is a struggling or inert poverty of being; it is the meagreness of a mortal undelight and the insufficiency of a being that collapses at every moment towards death. When Varuṇa, the Mighty, comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being. The upper cord flies upward releasing the wings of the Soul into superconscient heights; the

---

[7] शुनः चित् शेपं निदितं (1), सहस्रात् यूपात् (2), अमुञ्चो अशमिष्ट हि षः (3), एवास्मदग्ने वि मुमुग्धि पाशान् (4), होतः चिकित्व (5), इह तू निषद्य (6)

middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence; the lower cord collapses downward taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the inconscient." [SA, SV, p. 453]. For details, see the Sūkta-s RV (1.24) and RV (1.25) in, 'Rig Veda Samhita, Mandala One (Part One)', SAKSI.

There is no need to explain the mantra with the legend of the seer Shunaḥshepa and his release from the sacrificial post, as done by S. *ashamiṣhṭa:* (he) attained to calm, (S); achieved perfection by his work. (SA)]

5.2.8: I Have Come to You, Agni

May you not grow angry and depart from me (1)!
He who guards the law of action, told me of you (2).
Indra knew and sought after and saw you (3);
taught by him, I have come to you (4).[8]

[*apa + hi + aiyeḥ:* depart; *anushiṣhṭa:* taught (by him); *vrata:* law of action of the gods;]

5.2.9: Overpowers the Undivine

Agni shines out with the Vast Light (1).
He makes all things manifest by his greatness (2).
He overpowers the workings of knowledge that are undivine (3),
and evil in their impulse (4).
He sharpens his horns to gore the rākṣhasa (5).[9]

[*adevī-māya:* the formation of falsehood; even though this word is frequently used in vedāntic talks, this word is not found in the Upaniṣhads.

---

[8] हूणीयमानो अप हि मदैयेः (1), प्र मे देवानां व्रतपा उवाच (2),
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष (3), तेनाहमग्ने अनुशिष्ट आगाम् (4)

[9] वि ज्योतिषा बृहता भाति अग्निः (1), आविः विश्वानि कृणुते महित्वा (2),
प्र आदेवीः मायाः सहते (3), दुरेवाः (4), शिशीते शृङ्गे रक्षसे विनिक्षे (5)

māya: There are two kinds of māya, the divine and undivine (*adevī*), the formations of the truth and the formations of the falsehood.]

5.2.10: Voices of Agni Slay the Foes

May the voices of Agni in our heavens (1),
be sharp weapons to slay the rākṣhasa (2)!
In his ecstasy his angers break down (3),
all the undivine obstructions that besiege us (5),
cannot pen him in (4).[10]

[*bhāmā:* anger; *adevīḥ:* undivine;]

5.2.11: Fashioning a Perfect Laud

O you of many births, this laud has been fashioned (1,5),
by me, a sage, a thinker and a man of perfect works (2,4),
as a chariot for you (3).
O Agni, if you take an answering delight in it (6),
by this we may conquer the waters (8),
that carry the light of the sun-world (7).[11]

[*svar:* Sun-world, *dhīraḥ:* thinker,
svapā: su + apā: perfect in works; *haryāḥ:* answering delight;
tuvijāta: Agni is born in all the seekers; hence he is of many births.
The idea of the hymn or mantra being fashioned by the seeker is in (1.171.2), (6.16.47) and others.]

---

[10] उत स्वानासो दिवि षन्तु अग्नेः (1), तिग्मायुधा रक्षसे हन्तवा उ (2),
मदे चिदस्य प्र रुजन्ति भामा (3), न वरन्ते (4), परिबाधो अदेवीः (5)

[11] एतं ते स्तोमं तुविजात (1), विप्रो (2), रथं न (3), धीरः स्वपा (4),
अतक्षम् (5) यदीदग्ने प्रति त्वं देव हर्याः (6) स्वर्वतीः (7) अप एना जयेम (8)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.2.12: Work Out Peace for Man with Offering

The Bull, with the neck of might increases in us (1),
It drives to us the knowledge withheld by our enemy (3);
none can destroy it (the bull) (2).
For so have the Powers Immortal spoken to Agni (4),
that he work out peace for the man who prepares the sacred seat (5),
that he work out peace for the man who carries in his hand the offering (6).[12]

[*veda:* riches of knowledge; the wealth of the luminous herds. *samajāti:* drive away, *vṛshabha:* Bull, see (5.1.12); *aryaḥ:* destroyer]

Legend given by S. to explain (5.2):

The commentator Sāyaṇa Āchārya explains the Sūkta RV (5.2) using a legend connected with a person Vṛsha-jāna (Vṛsha jāra). The name of the seer of this mantra is also Vṛshajāna. No one knows definitely whether the person of this legend and the seer are same or not. Before quoting the legend, a few remarks may be appropriate.

(i) The legend has no moral or ethical lesson. It appears to be a mere squabble.

(ii) A Veda mantra is supposed to be revealed to the seer in a superconscient state. Clearly it is ludicrous to assume that the legend is a divine revelation.

(iii) The connection between the many mantra-s of this Sūkta and this legend is very tenuous, to say the least.

(iv) To force the connection, S. gives arbitrary meanings to several words. For instance he renders the word *'yuvati'* (maiden) as a *pishāchi.*

We reproduce below the translation and explanation due to Wilson.

---

[12] तुविग्रीवो वृषभो वावृधानः (1), अशत्रु (2), अर्यः समजाति वेदः (3), इतीममग्निम् अमृता अवोचन् (4), बर्हिष्मते मनवे शर्म यंसत् (5), हविष्मते मनवे शर्म यंसत् (6)

Rāja Tryaruṇa, the son of Trivṛshṇa of the race of Ikṣhwākūs had for his *purohita* Vṛsha, the son of Jana; it was the custom, it is said, when a Rāja and his *purohit* went out in the same chariot, that the latter should drive, and on occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him; a dispute ensued between the Rāja and the priest blaming each other as the murderer; the former accusing the latter because he was driving, the *purohit* retorting, that as the chariot was the Rāja's, he was the responsible person; they referred the matter to an assembly of the Ikṣhwākūs, who decided against the *purohit*; Vṛsha restored the boy to life by the prayer thenceforth called after him Varṣha-Sama; but being offended with the Ikṣhwākūs for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings and the cooking of their food and other offices ceased; attributing this to the displeasure of the Riṣhi, the Ikṣhwākūs respectfully invoked his presence, and with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place; this energy or activity is designated by the unusual term of *haras, agner haras;* so far the legend is intelligible, but what follows is rather obscure; Sāyaṇa proceeds; so singing, the Riṣhi having seen distinctly the sin of killing brāhmin become the wife of the king Trasadasyu, in the garb of a *pishāchi,* and that she, having taken the *haras* away from the fire-chamber, was concealing it in her regal clothing; he, having propitiated that *Haras* by *Varṣha-Sāma,* re-united it with Agni, upon which the offices of fire, in cooking and the like, were discharged as before; Sāyaṇa adds to his version a quotation from the Tāṇḍya Brāhmaṇa which stops with the restoration of the boy to life; *Nītimanjari* cites the legend from the Bṛhad-devata, the first part of which is the same as that given above but there is some slight variation in the conclusion; after the decision against the *purohit*, this authority continues, the Atharvan having seen (or composed) the Añgirasa mantra-s, restored the boy to life, but being in wrath, deserted the king, and went to another country; upon his departure, the *haras* or function of Agni ceased, and there were no more burnt-offerings; the Rāja, being much distressed, went to the

Rishi, and pacified and brought him back, and prevailed upon him to become his *purohit* once more; still the fire withheld its activity, until the Rishi discovered that the queen was in reality a *pishāchi,* with whom the *haras* had associated, and was seated on the throne with her, and hidden in her robe; on discovering this, the Rishi repeated the second stanza of this Sūkta (5.2.2), to which *haras* in the form of a boy, replied; the Rishi then recited the ninth stanza, (5.2.9) on which the flame burst forth and consumed the *pishāchi,* after which things went on as before; if there be any meaning in this legend, it may possibly intimate some quarrel between the princess and priests, and a consequent temporary discontinuance of worship with fire. (H. H. Wilson's translation of Rig Veda Samhita).

The reader can compare the detailed translation of this Sūkta and this legend and arrive at his/her own conclusions. The legend is given here in some detail to give the reader some idea of the methodology of Sāyaṇa.]

5.3: The Divine Force, Conqueror of the Supreme Good

Rishi: Vasushruta Ātreyaḥ

5.3.1: Agni Becomes Mitra (Lord of Love)
5.3.2: Work of Deity Aryamā
5.3.3: Rudra and Vishṇu
5.3.4: Self-Expression of the Being
5.3.5: Master of Self-Law (*svadhā*)
5.3.6: Agni's Protection
5.3.7: One Who Oppresses Us with Duality
5.3.8: You Travel to the House of Treasure
5.3.9: Father Who Becomes Your Son
5.3.10: Establishes the Mighty One
5.3.11: You Carry Us Beyond Stumblings
5.3.12: The Evil has been Identified

Metre: Virāṭ, 1; Triṣhṭup, 2-12

[The Divine Will-Force is that of which all the other godheads are forms; he manifests all these powers of supreme Truth as he grows in us.

Thus the supreme state of conscious being is attained; by that our complex and manifold existence is maintained in the Light and the Joy.

The Riṣhi prays that the evil may not be allowed to express itself again in him; may the secret soul in us, who is the Father of things but in us appears as the child of our works and our evolution, open itself to the vast Truth-consciousness.

Agni will destroy all the powers of falsehood and evil who seek to make us stumble and would rob us of our heavenly treasure.

In this hymn, Agni is hymned as the supreme and universal deva. So also in RV (2.1). Similarly Indra is hymned by Vāmadeva in RV (4.26). Similarly Soma is regarded as supreme in RV (9.83).]

5.3.1: Agni Becomes Mitra (Lord of Love)

You are he Varuṇa, O Will (Agni), when you are born (1).
You become the Lord of Love when you are entirely kindled (2).
In you are all the gods, O son of Force (3).
You are Indra for the mortal who gives the offering (4).[1]

[Varuṇa: represents the ethereal purity and oceanic wideness of the infinite Truth.
Mitra: the all-embracing harmony of the Truth, the Friend of all beings, therefore the Lord of Love.
Indra: ruler of our being, Master of Swar which is the luminous world of the Divine Mind, power-in-mind.]

---

[1] त्वमग्ने वरुणो जायसे यत् (1), त्वं मित्रो भवसि यत्समिद्धः (2),
त्वे विश्वे सहसस्पुत्र देवाः (3), त्वमिन्द्रो दाशुषे मर्त्याय (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.3.2: Work of Deity Aryamā

You become Aryaman (1),
when you bear the secret Name of the Virgins, O *Svadhāvan* (2).
They reveal you with the Rays as Mitra perfectly founded (3),
when you make *dampati* of one mind (4).[2]

[Aryamā: the aspiring power and action of the Truth.
kanīnām: virgins: the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature.
dampatī: Lord of the house and the spouse: the Soul and Nature.
dam: mansion, the human body; *svadhāvan:* Holder of self-law (*svadhā*).]

5.3.3: Rudra and Viṣhṇu

For your glory, O Rudra, the Life-Powers render bright (1),
your birth into a richly manifold beauty (2).
When that highest stride of Vishṇu has been established within (3),
you guard by it the secret Name of the Ray-Cows (4).[3]

[*chāru chitram:* the Supreme World of Light. Agni is said elsewhere to become in his being the highest of the shining worlds.
marjayanta: render bright; purify;
Vishṇu: He has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation.
gonām: Ray-Cows; The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light.]

---

[2] त्वमर्यमा भवसि यत् (1), कनीनां नाम स्वधावन् गुह्यं बिभर्षि (2),
अञ्जन्ति मित्रं सुधितं न गोभिर् (3), यद् दम्पती समनसा कृणोषि (4)

[3] तव श्रिये मरुतो मर्जयन्त रुद्र (1), यत् ते जनिम चारु चित्रम् (2),
पदं यद्विष्णोरुपमं निधायि (3), तेन पासि गुह्यं नाम गोनाम् (4)

5.3.4: Self-expression of the Being

The gods hold all that multiple existence (2),
and taste (or touch) immortality (3),
by the glory of thee who has the right vision, O godhead (1).
Men take up their session with Agni, the Priest of the call (4).
Aspiring, they make a gift of the self-expression of the being (5).[4]
[*uṣhijaḥ:* aspiring; name of a seer;
shamsam: self-expression, (3.18.2, 4.6.11);
āyoḥ: of being, (10.5.6), of human being (4.6.11), (4.2.12);]

5.3.5: Master of Self-law (*svadhā*)

O Agni,there is none who precedes you as the hotar priest (1).
None mightier for sacrifice (2).
None is supreme over thee in the seer-wisdoms, O Master of the self-law (3).
The person of whom you becomes the guest (4),
he conquers by sacrifice those who are mortals, O Godhead (5).[5]
[*svadhā:* Self-ordering power of nature; it is an important Vedic concept. Every aspect of manifestation consists within itself its law of development. There is no idea of exclusive control of anything from the outside, like the proverbial absentee landlord.]

---

[4] तव श्रिया सुदृशो देव (1), देवाः पुरू दधाना (2), अमृतं सपन्त (3),
होतारमग्निं मनुषो नि षेदुः (4), दशस्यन्त उशिजः शंसमायोः (5)

[5] न त्वत् होता पूर्वो अग्ने (1), यजीयान् (2), न काव्यैः परो अस्ति स्वधावः (3),
विशश्च यस्या अतिथिः भवासि (4), स यज्ञेन वनवद् देव मर्तान् (5)

5.3.6: Agni's Protection

May we win the riches, guarded by thee, O Agni (1),
we the seekers of riches awakened by thee, make the offerings (2).
May we win in the great struggle (3).
May we win in our discoveries of knowledge through our days (4);
May we overcome mortals by the treasure, O son of Force (5).[6]

[*ahnām:* days: the periods of Light visiting the soul;
vanuyāma: win (riches); *tvotā: tvā-ūta:* guarded by thee;]

5.3.7: One Who Oppresses Us with Duality

He, who seeks to bring sin and transgression into us (1),
on himself, the expresser of evil, may there be put that evil (2).
Slay this hostile assault (3),
slay even him, O Agni, who oppresses us with the duality (4).[7]
[*dvaya:* duality; the division or the twofoldness of the nature divided between good and evil.
āgaḥ: transgression; *enaḥ:* sin; *aghashamsa:* one who expresses evil;]

5.3.8: You Travel to the House of Treasure

O Godhead, in the dawning of this night (1),
the ancients made you their messenger (2),
and gave sacrifice with their offering (3).
W'ou travel to the House of treasures (4).
W'ou are the godhead kindled by the mortals who have light (5).[8]
[*pūrve:* The ancient seers who discovered the secret wisdom.
samsthe: The supreme world of Truth and Bliss;
asyāḥ: night; *vasu*: light, riches;]

---

6 वयमग्ने वनुयाम त्वोता (1), वसूयवो हविषा बुध्यमानाः (2),
वयं समर्ये (3), विदथेषु अह्नां (4), वयं राया सहसस्पुत्र मर्तान् (5)

7 यो न आगो अभ्येनो भराति (1), अधि इत् अघम् अघशंसे दधात (2),
जही चिकित्वो अभिशस्तिमेताम् (3), अग्ने यो नो मर्चयति द्वयेन (4)

8 त्वामस्या व्युषि देव (1), पूर्वे दूतं कृण्वाना (2), अयजन्त हव्यैः (3),
संस्थे यदग्न ईयसे रयीणां (4), देवो मर्तैर्वसुभिः इध्यमानः (5)

5.3.9: Father Who Becomes Your Son

Rescue your father; in your knowledge keep him safe (1).
Your father becomes your son and bears you, O son of force (2).
When will you have that vision for us, O Knower (3)?
When will you set us to the journey (5),
O Agni, with your Truth-consciousness (4)? [9]

5.3.10: Establishes the Mighty One

The father adores and establishes the mighty name (1),
because you, the shining one, bring him to accept and take pleasure in it (2).
Desiring the bliss of the godhead (*deva*) (3,5).
Agni increases again and conquers it by force (4,6).[10]

[The world of Truth is also called the Wideness or the Vast or the Vast Truth.
deva: godhead; the supreme Deity, of whom all the gods are different Names and Powers.
vasu: shining one; *chakānaḥ:* desiring; *sahasā:* force.]

5.3.11: You Carry Us Beyond Stumblings

O Agni, you carry safe your adorer, beyond all stumblings (2),
O youthful god (1);
for the hostile beings are seen (4),
not knowing the intuitive knowledge (5).
These thieves turn to crookedness (3,6).[11]

---

[9] अव॑ स्पृधि पि॒तरं॒ योधि॑ वि॒द्वान् (1), पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे (2),
क॒दा चि॑कित्वो अ॒भि च॑क्षसे॒ नः (3), अग्ने॑ क॒दाँ ऋ॑त॒चिद् (4), या॑तयासे (5)

[10] भूरि॒ नाम॒ वन्द॑मानो दधाति पि॒ता (1), व॑सो॒ यदि॒ तज्जो॒षया॑से (2),
कु॒विद् दे॒वस्य॒ (3), सह॑सा (4), च॒कानः॑ सु॒म्नम् (5) अ॒ग्निर्व॑नते वावृधा॒नः (6)

[11] त्वम॒ङ्ग ज॑रि॒तारं॑ यविष्ठ (1), विश्वा॑न्यग्ने दुरि॒तातिं॑ पर्षि (2), स्ते॒ना (3),
अ॑दृश्रन् रि॒पवो॒ जना॒सः (4), अज्ञा॑तकेता (5) वृजि॒ना अ॑भूवन् (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[*ketu:* intuition; see (5.7.4); *stenāḥ:* thief; *ripu:* foe; hostile being; *ajñāta-ketāḥ:* one who has no intuition; *vṛjina:* crookedness;]

5.3.12: The Evil has been Identified

These journeys have turned towards you (1);
that evil in us has been declared to the Shining One (2).
This Agni in his increasing will not deliver us (3,5),
to the assailant and the hurter (4).[12]
[*yāmāsaḥ:* journeys; *agaḥ:* evil; *rīṣhate:* hurter;
abhishastaye: assailant;]

5.4: The Divine Will, Priest, Warrior and Leader of Our Journey

Riṣhi: Vasushruta Ātreyaḥ

5.4.1: I Direct My Delight Towards Agni
5.4.2: Turn Towards Us the Inspirations
5.4.3: Set Agni within You
5.4.4: Knower of All Things Born
5.4.5: Agni Domiciled in Our House
5.4.6: Make a Free Space
5.4.7: Establish Every Type of Riches in Us
5.4.8: Triple-armoured Peace
5.4.9: Carry Us Through All Calamities
5.4.10: I, a Mortal, Call Thee Immortal
5.4.11: The Other World (*u loka*)

Metre: Triṣhṭup

[The Riṣhi hymns the Divine Force that knows all the successive births of the soul on its ascending planes of existence; and as priest of his upward and onward-journeying sacrifice gives him the purity, the power, the knowledge, the increasing riches, the faculty of new

---

[12] इमे यामासः त्वद्रिक् अभूवन् (1), वसवे वा तदित् आगो अवाचि (2), न अह अयम् अग्निः (3), अभिशस्तये नो न रीषते (4), वावृधानः परा दात् (5)

formation and spiritual productiveness by which the mortal grows into immortality.

It destroys the enemy, the assailants, the powers of evil, enriches the soul with all that they try to withhold, gives the triple peace and the triple fulfilment of the mental, vital and physical being and, labouring in the light of the supramental Truth, leads beyond, creating in us the world of immortal felicity. (SA, SV)]

5.4.1: I Direct My Delight towards Agni

I direct my delight towards thee in the pilgrim-sacrifice (2),
O Agni, wealth-master of the riches (1).
O King, replenishing thee, may we conquer the plenitude (3).
May we overcome the battle-hosts of mortals (4).[1]

[*vājam:* plenitude;]

5.4.2: Turn towards Us the Inspirations

The ageless Agni that carries the offering is the Father of us (1).
He in us is pervasive in his being (2),
is extended in light and is perfect in vision (3).
Kindle altogether thy strnegths of impulsion (5),
that belong to the Master of Dwelling (4).
Form thy inspirations of knowledge and turn them towards us (6).[2]

[*shravāmsi:* inspirations; see (5.16.4);
su-gārhapati: Agni; he is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge.]

---

[1] त्वाम॑ग्ने॒ वसु॑पतिं॒ वसू॑नाम् (1), अ॒भि प्र म॑न्दे अध्व॒रेषु॑ (2),
राजन् त्वया॒ वाजं॑ वाज॒यन्तो॑ जयेमा॒ (3), अभि ष्या॑म पृत्सु॒तीः मर्त्या॑नाम् (4)

[2] हु॒व्य॒वाळ॒ग्निः अ॒जरः॑ पि॒ता नो॑ (1), वि॒भुः (2), वि॒भावा॑ सु॒दृशी॑को अ॒स्मे (3),
सु॒गा॒र्ह॒प॒त्याः (4), समिषो॑ दिदीहि (5) अस्म॒द्र्यक् सं मि॑मीहि॒ श्रवां॑सि (6)

5.4.3: Set Agni Within You

Place Agni within you; he is the omniscient *hotar* (4),
the seer, the master of men, lord of the human peoples (1),
pure and purifying (2),
with his back of light (3).
He shall win our desirable things in the godheads (5).[3]

[*ni-dadhidhve:* set within;
ghṛtapṛṣhṭam: that having the light for its back.
line 1: it is addressed to a fellow worshipper.]

5.4.4: Knower of All Things Born

O Agni, take pleasure in us, companioned by (goddess) Iḷa (1),
labouring with the rays of the Sun (2).
Accept with pleasure our fuel, O knower of all things born (3).
Bring the gods to us to partake of our sacrifice (4).[4]

[*Iḷā:* goddess of revelation; vision of the seer which attains the truth; her name means she who seeks and attains; she is the mother of the Rays, the herds of the Sun. She opens the sight to the Truth and brings before it (the sight) revelation of the Truth-Consciousness.

Agni, the Seer-Will, is prayed to, to become one with his Power that unveils the glories of the Superconscient, work in the light of the illumination of the Supreme Truth and take joy in establishing these states in the aspiring human being.

adyāya : to partake, to eat;]

---

[3] विशां कविं विश्पतिं मानुषीणां (1), शुचिं पावकं (2), घृतपृष्ठमग्निम् (3),
नि होतारं विश्वविदं दधिध्वे (4), स देवेषु वनते वार्याणि (5)

[4] जुषस्वाग्न इळया सजोषा (1), यतमानो रश्मिभिः सूर्यस्य (2),
जुषस्व नः समिधं जातवेद (3), आ च देवान् हविः अद्याय वक्षि (4)

5.4.5: Agni Domiciled in Our House

Come to the sacrifice of ours as the knower (2),
a cherished guest domiciled in our gated house (1).
O Agni, slaying all who assail us (3),
bring to us (5),
the enjoyments of those who make themselves our enemy (4.6).[5]

[*shatruyātam:* All hostile energies that attack the soul of man possess certain riches which he needs and which he has to wrest from them in order to arrive at his perfect plenitude.]

5.4.6: Make a Free Space

Chase the Destroyer from us with your blow (1),
make a free space for growth for your own body (2)!
When, O Son of Force, you are carrying safe the gods (3),
guard us in the plenitude, O Agni, O mightiest Deity (4).[6]

[The divine powers in us are carried to their goal in the Truth and Bliss by the force Agni, the Divine Will, working in man.
vayaḥ: this word, excluding the pronoun *vayam,* occurs about 200 times in the RV. Its usual meaning is, 'wideness, growth or expansion'. It has the associated meaning of, 'branches of a tree' in some places like (6.7.6, 8.19.33); it has the meaning of 'birds' in (10.80.5, 8.74.14); also as 'food' in (6.13.5), something which causes growth.
svāyai tanve: your own body;
dasyu: Dividers; the powers of darkness, adversaries of the seeker of Light and the Truth. There are two great divisions of the Dasyus namely (i) Paṇis who intercept and hoard the Ray-Cows, and (ii) Vṛtra-s, who intercept and hoard the dynamical energies or waters.

---

[5] जुष्टो दमूना अतिथिर्दुरोण (1), इमं नो यज्ञमुप याहि विद्वान् (2),
विश्वा अग्ने अभियुजो विहत्या (3), शत्रूयताम् (4), आ भरा (5), भोजनानि (6)

[6] वधेन दस्युं प्र हि चातयस्व (1), वयः कृण्वानः तन्वे स्वायै (2),
पिपर्षि यत् सहसस्पुत्र देवान् (3), सो अग्ने पाहि नृतम वाजे अस्मान् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

They are the dividers, *dānava* or *dānu* who hack up and cut up the unity of soul. See also (5.7.10).

Lines 1, 2: "The Divine Plane in man is enclosed and shut up in the smoke of the all-too human movements of the desire passion. There are, besides, the limiting walls of the ego that prevent the awareness of the divinity within and the presence of the Divine around. Unless this separative and narrowing action of the Force of Ego and Falsehood is broken up and cleared, the divine consciousness and will cannot spread and organise themselves in man. Agni, the flaming Divine Will, is invoked to effect this clearance and then extend his workings in the seeker." (M.P.P.)]

5.4.7: Establish Every Type of Riches in Us

May we worship thee with our words, O Agni (1),
(worship) thee with our offerings, O Purifier, O happy light (2).
Bring into us the treasure in which are all desirable things (3).
Establish in us substance of every kind of riches (4).[7]

[*vishvavāram:* all desirable things.]

5.4.8: Triple-armoured Peace

Accept our pilgrim-sacrifice, O Agni, O son of Force (1).
(Accept) our offering, O holder of the triple session (2).
May we be doers of good deeds before the godheads (3).
Protect us with a triple armour of peace (4).[8]

[triple : Mental, vital, physical worlds; the lower 'births', all the knowledge of which Agni, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental.

---

[7] वयं ते अग्न उक्थैः विधेम (1), वयं हव्यैः पावक भद्रशोचे (2),
अस्मे रयिं विश्ववारं समिन्व (3), अस्मे विश्वानि द्रविणानि धेहि (4)

[8] अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो (1), त्रिषधस्थ हव्यम् (2),
वयं देवेषु सुकृतः स्याम (3), शर्मणा नः त्रिवरूथेन पाहि (4)

tri-varuthena sharma: triple armour of peace: the peace, joy and full satisfaction in the mental, vital and physical being.]

"Before one can get peace one must be in a state that can receive and hold peace. That is not possible if the being is restless or in a chaotic state of vibrations, the inevitable result of every movement of falsehood and wrong-doing. Therefore there has to be a willed turning to be the truth and the right, in body, in life-activity, in mind. Only when the being is established in this harmony, can the peace of God descend on man and act as a protective covering against all disturbing attacks from the hostile elements. And this peace is three-fold: peace in the physical body enabling it to withstand pressures of all kinds and avert accidents; peace in the vital body (the life-organism) building up a strong nervous envelope capable of resisting attacks of illness and other kinds; peace in the mind enabling the mental faculties to function aright and guarding it from invasions of malevolent nature". (M.P.P.)]

5.4.9: Carry Us Through All Calamities

Carry us through all difficult passages, O Agni (1),
through all calamities as a ship over the ocean (2).
O Agni, voiced by us with our obeisance even as did Atri (3),
awake and be guardian of our bodies (4).[9]

[This mantra is a part of Durga Sūkta given in Mahānārāyaṇa U. (2.3). This mantra is also in Taittirīya Brāhmaṇa (2.4.1).
tanūnām: not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul.
suga: path which is easy of going and thornless; it is the path to the highest bliss.
durga: the path beset by manifold dangers and sufferings and difficulties; the opposite of *suga.*
duritā: calamities, see (5.82.5,7); *atiparṣhi:* cross;

---

[9] विश्वानि नो दुर्गहा जातवेदः (1), सिन्धुं न नावा दुरितातिं पर्षि (2),
अग्ने अत्रिवत् नमसा गृणानो (3), अस्माकं बोध्यविता तनूनाम् (4)

jātavedaḥ : Agni, knower of all things born,
Atri : name of the sage; Eater of things.]

5.4.10: I, a Mortal, Call Thee Immortal

I think of thee with a heart that is thy singer (1).
Being mortal, I call to thee immortal (2).
Establish the glory in us, O knower of all things born (3).
By the children of my works, may I win Immortality, O Agni (4).[10]
[*kīriṇā:* singer, bard; *yashas:* glory;
amṛtatvam: Vedic Immortality; see (5.28.3);

"It is not enough to think of the Divine, to dwell upon the Idea of the Divine and develop the theme in the Mind. The heart too must participate in the Quest. It must pour out its feelings and emotions, must consecrate its movements to the Divine. In the heart is the core of the being and there must form and grow the central self-giving to the Divine. The meditation in the mind must be backed up by the aspiration and its incessant affirmation in the heart. Only so can the call of the man, the mortal, reach the Immortal One." (M.P.P.)]

5.4.11: The Other World (*u loka*)

O Knower of all things born, for the doer of great deeds (1),
you shall make that happy other world (2).
He reaches in peace a wealth in which are (4),
the Horses of swiftness, the Ray-Cow, the Son, the Heroes (3).[11]

[*u loka:* The supramental world has to be formed or created in us by Agni, the Divine Will, as the result of a constant expansion and self-perfecting.

---

[10] यस्त्वा॑ हृ॒दा की॒रिणा॒ मन्य॑मा॒नः अम॑र्त्यं॒ (1), मर्त्यो॒ जोह॑वीमि (2),
जात॑वेदो॒ यशो॑ अ॒स्मासु॑ धेहि (3), प्र॒जाभि॑रग्ने अमृत॒त्वम् अश्याम् (4)

[11] यस्मै॒ त्वं सु॒कृते॑ जातवेद (1), उ लो॒कम॑ग्ने कृ॒णव॑ः स्यो॒नम् (2),
अ॒श्विनं॒ स पु॒त्रिणं॑ वी॒रव॑न्तं॒ गोम॑न्तं (3), र॒यिं न॑शते स्व॒स्ति (4)

Line 3 has the recurring Vedic symbols of the Horse, Cow, Son, Hero. The sons or children (*putriṇam*) are the new soul-formations which constitute the divine Personality, the new births within us. The heroes (*vīravantam*) are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are (*ashvinam*) the motive forces that bear us on our journey and are therefore symbolised by the Horse. The herds of light (*gomantam*) are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light.]

5.5: The Summoning of the Gods

Riṣhi: Vasushruta Ātreyaḥ

5.5.1: Offering of Clarity

5.5.2: Soma in his Hands

5.5.3: Bring Indra Here

5.5.4: Be With Us for Conquest

5.5.5: Divine Doors

5.5.6: Night and Day

5.5.7: Paths of Life-Breath

5.5.8: Iḷā, Sarasvati and Mahi

5.5.9: Maker of Forms

5.5.10: Secret Name of Gods

5.5.11: Svāhā Call

Metre: Gāyatrī

[The hymn calls the principal godheads to the sacrifice by the summons of Agni. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining. This is one of the Āpri hymns.]

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.5.1: Offering of Clarity

On the high-kindled flame (1),
pour as offering a poignant clarity (2),
to Fire, the knower of all things born (3).[1]

[*ghṛtam:* mental clarity; (3.2.1) speaks plainly of the offering of intellect (*manīṣhā*) as purified *ghṛta* to the gods, *"ghṛtam na pūtam manīṣham"*. Similarly (1.110.6) declares, 'we offer this hymn of intellect (*manīṣhā*) with clarity (*ghṛta*), just as the offering is offered with ladle.
tīvram: intense (clarity);]

5.5.2: Soma in his Hands

The spokesman of the godhead (1),
the inviolable, hastens the sacrifice on its way (2).
He, a seer, comes with the Soma - delight in his hands (3).[2]

[*narāshamsaḥ:* spokesman of the gods;]

5.5.3: Bring Indra Here

O Agni, we have sought thee with our adoration (*īḷa*) (1).
Bring here Indra the rich in Light, the beloved (2),
with his happy chariots to protect us (3).[3]

[*rathebhiḥ:* chariots; The plural is used to indicate the manifold movement of the Divine Mind (Indra) in its completeness.
īḷā: adoration;]

---

[1] सुसमिद्धाय शोचिषे (1), घृतं तीव्रं जुहोतन (2), अग्नये जातवेदसे (3)

[2] नराशंसः (1), सुषूदति इमं यज्ञमदाभ्यः (2), कविर्हि मधुहस्त्यः (3)

[3] ईळितो अग्न (1), आ वहेन्द्रं चित्रमिह प्रियम् (2), सुखै रथेभिः ऊतये (3)

5.5.4: Be with Us for Conquest

O Seat, spread wide, soft as wool (1),
sound high the songs of illumination (2).
O bright one, be with us for the conquest (3).[4]

[*sātaye:* conquest;

This verse is addressed to Indra, the Power of Divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots of this giver of Light, we conquer our divine possessions.]

5.5.5: Divine Doors

Swing wide open, O divine doors (1).
Be easy of approach that you may be our guard (2).
Farther, farther lead and fill full our sacrifice (3).[5]

[*devīdvāraḥ:* Divine doors,
ūtaye: to guard; to increase; both meanings are valid here also.

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul.

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

---

[4] ऊर्णम्रदा वि प्रथस्वा (1), अभि अर्का अनूषत (2), भवा नः शुभ्र सातये (3)

[5] देवीः द्वारो वि श्रयध्वं (1), सुप्रायणा न ऊतये (2), प्रप्र यज्ञं पृणीतन (3)

5.5.6: Night and Day

We seek the Dawn and Night (3),
the two mighty Mothers of the Truth (2),
with their fair front to us, who increase our being's space (1).[6]

[Night and Day: symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.
yahvī: mighty, see (5.1.1).]

5.5.7: Paths of Life-breath

Arrive to this our sacrifice (3),
on the paths of the Life-breath (or wind) (1),
O divine priests of man's call, O worshipped twins (2).[7]

[This verse is addressed to Ashvins, the lords of bliss, the twin deities, the divine healers called by men.]

5.5.8: Iḷā, Sarasvati and Mahi

May Iḷa, Sarasvatī and Mahi (1),
the three goddesses who create the bliss (2),
sit on the sacred seat, they who never err (3).[8]

[Iḷā: goddess of revelation; see (5.4.4).
Sarasvatī: goddess of inspiration;
Mahī: goddess of the vast Truth, mahas or *ṛtam bṛhat;*
asridha: are not assailed, cannot be attacked by the ignorance and darkness.
The book, 'Sarasvati' published by SAKSI, gives all the Rig Veda mantra-s addressed to Sarasvatī along with their translations and introductory essays.]

---

[6] सुप्रतीके वयोवृधा (1), यह्वी ऋतस्य मातरा (2), दोषाम् उषासम् ईमहे (3)

[7] वातस्य पत्मन् (1), ईळिता दैव्या होतारा मनुषः (2),
इमं नो यज्ञमा गतम् (3)

[8] इळा सरस्वती मही (1), तिस्रो देवीः मयोभुवः (2), बर्हिः सीदन्तु अस्रिधः (3)

5.5.9: Maker of Forms

O maker of forms, beneficent, arrive here (1),
all-pervading in your fostering to us and in yourself (2);
in sacrifice after sacrifice, guard our ascension (3).[9]

[Twaṣhṭri: maker of forms: the Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works.
vibhuḥ: all pervading; *poṣha:* fostering;
shivaḥ: benignant, gracious; *tmanā:* in thyself;]

5.5.10: Secret Name of Gods

O master of delight, lead our offerings (2,4),
there where you know (1),
the secret names of the Gods (3).[10]

[*vanaspati:* Soma, master of delight, master of trees;
yatra: where; it is the goal, the Ānanda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us
gāmaya : gamama (pada); to lead;.]

5.5.11: Svāhā Call

Svāhā to Agni and to Varuṇa (1);
Svāhā to Indra and the Life-powers (2);
Svāhā to the Gods be our offerings (3).[11]

[*svāhā: su + ā + hā:* (I) offer duly and wholeheartedly;

---

[9] शि॒वः त्वष्टः इहा ग॑हि (1), वि॒भुः पोष॑ उ॒त त्मना॑ (2), य॒ज्ञेयज्ञे॑ न॒ उद॑व (3)

[10] यत्र॒ वेत्थ॑ (1), वनस्पते (2), दे॒वानां॒ गुह्या॒ नामा॑नि (3),
तत्र॑ ह॒व्यानि॑ गामय (4)

[11] स्वाहा॒ग्नये॒ वरु॑णाय॒ (1), स्वाहा इन्द्रा॑य म॒रुद्भ्यः॑ (2), स्वाहा॑ दे॒वेभ्यो॑ ह॒विः (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Varuṇa: Lord of wideness,
Maruts: nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind.
Essence of mantra: let all in us that we offer to the divine Life be turned into the self-light and self-force of the divine Nature.]

5.6: The Galloping Flame-Powers of the Journey

Riṣhi: Vasushruta Ātreyaḥ

5.6.1: War-steed and the Steed to the Plenitude
5.6.2: All Powers Meet in Agni
5.6.3: Agni Gives the Steed of Plenitude
5.6.4: We Kindle Thee
5.6.5: Offering by the Word
5.6.6: Every Desirable Good
5.6.7: Your Steeds Greaten the Vast
5.6.8: Lead to Happy Worlds
5.6.9: Carry Us High
5.6.10: Perfect Hero-Might in Us

Metre: Paṅgktiḥ

[The flames of Agni, the divine Will, home and meeting-place of all our increasing and advancing life-powers, are imaged as galloping on our human journey to the supreme good.

Divine Will creates in us the divine strength of impulsion, an illumined and undecaying force and flame described as the steed of the plenitude, which brings us that good and carries us to that goal.

His flames are coursers on the path who increase by the sacrifice; they hasten uninterruptedly, and race always more swiftly; they bring in the penned-up illuminations of the hidden knowledge. Their entire force and rapidity are accorded when the divine Strength is filled and satisfied with the sacrificial offerings.

All the ten mantra-s end with the refrain, "Bring to those who laud thee the force of thy impulse."]

5.6.1: War-steed and the Steed to the Plenitude

I meditate on Agni who is the dweller in things (1).
To him the milch-cows go as to their home (2),
as to their home, the swift war-steeds (3),
as to their home, the eternal steeds of the plenitude (4).
Bring the force of thy impulse to those who laud thee (5).[1]

[*arvat:* The Horse is the symbol of Force in the Veda, especially of vital force. It is variously the Arvat or war-steed in the battle and the Vājin, the steed of the journey which brings us in the plenty of our spiritual wealth.
iṣhaḥ: impulse: the power that enables us to make the journey through the night of our being to the divine Light.
vasuḥ : dweller in things; shining one;]

5.6.2: All Powers Meet in Agni

He is Agni who is the dweller in things voiced by me (1).
In him come together the milch-cows (2).
In him meet our swiftly galloping war-steeds (3).
In him our luminous seers who have come to perfect birth in us (4).
Bring the force of thy impulse to those who laud thee (5).[2]

[*dhenavaḥ:* milch-cows; all our growing powers of force and knowledge; they move towards the manifestation of the divine Knowledge-Force and in it they combine and are harmonized.
gṛne : to voice;]

---

[1] अग्निं तं मन्ये यो वसुः (1), अस्तं यं यन्ति धेनवः (2), अस्तम् अर्वन्त आशवो (3), अस्तं नित्यासो वाजिन (4), इषं स्तोतृभ्य आ भर (5)

[2] सो अग्निर्यो वसुर्गृणे (1), सं यमायन्ति धेनवः (2),
समर्वन्तो रघुद्रुवः (3), सं सुजातासः सूरय (4), इषं स्तोतृभ्य आ भर (5)

5.6.3: Agni Gives the Steed of Plenitude

Agni gives the steed of plenitude to man (1),
Agni, the All-seeing (2).
Agni (gives) that which comes swiftly to him for (giving) felicity (3).
When he is pleased, he journeys to the desirable good (4).
Bring the force of thy impulse to those who laud thee (5).[3]
[line 1: Agni, the will power provides the energy for the work leading to plenty.
svābhuvam : *su-ābhuvam* : (the power) which comes swiftly. (We can regard it as a form of life-energy or horse). (9.12.9)]

5.6.4: We Kindle Thee

O Agni, we kindle, thy luminous and ageless flame (1,2).
When the fuel of thee becomes more effective in labour (3),
it blazes up in heaven (4).
Bring the force of thy impulse to those who laud thee (5).[4]
[*samit:* fuel, aspiration;]

5.6.5: Offering by the Word

To you is cast (4), the offering by the illumining word (1),
O Agni, O Master of brilliant Light, O delightful one (2),
achiever of works, the bearer of offering, master of creatures (3).
Bring the force of thy impulse to those who laud thee (5).[5]
[*havi:* offering; *hūyate:* to cast (the offering), to call;]

---

[3] अग्निर्हि वाजिनं विशे ददाति (1), विश्वचर्षणिः (2), अग्नी राये स्वाभुवं (3), स प्रीतो याति वार्यम् (4), इषं स्तोतृभ्य आ भर (5)

[4] आ ते अग्न इधीमहि (1), द्युमन्तं देवाजरम् (2), यद्ध स्या ते पनीयसी समिद् (3), दीदयति द्यवि (4), इषं स्तोतृभ्य आ भर (5)

[5] आ ते अग्न ऋचा हविः शुक्रस्य (1), शोचिषः पते सुश्चन्द्र (2), दस्म विश्पते हव्यवाट् (3), तुभ्यं हूयत (4), इषं स्तोतृभ्य आ भर (5)

5.6.6: Every Desirable Good

In thy fires, those greater fires of thee (1),
nurse every desirable good (2); they race, they run (3),
they drive on in their impulse without a break (4).
Bring the force of thy impulse to those who laud thee (5).[6]
[*ānuṣhak* : without a break; *ishayanti* : impelled;]

5.6.7: Your Steeds Greaten the Vast

O Agni, those rays of yours (1),
your steeds of plenitude, greaten the Vast (2).
They gallop to the pens of the Ray-Cows (4),
with tramplings of their hooves (3).
Bring the force of thy impulse to those who laud thee (5).[7]
[*gonām:* The illuminations of the divine Truth penned up in the cavern of the subconscient by the lords of sense-action.
mahi: the vast;]

5.6.8: Lead to Happy Worlds

O Agni, bring to us, who laud thee (1),
new impelling forces that lead to happy worlds (2).
May we be of those who sing the mantra-s (3),
in home and home, with thee for their messenger (4).
Bring the force of thy impulse to those who laud thee (5).[8]
[*navā:* lead; *iṣhaḥ:* impelling forces;
ānṛchuḥ : riks, mantras of illumination

---

[6] प्रो त्ये अग्नयोऽग्निषु (1), विश्वं पुष्यन्ति वार्यम् (2), ते हिन्विरे त इन्विरे (3),
त ईषण्यन्ति आनुषक् (4), इषं स्तोतृभ्य आ भर (5)

[7] तव त्ये अग्ने अर्चयः (1), महि व्राधन्त वाजिनः (2), ये पत्वभिः शफानां (3),
व्रजा भुरन्त गोनाम् (4), इषं स्तोतृभ्य आ भर (5)

[8] नवा नो अग्न आ भर स्तोतृभ्यः (1), सुक्षितीः इषः (2),
ते स्याम य आनृचुः (3), त्वादूतासो दमेदम (4), इषं स्तोतृभ्य आ भर (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

sukṣhitīḥ: happy worlds: that is, they take us to our home in the world of Truth, the superconscient plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word.]

5.6.9: Carry Us High

O delightful Agni, you turn both ladles of streaming clarity (1),
towards your mouth (2).
Then may you carry us high beyond in the utterances (3),
O Master of might (4).
Bring the force of thy impulse to those who laud thee (5).[9]

[*darvī ubhe:* two ladles: perhaps, the divine and the human delight.
sarpishaḥ: streaming clarity; butter;
ut pupūryā: carry us high beyond *(ut);*]

5.6.10: Perfect Hero-might in Us

Thus they have driven and controlled Agni (1),
without a break (*ānushak*) by their words and utterances (2).
May he found in us the perfect hero-might (3),
and the perfect power of the Horse (life-energy) (4).
Bring the force of thy impulse to those who laud thee (5).[10]

[*ajuryamuḥ* : driven and controlled;
suvīryam: The hero-power of the battling soul.
āshu-ashvyam: the swift Horse-Power, with a play on the two words giving it the sense of "swift horse-swiftness".]

---

[9] उ॒भे सु॑श्चन्द्र स॒र्पिषो॒ दर्वी॑ श्रीणीष (1), आ॒सनि॑ (2),
उ॒तो न॒ उत्पु॑पूर्या उ॒क्थेषु॑ (3), शवसस्पत॒ (4), इषं॑ स्तो॒तृभ्य॒ आ भ॑र (5)

[10] ए॒वाँ अ॒ग्निम् अजुर्यमुः (1), गी॒र्भिः य॒ज्ञेभिः॑ आनु॒षक् (2),
दध॑द॒स्मे सु॒वीर्य॑म् (3), उ॒त त्यदा॒श्वश्व्य॒म् (4), इषं॑ स्तो॒तृभ्य॒ आ भ॑र (5)

5.7: The Divine Will, Desirer, Enjoyer, Progressive from the Animal to Bliss and Knowledge

Rishi: Isha Ātreyaḥ

5.7.1: Integral Force
5.7.2: Set Alight with Rapture
5.7.3: Light, Might and Truth
5.7.4: Light of Intuition
5.7.5: Ascend to a Self-Born Ground
5.7.6: Builds a Home for Man
5.7.7: Tears the Desert of Our Dwelling
5.7.8: Achiever of Work
5.7.9: Inspiration and Knowledge (*chitta*)
5.7.10: Atri Overcomes Foes

Metre: Anushṭup, 1-9; Pañgktiḥ, 10

[Agni is hymned as the divine Force that brings the bliss and the ray of the truth into the human being and light into the night of our darkness. He leads men in their labour to his own infinite levels; he enjoys and tears up the objects of earthly enjoyment, but all his multitude of desires are for the building of a universality, an all-embracing enjoyment in the divine home of the human being.

He is the animal moving as the enjoyer by the progressive movement of Nature, as with an axe through the forest, to the achievement and the bliss. This passionate, emotional, animal being of man is given by him to be purified into the peace and bliss; in it he establishes a divine light and knowledge and the awakened state of the soul.]

5.7.1: Integral Force

In you (there is) an integral force, O comrades (1),
and a complete laud to Agni (2),
the most powerful among the peoples (3),
the mighty child of energy (4).[1]

[*kṣhitīnām:* the dwellers in the world.]

5.7.2: Set Alight with Rapture

Whom wheresoever they come into contact with (1),
him men, who have the power, set alight (3),
rapturously, in this house of man (2).
All beings born strive to bring (him) to birth (4).[2]

[*arhantaḥ naraḥ:* men who have power;
samṛtau: those who come in contact; *jantavaḥ:* all beings born;]

5.7.3: Light, Might and Truth

Whenever we win completely the impulsions of force (1),
(win) the offerings which human beings must give (2),
then he gathers to himself (4),
the Rays of the Truth and luminous might (3).[3]

[*ādade:* gathers;]

---

1 सखा॑यः॒ सं व॑ः स॒म्यञ्च॒म् इषं॒ (1), स्तोमं॑ चा॒ग्नये॑ (2),
वर्षि॑ष्ठाय क्षिती॒नाम् (3), ऊ॒र्जो नप्त्रे॒ सह॑स्वते (4)

2 कुत्रा॑ चि॒द् यस्य॒ समृ॑तौ (1), र॒ण्वा नरो॑ नृ॒षद॑ने (2),
अर्ह॑न्तश्चि॒द् यमि॑न्ध॒ते (3), सं॑ज॒नय॑न्ति ज॒न्तवः॑ (4)

3 सं यदि॒षो वना॑महे॒ (1), सं ह॒व्या मानु॑षाणाम् (2),
उ॒त द्यु॒म्नस्य॒ शव॑स ऋ॒तस्य॑ र॒श्मिम् (3), आ द॑दे (4)

5.7.4: Light of Intuition

Truly he creates the light of intuition (1),
even for one who sits far off in the night (2).
The purifying Fire (3),
ravages the trees of the forest, he, the imperishable (4).[4]

[*vanaspatīn:* in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalizing drink, is the typical vanaspati. *ketum:* light of intuition;

"The truth of things cannot be found by the logical intellect of the mind which is an imperfect groping instrument. It can be perceived, however, by intuition, a faculty that grasps the truth without effort; it is in fact an arrow of truth that strikes the human consciousness. It works in the mind, but with a handicap; the intellect seizes the flash of intuition and colours it with its own movements and in the process its infallibility is lost. But when the intuition dawns in the heart, it is more direct; for the heart is the chamber of the soul — a portion of the Divine — and there is less possibility of interference by foreign elements.

The intuition in the heart sees the truth as it is. This intuition that illumines and reveals is not a product of human labour. It is a gift of God Agni, the flame of illumination that lights up the ill-lit corridors of the being and awakens the faculty of intuition in the consciousness that is surrendered to its workings." (M.P.P.) See also (5.45).]

---

[4] सः स्मा कृणोति केतुम् (1), आ नक्तं चिद् दूर आ सते (2),
पावको यत् (3), वनस्पतीन् प्र स्मा मिनाति अजरः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.7.5: Ascend to a Self-born Ground

When in his service (*veshane*) (1),
men cast down their sweat (as an offering) on the paths (2),
they ascend (5), to a self-born (self-joyous) ground (3),
as if to wide levels (4).[5]

[Here is the explicit mention of the yoga, well-known later as karma-yoga, in which all works done as an offering result in an ascent.
svedam: An equivoque on the double sense of the word, sweat and the rich droppings of the food-offering.
svajenyam: self-joyous, self-victorious;
bhūma: These are the wide free infinite planes of existence founded on the Truth, the open levels opposed elsewhere to the uneven crookednesses which shut in men limiting their vision and obstructing their journey.
ruruhuḥ (*abhi*): ascend; *aha:* certainly;

"As long as man exerts himself in the service of his own ego, goaded by personal desire, all action becomes a means for bondage. He stays confined to the lower levels of existence, crabbed and cabined in his limited movements. But if he moves away from this slavery to desire and ego, and learns to act in dedication to the Divine, offers his energies in the service of the Divine Truth without regard to personal calculations or fruits, action becomes a lever for upliftment to the higher and wider levels of the unbound Spirit. Work becomes a force for liberation." (M.P.P.)]

---

[5] अव॑ स्म॒ यस्य॒ वेष॑णे॒ (1), स्वेदं॑ प॒थिषु॒ जुह्व॑ति (2),
अ॒भीमह॒ स्वजे॑न्यं॒ (3), भूमा॑ पृ॒ष्ठेव॑ (4), रुरुहुः (5)

5.7.6: Builds a Home for Man

Him shall mortal man come to know as the godhead who has this multitude of his desires (1),
that he may establish in him all (2);
he moves forward the sweet taste of the drinks of the Soma (3),
he builds a home for this human being (4).[6]

[*asta:* The home of man; the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent.
pitū: soma; *svādanam:* sweet taste; *tātim:* to build;
This verse is used as a header by SA for the chapter 20 of his book 'The Life Divine'.]

5.7.7: Tears the Desert of Our Dwelling

He tears to pieces this desert, in which we dwell (1),
as the animal that tears its food (2).
He is a smith whose force is unafflicted by the heat of fire (4),
(like) a beast with a golden beard and tusks of bright purity (3).[7]

[*dhanva:* desert; the material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth.
dātā: to tear; *shuchidat:* bright purity; *ṛbhu:* smith;]

---

[6] यं मर्त्यः पुरुस्पृहं विदत् (1), विश्वस्य धायसे (2),
प्र स्वादनं पितूनाम् (3), अस्तंतातिं चिदायवे (4)

[7] स हि ष्मा धन्वाक्षितं दाता (1), न दात्या पशुः (2),
हिरिश्मश्रुः शुचिदन् (3), ऋभुः अनिभृष्ट तविषिः (4)

5.7.8: Achiever of Work

Yes, he is pure and bright (1),
as one whose axe is like an eater and ever enters deeper (2).
With a happy delivery, his mother bore him (3).
He is an achiever of work and wins enjoyment of the bliss (4).[8]

[*svadhiti:* an equivoque on the double sense of svadhiti, an axe or other cleaving instrument and the self-ordering power of Nature, *svadha.* The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born.
bhaga: the divine enjoyment, typified by the god Bhaga, the Enjoyer in the power of the Truth.
suṣhūḥ: happy delivery; *krāṇa:* achiever of work;]

5.7.9: Inspiration and Knowledge

O Agni, establish the light, the inspiration and the knowledge (3,5),
in the mortal who is a happy ground for establishing thee (2,4).
O Agni, to you is poured the running stream of offerings of light (1).[9]

[*dyumnam:* light; *shravaḥ:* inspiration; see (5.16.4)
chitta: knowledge; *sarpiḥ:* light; butter;
sham and *sharma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, *shamī,* or work of the sacrifice; the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort.]

---

[8] शुचिः ष्म यस्मा (1), अत्रिवत् प्र स्वधितीव रीयते (2),
सुषूरसूत माता (3), क्राणा यदानशे भगम् (4)

[9] आ यस्ते सर्पिरासुते अग्ने (1), शमस्ति धायसे (2),
ऐषु द्युम्नमुत श्रव आ चित्तं (3), मर्त्येषु (4), धाः (5)

5.7.10: Atri Overcomes Foes

Even so, irresistible born (*adhrijaḥ*) (2),
I receive the force of mind, the cow of vision given by you (1,3).
O Agni, may Atri overcome the destroyers who satisfy thee not (4).
May he overcome forces and men (5).[10]

[*pashu:* Literally, passion-mind and the animal; but the word *pashu* may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word.
Dasyu-s: they hack and cut up the growth and unity of the soul and seek to assail and destroy its divine strength, joy and knowledge. They are powers of Darkness, the sons of Dānu or Diti, the divided being.
manyum: force of mind; *apṛnto:* not satisfied, not full;]

5.8: Divine Will, the Universal Fulfiller

Riṣhi: Iṣha Ātreyaḥ

5.8.1: Supremely Desirable
5.8.2: Vast in his Intuition
5.8.3: Agni as Perfect Sacrificer
5.8.4: Agni Upholds All Things
5.8.5: You Found the Growth for Him
5.8.6: Keen Burning Eye
5.8.7: Wide Earth-spaces

Metre: Jagati

[The Riṣhi having declared the continuity of the great effort and aspiration from the earliest times hymns the divine Will-in-work, Agni, harboured in us, inmate, priest of the sacrifice, master of this

---

[10] इतिं चित् मन्युम् (1), अध्रिजः (2), त्वादातमा पशुं ददे (3),
आदग्ने अपृणतो अत्रिः सासह्याद् दस्यून् (4), इषः सासह्यान्नॄन् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

dwelling, who fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge.]

5.8.1: Supremely Desirable

O Agni, created by our force (1,4),
the ancient seekers of truth (2),
set thee, the ancient one, blazing for their guard (3).
(You are) the god of the sacrifice, who establishes all (6),
because you have the multitude of delights (5).
(Agni) dwells in the house, is the master of house (7),
the supremely desirable (*vareṇyam*) (8).[1]

[*pratnāsa:* ancient (seekers); *pratnam:* ancient one (Agni);
samīdhire: blazing; *ūtaye:* to grow;
sahaskṛta: created by our force.]

5.8.2: Vast in His Intuition

Men have seated you within as the ancient guest, O Agni (1),
the master of the house with his tresses of light (2).
Vast is his intuition, many are his forms (3),
he brings out the riches (4).
he is the giver of perfect peace and protection (5);
he is a destroyer of the foe (6).[2]

[*pūrvyam:* "First", both original and supreme.
dviṣham: the hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued; they are not human enemies.
ketu: see (5.7.4).]

---

1 त्वामग्न (1), ऋतायवः (2), समीधिरे प्रत्नं प्रत्नास ऊतये (3), सहस्कृत (4), पुरुश्चन्द्रं (5), यजतं विश्वधायसं (6), दमूनसं गृहपतिं (7), वरेण्यम् (8)

2 त्वामग्ने अतिथिं पूर्व्यं विशः (1), शोचिष्केशं गृहपतिं नि षेदिरे (2), बृहत्केतुं पुरुरूपं (3), धनस्पृतं (4), सुशर्माणं स्वर्वसं (5), जरद्विषम् (6)

5.8.3: Agni as Perfect Sacrificer

O Agni, the human people pray to you (1).
You know the word of invocation, has the just discernment (2),
are strongest to found the ecstasy (3).
You dwell in the secret cave, O happy one (4).
You have the vision of all things (5); are the perfect sacrificer (7),
with the multitude of your voices (6),
the glory and beauty of your light (8).[3]

[*hotravidam:* who knows the word of invocation or the process of the offering; *ghṛta-shriyam:* beauty of your light.
guha: secret cave; *tuvi:* many; *ratna:* ecstasy; *subhaga:* happy one;]

5.8.4: Agni Upholds All Things

We voice you with our words and (2),
approach with our obeisance (3).
O Agni, you uphold all things in every way (1).
May you accept us, O Añgiras, a godhead kindled (4),
by the glory of a mortal and by his high illuminings (5).[4]

[*yashasa:* attainment; the splendour; glory;
sudītibhiḥ: high illuminings, also in (5.25.2, 5.64.5, 5.46.6).
namasā: surrender, obeisance; *samidhānāḥ:* kindled;]

---

[3] त्वाम॑ग्ने॒ मानु॑षीः ईळते॒ विशो॑ (1), होत्रा॒विदं॒ विवि॑चिं (2), रत्न॒धात॑मम् (3),
गुहा॒ सन्तं॑ सुभग (4), वि॒श्वद॑र्शतं (5), तुविष्व॒णसं॑ (6), सु॒यजं॑ (7), घृत॒श्रिय॑म् (8)

[4] त्वाम॑ग्ने धर्ण॒सिं वि॒श्वधा॑ (1), व॒यं गी॒र्भिः गृ॒णन्तो॒ (2), नम॒सोप॑ सेदिम (3),
स नो॑ जुषस्व समिधा॒नो अ॑ङ्गिरो (4), दे॒वो मर्त॑स्य य॒शसा॑ सुदी॒तिभिः॑ (5)

5.8.5: You Found the Growth for Him

You take many forms for man and man, O Agni (1).
You establish his growth as of old, O one lauded by many (2).
Many are the things on which you feed (3).
You illumine them all with your force (4).
None can do violence to the fury of your blaze when you blaze up in your might (5).[5]

[*tviṣhi:* fury of blaze; *ādhṛṣhe:* violence;]

5.8.6: Keen Burning Eye

O youthful Agni, in your high kindling (1),
the gods have made you a messenger and a carrier of offerings (2).
Wide are the open spaces through which you move (3),
light is your native seat (4).
They have established you to receive the offerings (5,7),
as a keen burning eye, that urges the thought (6,8).[6]

5.8.7: Wide Earth-spaces

O Agni, the seekers of bliss kindled you with an entire kindling (2),
is fed with offerings of light from the higher heaven (1).
Now growing to your full might using the growths of earth (3),
you spread over wide earth-spaces (4).[7]

[Heaven symbolizes the pure mental being, the earth the material consciousness.
pradiva: high heaven;*jrayāmsi:* wide-spaces;
vitiṣhṭhase: spread wide;]

---

5 त्वमग्ने पुरुरूपो विशेविशे (1), वयो दधासि प्रत्नथा पुरुष्टुत (2), पुरूणि अन्ना (3), सहसा वि राजसि (4), त्विषिः सा ते तित्विषाणस्य नाधृषे (5)

6 त्वामग्ने समिधानं यविष्ठ्य (1), देवा दूतं चक्रिरे हव्यवाहनम् (2), उरुज्रयसं (3), घृतयोनिम् (4), आहुतं (5), त्वेषं चक्षुः (6), दधिरे (7), चोदयन्मति (8)

7 त्वामग्ने प्रदिव आहुतं घृतैः (1), सुम्नायवः सुषमिधा समीधिरे (2), स वावृधान ओषधीभिः उक्षितः (3), अभि ज्रयांसि पार्थिवा वि तिष्ठसे (4)

5.9: Divine Will Ascendant from the Animal to Mentality

Rishi: Gaya Ātreyaḥ

5.9.1: Knower of All Things Born
5.9.2: Plenitude of Inspired Knowledge
5.9.3: Agni's Birth
5.9.4: You are Hard to Seize
5.9.5: Whets his Flame as in Smelter
5.9.6: Beyond the Stumbling
5.9.7: Agni Fosters Us

Metre: Anushṭup, 1-4,6; Pañgktiḥ, 5,7

[The Rishi speaks of the birth of the divine Will by the working of the pure mental on the material consciousness, its involved action in man's ordinary state of mortal mind emotional, nervous, passionate marked by crooked activities and perishable enjoyments and its emergence on the third plane of our being where it is forged and sharpened into a clear and effective power for liberation and spiritual conquest.

It knows all the births or planes of our existence and leads the sacrifice and its offerings by a successive and continuous progress to the divine goal and home.]

5.9.1: Knower of All Things Born

O Agni, bringing offerings (1),
the mortals pray to you the godhead (2).
I meditate on you as the knower of all things born (3);
as such you carry our offerings without a break (4).[1]

[*ānushak:* without interruption.]

---

[1] त्वामग्ने हविष्मन्तो (1), देवं मर्तास ईळते (2), मन्ये त्वा जातवेदसं (3),
स हव्या वक्षि आनुषक् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.9.2: Plenitude of Inspired Knowledge

Agni is the priest of call in the house of the giver (1),
who has made clear the seat of sacrifice (2).
In him our sacrifices meet (3);
in him (meet) our plenitudes of inspired knowledge (4).[2]

[*shravasyavaḥ:* inspired knowledge; *barhiṣhaḥ:* see (5.23.3).]

5.9.3: Agni's Birth

Agni, the upholder of the human beings (3),
(looks) as if a new-born infant (1).
He is brought to birth by the two tinders (2).
Agni does aright the pilgrim-sacrifice (4).[3]

[*araṇi:* the two *araṇi* or tinders by which the fire is struck out; the word can also mean workings and is related to *arya*. Heaven and Earth are the two *araṇi* which produce Agni; Heaven his father, Earth his mother.]

5.9.4: You are Hard to Seize

Certainly, you are hard to seize (1),
like a son of crookedness (2).
Many are the trees of the forest you consume, O Agni (3),
like a beast in his pasture (4).[4]

[*hvāryāṇām:* literally, of the crooked ones, possibly the seven rivers or movements of our being, winding through the obstructions of our mortal existence.]

---

[2] अग्निर्होता दास्वतः क्षयस्य (1), वृक्तबर्हिषः (2),
यं यज्ञासः चरन्ति (3), यं सं वाजासः श्रवस्यवः (4)

[3] उत स्म यं शिशुं यथा नवं (1), जनिष्टा अरणी (2),
धर्तारं मानुषीणां विशाम् (3), अग्निं स्वध्वरम् (4)

[4] उत स्म दुर्गृभीयसे (1), पुत्रो न ह्वार्याणाम् (2),
पुरु यो दग्धासि वना अग्ने (3), पशुर्न यवसे (4)

5.9.5: Whets his Flame as in Smelter

Now his rays (1), with their smoke meet perfectly together (2).
When Trita, the triple one (3),
blows upon him (Agni) in heaven like a smelter (4),
it is as if in the smelter that he whets his flame (5).[5]

[Trita Āptya: the Third or Triple, apparently the Puruṣha of the mental plane. In the tradition he is a Riṣhi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Puruṣha-s of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. See Dwita in (5.18.2).

dhmāta: smelter; *dhamati:* to blow;]

5.9.6: Beyond the Stumbling

May we pass beyond the stumbling places of mortals (4),
O Agni, by your guardings (1),
and by the utterances to me as the friend (2).
May we be not the men beset by hostile powers (3).[6]

[*ūtibhiḥ:* guardings;]

5.9.7: Agni Fosters Us

O Agni, to us, men (1), bring the treasure, O forceful one (2).
May he cast his shafts; may he foster us (3).
May he be with us for the conquest of the plenitudes (4).
(May he) be with us in our battles that we may grow (5).[7]

---

[5] अध स्म यस्य अर्चयः (1), सम्यक् संयन्ति धूमिनः (2),
यत् ईं अह त्रितो (3), दिव्युप ध्मातेव धमति (4), शिशीते ध्मातरी यथा (5)

[6] तवाहमग्न ऊतिभि (1), मित्रस्य च प्रशस्तिभिः (2),
द्वेषोयुतो न (3), दुरिता तुर्याम मर्त्यानाम् (4)

[7] तं नो अग्ने अभी नरो (1), रयिं सहस्व आ भर (2),
स क्षेपयत् स पोषयद् (3), भुवद्वाजस्य सातये (4), उतैधि पृत्सु नो वृधे (5)

5.10: The Splendid Souls Who Attain

Riṣhi: Sutambhara Ātreyaḥ

5.10.1: A Path to the Plenitude
5.10.2: Climb to Greatness in You
5.10.3: Attained to the Plenitude by Lauds
5.10.4: The Glory Awakes in Them
5.10.5: Your Rays are Like Lightnings
5.10.6: Break Through all Regions
5.10.7: Far-reaching Force
Metre: Jagatī

[The Riṣhi prays to the divine Flame to work in him by the triple force of Power, Knowledge and Delight.

He speaks of the splendid souls of knowledge in our humanity who attain to the Truth and Vastness; they are the burning and overpowering flame-rays of this transcendent Conscious-Force of the Divine that is at work in us to climb to divine mastery. Some have become such souls, others are still hampered but growing.

He desires the increasing affirmation of Agni so that all may advance to a rich and all-comprehending universality.]

5.10.1: A Path to the Plenitude

O Agni, bring a light full of energy to us (1), O unseizable Ray (2).
By the opulence pervading on every side (3),
cut out in our front a path for us to the plenitude (4).[1]

[*ratsiḥ* cut out;
adhrigo: SA renders it as *adhri + go,* i.e., the ray (*gau*) which is unseizable or uncontrollable. This meaning is valid in all the 5 places in RV where it occurs. The related word *adrigu* occurs in (5.73.2) and it is assigned a meaning connected with 'ray'. S gives the

---

[1] अग्न॒ ओजि॑ष्ठमा भ॑र द्यु॒म्नम् अ॒स्मभ्य॑म् (1), अध्रिगो॑ (2),
प्र नो॑ रा॒या परी॑णसा॒ (3), रत्सि॒ वाजा॑य॒ पन्था॑म् (4)

meaning of, 'irresistible prowess'; gives other meanings in other places.+]

5.10.2: Climb to Greatness in You

O Agni, O wonderful, come to us with thy will (1).
(Come to us) with the greatness of the discerning power (2).
The sacrificial friend (Mitra) and the achiever of the work (4)
can climb to greatness in you (3).[2]

[Mitra: the Lord of Love, who introduces the principle of harmony into the workings of the divine effort in us and thus combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight. *asuryam:* the god-power, the mastering force of the Lord, the divine "asura" in us. *daksha:* power of discerning;]

5.10.3: Attained to the Plenitudes

Increase for us the growth and the acquisition, O Agni (1,2).
By their laudings of thee, the men of illumination (3),
have attained to the plenitudes of riches (4).[3]

[*ānashuḥ:* attained; *stoma* : affirmative lauds; *gayam* : acquisition;]

+ See Purani, A.B., 'Studies in Vedic Intrepretation', Chaukambha, p. 223.

2 त्वं नो अग्ने अद्भुत क्रत्वा (1), दक्षस्य मंहना (2),
त्वे असुर्यम् आरुहत् (3), क्राणा मित्रो न यज्ञियः (4)

3 त्वं नो अग्न एषां गयं (1), पुष्टिं च वर्धय (2),
ये स्तोमेभिः प्र सूरयो नरो (3), मघानि आनशुः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.10.4: The Glory Awakes in Them

O delightful Agni, they make beautiful their words of you (1,2).
They have achieved the power of the horse (3).
(They are) strong men with their strength (4),
whose is the Vast that is greater than heaven (5),
for that glory by itself awakes in them (6).[4]

[*divaḥ:* That is to say, on the heights of the pure mentality, where it meets with and passes into the vastness of the superconscient, *bṛhat.* they : the splendid souls in our humanity, (*naraḥ*) in (5.10.30), *sukīrti:* glory; *bodhati:* awakes;]

5.10.5: Your Rays are Like Lightnings

These are those flaming rays of yours, O Agni (1);
they go blazing and violent (2),
like lightnings that run over all quarters (3),
like the voices of the chariot seeking the plenitude (4).[5]

5.10.6: Break Through All Regions

O Agni, soon may those of us, who are obstructed (1,3),
attain to protection and the giving of the riches (2,4).
Our luminous seers (5), break through all regions and beyond (6).[6]

[*āshāḥ:* The regions of the heavens of the mental existence which have all to be embraced in our consciousness and overpassed.]

---

[4] ये अग्ने चन्द्र (1), ते गिरः शुम्भन्ति (2), अश्वराधसः (3), शुष्मेभिः शुष्मिणो नरो (4), दिवः चित् एषां बृहत् (5), सुकीर्तिः बोधति त्मना (6)

[5] तव त्ये अग्ने अर्चयो भ्राजन्तो (1), यन्ति धृष्णुया (2), परिज्मानो न विद्युतः (3), स्वानो रथो न वाजयुः (4)

[6] नू नो अग्न (1), ऊतये (2), सबाधसश्च (3), रातये (4), अस्माकासः च सूरयो (5), विश्वा आशाः तरीषणि (6)

5.10.7: Far-reaching Force

O Agni, O Añgiras, after and during the laud (1),
bring to us the riches of a far-reaching force, O Priest of call (2),
to those who laud thee and for our further laud (3).
Be with us in our battles that we may grow (4).[7]

[*rayim:* that richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being. *vibhvā-saham:* far-reaching force;]

5.11: The Divine Priest and the Sacrificial Flame

Riṣhi: Sutambhara Ātreyaḥ

5.11.1: Wakeful and Discerning
5.11.2: Supreme Intuition
5.11.3: Born from Two Mothers
5.11.4: Agni as Seer and Will
5.11.5: Our Words as Rivers
5.11.6: Hidden in Secrecy
Metre: Jagatī

[The Riṣhi hymns the birth of the wakeful and discerning sacrificial Flame who is vision and will-power, the seer whose passion of effort turns into a divine knowledge, in the heavens of mind.

This seer-will has to increase the inspired words of the Thought. It is a thing of puissance, the Son of Force, and found by the ancient Souls of luminous puissance concealed in the growths of earth, in all the experiences that the soul here seeks to enjoy.]

---

7 त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान (1), आ भर होतः विभ्वासहं रयिं (2), स्तोतृभ्यः स्तवसे च न (3), उतैधि पृत्सु नो वृधे (4)

5.11.1: Wakeful and Discerning

Agni, the guardian of men has been born wakeful (1).
(He) is perfect in discernment for a new happy journey (2).
Luminous is his front (3), with his heaven-touching vast (4),
he shines out full of light and brilliant in his purity (5,7),
for the bringers (of the riches) (6).[1]

5.11.2: Supreme Intuition

In his triple world, men have kindled high Agni (2),
the supreme intuition of yajna, priest in front (1).
Let him come in one chariot with Indra and the Gods (3),
and take his seat on the sacred grass (4).
(He is) the priest of call, strong in will to sacrifice (5).[2]

[*trisadhaste:* see (5,4,8);

Intuition: (*ketu*): see (5.7.4);]

5.11.3: Born from Two Mothers

You are born from thy two mothers, unoppressed and pure (1),
a rapturous priest of call (2).
You have risen up from the Sun (3).
O Agni, they have increased you feeding with the offering of light (4).
Thy smoke has become a ray of intuition lodged in heaven (5).[3]

[*shuchiḥ:* pure without cleansing; *ghṛta:* offering from light.]

---

1 जनस्य गोपा अजनिष्ट जागृविः (1), अग्निः सुदक्षः सुविताय नव्यसे (2), घृतप्रतीको (3), बृहता दिविस्पृशा (4), द्युमद् वि भाति (5), भरतेभ्यः (6), शुचिः (7)

2 यज्ञस्य केतुं प्रथमं पुरोहितम् (1), अग्निं नरः त्रिषधस्थे समीधिरे (2), इन्द्रेण देवैः सरथं (3), स बर्हिषि सीदत् (4), नि होता यजथाय सुक्रतुः (5)

3 असंमृष्टो जायसे मात्रोः शुचिः (1), मन्द्रः कविः (2), उदतिष्ठो विवस्वतः (3), घृतेन त्वा अवर्धयन् अग्न आहुत (4), धूमस्ते केतुरभवद् दिवि श्रितः (5)

5.11.4: Agni as Seer and Will

May Agni come to our sacrifice with power to accomplish (1).
Men carry Agni severally in house and house (2).
Agni has become our messenger and the bearer of our offering (3).
When men accept Agni into themselves (4),
it is the seer-will that they accept (5).[4]
[*kavi-kratu:* seer-will;]

5.11.5: Our Words as Rivers

This word, most full of honey-sweetness is for you, O Agni (1).
For you this thinking (2), let it be a happiness to your heart (3).
As the great rivers fill the sea (4),
our words fill you with force and make it grow (5).[5]
[*madhumat:* The honeyed Soma, outflowing of the principle of Delight in things.
avanīr mahī: The seven great (*mahī*) rivers (*avanī*) or movements which descend from the superconscient being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc.
sindhum: sea; *sham:* peace; see (5.7.9); *shavasā:* force;]

5.11.6: Hidden in Secrecy

O Agni, the Añgirasa-s sought you hidden in secrecy (1),
and found you lodging in tree and tree (2).
By our pressure on you, you are born a mighty force (3).
The Son of Force they call you, O Añgiras (4)![6]

---

[4] अग्निर्नो यज्ञमुप वेतु साधुया (1), अग्निं नरो वि भरन्ते गृहेगृहे (2),
अग्निर्दूतो अभवत् हव्यवाहनो (3), अग्निं वृणाना (4), वृणते कविक्रतुम् (5)

[5] तुभ्य इदम् अग्ने मधुमत्तमं वचः (1), तुभ्यं मनीषा (2), इयमस्तु शं हृदे (3),
त्वां गिरः सिन्धुम् इवा अवनीः महीः (4), आ पृणन्ति शवसा वर्धयन्ति च (5)

[6] त्वामग्ने अङ्गिरसो गुहा हितम् (1), अन्वविन्दन् शिश्रियाणं वनेवने (2),
स जायसे मथ्यमानः सहो महत् (3), त्वाम् आहुः सहसस्पुत्रम् अङ्गिरः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[*añgirasa:* The seven ancient seers or fathers, the Añgirasa Riṣhis, sons of Agni, they are divine or human types of the seer-will.
guhā: secret place, cave; the subconscient heart in things.

Here Añgirasa seers discover Agni; in RV (10.46.9) Bhṛgu-s discover Agni. 'Very possibly, the Añgirasa Riṣhis are the flame-powers of Agni, and the Bhṛgu-s the solar powers of Sūrya' (SA, SV, P. 152).]

5.12: Man's Aspiration to the Truth

Riṣhi: Sutambhara Ātreyaḥ

5.12.1: I Bring the Thought
5.12.2: Not by Force or Duality
5.12.3: Seeking Truth by the Truth
5.12.4: Foundations of Falsehood
5.12.5: Violence by Words
5.12.6: Last State in the Journey

Metre: Triṣhṭup

[The Riṣhi invokes this flame of the Divine Force, this vast Lord of the superconscient Truth, this Truth-conscious One, to accept thought and word into himself, become truth-conscient in man and cleave out the many streams of the Truth.

Not by mere force of effort nor under the law of the duality can the Truth be attained, but by the Truth itself.

But there are not only powers of this Force that battle with the falsehood and guard and conquer, there are others also who have helped so far in the march, but who would keep to the foundation of the falsehood because they cling to the present self-expression of man and refuse to advance beyond it; these in their self-will speak the word of crookedness to the Truth-seeker. By the sacrifice and by submission in the sacrifice man, the ever-advancing pilgrim, brings near to him his wide dwelling-place beyond, the seat and home of the Truth.]

5.12.1: I Bring the Thought

I bring my thought to the Bull of the Truth, to the mighty lord (2),
to Agni, the vast sacrificial Flame (1),
as if the offering of light in the sacrifice, purified in the mouth (3).
I bring the word forward to its lord (Bull) (4).[1]

[*giram pratīchīm:* (bring) the word forward; to turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries.
ṛtasya vṛshṇé: to the Bull of the Truth (Right);
vṛshabhāya: The Bull; the thought is symbolised as the shining cow fronting and offering itself to the Godhead. see (5.1.12);
manma: thought;]

5.12.2: Not by Force or Duality

O conscious seer of the Truth, be conscious of the Truth alone (1).
Cut out in succession many streams of the Truth (2).
Not by force, nor by the duality can I achieve the journey (3),
nor attain to the Truth of the shining lord (4).[2]

[*vṛshṇa:* Lord; *anu tṛndhi:* cut from the rock in the hill where they are guarded by the opposing powers.
ṛtasya dhārā: The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness. The streams in line 2 are not of physical water.

Lines 1,2: The Truth is not some static absolute to be attained beyond life. It is dynamic and is spread out in its diverse currents of

---

1 प्राग्नये बृहते यज्ञियाय (1), ऋतस्य वृष्णे असुराय मन्म (2),
घृतं न यज्ञ आस्ये सुपूतं (3), गिरं भरे वृषभाय प्रतीचीम् (4)

2 ऋतं चिकित्व ऋतमित् चिकिद्धि (1), ऋतस्य धारा अनु तृन्धि पूर्वीः (2),
नाहं यातुं सहसा न द्वयेन (3), ऋतं सपामि अरुषस्य वृष्णः (4)

power, light, bliss over the whole expanse of existence. In the being of man these streams are concealed in his regions of sub-conscience, inconscience and obscurity. They lie hidden and imprisoned by the Paṇi-s, the opposing powers of concealment who prevent the spread and growth of the divine forces in man.

Agni, the seeing Will of Truth, is to be invoked to open up these covering crusts in the being and release the flowing waters of Truth into life. (M.P.P.)

Lines 3,4: The Supreme Divine is not a prize that can be won by human effort alone, however intense and hard. One cannot storm the gates of Heaven by sheer force of *tapasya*, askesis. The Divine can be realised only by him to whom it chooses to yield. The Divine reveals itself to him in whom a favourable condition has been built up, a state of Grace normalised. And this state cannot be formed until man moves away from his life of division subject to the dualities of Ignorance and awakes to the truth of Oneness in creation, sheds his sense of separativity and begins to live in soul identity with the Divine. (M.P.P.)]

5.12.3: Seeking Truth by the Truth

By what thought of ours seeking the Truth by the Truth (1),
you shall become for us, O Agni, a new discoverer of the word (2)?
The God, the guardian of Truth and its laws, knows me (3),
but I know not him, the master of conquering riches (4).[3]

[*naveda:* discoverer;
ṛtu: The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice.
ṛtupā: guardian of the Truth;
ṛtūnām: of the order and the laws of Truth, the timings of the actions of truth.

---

[3] कया नो अग्न ऋतयन् ऋतेन (1), भुवो नवेदा उचथस्य नव्यः (2),
वेदा मे देव ऋतुपा ऋतूनां (3), नाहं पतिं सनितुः अस्य रायः (4)

Man imagines in the pride of his intellect that he knows or can know all with his mind. But he hardly knows himself; except his surface nature, he knows precious little of the truth that lies behind. He knows only a fraction of himself. So too he knows very little of the universe around, the processes and movements of Nature, the origins of its phenomena, the order of the cosmos, the Powers that rule and work the organisation —the gods. Man does not know the Godhead that presides over the evolution of his world and conducts it according to the imperatives of the Divine Truth. But God knows him, in fact He has moulded him all along and He it is who shapes his course of development. If only man becomes conscious of this relation and learns to participate knowingly in this effort, his life would become an ordered journey from light to light, from joy to joy. (M.P.P.)]

5.12.4: Foundations of Falsehood

O Agni, who are these that are the binders of the Adversary (1)?
Who are the guardians, the luminous ones that shall possess and conquer (2)?
Who keeps the foundation of the falsehood, O Agni (3)?
Who are the guardians of the untrue word (4)?[4]

[*āsataḥ vachasaḥ:* false word, the old falsehood as opposed to the "new word" of the Truth of which Agni has to create the knowledge.

Falsehood is not an unsubstantial shadow that recedes at the appearance of Truth. It is a positive formation in this creation and it opposes the advent of Truth, resists its advance. Its foundations extend deep below the layers of sub-conscience, into the abysses of Inconscience. When Agni emerges in his full glory he strikes at the

---

[4] के ते॑ अग्ने रि॒पवे॒ बन्ध॑नासः॒ (1), के पा॒यवः॑ सनिषन्त द्यु॒मन्तः॑ (2),
के धा॒सिमग्ने॒ अनृ॑तस्य पान्ति॒ (3), क आस॑तो॒ वच॑सः सन्ति गो॒पाः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

roots of this Falsehood and consumes them with his flames. So too with the word, the concentrated expression of untruth which is the enemy of the manifesting Truth. Agni wipes the altar clean of all movements expressive of falsehood. (M.P.P.)]

5.12.5: Violence by Words

These were your comrades (1),
O Agni, who have gone astray from you (2).
Benignant were they, they have become malignant (3).
These do violence to themselves by their words (4),
speaking crooked things to the seeker after straightness (5).[5]

5.12.6: Last State in the Journey

But he, O Agni, who desires with submission thy sacrifice (1),
guards the truth of the luminous lord (2).
Let there come to him his wide and perfect habitation (3),
the last state of man as he advances on his journey (4).[6]

[*vṛṣhṇaḥ:* the shining Bull or Male; but the latter word (male) means also the rainer (one who rains), fertilizer or diffuser of abundance and sometimes the strong and abundant, the former (the shining bull) seems to bear also the sense of active or moving.

The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows.

nahuṣha: man, in the Rig Veda; nothing to do with the person of the Purāṇa books.

prasarsrāṇa: of one moving or advancing on a journey;

shesha: last state; in the earlier edition, SA translates it as 'that which

---

[5] सखायस्ते (1), विषुणा अग्न (2), एते शिवासः सन्तो अशिवा अभूवन् (3), अधूर्षत स्वयमेते वचोभिः (4), ऋजूयते वृजिनानि ब्रुवन्तः (5)

[6] यस्ते अग्ने नमसा यज्ञम् ईट्ट (1), ऋतं स पात्यरुषस्य वृष्णः (2), तस्य क्षयः पृथुरा साधुरेतु (3), प्रसर्स्राणस्य नहुषस्य शेषः (4)

is left' and adds 'This world is sometimes described as what is left or the excess; it is the additional field of being beyond this triplicity of mind, life and body which constitute our normal state of existence'. *pṛthu sādhu kṣhayaḥ:* wide, perfect, habitation.]

5.13: Affirmation of the Divine Will

Riṣhi: Sutambhara Ātreyaḥ

5.13.1: Word of Illumination

5.13.2: All-achieving Laud

5.13.3: Accept Our Love

5.13.4: Beloved Agni

5.13.5: Increase Agni

5.13.6: Rich Achievement

Metre: Gāyatri

[The Riṣhi declares the power of the Word affirming the Divine Will who attains to the touch of heaven for man. That Will affirmed in us by the Word becomes the priest of our sacrifice and the winner in us of the divine riches and of the energy that conquers.

This godhead contains all the others in its being as the nave of a wheel contains the spokes and therefore brings us all the varied wealth of the spiritual felicity.]

5.13.1: Word of Illumination

Chanting the word of illumination, we call to thee (1).
Chanting the word of illumination, we kindle (thee) (2).
Chanting the word of illumination, O Agni (3),
that you may increase (in us) (4).[1]

---

[1] अर्चन्तः त्वा हवामहे (1), अर्चन्तः समिधीमहि (2), अग्ने अर्चन्त (3), ऊतये (4)

5.13.2: All-achieving Laud

We meditate today on the all-achieving laud of Agni (1),
the heaven-touching God (2), we, the seekers of the riches (3).[2]

[*draviṇa:* The divine riches which are the object of the sacrifice;
manāmahe: meditate; to hold (the laud) in thoughts;]

5.13.3: Accept Our Love

May Agni accept with love our words (1),
he who is here as the priest of call in men (2).
May he offer the sacrifice to the divine kind (3).[3]

5.13.4: Beloved Agni

Great is thy wideness, O Agni (1),
our priest of the call, beloved and supremely desirable (2).
By thee, men carry out the sacrifice (3).[4]

[*vitanvate:* perform the yajña; extend wide the form of the sacrifice.]

5.13.5: Increase Agni

The illumined seers increase thee (in themselves) (2),
(who is) high-lauded (3),
O Agni, the strong conqueror of the plenitude (1).
Therefore do thou lavish on us a complete hero-energy (4).[5]

[*vāja:* plenitude, plenty of everything;
sātamam: strong conqueror;]

---

2 अग्नेः स्तोमं मनामहे सिध्रम् अद्य (1), दिविस्पृशः देवस्य (2),
द्रविणस्यवः (3)

3 अग्निः जुषत नो गिरो (1), होता यो मानुषेष्वा (2), स यक्षद् दैव्यं जनम् (3)

4 त्वमग्ने सप्रथा असि (1), जुष्टो होता वरेण्यः (2), त्वया यज्ञं वि तन्वते (3)

5 त्वामग्ने वाजसातमं (1), विप्रा वर्धन्ति (2), सुष्टुतम् (3),
स नो रास्व सुवीर्यम् (4)

5.13.6: Rich Achievement

You encompass the gods (2),
as the nave of a wheel contains the spokes (1).
Thou shall bring to us a varied joy of those riches (3).[6]

[Alternative for line 3: you shall arrange for us our rich achievement]

5.14: The Finder of Light and Truth

Ṛiṣhi: Sutambhara Ātreyaḥ

5.14.1: Immortal
5.14.2: Pilgrim-journey
5.14.3: Clarity of Aspiration
5.14.4: Found Ray-Cows, Waters and Sun-world
5.14.5: Agni Hears Our Call and Comes
5.14.6: Place the Thought Rightly

Metre: Gāyatrī

[The Ṛiṣhi declares Agni as the Priest of the sacrifice, the slayer of the powers of Darkness, the finder of the world of the Sun of Truth, of his radiant herds and of his luminous waters; he is the seer in us who is increased by the clarities of right thought and speech.]

5.14.1: Immortal

Awake Agni by the laud (1); let the immortal be kindled (2).
Let him place our offerings in the godheads (3).[1]

---

[6] अग्ने नेमिः अरान् इव (1), देवान् त्वं परिभूरसि (2), आ राधः चित्रम् ऋञ्जसे (3)

[1] अग्निं स्तोमेन बोधय (1), समिधानो अमर्त्यम् (2),
हव्या देवेषु नो दधत् (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.14.2: Pilgrim-journey

Him they adore in pilgrim-sacrifices (1).
The mortals (adore) the divine and the immortal (Agni) (2),
who is strongest for yajna in the human kind (3).[2]

5.14.3: Clarity of Aspiration

Him, the divine Agni, the perpetual generations adore (1),
with the ladle dripping the clarity (*ghṛta*) (2),
for the carrying of their offerings (3).[3]

[*sruchā:* this ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.]

5.14.4: Found Ray-cows, Waters and Sun-world

Agni at his birth has shone out slaying the destroyers (*dasyu*) (1),
(slaying) the darkness by the light (2).
He found the Ray-Cows, the waters, the Sun-world (3).[4]

[*gāḥ, apaḥ:* The Herds (*gāḥ*) and the Waters (*apaḥ*) are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence.
swar: the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.
dasyūn: The Titans, dividers of our unity and completeness of being and sons of the Mother of Division; they are powers of the nether cave and the darkness.

---

[2] तमध्वरेषु ईळते (1), देवं मर्ता अमर्त्यम् (2), यजिष्ठं मानुषे जने (3)

[3] तं हि शश्वन्त ईळते (1), स्रुचा देवं घृतश्चुता (2), अग्निं हव्याय वोळ्हवे (3)

[4] अग्निः जातो अरोचत घ्नन् दस्यून् (1), ज्योतिषा तमः (2),
अविन्दद् गा अपः स्वः (3)

Paṇi and Vṛtra: There are two great divisions of the Dasyus, the Paṇi-s intercept both the Ray-Cows and waters but are especially associated with the concealing of the Ray-cows or knowledge; Vṛtra-s intercept both the waters and the light, but are especially associated with the withholding of waters. All Dasyu-s are associated with darkness and Falsehood. They are the enemies of Gods who are associated with Truth and Light. See also (5.12.2).]

5.14.5: Agni Hears Our Call and Comes

Serve the seer with his back of light (2),
Agni, the supremely desirable (1).
May he come, may he hear my call (3).[5]

[*ghṛta-pṛṣhṭham:* back of light (*ghṛta*); *kavi:* seer;]

5.14.6: Place the Thought Rightly

The all-seeing (2),
have made the Agni to grow by the light and by their lauds (1).
(The lauds) place the thought rightly that seek for the word (3).[6]

[*vachasyubhiḥ:* those that seek word;
svā-dhībhiḥ: (the lauds) which place the thoughts rightly (*svā*);]

5.15: The Divine Upholder and Conqueror

Riṣhi: Dharuṇa Añgirasa

5.15.1: Agni the Seer and the Mighty
5.15.2: Uphold Truth by Truth
5.15.3: Weave Bodies
5.15.4: Bear Like a Mother
5.15.5: Atri and Consciousness

Metre: Triṣhṭup

---

[5] अग्निमीळेन्यं (1), कविं घृतपृष्ठं सपर्यत (2), वेतु मे शृणवत् हवम् (3)

[6] अग्निं घृतेन वावृधुः स्तोमेभिः (1), विश्वचर्षणिम् (2), स्वाधीभिः वचस्युभिः (3)

[The Rishi hymns the Divine Will as the Seer and the Mighty One, the upholder of the Bliss and the Truth, by which men attain to the supreme-seated godheads. He breaks leonine through an army of opposers, sees and confirms for man all the possible births and manifestations of the soul, forms in him the secret superconscient plane and by knowledge delivers him into that vast beatitude.]

5.15.1: Agni the Seer and the Mighty

I bring my word (2), to the creator and the seer (1).
Him we must know (3), the glorious, the ancient one (4).
Agni, the Mighty One is seated in the light, full of bliss (5),
the holder of the Treasure, the continent of the riches (6).[1]

5.15.2: Uphold Truth by Truth

By the Truth (*ṛtena*) they uphold the Truth that holds all (1),
in the power of the Sacrifice, in the highest heavenly space (2).
(They) reached the gods seated in the law, upholding heaven (3).
(They) travel to the unborn by the godheads born in them (4).[2]

[*ṛtena ṛtam:* appears in several mantra-s such as (5.62.1, 5.68.4) and in other Maṇḍala-s (4.3.9) etc.;
nanakṣhuḥ: to reach;
parame vyoman: the supreme ether; the highest heavenly space of the supreme superconscient; *vyoman* becomes *vi-oman* in the pada pāṭha; *vyomani* occurs in (5.63.1) and (5.87.9);
seduṣhaḥ: seated;]

---

[1] प्र वे॒धसे॑ क॒वये॒ (1), वेद्या॑य॒ (2), गिरं॑ भरे (3), य॒शसे॑ पू॒र्व्याय॑ (4),
घृ॒तप्र॑सत्तो॒ असु॑रः सु॒शेवो॑ (5), रा॒यो ध॒र्ता ध॒रुणो॒ वस्वो॑ अ॒ग्निः (6)

[2] ऋ॒तेन॑ ऋ॒तं ध॒रुणं॑ धारयन्त (1), य॒ज्ञस्य॑ शा॒के प॑र॒मे व्यो॑मन् (2),
दि॒वो धर्म॑न् ध॒रुणे॑ से॒दुषो॒ (3), नृ॒ञ्जा॒तैः अजा॑तान् अ॒भि ये न॑न॒क्षुः (4)

5.15.3: Weave Bodies

They weave bodies that reject evil (1).
They weave a vast expansion for the ancient one hard to cross (2).
He, new-born, can cross through the regions (3),
though they (the evil forces) stand encompassing him (5),
like hunters around an angry lion (4).[3]

[alternate for line 3: he can break through his converging hunters.]

5.15.4: Bear Like a Mother

By growing wide, you bear like a mother, birth after birth (1),
for obtaining a firm foundation and a vision (2).
You hold and wear out manifestation after manifestation (3).
Taking many forms, you encompass all things with thy self (4).[4]

[*jarase:* wear out; *vaya:* manifestation; *tmanā:* thyself;]

5.15.5: Atri and Consciousness

May your plenitude guard the last limit (*antam*) of your force (1).
May it milk out the wide continent of the riches, O God (2).
Like a thief you hold in the secrecy that plane (3).
Awakening Atri to the consciousness of the great riches, you have rescued him (Atri) (4).[5]

[*antam:* last limit; *guhā:* secrecy;
padam: plane; *aspaḥ:* rescued; *dharunaḥ* : continent;]

---

[3] अंहोयुवः तन्वः तन्वते (1), वि वयो महद् दुष्टरं पूर्व्याय (2),
स संवतो नवजातः तुतुर्यात् (3), सिंहं न क्रुद्धम् (4), अभितः परि ष्ठुः (5)

[4] मातेव यद् भरसे पप्रथानो जनंजनं (1), धायसे चक्षसे च (2),
वयोवयो जरसे यद् दधानः (3), परि त्मना विषुरूपो जिगासि (4)

[5] वाजो नु ते शवसः पातु अन्तं (1), उरुं दोधं धरुणं देव रायः (2),
पदं न तायुः गुहा दधानो (3), महो राये चितयन् अत्रिम् अस्पः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.16: The Bringer of All-Desirable Good

Rishi: Pūru Ātreyaḥ

5.16.1: Wide Expansion and Mitra
5.16.2: Arms of Understanding
5.16.3: Friendship
5.16.4: Inspired Knowledge
5.16.5: Blissful State

Metre: Anushṭup, 1-4; Pañgkti, 5

[The Rishi affirms the Divine Will in man as the offering and representative priest who brings light and strength and inspired knowledge and every desirable good; for he is the aspirer by works in whom is the puissance of all the gods and the full plenitude of their force.]

5.16.1: Wide Expansion and Mitra

Create a wide expansion (*vayaḥ*) for the Light (*bhānave*) (1),
for the divine Agni, by the illumining word (2).
By their proclamations of him (Agni) (3),
mortals set him in their front (*puraḥ*) as Mitra (the friend) (4).[1]

[Mitra: Agni contains and is all the gods. Mortals have to discover in the action of the divine Will (Agni) the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice.]

---

[1] बृहद्वयो हि भानवे (1), अर्चा देवायाग्नये (2),
यं मित्रं न प्रशस्तिभिः (3), मर्तासो दधिरे पुरः (4)

5.16.2: Arms of Understanding

He is men's *hotar* priest (2), with discrimination in his two arms (3).
By his illuminations, Agni carries the offerings
wholly in a continuous order (1,4).
As Bhaga the enjoyer, he gives us our desirable good (5).[2]

[Agni as the *purohit*, the representative priest in the sacrifice and the leader in the van of its march, stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth.
Bhaga: The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. See (5.82).]

5.16.3: Friendship

Men have founded their strength in him, the Noble one (4),
in the lauding of the master of plenty (1),
in his friendship by which his light grows in (us) (2),
in this Agni of the many voices which has all things (3).[3]

[*maghona:* the master of plenty; *arya:* the noble one;]

---

[2] स हि द्युभिः (1), जनानां होता (2), दक्षस्य बाह्वोः (3),
वि हव्यम् अग्निः आनुषक् (4), भगो न वारम् ऋण्वति (5)

[3] अस्य स्तोमे मघोनः (1), सख्ये वृद्धशोचिषः (2),
विश्वा यस्मिन् तुविष्वणि (3), सम् अर्ये शुष्मम् आदधुः (4)

5.16.4: Inspired Knowledge

O Agni, even now may there be (1),
the full plenitude of heroic strength (2),
around him as around one mighty (3).
Earth and heaven have become a voice of inspired knowledge (4).[4]

[*shravaḥ:* The whole physical and the whole mental consciousness become full of the knowledge which streams into them (earth and heaven) from the supramental plane; they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration.]

5.16.5: Blissful State

Come to us, O Agni (1),
voiced by our word and bring us the desirable good (2).
We here and the illumined seers (3),
let us together found our blissful state (4).
May you be with us in our battles that we may grow (5).[5]

5.17: Enlargement and Ultimate Aspiration

Ṛiṣhi: Pūru Ātreyaḥ

5.17.1: Right Strength
5.17.2: Beyond the Thinking Mind
5.17.3: Force and the Word
5.17.4: Achiever of Works
5.17.5: Enter the Happy State

Metre: Anuṣhṭup, 1-4; Paṅgkti, 5

[A state arrives in which man goes beyond the mere subtlety and fineness of the intelligence and reaches to a rich and manifold

---

[4] अधा ह्यग्न एषां (1), सुवीर्यस्य मंहना (2),
तमिद् यह्वं न (3), रोदसी परि श्रवो बभूवतुः (4)

[5] नू न एहि (1), वार्यमग्ने गृणान आ भर (2), ये वयं ये च सूरयः (3),
स्वस्ति धामहे (4), सचा उत एधि पृत्सु नो वृधे (5)

largeness of soul. Even then though he has now the wide law of his being which is our right foundation, he needs a force greater than his to lead him; for largeness and multiplicity of soul-force and knowledge are not enough; there must be the divine truth in thought, word and act. For we have to attain beyond the enlarged mental being to the beatitude of a state beyond mind. Agni has the light and the force, the Word and the true impulsion, the embracing knowledge and the achieving power. He shall bring the divine wealth in his chariot and carry us towards the blissful state and the supreme good.]

5.17.1: Right Strength

Mortal man should pray thee, O God, by yajna-s (1),
because you have the right strength for his guard (2).
When the pilgrim-sacrifice is well-done (3),
man must pray Agni that he may protect him (4).[1]

[*itthā tavyāmsam:* right strength; *īḷīta:* pray;]

5.17.2: Beyond the Thinking Mind

In his complete law (2),
by his mouth, you become greater in the self-glory (1).
You hold in mind (3),
that rapturous heaven, manifoldly brilliant in its light (4),
beyond the thinking mind (5).[2]

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

---

[1] आ यज्ञैः देव मर्त्यो (1), इत्था तव्यांसम् ऊतये (2),
अग्निं कृते स्वध्वरे (3), पूरुः ईळीत अवसे (4)

[2] अस्य हि स्वयशस्तर आसा (1), विधर्मन् (2), मन्यसे तं (3),
नाकं चित्रशोचिषं मन्द्रं (4), परो मनीषया (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

mandram nākam: the state of bliss of which Swar, the supramental plane of existence, is the basis.
paromanīṣhayā: beyond the thinking mind;]

5.17.3: Force and the Word

This, indeed, is he who by the ray of this Fire (1),
has become possessed of the force and the word (2).
By the seed of heaven (3), his rays blaze into a vast light (4).[3]

[*asā:* this (Agni); *archiṣhā:* rays;]

5.17.4: Achiever of Works

By the will of this completely conscious achiever of works (1),
the riches are there in the car (2).
Now is Agni the one to be called (3);
he is proclaimed in all (*vishvāsu*) the peoples (4).[4]

5.17.5: Enter the Happy State

By the mouth of Agni, the luminous seers cling now (2),
to that desirable good (1).
Protect us that we may enter in the happy state and (4,6),
have the power to remain in that condition (5),
O son of energy (3).
May you be with us in our battles that we may grow (7).[5]

[*vāryam:* supreme good. The luminous gods in us must keep our consciousness firmly attached to the light and truth that is brought by the workings of the Will (Agni) so that we may not fall away from the right movement and its divine joy.]

---

[3] अस्य वा असा उ अर्चिषा (1), य आयुक्त तुजा गिरा (2),
दिवो न यस्य रेतसा (3), बृहत् शोचन्ति अर्चयः (4)

[4] अस्य क्रत्वा विचेतसो दस्मस्य (1), वसु रथ आ (2),
अधा विश्वासु हव्यः अग्निः (3), विक्षु प्र शस्यते (4)

[5] नू न इद्धि वार्यम् (1), आसा सचन्त सूरयः (2), ऊर्जो नपात् (3),
अभिष्टये पाहि (4), शग्धि (5), स्वस्तये (6), उतैधि पृत्सु नो वृधे (7)

5.18: The Lords of the Plenitude

Rishi: Dvita Mṛktavāha Ātreyaḥ

5.18.1: Dawning
5.18.2: Understanding
5.18.3: Long Extended Life
5.18.4: Inspirations All-around
5.18.5: Create the Vast

Metre: Anushṭup, 1-4; Pañgkti, 5

[The Divine Will is invoked to complete the manifestation of the divine powers after the second state of the soul when it has passed beyond the mere physical being and is full of the perfect energy of the vital plane; for the gods have given all the life's fifty steeds of swiftness, Agni is there as the light and flame of its far-extended existence which has broken the limitations of the material being and he is full of the joys of this new and rich supra-physical life. Now the third state, the free mental being, is to be perfected by a richly varied and luminous play of thought and word ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light in the mentality; there begins the manifestation of the intuitive and inspired mind. Agni has to create that vastness and light and divinity of the Truth-knowledge and so crown with it the already attained free swiftness of force and wide range of life and enjoyment proper to the perfected and god-filled vitality.]

5.18.1: Dawning

Agni with his multitude of delightful things (2),
the guest of man, receives the laud at dawn (1,3).
He, immortal in mortals, takes joy in all their offerings (4).[1]

[*prātaḥ:* The dawning of the divine Dawn of the higher knowledge in the mind; *raṇyati:* takes joy;]

---

[1] प्रातः (1), अग्निः पुरुप्रियो (2), विशः स्तवेत अतिथिः (3),
विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति (4)

5.18.2: Understanding

(Agni holds) the plenitude of his own understanding (2),
for the twofold power that carries the purified offering (1).
He holds uninterruptedly the Soma-delight (*indum*) (3),
he too who lauds you, holds it, O immortal (4).[2]

[*dakṣha:* understanding, discernment;

Dwita: the god or Riṣhi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Riṣhi of the third plane, full of luminous mental kingdoms unknown to the physical mind. See (5.9.5).]

5.18.3: Long Extended Life

Him who is the light of long extended life (1),
I call by the word for you, the lords of plenty (2).
O Giver of the horse, your chariot will go abroad (4),
without hurt (3).[3]

[*arishṭa:* without harm. In these new worlds of life, the divine movement is now fulfilled there and ranges unpierced by the "harms" of the powers of Death and Darkness.]

---

[2] द्वि॒तायं मृ॒क्तवा॑हसे॒ स्वस्य॒ (1), दक्ष॑स्य मं॒हना॑ (2),
इन्दुं॒ स ध॑त्त आनु॒षक् (3), स्तो॒ता चि॑त् ते अमर्त्य (4)

[3] तं वो॑ दी॒र्घाय॑ुशोचिषं (1), गि॒रा हु॑वे म॒घोना॑म् (2),
अरि॑ष्टो॒ (3), येषां॒ रथो॒ वि अ॑श्वदाव॒न् ईय॑ते (4)

5.18.4: Inspirations All-around

In him is the richly brilliant light of thought (1).
They guard the utterances in their mouths (2).
Spread is the sacred seat (3).
All around it they found inspirations (5),
of the Godhead of the Sun-world (4).[4]

[This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita.

Swarṇara: "It is often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, of the solar Deity, Varuṇa." (SA)]

5.18.5: Create the Vast

They have given me the fifty steeds of swiftness (1).
In the movement of the laud (2),
for the lords of plenty (5),
they create a great and luminous inspired knowledge (3).
They (also) create, the vast with its gods, O immortal, O Agni, for these gods (4,6).[5]

[The Ashwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness.

sadhastuti : movement of laud; common laud;]

---

[4] चित्रा वा येषु दीधितिः (1), आसन्नुक्था पान्ति ये (2),
स्तीर्णं बर्हिः (3), स्वर्णरे (4), श्रवांसि दधिरे परि (5)

[5] ये में पञ्चाशतं ददुरश्वानां (1), सधस्तुति (2),
द्युमदग्ने महि श्रवो (3), बृहत्कृधि (4), मघोनां (5), नृवत् अमृत नृणाम् (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.19: The Revealing Ray and Conquering Will

Rishi: Vavri Ātreyaḥ

5.19.1: Covering has Become Conscious
5.19.2: Sleepless Strength
5.19.3: Son of the White Mother
5.19.4: Eternal Invincible
5.19.5: Unify Knowledge with Life

Metre: Gāyatrī, 1-2; Anushṭup, 3-4; Virāḍrūpa, 5

[That birth of the soul is sung in which all the coverings of its higher states are penetrated and open to the divine light. It is the opening of the whole third plane of our existence which was before as a fortified city with its gates closed to the soul embodied in Matter. By this new action of the Divine Force the mental and physical consciousness are wedded to the high supramental which was till now separated from them and the life-force blazing in its works with the heat of the divine Sun is harmonized with the play of the sun-ray of the divine knowledge.]

5.19.1: Covering has Become Conscious

State upon state is born (1),
covering upon covering has become conscious and aware (2).
In the lap of its Mother he sees (3).[1]

[*mātuḥ:* Aditi, the infinite consciousness, Mother of all things.
vichashṭe: to see with the all-embracing vision of the supramental infinite consciousness.

This mantra is quoted by SA in his book, 'The Human Cycle' in the chapter entitled, 'The Advent and Progress of the Spiritual Age'. This mantra indicates that the ideal of the Vedic society was guided by the ideal of all-round perfection in all aspects of both individuals and the society. Recall the mantra (5.12.6) with the title, 'the last state'. An excerpt from his book is in the box at the end of this section of Agni hymns.

---

[1] अभ्यवस्थाः प्र जायन्ते (1), प्र वव्रेः वव्रिः चिकेत (2), उपस्थे मातुः वि चष्टे (3)

The Divine Soul is at first involved and hidden in the folds of Nescience. Gradually with the movements of upward evolution, the involved states of inconscience, obscurity and darkness unroll themselves, forming gradation after gradation of the emerging consciousness; the areas of awareness grow and spread out displacing those that were lost in unawareness. The soul in the lap of Mother-Nature watches as the pathway is formed. (M.P.P.)]

5.19.2: Sleepless Strength

Awakening to an entire knowledge, they have called (1),
a sleepless strength and guard it (2).
They have entered the strong fortified city (3).[2]

[*animisham nṛmṇam:* sleepless strength;]

5.19.3: Son of the White Mother

The luminosity of the son of the white Mother (1,3),
has been increased by men
who are born in the world and labour at the work (2,4).
He wears the golden necklace, he utters the vast word (5).
With the Soma he becomes a seeker of the plenitude (6).[3]

[*shveta:* Aditi; her dark state or black form is Diti, mother of the powers of Darkness.
nishkagrīva: one whose neck wears the golden necklace; necklace made of the rays of the divine Sun of Truth;
madhva : the honey, Soma-delight]

---

[2] जुहुरे वि चितयन्तः (1), अनिमिषं नृम्णं पान्ति (2),
आ दृळ्हां पुरं विविशुः (3)

[3] आ श्वैत्रेयस्य (1), जन्तवो (2), द्युमत् (3), वर्धन्त कृष्टयः (4),
निष्कग्रीवो बृहदुक्थ (5), एना मध्वा न वाजयुः (6)

5.19.4: Eternal Invincible

He is as the delightful and desirable milk of the Mother (1).
He is that which is uncompanioned (2),
abiding with the two companions (3).
He is the blaze of the light and the belly of the plenitude (4).
He is the eternal invincible and the all-conqueror (5).[4]

[*gharma:* blaze; *dugdham:* The milk of the Cow, Aditi.
ajāmi: without companions; the all-creating and self-sufficing Supermind high and remote is separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished.]

5.19.5: Unify Knowledge with Life

May you be with us and play with us, O Ray (1),
unifying your knowledge with the shining of *vāyu* (2).
May these flames of him be for us violent, intense (3),
keenly whetted strong to carry and settled in the breast (4).[5]

[*dhṛṣhaja:* violent (to the foes),
Line 3: *na:* us; S interprets it as negation;
bhasmā : shining; *vāyu* : deity, breath of life;]

---

[4] प्रियं दुग्धं न काम्यम् (1), अजामि (2), जाम्योः सचा (3),
घर्मो न वाजजठरः (4), अदब्धः शश्वतो दभः (5)

[5] क्रीळन् नो रश्म आ भुवः (1), सं भस्मना वायुना वेविदानः (2),
ता अस्य सन् धृषजो न तिग्माः (3), सुसंशिता वक्ष्यो वक्षणेस्थाः (4)

5.20: The Work and the Attainment

Riṣhi: Payasvanta Ātreyaḥ

5.20.1: Gods as Our Allies
5.20.2: Hostility
5.20.3: Discerning Knowledge
5.20.4: Grow Towards the Truth

Metre: Anuṣhṭup, 1-3; Paṅgkti, 4

[The Riṣhi desires a state of spiritual wealth full of the divine working in which nothing shall fall away to the division and the crookedness. So, increasing by our works the divine Force in us daily, we shall attain to the Bliss and the Truth, the rapture of the Light and the rapture of the Force.]

5.20.1: Gods as Our Allies

O Agni, you are most strong to conquer the plenitudes (1).
The wealth (felicity) you hold in (our) mind (2),
make that full of inspiration by our words (3).
Set it (wealth) to work in the gods as our allies (4).[1]

5.20.2: Hostility

O Agni, they (the powers) impel us not on the way (1),
even though they have grown on your forceful strength (2).
Yet they fall away and cling to the hostility (3).
They cling to the crookedness of one having an alien law (4).[2]

[*apa:* fall away; *dveṣha:* hostility; *anyavrata* : a law alien to yours;]

---

[1] यमग्ने वाजसातम (1), त्वं चिन्मन्यसे रयिम् (2),
तं नो गीर्भिः श्रवाय्यं (3), देवत्रा पनया युजम् (4)

[2] ये अग्ने न ईरयन्ति (1), ते वृद्धा उग्रस्य शवसः (2),
अप द्वेषो (3), अप ह्वरो अन्यव्रतस्य सश्चिरे (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.20.3: Discerning Knowledge

O Agni, thee we choose in our sacrifices as the hotar priest (1,3),
O ancient one, accomplish a discerning knowledge (2,4).
By the word we call you who has the pleasant offering (5).[3]

[*prayasvanta:* pleasant offering;]

5.20.4: Grow Towards the Truth

So rightly make it that we may live in your protection (1),
O forceful one (2), O strong-in-will (4),
may we grow towards the truth day by day (3).
Together rejoicing in the light of Ray-Cows (5),
together rejoicing in the strength of heroes (6).[4]

[*sahasāvan:* O forceful one;
ūtaye: protection;
rāya in samhita is rendered as rāye in padapāṭha;]

5.21: The Divine Flame in Humanity

Rishi: Sasa Ātreyaḥ

5.21.1: Agni with the Veil of Humanity
5.21.2: Perfect Birth
5.21.3: Gods with One Mind
5.21.4: Native Home of Truth

Metre: Anushṭup, 1-3; Paṅgkti, 4

[The Rishi invokes the divine Flame to burn as the divine Man in humanity and to raise us to our perfection in the seats of the Truth and the Bliss.]

---

[3] होतारं त्वा वृणीमहे अग्ने (1), दक्षस्य साधनम् (2), यज्ञेषु (3), पूर्व्य (4), गिरा प्रयस्वन्तो हवामहे (5)

[4] इत्था यथा त ऊतये (1), सहसावन् (2), दिवेदिवे राय ऋताय (3), सुक्रतो (4), गोभिः ष्याम सधमादो (5), वीरैः स्याम सधमादः (6)

5.21.1: Agni with the Veil of Humanity

As the human we set thee within us (1),
as the human we kindle thee (2).
O Fire, O Añgiras, as the human (3),
offer sacrifice to the gods for the seeker of the godheads (4).[1]

[*manushvat:* same as the human; the godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. Man is the thinker, the god is the eternal seer; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.]

5.21.2: Perfect Birth

In the human being, you are kindled and well-satisfied, O Agni (1,2).
Unceasing ladles go to you, O perfect in your birth (3).
You receive as offering the stream of clarities (4).[2]

[*āsute:* offering;]

5.21.3: Gods with One Mind

All the gods with one mind of acceptance (1),
have made thee their envoy (2).
O Seer, men serve thee (3),
they adore thee in their sacrifices as the godhead (4).[3]

---

1 म॒नु॒ष्वत् त्वा॒ नि धी॑महि (1), मनु॒ष्वत् समि॑धीमहि (2),
अग्ने॑ मनु॒ष्वद॑ङ्गिरो (3), दे॒वान् दे॑वय॒ते य॑ज (4)

2 त्वं हि मानु॑षे॒ जने (1), अग्ने॒ सुप्री॑त इ॒ध्यसे॑ (2),
स्रुच॑स्त्वा यन्ति आनु॒षक् सुजा॑त॒ (3), सर्पि॑रासुते (4)

3 त्वां विश्वे॑ स॒जोष॑सो दे॒वासो॑ (1), दू॒तम॑क्रत (2),
स॒प॒र्यन्तः॑ त्वा कवे (3), य॒ज्ञेषु॑ दे॒वम् ई॑ळते (4)

5.21.4: Native Home of Truth

Let mortal man sacrifice to the powers divine (1).
Let mortal man pray to the divine Agni (2).
O Brilliant Flame, high-kindled shine (3).
May you take your seat in the native home of Truth (4).
May you take your seat in the native home of peace (5).[4]

[*yonim:* native home; *sasasya:* peace;]

5.22: The Journey to the Perfect Joy

Rishi: Vishvasāma Ātreyaḥ

5.22.1: Native Home of the Peace
5.22.2: Sacrifice Marches Forward
5.22.3: Mind of Conscious Knowledge
5.22.4: Master of the House

Metre: Anushṭup, 1-3; Paṅgkti, 5

[Man, the eater of things, seeks a fulfilment of his desires in a final equality of delight. To this end he has to be purified by the divine Flame, the Seer-Will who holds in himself the conscious vision and the utter rapture. By increasing him in us we shall journey forward with our progressing sacrifice and the gods will utterly manifest themselves. We must entertain this divine Force as the master of our house, our physical and mental body, and give it all the objects of our enjoyment as its food.]

---

[4] देवं वो देवयज्यया (1), अग्निमीळीत मर्त्यः (2), समिद्धः शुक्र दीदिहि (3), ऋतस्य योनिमासदः (4), ससस्य योनिमासदः (5)

5.22.1: Native Home of the Peace

O thou of the universal peace as the (sage) Atri (1),
sing the word of illumination to Agni of purifying light (2).
(O Agni), you are to be adored in the pilgrim-sacrifices (3).
You are the priest of the call, most rapturous in man (4).[1]

[*vishva-sāman:* universal peace]

5.22.2: Sacrifice Marches Forward

(O fellow worshipper), place Agni within you (1),
the divine sacrificer (2).
Let your sacrifice march forward today in order (3),
most strong to bring the birth of the gods (4).[2]

[*ṛtvijam* : the priest who performs the sacrifice in the seasons and order of truth; *vyacha:* birth, also in (5.26.8); Related words:
vyachasvati: expanding, (10.110.5),
vyachiṣhṭam: most open and manifest, (2.10.4)]

5.22.3: Mind of Conscious Knowledge

O God, who has the mind of conscious knowledge (1),
for (your) increase (in us), we mortals, fix our mind on you (2,4).
(You are) supremely desirable to protect us in the journey (3).[3]

[*iyāvāsaḥ* : journey; *chikitvin* : conscious;]

---

1 प्र विश्वसामन् अत्रिवत् (1), अर्चा पावकशोचिषे (2),
यो अध्वरेष्वीड्यो (3), होता मन्द्रतमो विशि (4)

2 नि अग्निं जातवेदसं दधाता (1), देवम् ऋत्विजम् (2),
प्र यज्ञ एतु आनुषक् अद्या (3), देवव्यचस्तमः (4)

3 चिकित्विन् मनसं त्वा देवं (1), मर्तास ऊतये (2),
वरेण्यस्य ते अवस इयानासो (3), अमन्महि (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.22.4: Master of the House

O Agni, become conscious of this (journey) in us (1),
this is our word, O forceful flame (2).
This is you whom the Atri-s magnify with their lauds (4).
Atri-s glorify you with their words (5),
O strong-jawed master of the house (3).[4]

[*dampate:* master of house;]

5.23: The Rich and Conquering Soul

Rishi: Dyumna Vicharshani Ātreyaḥ

5.23.1: Forceful Opulence
5.23.2: You are True
5.23.3: One Mind of Acceptance
5.23.4: Full of Light and Joy

Metre: Anushṭup, 1-3; Pañgkti, 4

[The Rishi desires through Agni that opulence of the divine Light against which the armies of darkness cannot stand; for it overpowers them by its plenitude and force. This it does on all the successive planes of the soul's labour and in each of them man gets, by this divine Force that is the true and transcendent Being, all the objects of his desire that they contain.]

5.23.1: Forceful Opulence

Bring to us that forceful opulence of the light (2),
O Agni, most forcefully prevailing (1).
It shall (enter) into plenitudes (4),
and overcome by thy mouth, all the (hostile) peoples (3,5).[1]

[*abhi-sāsahat:* overcome; *āsā:* mouth;]

---

[4] अग्ने चिकिद्धि अस्य नः (1), इदं वचः सहस्य (2), तं त्वा सुशिप्र दम्पते (3), स्तोमैः वर्धन्ति अत्रयो (4), गीर्भिः शुम्भन्ति अत्रयः (5)

[1] अग्ने सहन्तम् (1), आ भर द्युम्नस्य प्रासहा रयिम् (2), विश्वा यश्चर्षणीः अभि आसा (3), वाजेषु (4), सासहत् (5)

5.23.2: You are True

O Forceful Fire bring that wealth (2),
which overcomes armies (1).
For you are true (*satyaḥ*), the wonderful (3),
and the giver of the plenitude of Ray-Cows (4).[2]
[*vāja:* plenitude;]

5.23.3: One Mind of Acceptance

Thee all men approach who have one mind of acceptance (1),
which has been widened removing narrowness (2).
You are the beloved priest of the call in their house (3).
(All men) reach in thee the multitude of desirable things (4).[3]
[*barhiṣhaḥ:* seat of grass; that which is widened, (*barhi* is derived from *bṛ,* the vast);
sadma: the "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each of the Soul upon Nature and the upward aspiration of Nature to the Soul.]

5.23.4: Full of Light and Joy

This is the labourer in all man's works (1).
He holds in himself an all-besieging force (2).
O pure-brilliant Agni, in these our habitations (3),
shine out full of joy and opulence (4),
shine out full of light, O our purifier (5).[4]

---

[2] तमग्ने पृतनाषहं (1), रयिं सहस्व आ भर (2),
त्वं हि सत्यो अद्भुतो (3), दाता वाजस्य गोमतः (4)

[3] विश्वे हि त्वा सजोषसो जनासः (1), वृक्तबर्हिषः (2),
होतारं सद्मसु प्रियं (3), व्यन्ति वार्या पुरु (4)

[4] स हि ष्मा विश्वचर्षणिः (1), अभिमाति सहो दधे (2),
अग्न एषु क्षयेषु (3), आ रेवन्नः शुक्र दीदिहि (4), द्युमत् पावक दीदिहि (5)

5.24: The Deliverer and Protector

Rishi-s: Bandhu, Subandhu, Shrutabandhu, Viprabandhu, Gaupāyana and Laupāyana

5.24.1, 2 : Inmost Inmate
5.24.3, 4 : Awake and Hear Our Call

Metre: Dvipadā Virāṭ

[The Rishi invokes the Divine Will for protection from evil and for the fullness of the divine light and substance.]

5.24.1-2: Inmost Inmate

O Will, become our inmost inmate our deliverer (1),
become auspicious to us, our armour of protection (2).
You are treasure having the divine knowledge of treasure (3).
Come towards us (4), give us its most luminous opulence (5).[1-2]

5.24.3-4: Awake and Hear Our Call

Wake! hear our call (1).
Keep us far from all that seeks to turn us to evil (2).
O shining One, O flame of purest Light (3),
we desire thee for our comrades (5),
so that even now they may have the bliss and peace (4).[3-4]

1-2 अग्ने त्वं नो अन्तम उत त्राता (1), शिवो भवा वरूथ्यः (2),
वसुः अग्निः वसुश्रवा (3), अच्छा नक्षि (4), द्युमत्तमं रयिं दाः (5)

3-4 स नो बोधि श्रुधी हवम् (1), उरुष्या णो अघायतः समस्मात् (2)
तं त्वा शोचिष्ठ दीदिवः (3), सुम्नाय नूनम् (4), ईमहे सखिभ्यः (5)

5.25: The Lord of the Light and Creator of Godhead

Rishi: Vasūyavaḥ Ātreyaḥ

5.25.1: Keeper of Truth
5.25.2: Gods Kindle Him
5.25.3: Perfected Mentality
5.25.4: Agni, the Will
5.25.5: Son and Inspiration
5.25.6: Conquers by His Souls of Power
5.25.7: Goddess Mahishi
5.25.8: Thunder-Chant
5.25.9: Carry Us Like a Ship

Metre: Anushṭup

[The Rishi hymns Agni as the Seer-Will whose whole being is the light and the truth and the lavishing of the substance of divinity. He is the son born to the thought of the seers and he gives himself as the godhead born in man who is the son of our works opulent with the divine Truth and the divine Power and as the conquering steed of the journey and the battle. The whole movement of the Seer-Will is upward to the light and vastness of the superconscient; his voice is as if the thunder-chant of those heavens. He shall carry us by his perfect working beyond the siege of darkness and limitation.]

5.25.1: Keeper of Truth

Raise thy song towards the divine (2),
towards the Will (agni) for thy increasing (1),
for he is our lord of substance (3).
He lavishes; he is the son of the seekers of knowledge (4).
He is the keeper of the Truth who ferries us beyond destroyers (5).[1]
[*gāsi:* song; *rāsat:* lavishes; *ṛshūṇām:* seekers of knowledge;]

---

[1] अच्छा वो अग्निमवसे (1), देवं गासि (2), स नो वसुः (3),
रासत् पुत्र ऋषूणाम् (4), ऋतावा पर्षति द्विषः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.25.2: Gods Kindle Him

True in his being is he (1).
He is the priest of offering with his tongue of ecstasy (4).
Him the seers of old kindled (2), and the gods kindled (3),
with perfect outshinings into his wide substance of the light (5).[2]
[*sudīti:* perfect outshinings; *īdhire:* kindled;]

5.25.3: Perfected Mentality

By our supreme thinking (1), by our brightest perfected mentality (2),
let thy light give unto us the bliss (3),
by its utter clearing away of all evil, O supremely desirable (4).[3]
[*vṛkta:* clear away the evil;]

5.25.4: Agni, the Will

The Will is that which shines out in the gods (1),
the Will is that which enters with its light into mortals (2),
the Will is the carrier of our offering (3).
(May) the Will seek and serve in all your thoughts (4).[4]

5.25.5: Son and Inspiration

(The son) teems with many inspirations (1),
and many voices of the soul (2),
(He is) the highest (3), the unassailable (4),
the Master who opens our ears to the knowledge (5).
Such a son is given by Agni to the giver of sacrifice (6).[5]

---

[2] स हि स॒त्यो (1), यं पू॒र्वे चित् (2), दे॒वास॑श्चि॒द् यमी॑धि॒रे (3),
होता॑रं म॒न्द्रजि॑ह्व॒मित् (4), सु॑दी॒तिभि॑: वि॒भाव॑सुम् (5)

[3] स नो॑ धी॒ती वरि॑ष्ठया॒ (1), श्रेष्ठ॑या च सुम॒त्या (2),
अग्ने॑ रा॒यो दि॑दीहि नः (3), सुवृ॒क्तिभि॑: वरेण्य (4)

[4] अ॒ग्निः दे॒वेषु॑ राजति (1), अ॒ग्निः मर्ते॑ष्वावि॒शन् (2),
अ॒ग्निः नो हव्य॒वाह॑नः॒ (3), अग्निं॑ धी॒भिः स॑पर्यत (4)

[5] अ॒ग्निः तु॒विश्र॑वः-तमं (1), तु॒विब्र॑ह्माणम् (2), उत्त॒मम् (3),
अ॒तू॒र्तं (4), श्राव॒यत् प॑तिं (5), पु॒त्रं द॑दाति दा॒शुषे॑ (6)

[*putram:* son; the son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging;]

5.25.6: Conquers by His Souls of Power

It is the Will that gives to us the Lord of existences (1),
who conquers in the battle by his souls of power (2).
Agni (Will) gives to us our swift-galloping steed of battle (3),
ever-conquering, never conquered (4).[6]

5.25.7: Goddess Mahiṣhī

That which is strongest in us to upbear, we give it to the Will (1).
Sing out the Vast, O thou whose wide substance is its light (2).
Thy opulence is as if the largeness of Mahishī herself (3).
Upward is the rush of thy plenitudes (4).[7]
[*mahishī:* the vast Mother, Aditi;]

5.25.8: Thunder-chant

Luminous are thy flaming radiances (1).
There rises from thee a vast utterance (3),
like the voice of the pressing-stone of delight (2).
Thy cry rises up of itself (*arta*) (5),
like a thunder-chant from the heavens (4).[8]

---

[6] अग्निर्ददाति सत्पतिं (1), सासाहो यो युधा नृभिः (2),
अग्निरत्यं रघुष्यदं (3), जेतारम् अपराजितम् (4)

[7] यद्वाहिष्ठं तदग्नये (1), बृहदर्च विभावसो (2),
महिषीव त्वद्रयिः (3), त्वद्वाजा उदीरते (4)

[8] तव द्युमन्तो अर्चयो (1), ग्राव इव (2), उच्यते बृहत् (3),
उतो ते तन्यतुः यथा (4), स्वानो अर्त त्मना दिवः (5)

[*tmanā:* of itself;
grāva : the pressing stone used in crushing Soma-creeper)

5.25.9: Carry Us Like a Ship

Desiring treasure (2),
we adore Agni who is forceful to conquer (1,3).
May he carry us beyond all the forces that seek to destroy us (4),
like a ship over the waters (5).
He has the perfect power of his workings (6).[9]

[*vavandima:* (we) adore; *vasu* : treasure, substance;]

5.26: The Priest and the Sacrificial Flame

Rishi: Vasūyava Ātreyaḥ

1: Tongue of Rapture

2: Manifesting the Gods

3: Your Vastness

4: Come with the Gods

5: Perfect Energy

6: Increase the Divine Laws

7: Set Agni within You

8: Sacrifice (Yajña)

9: Maruts and Ashvins

Metre: Gāyatrī

[The Rishi invokes the Divine Flame in all its usual attributes as the sacrificer, the luminous seer who has the vision of the luminous world, the bringer of the gods, the carrier of the offering, the envoy, conqueror, increaser of the divine workings in man, the knower of the Births, the leader of the march of the sacrifice with its progressive epiphany of the godheads.]

---

[9] एव अग्निं (1), वसूयवः (2), सहसानं ववन्दिम (3),
स नो विश्वा अति द्विषः पर्षत् (4), नावेव (5), सुक्रतुः (6)

5.26.1: Tongue of Rapture

Bring to us the gods, and offer to them sacrifice (3),
by thy tongue of rapture, O god (2),
O Agni, O purifier, O luminous One (1).[1]

5.26.2: Manifesting the Gods

We desire you who drips the clarity (1),
you of the rich and varied luminousness (2).
You have the vision of the world of the Truth (3).
Bring to us the gods for their manifesting (4).[2]

[*ā vītaye:* alternate meaning: "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.]

5.26.3: Your Vastness

We kindle thee in thy light (2),
and in thy vastness in the march of our sacrifice, O Agni (3).
O Seer, you carry the offerings on their journey (1).[3]

5.26.4: Come With the Gods

Come, O Agni, with all the godheads (1),
for the giving of the offering (2).
We accept thee as the priest of the offering (3).[4]

---

1 अग्ने पावक रोचिषा (1), मन्द्रया देव जिह्वया (2),
आ देवान्वक्षि यक्षि च (3)

2 तं त्वा घृतस्नवीमहे (1), चित्रभानो (2), स्वर्दृशम् (3),
देवान् आ वीतये वह (4)

3 वीतिहोत्रं त्वा कवे (1), द्युमन्तं समिधीमहि (2), अग्ने बृहन्तम् अध्वरे (3)

4 अग्ने विश्वेभिरा गहि देवेभिः (1), हव्यदातये (2), होतारं त्वा वृणीमहे (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.26.5: Perfect Energy

Bring a perfect energy, O Agni (2),
for the sacrificer who presses the Soma of his delight (1).
Sit with the gods on the seat of the soul's fullness (3).[5]

[*barhiṣhi:* seat of grass; seat of the soul's fullness;

"Whether man is aware of it or not, his life is a constant flow to the Gods of universe, to the divinities above him. His energies of body, life and mind stream towards these greater powers and in turn receive nourishment and strength from them. When man is awake to this phenomenon in himself and participates consciously in this interchange, it becomes a sacrifice, a self-giving. And this sacrifice is the appointed means for the growth of man into godhead, for the manifestation of God in humanity.

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

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

5.26.6: Increase the Divine Laws

O Agni, conqueror of thousandfold riches, you burn high (1).
You increase the divine laws (in us) (2).
You are the messenger of the gods and you have the word (3).[6]

---

[5] यजमानाय सुन्वत (1), अग्ने सुवीर्यं वह (2), देवैरा सत्सि बर्हिषि (3)

[6] समिधानः सहस्रजिदग्ने (1), धर्माणि पुष्यसि (2), देवानां दूत उक्थ्यः (3)

5.26.7: Set Agni Within You

Set within you the divine sacrificer (3),
Agni who knows the births (1),
bearer of the offering, youngest vigour (2).[7]

[*ṛtu:* seasons of the Truth; *ṛtvijam* : see (5.22.2);
ni-dadhāta: set within (you the Yajamāna);]

5.26.8: Sacrifice (Yajña)

Today let your sacrifice march forward unceasingly (1).
Your sacrifice shall bring the whole birth of the godheads (2).
Strew the seat of thy soul that there the gods may sit (3).[8]

[*vyacha:* see explanation in (5.22.2).

"Sacrifice is the inner process of self-giving to the Divine, a detailed working out of the surrender of the human personality to the Divine Lord. It proceeds step by step taking up part by part, purifying each, offering to the godhead each such part made ready. It is likened to a journey, forward and upgoing, continuous in its movement. As it progresses, many are the Gods, Powers of the Divinity presiding over the universe, that manifest to receive their respective shares in the offering of the sacrifice. He has to make ready the altar of his soul for them to sit and accept his adoration and self-giving." (M.P.P.)]

5.26.9: Maruts and Ashvins

Let the Maruts, Ashvins, Mitra and Varuṇa take their seats (1,2).
Even let gods with all their associate powers (take their seats) (3).[9]

[Maruts are the Life-powers; Ashvins are the twin Riders of the Horse and the gods of bliss; Mitra is the lord of love; Varuṇa is the Lord of wideness; *vishā* : subjects, associated powers.]

---

[7] नि अग्निं जातवेदसं (1), होत्रवाहं यविष्ठ्यम् (2), दधाता देवम् ऋत्विजम् (3)

[8] प्र यज्ञ एत्वानुषगद्या (1), देवव्यचस्तमः (2), स्तृणीत बर्हिरासदे (3)

[9] एदं मरुतो अश्विना (1), मित्रः सीदन्तु वरुणः (2), देवासः सर्वया विशा (3)

5.27: The Strength and Illumination

Rishi: Traivṛshṇa Tryaruṇa Trasadasyu, Purukutsa Bhārata-Ashvamedha

1: Two Ray-Cows

2: Extend Peace and Bliss

3: Words of Many Births

4: Ashvamedha

5: Triple Infusions

6: Uphold a Perfect Energy

Metre: Trishṭup, 1-4; Anushṭup, 4-6

[The Rishi under the figure of the demigod, Trai-vṛshṇa Tryaruṇa Trasadasyu, and the seer Ashwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni, in the vitality. The Mind-Soul, destroyer of the demons, awakened to knowledge as the human-born Indra, has given to the seer his two cows of light that draw his wagon, his two shining horses that draw his chariot and the ten times twelve cows of the dawn of knowledge. He has assented to and confirmed the desire with which the Life-Soul has given the sacrifice of the Life-Horse to the gods. The Rishi prays that this Mind-Soul, Indra, lord of the triple dawn, may give to the journeying Life that seeks the truth, the mental intelligence and power of possession needed and may itself in return receive from Agni the peace and bliss. The Life-Soul on the other hand has given the hundred powers, the vital strength needed for the upward journey; the Rishi prays that this Life-Soul may attain to that vast strength which is the power of the Sun of Truth on the superconscient plane.]

5.27.1: Two Ray-cows

Agni, the master of his being has given me two Ray-cows that draw his wagon (1).
Agni mighty, supreme in vision is lord of plenty (2).
Agni, with ten thousands (of his plenty), the son of triple bull (3),
he of the triple dawn, the universal power (4),
has awakened to knowledge (5).[1]

[*vaishvānara:* Universal Power; Universal Godhead;
chetiṣhṭha: supreme in vision; *māmahe (mamahe):* given to me;
traivṛshṇaḥ: the Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind;

Tryaruṇa Trasadasyu is the half-god, man turned into Indra type; therefore he is described by all the usual epithets of Indra, "asura," "satpati", "maghavān." The triple dawn is the dawn of these three realms on the human mentality.
Two Ray-Cows: see next verse.

Thousand symbolizes absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.]

5.27.2: Extend Peace and Bliss

He gives to me the hundred and twenty of the cows of dawn (1).
He gives his two shining horses,
yoked to the car, that bear aright the yoke (2).
O Universal Power, rightly affirmed and increasing (3),
extend peace and bliss to the lord of triple dawn, O Agni (4).[2]

[*vimshati:* one hundred and twenty: the symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of

---

[1] अनस्वन्ता सत्पतिः मामहे मे गावा (1), चेतिष्ठो असुरो मघोनः (2),
त्रैवृष्णो अग्ने दशभिः सहस्रैः (3), वैश्वानर त्र्यरुणः (4), चिकेत (5)

[2] यो मे शता च विंशतिं च गोनां (1), हरी च युक्ता सुधुरा ददाति (2),
वैश्वानर सुष्टुतो वावृधानो (3), अग्ने यच्छ त्र्यरुणाय शर्म (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

harī: The two shining horses of Indra are identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition.

As cows symbolizing light of knowledge they yoke themselves to the material mind, the wagon; as Horses symbolizing power of knowledge they yoke themselves to the chariot of Indra, the liberated pure mind.]

5.27.3: Words of Many Births

For thus has he done desiring thy grace of mind, O Agni (1),
new-given for him, new-manifested — Trasadasyu (2).
He, the lord of triple dawn, with attentive mind gives response (4),
to the many words of my many births (3).[3]

[*trasadasyu:* disperser of destroyers; in all things he reproduces the characteristics of Indra.

navamam: new-manifested; *tuvijāta:* many births:

The seer by this self-fulfillment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfillment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

tryaruṇa: lord of triple dawn; *abhigṛṇāti:* gives response;]

---

[3] एवा ते अग्ने सुमतिं चकानो (1), नविष्ठाय नवमं त्रसदस्युः (2),
यो मे गिरः तुविजातस्य पूर्वीः (3), युक्तेनाभि त्र्यरुणो गृणाति (4)

5.27.4: Ashvamedha

May he, who answers to me with assent (1),
give possession of the goal of his journey by the rik (3),
to the illumined giver of the Horse-sacrifice (2).
May he give power of intelligence to the seeker of the Truth (4).[4]

[Ashvamedha: The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (Dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha.]

5.27.5: Triple Infusions

A hundred strong bulls of the diffusion (1),
raise me up (*ut*) to joy (2).
The gifts of the sacrificer of the steed (3),
are as outpourings of Soma with their triple infusions (4).[5]

[*shatam ukṣhaṇaḥ:* hundred strong bulls of diffusion: The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the Soma of delight that raises the soul to new and intoxicating joys.
āshiraḥ: infusions: the delight extracted from existence is typified by the Soma-honey; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows,
dadhi: the curds: the fixation of their yield in the intellectual mind;
yava: the grain, the formulation of the light in the force of the physical mind.

---

[4] यो म इति प्रवोचति (1), अश्वमेधाय सूरये (2),
ददत् ऋचा सनिं यते (3), ददत् मेधाम् ऋतायते (4)

[5] यस्य मा परुषाः शतम् (1), उत्-हर्षयन्ति उक्षणः (2),
अश्वमेधस्य दानाः (3), सोमा इव त्र्याशिरः (4)

These symbolic senses are indicated by the double meaning of the words used, *go, dadhi* and *yava.*]

5.27.6: Uphold a Perfect Energy

May (the God-Mind) Indra and (the God-Will) Agni (1),
uphold a perfect energy in the sacrificer of the Horse (3),
and giver of his hundred (2).
(May they uphold) a vast force of battle (4),
even as the Sun of Light indestructible in heaven (5).[6]

[*ajaram sūryam:* Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.]

5.28: The High-Blazing Flame, King of Immortality

Rishi: Vishvavāra Ātreyī

5.28.1: Dawn of Knowledge Moves Upward

5.28.2: He Sets Agni Within

5.28.3: Soul and Nature

5.28.4: I Adore Agni

5.28.5: Perfect Guide

5.28.6: Serve Agni with Works

Metre: Trishṭup, 1-3; Jagatī, 2; Anushṭup, 4; Gāyatrī, 5-6

[The Rishi celebrates the flame of the Will high-blazing in the dawn of knowledge as the King of Immortality, the giver to the soul of its spiritual riches and felicity and of a well-governed mastery of Nature. He is the bearer of our oblation, the illumined guide of our sacrifice to its divine and universal goal.
The seer of this Sūkta is a lady.]

---

[6] इन्द्राग्नी (1), शतदाव् नि (2), अश्वमेधे सुवीर्यम् (3),
क्षत्रं धारयतं बृहत् (4), दिवि सूर्यम् इवाजरम् (5)

5.28.1: Dawn of Knowledge Moves Upward

Agni burning high rises to his pure light in the heaven of mind (1).
Wide he extends his illumination and fronts the Dawn (2).
She comes, moving upward, laden with all desirable things (3),
seeking the gods with surrender, offering, and clarity (4).[1]

5.28.2: He Sets Agni Within

When you burn high, you are the king of immortality (1),
you cling to the doer of yajna to give him that blissful state (2).
He holds in himself all substance (3).
He sets thee within in his front (5),
he to whom you come to be his guest (4).[2]

5.28.3: Soul and Nature

Put forth thy battling might for a vast enjoyment of bliss (1).
May there be thy highest illumination, O Agni (2).
Create a well-governed union of the Lord and his Spouse (3).
Set thy foot on the greatness of hostile powers (4).[3]

[*saubhagā:* enjoyment: The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.
mahāmsi: greatness (of hostiles); *jāspatyam:* lord and spouse;

---

1 समिद्धो अग्निर्दिवि शोचिः अश्रेत् (1), प्रत्यङ् उषसम् ऊर्विया वि भाति (2), एति प्राची विश्ववारा (3), नमोभिः देवान् ईळाना हविषा घृताची (4)

2 समिध्यमानो अमृतस्य राजसि (1), हविष्कृण्वन्तं सचसे स्वस्तये (2), विश्वं स धत्ते द्रविणं (3), यम् इन्वसि आतिथ्यम् अग्ने (4), नि च धत्त इत्पुरः (5)

3 अग्ने शर्धं महते सौभगाय (1), तव द्युम्नानि उत्तमानि सन्तु (2), सं जास्पत्यं सुयममा कृणुष्व (3), शत्रूयतामभि तिष्ठा महांसि (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

"There is a sea of Bliss underlying this creation of God. But man misses it because of the disharmony in himself. The various parts of his nature — incomplete in themselves — are in conflict with each other. The mind labouring in ignorance, the life-force struggling against forces that are opposed to its continuance, the physical body constantly worn down by the demands of an unsympathetic mind and life are in disarray. Besides there is the disharmony between his nature and his self. Prakriti, nature, goes her own way ignoring or disobeying the Purusha, self. God Agni, the divine Seer-Will, is prayed to bring the conquering light to establish harmony, to eliminate prevailing forces of darkness and antagonism and make possible an abundant enjoyment." (M.P.P.)]

5.28.4: I Adore Agni

I adore, O Agni, the glory (2), of thy high-blazing mightiness (1).
You are the Bull with the illuminations (3).
You burn up in the march of our sacrifices (4).[4]

5.28.5: Perfect Guide

O Agni, high-kindled, that receives our offerings (1),
perfect guide of the sacrifice (3),
offer our offerings to the godheads (2).
You are the bearer of our offerings (4).[5]

5.28.6: Serve Agni With Works

Give the offering, serve Agni with your works (1).
While your sacrifice moves forward to its goal (2),
accept the carrier of our offering (3).[6]
[*duvasyata:* serve with your works; set to work;
line 1: (alternate); set the Will to its workings.]

---

[4] समिद्धस्य प्रमहसो (1), अग्ने वन्दे तव श्रियम् (2),
वृषभो द्युम्नवान् असि (3), समध्वरेषु ईध्यसे (4)

[5] समिद्धो अग्न आहुत (1), देवान् यक्षि (2), स्वध्वर (3), त्वं हि हव्यवाळसि (4)

[6] आ जुहोता दुवस्यत अग्निं (1), प्रयति अध्वरे (2), वृणीध्वं हव्यवाहनम् (3)

Section II: Sūkta-s (5.29 - 5.40)

Indra, the Lord of Divine Mind and Action

(108 mantra-s)

A. Titles of the 12 Sūkta-s / 118
B. Indra in Rig Veda / 118
C. Soma in Rig Veda / 120
D. Rishi-s of this Section / 123
E. Metres / 123
F. Text, Translation and Notes / 123

A. Titles of the 12 Sūkta-s

5.29: The Thoughts Shaped into Form
30: Deeds of Indra
31: Dispel the Night from the Waters and the Heart of Man
32: You Move us According to the Truth
33: Protect by Your Increasings in Us
34: Obtain the Highest Vision of Light
35: Thy Force Rains Abundance
36: Left Hand and Right Hand
37: Untroubled King
38: Bring the Divine Power into Us
39: My Love to Indra
40: Sun Smitten by Darkness and Svarbhānu

B. Indra in the Veda

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

hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

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

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

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

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

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

coverer or tearer. Vṛtra and his followers operate not only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against Vṛtra, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the Prāṇa under the control of mind and other higher powers.

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

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

C. Soma in the Veda

Soma is an enigmatic *deva*. The Indologists have treated Soma as nothing but a plant whose creepers, on being squeezed, yield a juice which is said to be intoxicating. There are numerous passages where Soma occurs along with the word *suta*, meaning pressed or squeezed. It is said that Indra drinking this juice becomes intoxicated and in his intoxication gives gifts and kills the adversary Vṛtra. There are some references to Indra killing Vṛtra after drinking Soma. The number of verses on Soma is more than 1,200 including all the verses in the entire ninth Maṇḍala consisting of 114 Sūktās or 1,108 verses. Reading carefully all the epithets to Soma in these verses gives a completely different picture.

Let us begin with what RV has to say about whether the Soma is a herb or not:

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

"Laymen or ritualists may regard Soma as a creeper to be crushed for getting its juice for use in the ritual. But to the wise poets Soma is not something to be drunk." (10.85.3)

The clue to its deeper meaning is indicated by the common epithet for Soma, *vanaspati*, the lord of *vana; vana* means in Sanskrit both herb and delight. Kena Upaniṣhad (4.6) uses *vana* in the sense of delight. Soma in the deeper sense is the Lord of Delight, the Delight of Existence. In RV, every aspect of existence has an inherent delight, the idea popularised later in the Taittirīya Upaniṣhad. Every action exerts a pressure on existence; this squeezing (*suta)* releases the Soma or bliss contained in that aspect of creation. We feel joy in work because of this released delight, Soma.

Here we recognize that action is done primarily by the *devās* and the humans are only subsidiary players; we should free the released Soma from our claim. This declaration, "this is not mine," is the way of purifying the Soma, purifying it of our attachment. This purified Soma is offered to the *deva*, especially Indra, the Lord of Divine Mind. This delight exhilarates Indra who takes steps to destroy the forces of ignorance, like Vṛtra and Vala, the kill-joys or misers who do not want the supreme knowledge (*go)* and the energies (*āpah,* waters) to reach all human beings.

We will quote some verses in RV which bring out the power of Soma. Ṛig Veda speaks of Soma in (9.96) in the *vibhūti yoga* style as in Bhagawat Gīta:

"Brahman among *devās*, leader among the Seer-poets,
Sage among the wise, the bull among the animals,
The falcon among vultures, the axe in the woods, Soma sings over the purifier." (9.96.3)

"By Soma are Ādityās strong and by Soma the earth is mighty;
This Soma is placed in the midst of all these Constellations *(nakṣhatra)."* (10.85.2)

"Soma advances heroic with his swift chariots by the force of subtle thought to the perfected activity of Indra." (9.15.1)

"You are the ocean, you reveal everything; under thy law are the five places; thou transcends heaven and earth; Purifier, there are the Lights, there the Sun." (9.86.29)

"Giving birth to the luminous world of heaven, Giving birth to the Sun in the Waters,

The Brilliant one (*hari*) clothes himself with the Waters and the Rays." (9.42.1)

"Giving birth" means manifesting these energies in the human being.

Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.

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

"His swift ecstasies foster the soul that purifies him;

He ascends to the high level of Heaven by the conscious heart." (9.83.2)

"This is the supreme dappled bull that makes the Dawn to shine out." (9.83.3)

We can combine all the different quotes and understand why persons who merely squeeze the Soma herb cannot know this delight. Only the person who has done *tapas* can release the delight. Delight encompasses everything. Delight makes the Sun shine as the Taittirīya Upaniṣhad declares. Delight is the basis of everything. Soma denotes the delight released from actions or works, Ānanda refers to Delight in its entirety.

Soma's connection with Knowledge and Light is contained in many hymns.

"Soma, we know thee pre-eminently with our understanding.

You lead us along the straight path." (1.91.1).

"You are the master of all-existence (*satpati*). You are the auspicious will in action the slayer of Vṛtra." (1.91.5).

"Soma, thou hast generated all the delights (*vana*), the energies (*āpah*) and the Light (*go*); You have dispelled the darkness with your Light; You have extended the vast Mid-world (in man)." (1.91.22).

D. Rishi-s of this Section

5.29: Gaurivītiḥ Ātreyaḥ
30: Babhru Ātreyaḥ
31: Avasyuḥ Ātreyaḥ
32: Gātuḥ Ātreyaḥ
33,34: Samvaraṇa Prājāpatyaḥ
35,36: Prabhuvasu Āṅgirasaḥ
37-40: Atri Bhuma

E. Metres

Hymns 29-32, 36 are all in Trishṭup; the hymn 38 is in Anushṭubh. For others, see the respective Sūkta-s.

F. Text, Translation and Notes

5.29: The Thoughts Shaped Into Form

Rishis: Gaurivītiḥ Shāktyaḥ

1: Three Mights
2: Released the Waters or Energies
3: Soma Finds the Rays
4: Indra's Extension Terrifies Ahi
5: Steeds of Life-energy Ascend Higher
6: Maruts Praise Indra
7: Help of Agni
8: Lakes of Soma-Delight
9: Indra, Ushanas and Kutsa
10: Mouthless Dividers
11: Perfects the Seer Ṛjishva
12: Uncovered the Light
13: Our Speech Empowered by You
14: None can Oppose Indra's Energy
15: Thoughts Shaped For You
Metre: Trishṭup

5.29.1: Three Mights

The formation of godheads in man (needs) three mights (1).
Three luminous strata of the Heavens these uphold (2).
Maruts, purified in their discernment, sing the rik (3),
but you, O Indra, are the thinker and their Seer of the Truth (4).[1]
[Maruts: the thought-Gods; *aryamā* : mights;
pūtadakṣha: purified in their discernment;
devatāta: formation of godheads, (4.6.3, 4.6.9),
dhīra: thinker, derived from *dhī*, thought
archanti: to sing the rik (*ṛcha*, the word of illumination), 10.2.4.]

5.29.2: Released the Waters or Energies

When Maruts sang the rik (releasing) ecstasies (1),
and he (Indra) had drunk the offering of Soma (2),
then he took up his lightning and slew Ahi (3).
Then he released the mighty Waters to their flowing (4).[2]
[Ahi: Also known as Vṛtra, the cosmic force of inertia and darkness, is imaged as a python with many coils blocking the flow of the dynamical energies (waters) from reaching the earth. Ahi is imaged as a gigantic snake, Python, in whose coils the waters are trapped. Ahi and its followers are also called as *dānava-s,* children of Dānu or Diti, the mother of division.

For the Indologists, Ahi is the cloud-demon which does not release its waters to earth. It is said the shape of the cloud suggests the snake image. Note that Vṛtra or Ahi are energies associated with the Life-force which can assume any shape it wants. Since snake also assume any shape, it is natural that Ahi is imaged as a snake. In the

---

1 त्र्यर्यमा मनुषो देवताता (1), त्री रोचना दिव्या धारयन्त (2),
अर्चन्ति त्वा मरुतः पूतदक्षाः (3), त्वम् एषाम् ऋषिः इन्द्र असि धीरः (4)

2 अनु यदीं मरुतो मन्दसानम् आर्चन् (1), इन्द्रं पपिवांसं सुतस्य (2),
आदत्त वज्रमभि यत् अहिं हन् (3), अपो यह्वीः असृजत् सर्तवा उ (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5th Maṇḍala the name Ahi is used more often than Vṛtra.
mandasānam: (releasing) ecstasies (1.10.11);
papivāmsam: drunk;
sutasya: the offering of the pressed Soma, the delight of work;
ārchan: sang the riks, the mantrās of illumination.]

5.29.3: Soma Finds the Rays

O Maruts with the wise words (1),
let Indra drink of this Soma pressed out perfectly by me (2).
This is the offering that finds for man the Ray-Cows (3).
When he had drunk that (Soma), Indra slew Ahi (4).[3]
[*gāh:* Ray-cows; *shutasya:* see *sutasya* in (5.29.2),
brahmāṇaḥ: wisdom-words, (5.2.6),
The recovery of the Rays of knowledge is mentioned in many places.]

5.29.4: Indra's Extension Terrifies Ahi

More vastly he supported heaven and earth (1).
His wide-yawning extension became a terror to Ahi (2).
He forced him to draw (away) his focal expression (3);
he smote down Ahi as he hissed against him (4).[4]
[*rodasi:* heaven of mind and earth of body;
avahan: smote down; *dānu:* the goddess of division.
dānavam: a son of Dānu, here it is Vṛtra or Ahi;]

---

[3] उत ब्रह्माणो मरुतो (1), मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः (2),
तद्धि हव्यं मनुषे गा अविन्दत् (3), अहन्नहिं पपिवान् इन्द्रो अस्य (4)

[4] आद्रोदसी वितरं वि ष्कभायात् (1), संविव्यानः चित् भियसे मृगं कः (2),
जिगर्तिम् इन्द्रो अपजगुराणः (3), प्रति श्वसन्तमव दानवं हन् (4)

5.29.5: Steeds of Life-energy Ascend Higher

O Indra, all the gods by their will-in-works (1),
gave to you their drink of the Soma (of ecstasy) (2).
The brilliant-hued horses of the Sun of Truth galloped in front (3).
You made these steeds to mount upon the higher levels (4).[5]

[*patantī:* galloped; *satī:* being, soul; *kaḥ:* made;
Etasha: the steeds of Sun mentioned in (1.61.15). They are the steeds of life-energy. Indra makes them mount to higher levels.
maghavan: Indra, the king of riches;]

5.29.6: Maruts Praise Indra

When the ninety and nines coils (of the serpent) (1),
are severed at one blow by Indra with his vajra-weapon (2),
then Maruts sing to him a rik in their session (3).
With the Word of the triple rhythm they press against the heavenly barrier (4).[6]

[The metres in RV like Triṣhṭubh symbolise the rhythms in the cosmic actions; *traiṣhṭubh:* triple rhythm;
sākam: at one blow; together; *bhogān:* coils;
sadhaste: in the seat of their session;
vajra: a weapon of Indra, lightning-thunder, thunderbolt;
Maruts: Thought-powers; helpers of Indra;]

---

[5] अध॒ क्रत्वा॑ मघवन् तुभ्यं॑ दे॒वा (1), अनु॒ विश्वे॑ अददुः सोम॒पेय॑म् (2),
यत्सूर्य॑स्य ह॒रितः॒ पत॑न्तीः पु॒रः (3), स॒तीः उप॑रा एत॑शे॒ कः (4)

[6] नव॒ यद॑स्य नव॒तिं च॑ भो॒गान् (1), त्सा॒कं वज्रे॑ण म॒घवा॑ विवृ॒श्चत् (2),
अर्च॑न्ति इन्द्रं॑ म॒रुतः॑ स॒धस्थे॒ (3), त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम् (4)

5.29.7: Help of Agni

Friendly Agni made ready for his friend (1),
three hundred strengths (2).
Along with all men together in the three lakes (3),
Indra drank the pressed out Soma to slay Vṛtra (4).[7]

[*tūyam:* swiftly; *tri sarāmsi:* three lakes; three planes of *anna* (matter), *prāṇa* (life-energy) and mind;
mahiṣha: mighty one, strength; in the Veda it never refers to the physical animal bull.

The relation between Indra and human beings is one of co-operation. The aspiration of the human beings for the destruction of the hostiles releases the Soma which empowers Indra to kill the demon.]

5.29.8: Lakes of Soma-Delight

When Indra ingested strengths of three hundred vastnesses (1),
when he had drunk up the three lakes of the Soma-delight (2),
then all the gods called to the doer of works (Indra) (3),
the bringer, Indra, so that he slew Ahi (4).[8]

[*agha:* ingested; *māḥ:* strengths; S translates *māḥ* as flesh, and line 1 as, 'Indra devoured the flesh of three hundred buffaloes'. Note Indra is not a human being, but a cosmic power. He does not need physical food, let alone flesh.

Epithets for Indra:
bharam: bringer (of the treasure); *kāram:* doer of works.]

---

[7] सखा सख्ये अपचत् तूयम् अग्निः (1), अस्य क्रत्वा महिषा त्री शतानि (2), त्री साकमिन्द्रो मनुषः सरांसि (3), सुतं पिबद् वृत्रहत्याय सोमम् (4)

[8] त्री यत् शता महिषाणाम् अघो माः (1), त्री सरांसि मघवा सोम्यापाः (2), कारं न विश्वे अह्वन्त देवा (3), भरमिन्द्राय यत् अहिं जघान (4)

5.29.9: Indra, Uṣhana and Kutsa

O Indra, Ushana and thou together sped to thy home (1),
borne by forceful and speeding swiftnesses (2).
After conquering here, you did go in one chariot (3),
with Kutsa, and the gods (4);
you did conquer Shuṣhṇa (5).[9]
[*shuṣhṇa:* the titan who dries up the essences,
kutsa: a riṣhi, embracer of knowledge,
avanoḥ: (you did) conquer, also in (10.69.10);
sahasya: forceful; *vanvāna:* to conquer, (5.3.5);
ushana: one who desires, name of RV seer.]

5.29.10: Mouthless Dividers

You had smitten away one wheel (1),
of (the illumining) Sun (to help) Kutsa (2).
The other you made to move forward towards the supreme good (3).
You have crushed with your stroke the mouthless Dividers (4).
You have cloven them asunder in the gated city (5),
they who mar our self-expression (6).[10]
[*amṛṇaḥ:* crushed; *ni āvṛṇak:* completely destroyed; *pra avṛhaḥ:* smitten away; *anāsaḥ:* noseless, mouthless;

The epithet mouthless (*anāsa*) indicates the non-human character of these beings. However some Indologists believe that it refers to the Dravidians who supposedly do not have prominent probiscus. Supposedly the human Aryan invaders drove away these Dravidians. Needless to say that all this is far-fetched.]

---

[9] उशना यत् सहस्यैः अयातं गृहम् (1), इन्द्र जूजुवानेभिः अश्वैः (2), वन्वानो अत्र सरथं ययाथ (3), कुत्सेन देवैः (4), अवनोः ह शुष्णम् (5)

[10] प्रान्यत् चक्रमवृहः (1), सूर्यस्य कुत्साय (2), अन्यत् वरिवो यातवे अकः (3), अनासो दस्यून् अमृणो वधेन (4), नि दुर्योण आवृणङ् (5), मृध्र-वाचः (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.29.11: Perfects the Seer Ṛjishva

The lauds of Gaurivītiḥ increased you (1).
You made (the Titan) Pipru subject to the Son of Knowledge (2).
Devoted Ṛjishva made you his comrade (3).
You did perfect his ripenesses and you drank of his delight (4).[11]
[*gaurivītiḥ:* manifester of light; occurs only once in RV; name of the Riṣhi of this Sūkta. *ṛjishvā:* the extender in the straightness; *vaidathin:* son of knowledge, son of Vidathi (Ṛjrāshva).]

5.29.12: Uncovered the Light

Navagva seers have pressed out the Soma (1).
The ten (Dashagva) illumined Indra in them (2), by their lauds (3).
The covering on the vast Light was removed (4,5)
by the worshippers of Indra and the seers (6).[12]
[*shashamānāḥ:* those who worship Indra; *narah:* seers;
apidhānavantam: that which was covered (by Vala);
gavyam ūrvam: the vast light;
navagvāsa: they of the nine rays or radiances; those who complete the yajña in nine months;
apavran: the removal of cover; as (5.62.1, 5.40.8) etc.;
Dashagvāsa: ten Angirasa seers of that name;]

5.29.13: Our Speech Empowered by You

How shall I, describe with knowledge, the mighty acts (1),
that you have done, O Indra (2)?
These new works also that you would do (3),
we would bring out by speech in the abodes of the knowledge (4).[13]

---

11 स्तोमासः त्वा गौरिवीतेः अवर्धन् (1), अरन्धयो वैदथिनाय पिप्रुम् (2),
आ त्वाम् ऋजिश्वा सख्याय चक्रे (3), पचन् पक्तीः अपिबः सोममस्य (4)

12 नवग्वासः सुतसोमास (1), इन्द्रं दशग्वासो अभ्यर्चन्ति (2), अर्कैः (3),
गव्यं चिदूर्वम् अपिधानवन्तं (4), तं चिन्नरः शशमाना (5), अप व्रन् (6)

13 कथो नु ते परि चराणि विद्वान् वीर्या (1), मघवन् या चकर्थ (2),
या चो नु नव्या कृणवः शविष्ठ (3), प्रेदु ता ते विदथेषु ब्रवाम (4)

[*vidatheṣhu:* abodes of knowledge, (8.39.9);
pari charāṇi: circle around, move around (10.12.7);
shaviṣhṭha, most strong (Indra).]

5.29.14: None can Oppose Indra's Energy

You have done all these many things, O Indra (1).
Even your birth was unassailable in your mights (2).
Now the deeds you would do in thy violence (3),
there is none that shall prevent them, nor any opponent (4).[14]
[*tavishyā:* one who places his strength (in opposition);
vīrya: mights;
vajrin: Indra; one with the vajra-weapon; hurler of the thunder-flash.]

5.29.15: Thoughts Shaped For You

O Indra, accept these thoughts of my soul (1),
even while I shape them into form (8).
They are new (thoughts) that we have shaped for you, Indra (2).
Just like happy robes and chariots (3,6).
(these thoughts) have been fashioned for you, by me (4),
a wise thinker, perfected in works and desiring substance (5,7).[15]
[*dhīra:* wise thinker, (8.44.29);
vasūyū: desiring substance;
svapā: su + apā: perfected in works, (10.110.8);
brahma: thoughts of my soul, wisdom-words, (5.2.6);
shaviṣhṭha: Indra, see (5.29.13).]

---

[14] एता विश्वा चकृवाँ इन्द्र भूरि (1), अपरीतो जनुषा वीर्येण (2),
या चिन्नु वज्रिन् कृणवो दधृष्वान् (3), न ते वर्ता तविष्या अस्ति तस्याः (4)

[15] इन्द्र ब्रह्म क्रियमाणा जुषस्व (1), या ते शविष्ठ नव्या अकर्म (2),
वस्त्रेव भद्रा (3), सुकृता (4), वसूयू (5), रथं न (6), धीरः स्वपा (7),
अतक्षम् (8)

5.30: Deeds of Indra

Rishis: Babhruḥ Ātreyaḥ
Metre: Trishṭup

1: Who Has Seen Indra?
2: When Our Souls Awake
3: Who Know and Who Don't
4: Opened the Rock to Light
5: Birth in the Highest Supreme
6: The Weaver of Illusions
7: You Scatter the Hurters to Create a Path for Man
8: Heaven and Earth as Two Wheels
9: The Destroyer Namuchi Uses Women as Weapons
10: Made Ray-Cows to Cohere
11: Indra Recovered the Ray-Cows
12: Work of Agni and the Discerner of Movement
13: Agni Released Me With a Perfect-Form
14: The Dawn After the Night
15: Agni's Powers Release the Ray-Cows

5.30.1: Who Has Seen Indra?

Where is that hero-strength? Who has seen Indra (1,2),
moving with his steeds in his happy chariot (3)?
For he desires the soul that has pressed out the Soma (4).
To his dwelling places comes Indra, and grants him increase (5).[1]
puruhūta: Indra; one called by many, to whom raises the manifold call.]

---

[1] क स्य वीरः (1), को अपश्यदिन्द्रं (2), सुखरथम् इयमानं हरिभ्याम् (3), यो राया वज्री सुतसोममिच्छन् (4), तदोको गन्ता पुरुहूत ऊती (5)

5.30.2: We Possess Indra When Our Souls Awake

I saw far-off his world which keeps the solar light (1),
even the intensity of his seat who is the Establisher of things (2).
Then I desired and went forth to seek (3).
I asked of others and they said to me (4):
"When we, souls of men, awake, then may we possess Indra (5)."[2]
[*avāchachakṣham:* I saw far-off, *anvāyam:* (I) went forth,
ugram padam: intensity of his seat, *sasvaḥ:* solar light;
narah: souls of men.
nidhātu: Indra, the Establisher of things.]

5.30.3: Who Know and Who Don't

Now in this pressing-out of the Soma (1),
let us declare all the things that you have done, O Indra (2),
even all that you take joy in us (3).
Let him that knows not, come by the knowledge (4).
Let him that knows hear it (in his soul) (5).
The lord of the plenitudes comes driving with all his armies (6).[3]
[*shṛṇavat:* hears in his soul, revealed to his soul or heart.]

---

[2] अवाचचक्षं पदमस्य सस्वः (1), उग्रं निधातुः (2), अन्वायमिच्छन् अपृच्छम् (3), अन्यान् उत ते म आहुः (4), इन्द्रं नरो बुबुधाना अशेम (5)

[3] प नु वयं सुते (1), या ते कृतानीन्द्र ब्रवाम (2), यानि नो जुजोषः (3), वेदत् अविद्वान् (4), श्रृणवच्च विद्वान् (5), वहते अयं मघवा सर्वसेनः (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.30.4: Opened the Rock to Light

In thy birth, O Indra, you make firm the mind (1),
and go forth to war, one against many (2).
You have opened the Rock to light by your flashing strength (3).
You have found the wideness of Rays, the shining herds (4).[4]
[*vididyutaḥ:* opened to light, *veṣhi:* go forth; *ūrvam:* wideness;]

5.30.5: Birth in the Highest Supreme

Beyond in the highest supreme you took thy birth (1),
bearing thy Name of inspiration (2).
From that moment the gods had awe of Indra (3).
He conquered all these waters shoes Lord was the Divider (4).[5]
[*ājāni:* birth or one who gives birth, (3.17.3)
dāsa-patnīḥ: those who have the Divider (*dāsa*) for their lord;
shrutyam: inspiration; *parama parāvati:* Highest Supreme; *para:* beyond;
parāvata: occurs in (1.36.18), (1.73.6), (3.9.5) and many others.]

5.30.6: The Weaver of Illusions

For thee, these Maruts (1),
chant their hymn of illumination, full of bliss (2).
They press out the Soma of delight (3).
Indra prevailed against Ahi, lying down in the waters (4).
By his own creations of knowledge (5),
he overcame the weaver of illusions (6).[6]
[*sushevā:* full of bliss, (3.29.5, 4.4.12); *pra sakṣhāt:* overcome by force, (4.12.1); *māyinam:* weaver of illusions.]

---

[4] स्थिरं मनश्चकृषे जात इन्द्र (1), वेषीदेको युधये भूयसश्चित् (2),
अश्मानं चित् शवसा दिद्युतो वि (3), विदो गवाम् ऊर्वम् उस्रियाणाम् (4)

[5] परो यत् त्वं परम आजनिष्ठाः परावति (1), श्रुत्यं नाम बिभ्रत् (2),
अतश्चित् इन्द्रात् अभयन्त देवा (3), विश्वा अपो अजयद् दासपत्नीः (4)

[6] तुभ्येदेते मरुतः (1), सुशेवा अर्चन्त्यर्कं (2), सुन्वन्तु अन्धः (3),
अहिम् ओहानम् अप आशयानं (4), प्र मायाभिः (5), मायिनं सक्षदिन्द्रः (6)

5.30.7: Create a Path

At thy birth you did scatter utterly the hurters, the Divider (1).
In thy high desire you smote him with light, O Indra (2).
You sent rolling (4), the head of Namuchi the destroyer (3),
creating a path for a man for journey (towards peaks) (5).[7]

[*dāsa:* dasyu, destroyer; generic name for the powers of darkness, see (5.4.6), (5.7.10);

dānam: divider (*dasyu*); see (5.29.4);

samchakāna: in your high desire; you praised by us (S);

manave gātum: man's journey,

Note that Indra kills the hurters by means of *gava,* the light; *gava* cannot mean here cattle.]

5.30.8: Heaven and Earth as Two Wheels

Then indeed you made me the comrade of your battle (1),
when you did crush the head of Namuchi, the destroyer (2).
You set in action thy thunderstone from *svar* (3).
Made heaven and earth like two wheels for Maruts (4).[8]

[*ashmānam:* thunderstone; *dāsa:* see (5.30.7);

svaryam: the Sun-world; *vartamānam:* set in action.]

---

[7] वि षू मृधो जनुषा दानम् इन्वन् (1), अहन् गवा मघवन् संचकानः (2), अत्रा दासस्य नमुचेः शिरो (3), यदवर्तयो (4), मनवे गातुम् इच्छन् (5)

[8] युजं हि मामकृथा आदिदिन्द्र (1), शिरो दासस्य नमुचेः मथायन् (2), अश्मानं चित् स्वर्यं वर्तमानं (3), प्र चक्रियेव रोदसी मरुद्भ्यः (4)

5.30.9: Women as Weapons

(Namuchi) made of women the weapons of his warfare (1).
What shall his strengthless armies do to me (2)?
Between the two streams of this being, Indra manifested (3).
Then he moved forth to battle with the Dasyu (destroyer) (4).[9]
[*dhene:* streams of beingE'
dasyu: the demon by name Namuchi mentioned in earlier verse]

5.30.10: Made Ray-Cows to Cohere

Roaming here and there, divorced from their offspring (2),
the Ray-cows moved and came together here (1).
Indra by his acts of might made them firmly to cohere (3),
when perfect outpourings of Soma-delight made him joyful (4).[10]
[*abhitaḥ:* come together; *samanvanta:* wandered;
suṣhutā: perfect outpourings, *shākaiḥ:* in his might, (4.15.2),
sam-asṛjat: united, cohere, (10.80.3),
viyutā āsan: separated (from their calves).]

5.30.11: Indra Recovered the Ray-Cows

When the Soma, set streaming by the tawny one, made him joyful (1),
Indra roared aloud in his dwelling-places (2).
Indra, destroyer of cities, drank of this (Soma) (3),
recovered the Ray-cows and the radiant herds (4).[11]
[*sādaneṣhu:* dwelling place; *adbhutaḥ:* streaming;

---

[9] स्त्रियो हि दास आयुधानि चक्रे (1), किं मा करन्नबला अस्य सेनाः (2),
अन्तर्ह्यख्यदुभे अस्य धेने (3), अथोप प्रैद् युधये दस्युमिन्द्रः (4)

[10] समत्र गावो अभितो अनवन्त (1), इहेह वत्सैः वियुता यदासन् (2),
सं ता इन्द्रो असृजदस्य शाकैः (3), यदीं सोमासः सुषुता अमन्दन् (4)

[11] यदीं सोमा बभ्रुधूता अमन्दन् (1), अरोरवीद् वृषभः सादनेषु (2),
पुरंदरः पपिवान् इन्द्रो अस्य (3), पुनः गवाम् ददात् उस्रियाणाम् (4)

babhru: tawny ones; the Ray-Cows, (1.140.6); name of a person,

usriyāsu: shining, herds; meaning both 'bright ones' and 'cows'.

vṛṣhabha: lord of abundance, the mighty one, (Indra) see (5.1.12). In (1.171.5), Indra is referred to as, 'the Lord of the thoughts', (*vṛṣhabhaḥ matīnām*).

purandara: destroyer of the cities of the titans. These cities are structures in the subtle body of every human being and also in the cosmos.]

5.30.12: The Discerner of Movement

O Agni, a happy work was this that your ruddy powers did (1),
who gave unto us the four thousands of the ray-cows (2).
We accepted from Agni, the strongest (4),
the fullnesses that was extended unto us by Indra (3).[12]

[*rusham:* ruddy powers, *maghāni:* the fullnesses;

prayatā: extended or offered to us,

prati agrabhīṣhma: accepted;

ṛṇa: one who runs, (6.12.5); movement (7.8.3); The current meaning for *ṛṇa* is debt, which is a movement of money or obligations. *ṛṇa* as movement is satisfactory in all its occurrences in the Veda. It is Sri Aurobindo who recovered this meaning.

Line 3 : *ṛṇamchaya:* Indra, the discerner of movement; For S, it is the name of a ṛiṣhi.

nṛtamasya nṛṇām: the strongest of the strong, a common epithet for Agni in (1.77.4), (3.1.12), (4.5.2) etc.]

---

[12] भद्रमिदं रुशमा अग्ने अक्रन् (1), गवां चत्वारि ददतः सहस्रा (2),
ऋणंचयस्य प्रयता मघानि (3), प्रति अग्रभीष्म नृतमस्य नृणाम् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.30.13: Released With a Perfect Form

O Agni, thy ruddy powers (3),
released me with a perfect form to my home (1),
along with thousands of your Ray-Cows (2).
During the dawning in the Night that circumscribes (5),
the intense Soma juices had made Indra rapturous (4).[13]
[*supeshasam:* with perfect form; *aktoh:* in the night, (4.10.5)

Recall that Indra-powers cause the formation of perfect forms (1.4.1, 6.47.18). The intoxication of Indra by the delight of Soma, indicated in line 4, releases Indra-power which leads to the formation of perfect forms referred to in line 1. Agni the Divine Will is the impeller.]

5.30.14: The Dawn After the Night

Because of Indra, the king of ruddy-powers (2),
the Night that circumscribes outbroke into dawn (1).
Like a horse driven swiftly in its gallop (3),
Indra conquered his fourfold thousands (4).[14]
[*ajyamānaḥ:* driven; *ajyase* in (6.2.8);
asanat: conquered, (*sana:* gain); *babhru:* the tawny one; Indra;

Note the connection between (5.30.13) and (5.30.14). In mantra 13, Indra is intoxicated by Soma-delight when the night is present. As a result of Indra's activity caused by the delight of Soma, the dawn is released from the clutches of night by Indra, as indicated in (5.30.14).]

---

[13] सुपेशसं माव सृजन्त्यस्तं (1), गवां सहस्रै (2), रुशमासो अग्ने (3), तीव्रा इन्द्रममममन्दुः सुतासो (4), अक्तोर्व्युष्टौ परितक्म्यायाः (5)

[14] औच्छत् सा रात्री परितक्म्या याम् (1), ऋणंचये राजनि रुशमानाम् (2), अत्यो न वाजी रघुरज्यमानो (3), बभ्रुश्चत्वार्यसनत् सहस्रा (4)

5.30.15: Release of the Ray-Cows

Four times, a thousand of the Ray-cows have been taken (1),
from thy ruddy powers, O Agni (2).
that was for the intensifying of our strength (4).
O minds illumined, let us take that (too), this heated clarity (3,5).[15]
[*taptaḥ:* heated; *ayasmayaḥ:* one having strength (*ayas*).]

5.31: Dispel the Night from the Waters and the Heart of Man

Riṣhis: Avasyuḥ Ātreyaḥ
Metre: Triṣhṭup

1: Moves to Victory
2: Cling to Us
3: He Opened the Darkness With His Light
4: Help of Tvaṣhṭṛ and Chanters
5: Wheels With no Chariot or Horses
6: Conquer the Waters for Humankind
7: You Slay Ahi, Shuṣhṇa and Other Dasyu
8: Indra as a Milch-Cow
9: Remove Darkness From the Heart of Man
10: Horses Yoked by Breath of Life (*vāta*)
11: Sun Wins For Us the Will to Work
12: Indra Eager to Help the Human-kind
13: Allow Not the Mortals to March Into Evil

---

[15] चतुः॑सहस्रं॒ गव्य॑स्य प॒श्वः प्रत्य॑ग्रभीष्म (1), रु॒शमे॑ष्वग्ने (2),
घ॒र्मश्चि॑त् त॒प्तः (3), प्र॒वृजे॒ य आसी॑त् अ॒यस्मयः॒ (4), तम्वादा॑म॒ विप्राः॑ (5)

5.31.1: Moves to Victory

Indra makes a steep descent for the chariot of his action (1).
He stands upon it, in its movement towards fullness (2);
He the guardian extends wide his herds of vision (4),
just as a cow-boy with a herd (3,5).
Unhurt, supreme, he moves towards his victory (6).[1]
[*pravatam:* steep descent; *vyunoti:* extends wide; *pashva:* herds of vision;]

5.31.2: Cling to Us

Race forward, O master of thy shining steeds (1)!
Let not thy delight turn away from us (2).
O thou of the golden prosperity, cling to us (3)!
Nothing is more rich in substance than you, O Indra (4).
Even to our steeds that have no mate, you give a mate (5).[2]
[*amenā:* steeds (life-powers) that have no mate;
janivata: mate (one who can give birth to offspring);
harivaḥ: master of thy shining steeds; Indira;
pishangarāte: one of golden prosperity, Indra;]

---

1 इन्द्रो रथाय प्रवतं कृणोति (1), यम् अध्यस्थात् मघवा वाजयन्तम् (2), यूथेव (3), पश्वो व्युनोति (4), गोपा (5), अरिष्टो याति प्रथमः सिषासन् (6)

2 आ प्र द्रव हरिवो (1), मा वि वेनः (2), पिशङ्गराते अभि नः सचस्व (3), नहि त्वदिन्द्र वस्यो अन्यदस्ति (4), अमेनान् चित् जनिवतः चकर्थ (5)

5.31.3: Cleared Darkness With His Light

When he arose by force and was born as force (1),
Indra gave his direction to all his powers (2).
He impelled the good milkers that were in prison (3).
He opened out by the Light the enveloping darkness (4).[3]

[Recall that the release of knowledge or Ray-cows and the release of the waters are aspects of the same event.

vavre: hiding cave (4.1.13), covering (5.19.1);

vi avaḥ: opened out or destroyed;

samvavṛtvat: enveloping; *sudugha:* good milkers, Ray-cows.]

5.31.4: Help of Tvaṣhṭṛ and Chanters

Subtle souls of men fashioned a chariot for thy steed (1).
Tvaṣhṭṛ shaped your vajra, O Indra (2).
The chanters of soul-thought greatened Indra by their riks (3).
They increased him that he might slay Ahi (4).[4]

[Tvaṣhṭṛ: the cosmic power, the framer of things, maker of things or artefacts; *arkaiḥ:* hymns of illumination; riks;

anavaḥ: subtle souls of men, that which does not grow (*ava*);

brahmāṇa: chanters of the potent word.

Puruhuta: Indra see (5.30.1).]

---

[3] उद्यत् सहः सहस आजनिष्ट (1), देदिष्ट इन्द्र इन्द्रियाणि विश्वा (2),
प्राचोदयत् सुदुघा वव्रे अन्तः (3), वि ज्योतिषा संववृत्वत् तमो अवः (4)

[4] अनवस्ते रथमश्वाय तक्षन् (1), त्वष्टा वज्रं पुरुहूत द्युमन्तम् (2),
ब्रह्माण इन्द्रं महयन्तो अर्कैः (3), अवर्धयन्नहये हन्तवा उ (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.31.5: Wheels With No Chariot or Horses

O mighty one, the strong ones sang to you the (1);
the pressing stones also chanted, O Indra (2),
also Aditi, of one mind with these (3).
Then the wheels, that bear no chariot and no horses (4),
are driven by Indra, who comes rolling against the Destroyers (4).[5]
[This verse indicates that Indra is a force of movement; he needs no horses or chariots for his work.

According to some experts in aeronautics, line 4 refers to a vehicle (*vimāna*) which flies in the air. For details, see the book, "The Thirty-two Secrets: Technical Exposition of Some Work in *vaimānika prakaraṇa*", authored by P.N. Rangan; also 'the Bṛhad Vimānashāstra' translated by Swāmi Brahmamuni Parivrājaka, 1977.
vṛṣhaṇa: strong ones, (4.14.4); *aditi:* the mother infinite;
vṛṣhna: Bull of the diffusion, the mighty one, Indra; see (5.1.12);]

5.31.6: The Waters for Humankind

Thy former deeds I will voice, O Indra (1),
and the new ones that you have done (2).
You bear our earth and heavens in their wide extension (3),
conquering for men the waters having a variety of powers (4).[6]
[*dānuchitraḥ:* with a variety of powers of gifts;
vibharā: you are bearing (the waters).
Line 3 : *shaktīva:* Indra;]

---

[5] वृष्णे यत् ते वृषणो अर्कमर्चान् (1), इन्द्र ग्रावाणो (2), अदितिः सजोषाः (3), अनश्वासो ये पवयो अरथा (4), इन्द्रेषिता अभ्यवर्तन्त दस्यून् (5)

[6] प्र ते पूर्वाणि करणानि वोचं (1), प्र नूतना मघवन् या चकर्थ (2), शक्तीवो यद्विभरा रोदसी उभे (3), जयन्नपो मनवे दानुचित्राः (4)

5.31.7: Ahi and Shuṣhṇa

O achiever of works, O illumined thinker (2),
your action of slaying Ahi shapes here the energy (1,3).
You have seized on all the knowings of the evil Shuṣhṇa (4).
You have cloven away the destroyers in thy forward movement (5).[7]
[*prapiyan:* forward movement; entering the battleground according to S; *pra:* forward; *yan:* moves, (10.12.1), movement; *dasma:* achiever of works; *apa asedha:* cloven away, smitten away; *amimīthāḥ:* to contain, to shape; *amimīta,* (6.7.7);]

5.31.8: Indra as a Milch-Cow

You made the waters to play for Yadu and for Turvasha (1).
You did bear them to the other shore (3).
O Indra, you are a good milch-cow (2).
You bear Kutsa in his fierce driving against the foe (4),
when you two, Ushana and the gods, rejoiced together (5).[8]
[*samyat:* driving against (the foe);
aramayaḥ: to play; *pāra:* to other shore.]

---

[7] तदिन्नु ते करणं (1), दस्म विप्रा (2), अहिं यद् घ्नन् ओजो अत्र अमिमीथाः (3), शुष्णस्य चित्परि माया अगृभ्णाः (4), प्रपित्वं यन्नप दस्यून् असेधः (5)

[8] त्वमपो यदवे तुर्वशाया अरमयः (1), सुदुघाः पार इन्द्र (2), उग्रमयातमवहो (3), ह कुत्सं सं ह यत् (4), वामुशनारन्त देवाः (5)

5.31.9: Remove Darkness From the Heart

O Indra and Kutsa, borne on in your car (1),
may your horses bring you to our ear (of inspiration) (2).
May you dispel Night from the waters (3),
and from the seat of the soul's session (4).
Remove her darknesses from the heart of mortals and (place) the plenitudes (5).[9]

[*niṣhadasthan:* seat of soul's session; *nidhamathaḥ:* dispel,
sīm: night; the demon shushṇa (S); *hṛdā:* heart; *varatha:* remove; *atyā:* gallopers, powers of movement;
lines 3, 4 and 5: The energies or waters are to be released from the grip of Night or hostile forces.]

5.31.10: Horses Yoked by Breath of Life

The horses yoked by Vāta are yoked well (1).
This Seer, too, desiring his increase, is in motion upon the path (2).
Here all the Maruts are thy companions (3).
O Indra, increase thy energy in our words (4).[10]

[*brahmāṇi:* words; soul-thoughts;
Vāta: the deity Vāyu, the Breath of Life;
avasyuḥ: desiring increase;]

---

[9] इन्द्राकुत्सा वहमाना रथेना (1), आ वाम् अत्या अपि कर्णे वहन्तु (2), निः षीमद्भ्यो धमथो (3), निः षधस्थान् (4), मघोनो हृदो वरथः तमांसि (5)

[10] वातस्य युक्तान् त्सुयुजश्चिदश्वान् (1), कविः चिदेषो अजगन् अवस्युः (2), विश्वे ते अत्र मरुतः सखाय (3), इन्द्र ब्रह्माणि तविषीमवर्धन् (4)

5.31.11: Sun Wins For Us the Will to Work

May the car of the Sun in the circumscribing (Night) (1),
rise supreme and gallop upon the upper levels (2).
His Steed brings the wheel of his action and sets it
to its complete movement (3);
placing it in front, he shall win for us the Will to the work (4).[11]
[*jūjuvān:* galloping, speeding; (4.11.4);
pūrva: supreme, (7.6.3, 10.87.7); *chakram:* Wheel (of action)
etasha: steed, see (5.29.5); *kratu:* will to work;
samrinati: impel to move completely *isam*?]

5.31.12: Help to the Humankind

O people, Indra has come for (granting) the vision and desires (1),
for his comrade the man who has pressed out the Soma (2).
Pressing stone lifts up its voice and is brought towards the altar (3).
Priests of yagna keep its swiftness in action (4).[12]
[*avabhriyāte:* is brought forward,
jīram: swift in motion, (3.3.6).]

5.31.13: March of Mortals to Evil

They who would desire, now let them desire (1);
but they are mortals, O Immortal (2)!
Let not their march lead them into evil (3).
Take thy delight in the doers of the sacrifice (4),
establish thy energy in them, the peoples including us (5).[13]
[*āran:* march and labour.]

---

11 सूरश्चिद् रथं परितक्म्यायां (1), पूर्वं करदुपरं जूजुवांसम् (2),
भरत् चक्रमेतशः सं रिणाति (3), पुरो दधत् सनिष्यति क्रतुं नः (4)

12 आयं जना अभिचक्षे जगाम इन्द्रः (1), सखायं सुतसोमम् इच्छन् (2),
वदन् ग्रावाव वेदिं भ्रियाते (3), यस्य जीरम् अध्वर्यवः चरन्ति (4)

13 ये चाकनन्त चाकनन्त (1), नू ते मर्ता अमृत (2), मो ते अंहं आरन् (3),
वावन्धि यज्यून् उत (4), तेषु धेहि ओजो जनेषु येषु ते स्याम (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.32: You Move Us According to the Truth

Riṣhis: Gātuḥ Ātreyaḥ
Metre: Triṣhṭup

1: The Sealed Doors and Streams
2: Established Strength in Us
3: A Foe Mightier Than Vṛtra
4: Shuṣhṇa and Light
5: Vital Centre of the Foe
6: Forced Ahi to Uncoil
7: Made Ahi the Lowest Thing
8: Spoiler of our Self-expression
9: Two Goddesses
10: Nature Hastens
11: Lord of Existence (*satpatim*)
12: Desires of the Seer

5.32.1: The Sealed Doors and Streams

You have rent open the fountain (1).
You have released the sealed doors (2).
You have set to their play the floods that were in bondage (3).
O Indra, when you opened the vast hill (4),
you have loosed wide the streams (5),
you have hurled down the Titan destroyer (6).[1]
[*vi:* opened; *visṛjaḥ:* loosed wide; *ava han:* hurled down.]

---

[1] अदर्दरुत्सम् (1), असृजो वि खानि (2), त्वमर्णवान् बद्बधानाम् अरम्णाः (3), महान्तमिन्द्र पर्वतं वि यद् (4), वः सृजो वि धारा (5), अव दानवं हन् (6)

5.32.2: Established Strength in Us

You have opened (2),
the blocked fountains, in the order and time of Truth (1).
You have milked the teat of the Hill, O Indra (3).
You have smitten Ahi, that lay coiled in front, O fierce one (4)!
You have established the strength in us, O Indra (5).[2]

[*aramha:* released; *ṛtu:* order and time of Truth;
shayānam prayutam: lay sleeping coiled against (the fountain);

5.32.3: A Foe Mightier Than Vṛtra

Against that other mighty Beast also (1),
you have hurled forth thy stroke in all thy strengths, O Indra (2).
When you deemed yourself alone and without any opposer (3),
lo, from him that was slain, another was born mightier than he (4)![3]

[Vṛtra-s or Ahi are not ordinary mortals or beasts on earth. They signify cosmic forces of evil and darkness. They cannot be destroyed by one stroke. RV (1.100.2) states that Vṛtra is killed in yajña after yajña. Indra is said to kill only ninetynine Vṛtra-s, indicating that the destruction is not complete. Recall the episode in Rāmāyaṇa where everytime a head of the demon Rāvaṇa is knocked off by Rama's arrows, a new head pops up.

aprati: one without any opposer.]

---

[2] त्वमुत्सान् ऋतुभिः बद्धधानाम् (1), अरंहः (2), ऊधः पर्वतस्य वज्रिन् (3), अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ (4), इन्द्र तविषीम् अधत्थाः (5)

[3] त्यस्य चिन्महतो निर्मृगस्य (1), वधः जघान तविषीभिः इन्द्रः (2), य एक इत् अप्रतिः मन्यमान (3), आत् अस्मात् अन्यो अजनिष्ट तव्यान् (4)

5.32.4: Shuṣhṇa and Light

He too takes rapture from the self-nature of these peoples (1),
He, a Son of Mist, increases in his march towards Night (2).
Indra smote with the Vajra-weapon (the titan) Shuṣhṇa (3,5),
and the Light of the Divider (4).[4]

[Note that the strength of the titans comes from the light, but the strength is used in a wrong way for wrong ends.

vṛṣha-prabharmā: the bringer of abundance (*vṛṣha*); Indra]

5.32.5: The Vital Centre of the Foe

(Shuṣhṇa) was settled deep within in the workings of will (1).
but though he showed no vital part (2),
yet this god found out his mortal (vulnerable) centre (3).
O warrior-strength, when he warred against thee (4,6),
in the bringing forward of the rapture (5),
him you did cast into the house of darkness (7).[5]

[*prabhṛtā:* in the bringing forward;

yuyutsantam: warrior ready to fight;

The titans have their own will-power and strength derived from the supreme. They are greedy and are opposed to the distribution of delight for the inhabitants of earth. Indra finds out the vulnerable part in this titan Shuṣhṇa and destroys him.]

---

[4] त्यं चि॑देषां स्व॒धया॒ मद॑न्तं (1), मि॒हो नपा॑तं सु॒वृधं॑ तमो॒गाम् (2), वृष॑प्रभर्मा (3), दान॒वस्य॒ भामं॒ (4), वज्रे॑ण व॒ज्री नि ज॑घान॒ शुष्ण॑म् (5)

[5] त्यं चि॑दस्य॒ क्रतु॑भिः॒ निष॑त्तम् (1), अम॒र्मणो॑ (2), वि॒दत् इत् अ॑स्य॒ मर्म॑ (3), यदी॑ सुक्षत्र॒ (4), प्रभृ॑ता॒ मद॑स्य॒ (5), युयु॑त्सन्तं॒ (6), तम॑सि ह॒र्म्ये धाः॑ (7)

5.32.6: Forced Ahi to Uncoil

He (Shuṣhṇa) lay thus coiled in a knot against thee (1).
He increasing in the sunless darkness (2).
forced to uncoil himself, was slain (4),
with the raised (Vajra) by Indra, rapturous with Soma (3).[6]
[*itthā:* here, in the midworld; *uchchaiḥ:* raised (Vajra-weapon);
katpayam: knot; *apagūryā:* forced to uncoil (or open).
vṛṣhabhaḥ, Indra, see (5.1.12).]

5.32.7: Made Ahi the Lowest Thing

Against the mighty *dānava,* Indra (1),
the force irresistable, lifted up his stroke (2);
he crushed him by his advancing the vajra (3).
He made him the lowest thing of every creature born (4).[7]
[*prabhṛtau:* advancing; *ut yamiṣhṭa:* lifted up.]

5.32.8: Spoiler of Our Self-expression

Vrtra, insatiable and a coverer (2),
lay against the nether ocean drinking up the Soma (1),
who is Indra wrested his gains (3).
With the mighty stroke, the footless eater was cleft asunder (4,6),
in the gated dwelling, he the spoiler of our self-expression (5,7).[8]
[*ni avṛṇak:* cleft asunder, *asinvan:* insatiable, (10.79.2);
vavram: covering, (5.19.1); *apādam atram:* footless eater.]

---

[6] त्यं चिदित्था कत्पयं शयानम् (1), असूर्ये तमसि वावृधानम् (2),
तं चिन्मन्दानो वृषभः सुतस्य उच्चैः इन्द्रो (3), अपगूर्या जघान (4)

[7] उद्यदिन्द्रो महते दानवाय (1), वधर्यमिष्ट सहो अप्रतीतम् (2),
यदीं वज्रस्य प्रभृतौ ददाभ (3), विश्वस्य जन्तोरधमं चकार (4)

[8] त्यं चिदर्णं मधुपं शयानम् (1), असिन्वं वव्रं (2), महि आदत् उग्रः (3),
अपादमत्रं महता वधेन (4), नि दुर्योण (5), आवृणङ् (6), मृध्रवाचम् (7)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.32.9: Two Goddesses

Who shall hedge in his force and his heroic strength (1)?
Alone, irresistible, he brings to us our possessions (2).
Pursued by this rapidity of Indra and his mightiness (3,5),
even these two goddesses hasten forward in fear (4,6).[9]
[*jihāte:* hasten forward, *jrayasaḥ:* rapidity;
devī: goddesses;]

5.32.10: Nature Hastens

For him the goddess, self-disposing Nature, hastens forward (1).
She is a path for Indra (2),
Like a woman that desires, she obeys him in her labour (3).
By these goddesses he joins all his energy (to the work) (4).
The worlds that are our dwelling-place bow down (6);
they obey his self-ordering might (5).[10]
[*yeme:* she obeys him, *uṣhatīva:* like a woman that desires;
svadhiti: axe; self-ordering nature; see (5.7.8).
ābhiḥ: with these (goddesses);]

---

[9] को अस्य शुष्मं तविषीं वरात (1), एको धना भरते अप्रतीतः (2)
इमे चिदस्य ज्रयसो नु (3), देवी (4), इन्द्रस्य औजसो (5),
भियसा जिहाते (6)

[10] न्यस्मै देवी स्वधितिर्जिहीत (1), इन्द्राय गातुः (2), उशतीव येमे (3),
सं यदोजो युवते विश्वमाभिः (4), अनु स्वधाव्ने (5), क्षितयो नमन्त (6)

5.32.11: The Lord of Existence

Of thee I have the inspired (5),
hearing that you are the lord of existence (5).
The Sole one, you are five in thy worlds of birth (1,3).
You are born in a glorious movement in the creatures (4,6).
All the new-given voices of my aspiration lay hands upon him (7),
whom they call upon day and night, Indra (8).[11]

[*shṛṇomi:* I have the ~~inspired~~ hearing;

jahṛbhra: lay hold on; *naviṣhṭha:* new-given, (5.27.3);

āshasaḥ: laud, voices of aspiration;

pānchajanya: five in the worlds of birth. The five worlds are matter, life, mind, supermind (vijñāna or mahas) and bliss (*ānanda*).]

5.32.12: Desire of the Seer

'You move us according to the order of Truth' (1);
'You give the plenitudes to the sages', so I have certainly learnt (2).
What can the gods your companions, seize of thee (3),
who set in us their desire, O Indra (4)? [12]

[*nidadhuḥ:* set in us, placed in us;

Since Indra gives freely to all his devotees, there is no doubt that the desires in the heart of the poet, placed by the gods who are friends of Indra will be surely fulfilled.

brahmāṇaḥ: usual meaning is 'wisdom-words'. Since there is the epithet 'friends', it is rendered as, 'gods of soul-thoughts', by SA.]

---

11 एकं (1), नु त्वा सत्पतिं (2), पाञ्चजन्यं (3), जातं (4), शृणोमि (5), यशसं जनेषु (6), तं मे जगृभ्र आशसो नविष्ठं (7), दोषा वस्तोः हवमानास इन्द्रम् (8)

12 एवा हि त्वाम् ऋतुथा यातयन्तं (1), मघा विप्रेभ्यो ददतं शृणोमि (2), किं ते ब्रह्माणो गृहते सखायो ये त्वाया (3), निदधुः काममिन्द्र (4)

5.33: Protect by Your Increasings in Us

Rishis: Samvaranah Prājāpatyah
Metre: Trishtup

1: Right Mentality in Man
2: You Yoke Steeds by Thought
3: Not Found the Inspired Word
4: The Sun to Mount His Dwelling
5: We Generate Thy Force
6: Your Strength as in a Dance
7: Your Increasings in Us
8: Indra-power in Me
9: He Illumines the Force of Fighter
10: May Steeds Come to Me

5.33.1: Right Mentality in Man

I seek to hold vastly in my thought the gods (2,4),
for (attaining) that other vast and true strength which is Indra (1,3,5).
since I am utterly limited in my strength (6).
He creates the right mentality in man for winning the plenitudes (7).
He warrior, awakes the knowledge in man on being lauded (8).[1]
[*atavyān:* limited; *itthā:* utterly;
chiketa: awakes in knowledge; Indra himself is present within man and awakes the knowledge in him;
mahe: vastly; *mahi:* vast and true (strength);]

---

[1] महि (1), महे (2), तवसे (3), दीध्ये नॄन् (4), इन्द्राय (5), इत्था तवसे अतव्यान् (6), यो अस्मै सुमतिं वाजसातौ (7), स्तुतो जनें समर्यः चिकेत (8)

5.33.2: You Yoke Steeds by Thought

O Indra, by constant thought with the words of illumination (1),
do you attain to the yoking of your steeds (2).
O Maghavan, you uphold (the thoughts) that follow you according to your pleasure (3).
You cling faithfully to men who are the noble warriors (4).[2]
[*āryaḥ:* noble warriors, *joṣham:* pleasure;
harīṇām: steeds, brilliant swiftnesses; pra *sakṣhi:* cling faithfully;
Epithet for Indra: *vṛṣhan, maghavan.*]

5.33.3: Not Found the Inspired Word

O Indra, O sublime one, no longer you are there in us (1).
Your powers remain unyoked to thy car (2),
because we found not the inspired word (3).
Now mount upon thy chariot, now hold vajra in thy hands (4);
for now you have perfect steeds (6);
for now you govern, O divine, your reins of light (5).[3]
[The sage feels that he does not have the relevant inspired word which connects him to Indra and his powers directly. The sage does not feel the presence of Indra because he does not feel the powers of Indra.]

---

[2] स त्वं न इन्द्र धियसानो अर्कैः (1), हरीणां वृषन् योक्त्रम् अश्रेः (2), या इत्था मघवन्ननु जोषं वक्षो अभि (3), प्रार्यः संक्षि जनान् (4)

[3] न ते त इन्द्र अभि अस्मत् ऋष्वा (1), अयुक्तासो (2), अब्रह्मता यदसन् (3), तिष्ठा रथमधि तं वज्रहस्ता (4), आ रश्मिं देव यमसे (5), स्वश्वः (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.33.4: The Sun to Mount his Dwelling

O Indra, you have a multitude of words of self-expression (1).
Warring, you create from them (3,5),
the mother of Light in her abundant pastures (2,4).
For enabling the Sun to mount his own abode (6),
Indra has in his battles destroyed the very Name of the dasyu (7).[4]
[*gave:* Ray-cows, Light; *urvarāsu:* in her abundant pasture;

Because of the demonic powers, the Sun came down from his heights and was in the bottom. The phrase 'Sun in darkness' in RV (1.117.5, 3.39.5, 5.40.6), occurs in many other mantrās. By destroying the demons, Indra raised the Sun to his own place. This event is mentioned in many mantrās. See also the notes in the (5.40.9), the last mantra of this section.]

5.33.5: We Generate Thy Force

O Indra, we are they (1),
who are the souls that generate thy force (2).
We thy chariot-warriors driving to thy onset (3).
May there come to us, O Indra (4),
the Fighter and delightful Enjoyer (Bhaga) (5),
to whom we call in the bringing of our offering (6).[5]
[*satvā:* warrior, (10.115.4); *chāru:* delightful;
ahi-shuṣhma: strength of Ahi, Indra;
By smiting the demon-serpent Ahi, Indra receives back his strength. Hence Indra is called, 'the strength of Ahi'.]

---

[4] पुरू यत्त इन्द्र सन्ति उक्था (1), गवे (2), चकर्थ (3), उर्वरासु (4), युध्यन् (5), ततक्षे सूर्याय चिदोकसि स्वे (6), वृषा समत्सु दासस्य नाम चित् (7)

[5] वयं ते त इन्द्र (1), ये च नरः शर्धो जङ्घाना (2), याताश्च रथाः (3), आस्मान् जगम्यात् अहिशुष्म (4), सत्वा भगो (5), न हव्यः प्रभृथेषु चारुः (6)

5.33.6: Your Strength as in a Dance

O Indra, the energy in thee, desires satisfaction of delight (1),
you fulfil as in a dance (*nṛta*) your divine strengths, O immortal (2).
You become in us riches and give us felicity (3).
I would affirm the gift of Indra, one having many riches (4).[6]
[*enīm:* brilliant, (10.87.7); dappled, (10.3.2);
rayi: felicity; *prārya:* noble fighter, Indra]

5.33.7: Your Increasings in Us

Thus, O Indra, protect us by thy increasings (1).
Protect the doers of the works, the singers, O Hero (2).
Fill thyself with a delightful and sweet Soma well-pressed (5),
that shall give us your outer form (3),
in thy conquest of the plenitudes (4).[7]
[*tvacham:* skin; symbolises the outer form (*tvacha*) (*rūpa*) that covers the inner form (of Indra). Recall RV (6.47.18) regarding *rūpa* and *pratirūpa*.]

5.33.8: Indra-power in Me

May they bear me, these ten white steeds (4),
the gifts of the golden-hued seer, Trasadasyu (3),
son of Purukutsa (2).
May I abide by the will of Indra-power within me (1,5).[8]
[*sashche:* abide; *trasadasyu:* name of seer, scatterer of the dividers;
rarāṇāḥ: gifts; *shyetāsaḥ:* white; *tye dasha:* these ten (steeds);

---

[6] पपृक्षेण्यम् इन्द्र त्वे ह्योजो (1), नृम्णानि च नृतमानो अमर्तः (2),
स न एनीं वसवानो रयिं दाः (3), प्रार्यः स्तुषे तुविमघस्य दानम् (4)

[7] एवा न इन्द्रोतिभिः अव पाहि (1), गृणतः शूर कारून् (2),
उत त्वचं ददतो (3), वाजसातौ (4), पिप्रीहि मध्वः सुषुतस्य चारोः (5)

[8] उत त्ये मा (1), पौरुकुत्स्यस्य (2), सूरेः त्रसदस्योः हिरणिनो ररांणाः (3),
वहन्तु मा दश श्येतासो (4), अस्य गौरिक्षितस्य क्रतुभिः नु संश्चे (5)

girikṣhita: dweller on the mountain, Indra;
gairikṣhita: son of Indra, Indra-power within the seer;]

5.33.9: He Illumines the Force of Fighter

And may those red ones of the Son of Marutāshva bear me (1).
They have the fullnesses of the will-force in the lavishing of the knowledge (2).
Indra gives me his thousands
He illumines the force of the fighter (5,7),
as if for increasing the fullness of his body (4,6).[9]
[*ānūkam:* increasing the fullness, *ārchat:* illumining,
kratvā-maghāso: fullness (*maghā*) of the will-force (*kratu*),
marutāshva: name of seer, one whose steeds are the powers of life,
rātau: giver, one who lavishes;
chyavatāno: mover of things, one eager to give, Indra.]

5.33.10: May Steeds Come to Me

And may those well-loved steeds, (come) to me (1,3).
They belonging to Dhvanya, Lakṣhmaṇa's son, which are shining (2,4),
straining forward (to join me) (5).
They (steeds) have the greatness of felicities of the Samvaraṇa (6).
(They come) even as cows, given to me, rush to their pen (7).[10]
[*samvaraṇa:* name of seer, all-embracing; *surucho:* shining;
yatānaḥ: straining; *prayatā:* given to me, (S).
dhvanya: king of sound, name of a sage]

---

[9] उत त्ये मा मारुताश्वस्य शोणाः (1), क्रत्वामघासो विदथस्य रातौ (2), सहस्रा मे च्यवतानो ददान (3), आनूकम् (4), अर्चो (5), वपुषे (6), नार्चत् (7)

[10] उत त्ये मा (1), ध्वन्यस्य (2), जुष्टा (3), लक्ष्मण्यस्य सुरुचो (4), यतानाः (5), मह्ना राय संवरणस्य ऋषेः (6), व्रजं न गावः प्रयता अपि ग्मन् (7)

5.34: Obtain the Highest Vision of Light

Riṣhis: Samvaraṇaḥ Prājāpatyaḥ

Metre: Jagatī, 1-8; Triṣhṭup, 9

1: Infinite Self-Nature

2: Rapturous with Soma

3: Soma-presser as a Soul of Light

4: Indra Never Flees From a Devotee

5: Indra Does Not Need Aid

6: Indra Increases the Soma-giver

7: Enjoyment of Pani

8: Perfected in Universal Force

9: Highest Vision of Light

[Indra, the Divine Mind-Power, takes the secret wealth from the powers of the Ignorance with whom he refuses to ally himself even when they are rich and prosper; he gives the imprisoned herds of the illumined Dawn to the man of the sacrifice who desires the godheads. He is himself the Āryan who brings the life of ignorance into complete subjection to the higher life so that it yields up to it all the wealth it holds.

The goal is the highest knowledge vision (*upamām ketum*). For this the waters nourish him and a strong and brilliant force of battle is housed in him. This supreme knowledge has the vision of *svar*.]

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.34.1: Infinite Self-Nature

To Indra, the achiever of works, comes (1,3),
the infinite and indestructible self-nature belonging to *svar* (2).
For the upholder of word, prepare the Soma and the offering (4).
Place your abundance expandingly before him, is lauded by many (5).[1]

[*amitā:* infinite; *ajarā:* indestructible;
svadhā: self-nature; *svarvatī:* worlds of light;
Epithets for Indra: *purushṭuta:* lauded by many,
ajātashatru: one to whom no defeating foe is born, Indra;
dasma: achiever of works;]

5.34.2: Rapturous With Soma

He has filled his belly with the Soma of delight (1).
Indra has become rapturous with the bliss of that honeyed food (2).
Desiring to slay the Beast, he of the mighty stroke (3),
wields his thousand-lustred (Vajra) given by Ushana (4).[2]
[*yamat:* wields, to hold (the weapon) up; *mṛga:* beast;
ushanā: desiring, (3.5.7); name of seer;
mahavadhaḥ : one of mighty stroke.]

---

[1] अजातशत्रुम् (1), अजरा स्वर्वति अनु स्वधा अमिता (2), दस्ममीयते (3), सुनोतन पचत ब्रह्मवाहसे (4), पुरुष्टुताय प्रतरं दधातन (5)

[2] आ यः सोमेन जठरम् अपिप्रता (1), अमन्दत मघवा मध्वो अन्धसः (2), यदीं मृगाय हन्तवे महावधः (3), सहस्रभृष्टिम् उशना वधं यमत् (4)

5.34.3: Soma-presser as a Soul of Light

Whosoever presses out for him the Soma (2),
which is shining or abundant (1), he becomes a soul of light (3).
Farther and farther Indra bears the extending limits of his being (4),
and makes it luminous in its formation (5),
for he (Indra) is the comrade of the seer (6).[3]

[*ghramsa:* luminous, (5.44.7); *ūdhani:* teat of abundance;
ūhati: bears; *tā:* limits;
Epithets for Indra: *shakra, maghava.*]

5.34.4: Indra Never Flees From a Devotee

When a man slays his father or his mother or his brother (1,3),
Indra flees not from him (2,4).
He comes to all that man has laboured out (5).
He is the doer in him of his labour (6).
He flees not away from the sin (7);
it is he that creates in him his substance (8).[4]

[*na īṣhate:* not afraid, *kilbishāt:* sin;
When a person, after surrendering to Indra, performs actions (like killing in a war), Indra is always by his side, even though some may regard the action as a sin. Here is the seed of the idea developed in detail in Bhagavad Gīta.
Epithets for Indra: *shakra.*]

---

[3] यो अस्मै घ्रंस उत वा य ऊधनि (1), सोमं सुनोति (2), भवति द्युमान् अह (3), अपाप शक्रः ततनुष्टिम् ऊहति (4), तनूशुभ्रं (5), मघवा यः कवासखः (6)

[4] यस्यावधीत् पितरं यस्य मातरं (1), यस्य शक्रो (2), भ्रातरं (3), नात ईषते (4), वेतीद्वस्य प्रयता (5), यतंकरो (6), न किल्बिषात् ईषते (7), वस्व आकरः (8)

5.34.5: Indra Does Not Need Aid

Not with the five nor with the ten does he desire to ascend (1),
nor is he close to the rich person who gives not Soma (2).
He conquers him or slays in his impetuous movement (3).
He gives to the god-seeker for his enjoyment (4),
the pen full of the Ray-Cows (5).[5]

[*vaṣhṭi:* he desires, (6.11.3); *amuyā:* him;
ārabham: to ascend, (*āruḥ:* went up, 3.4.1, 3.7.1)

There is no need for Indra to take the aid of groups of five or ten for his victory. He does not respect a person just because he is rich. He slays all those who are opposed to yajña, i.e., who do not release the Soma delight by their actions.]

5.34.6: Indra Increases the Soma-giver

Grasping firmly his discus, he hews asunder the foe in the battle (1),
he turns away from him who prepares not the Soma (2),
but its giver he increases (3).
Indra is terrible; he is the tamer of every opponent (4).
He the Āryan fighter, brings into subjection the Destroyer (5).[6]

[*viṣhuṇa:* indifferent, *dāsa:* destroyer,
vitvakṣhaṇaḥ: one who thins the foes,
chakram: discus; *samṛtau:* in the battle,
Epithets for Indra: *vibhīṣhaṇa:* terrible;
damita: tamer of the opponent.]

---

[5] न पञ्चभिः दशभिः वष्ट्यारभं (1), नासुन्वता सचते पुष्यता चन (2),
जिनाति वेदमुया हन्ति वा धुनिः (3), आ देवयुं भजति (4) गोमति व्रजे (5)

[6] वित्वक्षणः समृतौ चक्रमासजो (1), असुन्वतो विषुणः (2), सुन्वतो वृधः (3),
इन्द्रो विश्वस्य दमिता विभीषणो (4), यथावशं नयति दासमार्यः (5)

5.34.7: Enjoyment of Paṇi

He drives away the enjoyment of Paṇi; he robs him of it (1).
He apportions to the giver that wealth, full of powers (2).
Every creature, who angers the strength of the mighty one (4),
is held back by manifold obstacles and pain (3).[7]

[*jana:* creature;

sam-ajati: drives out; *samajāti,* (5.2.12)

ādhriyate: held back;

durga: calamities (5.4.9), difficult passages;

Paṇi: the miser trafficker; not a human being; they are the lords of the lower sense mentality or unillumined sense activities whose roots lie in the dark, sub-conscient, physical being and not in the divine mind; they steal from us the Ray-Cows, i.e., the rays of the illumined consciousness. See also (5.1.12).]

5.34.8: Perfected in Universal Force

Two, perfected in wealth (1), and universal in force (2),
are found by opulent Indra, in the fullness of the luminous herds (3).
Creating light he makes another (a third) his helper (4).
His impetuous movement with his fighters (6),
releases upward the luminous multitude (5).[8]

[The exact nature of the three beings is not clear; SA, SV, P. 219;

satvabhiḥ: aryan fighters, the seven Añgirasa riṣhis (who help in the release of cows), *shubhriṣhu:* luminous

pravepani: helper, *pravantam:* spread, (10.115.3),

dhuni: impetuous; *avet:* found; For S, *satvabhiḥ* are the Maruts;]

---

[7] समीं पणेः अजति भोजनं मुषे (1), वि दाशुषे भजति सूनरं वसु (2),
दुर्गे चन ध्रियते विश्व आ (3), पुरु जनो यो अस्य तविषीम् अचुक्रुधत् (4)

[8] सं यज्जनौ सुधनौ (1), विश्वशर्धसौ (2), अववेदिन्द्रो मघवा गोषु शुभ्रिषु (3),
युजं ह्य1न्यमकृत प्रवेपनि (4), उदीं गव्यं सृजते (5), सत्वभिर्धुनिः (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.34.9: Highest Vision of Light

O Agni, I praise the sage Shatri (2),
the son of Agniveshi and the winner of thousand-fold riches (1).
Let the Āryan fighter obtain the highest vision of light (3).
For him let the heavenly waters come together and nourish (4),
in him let there dwell a forceful and blazing warrior strength (5).[9]
[*upamām ketum:* highest vision of light; *ketu:* ray of light,
shatri: name of sage, slayer of foe,
agniveshi: name of sage, dweller in Agni.]

5.35 Thy Force Rains Abundance

Rishi: Prabhūvasuḥ Āṅgirasaḥ
Metre: Anushṭup, 1-7; Pangktiḥ, 8

1: Bring Us the Will-in-Works
2: Three, Four and Five
3: Your Supremely Desirable Birth in Us
4: Violent is Your Mind
5: Mortal Enemy
6: People Call You
7: Conquer For Us the Plenitude
8: Inspired Knowledge in Our Thought

---

[9] स॒हस्र॒साम् आग्निवेशिं (1), गृणीषे॒ शत्रिमग्न (2), उप॒मां के॒तुम् अ॒र्यः (3), तस्मा॒ आपः॑ सं॒यतः॑ पीपयन्त॒ (4), तस्मि॑न् क्ष॒त्रमम॑वत् त्वे॒षम॑स्तु (5)

5.35.1: Bring Us the Will-in-Works

O Indra, bring us that will-in-works (2),
which is most effective for our increase (1),
for it prevails in the fields of our labour (3).
It conquers their plenitude and the foe cannot pierce it (4).[1]

[*kratuḥ:* will-in-works, *sasnim:* conquers,

sādhiṣhṭha: most effective in works,

charṣhaṇi: fields of our labour; *charṣhaṇī sahaḥ:* (alternate): who have power overseeing men, (8.19.35).]

5.35.2: Three, Four and Five

O Indra, that which are four (1), O Hero, that which are three (2),
and that which are the five peoples or continents (3),
bring them to us through your increasing birth (4).[2]

[*chatasra:* four; *'kṣhitinām'* (planes) in line 3 may be applicable here; 'four' refers to the persons in whom the four planes are developed namely, matter, life, mind and supermind (*mahas*);

tisraḥ: three; may refer to persons in whom only three planes are developed namely matter, life and mind.

pañcha kṣhitīnām: this phrase occurs in RV (1.7.9) and others. May refer to the persons in whom are developed the five planes namely anna, prāṇa, mana, mahas and ānanda, see (5.32.11).

According to Aupamanya, (quoted by S), the five are the four Varṇa-s and the Nishādha-s (forest dwellers). Another opinion quoted in Bṛhad Devata is, 'five are: Human beings, Pitṛ (forefathers), Deva-s, Gandharva-s and Rakṣhasa-s, serpants. According to Aitareya Brāhmaṇa (3.31.5), the five are, 'eyes, ears, mind, vāk (speech) and Prāṇa.' The claim that the fifth group refers to the so-called modern

---

[1] यस्ते॒ साधि॒ष्ठो अव॑स॒ (1), इन्द्र॒ क्रतु॒ष्टम् आ भ॑र (2),
अ॒स्मभ्यं॑ चर्षणी॒सहं॒ (3), सस्नि॑ं॒ वाजे॑षु दु॒ष्टर॑म् (4)

[2] यदि॑न्द्र ते॒ चत॑स्रो (1), यच्छूर॒ सन्ति॑ ति॒स्रः (2),
यद्वा॒ पञ्च॑ क्षिती॒नाम् (3), अव॒स्तत् सु न॒ आ भ॑र (4)

Harijans is pure mischief. This question has been answered at some length in 'Vāsiṣhṭha Gaṇapati Muni: A Versatile Genius', published by SAKSI, 1999.

SA in (5.7.1) assigns *kṣhitīnām* as peoples or worlds in many planes. In RV (1.7.9), S gives several different meanings for the five.]

5.35.3: Your Birth in Us

In thy utter strength of plenty, we call thee (2),
for thy supremely desirable birth in us (1).
For by the Maruts in us you are born (in us) (4),
as the rushing speed of Indra (3).
You break through thy opponent, O Indra (5).[3]
[*jūtiḥ:* swift urgings, (3.3.8, 3.12.3), *turvaṇi:* break;
vṛṣha: Bull of the abundance, Indra, *ava:* increasing, birth,
ābhubhiḥ: all-pervasive, gods of life, Maruts]

5.35.4: Violent is Your Mind

You are the Lord of abundance (1).
You are born to give us the joy of our riches (2),
for your force rains abundance (3).
Violent is thy mind, a self-might of battle (4).
Thy prowess strikes out continually, O Indra (5).[4]
[*svakṣhatram:* self-might;
paumsyam: mighty, potent; *satrāham:* strikes out;
Epithets for Indra: *vṛṣhā:* lord of abundance.]

---

[3] आ ते अवो वरेण्यं (1), वृषन्तमस्य हूमहे (2),
वृषजूतिः हि (3), जज्ञिष आभूभिः (4), इन्द्र तुर्वणिः (5)

[4] वृषा ह्यसि (1), राधसे जज्ञिषे (2), वृष्णि ते शवः (3),
स्वक्षत्रं ते धृषन्मनः (4), सत्राहम् इन्द्र पौंस्यम् (5)

5.35.5: Mortal Enemy

O Indra, upon the mortal who makes himself our enemy (1),
rush with all your chariots (3,5),
O one with Vajra, O mighty one, O Indra (2,4,6).[5]

[*adrivaḥ:* Wielder of the thunderbolt or lightnings; *adri* usually means stone or hill; it is also used for the vajra-weapon for Indra, the thunderbolt or lightnings.]

5.35.6: People Call You

The peoples, who have made clear the seat of sacrifice (2),

call you for the winning of plenty, O Vrtra-killer (1,4).

Fierce is thy energy, and ancient and supreme are you (3).[6]

[*vājasātaye:* winning of the plenitude,

vṛktabarhiṣha: make clear the seat of sacrifice,

ugram: fierce; *pūrvyam:* ancient;

Epithets for Indra: *vṛtra-hantama,* 'most killer of Vṛtra,' since the suffix *tama* means 'most'. Such an epithet indicates that Vṛtra is not a physical person, but a force.]

---

[5] त्वं तमिन्द्र मर्त्यम् अमित्रयन्तम् (1), अद्रिवः (2),
सर्वरथा (3), शतक्रतो (4), नि याहि (5), शवसस्पते (6)

[6] त्वामिद् वृत्रहन्तम (1), जनासो वृक्तबर्हिषः (2),
उग्रं पूर्वीषु पूर्व्यं (3), हवन्ते वाजसातये (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.35.7: Conquer For Us the Plenitude

O Indra, with the chariot invulnerable (1,4),
that goes in our front and goes at our side in our battles (2),
conquer for us the plenitude of riches and riches (3).[7]
[*avā:* increase, conquer;
vājayantam: they who seek the plenitude, (8.11.9, 5.4.1)
duṣhṭaram: invulnerable, *sayāvānām:* he who goes at our side]

5.35.8: Hold Inspired Knowledge

Come to us (in our battle), O Indra (1).
Advance our chariot by the power of Puramdhi (2).
May we hold in thought (4),
the inspired knowledge that is the supreme good, in our heaven (3).
May our minds realise in its heavens the Stoma (5).[8]
[*da-dhīmahi:* hold in thought;
puramdhi: many-thoughted goddess, (5.41.6);
stomam: word of affirmation; *shrava:* inspired knowledge;
Epithets for Indra: *shaviṣhṭha:* Lord of luminous strength.]

---

[7] अस्माकमिन्द्र दुष्टरं (1), पुरोयावानम् आजिषु सयावानं (2),
धनेधने वाजयन्तम् अवा (3), रथम् (4)

[8] अस्माकमिन्द्रेहि (1), नो रथम् अवा पुरंध्या (2),
वयं शविष्ठ वार्यं दिवि श्रवो (3), दधीमहि (4), दिवि स्तोमं मनामहे (5)

5.36: Left Hand and Right Hand

Rishi: Prabhūvasuḥ Āṅgirasaḥ

Metre: Trishṭup, 1-2, 4-6; Jagatī, 3

1: Awake the Knowledge in Us

2: Rapture in Our Words

3: Unable to Mentalize Thee

4: Left and Right Hand

5: The Bringing of Plenty

6: Chariot is the Voice of Knowledge

5.36.1: Awake the Knowledge in Us

May Indra the donor come to us (1),
to awake in us the knowledge of our treasure (2),
and to give us his felicities (3).
Like a bull thirsting and seeking delight (5),
but wanders in the desert (4),
so let him drink the Soma-delight which is pressed (6).[1]
[*dāmanaḥ:* donor; *chakamānaḥ:* one who desires; *tṛshṇa:* thirsty *dhanvan:* desert; the material existence not watered by the streams or rivers which descend from the superconscient bliss and Truth.]

---

[1] स आ गमदिन्द्रो (1), यो वसूनां चिकेतद् (2), दातुं दामनो रयीणाम् (3), धन्वचरो (4), न वंसगः तृषाणः चकमानः (5), पिबतु दुग्धम् अंशुम् (6)

5.36.2: Rapture in Our Words

Let the Soma-delight (2),
mount thy devouring jaws, O hero Indra (1),
as if on to a high level of mountain (3).
Let the horses of our life gallop to you, O King (4).
May we all have rapture in our hymns, O one called by many (5).[2]
[*hinvan:* gallop, (10.156.1, 10.156.2),
Epithets for Indra: *harivaḥ, shūra. puruhūta*]

5.36.3: Unable to Mentalise Thee

O Indra, like a wheel that travels on the paths (1),
my mind, shakes in my fears (2);
so that I am unable to mentalize thee, O Indra (3).
Therefore utterly may thy adorer in his chariot (4),
affirm thee with stoma hymns, O one who ever increses (in us) (5),
O Maghavan, enriched with thy many riches (6).[3]
[*stoṣhan:* affirm, with stoma hymns;
Epithets for Indra: *puruhūta, adrivaḥ, maghavan,*
sadāvṛdha: you who ever increases.]

---

[2] आ ते॒ हनू॑ हरिवः शू॒र॒ शिप्रे॒ रुहत् (1), सोमो॒ (2), न पर्व॑तस्य पृ॒ष्ठे (3), अनु॑ त्वा राज॒न् अर्व॑तो॒ न हि॒न्वन् (4), गी॒र्भिः मदेम पुरुहूत॒ विश्वे॑ (5)

[3] च॒क्रं न वृ॒त्तं पु॑रुहूत (1), वेपते॒ मनो॑ भि॒या मे॒ (2), अम॑ते॒ः इत् अ॑द्रिवः (3), रथा॒दधि॑ त्वा जरि॒ता (4), स॑दावृध कु॒विन्नु स्तो॑षन् (5), मघवन् पुरू॒वसुः॑ (6)

5.36.4: Left and Right Hand

O Indra, thy adorer is a pressing stone of the Soma-delight (1),
that lifts up its voice to thee, seeking possession of thy Vast (2).
Extend with thy left hand thy felicities (3),
with thy right hand too; may they not stop coming to us (4).[4]
[*venaḥ:* come, (8.60.7),
Epithets for Indra: *maghavan, harivah* (5.31.2).]

5.36.5: Bringing of the Plenty

Let Heaven rain its abundance to increase thee (1).
Diffuser of the rain are you and the mighty horses bear you (2).
As the lord of abundance, come in your chariot of the abundance (3).
Your will is for the works of abundance, you are the lord of diffuser (4).
Establish us in our yagna, O Indra (5).[5]
[*vṛṣhā:* rain of heaven, diffuser, lord of abundance;
vṛṣha-kratu: lord of the rains;
sushipra: strong-jawed (drinker), *bhare* : yajna, journey,

5.36.6: Chariot is the Voice of Knowledge

Indra directs the red horses (1).
They cling to the hundred-fold riches of the triple state (2).
May the worlds and their people bow down to the youth (3).
His chariot is the voice of the knowledge (4).
The gods of the Life (Maruts) obey him to do his works (5).[6]
[*yūne:* youth; *adiṣhṭa:* directs;
Epithets for Indra: *vājīnīvān:* he of the plenitude.]

---

[4] एष ग्रावेव जरिता त इन्द्र (1), इयर्ति वाचं बृहदाशुषाणः (2),
प्र सव्येन मघवन् यंसि रायः (3), प्र दक्षिणित् हरिवो मा वि वेनः (4)

[5] वृषा त्वा वृषणं वर्धतु द्यौः (1), वृषा वृषभ्यां वहसे हरिभ्याम् (2),
स नो वृषा वृषरथः सुशिप्र (3), वृषक्रतो वृषा (4), वज्रिन् भरे धाः (5)

[6] यो रोहितौ वाजिनौ वाजिनीवान् (1), त्रिभिः शतैः सचमानौ अदिष्ट (2),
यूने समस्मै क्षितयो नमन्तां (3), श्रुतरथाय (4), मरुतो दुवोयाः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.37: Untroubled King

Rishis: Atriḥ Bhaumaḥ

Metre: Trishṭup

1: The Seeker Labours

2: Voice of the Swift Impulsion

3: Chariot as the Bride

4: Untroubled King

5: Secure Having

5.37.1: The Seeker Labours

He labours by the light of the Sun of Truth, casting the offering (1).
(He is) bright with the surface of the clarities, moving perfectly (2).
The dawns break forth inviolable for him (3).
He has said, "Let us press the Soma for Indra (4)."[1]

['He' in this mantra stands for the seeker, the youth (*yūne*) mentioned in the earlier rik, i.e., (5.36.6). All the other verses of the Sūkta refers to this seeker, who is called the untroubled king in (5.37.4).]

5.37.2: Voice of the Swift Impulsion

He has kindled Agni, he conquers (1).
He has extended wide the seat of his sacrifice (2), he adores (4).
He has set the stone to its labour to press out the Soma (3).
When his press-stones cry with their swift impulsion (5),
then by his offering, the adhvaryu priest comes to that ocean (6).[2]

[*vanavat:* to conquer; *adhvaryu:* priest of the pilgrim-sacrifice, *ayat:* comes, (10.12.4, 4.2.16); *ava:* towards; *sindhu:* ocean (of consciousness);]

---

[1] सं भानुना यतते सूर्यस्या (1), आजुह्वानो घृतपृष्ठः स्वञ्चाः (2), तस्मा अमृध्रा उषसो व्युच्छान् (3), य इन्द्राय सुनवाम इत्याह (4)

[2] समिद्धाग्निः वनवत् (1), स्तीर्णबर्हिः (2), युक्तग्रावा सुतसोमो (3), जराते (4), ग्रावाणो यस्यैषिरं वदन्ति (5), अयत् अध्वर्युः हविषाव सिन्धुम् (6)

5.37.3: Chariot as the Bride

The Bride comes to him desiring her lord (1).
He weds her, a vast queen of swift impulsions (2).
His chariot becomes a voice of knowledge and a proclamation (3).
Many thousands of the plenty move around it (4).[3]
[*iṣhirām:* swift impulsions; *vahāte:* weds (her);

The chariot is the bride with her swift impulsions. She wants to wed her lord, Indra. The chariot becomes an executor of Indra's will. We see here the seed of the Puruṣha-Prakruti idea of the Sānkhya philosophy.]

5.37.4: Untroubled King

He is a king and untroubled (1),
in whom Indra drinks an intense Soma (2),
with the light for its companion (3).
Charging all-round with his fighters he slays Vṛtra (4).
He possesses the worlds for his habitation (5),
full of felicity, increasing the Name (6).[4]
[*subhaga:* full of felicity. *vṛtra:* the covering demon]

---

[3] वधूरियं पतिमिं इच्छन्ति एति (1), य ईं वहाते महिषीम् इषिराम् (2),
आस्य श्रवस्याद् रथ आ च घोषात् (3), पुरू सहस्रा परि वर्तयाते (4)

[4] न स राजा व्यथते (1), यस्मिन् इन्द्रः तीव्रं सोमं पिबति (2),
गोसखायम् (3), आ सत्वनैः अजति हन्ति वृत्रं (4),
क्षेति क्षितीः (5), सुभगो नाम पुष्यन् (6)

5.37.5: Secure Having

He increases in his secure-having (1).
He conquers in his getting (2).
For him the two paths meet in one, and both are conquered (3).
He becomes dear to Sūrya and Agni (4),
who press out the Soma-delight and give it to Indra (5).[5]
[*abhi + bhavāti:* conquers; *kṣhema:* securing what you have.
vṛtau: two paths, the human path and the divine;
yoga: getting (what you do not have)]

5.38: Bring the Divine Power Into Us

Rishis: Atriḥ Bhaumaḥ
Metre: Anushṭup

1: Universal Doer of Works
2: Far is the Range of Inspired Hearing
3: You Enter Our Being
4: Bring Us the Divine Power of Man
5: We Abide in Thy Peace and Bliss

5.38.1: Universal Doer of Powers

O Indra, vast is thy felicity (1), wide-diffused are its riches (2).
Make large now our illuminations, O universal doer of works (3),
perfect in warrior-force (4).[1]
[*vibhvī:* wide-diffused; *mamhaya:* perfect]

---

[5] पुष्यात् क्षेमे (1), अभि योगे भवाति (2), उभे वृतौ संयती सं जयाति (3),
प्रियः सूर्ये प्रियो अग्ना भवाति (4), य इन्द्राय सुतसोमो ददाशत् (5)

[1] उरोष्ट इन्द्र राधसो (1), विभ्वी रातिः शतक्रतो (2),
अधा नो विश्वचर्षणे द्युम्ना (3), सुक्षत्र मंहय (4)

5.38.2: Far is the Range of Inspired Hearing

O Indra, when you hold that in you (2),
an impulsion, a thing of inspiration (1),
far it extends itself, far is the range of its inspired hearing (3).
O hue of gold, falsehood cannot pierce it (4).[2]
[Epithet for Indra: *shaviṣhṭha:* shining strength;]

5.38.3: You Enter Our Being

O Indra, your Maruts (1), attain to perceptive vision (3).
They are themselves the rain of thy bounty (2).
Both gods enter into possession of our being (4).
You rule our heavens and you rule this material movement (5).[3]
[*shushmāsaḥ:* Maruts, aggressive strengths;
mehanā: 'bounteous', 'plenitude'; it is related to *miha,* mist or rain;
ketasāpaḥ: (attain to) perceptive vision;
Line 3 : Both : Indra and Maruts

5.38.4: Bring Us the Divine Power of Man

There is some other discerning force of yours (1), O Indra (2).
To us bring that divine power of man (3).
For us that shall become the mind of the godhead (4).[4]
[Epithets for Indra: *vṛtrahan.*
daksha : discerning (Force)]

---

[2] यदीमिन्द्र श्रवाय्यम् इषं (1), शविष्ठ दधिषे (2),
पप्रथे दीर्घश्रुत्तमं (3), हिरण्यवर्ण दुष्टरम् (4)

[3] शुष्मासो ये ते अद्रिवो (1), मेहना (2), केतसापः (3),
उभा देवौ अभिष्टये (4), दिवश्च ग्मश्च राजथः (5)

[4] उतो नो अस्य कस्य चिद् दक्षस्य तव (1), वृत्रहन् (2),
अस्मभ्यं नृम्णमा भरा (3), अस्मभ्यं नृमणस्यसे (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.38.5: We Abide in Thy Peace and Bliss

Now by these (hymns) entering in you (1),
may we abide in thy peace and bliss well-guarded, O Indra (2,3).
May we abide with thee for our strong protector, O warrior (4).[5]
[*abhiṣhṭibhi ābhiḥ:* by these (hymns) entering you]

5.39: My Love to Indra

Rishis: Atriḥ Bhaumaḥ
Metre: 1-4 Anushṭup; 5 Pangktiḥ

1: Bring Us Riches With Both Hands
2: The Gift of Delight
3: Your Mentality
4: My Love to Indra
5: Speech of Self-expression

5.39.1: Bring With Both Hands

O Indra, you of the varied lights, O finder of our substance (1,4),
bring with both hands full (5),
the wealth that is to be given to us, O Indra (2,3).[1]
[*tvādātam:* that which is to be given;
rādhaḥ : riches, achievement;]

---

[5] नू त आभिः अभिष्टिभिः (1), तव शर्मन् शतक्रतो (2),
इन्द्र स्याम सुगोपाः (3), शूर स्याम सुगोपाः (4)

[1] यदिन्द्र चित्र मेहना अस्ति (1), त्वादातम् अद्रिवः राधः (2),
तन्नो (3), विदद्वस (4), उभयाहस्ति आ भर (5)

5.39.2: The Gift of Delight

Bring to us that (thing) which dwells in the light of heaven (2),
that supremely desirable thing which you mentalise (1),
so may we have knowledge of thee (3).
May you give us the gift of delight and satisfy our longings (4).[2]
[*dāvane:* gift of delight; *akūpārasya:* satisfy our longings;]

5.39.3: Your Mentality

Your mentality lavishes and increases the wealth of thy felicity (1).
It is large, is inspired in knowledge (2).
By that force, which can smash even firm hills (3),
make ready for the conquest of plenitude for us (4).[3]
[*manaḥ:* mentality; *ditsu:* lavishes; *ā darshi:* make it ready;
sātaye: for our winning, for our gaining.]

5.39.4: My Love to Indra

He is the richest of all the lords of riches (1).
He is the king over all persons who see (2).
I direct my love in the words to Indra (4),
that I may express him by his many (energies) (3).[4]
[*pūrvībhiḥ:* many, (1.70.1)]

---

[2] यत् मन्यसे॒ वरे॑ण्य॒मिन्द्र॑ (1), द्यु॒क्षं तदा भ॑र (2),
वि॒द्याम॒ तस्य॑ ते व॒यम् (3), अकू॑पारस्य दा॒वने॑ (4)

[3] यत् ते॑ दि॒त्सु प्र॒राध्यं॒ मनो॒ (1), अस्ति॑ श्रु॒तं बृ॒हत् (2)
तेन॑ दृ॒ळ्हा चि॑दद्रिव॒ (3), आ वाजं॑ दर्षि सा॒तये॑ (4)

[4] मंहि॑ष्ठं वो म॒घोना॒ं (1),राजा॑नं चर्षणी॒नाम् (2),
इन्द्र॒मुप॒ प्रश॑स्तये पू॒र्वीभिः॑ (3),जुजुषे॒ गिरः॑ (4)

5.39.5: Speech of Self-expression

To Indra (is offered) the Word of revealed wisdom (1),
the speech of our utterance, the speech of our self-expression (2).
For him who bears the thought of our soul (3),
Atri-s increase their Words (4).
They make them a bright gladness (5).[5]

5.40: Sun Smitten by Darkness and Svarbhānu

Rishis: Atriḥ Bhaumaḥ
Metre: Ushṇik, 1-3; Trishṭup, 4,6-8;
Anushṭup, 5,9

1: Come to the Soma
2: Abundance of Rapture
3: Variegated Powers in Me
4: He is the King
5: Titan Svarbhānu Pierces the Sun
6: Destroyed the *māya* Knowledge
7: May Mitra and Varuṇa Foster Me
8: Atri and the Sun of Truth
9: Atri Discovered the Hidden Sun

---

[5] अस्मा इत् काव्यं वचः (1), उक्थमिन्द्राय शंस्यम् (2),
तस्मा उ ब्रह्मवाहसे (3), गिरो वर्धन्त्यत्रयो (4), गिरः शुम्भन्ति अत्रयः (5)

5.40.1: Come to the Soma

Come to the Soma that is pressed out with stones (1),
drink it, O Lord of Delight (2).
With the Maruts who rain the abundance may Indra come (3).
He slays the coverer Vṛtra utterly (4).[1]

[*adribhi:* the stones which crush the Soma creeper and releases the juice; the instruments of work which releases the delight from the work.

vṛshābhir: Maruts; *vṛṣhan:* abundance;

Epithets for Indra: *somapate, vrtrahantama,* see (5.35.6).]

5.40.2: Abundance of Rapture

Strong in abundance is the press-stone (1).
Strong in abundance is the rapture (*mada*) (2).
Strong in abundance is the pressed Soma (3).
With the Maruts who rain the abundance may Indra come (4).
He who slays the coverer Vṛtra utterly (5).[2]

[Epithets for Indra: *vṛṣhā*]

5.40.3: Variegated Powers in Me

I, strong in the abundance, call the Lord of the abundance (1),
with the varied light of thy expandings (2).
With the Maruts who rain the abundance may Indra come (3).
He slays the coverer Vṛtra utterly (4).[3]

[Epithets for Indra: *vajrin, vṛṣhaṇam.*]

---

1 आ याहि अद्रिभिः सुतं सोमं (1),सोमपते पिब (2),
वृषन् इन्द्र वृषभिः (3), वृत्रहन्तम (4)

2 वृषा ग्रावा (1), वृषा मदो (2), वृषा सोमो अयं सुतः (3),
वृषन्निन्द्र वृषभिः (4), वृत्रहन्तम (5)

3 वृषा त्वा वृषणं हुवे (1), वज्रिन् चित्राभिः ऊतिभिः (2),
वृषन्निन्द्र वृषभिः (3), वृत्रहन्तम (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.40.4: He is the King

He is the showerer, wielder of lightnings; one who breaks through his foes and overcomes them (1).

He is the king, powerful, destroyer of the coverer, and drinks the delight (Soma) (2).

Yoking his two shining steeds, may Indra come down to us (3).

May he become rapturous drinking the Soma in the noonday offering (4).[4]

[*turāshāt:* to overcome; *matsa:* rapturous, (10.122.5);
ruj: to break; *ṛjishī:* remover of foes, (1.32.6, 1.87.1, 1.64.12),
Epithets for Indra: *vṛṣhabha, vajri.*]

5.40.5: Titan Svarbhānu Pierces the Sun

O illumining Sun (1),
when the mighty Svarbhānu pierced thee with his darkness (2),
the worlds in their thinking (*adidhāyuḥ*) are as one bewildered (4),
who knows not the field in which he dwells (3).[5]

[*svarbhānu:* one who has the light of the luminous heaven; this name occurs in all the remaining verses except (5.40.7);
āsuraḥ: mighty one; in RV it is used mostly for the Gods;
mugdho: one bewildered;

For understanding the 5 verses (5.40.5-9), see also the luminous exposition on the five mantra-s given in the 'Foreword' by Prof. S.K. Ramachandra Rao, especially its subsection entitled, 'Svarbhanu and Atri' in pages xvi-xix.]

---

[4] ऋजीषी वज्री वृषभः तुराषाट् (1), शुष्मी राजा वृत्रहा सोमपावा (2),
युक्त्वा हरिभ्यामुप यासदर्वाङ् (3), माध्यंदिने सवने मत्सदिन्द्रः (4)

[5] यत् त्वा सूर्य (1), स्वर्भानुः तमस अविध्यत् आसुरः (2),
अक्षेत्रविद् यथा (3), मुग्धो भुवनानि अदीधयुः (4)

5.40.6: Destroyed the *māya* Knowledge

O Indra, you did destroy the formations of illusion of the Svarbhānu (1),
as they (formations) moved over the mental heaven (2).
Atri found by means of the fourth word (5),
the Sun of Truth that had been hidden in a darkness (3)
given upto a false working (4).[6]

[*apavrata:* false working; *atriḥ:* the Eater of things, Indra or the sage Atri; *avo vartamāna:* moved over, stays covering;
turīyeṇa: fourth; *māya:* illusion;]

5.40.7: May Mitra and Varuṇa Foster Me

Here am I thine (Mitra) and in him I dwell (1).
Violated by me through fear or passion (2),
let him not cast me out from him (3).
Thou art the Lord of Love who gives us the felicity of the Truth (4).
May the two, he (Mitra) and King Varuṇa, foster me here (5).[7]

[This verse (5.40.7) is uttered by the sage Atri. Atri has carried out his task with fear. Hence he asks Mitra not to cast him out.
drugdha: violated by me; *bhiya:* fear;
irasyā: passion; *ni gārīt:* not cast away;
varuṇa: King of wideness; *mitra* : the Lord of love;]

---

[6] स्वर्भानोः अध यदिन्द्र माया (1), अवो दिवो वर्तमाना अवाहन् (2), गूळ्हं सूर्यं तमसा (3), अपव्रतेन (4), तुरीयेण ब्रह्मणात् अविन्दत् अत्रिः (5)

[7] मा माम् इमं तव सन्तम् (1), अत्र इरस्या द्रुग्धो भियसा (2), नि गारीत् (3), त्वं मित्रो असि सत्यराधाः (4), तौ मेहावतं वरुणश्च राजा (5)

5.40.8: Atri and the Sun of Truth

O Priest of the Word, (you) set the stones to their work (1).
(You) serve the gods with active obedience, learning from them (2).
The Eater of things (*atri*) (3),
has set the eye of the Sun of Truth in his heavens (4),
(he) dispersed the illusions of the *svarbhānu* (5).[8]
[*apa aghukṣhat:* dispersed; *māyā:* illusion, see (5.2.9).]

5.40.9: Atri Discovered the Hidden Sun

The Sun, was smitten with darkness (1,3).
by Svarbhānu and other titans (2,4).
Indra and the Atri seers have sought out and discovered (him) (5).
Others were unable to do so (6).[9]
[*avidyat:* smitten;
atrayaḥ: Eaters of things, Indra or the Atris, the seers;
āsura: mighty ones; here it refers to titans.]

The Titan Svarbhānu, Indra and the Release of Sun

All the five verses (5.40.5-9) report the release of the Sun, hidden by Svarbhānu, done by Indra, along with the Atri or Añgirasa seers.

Recall that the demon Vṛtra, a cosmic force, wants to hide the Sun and prevent the rays from reaching the human beings. There are numerous references in the Rig Veda mentioning that Sun was lying in darkness and their release by the Añgirasa seers. For instance (3.39.5) states, 'with the Dashagva seers, Indra found the sun dwelling in darkness' (*satyam tadindro dashabhiḥ sūryam viveda tamasi kṣhiyantam*).

---

[8] ग्राव्णो ब्रह्मा युयुजानः सपर्यन् (1), कीरिणा देवान् नमसा उपशिक्षन् (2),
अत्रिः (3), सूर्यस्य दिवि चक्षुः आधात् (4), स्वर्भानोः अप मायाः अघुक्षत् (5)

[9] यं वै सूर्यं (1), स्वर्भानुः (2), तमस अविध्यत् (3), आसुरः (4),
अत्रयः तम् अन्वविन्दन् (5), नहि अन्ये अशक्नुवन् (6)

'You found the Sun, you found the svar, you slew all darkness and limitations;' (RV 6.72.1).

(yuvam sūryam vividathur yuvam svar vishvā tamāmasyahitam nidaḥ cha).

"Indra wins the Sun by our men", (RV 1.100.6) (*asmakamebhiḥ nṛbhiḥ sūryam sanat*).

This topic is discussed in great detail by Sri Aurobindo in his book, 'The Secret of the Veda', chapter 15, with the title, 'The Lost Sun and the Lost Cows'. This chapter has numerous quotes from Rig Veda.

Here in these five verses it is the demon Vṛtra who hides the Sun; the release of the Sun is effected by Indra using the Fourth word (*turīyam brāhmaṇam*).

Svarbhānu is one who is endowed with the Light of *svar*. How can he be identified with Vṛtra? In the Veda, every demon, be it Vṛtra, Vāla etc. are all endowed with light. They use this light for their own selfish purposes. (5.40.6) calls the knowledge of this titan as illusion. Hence the name *Svarbhānu* cannot be used as a reason for not identifying Vṛtra and Svarbhānu. Both Vṛtra and Svarbhānu do the same task of hiding the Sun. This is sufficient reason for regarding them as the same entity.

If we pay attention to every word of the five verses, they are cohesive.

Some Indologists believe that these verses refers to a solar eclipse. Sāyaṇa wants to identify the titan Svarbhānu with the demon Rāhu appearing in the Hindu Astrology. Support for these hypotheses comes from only a few phrases in the five mantra-s.]

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Section III: (5.41 - 5.51)

The Collectivity of All-Gods

(130 Mantra-s)

A. Vishve-devāḥ / 181

B. Titles of the 11 Sūktās / 181

C. Riṣhi-s of this Section / 182

D. Text, Translation and Commentary / 182

A. Vishve-devāḥ

All the eleven Sūktās here are addressed to *vishve-devāḥ,* which means the collective of all the Gods; some have specific names, others are not mentioned by name. Some of the mantra-s deal with deities like Vāyu. Many other mantra-s deal with the powers common to all the Gods and their collective actions.

Aditi is the Goddess of Infinity. She is mentioned in several places here namely (5.42.1, 46.3, 51.14, 62.8, 69.30). Regarding her powers, see the note in (5.42.1, 5.59.8, 5.62.8 and 5.69.3).

B. Titles of the 11 Sūktās

5.41: Various Gods

42: Vishve-deva-s and Maruts

43: Agni, Sarasvati and Soma

44: I Am Yours

45: Sarama Intuition and the Ray-Cows

46: Blessings of All the Gods

47: Secret Form and the Supreme State

48: Uṣha, Agni and Varuṇa

49: Friendship of Gods

50: Praise for Savitṛ, the Creator

51: Mantra-s for Well-being

C. Rishi-s of this Section

5.41-5.43: Atri Bhaumaḥ
5.44: Avatsāra Kāshyapaḥ
5.45: Sadāpṛṇa Ātreyaḥ
5.46: Pratikṣtra Ātreyaḥ
5.47: Pratiratha Ātreyaḥ
5.48: Pratibhānu Ātreyaḥ
5.49: Pratiprabha Ātreyaḥ
5.50, 5.51: Svasti Ātreyaḥ

D. Text, Translation and Commentary

5.41: Various Gods

Rishi: Atri Bhaumaḥ

1: Come to Us Wherever You Are
2: Complete Purification
3: Ashvins, Restrainers of Desire
4: Universal Enjoyers
5: Felicities With Life-Energy
6: Vāyu, the Wise
7: Day and Night
8: Vasṭoshpati and Tvashṭṛ
9: The Physical Nature, *parvata*
10: Parjanya and Agni
11: Rudra and Bhaga
12: Lord of Energy
13: Maruts Drive Away Hostiles
14: Delight Giving Lauds
15: Goddess Varutri
16: How Shall We Give to Maruts
17: Body With Auspicious Foundation
18: Forceful and Benignant Goddess
19: Urvashī
20: Our Growth With Energy

Metre: Trishṭup, 1-15, 18-19; Atijagatī, 16-17; Ekapadā virāṭ, 20

5.41.1: Come to Us Wherever You Are

O Mitra and Varuṇa, you are the keepers of Truth (1),
whether you are in the great and wide earth (2),
or the home of truth or the home of worshipper (3).
Protect us, the sacrificers (4);
grant us the Ray-Cows and plenitude (5).[1]

[*de:* worshipper (occurs only once) (S); *ṛta:* truth;]

5.41.2: Complete Purification

O Mitra, Varuṇa, Aryamā, Āyu (1),
Indra, Ṛbhukṣha and Maruts (2),
please accept our surrender (*namaḥ*) (3).
You hold the stoma-lauds with complete purification (4).
You are accompanied by the bounteous Rudra (5).[2]

[*sajoṣhā:* accompanied; *suvṛkti:* complete purification;]

5.41.3: Ashvins, Restrainers of Desire

I invoke you, Ashvins, the restrainers (of desires) (1),
to come to us in your car with the swiftness of wind (2).
We offer to the divine sacrificer (5),
this thought of praise as if it were a Soma-offering (4),
to him who is luminous and mighty (3).[3]

[*patman:* travel, march, (6.4.6);
manma: praise; *prabharadvam:* offer.]

---

[1] को नु वां मित्रावरुणौ ऋतायन् (1), दिवो वा महः पार्थिवस्य वा (2),
दे ऋतस्य वा सदसि (3), त्रासीथां नो यज्ञायते वा (4), पशुषो न वाजान् (5)

[2] ते नो मित्रो वरुणो अर्यमा आयुः (1), इन्द्र ऋभुक्षा मरुतो (2), जुषन्त
नमोभिः (3), वा ये दधते सुवृक्तिं स्तोमं (4), रुद्राय मीळ्हुषे सजोषाः (5)

[3] आ वां येष्ठ अश्विना हुवध्यै (1), वातस्य पत्मन् रथ्यस्य पुष्टौ (2),
उत वा दिवो असुराय (3), मन्म प्र अन्धांसीव (4), यज्यवे भरध्वम् (5)

5.41.4: Universal Enjoyers

Along with Agni and Vāyu of one mind, may the luminous Trita come quickly (2).
He is the divine acceptor of sacrifice for which the Kaṇva-s are the summoning priests (1).
(May the) universal enjoyers Pūshan and Bhaga (3,5),
(come quickly) to the sacrifice (4),
just as the most speedy steeds rush to the battle (6).[4]

[*prabhṛte:* yajña; sacrifice;

Trita Āptya: Puruṣha of the third plane; see the note in RV (5.9.4);

Agni and Vāyu are the deities associated with the earth-plane and midregion respectively;

Kaṇva: seer, one who voices the hymns; name of a sage. Kaṇva-tama in (10.115.5) indicates that 'Kaṇva' refers to a quality.

sakṣhaṇa: acceptor of yajña (S); one who is victorious over foes. It could be an epithet for Indra, the lord of divine mind and the lord of third plane.]

5.41.5: Felicities With Life-Energy

O Maruts, may you bring (2),
the felicities accompanied with life-energy (1).
You are praised with the hymn (4),
for acquiring and protecting the riches (3).
May the hotar priest, son of sage Ushik, be made happy (5),
with an abundance of your life-energies, O swift Maruts (6).[5]

[*yā evā evaiḥ:* abundance of life-energies;
evaiḥ: swift-going horses; *dadhīta:* praised; *dhī:* hymn;]

---

[4] प्र स॒क्षणो॑ दि॒व्यः कण्व॑होता (1), त्रि॒तो दि॒वः स॒जोषा॒ वातो॑ अ॒ग्निः (2), पू॒षा भगः॑ (3), प्रभृ॒थे (4), वि॒श्वभो॑जा (5) आ॒जिं न ज॑ग्मुः आश्व॑श्वतमाः (6)

[5] प्र वो॑ र॒यिं यु॒क्ताश्वं॑ (1), भरध्वं (2), रा॒य एषे अव॑से (3), दधीत॒ धीः (4), सु॒शेव॒ एवैः॑ औशि॒जस्य॒ होता॒ (5), ये व॒ एवा॑ मरुतः तु॒राणा॑म् (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.41.6: Vāyu, the Wise

(O aspirants), make Vāyu yoke his chariot to come here (1),
(by praising) with riks; he is luminous, wise and praise-worthy (2).
May the impellers, protectors of truth, the adorable Puramdhi (3),
and the wives of the Gods come here to this inner yajña (*dhiye*) (4).[6]
[*vasvīḥ:* one to be adored, (S); *ā dhuḥ:* come here;
Puramdhi: one of many thoughts; a goddess.]

5.41.7: Day and Night

I offer the rik mantras, delightful, full of wisdom (1,3,5),
to the mighty Uṣha and Night and the adorables of heaven (2,4,6),
They like women-sages, knowing all (6),
bring the (knowledge of) inner sacrifice to the mortal (8).[7]
[*upa pra eṣhe:* offer; *yahvī:* mighty; *shūṣhaḥ:* delightful;]

5.41.8: Vasṭoshpati and Tvaṣhṭṛ

I chant the luminous riks to you, the nourishing Gods (1),
Vastoshpati and Tvaṣhṭṛ for your delight (2).
(I chant) with surrender to Dhiṣhāṇa, dear to all the Gods and the wealth-bestower (3),
(I chant) to Soma, lord of delight and the growths of earth, for obtaining felicities (4).[8]
[*rarāṇaḥ:* take delight, to your delight, (3.1.22);
nṛn: gods; *dhanyā:* wealth bestower;]

---

[6] प्र वो॑ वा॒युं र॑थ॒युजं॑ कृणुध्वं॒ (1), प्र दे॒वं विप्रं॑ पनि॒तः अर॑म् अर्कैः॑ (2), इ॒षुध्य॑व ऋत॒साप॒ः पुर॑धी॒ः वस्वी॑ः (3), नो॒ अत्र॒ पत्नी॒ः आधि॒ये धु॑ः (4)

[7] उप॑ व॒ एषे॒ (1), वन्द्ये॑भिः (2), शू॒षैः (3), प्र य॒ह्वी दि॒वः (4), चि॒तय॑द्भिः अ॒र्कैः (5), उ॒षासा॒नक्ता॑ (6), वि॒दुषी॑व॒ विश्व॒मा हा॑ (7), वह॒तो॒ मर्त्या॑य य॒ज्ञम् (8)

[8] अ॒भि वो॑ अर्चे॑ पो॒ष्याव॑तो॒ नॄन् (1), वास्तो॒ष्पतिं॒ त्वष्टा॑रं॒ रराणः॑ (2), धन्या॑ स॒जोषा॑ धि॒षणा॒ नमो॑भिः॒ (3), वन॒स्पती॒न् ओष॑धी रा॒य एषे॑ (4)

5.41.9: The Physical Nature, *parvata*

May the Nature with its movements beget the forms for us (1),
as easily as the riches flow to the heroes (2).
May the adorable (Sun), our ally, one to be adored (3),
always approach us with his powers (5),
and increase our hymn of praise (4).[9]

[By increasing our hymns, the power of the deities is also increased in us.
parvatā: the many-tiered (*parva*) physical nature; clouds (S).
tuje: to beget; *tane:* all the bodies (physical, vital or prāṇa, mental);
narya: powers of the godhead; *abhiṣhṭau:* approach;
panita: one who is active; one praised by all (S);
svaitava: sva-etavah: auspicious movements;]

5.41.10: Parjanya and Agni

I give laud to Parjanya, the source of earth-fertilising energies (1),
to Trita and the son of waters, with complete purification (2).
Agni voices blissfully while nearing me (3).
With his hair of flaming light, he consumes the delights (4).[10]

[Agni manifests in the vicinity on being lauded; this is a common feature in Veda.
Parjanya: see introduction to RV (5.83);
gṛṇīte: to voice, *niriṇāti:* consumes;
shūṣhaiḥ: with bliss; *etarī:* nearing me;
astoshi: I give laud, (8.39.1), *vana:* delight, wood]

---

[9] तुजे नः तने पर्वताः सन्तु स्वैतवो (1), ये वसवो न वीराः (2),
पनित आस्यो यजतः सदा नो (3), वर्धान् नः शंसं (4), नर्यो अभिष्टौ (5)

[10] वृष्णो अस्तोषि भूम्यस्य गर्भं (1), त्रितो नपातमपां सुवृक्ति (2),
गृणीते अग्निः एतरी न शूषैः (3), शोचिष्केशो नि रिणाति वना (4)

5.41.11: Rudra and Bhaga

How shall we speak to the mighty offspring of Rudra (1),
or to the all-knowing Bhaga, for obtaining riches (or felicities) (2)?
May the waters and earthly growths protect us (3).
May the heaven, the woods, and the hills, whose tresses are trees, (protect us) (4).[11]

5.41.12: Lord of Energy

May the Lord of energy listen to our prayers (1).
He traverses the region beyond the ether, the circumambient (2).
May the pure waters, bright like cities, hear us (3),
(poured down as it were) by ladles from the towering mountains (4).[12]
[Line 3: May the deities associated with the descending energies (waters, āpaḥ) hear us; they are luminous like cities.]

5.41.13: Maruts Drive Away Hostiles

O Mighty Maruts, quickly know us, (as we) approach you (1).
Hear us as we hold for you our choice offering, O strong one (2).
May they come in our front (4).
With their graciousness and rapture spreading wide (3),
(they) drive away the hostile mortal facing them (5).[13]
[*vayaḥ:* expandings, (10.46.1); birds, (10.8.5), spreading wide; *kṣhubhā:* hostile and agitated; *dasmā:* powerful-in-action; *subhva:* gracious; *chana:* rapture; *anuyatam:* facing them; Line 4 : they : Maruts;]

---

11 कथा महे रुद्रियाय ब्रवाम (1), कद्राये चिकितुषे भगाय (2),
आप ओषधीरुत नो अवन्तु (3), द्यौर्वना गिरयो वृक्षकेशाः (4)

12 शृणोतु न ऊर्जां पतिः गिरः (1), स नभः तरीयान् इषिरः परिज्मा (2),
शृण्वन्तु आपः पुरो न शुभ्राः (3), परि स्रुचो बबृहाणस्य अद्रेः (4)

13 विदा चिन्नु महान्तो ये व एवा (1), ब्रवाम दस्मा वार्यं दधानाः (2),
वयः चन सुभ्व (3), आव यन्ति (4), क्षुभा मर्तमनुयतं वधस्नैः (5)

5.41.14: Delight Giving Lauds

For obtaining the energies (waters) of heavenly or earthly origin (1),
I offer the adoration to Maruts, strong in sacrifice (2).
May the luminous and delight-giving praises increase (in me) (3).
May the rivers nourished (by Maruts) be filled with waters (4).[14]
[*achchha:* in front, obtaining; *udā:* waters;]

5.41.15: Goddess Varutri

My praise has been continually founded within (1).
May (the Goddess) Varūtri and Indra (2),
cling to us with their protections (3).
May the mother of the Vast confer on us the essence (4).
She skilful with hands is adored by the wise (5).
Her gifts are auspicious (6).[15]
[*ṛjuhasta:* one whose actions are straight forward;
hasta, literally hand, symbolises action; *rasa:* essence of delight;
Varutri and Mahi are epithets of the Truth-lustre of the Vast Light (*mahas*). She is the foundation for the goddesses Iḷa (revelation) and Sarasvati (inspiration). Varutri is mentioned in (1.22.10), Iḷa, Sarasvati and Mahi in all āpri Sūkta-s such as (1.13), (5.5.8) etc.
nidhāyi: founded within;]

---

[14] आ दैव्यानि पार्थिवानि जन्माऽप च (1), अच्छा सुमखाय वोचम् (2), वर्धन्तां द्यावो गिरः चन्द्राग्रा (3), उदा वर्धन्ताम् अभिषाता अर्णाः (4)

[15] पदेपदे मे जरिमा नि धायि (1), वरूत्री वा शक्रा (2), या पायुभिश्च सिषक्तु (3), माता मही रसा नः स्मत् (4), सूरिभिः ऋजुहस्त (5), ऋजुवनिः (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.41.16: How Shall We Give to Maruts

How shall we give with surrender (1),
and invocations to the bounteous Maruts (2)?
How shall we get the inspired knowledge by our lauds (3)?
May not Ahirbhudhnya release us to the foes (4).
May he be the destroyer of our adversaries (5).[16]
[*evayā:* galloping; *sudānū:* bounteous, very powerful;
ahirbudhnya: This is a name of a god, even though Ahi by itself stands for the titan Vṛtra who is opposed to the ideals of the Gods. Just as *ahan* means both 'a day' and 'to smite', *ahi* may have the meaning of light also. *ahirbudhnya* means 'the foundation of light'.]

5.41.17: Body With Auspicious Foundation

The mortal devotee worships you, O divine powers, at all times (2), for the increase of successors and Ray-Cows (1).
Certainly, the mortal devotee enjoys you, O divine powers (3).
Now, they provide my body with a blissful foundation (4).
May I be beware of Nirṛti and keep off old-age (5).[17]
[*Nirṛti:* It is the universal force of death and sin, the root cause of all evil in the world. Sin is any action, physical, verbal, mental, etc., done, knowingly or unknowingly, contrary to the law of Truth. According to the vedic sages, the adverse effects of aging is caused by our openness of Nirṛti and falsehood. Only the grace of the gods allows one to come out of its clutches.
dhāsim: foundation; food (S).
lines 2 & 3: almost identical; but the verb, '*vanate*' has meanings of, 'worship you' and 'enjoy you' in the 2 lines.]

---

16 कथा दाशेम नमसा (1), सुदानून् एवया मरुतो अच्छोक्तौ (2),
प्रश्रवसो मरुतो अच्छोक्तौ (3), मा नो अहिर्बुध्न्यो रिषे धात् (4),
अस्माकं भूत् उपमातिवनिः (5)

17 इति चिन्नु प्रजायै पशुमत्यै (1), देवासो वनते मर्त्यो व (2),
आ देवासो वनते मर्त्यो वः (3), अत्रा शिवां तन्वो धासिम् (4),
अस्या जरां चिन्मे निर्ऋतिः जग्रसीत (5)

5.41.18: Forceful and Benignant Goddess

O Divine Vasu-u, with our hymns may we obtain the Ray-Cows (2),
the power of impulse, abundant energy and right thinkings (1).
May that forceful and benignant goddess (3),
come here hastening for our happiness (4).[18]
[*prati gamyā:* come here]

5.41.19: Urvashī

May the goddess of revelation Iḷa, the mother of herds (1),
and Urvashī, with the rivers, give response to our words (2).
May Urvashī from the vast heaven, praised by our Word (3),
envelop the yajamāna with the radiance (4).[19]
[*urvashī:* see the essay at the end;
abhi-ūrṇvāna: to envelop (with her grace).
āyoḥ: mortal; *prabhṛtha:* radiance]

5.41.20: Our Growth With Energy

May she grant our growth endowed with energy (1).[20]

Urvashī in the Rig Veda

"Urvashī (उर्वशी) is connected with Svarga-loka in the popular imagination. She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇās about her but even in literature that one hardly notices the fact of her Vedic origin. Kalidāsa speaks of her as *sukumāram praharaṇam mahendrasya* "the delicate missile of Indra."

---

18 तां वो देवाः सुमतिम् ऊर्जयन्तीम् इषम् (1), अश्याम वसवः शसा गोः (2),
सा नः सुदानुः मृळयन्ती देवी (3), प्रति द्रवन्ती सुविताय गम्याः (4)

19 अभि न इळा यूथस्य माता स्मत् (1), नदीभिः उर्वशी वा गृणातु (2),
उर्वशी वा बृहद्दिवा गृणाना (3), अभ्यूर्ण्वाना प्रभृथस्यायोः (4)

20 सिषक्तु न ऊर्जव्यस्य पुष्टेः (1)

The Brāhmaṇa-s, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

References to *urvashī* in the Rig Veda are as follows: 2.27.14; 4.2.18; 5.41.19; 7.33.11 and 10.95, which is the colloquy of Purūravas and Urvashi.

It is clear from the study of these hymns that the word "urvashi" is not used in all contexts to indicate a person of that name. In 2.27.14, the seer prays for *abhayam jyotiḥ* in "urvashi." Sāyaṇa himself does not always interpret this word as a proper noun. In 4.2.18 the main deity is Agni, Fire, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine urvashi "the wideness of mortals." In (5.41.19), "urvashī" occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Urvashī mentioned here (5.41.19) with *Iḷā* and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇa-s. In the Veda we must accept "the psychological sense suggested not only by the context but by etymology." It indicates "wide enjoyment" or "infinite delight." It is when one has found the "fearless Light" (*abhayam jyotiḥ)* that one can be established in *urvashi,* the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Bṛhat Divā* (बृहत् दिवा) — the "great Heaven" — and there are the *trīṇi rochanā* (त्रीणि रोचना) "the three shining realms." Of all these realms of Svar, Indra is the Lord. The "great heaven" has the "wide enjoyment," *urvashi.* This original Vedic symbolism seems to have given rise to the Purānic legend in which *urvashi* figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु *(uru),* wide; and अश् *ash* — to enjoy. The name so formed can convey "wideness" either of Light or of delight. Urvashi in these hymns is connected with Light, wideness, speech and illumination.

It is in (7.33) and in (10.95) that we find indications of the origin of later day legends. In (7.33) Urvashi is connected with Vasiṣhṭha and in 10.95 with Purūrava. In (7.33) Urvashi is the mother of Vasiṣhṭha."

[Quoted from A.B. Purāṇi, "Studies in Vedic Interpretation,' Chapter 7, pp. (157-159), Chowkhamba, 1963.]

5.42: Vishvedeva-s and Maruts

Riṣhi: Atri Bhaumaḥ

1: Sacrificer on Five Planes
2: Aditi Accepts My Laud
3: Highest Seer of Seers
4: Lead Us, O Divine Mind
5: Shaper in Knowledge
6: Deeds of Indra Beyond Cognition
7: First Donor of Bliss
8: Liberal Givers Are Happy
9: Those Averse to Devotion
10: Belittling Those Who Toil For Us
11: Adore Rudra
12: Deities of Dwellings
13: Love for His Daughter Earth
14: Perfect Laud Reaches Indra
15: Desires For the Good of All
16: Mother Earth
17: Uninterrupted Bliss
18: Well-guided Growth From Ashvins

Metre: Triṣhṭup, 1-16,18; Ekapadā Virāṭ, 17

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.42.1: Sacrificer on Five Planes

Let the Word of my thought be full of the peace (1).
May we attain the godheads Varuṇa, Mitra, Bhaga and Aditi (2).
Let the the sacrificer on the five planes hear it (4),
the multicoloured birth of things (3).
(He is) the Master of all Might, whose path none can cleave across (5), the creator of the Bliss (6).[1]

[Varuṇa: God of Wideness, Mitra: God of Love and harmony,

Bhaga: God of Enjoyment, Aditi: Goddess of Infinity;

Aditi and Diti: In the Veda Diti stands for the principle of divisibility or finiteness. Aditi represents the unifying principle, Diti represents the detail. Both are important for our progress as stated in RV (4.2.11), "Lavish on us *diti* (the finite) and guard the *aditi* (infinite)."

ashyaḥ: attain; *pṛṣhadyoniḥ:* According to Yāska, it refers Vāyu, the lord of midworld (*antarikṣha*) which is the source (*yoniḥ*) of all variegated things (*pṛṣhat*);

pañchahota: sacrificer on the five planes; the five planes according to the Taittirīya U. are matter (*anna*), life-energy (*prāṇa*), mind (*mana*), supermind (*mahas*) and delight (*ānanda*). According to Yāska, it refers to Vāyu who controls the five kinds of prāṇa, such as prāṇa, apāna, vyāna, udāna and samāna.]

---

[1] प्र शंतमा वरुणं दीधिती गीः (1), मित्रं भगमदितिं नूनमश्याः (2), पृषद्योनिः (3), पञ्चहोता शृणोतु (4), अतूर्तपन्था (5), असुरो मयोभुः (6)

5.42.2: Aditi Accepts My Laud

Let Aditi hug my affirmation to her bosom (1),
as the Mother (hugs) her blissful child to her heart (2).
May I offer the word of love, established in the Gods (3),
Varuṇa and Mitra, to that which creates the Bliss (4).[2]

[*brahma:* mantra or soul,

brahma priyam: the mantra of love, soul-state of love and joy;

Alternate for line 3: I offer the soul-state of love and joy with its foundation in the Divine.

Aditi: Infinite consciousness;]

5.42.3: Highest Seer of Seers

Make that highest Seer of all seers to rise up in you (1).
Send over him in a surge the sweetness and the clarity (2).
The delightful treasures are brought forward and established (3).
The god Savitā brings forth to us (the delightful treasures) (4).[3]

[*chandrāṇi vasūni:* the delightful treasures (*chandra*) of our substance (*vasūn*); *savitā:* the creative Godhead]

5.42.4: Lead Us, O Divine Mind

Lead us, O Indra, by the mind and by the Ray-Cows (1).
(Lead us) by the illumined gods in us to that blissful state (2).
(Lead us) by the soul (*brahmaṇa*) that is founded in the divine (3).
(Lead us) by the right mind of gods presiding in our sacrifice (4).[4]

---

[2] प्रति मे स्तोमम् अदितिः जगृभ्यात् (1), सूनुं न माता हृद्यं सुशेवम् (2),
ब्रह्म प्रियं देवहितं यदस्ति (3), अहं मित्रे वरुणे यन्मयोभु (4)

[3] उदीरय कवितमं कवीनाम् उनत्त (1), एनमभि मध्वा घृतेन (2),
स नो वसूनि प्रयता हितानि चन्द्राणि (3), देवः सविता सुवाति (4)

[4] समिन्द्र णो मनसा नेषि गोभिः (1), सं सूरिभिः हरिवः सं स्वस्ति (2),
सं ब्रह्मणा देवहितं यदस्ति (3), सं देवानां सुमत्या यज्ञियानाम् (4)

[*samneṣhi:* lead; *sam* appearing separately in lines 2, 3 and 4 has the same meaning. *svasti:* blissful state;

harī: two horses of Indra symbolizing the powers of truth-discernment and intuition;]

5.42.5: Shaper in Knowledge

(He is the) divine Bhaga-Savitṛ who (gives) riches (1),
(he) is the deity Amsha (Agni) (2).
He is Indra that conquers the riches (stolen) by Vrtra (3).
(He is) Ṛbhu, the Artisan of plenty (4).
(She) is the goddess of the many-thoughts (5).
Let all these immortals, coming speedily, foster us (6).[5]

[*ṛbhukṣhā:* the Divine Artisans who shape the knowledge in us;

puramdhi: goddess of many-thoughts, (7.9.6, 2.1.3);

Amsha: he who gives us our portion in the winning of the knowledge (2.1.4).]

5.42.6: Deeds of Indra Beyond Cognition

(Of) the deeds of Indra beyond visibility and cognition (1),
victorious and undecaying, let us celebrate (2).
O Bounteous Lord, neither the ancients, nor their successors (3),
nor any present one have attained your prowess (4).[6]

[*na + āpa:* cannot attain,

apratīta: a + pratīta: beyond visibility and cognition

marutvata: Indra; one who is along with the Maruts, the Life-forces;

ajūryataḥ: undecaying;]

---

[5] देवो भगः सविता रायो (1), अंश (2), इन्द्रो वृत्रस्य संजितो धनानाम् (2),
ऋभुक्षा वाजं (4), उत वा पुरंधिः (5), अवन्तु नो अमृतासः तुरासः (6)

[6] मरुत्वतो अप्रतीतस्य (1), जिष्णोः अजूर्यतः प्र ब्रवामा कृतानि (2),
न ते पूर्वे मघवन् न अपरासो (3), न वीर्यं नूतनः कः चन आप (4)

5.42.7: First Donor of Bliss

May you glorify the first donor of bliss, Bṛhaspati, (1),
the distributor of riches and the bestower of happiness (2,4),
He is praised by yajamāna with recitation and chants (3).
He comes laden with ample wealth to His invoker (5).[7]
[*shamsate:* praised by *shastra* recitation,
stuvate: praised by stoma chants,
Bṛhaspati: Lord of the Vast (*bṛhat*);]

5.42.8: Liberal Givers are Happy

O Bṛhaspati, by your protections, men are not harmed by foes (1),
They become opulent and hae hero-strenghts (2).
Their wealth is full of happiness (4),
They liberally give dwellings, energies (horses) and Ray-cows (3).[8]
[*vastra:* that which protects the riches (vasu); dwellings;]

5.42.9: Those Averse to Devotion

Take away the riches from them (1),
who even on asking do not give their wealth to the needy (3),
and continue to enjoy their riches alone (2),
Even though they are prospering in their creations (5).
they are averse to wisdom and to opposed to good deeds (4,6).
May you keep far away these from the Sunshine (7).[9]
[*ukthaiḥ:* on asking;]

---

[7] उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं (1), सनितारं धनानाम् (2),
यः शंसते स्तुवते (3), शंभविष्ठः (4), पुरूवसुः आगमत् जोहुवानम् (5)

[8] तवोतिभिः सचमाना अरिष्टा बृहस्पते (1), मघवानः सुवीराः (2),
ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः (3), सुभगाः तेषु रायः (4)

[9] विसर्माणं कृणुहि वित्तमेषां (1), ये भुञ्जते (2), अपृणन्तो न उक्थैः (3),
अपव्रतान् (4), प्रसवे वावृधानान् (5), ब्रह्मद्विषः (6), सूर्याद् यावयस्व (7)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.42.10: Belittling Those Who Toil for Us

Those who invite hostiles to the places of the birth of gods (1),
those who revile those who offer prayers (3),
and belittle the wishes of those who toil to serve you (4),
may you send them into darkness, with wheelless chariots, O Maruts (2).[10]
[*svid:* sweat; *devavītau:* the advent of gods;
sishvidānāḥ: those who pour their sweat, i.e., who toil;]

5.42.11: Adore Rudra

May you praise him who has the sure arrow and the strong bow (1),
who is the Lord of every balm that heals (2).
May you worship Rudra for sound understanding (3),
and adore the powerful divinity with surrender (4).[11]
[Rudra: He is both violent and mighty; he breaks down all defective formations and groupings of the outward and inner life; he is also the supreme healer. See also (5.60.5).]

5.42.12: Deities of Dwellings

May the deities of dwellings, the gods of skilled work (1),
goddesses who showerer the energies (on you) (2),
the rivers carved out by Vibhu (3),
the brilliant Sarasvati and Rāka giving in plenty (4),
(may) (all) these luminous deities grant us our aspirations (5).[12]
[*shubhrāḥ:* luminous; *bṛhatdiva* : Vast in radiance;]

---

[10] य ओहते रक्षसो देववीतौ (1), अचक्रेभिस्तं मरुतो नि यात (2), यो वः शमी शशमानस्य निन्दात् (3), तुच्छ्यान् कामान् करते सिष्विदानः (4)

[11] तमु ष्टुहि यः स्विषुः सुधन्वा (1), यो विश्वस्य क्षयति भेषजस्य (2), यक्ष्वा महे सौमनसाय रुद्रं (3), नमोभिः देवम् असुरं दुवस्य (4)

[12] दमूनसो अपसो ये सुहस्ता (1), वृष्णः पत्नीः (2), नद्यो विभ्वतष्टाः (3), सरस्वती बृहद्दिवोत राका दशस्यन्तीः (4), वरिवस्यन्तु शुभ्राः (5)

5.42.13: Love for His Daughter Earth

To the great and sure protector I offer with surrender (1),
this freshly inspired song of purity and wisdom (2).
He is born in us (3).
Indra has given the streams of energies in various forms to his daughter (earth) (4).
May he do so for us also (5).[13]

[*pra bhare:* offer, *medha:* purity (8.71.5, 8.103.3); sacrifice (8.19.2), power of intelligence (5.27.4)

rūpa mināna: varied dimensions and forms;

navyasīm: freshly inspired; *vakṣhaṇa:* energies;

āhana: S gives different meanings to this word in different places. Here he translates it as, *āhanta,* one who showers (the rain), Indra.]

5.42.14: Perfect Laud Reaches Indra

May your perfect laud to the thundering and roaring (Indra) (1),
reach him truly, the lord of earth, O worshipper (2).
He moves impelling the clouds and distributes the waters (3),
illuminating the heaven and earth with his lightning (4).[14]

[*abdimān:* impelling the clouds;

udanimān: one who has water, rain; *pra iyarti:* proceeds;

ukṣhamānaḥ: pouring (the light); *jaritaḥ:* worshipper]

---

[13] प्र सू महे सुशरणाय (1), मेधां गिरं भरे नव्यसीं (2), जायमानाम् (3),
य आहुना दुहितुः वक्षणासु रूपा मिनानो (4), अकृणोत् इदं नः (5)

[14] प्र सुष्टुतिः स्तनयन्तं रुवन्तम् (1), इळस्पतिं जरितः नूनम् अश्याः (2),
यो अब्दिमान् उदनिमान् इयर्ति प्र (3), विद्युता रोदसी उक्षमाणः (4)

5.42.15: Desires For the Good of All

May this hymn reach up to the presence of mighty Maruts (1,3), the youthful offspring of Rudra (2).
My intense desires incite me to earn riches for the good of all (4).
Glorify them who go speedily mounted on spotted steeds (5).[15]

[*shardam mārutam:* mighty hosts of Maruts,
ayāsaḥ: those who go speedily,
ut ashyāḥ achchhā: reach up to their presence (*achchhā*);
pṛṣhat-ashvaḥ: spotted steeds; those endowed with a variety of energies.]

5.42.16: Mother Earth

May our *stoma* reach the (gods) of earth and mid-region (1).
May we obtain the trees of delight, growths of earth and riches (2).
May each individual divine power be easily invoked by me (3).
May not the mother earth be unfavourably disposed to me (4).[16]

[Earth symbolises the matter or physical body of a human being. Heaven symbolises the mind. The prayer is for a healthy body. Recall the prayer in RV (1.89.8) for a body with firm limbs for carrying on all the cooperative tasks with the Gods.]

5.42.17: Uninterrupted Bliss

O Gods, may we ever enjoy great and uninterrupted bliss.[17]

---

15 एष स्तोमो मारुतं शर्धो अच्छा (1), रुद्रस्य सूनून् युवन्यून् (2), उत् अश्याः (3), कामो राये हवते मा स्वस्ति (4), उप स्तुहि पृषदश्वाँ अयासः (5)

16 प्रैष स्तोमः पृथिवीम् अन्तरिक्षं (1), वनस्पतीन् ओषधी राये अश्याः (2), देवोदेवः सुहवो भूतु मह्यं (3), मा नो माता पृथिवी दुमतौ धात् (4)

17 उरौ देवा अनिबाधे स्याम ॥

5.42.18: Well-guided Growth From Ashvins

May we obtain perfect guidance (3)
and protection from the Ashvins (1);
it (guidance) is unprecedented and joy-giving (2).
May the immortals grant us riches (4,6),
(grant us) heroes and all the immortal felicities (5,7).[18]
[*supraṇīti:* perfect guidance, (1.73.1, 4.2.13, 3.15.4)
samgamema: obtain; *avasā:* protection or growth;]

5.43: Agni, Sarasvati and Soma

Riṣhi: Atri Bhaumaḥ

1: Milch-Cows
2: Father Heaven and Mother Earth
3: First Offer to God Vāyu
4: Release of Soma by All Actions
5: Soma and Discernment (*dakṣha*)
6: Great Goddess Gna
7: Agni is Like a Father
8: Soma is the Treasure
9: Inspirer of Wise Thoughts
10: Agni Brings the Maruts
11: Goddess Sarasvati
12: Bṛhaspati, the Creator
13: Agni With his Protections
14: Ṛk Mantra-s Fondle Agni
15: Couples Serve Agni
16: Uninterrupted Bliss
17: Joy-conferring Protection

Metre: Triṣhṭup, 1-15, 17; Ekapadā Virāṭ, 16

---

[18] समश्विनोः अवसा (1), नूतनेन मयोभुवा (2), सुप्रणीती गमेम (3), आ नो रयिं वहतम् (4), आ उत वीराना विश्वानि (5), अमृता (6), सौभगानि (7)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.43.1: Milch-Cows

May the milch-cows with their quick-flowing sweet milk (1,3),
unforgetting, come to our presence (2).
The worshipper invokes (6),
the great and the vast felicities of the seven illumined seers (4),
which are vast and joy-diffusing (5).[1]

[*dhenavaḥ:* milch-cows; nourishing energies. But S interprets them as rivers. Usually Veda uses *dhena* for rivers. *dhenavaḥ* is better rendered as the mighty ones of Heaven.

sapta: seven; corresponding to each one of the seven planes, there are seven ecstasy (*ratna*), wisdom (*vipra*), words (*vāṇi*), (3.1.6), rays (1.146.1, 10.8.8) etc.,

sapta vipra : seven seers; RV (10.137) indirectly mentions the seven riṣhis as, Bhāradvāja, Kashyapa, Gotama, Atri, Vishvāmitra, Jamadagni and Vasiṣhṭha.]

5.43.2: Father Heaven and Mother Earth

With perfect lauds and surrender, I invoke (1),
the heaven and earth, for obtaining the plenitude (2).
May the uninjurable father (heaven) and mother (earth) (3),
sweet in speech, with dextrous hands (4),
and glorious, protect us in every yajña (5).[2]

[*bhare:* yajña or sacrifice; it is a journey in which protection is required against hostiles. *vāja:* plenitude;]

---

[1] आ धेनवः पयसा तूर्ण्यर्था (1), अमर्धन्तीरुप नो यन्तु (2), मध्वा (3), महो राये बृहतीः सप्त विप्रो (4), मयोभुवो (5), जरिता जोहवीति (6)

[2] आ सुष्टुती नमसा वर्तयध्यै (1), द्यावा वाजाय पृथिवी (2), अमृध्रे पिता माता (3), मधुवचाः सुहस्ता (4), भरेभरे नो यशसौ अविष्टाम् (5)

5.43.3: First Offer to God Vāyu

To the deity Vāyu, offer the brilliant, delightful (2),
and sweet Soma prepared by you, O leaders of the pilgrim-rite (1).
Like the hotṛ-priest, may you be the first (3),
to drink the sweet Soma, O God (Vāyu) (4),
which we are presenting for your rapture (5).[3]

[*prabharata:* offer;
adhvaryu: leader of the yajña-pilgrimage; priest.]

5.43.4: Release of Soma by All Actions

The ten fingers and the two hands are yoked by (1),
workers skilful to release the Soma with pressing stones (2).
With his skilled hands, the sweet juice at the heights (3)
is squeezed (4),
to release the pure Delight (5).[4]

[This verse indicates that every dedicated action done with skill releases the delight of Soma. The pressing stone *'adri'* indicates an instrument of the work. Soma is not merely the juice pressed out of the creeper.
shamī: work, (8.75.14); *amshu:* delight;
shamitā: accomplisher of work, (3.4.10).]

---

[3] अध्वर्यवः चकृवांसो मधूनि (1), प्र वायवे भरत चारु शुक्रम् (2),
होतेव नः प्रथमः (3), पाह्यस्य देव मध्वो (4), ररिमा ते मदाय (5)

[4] दश क्षिपो युञ्जते बाहू (1), अद्रिं सोमस्य या शमितारा सुहस्ता (2),
मध्वो रसं सुगभस्तिः गिरिष्ठां (3), चनिश्चदद् (4), दुदुहे शुक्रमंशुः (5)

5.43.5: Soma and Discernment (*dakṣha*)

The Soma has been prepared for your acceptance (1),
for your discernment and great exhilaration (2).
O Indra, yoking your two dear and strong steeds to your car (3),
come down to our presence on being invoked (4).[5]
[*jujuṣhāṇa:* accepting, (10.150.2); *yoge:* yoking; *dakṣha:* discernment;]

5.43.6: Great Goddess Gna

The great Goddess Gna is all-pervading, is one in joy with him (1),
who has given the offering with surrender (2).
(She is) vast and knows the Right (4).
O Agni, bring her by the paths of the gods (5),
for partaking the Soma and its exhilaration (3).[6]

5.43.7: Agni is Like a Father

The blazing Agni is seated near the seeker of Truth (4),
who has been broadened like a sage by anointing with light (1);
(he) is matured and embodied as if by Agni (2),
just as a father is seated near his dear son (3).[7]
[Translation due to S and Wilson:
The vessel which the priests, celebrating it, supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of sacrifice, upon the fire, like a son on the top of his father.]
[*pṛthayanta:* spread, (10.110.4);
vapāvantam: embodied, (6.1.3); all the different parts of the body are integrated and harmonized into a whole.

---

[5] असावि ते जुजुषाणाय सोमः क्रत्वे (1), दक्षाय बृहते मदाय (2),
हरी रथे सुधुरा योगे (3), अर्वाक् इन्द्र प्रिया कृणुहि हूयमानः (5)

[6] आ नो महीम् अरमतिं सजोषा ग्नां (1), देवीं नमसा रातहव्याम् (2),
मधोर्मदाय (3), बृहतीम् ऋतज्ञाम् (4), अग्ने वह पथिभिर्देवयानैः (5)

[7] अञ्जन्ति यं प्रथयन्तो न विप्रा (1), वपावन्तं न अग्निना तपन्तः (2),
पितुर्न पुत्र उपसि प्रेष्ठ (3), आ घर्मो अग्निम् ऋतयन् असादि (4)

tapanta: to cook or to mature; *upasi:* seated near;
preṣhṭha: dear (son); *añjanti:* annoint (with light);
gharma: blazing, *ṛtayan:* seeker of Truth, (5.12.3, 4.8.3)]

5.43.8: Soma is the Treasure

May this great, vast and happiness-giving utterance (1),
travel like a messenger to summon the twin Ashvins here (2).
Come, O twin deities, givers of happiness, riding in one chariot (3).
Come close to us with this treasure (4),
which is precious to us just as an axle to the bolt (5).[8]
[*nābhi:* navel centre, *āṇi:* bolt; the treasure here is Soma.]

5.43.9: Inspirer of Wise Thoughts

To Pūshaṇ and to Vāyu I offer (2),
the word of obeisance; they are mighty and swift (1).
They both are inspirers of wise thoughts and achievement (3);
both of them are by themselves granters of plenitude of riches (4).[9]
[*rādhasa:* achievement, (5.13.6, 7.5.8, 7.16.2)]

5.43.10: Agni Brings the Maruts

May you bring to us the Maruts (2),
with many names and many forms (1,3),
who are called by us, O Agni, the knower of all things born (4).
To this yajña, to the words and to the perfect laud of the worshipper (5),
come, O Maruts, all of you with your many increasings (6).[10]

---

[8] अच्छा मही बृहती शंतमा गीः (1), दूतो न गन्तु अश्विना हुवध्यै (2),
मयोभुवा सरथा यातम् (3), अर्वाग्गन्तं निधिं (4), धुरम् आणिर्न नाभिम् (5)

[9] प्र तव्यसो नमउक्तिं तुरस्य (1), अहं पूष्ण उत वायोरदिक्षि (2),
या राधसा चोदितारा मतीनां (3), या वाजस्य द्रविणोदा उत त्मन् (4)

[10] आ नामभिः (1), मरुतो वक्षि (2), विश्वाना रूपेभिः (3), जातवेदो
हुवानः (4), यज्ञं गिरो जरितुः सुष्टुतिं च (5), विश्वे गन्त मरुतो विश्व ऊती (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[Here Agni brings the Maruts.
Line 1: addressed to Agni, power of will-in-work.
ā vakṣhi: bring them; *ūtī:* increasings;]

5.43.11: Goddess Sarasvati

May the Goddess Sarasvati come to our sacred yajña (2),
from the vast heaven or from the midworld (1);
May the Goddess, luminous with clarity, accept our call (3);
(may she) hear with delight our words with power (4).[11]
[*ushatī:* delight; *yajatā:* sacred, (4.15.8); *shagmām:* power;
ghṛtāchī : luminous with clarity, in all its 18 occurrences in RV;]

5.43.12: Bṛhaspati, the Creator

Establish in your subtle body (3), the vast Bṛhaspati (2)
who is the creator, with his abode in the heights (1).
Let us serve this Lord who is golden-hued and resplendent (5)
who is seated in our inner chamber and shining everywhere (4).[12]
[*pṛshṭha:* heights, (4.3.9);
nīḷam: abode, (10.5.2, 10.5.6, 4.1.1); *sapema:* serve;]

5.43.13: Agni With his Protections

When invoked, may Agni come with all his protective faculties (2),
He sustains all, vast in his radiance and gives delight (1).
He, invincible, is clothed with energies and growths of earth (3).
His horns are the triple law of working (4),
he is the mighty lord and upholder of our growth (5).[13]
[*omabhiḥ:* protective faculties; *tridhātu:* triple law of working;]

---

11 आ नो॑ दि॒वो बृ॑ह॒तः पर्व॑ता॒दा (1), सर॑स्वती यज॒ता ग॑न्तु य॒ज्ञम् (2),
हवं॑ दे॒वी जु॑जुषा॒णा घृ॒ताची॑ (3), श॒ग्मां नो॒ वाच॑मुश॒ती शृ॑णोतु (4)

12 आ वे॒धसं॒ नील॑पृष्ठं (1), बृ॒हन्तं॒ बृ॒हस्पतिं॒ (2), सद॑ने सादयध्वम् (3),
सा॒दत् योनिं॒ दम॒ आ दी॑दि॒वांसं॒ (4), हिर॑ण्यवर्णमरु॒षं स॑पेम (5)

13 आ धर्ण॑सिः बृ॒हद्दि॑वो रराणो॒ (1), विश्वे॑भिः ग॒न्तु ओम॑भिः हुवा॒नः (2),
ग्ना वसा॑न॒ ओष॑धीः अमृ॑ध्रः (3), त्रि॒धातु॑शृङ्गो (4), वृष॒भो व॑यो॒धाः (5)

5.43.14: Ṛk Mantra-s Fondle Agni

Come, O wise singers, with offerings (2),
to the supreme place of mother (earth) with bright humans (1).
They lavish the offerings with surrender (4);
they serve tenderly the blissful child (Agni) for his growth (3,5),
just like the parents fondle the new born infant (6).[14]
[*rāspirāsaḥ:* occurs only here in RV; offerings;
vāse: for his growth;]

5.43.15: Couples Serve Agni

The couples, have become lean by their thoughtful service (2),
they serve you, O Agni, vast with vast expanding powers (1,3).
May the most divine among all divine powers be invoked by me (4),
may the mother earth keep no ill-thoughts in me (5).[15]
[Line 5: May ill-thoughts whether about ourselves or others not arise in me. *jura:* lean; *mithunāsa:* the sacrificer and his wife.]

5.43.16: Uninterrupted Bliss

O Divine Powers, may we ever enjoy great and uninterrupted bliss.[16]
(Same as 5.42.17)

5.43.17: Joy-conferring Protection from Ashvins

Same as (5.42.18), (5.76.5) and (5.77.5).[17]

---

14 मातुष्पदे परमे शुक्र आयोः (1), विपन्यवो रास्पिरासो अग्मन् (2), सुशेव्यं (3), नमसा रातहव्याः (4), शिशुं मृजन्ति (5), आयवो न वासे (6)

15 बृहद्वयो बृहते तुभ्यमग्ने (1), धियाजुरो मिथुनासः (2), सचन्त (3), देवोदेवः सुहवो भूतु मह्यं (4), मा नो माता पृथिवी दुर्मतौ धात् (5)

16 उरौ देवा अनिबाधे स्याम

17 समश्विनोरवसा (1), नूतनेन मयोभुवा (2), सुप्रणीती गमेम (3), आ नो रयिं वहतम् (4), आ उत वीराना विश्वान्यमृता सोभगानि (5)

5.44: I am Yours

Rishi: Avatsāra Kāshyapa

1: Increase Indra-powers in You
2: Your Name Abides in Truth
3: He is Existence and Supports All
4: Sun Draws Up the Waters
5: O Jīva, Increase Your Protecting Lustres
6: Strength and Hero-power
7: May Sūrya Advance to the Combat
8: The Luminous Name
9: Mind Attached to the Sun
10: Sharing the Plenitude
11: Winging Soul (*shyena*)
12: The Sage Obtains both the Worlds
13: Only He Knows Who Learns and Speaks, not One Who Sleeps
14: Soma the Delight says, 'I am Yours'
15: Friendship with Mantra-s

Metre: Jagatī, 1-13; Trishṭup, 14-15

5.44.1: Increase Indra-powers in You

By your words, milk Indra who is in front and is mighty (4).
He the eldest, with the vast as his seat (2),
is the discoverer of Sun-world (3).
You praise him like all (moderns), ancient sages and Pitrs (1).
By worshipping him who is swift and victorious, you increase Indra-powers (in yourself) (5).[1]

---

[1] तं प्रत्नथा पूर्वथा विश्वथा इमथा (1), ज्येष्ठतातिं बर्हिषदं (2), स्वर्विदम् (3), प्रतीचीनं वृजनं दोहसे गिरा (4), आशुं जयन्तमनु यासु वर्धसे (5)

[*dohase:* milking; Indra is the Cow and the seeker is the milker. Just as the cow yields milk only if its teats are pressed, Indra gives his knowledge and power to the seeker who puts forth the effort. This is a common idea in Veda. See for instance (1.4.1).]

5.44.2: Your Name Abides in Truth

Impel the waters to flow in all directions for the welfare of all (2),
O luminous Indra of the svar world, who is perfect in vision (1).
O strong in will, you protect well with no harm (to human being) (3).
You excel all knowledge (4). Your name abides in truth (5).[2]

[*achodate:* impel; *yāḥ:* waters; *kakubhā:* directions;]

5.44.3: He is Existence; He Supports All

He speedily accepts the offerings (1).
He is the existence; he supports all (2).
His path is free of violencc, he the invoker, is full of strength (3).
He, the showerer, moves in the journey in the vast (4).
He is an infant, ever-young, exempt from decay (5,7),
and rests in the midst of far flowing rivers (6,8).[3]

[*prasarsrāṇa:* one advancing in the journey (5.12.6);
atyam: galloping (horse);
visruha: the far-flowing (rivers), (6.7.6); S translates it as plants. Note *sṛ* means to release.]

---

[2] श्रिये सुदृशीः उपरस्य याः स्वः (1), विरोचमानः ककुभाम् अचोदते (2), सुगोपा असि न दभाय सुक्रतो (3), परो मायाभिः (4), ऋत आस नाम ते (5)

[3] अत्यं हविः सचते (1), सच धातु चा (2), अरिष्टगातुः स होता सहोभरिः (3), प्रसर्स्राणो अनु बर्हिः वृषा (4), शिशुः (5), मध्ये (6), युवाजरो (7), विस्रुहा हितः (8)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.44.4: Sun Draws Up the Waters

These well-yoked rays of the Sun, in their journey (1),
proceed down to the sacrificer for satisfying his desires (2).
(The rays) are the increasers of Truth (3).
The Sun (or Agni) sucks up (*krivi)* the names from the depths (5),
with these all-pervading rays which spread easily (4).[4]

[*suyantubhiḥ:* those which spread easily; *abhīshubhiḥ* : rays (S);
yamya: Related to Yama, the Sun; *yāman:* journey;
amushma: sacrificer; *mushāyati:* sucks up; *pravaṇe:* depths;
line 5: Sun sucks up all names or secrets in the depths; i.e., we can recover all secrets by meditating on the (inner) Sun.]

5.44.5: O Jīva, Increase Your Protecting Lustres

You shine in your straight path in the midst of singers (4).
You accept the Soma which delivers us (1,2),
giving happiness to the mind and spreading it (3).
O giver of life, increase your protecting lustres in this yajña (5).[5]

[*vayākinam:* that which causes wideness; Soma;
patni: protecting lustres;]

5.44.6: Strength and Hero-power

Such as (the deity) is beheld, such he is said to be (1).
They abide in the waters with unified splendour (2).
May they grant us vast and great riches, with great might (3),
undecaying strength and full of vast hero-power (4).[6]

[*chhāya:* splendour; *ā + sam + dadhire:* they bear together;]

---

[4] प्र व॑ एते सुयुजो यामन् (1), इष्टये नीचीरमुष्मै यम्य॑ (2), ऋतावृधः (3), सुयन्तुभिः सर्वशासैः अभीशुभिः (4), क्रिविर्नामानि प्रवणे मुषायति (5)

[5] संजभुराणः (1), तरुभिः सुतेगृभं वयाकिनं (2), चित्तगर्भासु सुस्वरुः (3), धारवाकेषु ऋजुगाथ शोभसे (4), वर्धस्व पत्नीरभि जीवो अध्वरे (5)

[6] यादृगेव ददृशे तादृगुच्यते (1), सं छायया दधिरे सिध्रयाप्स्वा (2), महीम् अस्मभ्यम् उरुषाम् उरु ज्रयो (3), बृहत्सुवीरम् अनपच्युतं सहः (4)

5.44.7: Sūrya Advances to the Combat

Sūrya, the seer, with a mind ready for battle (2),
advances boldly to the combat along with his wife (1).
May he who has all the riches (5),
grant us a mansion, full of happiness (4),
which is brilliant and protects us on all sides (3).[7]
[*ghramsam:* brilliant, *vanavat:* grant; *spṛdha:* combat;]

5.44.8: The Luminous Name

This luminous name of yours sung by the seers in the hymns (2,4),
goes to the superior One, the swift-moving (1,3).
Whatever he desires, he sets his mind on it (5),
and gets them by the doer of the works (6).
He, who himself strives, acquires abundant riches (7).[8]
[*apasya:* doers of work. *jyāyāmsam:* superior;
Note the difference between lines 6 and 7. In line 6, he gets the results by the grace of god through the efforts of others, such as teachers or associates. In line 7 is mentioned his own effort.]

5.44.9: Mind Attached to the Sun

The best of these our hymns proceed to the ocean-like Sun (1).
That sacrifice does not fail wherein the hymns are chanted extensively (2).
Where the mind is known to be attached to the pure (Sun) (4),
the heart's desire of aspirant remains not unfulfilled (3).[9]

---

7 वेति अग्रुः जनिवान् वा अति स्पृधः (1), समर्यता मनसा सूर्यः कविः (2), घ्रंसं रक्षन्तं परि विश्वतो (3), गयमस्माकं शर्म वनवत् (4), स्वावसुः (5)

8 ज्यायांसमस्य यतुनस्य (1), केतुनं ऋषिस्वरं (2), चरति (3), यासु नाम ते (4), यादृश्मिन् धायि (5), तमपस्ययां विदद् (6),य उ स्वयं वहते यो अरं करत् (7)

9 समुद्रम् आसाम् अव तस्थे अग्रिमा (1), न रिष्यति सवनं यस्मिन् आयता (2), अत्रा न हार्दि क्रवणस्य रेजते (3), यत्रा मतिर्विद्यते पूतबन्धनी (4)

5.44.10: Sharing the Plenitude

He verily is to be glorified (1).
With the thoughts of rishis Kshatra, Manasa (2),
Evāvada or Avada, Yajata, Sadhri and Avatsara (3),
which are pleasant, may we strive to win (4),
the mighty plenitude to be shared by the wise (5).[10]

[The names of the six sages indicate the associated psychological qualities namely: heroism (*kshatra*), power of analysis (*manasa*), the things not declared orally (*avada*), that which is to be worshipped (*yajata*), the linking together (*sadhreḥ*), that which descends down from the high plane (*avatsara*).

raṇvabhiḥ: pleasant; *ardhyam:* to be shared;

spṛṇavāma: win; *shavishṭham vājam:* the mighty plenitude;]

5.44.11: Winging Soul (*shyena*)

The winging soul, the son of Aditi, has this rapturous secret Soma (1),
associated with the sages Vishvavāra, Yajata and Māyin (2).
For the drink of the Soma, the rishis signal each other (3).
They find the intoxicating Soma-drink nearby (4).[11]

[Soma indicates the delight of existence released by every action. Hence it is said to be nearby.

The names of the three rishis have psychological meanings also.

vishvavāra: one respected by all;

yajata: one to be worshipped;

māyin: one who has the knowledge of all forms (*mā,* to measure);

kakshya: mystery, secret, (1.18.1).]

---

[10] स हि (1), क्षत्रस्य मनसस्य चित्तिभिः (2), एवावदस्य यजतस्य सध्रेः
अवत्सारस्य (3), स्पृणवाम रण्वभिः (4), शविष्ठं वाजं विदुषा चिदर्ध्यम् (5)

[11] श्येन आसाम् अदितिः कक्ष्यो मदो (1), विश्ववारस्य यजतस्य मायिनः (2),
समन्यमन्यम् अर्थयन्ति एतवे (3), विदुर्विषाणं परिपानमन्ति ते (4)

5.44.12: The Sage Obtains Both the Worlds

May your foes be destroyed by (sages) Sadāpṛṇa, Yajata (1),
Bāhuvṛkta, Shrutavit, Tarya associated with you (2).
The sage attains both the choice worlds and shines brightly (3),
whenever he adores the host of deities with choice hymns and offerings (4).[12]

[The six sages symbolise six psychological types namely, one ever-full of riches (*sadāpṛṇo*), worshipper (*yajata*), destroyer of the crooked by strong hands (*bāhuvṛkta*), one who has divine hearing (*shrutavit*), and one who can cross the ignorance to arrive at the light (*tarya*).]

5.44.13: Only He Knows Who Learns and Speaks, Not One Who Sleeps

The lord of being supports the Soma-release for the person performing yajña (1).
He is the teat of abundance for all (2).
He lifts up thoughts to a high plane (3).
The milch-cow (Indra) provides the milk of the wisdom which becomes distributed (4).
Only he knows this who learns and speaks, not one who sleeps (5).[13]

[*udha:* teat of abundance;

S interprets this verse assuming that Sutambhara is the son of the Rishi Avatsāra, the rishi of this hymn.]

---

[12] सदापृणो यजतो वि द्विषो वधीद् (1), बाहुवृक्तः श्रुतवित् तर्यो वः सचा (2), उभा स वरा प्रत्येति भाति च (3), यदी गणं भजते सुप्रयावभिः (4)

[13] सुतंभरो यजमानस्य सत्पतिः (1), विश्वासामूधः (2), स धियामुदञ्चनः (3), भरद् धेनू रसवत् शिश्रिये पयो (4), अनुब्रुवाणो अध्येति न स्वपन् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.44.14: Soma the Delight says, 'I am Yours'

The Rik hymns love him who wakes and watches (1);
the Sāman mantra-s come to him, who is ever vigilant (2).
The Soma of delight also addresses thus to the vigilant man (3),
"I am yours, my dwelling is in your friendship" (4).[14]

5.44.15: Friendship with Mantra-s

Agni is awake; him the Rik mantra-s love (1).
Agni is awake; to him come the Sāman mantra-s (2).
Agni is awake; to him Soma calls thus (3),
"I am yours; my dwelling is in your friendship (4)."[15]

5.45: Saramā (intuition) and the Ray-Cows

Riṣhi: Sadapṛṇa Ātreyaḥ

1: A God Opens the Human Doors
2: Heaven was Made Firm Like a Well-shaped Pillar
3: Supreme Birth of the Great Ones on Earth
4: Maruts Perform the Sacrifice
5: Let Us Destroy Suffering and Unease
6: The Thought by Which Manu Overcame Evil-Desires
7: Sarama going to the Truth Found the Ray-Cows
8: All the Añgirasa Seers Came Together With the Ray-Cows
9: The Swift Bird (*shyena,* soul) Attains to the Soma-delight
10: Waters of the Ocean Descend on Earth

11: May we be Protected by These Thoughts

Metre: Triṣhṭup, 1-8,10,11; Purastā jyoti, 9

---

[14] यो जागार तमृचः कामयन्ते (1), यो जागार तमु सामानि यन्ति (2),
यो जागार तमयं सोम आह (3), तवाहमस्मि सख्ये नि अकाः (4)

[15] अग्निर्जागार तमृचः कामयन्ते (1), अग्निर्जागार तमु सामानि यन्ति (2),
अग्निर्जागार तमयं सोम आह (3), तव अहम् अस्मि सख्ये न्योकाः (4)

[Riṣhi in this hymn speaks of the work of Indra and the Añgirasa seers in the recovery of the Dawn, Ray-Cows and Sun. The first three verses summarize the great achievement. There is an extensive and luminous discussion of this hymn in 'The Secret of the Veda,' chapter 20, by (SA). It also explains the work of Saramā, the Goddess of Intuition.]

5.45.1: A God Opens the Human Doors

Severing the hill of heaven by the words, he found them (1),
the radiant ones of the arriving dawn spreading wide (2);
He uncovered those that were in the stall of Ray-cows (3).
Swar rose up; a God opened the human doors (4).[1]

[*divo adrim:* hill of heaven; the hill of our already formed triple existence (matter, life, mind) rises into the heaven (the realm of mind) at its summit.

āyatya: spread wide, *vi āvaḥ:* opened; *ut gāt:* rose up,

vishyann: severed; this hill is severed by Indra;

line 3: the hidden knowledge symbolised by the cows (*guḥ*) in the hill is released; Swar, the highest heaven of the superconscient is manifested by the upward streaming of the brilliant rays, mentioned in line 2.

Line 4: Opening of doors; see (5.5.5).]

5.45.2: Heaven was Made Firm Like a Well-shaped Pillar

The sun spread widely to strength and glory, like splendor (1).
From the wideness, the mother of the Ray-Cows (the Dawn) (2),
came instinct with knowledge (3).
The rivers became rushing floods, which cleft (their channels) (4).
Heaven (mind) was made firm like a well-shaped pillar (5).[2]

---

[1] विदा दिवो विष्यन् अद्रिम् उक्थैः (1), आयत्या उषसो अर्चिनो गुः (2), अपावृत व्रजिनीः (3), उत् स्वः गात् वि दुरो मानुषीर्देव आवः (4)

[2] वि सूर्यो अमतिं न श्रियं सात् (1), आ उर्वाद् गवां माता (2), जानती गात् (3), धन्वर्णसो नद्यः खादोअर्णाः (4), स्थूणेव सुमिता दृंहत द्यौः (5)

[*khāda:* to eat; to erode the banks;

dhanva-arṇasa: rushing-floods;

line 3: The rivers of truth descend in their rushing streams and make a channel here (in our bodies) for the waters.

line 4: Heaven, the mental-being, is perfected to support the vast Truth of the higher or immortal life that is now made manifest on earth (SA); see also line 4 in next verse.

vi sāt: spread widely;

amati अ॒मतिं has two different meanings, depending on the accent marks on the individual letters in it.

amati अ॒मतिं: splendour, also in (1.73.2), (addressed to Agni);

अमंति: ignorance or unconsciousness, (1.53.4), (4.11.6).]

5.45.3: Supreme Birth of the Great Ones on Earth

To this word, the contents of the pregnant hill (came forth) (1),
for the supreme birth of the Great Ones (2).
The hill parted asunder; heaven was perfected (3).
They lodged (upon the earth) and distributed the largeness (4).[3]

[*mahimānam:* the Great Ones; the rivers (or the dawns);

sādhata: perfected; the work of heaven was accomplished;

Line 4: The largeness of truth released from heaven is lodged here upon earth — in all the physical being. Line 4 of (5.45.2) is similar;

bhūma: largeness or vast;

bhūma vidya: a well known *upāsana* in Chandogya U. (7.23.2). It is believed that *bhūna* in RV (10.149.3) is same as this *bhūma.*]

---

[3] अ॒स्मा उ॒क्थाय॒ पर्व॑तस्य॒ गर्भो॑ (1), म॒हीनां॑ ज॒नुषे॑ पू॒र्व्याय॑ (2),
वि पर्व॑तो॒ जिहीं॑त॒ साध॑त॒ द्यौः (3), आ॒विर्वा॑सन्तो दसयन्त॒ भूम॑ (4)

5.45.4: Maruts Perform the Sacrifice

With the words of perfect speech that are loved by the Gods (1),
Indra and Agni call you for increase (2).
Like seers who by their knowledge do well the sacrifice (3),
the Maruts by these illumining words perform the sacrifices (4).[4]
[*āvivasanta:* illumining, (8.19.13, 4.11.5);
sūkta: perfect speech;]

5.45.5: Let Us Destroy Suffering and Unease

Come now; today let us become perfected in thought (1).
Let us destroy suffering; let us embrace the higher good (2).
Far from us let us put always all hostile things (3).
Let us go forward towards the master of the sacrifice (4).[5]
[*dveṣhāmsi:* hostiles; all the things that attack and divide;
yajamāna: Master of the sacrifice; divine powers.]
[This mantra is an exhortation and mutual encouragement to his fellow seekers, to do even as the Fathers and attain the same divine results.]

5.45.6: Thought Overcomes Evil-desires

O friends, let us create the thought, the Mother (1),
which removes the screening pen of the Ray-cows (2).
With this (thought) Manu overcame the evil-desires (3);
and the wandering merchant could get his wealth in the waters (4).[6]
[*purīshyam:* water (for S); dwell in the waters,
āpā: get, (S), *vishishipra:* evil desires;

---

[4] सूक्तेभिः वो वचोभिः देवजुष्टैः (1), इन्द्रा न्वग्नी अवसे हुवध्यै (2),
उक्थेभिर्हि ष्मा कवयः सुयज्ञा (3), आविवासन्तो मरुतो यजन्ति (4)

[5] एतो न्वद्य सुध्यो भवाम प्र (1), दुच्छुना मिनवामा वरीयः (2),
आरे द्वेषांसि सनुतर्दधामा (3),अयाम प्राञ्चो यजमानमच्छ (4)

[6] एता धियं कृणवामा सखायो अप या माता (1), ऋणुत व्रजं गोः (2),
यया मनुः विशिशिप्रं जिगाय (3),यया वणिक् वङ्कुरापा पुरीषम् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

manu: the first human being, mental being;
apa ṛṇuta: uncover, remove the screen.
line 1: the thought is the Mother Aditi]

5.45.7: Sarama Found the Ray-Cows

[In this verse and the next is described the action of Sarama, the goddess of intuition. She (or intuition) goes straight to the truth by the straight path of the truth and not through the crooked paths of doubt and error. She delivers the Truth out of the veil of darkness and false appearance; it is through the illuminations discovered by her that the seer-mind can attain to the complete revelation of the truth.]

Here cried the stone impelled by the hand (1),
whereby the Navāgvā seers chanted the hymn for ten months (2).
Sarama going to the Truth found the Ray-Cow (3).
Añgirasa seers made all things true (4).[7]

[*adri:* stones used in squeezing the Soma creepers for releasing the juice; the instrument of work for releasing the delight. Hence the reference to 'cry' (*anūnot),* the sound of joy;

Sarama: goddess of intuition; her work is mentioned in 10.108;

Navagvāḥ: seers who belong to Angirese lineage; see (5.29.12, 5.45.11);

Intuition: see 5.7.4).]

5.45.8: The Añgirasa Seers Came With the Ray-Cows

By the path of Truth, Sarama found these Ray-Cows (4).
When in the dawning of this Vast One (1),
all the Añgirasa seers came together with the Ray-Cows (2).
There was a fountain of these (Rays) in the supreme world (3).[8]

---

[7] अनूनोदत्र हस्तयतो अद्रिः (1), आर्चन् येन दशं मासो नवग्वाः (2), ऋतं यती सरमा गा अविन्दत् (3), विश्वानि सत्या अङ्गिराः चकार (4)

[8] विश्वे अस्या व्युषि माहिनायाः (1), सं यद्गोभिः अङ्गिरसो नवन्त (2), उत्स आसां परमे सधस्थे (3), ऋतस्य पथा सरमा विदद् गाः (4)

[*vyūṣhi:* dawnings; Uṣha representing the infinite Aditi; (1.113.19) declares that Uṣha is the face of mother Aditi.]

5.45.9: The Swift Bird (*shyena,* soul) Attains to the Soma-delight

The seven-horsed Sun rises towards his field (1),
which spreads wide for him at the end of the long journey (2).
The swift Bird attains to the Soma in front (3).
The young seer attains to that field of Ray-Cows (4).[9]

[Sun represents the light of the super-conscient or the truth-conscious knowledge; the field *kṣhetra* represents the luminous ocean, the realms of the superconscient.

shyena: bird; the standard symbol of soul which grasps the Soma or delight;]

5.45.10: Waters of the Ocean Descend on Earth

The Sun ascends to the luminous ocean (1),
as soon as he unyokes his bright-backed steeds (2).
Like a ship guided by the thinkers (4), the waters of the ocean (3),
descend upon man in response to their call (5).[10]

5.45.11: Protected by These Thoughts

I hold for you in the waters the thought (1),
that wins the possession of the Sun-world (2),
whereby the Navagva-s have completed the ten-months (rite) (3).
By these thoughts, may we be protected by the Gods (4).
By these thoughts, may we pass safe (5),
beyond the sin (6).[11]

---

9 आ सूर्यो यातु सप्ताश्वः क्षेत्रं (1), यदस्य उर्विया दीर्घयाथे (2), रघुः श्येनः पतयत् अन्धो अच्छा (3), युवा कविर्दीदयद् गोषु गच्छन् (4)

10 आ सूर्यो अरुहत् शुक्रमर्णो (1), अयुक्त यत् हरितो वीतपृष्ठाः (2), उद्गा (3), न नावमनयन्त धीरा (4), आशृण्वतीः आपो अर्वागतिष्ठन् (5)

11 धियं वो अप्सु दधिषे (1), स्वर्षां (2), ययातरन् दश मासो नवग्वाः (3), अया धिया स्याम देवगोपा (4), अया धिया तुतुर्याम (5), अति अंहः (6)

[*apsu:* waters; the energies of the seven rivers;
dhiyam: the thoughts; the seven-headed thought born from the truth and found by the seer Ayāsya as mentioned in RV (1.62.7). RV (10.108.8) mentions both Ayāsya, the Navagva seers and Sarama.
Line 1: S interprets it as 'I recite the hymn for (obtaining) rain,' but the phrase *dhiyam dadhiṣhe* means 'I think, I hold in thought or meditate,' everywhere in the RV.]

5.46: The Blessings of All the Gods

Riṣhi: Pratikṣhatra Ātreyaḥ

1: Conduct Me by the Right Path
2: May the Gods be Pleased
3: Savitṛ Increases in Us
4: Viṣhṇu
5: Pūṣhan
6: Wide-pervading Aditi
7: Goddesses, Swift to Our Call
8: Spouses of the Gods

Metres: Jagatī, 1,3-7; Triṣhṭup, 2,8

5.46.1: Conduct Me by the Right Path

The one who knows attaches himself to his task (2),
like a horse (to a chariot) (1).
I also bear that task whose goal is farther beyond (3),
and which leads to safety (4).
I seek for no release (5),
neither see a way of turning back from there (6).
May he, who knows the way, conduct me by the right path (7).[1]

---

[1] हयो॒ न (1), वि॒द्वान् अ॑युजि स्व॒यं धु॒रि (2), तां व॑हामि प्र॒तर॑णीम् (3), अव॒स्युव॑म् (4), नास्या॑ वश्मि वि॒मुचं॒ (5), नावृ॑तं॒ पुनः॑ (6), वि॒द्वान् प॒थः पु॑र ए॒त ऋ॒जु ने॑षति (7)

5.46.2: May the Gods be Pleased

May the Gods Agni, Indra, Varuṇa and Mitra (1),
Maruts and Viṣhṇu also confer strength on us (3,2),
May the two Ashvins, Rudra, the spouses of Gods (4),
Pūṣhan, Bhaga and Sarasvati be pleased by our adoration (5).[2]

5.46.3: Savitṛ Increases (in us)

I invoke Indra and Agni, Mitra and Varuṇa, the Sun (1),
the Earth, the Heaven, Parvatā (nature) and Waters (2).
I invoke Viṣhṇu, Pūshan (3), Brahmaṇaspati and Bhaga (4),
and the adorable Savitṛ for the increase (5).[3]
[*shamsam:* adorable; *parvatā:* see (5.41.9);
ūtaye: increase (of their powers in us);]

5.46.4: Viṣhṇu Who Never Errs

May Viṣhṇu, and Vāyu, who never err (1),
and Soma, the bestower of riches, create bliss in us (2).
May the Ṛbhu-s, the Ashvins (3),
Tvaṣhtri and Vibhva favour us with felicities (*rāye*) (4).[4]
[*asridha:* one who never errs;
Vibhva is one of the Ṛbhu deities.]

---

[2] अग्न इन्द्र वरुण मित्र देवाः (1), शर्धः प्र यन्त (2), मारुतोत विष्णो (3), उभा नासत्या रुद्रो अध ग्नाः (4), पूषा भगः सरस्वती जुषन्त (5)

[3] इन्द्राग्नी मित्रावरुणादितिं स्वः (1), पृथिवीं द्यां मरुतः पर्वतान् अपः (2), हुवे विष्णुं पूषणं (3), ब्रह्मणस्पतिं भगं नु (4), शंसं सवितारमूतये (5)

[4] उत नो विष्णुरुत वातो अस्रिधो (1), द्रविणोदा उत सोमो मयस्करत् (2), उत ऋभव उत राये नो अश्विनोत (3), त्वष्टोत विभ्वानु मंसते (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.46.5: May Pūṣhan Grant us Happiness

May the adorable company of the Maruts come to us (1),
to their sacred seats in the sacrifice (2).
May Bṛhaspati and Pūsha grant us happiness (3),
which is (like) an armour (4).
May Varuṇa, Mitra and Aryama (do the same) (5).[5]
[*varūthyam:* armour; *yajatam:* sacrifice;
divikṣhayam: adorable;]

5.46.6: Wide-pervading Aditi

May the dwellers on the hills with perfect words and (1),
the beneficent rivers keep us safe from harm (2).
May Bhaga, the apportioner of wealth, come with abundance and protection (3).
May this wide-pervading Aditi hear my invocation (4).[6]
[*parvatāsa:* the beings on the many-tiered hill of existence;
sushastayaḥ: perfect words; to the thunder;
Aditi: See (5.42.1) and (5.69.3);
nadyaḥ: rivers; dynamical energies]

5.46.7: Goddesses Swift to Our Call

May the wives of the gods desiring (our good) protect us (1).
May they protect us so that we obtain vigorous successors and the gain of plenitude (2).
O goddesses of earth, or those who govern the energies (3),
who are swift to our call (4), bestow upon us felicity (5).[7]
[*suhavāḥ:* swift to our call; *apām:* waters, energies]

---

[5] उत त्यन्नो मारुतं शर्ध आ गमद् दिविक्षयं (1), यजतं बर्हिरासदे (2),
बृहस्पतिः शर्म पूषा (3), उत नो यमद् वरूथ्यं (4), वरुणो मित्रो अर्यमा (5)

[6] उत त्ये नः पर्वतासः सुशस्तयः (1), सुदीत्यो नद्यः त्रामणे भुवन् (2),
भगो विभक्ता शवसावसा गमत् (3), उरुव्यचा अदितिः श्रोतु मे हवम् (4)

[7] देवानां पत्नीः उशतीः अवन्तु नः (1), प्रावन्तु नस्तुजये वाजसातये (2),
याः पार्थिवासो या अपामपि व्रते (3), ता नो देवीः सुहवाः (4), शर्म यच्छत (5)

5.46.8: Spouses of the Gods

May the Goddesses, spouses of the Gods, accept (our offerings) (1).
May Indrāṇi, Agnāyī, the radiant Ashvins (2),
the Heaven, Earth and Varuṇāni together hear our invocation (3).
May Goddesses and the mother of seasons accept (offering) (4).[8]

5.47 Secret Form and the Supreme State

Riṣhi: Pratiratha Ātreyaḥ

1: Awakener of the Daughter Earth

2: The Navel of Immortality

3: Sun

4: Three-fold Rays From the Supreme Plane

5: Secret Form

6: Weave Garments of Rays

7: May We Have the Supreme State

Metre: Triṣhṭup

[This hymn describes the birth and growth of the spiritual knowledge in human beings symbolized by the dawn and the rise of the Sun. The dawn in verse 1 and 2 is the initiator of the preliminaries of spiritual knowledge. The rise of the first rays of Sun, the spiritual knowledge itself is imaged in mantra 3. The mantra-s four through six describe the work of Sun. The last mantra is a prayer for the solar powers Mitra and Varuṇa and the divine will Agni who grants us the peace even amidst work and movement.]

---

[8] उत ग्ना व्यन्तु देवपत्नीः (1), इन्द्राणि अग्नाय्याश्विनी राट् (2),
आ रोदसी वरुणानी शृणोतु (3), व्यन्तु देवीः य ऋतुः जनीनाम् (4)

5.47.1: Awakener of the Daughter Earth

The great mother, extolled comes (2),
from the heaven, urging men to their tasks (1).
She is the awakener of her daughter, earth (3).
Ever young with the thinking mind, she illumines all (4).
When invoked, she comes along with Fathers to our abode (5).[1]

[*manīṣhā:* thinking mind; *sadane:* abode, our subtle body]

5.47.2: The Navel of Immortality

The swift (rays) move to bring the day (1).
They abide in contact with the navel of immortality (2).
The rays, unlimited and wide (3),
spread everywhere through heaven and earth (4).[2]

[*īyamāna:* moving; *panthāḥ:* rays;
ajira: swift in movement;
tadapa: meaning not clear; task of bringing the day (S).]

5.47.3: Sun

The sun, the showerer, rising from the ocean (1),
with his red winging rays (2),
has entered the native abode of the Puruṣha (or father) (3).
The many powered and all pervading (Sun) (5),
established in the middle of the heaven (4),
proceeds to both extremities of the heaven and (thus) protects the world (6).[3]

---

[1] प्रयुञ्जती दिव (1), एति ब्रुवाणा मही माता (2), दुहितुः बोधयन्ती (3), आविवासन्ती युवतिर्मनीषा (4), पितृभ्य आ सदने जोहुवाना (5)

[2] अजिरासः तदप ईयमाना (1), आतस्थिवांसो अमृतस्य नाभिम् (2), अनन्तास उरवो विश्वतः सीं (3), परि द्यावापृथिवी यन्ति पन्थाः (4)

[3] उक्षा समुद्रो (1), अरुषः सुपर्णः (2), पूर्वस्य योनिं पितुरा विवेश (3), मध्ये दिवो निहितः (4), पृश्निः अश्मा (5), वि चक्रमे रजसः पाति अन्तौ (6)

5.47.4: Rays From the Supreme Plane

The four directions bear him up, realising their own welfare (1).
The ten regions invigorate this infant to travel (daily) (2).
His three-fold rays from the supreme plane (3),
swiftly traverse round the boundaries of the heaven (4).[4]

[*garbham:* infant;]

5.47.5: Secret Form

O men, (behold) this secret body (1),
from which the rivers flow and the waters dwell (2).
Originating in the midworld and having close allies and controlling the world (4,6),
the two along with others support the Sun here (3,5).[5]

[*nivachanam:* secret; *dve*: the two, day and night;
mātu: midworld; *jāte:* originating; *yat īm:* Sun;]

5.47.6: Weave Garments of Rays

For him worshippers extend their thoughts and works (1).
For him mothers weave garments of rays (2).
Rejoicing in the contact of their impregnation (3),
the rays come in front by the sky-path (to him) (4).[6]

[*vadhvo:* consorts, rays of Sun; *apāmsi:* works;]

---

[4] चत्वार॑ ई॒ं बिभ्रति क्षेम॒यन्तो॒ (1), दश॒ गर्भं॑ च॒रसे॑ धापयन्ते (2),
त्रिधा॑तवः पर॒मा अ॑स्य॒ गावो॑ (3), दि॒वश्च॑रन्ति॒ परि॑ स॒द्यो अन्ता॑न् (4)

[5] इ॒दं वपुः॑ नि॒वच॑नं जनासः॒ (1), चर॑न्ति॒ यत् नद्यः॑ त॒स्थुरापः॑ (2),
द्वे यदीं॑ बिभृ॒तो (3), मा॒तुर॒न्ये (4), इ॒हेह॑ (5), जा॒ते य॒म्या सब॑न्धू (6)

[6] वि त॑न्वते॒ धियो॑ अस्मा॒ अपां॑सि॒ (1), वस्त्रा॑ पु॒त्राय॑ मा॒तरो॑ वयन्ति (2),
उ॒प॒प्र॒क्षे वृष॑णो॒ मोद॑माना (3), दि॒वस्प॒था व॒ध्वो॑ य॒न्ति अच्छ॑ (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.47.7: May We Have the Supreme State

O Mitra and Varuṇa, O Agni (1), accept this hymn of praise (3).
May we have the peace-in-movement (2).
May we have a supreme state of consciousness and also stability (4).
We offer our homage to the celestial place of rest which is vast (5).[7]

[*sham yoḥ:* peace-in-movement; according to the riṣhis we can be at peace in all conditions, whether physically resting or in motion, during mental action or quiescence; *gādham:* supreme state;
Line 5: (alt.) homage to the great heaven which offers rest (*sādane*)]

5.48 Uṣha, Agni & Varuṇa

Riṣhi: Pratibhānu Ātreyaḥ

[The first two mantra-s deal with the work of Uṣha, the divine dawn.]

1: Adoration to the Divine Splendour
2: Discoveries of Knowledge
3: Indra's Hundred Rays
4: Behold the Actions of Agni
5: Varuṇa and Bhaga

Metre: Jagatī

5.48.1: Adoration to the Divine Splendour

How shall we offer adoration to the benevolent splendour (1),
which is self-renowned and self-sovereign, and vast (2).
Of her own choice, the māya-power, spreads the waters (4),
above the clouds over the unbounded midworld (3).[1]

[*āmenyasya:* unbounded; *māyinī:* the power of formations (*māya*);]

---

[7] तदस्तु मित्रावरुणा तदग्ने (1), शं योः अस्मभ्यम् (2), इदमस्तु शस्तम्
अशीमहि (3), गाधमुत प्रतिष्ठां (4), नमो दिवे बृहते सादनाय (5)

[1] कदु प्रियाय धाम्ने मनामहे (1), स्वक्षत्राय स्वयशसे महे वयम् (2),
आमेन्यस्य रजसो यदभ्र (3), आ अपो वृणाना वितनोति मायिनी (4)

5.48.2: Discoveries of Knowledge

These dawns diffuse the discoveries of knowledge (1),
that is apprehended by the wise (2).
They overspread the whole world with the light (4),
which is of same form and is all-pervasive (3).
The persons devoted to the gods disregard (8,6),
the dawns which have turned back and those yet to come (*aparā*) (5).
They increase their understanding by the dawns that have preceded (7).[2]

[*vṛtayā:* all-pervading (radiance);

apāchi: (the dawns) 'which have turned back'; it refers to the beginnings of the knowledge which were not pursued further. Symbolically the preliminary knowledge of the dawn has returned to its source.

pratirate: increase understanding;

apejate: apa ījate: to disregard]

5.48.3: Indra's Hundred Rays

Accepting the offerings of Soma given by the pressing stones (1),
Indra sharpens the Vajra weapon against the beguiler Vṛtra (2).
His hundred (rays) serve him in his own abode (3),
sending away and bringing back the revolving days (4).[3]

[*ā grāvabhiḥ :* (Soma) generated from the pressing stones, i.e., the Soma delight released by effort.

variṣhṭam: sharpens; *māyini:* beguiler;]

---

[2] ता अत्नत वयुनं (1), वीरवक्षणं (2), समान्या वृतया (3), विश्वमा रजः (4), अपो अपाची: अपरा (5), अप ईजते (6), प्र पूर्वाभिः तिरते (7), देवयुः जनः (8)

[3] आ ग्रावभिः अहन्यैभिः अक्तुभिः (1), वरिष्ठं वज्रमा जिघर्ति मायिनि (2), शतं वा यस्य प्रचरन् त्स्वे दमे (3), संवर्तयन्तो वि च वर्तयन्नहा (4)

5.48.4: Behold the Actions of Agni

I behold the actions of Agni, (sharp) like the edge of an axe (1).
the flame-force has revealed his form which is enjoyable by all (2).
The worshipper performing the yajña prays (or calls) to Agni (5),
he (Agni) bestows on him bliss (4).
He is like an abode full of Soma-delight (3).[4]

[*parasho:* axe,

bhara-hūtaye: one who prays or calls (*hūtaye*) (to Agni) in the place of yajña (*bhara*). *rīti:* actions.

akhyam: has revealed; *varpase:* form; *anīkam:* flame-force;]

5.48.5: Varuṇa and Bhaga

Varuṇa moves dispelling darkness, wearing beautiful lustre (2),
blazing with his fiery tongue in the four quarters (1).
We can never know the omnipotency of the supreme creator (3),
whereby Bhaga Savitri bestows his choice gifts (4).[5]

5.49: Friendship of Gods

Ṛishi: Pratiprabha Ātreyaḥ

1: O Gods, I Desire Your Friendship

2: Divine Savitṛ

3: Great Achievers

4: The Rivers Impel the Energies

5: Offerings with Surrender

Metre: Triṣhṭup

---

[4] तामस्य रीतिं परशोरिव प्रति (1), अनीकमख्यं भुजे अस्य वर्पसः (2),
सचा यदि पितुमन्तमिव क्षयं (3), रत्नं दधाति (4), भरहूतये विशे (5)

[5] स जिह्वया चतुरनीक ऋञ्जते (1), चारु वसानो वरुणो यतन् अरिम् (2),
न तस्य विद्म पुरुषत्वता वयं (3), यतो भगः सविता दाति वार्यम् (4)

5.49.1: O Gods, I Desire Your Friendship

On your behalf, I approach the Divine Savitri (1),
and Bhaga who distribute the bliss among mortals (2).
O Ashvins, leaders, enjoyers of many (3),
I implore your daily presence (4), desiring your friendship (5).[1]
[*āvavṛtyām:* repeated (visits); *āvṛtti:* repetition;
line 1: your; fellow worshippers]

5.49.2: Divine Savitṛ

Serve the divine Savitri with auspicious hymns (2),
knowing the approach of the mighty one (1).
With surrender praise him (3),
knowing that he is the First one (4),
and the distributor of bliss among mortals (5).[2]
[*duvasyati:* serve with your works;]

5.49.3: Great Achievers

O Pūshan, Aditi and Bhaga (2),
bestow the desirable enjoyments (1),
the herd of rays, and the robes (3).
May Indra, Viṣhṇu, Varuṇa, Mitra, Agni (4),
generate the days of light which give the happy-good (5).[3]
[*adatraya:* objects of enjoyment; *bhadrā:* happy-good;
vasta: robe; dwelling; here it is something which offers protection from the hostiles.]

---

[1] देवं वो अद्य सवितारम एषे (1), भगं च रत्नं विभजन्तमायोः (2),
आ वां नरा पुरुभुजा (3), ववृत्यां दिवेदिवे (4), चिदश्विना सखीयन् (5)

[2] प्रति प्रयाणमसुरस्य विद्वान् (1), सूक्तैर्देवं सवितारं दुवस्य (2),
उप ब्रुवीत नमसा (3), विजानञ्ज्येष्ठं च (4), रत्नं विभजन्तमायोः (5)

[3] अदत्रया दयते वार्याणि (1), पूषा भगो अदितिः (2), वस्त उस्रः (3),
इन्द्रो विष्णुर्वरुणो मित्रो अग्निः (4), अह्नानि भद्रा जनयन्त दस्माः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.49.4: The Rivers Impel the Energies

May the invincible Savitṛ grant us an armour of protection (1),
may the rivers of energy impel it to us (2).
For this I, the summoning priest of this yajna, voice my prayers in their vicinity (3).
May we be the lords of riches and have the plenitude of bliss (4).[4]

[*anarvā:* that which no foe endangers, free from all littleness; *varūtham:* armour of protection (1.23.11, 1.58.9, ...); a closely related word is in (5.24.1). Strangely S translates it as 'covetable riches'. Note the riches comes again in line 4. Also the epithet 'invincible' in line 1 and 'protection' go together.]

5.49.5: Offerings with Surrender

May abundant riches reach the yajamāna (3),
who gives his offerings, with surrender in his journey to the Vasu-s (1).
He offers appropriate hymns of praise to Mitra and Varuṇa (2).
O gods, confer on him all felicities (4).
May we rejoice in the protection of heaven and earth (5).[5]

[*praduḥ:* to offer, *abhvam:* abundant (riches); *īvat* : in his march, (4.4.6).]

---

[4] तन्नो॑ अन॒र्वा स॑वि॒ता वरू॑थं॒ (1), तत्सिन्ध॑व इ॒षय॑न्तो॒ अनु॑ ग्मन् (2), उप॒ यद्वोचे॑ अध्व॒रस्य॒ होता॑ (3), रा॒यः स्या॑म॒ पत॑यो॒ वाज॑रत्नाः (4)

[5] प्र ये वसु॑भ्य॒ ईव॒दा नमो॒ दुः (1), ये मि॒त्रे वरु॑णे सू॒क्तवा॑चः (2), अव॑ एतु अभ्वं॑ (3), कृणु॒ता वरी॑यो (4), दि॒वस्पृ॑थि॒व्योः अव॑सा मदेम (5)

5.50: Savitṛ, the Creator

Rishi: Svastya Ātreyaḥ

1: Choose Light for Nourishment
2: Praise to You and Praise to Other Deities
3: Savitṛ Blocks Our Foes
4: Dwellings with Children
5: Happiness and Well-being

Metre: Anushṭup, 1-4; Pañgkti, 5

[RV (5.81) is also dedicated to the deity Savitṛ.]

5.50.1: Choose Light for Nourishment

Let every mortal solicit the friendship (2),
of All-gods for getting their guidance (1).
Let everyone be impelled and uplifted towards the felicities (3).
For nourishment, let him choose the Light (4).[1]
[*udhyati:* uplifted; *ish:* impelled]

5.50.2: Praise to You and Praise to Other Deities

O Divine Leader, those who praise you are yours (1);
and the others too who serve the other divine powers (2).
May both the groups be full of riches (3).
We seek to unite our riches with our desires (4).[2]

---

[1] विश्वो देवस्य नेतुः (1), मर्तो वुरीत सख्यम् (2),
विश्वो राय इषुध्यति (3), द्युम्नं वृणीत पुष्यसे (4)

[2] ते तं देव नेतः ये (1), च इमान् अनुशसे (2),
ते राया ते हि आ अपृचे (3), सचेमहि सचथ्यैः (4)

5.50.3: Savitṛ Blocks Our Foes

Serve (2), the deities, our guests, and their wives (1).
May the divine discriminator (Savitṛ) drive far away every foe (4),
and all who block our way (*patheṣhṭhām*) (3).[3]
[*yūyuvi:* the discrimination between truth and falsehood, (S).
āre yuyotu: drive far away.]

5.50.4: Dwellings with Children

Like a skilful wife, they obtain (4),
dwellings (bodies) with hero-power and god-mind (3),
where fire (Agni) is set (1).
They swiftly run the Ray-cows towards their pens (2).[4]
[Persons with aspiration (Agni) and knowledge (Ray-cows) will get the bodies with heroism and god-mind. *arṇā:* skilful;]

5.50.5: Happiness and Well-being

May the divine leader, the lord of the chariot (1),
with the riches, (come) for our happiness (2).
May the riches be for our happiness (3).
We, the singers, praise (Savitṛ) for happiness and well-being (4).
We, the devout worshippers, adore him (5).[5]
[*ishaḥ-stutah:* singers of the impeller (Savitṛ)]

---

[3] अतो॑ न॒ आ नृ॒न् अति॑थीन् अतः॒ पत्नी॑ः (1), दशस्यत (2),
आ॒रे विश्वं॑ पथे॒ष्ठां (3), द्वि॒षो यु॑योतु॒ यूयु॑विः (4)

[4] यत्र॒ वह्नि॑ः अभिहि॑तो (1), दु॒द्रव॒द् द्रोण्य॑ः प॒शुः (2),
नृ॒मणा॑ वी॒रप॒स्त्यो॑ (3), अर्णा॒ धीरे॑व॒ सनि॑ता (4)

[5] ए॒ष ते॑ देव नेता॒ रथ॒स्पति॒ः (1), शं र॒यिः (2), शं रा॒ये (3),
शं स्व॒स्तय॑ इष॒ःस्तुतो॑ मनामहे (4), देव॒स्तुतो॑ मनामहे (5)

5.51 Mantra-s for Our Well-being

Rishi: Svastyātreya

1: Agni, Come for the Soma-Drink
2: Thinking of Truth
3: Deities Active in the Morning
4: Soma-delight Apportioned
5: O Vāyu, Come for the Soma-Drink
6: Drink Fronts the Delight
7: Soma Mixed with Knowledge
8: O Agni, Come like the Seer Atri
9: Mitra and Varuṇa
10: Āditya-s and Vasus
11: Perfect Consciousness
12: Laud Vāyu for Well-being
13: Ṛbhu-s, the Divine Artisans and Rudra
14: Goddess Aditi
15: Move with Others in Right Understanding

Metre: Gāyatrī, 1-4; Uṣhṇik, 5-10; Jagatī Triṣhṭup, 11-13; Anuṣhṭup, 14-15

[The verses 11-15 are called svasti mantra-s. They call on various gods such as Ashvins, Puṣhan etc., to bestow bliss on us in all our activities.]

5.51.1: Agni, Come for Soma Drink

O Agni, for drinking the prepared Soma (1),
come along with all the protecting deities (2).
Come to the yajamāna who gives the offering to the Gods (3).[1]
[*ūmebhiḥ:* protecting (deities);]

---

[1] अग्ने सुतस्य पीतये (1), विश्वैः ऊमेभिः आ गहि (2), देवेभिः हव्यदातये (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.51.2: Thinking of Truth

(O Gods), come to our yajña; your dharma is Truth (2).
You have the thinkings of truth (1).
drink the Soma with the tongue of Agni (3).[2]
[*dharma:* law of being;]

5.51.3: Deities Active in the Morning

O benignant, who is wise among the wise (1),
come to drink the Soma-delight (3),
along with the deities who are active in the morning-yajña (2).[3]
[*santya:* benignant;]

5.51.4: Soma-delight Apportioned

May the Soma-delight (1),
be acceptable to Indra and Vāyu (3).
It is effused into the ladles and poured into the vessel (2).[4]
[*chamū:* (poured into) ladles; properly apportioned;
amatre: different vessels meant for different deities;]

5.51.5: O Vāyu, Come for the Soma-drink

O Vāyu, come for the enjoyment (1),
rejoicing in the yajamāna giving the offerings (2),
and drink the pressed Soma (3), which has delight within (4).[5]
[*prayaḥ:* delight;
vītaye: for enjoyment; for advent, (6.16.10)]

---

[2] ऋतधीतय (1), आ गत सत्यधर्माणो अध्वरम् (2),
अग्नेः पिबत जिह्वया (3)

[3] विप्रेभिः विप्र सन्त्य (1), प्रातः यावभिः (2), आ गहि देवेभिः सोमपीतये (3)

[4] अयं सोमः (1), चमू सुतो अमत्रे परि षिच्यते (2), प्रिय इन्द्राय वायवे (3)

[5] वायवा याहि वीतये (1), जुषाणो हव्यदातये (2)
पिबा सुतस्यान्धसो (3), अभि प्रयः (4)

5.51.6: Drink Fronts the Delight

Drink the pressed Soma, O gods who have the power (2).
O Indra and Vāyu (1), O deities, free of evil (4),
take pleasure in the offerings (3), which front the delight (5).[6]

5.51.7: Soma Mixed with Knowledge

For Indra and Vāyu, Soma has been prepared (1),
mixed with curds (2).
Just as rivers flow into a lower region (from a height) (3),
the delight is coming down towards you (within us) speedily (4).[7]

[*dadhi-āshiraḥ:* mixed with *dadhi,* curds. In the ritual, the Soma is mixed with milk, curds and barley, signifying rays of knowledge, subtle intellect and dense of external knowledge respectively;
dadhi: that which holds the thought; subtle intellect;
nimnam: lower region; *abhi yanti:* come down speedily;]

5.51.8: O Agni, Come Like the Seer Atri

Accompanied by all the gods (1),
and accompanied by the twins Ashvins, and by dawns (2),
come, O Agni, (3),
take delight in the Soma offering like the sage Atri (4).[8]

[*sajūḥ* : accompanied by]

---

[6] इन्द्रश्च वायो (1), एषां सुतानां पीतिमर्हथः (2),
ताञ्जुषेथाम् (3), अरेपसौ (4), अभि प्रयः (5)

[7] सुता इन्द्राय वायवे सोमासो (1), दध्याशिरः (2),
निम्नं न यन्ति सिन्धवो (3), अभि प्रयः (4)

[8] सजूर्विश्वेभिः देवेभिः (1), अश्विभ्यामुषसा सजूः (2),
आ याहि अग्ने (3), अत्रिवत् सुते रण (4)

5.51.9: Mitra and Varuṇa

Accompanied by Mitra and Varuṇa (1),
accompanied by Viṣhṇu and Soma (2), come, O Agni (3),
like the sage Atri take delight in the Soma offering (4).[9]

5.51.10: Ādityās and Vasus

Accompanied by Āditya-s and Vasu-s (1),
accompanied by Indra and Vāyu (2), come, O Agni (3),
like the sage Atri, take delight in the Soma offering (4).[10]

[The word Āditya always refers to the spiritual Sun as in RV (1.50.12). Āditya is used for Mitra also in RV (3.59.2) and to Varuṇa in RV (1.24.15). The plural Āditya-s (*āditebhyaḥ*) refers to the children of Aditi. Taittirīya Brāhmaṇa and Araṇyaka describe the number of Āditya-s as six, eight, twelve etc.]

---

[9] स॒जूः मि॒त्रावरु॑णाभ्यां (1), स॒जूः सोमे॑न॒ विष्णु॑ना (2),
आ या॑ह्यग्ने (3), अत्रि॒वत्सु॒ते र॑ण (4)

[10] स॒जूरा॑दि॒त्यैर्वसु॑भिः (1), स॒जूरिन्द्रे॑ण वा॒युना॑ (2),
आ या॑ह्यग्ने (3), अत्रि॒वत्सु॒ते र॑ण (4)

Svasti Mantra-s for Well-being (11-15)

5.51.11: Perfect Consciousness

May the builders Ashvins and Bhaga be blissful to us (1).
May the invincible Goddess Aditi be blissful to us (2).
May the mighty Pūṣhan bestow happiness on us (3).
May the Heaven and Earth bestow well-being with perfect consciousness (4).[11]
[*mimīta:* to build; Ashvins build the body of delight in us.
svasti: bliss, well-being;
anarvanām: immovable, one whom no foe endangers, free from littleness;]

5.51.12: Laud Vāyu for Well-being

We laud Vāyu for our well-being (1).
We laud Soma, the protector of the world, for our well-being (2).
We laud Bṛhaspati, the lord of the hosts, for our well-being (3).
May the Āditya-s be for our well-being (4).[12]

5.51.13: Ṛbhus, the Divine Artisans and Rudra

May the All-Gods be for our bliss and well-being now (1).
May Vaisvānara Agni, and Vasu-s, be for our bliss and well-being (2).
May the divine artisans, Ṛbhu-s, protect us for our well-being (3).
May Rudra protect us from all sins for our well-being (4).[13]
[*vaisvānara:* the universal Divine will and Force;
vasu-s: master of richers; *amhasa:* narrowness, sin;]

---

11 स्वस्ति नो मिमीताम् अश्विना भगः (1), स्वस्ति देव्यदितिः अनर्वणः (2), स्वस्ति पूषा असुरो दधातु नः (3), स्वस्ति द्यावापृथिवी सुचेतुना (4)

12 स्वस्तये वायुमुप ब्रवामहै (1), सोमं स्वस्ति भुवनस्य यस्पतिः (2), बृहस्पतिं सर्वगणं स्वस्तये (3), स्वस्तय आदित्यासो भवन्तु नः (4)

13 विश्वे देवा नो अद्या स्वस्तये (1), वैश्वानरो वसुरग्निः स्वस्तये (2), देवा अवन्तु ऋभवः स्वस्तये (3), स्वस्ति नो रुद्रः पातु अंहसः (4)

5.51.14: Goddess Aditi

May Mitra and Varuṇa be for our well-being (1).
May Pathya guide us towards the riches (2).
May Indra and Agni bestow bliss on us (3).
May (the Goddess of Infinity), Aditi, create bliss in us (4).[14]
[*revati:* riches;]

5.51.15: Move with Others in Right Understanding

May we ever follow the path of peace and bliss (1),
like the Sun and Moon (2).
In right understanding and cooperation, may we move with all (4),
with mutual give and take, without causing injury to each other (3).[15]
[*jānatā:* right understanding; *dadatā:* mutual give and take;
aghnatā: not causing injury; *sam-gamemahi:* move with others;]

---

[14] स्व॒स्ति मि॑त्रावरुणा (1), स्व॒स्ति प॑न्थ्ये रेवति (2),
स्व॒स्ति न॒ इन्द्र॑श्चा॒ग्निश्च॑ (3), स्व॒स्ति नो॑ अदिते कृधि (4)

[15] स्व॒स्ति पन्था॒मनु॑ चरेम (1),सूर्या॑चन्द्र॒मसौ॑ इव (2),
पुन॒ः दद॒ता अघ्न॑ता (3), जान॒ता सं ग॑मेमहि (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Section IV: Sūkta-s (5.52 - 5.61)

Maruts, the Thought-Gods
(118 Mantra-s)

A. Titles of the 10 Sūkta-s / 238
B. Maruts in the Veda / 238
C. Riṣhi-s of this Section / 243
D. Text, Translation and Commentary / 243

A. Titles of the ten Sūkta-s

5.52 Mentalise the Maruts Who Create Harmony
53: May We Be Yours
54: Goal of Hundred Winters
55: Perfectly Controlled Journey to Bliss
56: Everything in Their Heart
57: Thinkers and Seers
58: Rain of Diffusion is Their Sweat
(Rain, Self-rule and Immortality)
59: Aditi and Dānu
60: Agni, Rudra and Bliss
61: Journey to the Peaks and Desire

B. Maruts in the Veda

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance." [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts),

never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraha,* (1.39.7); *rudrāsaḥ,* (1.39.4).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣhṭha,* (1.23.8); *marutvantam Indra,* (1.23.7).

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

Thought and Mind

It is appropriate for us to distinguish between 'thoughts' and 'mind' in the psychology of the sages of the Vedic periods and the later periods. The viewpoint is best expressed in the following quotation: "Mind is an instrument of formation, of organization and action, and it is in these functions that it attains its full value and real usefulness." [The Mother, Collected Works]. The mind collects the information given by the five senses and stores the information in the memory about earlier sense contacts.

Thoughts are mental entities formed and released by the mind. Each one of us forms these thoughts and releases them. Once they are released, their life is independent of the mind that formed them

and they travel around according to their own laws. Each thought has an idea in it. When the thought travels, it is caught by the minds of all persons who offer a welcome to it and the thought spreads the idea it contains to the mind of the recipient. The power of thought depends on the power given to it by the originator. As Sri Aurobindo says elsewhere, the thought containing the three words of equality, fraternity and liberty were originated by some sage endowed with immense power; but they were welcomed, as it were, only in France, causing the great French Revolution which popularized the three words.

A thought released by a person joins together with similar thoughts released by others and they form a group like the flock of birds. A flock of birds in the Rig Veda is a common symbol for Maruts, RV (1.37.9). They travel together, acquire more and more power, and finally return to the originators with their power augmented by the power of the kindred thoughts. Thus a person who radiates thoughts of love and harmony receives in turn the thoughts of love and harmony and thus this tendency in him/her becomes stronger. Similarly, a person who is always critical of others is continuously radiating thoughts of criticisms and recriminations and he/she continuously receives criticisms of his/her actions or behaviour.

Mind organizes the thoughts, analyses the situation and takes appropriate action. The action may be on the physical plane like travel from one place to another, or the action may be on the mental plane like preferring one intellectual viewpoint to another. When the mind makes its decision, it gives the appropriate instruction to the organs of action to carry out the task.

The originators of thoughts need not be human beings on earth. They can be the typal beings, the Gods and the demons or rākṣhasa-s detailed in an earlier essay.

The symbolism of the weapons of Maruts such as bows, arrows, etc., are given in (5.57.2).

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Benefits

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

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

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous," RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

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

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Riṣhi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasa-s who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars," (RV 5.42.10) detailed in Section III. Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣhasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert," (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with

them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Araṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

C. Riṣhis of this Section

All these 10 Sūkta-s are due to the seer Shyāvāshva Ātreyaḥ.

D. Text, Translation and Commentary

5.52: Mentalise the Maruts Who Create Harmony

Riṣhi: Shyāvāshva Ātreyaḥ

1: Inspiration from Nature's Self-force
2: Maruts Protect the March
3: We Mentalise the Vast Expansion of Maruts
4: Protection
5: Perfect in Force of Achievement
6: They Move Towards Knowledge
7: They Increase (our) Earth-space
8: Skill to Shape the Luminous Power
9: They Broke Open the Material Hill
10: Paths in Us and Out of Us
11: They Are Thoughts From the Supreme
12: Unseen Extenders of My Being
13: Creators of Harmony
14: They Rush Forward with Thy Thoughts
15: Mentalises These Godheads
16: Rudra and Priṣhni
17: Purify in the waters of Yamuna
Metre: Anuṣhṭup, 1-5,7-15; Paṅgktiḥ, 6,16,17

5.52.1: Inspiration from Nature's Self-force

Forward! Shyavashva, violently on with thy illumined thought (1),
(aided by) by the Maruts who sing to thee their riks (2).
These gods of the sacrifice have rapture of an inspiration (4),
that betrays them not, for it follows Nature's self-forming force (3).[1]
[*adrogham:* which betrays not; *yajñiyāḥ:* gods of sacrifice,
ṣhvadha (svadha): Nature's self-force; *pra:* forward]

5.52.2: Maruts Protect the March

Violent are they (2),
yet comrades of a firm gleaming Strength (1).
Full of boldness in their driving (4),
they protect thy march by their self-truth (3,5).
But they are linked each to each (6).[2]
[*tmanā:* self-truth; *yāma:* march;]

5.52.3: We Mentalise the Vast Expansion of Maruts

Swift-charging bulls of the diffusion (1),
they leap beyond our Nights (2).
Then in their heaven as on our earth (4),
we mentalise (5), the vast expansion of the Maruts (3).[3]

---

[1] प्र श्यावाश्व धृष्णुया अर्चा (1) मरुद्भिः ऋक्वभिः (2),
ये अद्रोघम् अनुष्वधं (3), श्रवो मदन्ति याज्ञियाः (4)

[2] ते हि स्थिरस्य शवसः सखायः (1), सन्ति धृष्णुया (2),
ते यामन्ना (3), धृषद्विनः (4), त्मना पान्ति (5), शश्वतः (6)

[3] ते स्पन्द्रासो नोक्षणो (1), अति ष्कन्दन्ति शर्वरीः (2),
मरुताम् अधा महो (3), दिवि क्षमा च (4), मन्महे (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.52.4: Perfection

In the Maruts we establish (1), affirmation and sacrifice (2).
By their bold violence (3),
they protect throughout our human epochs (4),
(protect) our mortality from the Enemy's harms (5).[4]
[*stoma* : the affirming laud]

5.52.5: Perfect in Force of Achievement

They are soul-strengths that became adept in us for conquest (1),
perfect in force of achievement (2).
Forward through heaven, (you) illumine with thy verse (3),
for the Maruts, gods of the sacrifice (4).[5]
[*nara:* soul-strengths; *asāmi:* unequalled, perfect;
pradiva: forward through heaven; *arhanta:* adept;
Line 3 : You, refers to the rishi]

5.52.6: They Move Towards Knowledge

By their golden gleamings, by their battling (1),
the leaders move towards knowledge (2),
and cast out their searching spears (3).
The lightnings obey the Maruts (4), like the roaring (torrents) (5).
Then of itself the Light of the Sun arises in our heaven (6).[6]
[*ṛshvā:* towards knowledge; *anu aha:* obey;]

---

[4] म॒रुत्सु॑ वो दधीमहि॒ (1), स्तोमं॑ य॒ज्ञं च॑ (2), धृष्णु॒या (3)
विश्वे॒ ये मानु॑षा यु॒गा पान्ति॒ (4), मर्त्यं॑ रि॒षः (5)

[5] अर्हन्तो॒ ये सु॒दान॑वो॒ नरो॒ (1), असा॑मिशवसः (2)
प्र य॒ज्ञं य॒ज्ञियेभ्यो दि॒वो अर्चा॑ (3), म॒रुद्भ्यः॑ (4)

[6] आ रु॒क्मैरा यु॒धा (1), नर॑ ऋ॒ष्वा (2), ऋ॒ष्टीर॑सृक्षत (3),
अन्वे॑नान् अह॑ वि॒द्युतो॑ म॒रुतो॒ (4), जज्झ॑तीरिव (5), भा॒नुर॑र्त॒ त्मना॑ दि॒वः (6)

5.52.7: They Increase (our) Earth-space

They increase (our) earth-space (1),
in the wide intervening spaces (2);
(increase) in the energy of the rivers of Truth (3),
and in their place in the vast heaven (4).[7]

[*vṛjane:* energies; *pārthiva:* earth-space (5.8.7); earthly things (6.16.20);
The Maruts infuse our material body with the energies in the midworld, the energy in the rivers of truth and in the vast heaven.]

5.52.8: Skill to Shape the Luminous Power

Express upward the force of the Maruts (1).
They have the power of the truth and skill to shape it (2).
Then of themselves these strengths are self-yoked (4).
They charge in our forward march towards the bliss (3).[8]

[*ṛbhvasam:* skill to shape; *ṛbhu:* divine artisans;
spandrā: forward march; *yujata tmanā:* self-yoked]

5.52.9: They Broke Open the Material Hill

In the streams of its wide-flowing flood (1),
they purify themselves and garb themselves (2).
Here with the wheel of their chariots and their might (3),
they break open the material hill (4).[9]

[*ojasa:* might]

---

7 ये वावृधन्त पार्थिवा (1), य उरौ अन्तरिक्ष (2),
आ वृजनें वा नदीनां (3), सधस्थे वा महो दिवः (4)

8 शर्धो मारुत उत् शंस (1), सत्यशवसम् ऋभ्वसम् (2),
उत स्म ते शुभे नरः प्र स्पन्द्रा (3), युजत त्मना (4)

9 उत स्म ते परुष्ण्याम् ऊर्णा (1), वसत शुन्ध्यवः (2),
उत पव्या रथानाम् (3), अद्रिं भिन्दन्ति ओजसा (4)

5.52.10: Paths in Us and Out of Us

With paths that come home to us (1),
paths that radiate out wide from us (2),
paths within us and paths that follow our movement (3),
by all these (paths) their Names are extended (4,6).
They come galloping to my sacrifice (5,7).[10]
[*viṣhṭāra:* extended;]

5.52.11: They Are Thoughts From the Supreme

Now they gallop as human things (1),
and now (gallop) as yoke-steeds (2).
Now they are thoughts from the supreme (3).
They wear richly-shining forms of vision (4).[11]
[*niyuta:* teams of steeds, symbolizing the nervous life.]

5.52.12: Unseen Extenders of My Being

They maintain the rhythms, they thirst for the waters (1).
Victorious in work, they dance about the source (2).
They are unseen extenders of my being (3),
(They are) my increasers (4),
who were with me for a blazing force in the vision (5).[12]
[*kīri:* doer of works, (8.103.13); *chhandaḥ:* metres;
stubhaḥ: Soma chant or *stoma; ūmā:* increasers; *utsam:* source;]

---

10 आपथयो (1), विपथयो (2), अन्तस्पथा अनुपथाः (3),
एतेभिर्मह्यं नामभिः (4), यज्ञं (5), विष्टार (6), ओहते (7)

11 अधा नरो न्योहते (1), अधा नियुत ओहते (2),
अधा पारावता इति (3), चित्रा रूपाणि दर्शा (4)

12 छन्दःस्तुभः कुभन्यव (1), उत्समा कीरिणो नृतुः (2),
ते मे के चिन्न तायव (3), ऊमा (4), आसन् दृशि त्विषे (5)

5.52.13: Creators of Harmony

They are finders of knowledge (1),
their lightnings are as spears that search (2).
They are seers, they are creators of harmony (3).
O sage, bow down to the host of Maruts (4).
Give them delight by thy speech (5).[13]

[*ṛṣhvā:* finders of knowledge; *ṛṣhṭi:* spears;]

5.52.14: They Rush Forward with Thy Thoughts

O sage, approach the host of Maruts and the goddess Dāna (1),
as one comes to a friend with his bride of love (2).
They in thy heavens, affirmed, aggressive in their energy (3),
rush forward with thy thoughts (4).[14]

[*dānā:* usual meaning is gift; here even S translates it as 'the thought in front' (*abhimata*); it could be the goddess that discerns and gifts. *yoṣhaṇā:* goddess; bride.]

5.52.15: Mentalise These Godheads

If a man mentalises these godheads (1),
by the thought that bears, as if there are in front (2),
then by this thought that discerns (3),
he shall be joined to them in the light of knowledge (4),
in their inspiration of movement, in their gleamings out (5).[15]

---

[13] य ऋष्वा (1), ऋष्टिर्विद्युतः (2), कवयः सन्ति वेधसः (3),
तमृषे मारुतं गणं नमस्या (4), रमया गिरा (5)

[14] अच्छ ऋषे मारुतं गणं दाना (1), मित्रं न योषणा (2),
दिवो वा धृष्णव ओजसा स्तुता (3), धीभिः इषण्यत (4)

[15] नू मन्वान एषां देवान् (1), अच्छा न वक्षणा (2),
दाना (3), संचेत सूरिभिः (4), यामश्रुतेभिः अञ्जिभिः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[Both S and the Geldner interpret *na* in second line as negation. Their idea is, "yajamāna does not desire to bring the other deities to his presence when he is adoring the Maruts". This idea is opposed to the entire Vedic thought where the harmony of all the Gods is emphasized.]

5.52.16: Rudra and Prishni

The illumined Maruts declared to me first (mother) pṛashni (3).
For seeking the divine Friend (1).
They declared the Mother of the herds (2,4).
Then they (Maruts), who are his (Rudra's) mights, declared (6)
their Father (Rudra) who gives us the impulsions (5).[16]

[Pṛṣhṇi: the many-hued Cow; mental Nature, mother of the Maruts; *gām:* Rays of Light; Ray-Cows;

Rudra: the dread Master of Life, the terrible and easily-angered compeller of the ascending evolution, father of the upward storming Maruts; he fathers them by his nervous impulsions].

5.52.17: Purify in the waters of Yamuna

Seven by seven in their power (1),
each seven gave to me his complete hundred (2).
I cleanse my wealth and inspiration of her shining herds (4),
in the waters of Yamuna (3).
I purify my glad wealth of his life-force within (5).[17]

[*utmṛje:* cleanse; *ni mṛje:* purify within;]

---

[16] प्र ये मे बन्धु एषे (1), गां (2), वोचन्त सूरयः पृश्निं (3), वोचन्त मातरम् (4), अधा पितरम् इष्मिणं रुद्रं (5), वोचन्त शिक्वसः (6)

[17] सप्त मे सप्त शाकिन (1), एकमेका शता ददुः (2), यमुनायाम् (3), अधि श्रुतमुत् राधो गव्यं मृजे (4), नि राधो अश्व्यं मृजे (5)

5.53: May We Be Yours

Rishi: Shyāvāshva Ātreyaḥ

1: Who Has Known the Maruts
2: Streams of Revelation and Energies
3: Extol Us Who Are Faultless
4: Self-luminous
5: Your Chariots Shine Like Wandering Rays
6: Rain in the Deserts
7: Rivers Rush in Various Directions
8: O Maruts, Be Near Us
9: River Sarayu
10: Strength of the Latest Chariots
11: We Worship Maruts Troop by Troop
12: Where Will the Maruts Go?
13: Imperishable grain seed
14: May We Possess Happiness and the Peace-in-Movement
15: May We Be Yours
16: Yajña-journey

Metre: Kakup, 1,5,10-11,15; Bṛhatī, 2; Anushṭup, 3, Purauṣhṇik, 4; Satobṛhatī, 6-7,9,13-14,16; Gāyatrī, 8-12

5.53.1: Who Has Known the Maruts

Who has known the place of their birth (1)?
In the beginning who has sat in the bliss of Maruts (2),
when the spotted-deers are harnessed (to their chariots) (3).[1]
[*kilāsyaḥ:* the spotted-deer (the bearers of Maruts);
purā: beginning; *kilāsīḥ:* that which is variegated;]

---

[1] को वेद जानमेषां (1), को वा पुरा सुम्नेषु आस मरुताम् (2),
यद् युयुज्रे किलास्यः (3),

5.53.2: Streams of Revelation and Energies

When the Maruts are standing in their cars (1),
who can hear their divine word about where they go (2)?
For which generous worshipper do they pour (3),
the revelation (*Ila*) and the friendly energies (rains) (4).[2]

[*anu sasruḥ:* pour together;
yuyuḥ: to go; *āpaya:* freindly;]

5.53.3: Extol Us Who Are Faultless

To me have they spoken; they have come near to me (1),
along with the rays and life-energy to accept the delight (2).
"When you behold us who, faultless, are leaders and beneficial to men (3),
extol us," (so they have declared) (4).[3]

[*upa ā yayuḥ:* come near; *arepasa:* faultless;]

5.53.4: Self-luminous

They are self-luminous (2).
Their radiance (is manifested) in their gleamings, weapons (1),
garlands, golden necklaces and swords (3),
(manifested) in their chariots and bows (4).[4]

[*añjiṣhu:* gleamings; *vāshīṣhu:* weapons]

---

[2] ऐतान् रथेषु तस्थुषः (1), कः शुश्राव कथा ययुः (2),
कस्मै ससुः सुदासे अनु (3), आपय इळाभिः वृष्टयः सह (4)

[3] ते म आहुर्य आययुः उप (1), द्युभिः विभिः मदे (2),
नरो मर्यो अरेपस इमान् पश्यन् (3), इति ष्टुहि (4)

[4] ये अञ्जिषु ये वाशीषु (1), स्वभानवः (2),
स्रक्षु रुक्मेषु खादिषु (3), श्राया रथेषु धन्वसु (4)

5.53.5: Your Chariots Shine Like Wandering Rays

I contemplate with delight (2), your chariots (1),
which shine like the wandering rays along with the rain (4),
O Maruts, swift in strength (3).[5]

[The moving chariots shine like wandering lights; the gifts in the chariot are welcome like the rains.

yatīh: wandering;]

5.53.6: Rain in the Deserts

These soul-strengths (Maruts) who are forceful (1),
bring down the heaven's treasury (3), to the giver of sacrifice (2).
They (pray) to *Parjanya* to stream through both the Heaven and Earth (4);
deserts are flooded with rains (5).[6]

[*sudānava:* forceful]

5.53.7: Rivers Rush in Various Directions

Just as the milch-cows pour (milk) (2),
the Maruts bursting (the clouds) cause the floods of water which overspread everywhere (1).
Like rapid horses let loose upon the road (3),
the rivers rush in various directions (4).[7]

[*syannā:* swift; *enayaḥ:* rivers, *vivartanta:* rush variously;]

---

[5] युष्माकं स्मा रथाम् (1), अनु मुदे दधे (2),
मरुतो जीरदानवः (3), वृष्टी द्यावो यतीः इव (4)

[6] आ यं नरः सुदानवो (1), ददाशुषे (2), दिवः कोशमचुच्यवुः (3),
वि पर्जन्यं सृजन्ति रोदसी अनु (4), धन्वना यन्ति वृष्टयः (5)

[7] ततुदानाः सिन्धवः क्षोदसा रजः (1), प्र सस्रुः धेनवो यथा (2),
स्यन्ना अश्वा इवाध्वनो विमोचने (3), वि यद्वर्तन्त एन्यः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.53.8: O Maruts, Be Near Us

Come, O Maruts, from heaven (1),
from mid-world or from our world (earth) (2).
Tarry not far away from us (3).[8]

5.53.9: River Sarayu

Let not the rivers Rasa, Anitabha, Kubha (1),
or the wide-roving ocean delay you (2).
Let not the river Sarayu, full of waters, oppose you (3).
May the happiness of your approach be ours (4).[9]
[*kramā:* wide-roving; *purīṣhiṇi:* full of waters;
The rivers Rasa, Anitabha and Kubha are mentioned only in this mantra in the entire Rig Veda. Sarayu is mentioned along with Sarasvati in RV (10.64.9) and in two other riks.

The names Rasa, Anitabha, and Kubha have esoteric meanings like other names in Rig Veda. We make our guesses. *Rasa* denotes a river or a stream in which the essence *rasa* flows. *an* is to breathe, *bha* is radiance; *Anitabha* denotes the river of the life-energy with radiance. *Kubha* is the river of radiance-in-work.]

5.53.10: Strength of the Latest Chariots

I praise the hosts of Maruts (2).
They have the strength and splendour of the most recent chariots (1,3).
The rains follow the Maruts (4).[10]
[*shardham:* strength; *tveṣham:* splendour;]

---

8 आ यात मरुतो दिव (1), आन्तरिक्षात् अदमादुत (2)
माव स्थात परावतः (3)

9 मा वो रसानितभा कुभा (1), क्रुमुः मा वः सिन्धुर्नि रीरमत् (2),
मा वः परि ष्ठात् सरयुः पुरीषिणि (3), अस्मे इत् सुम्नमस्तु वः (4)

10 तं वः शर्धं रथानां त्वेषं (1), गणं मारुतं (2), नव्यसीनाम् (3),
अनु प्र यन्ति वृष्टयः (4)

5.53.11: We Worship Maruts, Troop by Troop

We worship them with praises and musings (3),
unit by unit (1), host by host and troop by troop (2).[11]

5.53.12: Where will the Maruts Go?

To which worshipper of perfect birth lavishing offerings (1),
will the Maruts proceed today (2), in this their car (3)?[12]

5.53.13: Imperishable Grain Seed

That imperishable grain-seed which you bestow (2),
upon the sons or grandsons (1),
may you bestow that (seed) upon us (3).
We implore of you (4),
achievement, the universal life and bliss (5).[13]
[*rādho:* achievement]

5.53.14: May We Possess Happiness and the Peace-in-Movement

With our blissful state, may we overcome (1,3),
our reviling hostile powers (2),
and thus dispel the hidden evil (4).
Through the rain (energies) sent by you, may we possess together happiness, peace-in-movement, waters (5),
the healing powers based on knowledge, O Maruts (6).[14]

---

11 शर्धंशर्धं व एषां (1), व्रातंव्रातं गणंगणं (2), सुशस्तिभिः अनु क्रामेम धीतिभिः (3)

12 कस्मा अद्य सुजाताय रातहव्याय (1), प्र ययुः (2), एना यामेन मरुतः (3)

13 येन तोकाय तनयाय (1), धान्यं बीजं वहध्वे अक्षितम् (2), अस्मभ्यं तत् धत्तन (3), यद्व ईमहे (4), राधो विश्वायु सौभगम् (5)

14 अतीयाम (1), निदस्तिरः (2), स्वस्तिभिः (3), हित्वा अवद्यम् अरातीः (4), वृष्ट्वी शं योः आप (5), उस्रि भेषजं स्याम मरुतः सह (6)

[*hitvā:* dispel; *sham:* happiness, see (5.7.6);
yoḥ: peace-in-movement, *usri:* knowledge, Ray-cows;]

5.53.15: May We Be Yours

O Maruts, O soul strengths (2),
that mortal whom you protect (3),
will be illumined and get heroes, O worshipful ones (1).
May we be yours (4).[15]
[*samaha:* worshipful; *sudeva:* illumined;]

5.53.16: Yajña-journey

Chant the hymn to the Enjoyer (1),
in the yajña-journey of the one who lauds (2).
May the Maruts delight in the praise like cattle with barley-husk (3).
Call them who move about as if old friends (4).
May you, who desire praise them with words (5).[16]
[*kāminaḥ:* they who desire; also in (6.16.8); 'they' refers to the devotees; Both S and Geldner regard 'they' as referring to Maruts.
bhojān: Enjoyer, the deity Bhaga Savitri;]

---

[15] सुदेवः समहासति सुवीरो (1), नरो मरुतः (2), स मर्त्यः यं त्रायध्वे (3), स्याम ते (4)

[16] स्तुहि भोजान् (1), स्तुवतो अस्य यामनि (2), रणन् गावो न यवसे (3), यतः पूर्वान् इव सखीन् अनु ह्वय (4), गिरा गृणीहि कामिनः (5)

5.54: Goal of a Hundred Winters

Riṣhi: Shyāvāshva Ātreyaḥ

1: They Move Fixed Hills
2: They Increase Our Wide Being
3: Passionate Delight
4: You Drive Like Ships
5: Break the Hill of Being
6: You Shall Lead Us
7: Your Devotee is Not Harried
8: Fill the Fountain of Waters
9: Advancing Movement
10: Rising of the Sun
11: Wide-extended Turbans
12: High Heaven with the Tree
13: Felicity You Give Never Departs
14: Foster the Finder of Knowledge
15: Goal of Hundred Winters

Metre: Jagatī, 1-13,15; Triṣhṭup, 14

5.54.1: They Move Fixed Hills

Offer the Word to them who move the fixed hills (2),
to the self-lustrous army of the Maruts (1).
They support the burning light (3).
(They) sacrifice on the back of heaven (4).
They have the luminous inspiration (5).
To them sing out by the word a great mightiness of the soul (6).[1]
[*pra anajā:* offer (the chant).]

---

[1] प्र शर्धाय मारुताय स्वभानव (1), इमां वाचमनजा पर्वतच्युतं (2), घर्मस्तुभं (3), दिव आ पृष्ठयज्वने (4), द्युम्नश्रवसे (5), महि नृम्णमर्चत (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.54.2: They Increase Our Wide Being

These Maruts are mighty and desire the waters of heaven (1).
They increase our wide being (1),
yoking their swiftnesses they speed everywhere (3).
They join themselves to the lightning (4).
the Third Soul (*trita*) cries aloud to them (5).
The waters raise their voice and rush over all the earth (6).[2]

[Here Maruts are described as the powers of life to whom Trita, the third power (mind) calls; see (5.9.5).

vayovṛdha: increase our growth, (8.60.11); increase our wide being, (5.5.6); *vāshati:* cry aloud.]

5.54.3: Passionate Delight

These gods have the flashing powers of the lightning (1).
They are the outflaming of the thunderstone (2),
the fire and lights of the storm-wind of Life (3);
the Maruts move the hills (4).
They follow their clamorous path again and again with giving of the waters (5).
They shout (in their strength) (6),
uplifting their energy with delight in their force (7).[3]

[*abdayā:* giving of the waters; *ut-ojasa:* uplifting energy;
amā: delight]

---

[2] प्र वो॑ मरुतः तवि॒षा उ॑द॒न्यवो॑ (1), वयो॒वृधो॑ (2), अश्व॒युजः॒ परि॑ज्रयः (3), सं वि॒द्युता॒ दध॑ति॒ (4), वाश॑ति त्रि॒तः (5), स्वर॒न्त्यापो॒ अवना॒ परि॑ज्रयः (6)

[3] वि॒द्युन्म॑हसो॒ नरो॒ (1), अश्म॑दिद्यवो॒ (2), वात॑त्विषो (3), म॒रुतः॑ पर्वत॒च्युतः॑ (4) अ॒ब्द॒या चि॒न्मुहुः॒ आ ह्रा॑दुनी॒वृतः॑ (5), स्त॒नय॑त् (6), अमा रभ॒सा उदो॑जसः (7)

5.54.4: You Drive Like Ships

O Rudra-s, you pervade nights and days, in your strength (1,3);
(pervade) the mid-world and its kingdoms (2).
When you drive like ships over open ranges (4),
or when you cross the difficult paths, you are unhurt, O Maruts (5).[4]
[*dhūtayaḥ:* pervading, shaking; Rudra: violent one;
vi ajatha: drive; *vi:* across;]

5.54.5: Break the Hill of Being

O Maruts, your force of yours, has extended its vastness (1),
as the Sun of Truth extends wide its working (2).
None can restrain the Light of your steeds in their journeying (3).
(You are like the steeds) trying break up the hill of being (5),
because it gives not up to you life's (prisoned) swiftnesses (4).[5]
[Maruts are mighty like the steeds of Sun and can break the hill of being when it refuses to yield the life's powers.
etāh: white brilliances or steeds (of the sun).
ashva: swiftnesses, steeds; *an:* not; *dām:* give; *yojanam:* working;]

5.54.6: You Shall Lead Us

O Life-gods, O ordainers of things, your army blazes with light (1,4),
when you wrest out the flood (2),
like a woodcutter cleaving a tree (3).
Now with one mind of joy and dynamic thought (5),
you shall lead our effort and struggle by an easy way (7)

---

[4] वि अक्तून् रुद्रा वि अहानि शिक्वसो (1), वि अन्तरिक्षं वि रजांसि (2), धूतयः (3), वि यदज्रान् अजथ नाव ई यथा (4), वि दुर्गाणि मरुतो नाह रिष्यथ (5)

[5] तद्वीर्यं वो मरुतो महित्वनं (1), दीर्घं ततान सूर्यो न योजनम् (2), एता न यामे अगृभीत-शोचिषो (3), अन् अश्वदां (4), यत् नि अयातना गिरिम् (5)

even as his eye guides (the wayfarer) (6).[6]
[*aramati:* dynamic thought, (7.1.6);
vedhasa: ordainers of things;
Line 4 (alternate) : with all your hearts on one object;]

5.54.7: Your Devotee is Not Harried

He whom you speed on his way, a seer or a king (4),
is not conquered, he is not slain, O Maruts (1).
He stumbles not, nor is hurt, nor suffers anguish (2).
His felicities and his increasings are not harried (3).[7]
[*na upa dasyanti* : not harried, not destroyed.]

5.54.8: Fill the Fountain of Waters

Maruts yoke the horses of Life-power(1,3);
conquerors of companies (2).
They are as if Lords of Strength and aspiration (3).
With their upraised voice, the kings fill the fountain of the waters (4).
(They) flood earth with the strong essence of the sweetness (5).[8]
[*ināsa:* kings (Maruts); *pinvanti:* nourish, fill;
kavandhinaḥ: lords of aspiration, (lords of water; S)]

---

[6] अभ्राजि शर्धो मरुतो (1), यदर्णसं मोषथा (2), वृक्षं कपनेव (3), वेधसः (4), अध स्मा नो अरमतिं सजोषसः (5), चक्षुरिव यन्तम् (6), अनु नेषथा सुगम् (7)

[7] न स जीयते मरुतो न हन्यते (1), न स्रेधति न व्यथते न रिष्यति (2), नास्य राय उप दस्यन्ति नोतय (3), ऋषिं वा यं राजानं वा सुषूदथ (4)

[8] नियुत्वन्तो (1), ग्रामजितो यथा (2), नरो अर्यमणो न मरुतः कवन्धिनः (3), पिन्वन्ति उत्सं यदिनासो अस्वरन् (4), व्युन्दन्ति पृथिवीं मध्वो अन्धसा (5)

5.54.9: Advancing Movement

This wide earth becomes extended to the Maruts (1).
Heaven becomes extended to their advancing movement (2).
The paths of midworld become extended (3).
The mountains become extended to those swift in strength (4).[9]
[*prayadbhyaḥ:* those who have advancing movement; Maruts;
jīra: swift; *pravatvati:* widely extended;]

5.54.10: Rising of the Sun

O Maruts, with your rich bringings (1),
you rejoice in the rising of Sun, O souls of heaven (2).
Your swift horses fall not in their galloping anytime (3).
At once you attain the end of this path (4).[10]
[you attain the end when the lines 2 and 3 are satisfied
sa-bharasaḥ: rich bringings; *sisrata:* swift,
svarṇaraḥ: souls of the world of light (*svar*), Maruts; see (5.18.4).
divah narah: souls of heaven; gods]

5.54.11: Wide-extended Turbans

Lances are on your shoulders, on your feet are sharp anklets (1).
On your bosoms golden adornments, O Maruts (2).
You are happy in your cars (3).
Lightnings that are flamings of Agni are in your arms (4).
On your heads is the wide-extension of golden light (5).[11]
[*shipi:* ray of light (Nirukta 5.8, MW)]

---

9 प्रवत्वतीयं पृथिवी मरुद्भ्यः (1), प्रवत्वती द्यौर्भवति प्रयद्भ्यः (2),
प्रवत्वतीः पथ्या अन्तरिक्ष्याः (3), प्रवत्वन्तः पर्वता जीरदानवः (4)

10 यन्मरुतः सभरसः (1), स्वर्णरः सूर्य उदिते मदथा दिवो नरः (2),
न वो अश्वाः श्रथयन्ताह सिस्रतः (3), सद्यो अस्य अध्वनः पारम् अश्नुथ (4)

11 अंसेषु व ऋष्टयः पत्सु खादयो (1), वक्षःसु रुक्मा मरुतो (2), रथे शुभः (3),
अग्निभ्राजसो विद्युतो गभस्त्योः (4), शिप्राः शीर्षसु वितता हिरण्ययीः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.54.12: High Heaven With the Tree

O Maruts, strivers and fighters, you rush over the heaven (1,4),
the shining Tree whose pure light cannot be seized (2,3).
Their strengths have come together to become a blaze (5).
They raise a voice of far-extended proclamation (6),
they who desire the truth (7).[12]
[*vidhūnatha:* rush over;
vṛjanā: strength, struggle; *rushat:* shining;]

5.54.13: Felicity You Give Never Departs

O Maruts, who are completely conscious (2),
may we be wide in our being (4).
O charioteers, may the felicity (3), which you give us (1),
never depart from us even as star Tishya from heaven (5).
Let the Maruts in us delight in a thousandfold riches (6).[13]
[*vayasvataḥ:* wide in the being, *rathya:* charioteer;]

5.54.14: Foster the Finder of Knowledge

You foster a felicity full of desirable energies, O Muruts (1).
You foster the Ṛṣhi having possession of illumined equality (2).
You establish here his war-steed of the plenitude for the bringer of the riches (3).
You establish him, as the King of the inspired knowledge (4).[14]
[*vipram:* illumined; *sāma:* equality]

---

12 तं नाकमर्यो (1), अगृभीतशोचिषं (2), रुशत् पिप्पलं (3), मरुतो वि धूनुथ (4), समच्यन्त वृजन अतित्विषन्त (5), यत्स्वरन्ति घोषं वितितम् (6), ऋतायवः (7)

13 युष्मादत्तस्य (1), मरुतो विचेतसो (2), रायः स्याम रथ्यो (3), वयस्वतः (4), न यो युच्छति तिष्यो यथा दिवो (5), अस्मे रारन्त मरुतः सहस्रिणम् (6)

14 यूयं रयिं मरुतः स्पार्हवीरं (1), यूयम् ऋषिमवथ सामविप्रम् (2), यूयमर्वन्तं भरताय वाजं (3), यूयं धत्थ राजानं श्रुष्टिमन्तम् (4)

5.54.15: Goal of Hundred Winters

You at once increase our being (2).
From you, I seek that substance (1),
by which we shall build as if the world of light in the godheads (3).
O Life-powers, take joy in this my self-expression (4),
so that by its speed for our journey we may pass through safe (5),
our hundred winters (6).[15]

[*tarasā:* speed;]

5.55: Journey to Bliss

Ṛishi: Shyāvāshva Ātreyaḥ

1: Their Manifestation in Us
2: Measured the Midworld
3: The Godheads Advance
4: A Power of Vision Enters Us
5: You Rise From the Ocean
6: You Scatter the Obstacles
7: Your Movement is Everywhere
8: You Become Knowers of All
9: Workout Your Bliss in Us
10: Lead Us Beyond Evil

Metre: Jagatī, 1-9; Triṣhṭup, 10

[The last line is the refrain in the first 9 mantra-s indicating the subject matter of this hymn.]

---

[15] तद्वो॑ यामि॒ द्रवि॑णं (1), सद्यऊतयो॒ (2), येना॒ स्वर्ण त॒तना॑म॒ नॄन् अ॒भि (3), इ॒दं सु मे॑ मरुतो हर्यता॒ वचो॒ (4), यस्य॒ तरे॑म॒ तर॑सा (5), श॒तं हिमाः॑ (6)

5.55.1: Their Manifestation in Us

With their shining spears, Maruts carry on the sacrifice (1).
The Maruts hold a vast manifestation of our being (2),
with the golden light of their bosoms (3).
They journey with swift horses perfectly controlled (4).
One after the other their chariots roll as they journey to Bliss (5).[1]

5.55.2: Measured the Midworld

Of yourselves you hold in thought (1),
an energy according to your knowledge (2).
Great are you widely illumining a vastness (3).
With your force you have measured out the mid-world (4).
One after the other their chariots roll as they journey to Bliss (5).[2]

5.55.3: The Godheads Advance

Together they were born, perfect in their becoming (1),
together they are diffused (2).
The gods ever increase for glory, advancing more and more (3).
Wide are their splendours like the rays of the Sun of Truth (4).
One after the other their chariots roll as they journey to Bliss (5).[3]

---

1 प्रयज्यवो मरुतो भ्राजदृष्टयो (1), बृहद्वयो दधिरे (2), रुक्मवक्षसः (3),
ईयन्ते अश्वैः सुयमेभिराशुभिः (4), शुभं यातामनु रथा अवृत्सत (5)

2 स्वयं दधिध्वे (1), तविषीं यथा विद (2), बृहन्महान्त उर्विया वि राजथ (3),
उतान्तरिक्षं ममिरे व्योजसा (4), शुभं यातामनु रथा अवृत्सत (5)

3 साकं जाताः सुभ्वः (1), साकमुक्षिताः (2), श्रिये चिदा प्रतरं वावृधुर्नरः (3),
विरोकिणः सूर्यस्येव रश्मयः (4), शुभं यातामनु रथा अवृत्सत (5)

5.55.4: A Power of Vision Enters Us

O Maruts, your greatness can enter into our being (1).
It carries a power of vision like the seeing of Sun (2).
You shall found us in the immortality (3).
One after the other their chariots roll as they journey to Bliss (4).[4]
[*Sūrya:* the spiritual sun, lord of Truth]

5.55.5: You Rise From the Ocean

You rise up from that ocean of the Waters, O Maruts (1);
and shower down the rain of your plenty (2).
Your herds are not harried by foes, O Maruts (3).
One after the other their chariots roll as they journey to Bliss (4).[5]
[*upadasyanti:* harried; *dasarā:* achievers of work; Maruts]

5.55.6: You Scatter the Obstacles

You have placed your dappled deer in your yokes (2),
as horses of swiftness (1).
You have worn your robes of golden light (3).
Thus you scatter all that strives against you, O Maruts (4).
One after the other their chariots roll as they journey to Bliss (5).[6]
[*atkān* : robes;]

---

[4] आभूषेण्यं वो मरुतो महित्वनं (1), दिदृक्षेण्यं सूर्यस्येव चक्षणम् (2), उतो अस्मान् अमृतत्वे दधातन (3), शुभं यातामनु रथा अवृत्सत (4)

[5] उदीरयथा मरुतः समुद्रतो यूयं (1), वृष्टिं वर्षयथा पुरीषिणः (2), न वो दस्रा उप दस्यन्ति धेनवः (3), शुभं यातामनु रथा अवृत्सत (4)

[6] यदश्वान् (1), युक्ष्वं सु पृषतीरयुग्ध्वं (2), हिरण्ययान् प्रति अत्कान् अमुग्ध्वम् (3), विश्वा इत् स्पृधो मरुतो व्यस्यथ (4), शुभं यातामनु रथा अवृत्सत (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.55.7: Your Movement is Everywhere

Not the mountains of being nor its rivers can hedge you in (1);
O Maruts, where you discern your way (2), to that you go (3).
Your movement is over all the earth and all the heavens (4).
One after the other their chariots roll as they journey to Bliss (5).[7]

5.55.8: You Become Knowers of All

Whatsoever is of old and whatsoever is new, O Maruts (1),
that which rises in us, and that which is expressed, O Vasu-s (2),
of all this, you become the knowers (3).
One after the other their chariots roll as they journey to Bliss (4).[8]
[*vasu:* dwellers in the substance]

5.55.9: Workout Your Bliss in Us

Be a gladness in us, O Maruts (1),
hurt us not with your blows (2).
Work out widely (4), your much Bliss for us (3).
Enter into our affirmation and our companionship (5).
One after the other their chariots roll as they journey to Bliss (6).[9]

---

[7] न पर्वता न न्द्यो वरन्त वो (1), यत्र अचिध्वं मरुतो (2), गच्छथेदु तत् (3),
उत द्यावापृथिवी यथना परि (4), शुभं यातामनु रथा अवृत्सत (5)

[8] यत्पूर्व्यं मरुतो यच्च नूतनं (1), यदुद्यते वसवो यच्च शस्यते (2),
विश्वस्य तस्य भवथा नवेदसः (3), शुभं यातामनु रथा अवृत्सत (4)

[9] मृळत नो मरुतो (1), मा वधिष्टना (2), अस्मभ्यं शर्म बहुलं (3),
वि यन्तन (4), अधि स्तोत्रस्य सख्यस्य गातन (5),
शुभं यातामनु रथा अवृत्सत (6)

5.55.10: Lead Us Beyond Evil

Lead us from this (existence) (1),
to a richer existence beyond the realms of the sin and evil (2),
O Thought-powers hymned by us (3).
Accept our giving of the oblation, O lords of sacrifice (4).
Let us become masters of your riches (5).[10]

5.56: Everything is in Their Heart

Riṣhi: Shyāvāshva Ātreyaḥ

1: I Call the Maruts

2: Conceive Everything in the Heart

3: Our Earth is Full of Their Bounty

4: Hill of Being

5: Multitudinous Army

6: Yoke to Your Car

7: Steed of Plenitude

8: Bring the Delights

9: Perfect in Being

Metre: Bṛhatī, 1-2,4-6,8-9; Satobṛhatī, 3,7

5.56.1: I Call the Maruts

The host of Maruts puts out its force (1);
it is shaped with shining ornaments of golden light (2).
That collective of Maruts I call, O Agni (3),
from the luminous world of heaven (4).[1]
[*visha:* nation; collective]

---

10 यूयमस्मान् नयत (1), वस्यो अच्छा निः अंहतिभ्यो (2), मरुतो गृणानाः (3), जुषध्वं नो हव्यदातिं यजत्रा (4), वयं स्याम पतयो रयीणाम् (5)

1 अग्ने शर्धन्तमा गणं (1), पिष्टं रुक्मेभिः अञ्जिभिः (2), विशो अद्य मरुतामव ह्वये (3), दिवः चित् रोचनादधि (4)

5.56.2: Conceive Everything in the Heart

Even as you conceive everything in the heart (1),
so they move to express that (2).
They who come nearest to thy callings (3),
increase into a form, fierce in seeing (4).[2]

[*samdṛshaḥ:* seeings, (3.5.2); *āshasaḥ* : expression, declaration;]

5.56.3: Our Earth is Full of Their Bounty

Our earth, full of bounty (of Maruts) (1),
moves rejoicing in the impulse of their blows (2).
O Maruts, your force, active as Fire (3),
tears and cleaves asunder (4), like a bull seeking the Terrible (5).[3]

[*ṛkṣha:* Agni; *amaḥ:* force;
shimīvān: active, worker, (10.8.2); *mīḷhuṣhmatī:* bounteous]

5.56.4: Hill of Being

They move in their energy easily without effort (1),
like (shining) herds that cannot be restrained (2).
They impel forward by their journeyings (5),
even the stone of the heavens of light (3), and the hill of being (4).[4]

[*yāmabhiḥ:* journeyings; *parvata:* being; a many-tiered structure;
svaryam: of the heavens of light, svar;]

---

[2] यथा चित् मन्यसे हृदा (1), तदिन्मे जग्मुराशसः (2),
ये ते नेदिष्ठं हवनानि आगमन् (3), तान् वर्ध भीमसंदृशः (4)

[3] मीळ्हुष्मतीव पृथिवी (1), परा हता मर्दन्ति एति अस्मदा (2),
ऋक्षो न वो मरुतः शिमीवान् अमो (3), दुध्रो (4), गौरिव भीमयुः (5)

[4] नि ये रिणन्ति ओजसा वृथा (1), गावो न दुर्धुरः (2),
अश्मानं चित् स्वर्यं (3), पर्वतं गिरिं (4), प्र च्यावयन्ति यामभिः (5)

5.56.5: Multitudinous Army

Arise, now I call by my affirmings (1),
the multitudinous and supreme army of these Maruts (3),
which is increased and diffused (2),
as if a herd released of the shining ones (4).[5]

[*apūrvyam:* incomparable, (3.13.5);
purūtamam: multitudinous; *havye:* (I) call;]

5.56.6: Yoke to Your Car

Yoke steeds of rosy light to your car (1).
Yoke red steeds to your chariots (2).
Yoke those two swift brilliant coursers (3),
who are strongest to bear you in the yoke (4);
(they are) your strongest bearers in the yoke (5).[6]

[*dhuri:* yoke]

5.56.7: Steed of Plenitude

The steed of the plenitude which is shining, many-voiced (1),
and full of vision, has been placed here (2).
O Maruts, let him not delay long in your journeyings (3).
Urge him forward in your chariots (4).[7]

[him : steed of plenty, *vāji*]

---

[5] उत्तिष्ठ नूनमेषां स्तोमैः (1), समुक्षितानाम् (2),
मरुतां पुरुतमम् अपूर्व्यं (3), गवां सर्गमिव ह्वये (4)

[6] युङ्ग्ध्वं ह्यरुषी रथे (1), युङ्ग्ध्वं रथेषु रोहितः (2),
युङ्ग्ध्वं हरी अजिरा (3), धुरि वोळ्हवे (4), वहिष्ठा धुरि वोळ्हवे (5)

[7] उत स्य वाजि अरुषः तुविष्वणिः (1), इह स्म धायि दर्शतः (2),
मा वो यामेषु मरुतश्चिरं करत् (3), प्र तं रथेषु चोदत (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.56.8: Bring the Delights

We call now (2),
the chariot of the Maruts that seeks the inspired knowledge (1),
to bring us all delightful things (4).
There stands *rodasī* along with the Maruts (3,5).[8]

[*suraṇāni:* delightful things; *mārutam:* belonging to Maruts.
rodasī: usually heaven and earth together as a mother; here it may refer to the queen of these two, who is also the mother of Maruts, as indicated in the next verse;
tasthau: stands;]

5.56.9: Perfect in Being

I call you who are keen-shining and labouring (2),
the happy host in the chariot (1).
In the car is she, perfect in her being, perfect in her felicity (3).
She is bounteous and greatens with the Maruts (4).[9]

[Maruts bring the queen, their mother, in their car.
mīḷhuṣhī: see 5.56.4;
subhagā: blissful one (10.70.6), rich in joy, (1.36.6);
panasyum: labouring;
Lines 3,4 : *she* : the mother of Maruts.]

---

[8] रथं नु मारुतं वयं श्रवस्युम् (1), आ हुवामहे (2),
आ यस्मिन् तस्थौ (3), सुरणानि बिभ्रती (4), सचा मरुत्सु रोदसी (5)

[9] तं वः शर्धं रथेशुभं (1), त्वेषं पनस्युमा हुवे (2),
यस्मिन् सुजाता सुभगा (3), महीयते सचा मरुत्सु मीळ्हुषी (4)

5.57: Thinkers and Seers

Riṣhi: Shyāvāshva Ātreyaḥ

1: You Maruts Have One Heart
2: Symbolism of Weapons
3: You Hew the Earth
4: Perfect in Form
5: Enjoy Immortal Name
6: All Glories in Your Bodies
7: Enjoyment
8: Seers of Inspired Hearing
Metre: Jagatī, 1-6; Triṣhṭup, 7-8

5.57.1: You Maruts Have One Heart

O Rudra-s of one mind, travel with Indra (1),
in your chariots of golden light on a happy journey to Bliss (2).
(Behold) this thought in us in which you shall take joy (3)!
Come as the waters of heaven to the thirsting soul (4),
that (desires) its streams (5).[1]
[*udanyave:* streams; *utsā:* waters, fountains;]

5.57.2: Symbolism of Weapons

You journey to the bliss, O Maruts (5).
You are thinkers with your weapons of sound and your lances (1),
bows of firmness, arrows of impulsion, quivers of persistence (2).
Perfect are your horses, perfect your chariots (3).
Perfect your weapons, O sons of the many-hued Mother (4).[2]

---

[1] आ रुद्रास इन्द्रवन्तः सजोषसो (1), हिरण्यरथाः सुविताय गन्तन (2),
इयं वो अस्मत्प्रति हर्यते मतिः (3), तृष्णजे न दिव उत्सा (4), उदन्यवे (5)

[2] वाशीमन्त ऋष्टिमन्तो मनीषिणः (1), सुधन्वान इषुमन्तो निषङ्गिणः (2),
स्वश्वाः स्थ सुरथाः (3), पृश्निमातरः स्वायुधा (4), मरुतो याथना शुभम् (5)

[*vāshā:* cry; *vāshīmanta:* weapon of sound;
ṛshṭi manta: lances that seek;]

5.57.3: You Hew the Earth

You pour out earth and heaven (1),
on the giver of the sacrifice as his wealth (2).
In fear of your movement, the forests shake within (3).
You hew at the wide earth in your search for the Bliss (4),
when you have yoked the fierce dappled ones (5).[3]
[*parvatā:* hills (usually); but 'earth' here;
dhūnatha: to shake (S), to pour;
prshnimātana: Maruts with Prishni as Mother]

5.57.4: Perfect in Form

O Maruts, you are the flamings of the Life-god (1),
the rain of heaven is your robe (2).
You are perfect in form and alike even as twin-born things (3).
Gold and rose are your steeds (4).
Cleaving all things you are without hurt (5).
You are great and vast like heaven (6).[4]
[*vāta:* Life-god; Vāyu;]

---

[3] धूनुथ द्यां पर्वतान् (1), दाशुषे वसु (2), नि वो वना जिहते यामनो भिया (3), कोपयथ पृथिवीं पृश्निमातरः शुभे (4), यदुग्राः पृषतीः अयुग्ध्वम् (5)

[4] वात-त्विषो मरुतो (1), वर्ष-निर्णिजो (2), यमा इव सुसदृशः सुपेशसः (3), पिशङ्गाश्वा अरुणाश्वा (4), अरेपसः प्रत्वक्षसो (5), महिना द्यौः इव उरवः (6)

5.57.5: Enjoy Immortal Name

Many-streaming, luminously adorned, very forceful (1),
a vision of flaming lights, a felicity that falls not from them (2).
Perfect in being from their birth, golden bosomed (3),
the illumined singers of heaven enjoy the Immortal Name (4).[5]

[*sudānava:* very forceful, in all these hymns 52-61; 'lavish givers', in some other places. *bhejire:* enjoy.]

5.57.6: All Glories in Your Bodies

O Maruts, spears of light are on your shoulders (1).
Force and energy and strength are placed in your arms (2),
On your heads are the mightinesses of the soul (3),
weapons of war are in your chariots (4).
All glories have taken form in your bodies (5).[6]

[*pipeshe:* has taken form;]

5.57.7: Enjoyment

O Maruts, give unto us, a rich felicity of (3),
the herds of light, the horses, and chariots (1),
and great hero-energies and delight and joy (2).
O Sons of Rudra, create in us our self-expression (4).
Let me have enjoyment of your divine increasing (5).[7]

[*prashastim:* self-expression; *bhakṣhīya:* enjoyment;]

---

[5] पुरुद्रप्सा अञ्जिमन्तः सुदानवः (1), त्वेषसंदृशो अनवभ्ररांधसः (2), सुजातासो जनुषा रुक्मवक्षसो (3), दिवो अर्का अमृतं नाम भेजिरे (4)

[6] ऋष्टयो वो मरुतो अंसयोः अधि (1), सह ओजो बाह्वोर्वो बलं हितम् (2), नृम्णा शीर्षसु (3), आयुधा रथेषु (4), वो विश्वा वः श्रीः अधि तनूषु पिपिशे (5)

[7] गोमत् अश्वावद् रथवत् (1), सुवीरं चन्द्रवद् (2), राधो मरुतो ददा नः (3), प्रशस्तिं नः कृणुत रुद्रियासो (4), भक्षीय वो अवसो दैव्यस्य (5).

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.57.8: Seers of Inspired Hearing

Give us bliss, O you divine souls, O Maruts (1).
You are of many plenitudes, immortals, knowers of ṛtam (2),
seers ever young whose inspired hearing listens to the Truth (3).
Your words express its Vastness (4),
that Vastness is the rain of your diffusion (5).[8]
[*tuvimaghā:* of many plenitudes; *haye maruto:* O Maruts;
ṛtam: truth in action, truth-in-movement]

5.58: Rain of Diffusion is Their Sweat

Riṣhi: Shyāvāshva Ātreyaḥ

1: Mastered Immortality
2: Have Creative Knowledge
3: Cling to Him
4: Master of Hero-powers
5: Maruts Rain Down Bounty
6: Floods of Heaven
7: Rain as the Sweat of Their Toil
8: Vastness is Your Rain of Diffusion
Metre: Triṣhṭup

5.58.1: Mastered Immortality

Now will I affirm the host of these Maruts (2),
who are puissant and, full of newborn expression (1,3).
Their swift horses carry strength in their chariots (4).
They have self-rule, they have mastered Immortality (5).[1]
[*īshire:* mastered;]

---

[8] हुये नरो मरुतो मृळता नः (1), तुवीमघासो अमृता ऋतज्ञाः (2), सत्यश्रुतः कवयो युवानो (3), बृहत् गिरयो (4), बृहत् उक्षमाणाः (5)

[1] तमु नूनं तविषीमन्तम् एषां (1), स्तुषे गणं मारुतं (2), नव्यसीनाम् (3), य आश्वश्वा अमवद्वहन्त (4), उत ईशिरे अमृतस्य स्वराजः (5)

5.58.2: Have Creative Knowledge

They are a strong host blazing with light (1),
who wear sharp bracelets on their hands (2).
All their actions are done in a rushing speed (3),
They have creative knowledge and give desirable boons (4).
They are immeasurable in their vastness (6),
and creators of beatitude (5).
O sage, adore these gods who have many riches for thee (7).[2]

[*amitā:* immeasurable;
māyinam: possessors of creative knowledge; see also (5.2.9).]

5.58.3: Cling to Him

Let them come to you today bearing heaven's waters (1).
The Maruts speed the rain of its abundance (2).
O Thought-powers, behold here the flaming god high-kindled (3),
cling to him, O seers who are young for ever (4).[3]

5.58.4: Master of Hero-powers

It is you that brings to birth the king who leads the people (1).
He is formed by Vibhu, O powers of the sacrifice (2).
From you comes this Fighter who speeds forth his arms and smites with his clenched hands (3).
From you (comes) this master of hero-powers and excellent swiftnesses, O Maruts (4).[4]

[*vibhu:* all-pervading one; *iryam:* lead (the people);]

---

[2] त्वेषं गणं तवसं (1), खादिहस्तं (2), धुनिव्रतं (3), मायिनं दातिवारम् (4), मयोभुवो (5), ये अमिता महित्वा (6), वन्दस्व विप्र तुविराधसो नॄन् (7)

[3] आ वो यन्तु उदवाहासो अद्य (1), वृष्टिं ये विश्वे मरुतो जुनन्ति (2), अयं यो अग्निर्मरुतः समिद्ध (3), एतं जुषध्वं कवयो युवानः (4)

[4] यूयं राजानम् इर्यं जनाय (1), विभ्वतष्टं जनयथा यजत्राः (2), युष्मदेति मुष्टिहा बाहुजूतो (3), युष्मत् सदश्वो मरुतः सुवीरः (4)

5.58.5: Maruts Rain Down Bounty

The Maruts, highest and most rapturous, sons of Prishni (3),
by the force of their own thinking have showered the bounty (4).
Hence those who moved not become like whirling spokes (1).
Those who were limited in knowledge are born like the days into ever greater vastnesses (2).[5]

[*akavā:* not-seer, one limited in knowledge;

Maruts, the powers of thought and life, perform actions favourable to human beings, often termed as miracles. People who are sedentary develop the capacity to move rapidly. Persons who are born with limited knowledge see their knowledge expanding day by day. S interprets this verse in a ritualistic way. He translates *'akava'* as 'one who is not limited', without giving explanation.]

5.58.6: Floods of Heaven

O Maruts, when you have gone forcefully forward (1),
with your dappled deers for coursers (2),
with the strong galloping of your chariots (3),
the floods of heaven shall flow in their channels (4).
Earth's pleasant growths shall be set in movement (5),
Let Heaven thunder out its cry upon us like a shining Bull (6).[6]

[*usriyo:* shining;]

---

[5] अरा इवेदचरमा (1), अहेव प्रप्र जायन्ते अकवा महोभिः (2),
पृश्नेः पुत्रा उपमासो रभिष्ठाः (3), स्वया मत्या मरुतः सं मिमिक्षुः (4)

[6] यत् प्रायासिष्ट (1), पृषतीभिः अश्वैः (2), वीळुपविभिः मरुतो रथेभिः (3),
क्षोदन्त आपो (4), रिणते वनानि (5), अव उस्रियो वृषभः क्रन्दतु द्यौः (6)

5.58.7: Rain as the Sweat of Their Toil

In their passage, our wide earth becomes more vast to us (1).
Like a husband (2),
the desire of (Maruts) places in her (earth) its own child (3).
They join our life-currents as horses to the yoke (4).
The Rudra-s have made their rain as if the sweat of their toil (5).[7]

[*garbham:* child, (1.70.2, 7.90.3); *ichchhavaḥ:* desire (of Maruts); *svedam:* sweat (of their toil); see also (5.7.5).
prathiṣhṭa: most wide, (10.87.1); (different from *pratiṣhṭha).*
Line 3 : the translation given by S is based on splitting the *'svam ichchhavo'* in the text as *'svam + it + shava'*. He interprets *svam* as seed and *shava* as water. Translation (S): 'Maruts place the seed in the form of water in the earth'.]

5.58.8: Vastness is Your Rain of Diffusion

Give us bliss, O divine Maruts (1),
(you are) Immortals, knowers of ṛtam, and of many plenitudes (2),
seers everyoung; your inspired hearing listens to Truth (3).
Your words express its Vastness (4).
That Vastness is the rain of your diffusion (5).[8]

[*girayo:* word]

---

[7] प्रथिष्ट यामन्पृथिवी चिदेषां (1), भर्तेव (2), गर्भं स्वम् इच्छवो धुः (3), वातान् ह्यश्वान् धुरि आयुयुज्रे (4), वर्षं स्वेदं चक्रिरे रुद्रियासः (5)

[8] हये नरो मरुतो मृळता नः (1), तुवीमघासो अमृता ऋतज्ञाः (2), सत्यश्रुतः कवयो युवानो (3), बृहद्गिरयो (4), बृहदुक्षमाणाः (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.59: Aditi and Dānu

Rishi: Shyāvāshva Ātreyaḥ

1: Giving of Bliss
2: Awaken Knowledge in Us
3: Wide Outpouring
4: Earth Vibrates Like a Ray
5: Limit the Vision
6: Grown by Their Vastness
7: Chase Away Obstacles
8: Work of Aditi and Diti
Metre: Jagatī, 1-7; Trishṭup, 8

5.59.1: Giving of Bliss

Like the invoking priest, sing extensively (1),
the word of light unto heaven (3).
I will offer the truth to it from earth (4).
They are in clear movement for the giving of bliss (2).
They are spreading abroad their swiftnesses (5),
crossing through the mid-world (6).
They are casting down upon us, their own light in seas (7).[1]
[*dāvane: dā + vane:* giving of bliss; S and others translate it merely as 'giving' (*dāna*);
spaḷ: in padapātha it becomes *spaṭ; spaṭ:* invoking priest;
pra + akran: sing extensively; *prabhare:* bring;
akran: derived from *kran* (to cry), (S);
suvitāya: clear movement; opposite of *duritāya.*]

---

[1] प्र वः स्पळक्रन् (1), सुवितायं दावने (2), अर्चा दिवे (3), प्र पृथिव्या ऋतं भरे (4), उक्षन्ते अश्वान् (5), तरुषन्त आ रजो (6), अनु स्वं भानुं श्रथयन्ते अर्णवैः (7)

5.59.2: Awaken Knowledge in Us

In fear of their force, our earth trembles into vibration (1).
Like a full-ship, it moves (from its place), and voyages agonised (2).
(For help in this agony) they (gods) of the far vision awaken us to knowledge by their goings (3).
Within us these gods manifest the knowledge towards vastness (4).[2]
[*chitayanta:* awaken us to knowledge;
emabhir: by their goings or actions;
naraḥ: souls, gods; In Veda, *nara* means both mortals (souls) and gods; *vyathi:* agony;
vidatha: make discoveries of knowledge (6.8.1, 6.11.2);]

5.59.3: Wide Outpouring

Like cows, their horn is lifted up for glory (1).
Their vision is as that of Sun in the wide-outpouring of light (2).
You are beautiful like swift horses and born perfect (3).
Like men with high goals (4),
you awake in men the knowledge to glory (4).[3]
[*shṛnga:* horns; it indicates ta conspicuous power.
This epithet is used for Agni in (1.140.6) and (5.2.9)
chāravaḥ: beautiful; *uttamam:* lifted up]

5.59.4: Earth Vibrates Like a Ray

Who has tasted all the great things of your greatness (1)?
Who (have) your seer-wisdom (2)?
Who (have) the virilities of your strength, O Maruts (3)?

---

[2] अमादेषां भियसा भूमिरेजति (1), नौर्न पूर्णा क्षरति व्यथिः यती (2),
दूरेदृशो ये चितयन्त एमभिः (3), अन्तर्महे विदथे येतिरे नरः (4)

[3] गवामिव श्रियसे शृङ्गमुत्तमं (1), सूर्यो न चक्षू रजसो विसर्जने (2),
अत्या इव सुभ्वश्चारवः स्थान (3), मर्या इव (4), श्रियसे चेतथा नरः (5)

You make our earth to vibrate like a ray of the Light (4),
when you bear her in the happy journey for giving of bliss (5).[4]

5.59.5: Limit the Vision

They are as if shining horses or as brothers to each other (1).
They are like heroes that fight in the forefront and they war in our vanguard (2).
They grow like strong men in their utter increase (3).
By their diffusions, the Maruts limit and measure out (5),
the vision of the Sun of Truth (4).[5]

[*praminanti:* limit and measure out; the Maruts give each person the knowledge he or she can understand. They do not give the highest knowledge to everybody. Recall the RV mantra (1.4.3), *'ma no ati khya'*, 'do not show us the knowledge beyond our comprehension'.

S translates lines 4 and 5 as 'the covering of the Sun by the rain'. *marya:* strong man;]

5.59.6: Grown by Their Vastness

None of them is greatest or least or middle (1,3).
They (are) victorious over forces of division (2);
From their birth the sons of Prishni are perfect in their being, (5);
(have) grown by their own vastness (4).
As such come to us, O strong ones of heaven (6).[6]

[All the deities termed Maruts are equal in their energies. The sage prays for all these deities to come and help him.

Line 2 : *ut-bhidah:* occurs in (1.89.1);]

---

[4] को वो महान्ति महतामुदश्नवत् (1), कस्काव्या (2), मरुतः को ह पौंस्या (3), यूयं ह भूमिं किरणं न रेजथ (4), प्र यद् भरध्वे सुवितायं दावने (5)

[5] अश्वा इवेत् अरुषासः सबन्धवः (1), शूरा इव प्रयुधः प्रोत युयुधुः (2), मर्याइव सुवृधो वावृधुर्नरः (3), सूर्यस्य चक्षुः (4), प्र मिनन्ति वृष्टिभिः (5)

[6] ते अज्येष्ठा अकनिष्ठास (1), उद्भिदो (2), अमध्यमासो (3), महसा वि वावृधुः (4), सुजातासो जनुषा पृश्निमातरो (5), दिवो मर्या आ नो अच्छा जिगातन (6)

5.59.7: Chase Away Obstacles

Like birds in their flock, they go flying in their strength (1),
to the ends of heaven and over all the high level of Vastness (2).
Their gallopings move away the clouds that envelop the hill (3,5),
wherever and however gods and men agree in their knowledge (4).[7]
[*nabhanūn:* clouds; *shreṇīḥ:* series, (flying) in an order,
paptur: move; *pra achauchyavuḥ:* move away, to release;
ashvāsa: gallopings; *ubhāya:* two: gods and men;
When human beings plan any work in complete collaboration with the divine, then Maruts chase away all the obstacles (or clouds) surrounding the task (hill) in many stages. *parvata* (hill) with its several levels is the symbol for a task with several stages.]

5.59.8: Aditi and Diti, Work of,

Let the heaven of the undivided Infinite (*aditi)* shape our birth (1),
the variegated Dawns with divided life (*dānu*) labour over it (2).
They have poured the treasury of heaven on the sage (ṛṣhi) (3),
who with the word praised them, the Maruts, Rudra-s (4).[8]
[*rudrasya maruta:* Maruts who are the children of Rudra.

Recall that Aditi represents unity; Diti or *dānu* represents multiplicity. We need both Aditi and Diti or *danū*. Any work has several different parts, the attention to details in each aspect is the realm of *dānu*. Usha represents the partial knowledge. So the dawns labour (*yatati*) over the divided life or *dānu*. This is the secret knowledge (treasury of heaven) mentioned in the third line.]

---

7 वयो न ये श्रेणीः पप्तुरोजसा (1), अन्तान् दिवो बृहतः सानुनस्परि (2), अश्वास (3), एषाम् उभये यथा विदुः (4), प्र पर्वतस्य नभनून् अचुच्यवुः (5)

8 मिमातु द्यौः अदितिः वीतये नः (1), सं दानुचित्रा उषसो यतन्ताम् (2), आचुच्यवुः दिव्यं कोशम् एत ऋषे (3), रुद्रस्य मरुतो गृणानाः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.60: Agni, Rudra and Bliss

Rishi: Shyāvāshva Ātreyaḥ

1: I Adore Agni with Surrender
2: Earth Trembles
3: You Play with Lances
4: Bodies of Golden Light
5: Rudra is a Good Worker (*svapa*)
6: Offering Given as Sacrifice
7: Establish Bliss (*vāma*)
8: The Vaishvānara Agni

Metre: Trishṭup, 1-6; Jagatī, 7-8

5.60.1: I Adore Agni with Surrender

I adore with surrender Agni who shall perfectly foster us (1).
Let him advance and be the discerning judge of our action (2).
I bring (my surrender) to him as if with cars going to the plenty (3);
From the right hand, I would enrich my *stoma* to Maruts (4).[1]
[*ṛdhyām:* enrich; *stoma:* affirmation;
prabhare: bring (my surrender);
dakshiṇin: right hand of knowledge;]

5.60.2: Earth Trembles

We listen to your footsteps (in fear), as you ascend into (1,3),
your chariots of ease (drawn by) dappled deer, O Maruts (2,4).
Earth's pleasant growths bow down in fear, O fierce gods (5).
Earth herself trembles and vibrates and even her mountains (6).[2]
[*shrutāsu:* hearing of footsteps; *pṛshatī:* dappled deer; *ni jihate:* bow down;]

---

[1] ईळे अग्निं स्वव॑सं॒ नमो॑भिः (1), इ॒ह प्र॑स॒त्तो वि च॑यत्कृ॒तं नः॑ (2),
रथै॑रिव॒ प्र भ॑रे वाज॒यद्भिः॑ (3), प्रदक्षि॒णिन् म॒रुतां॒ स्तोम॑म् ऋध्याम् (4)

[2] आ ये त॒स्थुः (1), पृष॑तीषु (2), श्रु॒तासु॑ (3), सु॒खेषु॑ रु॒द्रा म॒रुतो॒ रथे॑षु (4),
वना॑ चिदुग्रा जिहते॒ नि वो॑ भि॒या (5), पृ॑थि॒वी चि॑द् रेजते॒ पर्व॑तश्चित् (6)

5.60.3: You Play with Lances

The very hill that had grown into largeness was alarmed (1).
Its high level of heaven shook at your cry (2).
O Maruts, when you play, with your searching lances (3),
you come running like uninterrupted waters (4).[3]

5.60.4: Bodies of Golden Light

With their self-nature they have formed out their bodies (2),
into shapes of golden light, like rich bridegrooms (1).
Glorious, they seek glory; they are strong in their chariots (3).
Always they create greatnesses in their bodies (4).[4]

5.60.5: Rudra is a Good Worker

None of these is least or greatest (1).
Brothers, they have grown together towards a blissful opulence (2).
Youth and a good worker is Rudra, their father (3).
The mother of the Maruts is as a cow that is a good milker (4,6),
she is many-hued and bright in her days (5).[5]

[Line 3: Rudra forcibly leads this creation upwards. He puts down all those who arrogantly obstruct his path. The profound mantra *trayambakam yajāmahe* in (7.59.12) celebrates his power to liberate all persons from premature death.]

---

[3] पर्वतः चित् महि वृद्धो बिभाय (1), दिवश्चित् सानु रेजत स्वने वः (2),
यत् क्रीळथ मरुत ऋष्टिमन्त (3), आप इव सध्र्यञ्चो धवध्वे (4)

[4] वरा इवेद् रैवतासो हिरण्यैरभि (1), स्वधाभिः तन्वः पिपिश्रे (2),
श्रिये श्रेयांसः स्तवसो रथेषु सत्रा (3), महांसि चक्रिरे तनूषु (4

[5] अज्येष्ठासो अकनिष्ठास एते (1), सं भ्रातरो वावृधुः सौभगाय (2),
युवा पिता स्वपा रुद्र एषां (3), सुदुघा (4), पृश्निः सुदिना (5), मरुद्भ्यः (6)

5.60.6: Offering Given as Sacrifice

O Maruts, whether you are in the highest or in the middle (1),
or in the lowest heaven (2),
come to us from there, O blissful Rudra-s (3).
O Agni, take notice of the offering (4),
that we give to you as your sacrifice (5).[6]
[*ataḥ:* from beyond;]

5.60.7: Establish Bliss (*vāma*)

When you Agni and Maruts, omniscient (1),
come driving from the higher heaven over the peaks (2),
then in your rushing motion thrilled with rapture (3),
you shake (or cause fear in) the powers that do us hurt (4).
You establish bliss in the Soma offering sacrificer (5).[7]
[*shnubhiḥ:* peaks; peaks of the hill of our being;
vāma: bliss; *dhunayaḥ:* those who shake;]

5.60.8: The Vaishvānara Agni

O Agni along with Maruts that give the touch of bliss (1),
that speak the word of light (2),
drink the Soma - delight and grow exultant (3).
(The Maruts) are glorious in their hosts (4),
purifying, all-pervading, and (give) long-life (5).
O Vaishvānara, one with them in intuition and heavenly shining vision, (drink the Soma) (6).[8]
[Vaishvānara: Universal Divine Will and Force; a form of Agni.]

---

6 यदुत्तमे मरुतो मध्यमे (1), वा यद्वावमे (2), सुभगासो दिवि ष्ठ अतो नो रुद्रा (3), उत वा न्व१स्याऽग्ने वित्ताद्धविषो (4), यद् यजाम (5)

7 अग्निश्च यन्मरुतो विश्ववेदसो (1), दिवो वह्ध्व उत्तरात् अधि ष्णुभिः (2), ते मन्दसाना (3), धुनयो रिशादसो (4), वामं धत्त यजमानाय सुन्वते (5)

8 अग्ने मरुद्भिः शुभयद्भिः (1), ऋक्वभिः (2), सोमं पिब मन्दसानो (3), गणश्रिभिः (4), पावकेभिः विश्वमिन्वेभिः आयुभिः (5), वैश्वानर प्रदिवा केतुना सजूः (6)

5.61: Journey to the Peaks and the Afflicting Desire

Rishi: Shyāvāshva Ātreyaḥ

[The rishi here is Shyāva-ashva. Shyāva is one whose soul is dusky, and lacks lustre. The name Shyāva occurs in several places in RV. In RV (1.110.6) Ashvins are said to give lustre to Shyāva. This name occurs in (5.61.16). The full name *shyāvāshva* occurs in (5.81.5), where it is said that he has attained to the affirmation (stoma) of the God Savitṛ, the creator. The name *shyāvāshva,* means, one with ruddy-dark life powers. The hymn describes how he sheds his dark lustre and becomes endowed with Light and Power.

The commentator Sāyaṇa Āchārya quotes an anecdote connected with this rishi and explains the entire hymn based on this anecdote. While accompanying his father in the performance of a ritual to the house of the king Rathavīti Dārbhya, *shyāvāshva* becomes interested in marrying the daughter of Darbhya. However the queen declines the offer stating that Shyāvāshva is not a rishi yet.

For becoming a rishi, Shyavashva performs the rigorous askesis. However he has a strong desire for the material possession of cows and horses. The king Taranta comes to know of this desire and gives him gifts and directs him to his brother the king Purumīlha for more. On his way to his meeting the king Purumīlha, he encounters the Maruts who give him the necessary favours.

The names Shyāva, Dārbhya, Rathavīti and Purumilha occur in this hymn.

The claim that the hymn gives the outline of the anecdote is rather farfetched. Most of the epithets occurring in these mantra-s cannot be explained in the context of the episode. The lady appearing in mantra-s 4,5,7,9,17 and 18 cannot refer to the lady loved by Shyāvāshva. The lady is the shakti or consort of Maruts, the Thought-Gods. It is she who is the executor of wishes of the Maruts. Verse 7 states that she knows the one who suffers. Verse 9 states that she shows the path to one with a dusky soul.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

In verse 17, Shyāvāshva prays to the lady to convey his words to the Maruts, using the epithet Dārbhya (a king's name), the son of the Render, for him. Similarly Shyāvāshva uses the epithet for Maruts, such as Rathavīti (those who journey in the chariot), the Lord of plenitude. In the Veda, the epithet, "the Lord of plenitude," is never used for any human being.]

1: Who Are You?

2: How Did You Get Your Puissance?

3: Whip of Their Urging

4: May the Goddess Come to Me

5: May She Conquer For Me

6: Woman, Greater in Bliss

7: The Soul Afflicted With Desire

8: Male is Only Half

9: She Calls the Path to Shyāvāshva

10: Give Me a Hundred

11: Maruts Drink Soma

12: Maruts Shine Splendid

13: They Cannot be Confined

14: Who Knows Their Destination

15: Maruts Hear the Call of Devotee

16: Direct the Treasure

17: Convey My Laud

18: My Desire Passes Not

19: Resides on Mountains

Metre: Gāyatrī, 1-4,6-8,10-19; Anuṣhṭup, 5; Saṭobṛhatī 9

5.61.1: Who Are You?

Who are you, O Powers supreme in your glory (1),
you who come to us, one by one, from the highest supreme (2)?[1]

5.61.2: How Did You Get Your Puissance?

From where you had your horses? From where your reins (1)?
How did you get your puissance (2)?
What is the manner of your movement (3)?
Their seat is on the back of Life (4).
Their rein of control is in its nostrils (5).[2]
[*yama:* rein of control; *nasa:* nostril;]

5.61.3: Whip of Their Urging

The whip of their urging falls on its loins (1).
These powers labour it with their thighs (2),
as if women in the creation of a child (3).[3]
[*vi yamuḥ:* to labour, to spread (the thighs);]

5.61.4: May the Goddess Come to Me

So come over to me, O you strong Males (1),
with your happy consorts (2),
that you may dwell here, full of the heat of Agni (3).[4]
[The lady mentioned here is the shakti or consort of Maruts. She is mentioned in mantra-s 4,5,7,9,17 and 18. She cannot be any human being.
parā etana: come over.]

---

1 के ष्ठा नरः श्रेष्ठतमा (1), य एकएक आयय परमस्याः परावतः (2)

2 क्व वो अश्वाः क्व अभीशवः (1), कथं शेक (2), कथा यय (3), पृष्ठे सदो (4), नसोर्यमः (5)

3 जघने चोद एषां (1), वि सक्थानि नरो यमुः (2), पुत्रकृथे न जनयः (3)

4 परा वीरास एतन मर्यासो (1), भद्रजानयः (2), अग्नितपो यथासथ (3)

5.61.5: May She Conquer For Me

Let her conquer for me the herd of the horses of swiftness (1),
and the herd of the shining cows and the flock of a hundred (2).
She has been affirmed by the seer Shyāvāshva (3).
She extends her arms to the hero (4).[5]
[*upa-barbṛhat doḥ:* extends her arms, (*doḥ*);
shyāvāshva: seer of the ruddy-dark Life powers, name of a ṛishi.]

5.61.6: Woman, Greater in Bliss

Woman is she, greater in bliss and substance (1),
than the Male who dwells not in the gods (2),
and has not the riches (3).[6]

5.61.7: The Soul Afflicted With Desire

She knows the one who suffers and the thirsty (1),
and the soul afflicted with its desire (2).
She forms the mind in the godhead (3).[7]

5.61.8: Male is Only Half

That Male is only half in his being and unaffirmed by the Word (1);
therefore he is called Paṇi, the Miser of life (2).
Only by the giving of her energy shall he become whole (3).[8]
[*a-stutah:* not affirmed by the word;
Lines 1 and 2 : This verse indicates the secret behind the *shakti.*
Without her presence, a man is only Pani, a miser of life.]

---

5 सनत्साश्व्यं पशुम् (1), उत गव्यं शतावयम् (2),
श्यावाश्वस्तुताय या दोर्वीराया (3), उपबर्बृहत् (4)

6 उत त्वा स्त्री शशीयसी (1), पुंसो भवति वस्यसी अदेवत्रात् (2), अराधसः (3)

7 वि या जानाति जसुरिं वि तृष्यन्तं (1), वि कामिनम् (2),
देवत्रा कृणुते मनः (3)

8 उत घा नेमो अस्तुतः पुमाँ (1), इति ब्रुवे पणिः (2),
स वैरदेय इत्समः (3)

5.61.9: She Calls the Path to Shyāvāshva

Young and full of rapture (2),
she shall cry aloud during his path with his the dusky soul (1,3).
For the illumined who has attained to a far flung splendour (5),
two ruddy steeds labour on the path, to much riches (4).[9]

[*Purumīḷha:* one with much riches; the name of a king. S explains this verse in the context of the anecdote of the sage Shyavāshva going to Purumīḷha.

Lines 1-3 refer to the dusky soul (*shyāvāya*), who does not know the path. Lines 4 and 5 refer to the illumined person who knows the path; for him the two steeds labour on the path.]

5.61.10: Give Me a Hundred

And he shall give me a hundred of the fostering herd (1),
even as the son of him who finds the steed (2).
He shall be bounteous (4),
even as this host (of Life-powers) that travel to their goal (3).[10]

[*vaidadashvi:* son of Vidadashva, Purumiḷha; son of one who finds the steed; (vaidat-ashvi)

taranta: those who travel to the goal; name of a king who helps Shyāvāshva. In the anecdote Taranta suggests that he meet Purumiḷha.]

5.61.11: Maruts Drink Soma

They are borne on by swift steeds (1),
for drinking an intoxicating sweetness (2).
They hold here the inspirations of knowledge (3).[11]

---

9 उत मे अरपद् (1), युवतिः मम्न्दुषी प्रति (2), श्यावाय वर्तनिम् (3), वि रोहिता पुरुमीळ्हाय येमतुः (4), विप्राय दीर्घयशसे (5)

10 यो मे धेनूनां शतं (1), वैदत् अश्विः यथा ददत् (2), तरन्त इव (3), मंहना (4)

11 य ईं वहन्त आशुभिः (1), पिबन्तो मदिरं मधु (2), अत्र श्रवांसि दधिरे (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.61.12: Maruts Shine Splendid

By their glory they surpass the Heaven and Earth of our being (1).
They shine splendid in their chariots (2),
as if a golden light above in our heavens (3).[12]

5.61.13: They Cannot be Confined

Young is that host of the Life-gods (1);
a blaze of light are their chariots; they cannot be confined (2).
They travel to the bliss whom no darkness can cover (3).[13]

5.61.14: Who Knows Their Destination

Who knows of them (1),
where now they speed and rejoice (2)?
They are born in the Truth, and are free from evil (3).[14]

5.61.15: Maruts Hear the Call of Devotee

O illumined powers (2),
You are leaders of the mortal by right thought (1,3).
You hear him when he calls you to the journey (4).[15]
[*vipanyavaḥ:* they who have the light, (3.10.9)]

5.61.16: Direct the Treasure

You, with your many delights, destroy our hurters (3).
O Lords of sacrifice, you direct towards us (1,4),
the desirable treasures (2).[16]

---

12 येषां श्रियाधि रोदसी (1), विभ्राजन्ते रथेष्वा (2), दिवि रुक्म इवोपरि (3)

13 युवा स मारुतो गणः (1), त्वेष-रथो अनेद्यः (2), शुभं यावा अप्रतिष्कुतः (3)

14 को वेद नूनमेषां (1), यत्रा मदन्ति धूतयः (2), ऋतजाता अरेपसः (3)

15 यूयं मर्तं (1), विपन्यवः (2), प्रणेतार इत्था धिया (3), श्रोतारो यामहूतिषु (4)

16 ते नो (1), वसूनि काम्या (2), पुरुश्चन्द्रा रिशादसः (3),
आ यज्ञियासो ववृत्तन (4)

5.61.17: Convey My Laud

To the son of Dhārbhya, convey this affirmation (*stoma*) (1,3).
O Goddess, wide-billowing Night, carry my words (2,4),
to him like a charioteer (5).[17]

[*ūrmye:* wide-billowing Night, (2.4.3);
S explains this mantra in the context of the anecdote of the marriage of Shyāvāshva with the daughter of Dhārbhya Rathavīti. The Goddess Night is the messenger.]

5.61.18: My Desire Passes Not

And thou shall say this for me (1),
to the Journeyer in the Chariot who has pressed out the Soma (2),
that my desire passes not away from me (3).[18]

5.61.19: Resides on Mountains

One travelling in the Chariot dwells in the countries (1),
where are the radiant herds (3).
He is the lord of plenitudes (2).
His lodging is upon the mountains (4).[19]

[*gomati:* herds of Ray-cows; *kṣheti:* dwells;
The seeker dwells in places endowed with knowledge and stays at an elevated level of consciousness. Mountain in the Veda indicates the heavy crust of materialism in whose womb lies the true knowledge.
Paraphrase of S: Being happy with the marriage of his daughter to the Riṣhi Shyāvāshva, he, Rathavīthi returns to the Himalayan hills for performing askesis (*tapas*).]

---

17 एतं मे स्तोमम् (1), ऊर्म्ये (2), दाभ्र्याय परा वह (3), गिरो देवि (4), रथीरिव (5)

18 उत मे वोचतात् इति (1), सुतसोमे रथवीतौ (2), न कामो अप वेति मे (3)

19 एष क्षेति रथवीतिः (1), मघवा (2), गोमतीरनु (3), पर्वतेष्वपश्रितः (4)

Section V: (5.62 - 5.72)

Mitra and Varuṇa

(72 Mantra-s)

A. Titles of the 11 Sūkta-s / 291
B. Mitra, the Lord of Love / 291
C. Varuṇa, the All-Ruler and the Lord of Wideness / 292
D. Riṣhi-s of the Section / 294
E. Text, Translation and Commentary / 294

A. Titles of the 11 Sūkta-s

5.62: The Thousand-pillared Home of Truth and Bliss

63: The Rain of Bliss

64: The Leaders of the Blissful Home

65: The Lords of the Journey

66: The Givers of Self-rule

67: The Upholders and Protectors

68: The Lords of the Great Force

69: The Upholders of the Luminous Worlds

70: The Increasers of Being and Deliverers

71: An Invocation to the Sacrifice

72: An Invocation to the Sacrifice

B. Mitra, the Lord of Love

Mitra, the ordinary Sanskrit word for friend, comes from the same root as *maya,* the Vedic word for bliss. When other deities like Agni are spoken of as helpful friends, they are said to be like Mitra or become Mitra. Then we must suppose that to these Vedic symbolists, Mitra was essentially the Lord of Love, a kindly helper

of man and immortals; the Veda speaks of him as the most beloved of the gods.

Mitra introduces the principle of harmony into the workings of the divine effort in us; thus he combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight.

The vedic singers couple *mayaḥ,* the principle of inner felicity independent of all objects and *prayaḥ,* its outflowing as the delight and pleasure of the soul in objects and beings. Vedic happiness is thus divine felicity which brings with it the boon of a pure possession and sinless pleasure in all things founded upon the unfailing touch of the Truth and Right in the freedom of a large universality.

Mitra cannot fulfil his harmony except in the wideness and purity of Varuṇa; hence he is constantly invoked with Varuṇa. The distinction between them is made in one verse, "Varuṇa is the masterful traveller to the souls supreme seat, Mitra makes men advance in that march". As (5.63.3) declares, Mitra and Varuṇa makes the heaven give "its celestial rain, which is the wealth of spiritual felicity which the seers desire; it is the immortality."

(5.65.4) states that he "takes us out of our narrow existence, harmonises (*vidhata*) all and conquers the path to our home. (5.66.2) summarises the work of Mitra and Varuṇa. "Then shall thy humanity as if the workings of these gods; it is as if the visible heaven of light (*svar*) were founded in thee, O mortal".

C. Varuṇa, the All-ruler and the Lords of wideness

Viewed on the surface, Varuṇa is the omniscient and omnipotent Lord or Creator, Master of the oceans and the sky, whose strength and speed cannot be matched by anyone else. He maintains all the laws in the Earth, mid-region and the heavens, punishing the transgressors. But a closer look reveals the esoteric meaning of the

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

hymns just as with the other hymns of Rig Veda. Varuṇa is the Godhead who creates pathways for the Sun in our being which is full of darkness so that the Sun can pour his knowledge into all the dark corners of the being. The oceans, of which Varuṇa is the master, symbolize the waters of the Truth and Varuṇa pours these Waters on our three bodies, viz. physical, vital and mental, and removes all sin, evil and falsehood from our lives. In RV (1.24) and RV (1.25), the Seer Shunahshepa explicitly requests Varuṇa to release or loosen the three cords of bondage which represent the bonds of the three planes, physical, vital and mental. These knots restrict the flow of the universal psychic energies in our body. Varuṇa is prayed to release these knots. These knots are the celebrated knots associated with the names Brahma, Viṣhṇu and Rudra in the tāntrik literature of later period. Note however that in RV (5.2.7) Agni releases the seer Shunahshepa from his bonds. In the Veda, there is the identity of the different gods. They act jointly.

A common descriptor used for Varuṇa is *uru,* which means always 'wide' in the Rig Veda. Varuṇa is the lord of all infinities, master of all the oceans and ether. Varuṇa's dwelling is in the vast, (*urukṣhaya),* (1.2.9), Varuṇa has wide vision (*uru chakṣhasam),* (1.25.16). 'Form in us the wide world' (5.64.6); Varuṇa conquers for us the vastness (*uru*), (5.65.4).

Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities. In (5.64.6) he is prayed to form the wide world in us.

Varuṇa is hymned as the *samrāja,* all-ruler in (5.68.2, 5.63.5) and as the *swarāja,* the self-rule in (5.66.5).

sāmrāṭ means one who has complete kingship or control over both subjective and objective existence. Among the people of the Vedic age, the emperor was also a sage; he was both a thinker and a hero. He had a plenitude of both wisdom and will, thought and action. Varuṇa is the king of all the dominions (8.42.1 and 8.42.2.).

Varuṇa helps the seer in the effort of his journey to a self-empire (*svarājya*), according to RV (5.66.6).

Varuṇa is hymned in several places as being connected with the Right or the Truth-in-movement (*ṛta*). Varuṇa touches the Truth in man (*ṛtasparsha jane-jane,* 5.67.4), i.e., he activates the Truth in movement (*ṛta*) in every human being, since he has the form of Truth (*ṛtapeshasa,* 5.66.1).

He holds the seer-wisdom, (*kāvya,* 5.66.4). He has placed the will (*kratu*) in our hearts (5.85.2).

In (5.85.8), Varuṇa is prayed by the seer Atri, "to clear away like loosened things all our sins, the sins against Truth and the sins caused by ignorance."

The introductions to the eleven hymns (5.62-5.72) by Sri Aurobindo give an excellent picture of the powers of both Mitra and Varuṇa.

D. Riṣhi-s of the Section

5.62: Shrutavit Ātreyaḥ
63-64: Archanānaḥ Ātreyaḥ
65-66: Rātahavya Ātreyaḥ
67-68: Yajata Ātreyaḥ
69-70: Uruchakri Ātreyaḥ
71-72: Bāhuvṛktaḥ Ātreyaḥ

E. Text, Translation and Commentary

5.62: The Thousand-pillared Home of Truth and Bliss

Riṣhi: Shrutavit Ātreyaḥ

1: That One
2: Milks the Ray-Cows
3: Pour Down the Rain of Heaven
4: The Clarity Follows You

5: Guard by Yajus Mantra

6: The Thousand-pillared Home of Bliss

7: The Honey in That Home

8: Infinite Aditi and Finite Diti

9: Possess the Bliss and Peace

Metre: Triṣhṭup

[The Riṣhi hymns the eternal and immutable Truth of which the Truth in mutable things is the veil; that is the goal of the journey of the manifested Sun of divine knowledge; it is the eternal unity of all things that are and the supreme Divine of which the Gods are various forms.

Into it unite all the wealth of being and knowledge and power and bliss won by the sacrifice.

It is the large vastness of the wide purities of Varuṇa and of the shining harmonies of Mitra.

There, eternally stable, dwell the herds of the divine radiances of knowledge; for that is the happy field to which they here are travelling.

The Impeller of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light. There descend the streams of the immortal existence followed by the single and perfect movement of Mitra-Varuṇa, the Light and the Purity, the Harmony and the Infinity.

It is the rain of heaven which these two Godheads pour down, upholding the physical existence in its fruits and the celestial in its herding radiances of illumination.

They thus create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the sacrifice.

This thousand-pillared force of knowledge they make a home for themselves and dwell there in the revelations of the Word.

It is luminous in its form and its pillars of life have an iron strength and stability.

They ascend to it in the dawning, in the rising of the Sun of knowledge and look with that eye of their divine vision on the infinite existence and the finite, the indivisible unity of things and their multiplicity.

It is a home full and large with the sweetness and ecstasy of the supreme and inviolable peace and bliss which by their cherishing and fostering protection we seek to conquer and possess.]

5.62.1: That One

By the Truth is veiled that ever-standing Truth of yours (1),
where they unyoke the horses of the Sun (2).
There the ten hundreds stand still together (3).
That One, the greatest of the embodied gods (4),
I have beheld (5).[1]

[*apihitam:* veiled by the truth; the active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

dhruvam ṛtam: ever-standing Truth; the eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.

dasha shatā: ten hundreds; the entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

tat ekam: That One; the *deva* veiled by his form of the divine Sun is referred to in Isha Upaniṣhad (16), "That splendour which is thy fairest form, O Sun, that let me behold. The Puruṣha who is there and there, He am I." *'ṛtam-ṛtena'* is also in (5.68.4).

---

[1] ऋतेन ऋतम् अपिहितं ध्रुवं वां (1), सूर्यस्य यत्र विमुचन्ति अश्वान् (2), दश शता सह तस्थुः (3), तदेकं देवानां श्रेष्ठं वपुषाम् (4), अपश्यम् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

"The Absolute, the Eternal, the Supreme Divine, is the reality that is the object of our realisation. It is the One brilliantly lit by the straight and freely radiating rays of the Sun of Truth. But this Truth that is superconscient is veiled by another Truth, the Truth of the Many, the fact of the multiple universe. One has to pass through this Truth of the Many, however obscured in the shadow of Ignorance, drawing to the full the experience of multiplicity before arriving at the Truth of the One.

The horses symbolise the different multiple energies which are unyoked or marshalled together at the level of the Sun, the state of the Absolute or Supreme Divine." (M.P.P.)]

5.62.2: Milks the Ray-Cows

That is the utter vastness of you, O Mitra and Varuṇa (1).
There the Lord of the movement milks (2),
the herds of his stable radiances by the days (3).
You two swell all the streams of the Blissful One (4),
and your one wheel moves in their path (5).[2]

[*dhenā:* streams; *īrmā:* movement, (5.73.3);

svasara: the blissful one;

ekaḥ pavi: one wheel, the unified movement; when the lower wheel of the Sun is struck away, the inferior truth is taken up into the unity of the higher truth from which it now seems to be separate in its motion. Now there is only one wheel or one movement.

ahabhiḥ: days; dawns of inner light; *tasthushī*: (herds of) stable radiances;]

---

[2] तत्सु वां मित्रावरुणा महित्वम् (1), ईर्मा (2), तस्थुषीः अहभिः दुदुह्रे (3), विश्वाः पिन्वथः स्वसरस्य धेना (4), अनु वामेकः पविः आ ववर्त (5)

5.62.3: Pour Down the Rain of Heaven

O Kings Mitra and Varuṇa, by your greatnesses (2),
you uphold earth and heaven (1).
You increase the growths of earth (3).
You nourish the shining herds of heaven (4).
You pour forth the rain of its waters, O swift in strength (5).[3]

5.62.4: The Clarity Follows You

Let horses perfectly yoked bear you (1).
With their well-governed reins of light let them come down to us (2).
The form of the clarity follows in your coming (3).
The Rivers flow in front of heaven (4).[4]

[*ghṛta:* clarity, see (5.5.1); *nirṇik:* form;]

5.62.5: Guard by Yajus Mantra

You increase the strength that comes to our ear of knowledge (1).
You guard by the sacrificial word (*yajus*) (3).
your wide realm is as if (it is) our seat of sacrifice (2).
You take the seat in your car, O Mitra (5),
bringing obeisance, holding fast to judgment (4),
within the revealings of knowledge, O Mitra, O Varuṇa (6).[5]

[Yajus: the word which guides the sacrificial action in accordance with the Rik. The Rik is the word which brings with it the illumination.

Line 2 (alternate): "increasing and guarding the wide strength".

---

[3] अधारयतं पृथिवीमुत द्यां (1), मित्रराजाना वरुणा महोभिः (2), वर्धयतम् ओषधीः (3), विन्वतं गा (4), अव वृष्टिं सृजतं जीरदानू (5)

[4] आ वामश्वासः सुयुजो वहन्तु (1), यतरश्मय उप यन्तु अर्वाक् (2), घृतस्य निर्णिगनु वर्तते वाम् (3), उप सिन्धवः प्रदिवि क्षरन्ति (4)

[5] अनु श्रुताम् अमतिं वर्धयन्त् (1), उर्वी बर्हिरिव (2), यजुषा रक्षमाणा (3), नमस्वन्ता धृतदक्षा (4), अधि गर्ते मित्र आसाथे (5), वरुण इळासु अन्तः (6)

barhi: seat of sacrifice, sacred seat, sacred seat of grass in ritual.
amati: the meaning depends on the accent marks on the letters;
अमति (5.62.5, 5.69.1): strength;
अमति (1.53.4, 4.11.6): unconsciousness;]

5.62.6: The Thousand Pillared Home of Bliss

You protect the path to the beyond,
for the doer of perfect works (2).
Without sparing any effort (1), you deliver him (3).
He dwells within the wide revealings of knowledge (4).
(You are) kings of hero-force free from passion (5).
Together you two uphold a thousand-pillared strength (6).[6]
[*akravihastā:* with hands that spare not; Varuṇa: lord of wideness;
Iḷa : goddess of revelation or revealings of knowledge;]

5.62.7: The Honey in That Home

May we win possession of Soma which is in that home (4).
The form (of home) is of golden light, iron is its pillar (1).
(The home) shines in heaven as if swift lightning (2).
It is shaped in the happy field (or in the field of the gleaming) (3).[7]
[*ashvājani:* swift lightnings; the energy of the Horse of Life;
bhadra kṣhetre: the Ānanda, the Bliss-World;
tilvile: the field of the gleaming of the Dawns, the world of the Light;
ayaḥ: iron or steel; *stūṇa:* pillar; *madhu:* sweet honey; Soma;
adhigartyasya : of the home; *garta* : usually means a chariot or home.

---

[6] अक्रविहस्ता (1), सुकृते परस्पा (2), यं त्रासाथे (3), वरुण इळासु अन्तः (4), राजाना क्षत्रम् अहृणीयमाना (5), सहस्रस्थूणं बिभृथः सह द्वौ (6)

[7] हिरण्यनिर्णिक् अयो अस्य स्थूणा (1), वि भ्राजते दिवि अश्वाजनीव (2), भद्रे क्षेत्रे निमिता तिल्विले वा (3), सनेम मध्वो अधिगर्त्यस्य (4)

However in this verse and in the next (SA) render *garta* as 'home' which appears to be more appropriate in the context. Note that even in the (5.62.5) *garta* is not a physical vehicle. (7.64.4) states that, 'your car is fashioned by the mind'.]

5.62.8: Infinite Aditi and Finite Diti

That home you ascend, O Mitra and Varuṇa (5),
has a form of gold, and the pillars of iron (1,3);
during the breaking of the dawn, and the uprising of the Sun (2,4).
Following that you behold the Aditi and Diti (6).[8]

[For the Vedic seers, both Aditi, the principle of unity and infinity and Diti, the principle of division are important. See (5.59.8) for explanation. Recall (4.2.11), "Lavish on us Diti (finite) and guard Aditi (infinite)."]

5.62.9: Possess the Bliss and Peace

O Mitra and Varuṇa, cherish us (6),
by that bliss which is without a gap (4),
which is most large and full (1),
so that none can pierce through and beyond it (2),
O guardians of the world, great givers (3,5),
may we be victorious, and take possession of that peace (7).[9]

[*na atividhe:* which cannot be pierced;
sudānū: great givers; *sharma:* bliss;]

---

[8] हिरण्यरूपम् (1), उषसो व्युष्टौ (2), वयःस्थूणम् (3), उदिता सूर्यस्य (4), आ रोहथो वरुण मित्र गर्तम् (5), अतश्चक्षाथे अदितिं दितिं च (6)

[9] यद् बंहिष्ठं (1), नातिविधे (2), सुदानू (3), अच्छिद्रं शर्म (4), भुवनस्य गोपा (5), तेन नो मित्रावरुणौ अविष्टं (6), सिषासन्तो जिगीवांसः स्याम (7)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.63: The Rain of Bliss

Riṣhi: Archanāna Ātreyaḥ

1: Guardians of the Truth

2: Rain of the Felicitous Wealth

3: Rain by the Power of Knowledge

4: The Sun Hidden

5: The Hidden Knowledge

6: The Rain Speaks a Rich and Varied Language

7: You Place the Sun in Heaven

Metre: Jagatī

[Mitra and Varuṇa are, by their united universality and harmony, the guardians of the divine Truth and its divine Law eternally perfect in the ether of our supreme being; from that place, they rain down the abundance of the heavens and its bliss upon the favoured soul.

The Life-powers range with the voice of the truth-seeking thought through earth and heaven and the two Kings come to their cry with the brilliant clouds full of the creative waters.

It is by the Māyā, the divine truth-knowledge of the Lord, that they thus rain down heaven; that divine knowledge is the Sun, the Light, the weapon of Mitra and Varuṇa ranging abroad to destroy the ignorance.

At first the Sun, the body of the Truth, is concealed in the very storm of its outpourings and only the sweetness of their streaming into the life is felt.

But the Maruts as Life-Powers and Thought-Powers range abroad seeking in all the worlds of our being for the brilliant rays of the concealed knowledge to be gathered as a shining wealth.

The voice of the Rain is full of the flashings of the Light and the movement of the divine Waters; its clouds become robes for the Life-Powers.

The two kings maintain the divine workings in us, governing all our being by the Truth. Finally the Sun in the sky is revealed as a chariot of the richly varied splendours of the knowledge, the chariot of the journey of the spirit to the highest heavens.]

5.63.1: Guardians of the Truth

Guardians of the Truth, you ascend your car (1).
The law of the Truth is yours in the supreme station (2).
He whom here you cherish, O Mitra and Varuṇa (3),
for him increase the rain of heaven, full of the honey (4).[1]

[*satya dharmā:* the law of the Truth; *parame vyoman:* The infinity of the superconscient being; supreme ether;]

5.63.2: Rain of the Felicitous Wealth

Emperors, you rule over this world of our becoming (1).
In the getting of knowledge you are seers of the realm of Light (3).
O Mitra and Varuṇa, we desire from you (2,5),
the rain of the felicities, which is the immortality (4).
The Thunderers range abroad through earth and heaven (6).[2]

[Line 4: it states clearly that *vṛṣhṭi* is not a physical rain, but the rain of felicities which is immortality.

swarājya and *samrājya,* perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence. See also (5.85.1.)

---

[1] ऋतस्य गोपौ अधि तिष्ठथो रथं (1), सत्यधर्माणा परमे व्योमनि (2), यमत्र मित्रावरुणौ अथो युवं (3), तस्मै वृष्टिर्मधुमत् पिन्वते दिवः (4)

[2] सम्राजौ अस्य भुवनस्य राजथो (1), मित्रावरुणा (2), विदथे स्वर्दृशा (3), वृष्टिं वां राधो अमृतत्वम् (4), ईमहे (5), द्यावापृथिवी वि चरन्ति तन्यवः (6)

tanyavaḥ: thunderers; the Maruts, Life-Powers and Thought-Powers who find out the light of truth for all our activities. The word may also mean builders or those who give forms to things.]

5.63.3: Rain by the Power of Knowledge

You rain down Heaven by the knowledge of the Mighty One (6).
O Emperors, strong Bulls of the abundance (1).
O Masters of earth and heaven (2).
O Mitra and Varuṇa, universal in your workings (3),
you approach their (Maruts) cry (5),
with your clouds of varied light (4).[3]

[*māya:* the creative knowledge-will of the Deva. See also (5.2.9); *vicharṣhaṇī:* (alternate meaning): all-seeing, (3.10.1, 3.11.1, 8.43.2); *abhra:* clouds;

asura: mighty one; derived from *asu* (force, 1.140.8), it is used in the Veda mostly for the gods. It is only in a few hymns that it is used for the dark Titans, by another derivation, *a-sura,* the not-luminous, the not-gods.]

5.63.4: The Sun Hidden

This is your knowledge, that is lodged in heaven (1,3).
O Mitra and Varuṇa, it is the Sun, it is the Light (2.4).
It ranges abroad as your rich and varied weapon (5).
It is hidden in heaven along with cloud and the raining (6).
O Rain, start forth thy streamings full of the honey (7).[4]

---

[3] सम्राजा उग्रा वृषभा (1), दिवस्पती पृथिव्या (2), मित्रावरुणा विचर्षणी (3), चित्रेभिः अभ्रैः (4), उप तिष्ठथो रवं (5), द्यां वर्षयथो असुरस्य मायया (6)

[4] माया वां (1), मित्रावरुणा (2), दिवि श्रिता (3), सूर्यो ज्योतिः (4), चरति चित्रमायुधम् (5), तमभ्रेण वृष्ट्या गूहथो दिवि (6), पर्जन्य द्रप्सा मधुमन्त ईरते (7)

5.63.5: The Hidden Knowledge

In their seekings for the herds of Light (3),
the Life-Powers yoke their happy car for the bliss (1),
even as might a hero for battle, O Mitra and Varuṇa (2).
Thundering, they range the varied worlds (4).
You pour out on us, the water of Heaven, O rulers imperial (5).[5]
[*gaviṣhṭi:* the seeking (*iṣhṭi*) for light (*gavi*);]

5.63.6: The Rain Speaks a Rich and Varied Language

The rain speaks a language full of light, rich and varied (2),
and full of movements, O Mitra and Varuṇa (1).
The Life-Powers (Maruts) use the clouds as garment (3).
The knowledge you rain down Heaven (4),
ruddy-shining and sinless (5).[6]

[Here we see the subjective sense of the thunder in the symbol of the storm; it is the out-crashing of the word of the Truth, the *shabda* (*vācham*), just as the lightning is the out-flashing of its sense. (SA). Note that in the last sentence it is the ruddy-shining lightning that is raining down.

irāvatim: full of movement, (5.69.2, 5.83.4), (food-giving, (S));
tvishīmatīm: full of light;]

---

[5] रथं युञ्जते मरुतः शुभे सुखं (1), शूरो न मित्रावरुणा (2), गविष्टिषु (3), रजांसि चित्रा वि चरन्ति तन्यवो (4), दिवः सम्राजा पयसा न उक्षतम् (5)

[6] वाचं सु मित्रावरुणौ इरावतीं (1), पर्जन्यश्चित्रां वदति त्विषीमतीम् (2), अभ्रा वसत मरुतः (3), सु मायया द्यां वर्षयतम् (4), अरुणाम् अरेपसम् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.63.7: You Place the Sun in Heaven

You guard the workings by the knowledge of the Mighty one (2),
by the Law, illumined in consciousness, O Mitra and Varuṇa (1).
By the Truth you govern widely all the world of our becoming (3).
You place the Sun in heaven, a chariot of various splendour (4).[7]

[*vratāni:* called the Āryan or divine workings, those of the divine law of the Truth to be revealed in man. The *dasyu* whether human or superhuman, opposes these workings in his darkened consciousness and tries to destroy them in the world. See (5.4.6) and (5.7.10). Line 4: Varuṇa creates the pathways for the Sun in our being which is full of darkness and ignorance. Hence he is said to 'place the Sun in heaven' within us. See also (5.47.3);
dharma : The law;]

5.64: The Leaders to the Blissful Home

Riṣhi: Archanāna Ātreyaḥ

1: Their Arms
2: Stretch Your Arms to the Singer
3: Path to the Harmonies
4: By the Thought Hold the Highest
5: Givings for Companions
6: Form in Us a Wide World
7: The Pilgrim of Light

Metre: Anuṣhṭup, 1-6; Pañgkti, 7

[The Riṣhi invokes the Lords of the infinite wideness and harmony whose arms embrace the soul's highest plane of the Truth and Bliss, to extend to him (Riṣhi) those arms of awakened consciousness and knowledge, so that he may have their all-embracing delight.

---

[7] धर्मणा मित्रावरुणा विपश्चिता (1), व्रता रक्षेथे असुरस्य मायया (2),
ऋतेन विश्वं भुवनं वि राजथः (3), सूर्यमा धत्थो दिवि चित्र्यं रथम् (4)

He aspires by the path of Mitra to the joy of his harmonies in which there is no wound nor hurt.

Conceiving and holding the highest by the power of the illumining word, he would aspire to an increase in that plane, the proper home of the gods.

Let the two great gods create in his being that wide world of their divine strength and vastness.

Let them bring to him its plenitude and felicity in the dawning of the divine light and the divine force.]

5.64.1: Their Arms

We call you by the word of illumination, O Mitra (2),
O Varuṇa, destroyer of the foe (1).
Their arms encompass the world of Light (4),
as if cast around the stalls of the shining herds (3).[1]

[*swarnara: swar* is the solar world of the Truth and the herds are the rays of its solar illuminations, therefore it is compared to the pens (*vraja*) of these shining Vedic cattle. See also note in (5.8.3).]

5.64.2: Stretch Your Arms to the Singer

Stretch out your arms of awakened knowledge (1),
to the human being when he chants to you the illumining word (2).
Your bliss adorable, shall reach through all our earths (3,4).[2]

[*prayanta:* stretch; *bāhavā:* arms; the epithet shows how entirely symbolic are the bodies and members of the Gods as well as their other physical belongings, weapons, chariots, horses.
kṣhāsu: earths; all the planes of our being; *jāryam:* adorable;]

---

[1] वरुणं वो रिशादसम् (1), ऋचा मित्रं हवामहे (2),
परि व्रजेव (3), बाह्वोः जगन्वांसा स्वर्णरम् (4)

[2] ता बाहवा सुचेतुना प्र यन्तम् (1), अस्मा अर्चते (2),
शेवं हि जार्यं वां (3), विश्वासु क्षासु जोगुवे (4)

5.64.3: Path to the Harmonies

May I even now attain to the way (1).
May I go by the path of Mitra, to the bliss of that Beloved (2,3),
in whom there is no wounding; men cling firmly (4).[3]

[*ashyām:* attain; *priyam:* beloved;

mitra: friend; Lord of love; he creates the perfect and unhurt harmonies of our higher, divine existence.

gati: The word is still used for the spiritual or supra terrestrial status gained by man's conduct or efforts upon earth. But it may also mean the movement to the goal or the way.]

5.64.4: By the Thought Hold the Highest

By the word (*ṛcha*) , may my thought hold that highest (2),
which is your possession, O Mitra and Varuṇa (1).
May it manifest for men who affirm you (4),
and for the person in the home of the lords of plenty (3).[4]

[*spūrdhase:* manifesting; that is, manifesting in men, it shall strive to raise them up to its own proper station, the Truth-plane. Strangely S translates it as 'that which causes competition and subsequently jealousy.']

5.64.5: Givings for Companions

O Mitra and Varuṇa, come (*ā*) to us with thy perfect givings (1),
in the world of our session (2).
(Come) for increase in their own home of the gods (3),
(come) for increase of your companions (4).[5]

---

[3] यन्नूनम् अश्यां गतिं (1), मित्रस्य यायां पथा (2),
अस्य प्रियस्य शर्मणि (3), अहिंसा-नस्य सश्चिरे (4)

[4] युवाभ्यां मित्रावरुणा (1), उपमं धेयाम् ऋचा (2),
यद्ध क्षयें मघोनां (3), स्तोतॄणां च स्पूर्धसे (4)

[5] आ नो मित्र सुदीतिभिः वरुणश्च (1), सधस्थ आ (2),
स्वे क्षये मघोनां (3), सखीनां च वृधसे (4)

[*maghonām:* the masters of plenty, the gods;
svakṣhetre: 'own house' of the gods; *suditi:* perfect givings;]

5.64.6: Form in Us a Wide World

With the might and vastness which is brought to us by you (1,3),
form in us the wide world for the conquest of our plenitudes (4),
for bliss, for our soul's happiness (*svastaye*), O Varuṇa (2,5).[6]

[*kṣhatram:* the might; the divine force of the Truth-conscious being, called in the next verse "the force of the gods"; *bṛhat,* the Vast, is the constant description of that plane or "wide world", — the Truth, the Right, the Vast, *satyam-ṛtam-bṛhat,* in AV (12.1.1);
uru: wide; *yeṣhu:* by them, i.e., might and vastness;]

5.64.7: The Pilgrim of Light

(Come) to me, O lords of sacrifice, in the breaking of the dawn (1),
in the flashing of the ray, in the force of the gods (2).
(Come) to my Soma pressed out as if by men with hands (3).
Come racing with your trampling steeds (4),
O Gods who bring (bliss), to the pilgrim of the Light (5).[7]

[*na* in line 3: "as if", showing, as often, that the Soma and its pressing are figures and symbols.
archanānas: he who travels to the illumination created by the word; the significant name of the Ṛiṣhi of this hymn, one of the line of Atri.]

---

[6] युवं नो येषु (1), वरुण (2), क्षत्रं बृहच्च बिभृथः (3)
उरु णो वाजसातये कृतं (4), राये स्वस्तये (5)

[7] उच्छन्त्यां मे यजता (1), देवक्षत्रे रुशद्गवि (2), सुतं सोमं न हस्तिभिः (3), आ पड्भिर्धावतं (4), नरा बिभ्रतौ अर्चनानसम् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.65: The Lords of the Journey

Riṣhi: Rātahavya Ātreyaḥ

1: Speak on Our Behalf
2: The Masters of Being
3: Guidance in the Journey
4: Out of our Narrow Limits
5: Free of Hurt and Sin
6: Drinking of the Light

Metre: Anuṣhṭup, 1-5; Paṅgkti, 6

[The Riṣhi invokes the two great increasers of the truth in our being to lead us in our journey to the plenitudes, to the vastness of our true existence. Out of the narrow limits of our present ignorant and imperfect mentality, they will conquer for us the plenitudes.]

5.65.1: Speak on Our Behalf

Having awakened to knowledge, he becomes perfect in will (1).
Let him speak for us among the gods (2).
May Varuṇa of the vision and Mitra, take delight in his words (3,4).[1]
[he: Rishi;]

5.65.2: The Masters of Being

They are the Kings most glorious in light (1),
and most far in their hearing (2).
They are the masters of being in creature and creature (3),
the increasers of the Truth in us, for the Truth is theirs (4).[2]
[lines 1 and 2: They have the divine sight and the divine hearing, the Light and the Word.
satpatī: masters of being; *ṛtāvānā:* those who have the Truth;]

---

[1] यश्चि॒केत॒ स सु॒क्रतुः॑ (1), देव॒त्रा स ब्र॑वीतु नः (2),
वरु॑णो॒ यस्य॑ दर्श॒तो मि॒त्रो वा॒ (3), वन॑ते॒ गिरः॑ (4)

[2] ता हि श्रेष्ठ॑वर्चसा॒ राजा॑ना (1), दीर्घ॒श्रुत्त॑मा (2), ता सत्प॑ती (3),
ऋता॒वृधा॑ ऋता॒वाना॒ जने॑जने (4)

5.65.3: Guidance in the Journey

Travelling on the path for protection (1),
I call to them, the two together, the ancient and first (2).
As we travel with perfect steeds, (we call to them) (3),
perfect in knowledge for the giving of the plenitudes (4).[3]

[*svashvāsaḥ: su + ashvāsaḥ:* perfect steeds; as usual, it is the symbol of the dynamic energies, life-powers, etc., by which our will and works and aspiration proceed; *iyāno:* travelling;]

5.65.4: Out of Our Narrow Limits

Even out of our narrow existence (1),
Mitra conquers for us the vastness, the path to our home (2),
for the perfect mind is of Mitra (3,5).
He hastens forward to the goal and harmonises all (4,6).[4]

[*aṁhoḥ:* the narrowness, full of suffering and evil; it is the unenlightened state of our limited mentality; the perfect mentality, *sumati,* given by the grace of Mitra admits us to the wideness;
pratūrvataḥ: hastens to the goal;
sumati: perfect mind; *vanate:* conquers;
tūrvata: to hew or pierce, (6.15.5, 6.14.3), hasten;]

5.65.5: Free of Hurt and Sin

May we abide in the increasing of Mitra (1),
which gives to us, children of Varuṇa our perfect breadth (2,4).
Then fostered by thee may we be free from hurt and sin (3).[5]

---

[3] ता वाम् इयानो अवसे (1), पूर्वा उप ब्रुवे सचा (2),
स्वश्वासः (3), चेतुना वाजान् अभि प्र दावने (4)

[4] मित्रो अंहोश्चिदात् (1), उरु क्षयाय गातुं वनते (2),
मित्रस्य हि (4), प्रतूर्वतः (4), सुमतिरस्ति (5), विधतः (6)

[5] वयं मित्रस्यावसि स्याम (1), सप्रथस्तमे (2),
अनेहसः वा ऊतयः सत्रा (3), वरुणशेषसः (4)

5.65.6: Drinking of the Light

Set this human creature travelling on your path (2),
and wholly you lead him, you two, O Mitra, (1,3).
Set not your hedge around our lords of plenitude (4),
and our seers of the truth (5).
Guard us in our drinking of the light (6).[6]

[*go:* the Light or the Cow, meaning here the "milk" or yield of the Mother of Light;

Lines 3 and 4,5: *mā pari khyatam:* do not forsake (the rishis and the powers of plenitude in us).]

5.66: The Givers of Self-rule

Rishi: Rātahavya Ātreyaḥ

1: Direct Your Thoughts

2: Humanity as Divine

3: By Our Hymns, We Seize Him

4: Purified Judgement

5: Earth and Knowledge

6: Journey to a Self-empire

Metre: Anushṭup

[The Rishi invokes Varuṇa, the vast form of the Truth, and Mitra the beloved, godhead of its harmonies and large bliss; they conquer for us the perfect force of our true and infinite being; they change our imperfect human nature into the image of their divine workings.

Then the solar Heaven of the Truth is manifested within us; its wide pasture of herding illuminations becomes the field of journeying of our chariots.

---

[6] युवं मित्र (1), इमं जनं यतथः (2), सं च नयथः (3), मा मघोनः परि ख्यतं मो (4), अस्माकमृषीणां (5), गोपीथे न उरुष्यतम् (6)

The high thoughts of the seers, their purified discernment, their rapid inspirations become ours. Our very earth becomes the world of that vast Truth.

For then there is the perfect movement, the transcendence of this darkness of sin and suffering. We arrive at self-empire, a rich, full and vast possession of our infinite being.]

5.66.1: Direct Your Thoughts

O mortal who wakes to knowledge, call the two gods (1,3),
who are perfect in will and destroyers of thy enemy (2.4).
Direct your thoughts to Varuṇa of whom Truth is the form (5),
and to the great Delight (6).[1]

[*prayasa:* the satisfaction given by Mitra, founding the large bliss of the Truth-plane.

Varuṇa of the infinities gives the wide form, Mitra of the harmonies (gives) the perfect joy of the energies of the Truth, its complete mightiness.]

5.66.2: Humanity as Divine

When they manifest their entire mightiness (2),
and the undistorted force (in us) (1),
then shall the humanity become as if the workings of these gods (3).
It is as if the visible heaven were founded (in the humanity) (4).[2]

[*svar darshatam:* Visible heaven of light or 'Swar of the vision', the world of light where is the full vision of the Truth;
vrata: workings of the Gods.]

---

[1] आ चिकितान (1), सुक्रतू (2), देवौ मर्त (3), रिशादसा (4),
वरुणाय ऋतपेशसे दधीत (5), प्रयसे महे (6)

[2] ता हि क्षत्रमविहुतं (1), सम्यक् असुर्यम् आशाते (2),
अध व्रतेव मानुषं (3), स्वर्ण धायि दर्शतम् (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.66.3: By Our Hymns, We Seize Him

For the rushing of these chariots (1),
I desire your wide pasture of the herds, O Gods (2).
When the god receives our bounteous offerings (3),
our minds seize on his mind forcefully by our hymns (4).[3]
[*gavyūti:* wide pasture of the Ray-cows; *dadhṛk:* receives;
rātahavya: one who gives bounteous offerings; name of the ṛishi of this hymn.]

5.66.4: Purified Judgement

O transcendent godheads (*adbhuta*) (3),
then indeed you (conquer) the seer-wisdoms (1),
by the full floodings of the illumined discernment (2).
You perceive knowledge for these human creatures (4),
by a perception in which the judgment is purified (5).[4]
[*adbhutā:* SA renders it as, 'wonderful', in most places;
pūrbhiḥ: full floodings;]

5.66.5: Earth and Knowledge

O wide Earth, (you are) that Vast, that Right (1),
and the inspired knowledge of the sages (2)!
You two widely speed with full capacity (3).
In their travellings, (our chariots) pass streaming beyond (4).[5]
[*ati:* beyond; beyond the darkness and the enemies, the suffering and evil of the lower existence; *ṛtam:* Right, Truth-in-action;]

---

[3] ता वामेषे रथानाम् (1), उर्वीं गव्यूतिम् एषाम् (2),
रातहव्यस्य सुष्टुतिं दधृक् (3), स्तोमैर्मनामहे (4)

[4] अधा हि काव्या युवं (1), दक्षस्य पूर्भिः (2), अद्भुता (3),
नि केतुना जनानां (4), चिकेथे पूतदक्षसा (5)

[5] तत् ऋतं पृथिवि बृहत् (1), श्रवएष ऋषीणाम् (2),
जयसानौ अरं पृथु (3), अति क्षरन्ति यामभिः (4)

5.66.6: Journey to a Self-empire

O Mitra, when you have your far-voyaging vision (1),
may we seers, arrive in our journey to a self-empire (2,4),
spread out widely open and governing its multitudes (3).[6]
[*swarājya:* self-empire, see (5.63.2);
vyachiṣhṭhe: widely open; *bahupāyye:* governing the multitudes;]

5.67: The Upholders and Protectors

Riṣhi: Yajata Ātreyaḥ

1: Rightly Perfected

2: Give Men Peace and Bliss

3: They Guard the Mortals

4: They Create Wideness

5: Our Thoughts Seek That

Metre: Anuṣhṭup

[Mitra and Varuṇa perfect the vastness of the superconscient being which is the object of sacrifice; they possess the full abundance of its force.

When they reach that luminous origin and home, they give men, labourers in the sacrificial work, its peace and bliss.

On the way to it, they protect the mortal from his spiritual enemies for they keep firm to their higher workings and to the seats of the higher consciousness to which those workings belong and to which man rises in his ascent.

Universal and all-knowing, they destroy these enemies who are the forces of egoism and limiting ignorance.

---

[6] आ यद् वाम् ईय-चक्षसा मित्र (1), वयं च सूरयः (2),
व्यचिष्ठे बहुपाय्ये (3), यतेमहि स्वराज्ये (4)

True in their being, they are the powers that possess and touch the Truth in each individual being.

Leaders of the journey and the battle, they create the wideness of that higher consciousness even out of our narrow and distressed mortality.

It is that highest which the thought in the Atri-s desires and reaches to us by affirming Mitra, Varuṇa and Aryaman, the godheads, in the "bodies" inhabited by the human soul.]

5.67.1: Rightly Perfected

The Vastness for which we sacrifice (2),
is rightly perfected by you, in truth, O gods, O Āditya-s (1).
O Varuṇa, Mitra, Aryaman (3),
you possess its most abundant force (4).[1]

[*niṣhkṛtam:* rightly perfected;
baḷ : becomes *baṭ* in padapāpatha; *baṭ:* in truth;]

5.67.2: Give Men Peace and Bliss

O Varuṇa and Mitra, when you enter (2),
into your original home of golden light (1),
you reach the bliss for men in their labours (4),
O upholders, O destroyers of the foes (3,5).[2]

[*ā sadatha:* enter;]

---

[1] बळित्था देव निष्कृतम् आदित्या (1), यजतं बृहत् (2),
वरुण मित्रार्यमन् (3), वर्षिष्ठं क्षत्रमाशाथे (4)

[2] आ यद् योनिं हिरण्ययं (1), वरुण मित्र सदथः (2),
धर्तारा (3), चर्षणीनां यन्तं सुम्नं (3), रिशादसा (5)

5.67.3: They Guard the Mortals

Universal and all-knowing are Varuṇa-Mitra-Aryaman (1).
Keeping firm to their workings, they arrive at their own seats (2),
and guard mortal man from his foes (3).[3]

5.67.4: They Create Wideness

Because they are true in their being they touch the Truth (1).
They hold the Truth in creature and creature (2).
Perfect leaders in the journey, perfect in force for the battle (3),
they create the wideness even out of this narrow being (4).[4]

5.67.5: Our Thoughts Seek That

Which of you, is not manifested in our bodies,
O Mitra, O Varuna (1)?
Wholly our thought seeks That from you (2).
Our Thought desires that for the Enjoyers (3).[5]

[*tanūnām:* not the physical body only; the soul dwells here in five sheaths or embodyings.
atri: enjoyers; literally, eaters; the word may also mean Travellers;
astuta: unaffirmed (SA), not manifested;]

---

[3] विश्वे॒ हि वि॒श्ववे॑दसो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा (1),
व्र॒ता प॒देव॑ सश्चिरे॒ (2), पान्ति॒ मर्त्यं॑ रि॒षः (3)

[4] ते हि स॒त्या ऋ॑त॒स्पृश॑ (1), ऋ॒तावा॑नो॒ जने॑जने (2),
सु॒नी॒थासः॑ सु॒दान॑वो॒ (3), अंहो॒श्चित् उरु॒क्रयः॑ (4)

[5] को नु वां॑ मि॒त्रा अस्तु॑तो॒ वरु॑णो वा त॒नूना॑म् (1),
तत्सु वा॒मेष॑ते म॒तिः (2), अत्रि॑भ्य॒ एष॑ते म॒तिः (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.68: The Lords of the Great Force

Rishi: Yajata Ātreyaḥ

[Because they hold the great battle-force of the Truth, Mitra and Varuṇa lead us to the vastness of that Truth.

By that force they rule all imperially, contain the Truth's clarities and their powers are manifested in all the godheads.

Therefore they put forth their power in these godheads for the human possession of the great felicity and wealth of the Truth in earth and heaven.

They reach the Truth by the Truth; for they have its discernment full of the impulsion that goes straight to the knowledge; therefore they increase divinely without falling into the harms of the Ignorance.

As lords of that powerful impulsion they bring down the heavens in a luminous rain upon the mortal and take possession of the vast as a home.]

1: Great Force

2: They are All-rulers

3: They Put Forth Strength for Us

4: By Truth You Attain the Truth

5: Rain from Heaven

Metre: Gāyatrī

5.68.1: Great Force

Sing to Mitra and Varuṇa (1),
with the word that enlightens (2).
They have that great force, theirs is the Truth, the Vast (3).[1]
[*vipā:* illumination, (3.10.5);]

---

[1] प्र वो मित्राय गायत वरुणाय (1), विपा गिरा (2),
महिक्षत्रौ ऋतं बृहत् (3)

5.68.2: They are All-rulers

All-rulers are they, and homes of the clarity (1),
yes, both of them, Mitra and Varuṇa are gods (2),
manifested by the word in the gods (3).[2]
[*ghṛta:* see (5.5.1);]

5.68.3: They Put Forth Strength for Us

Therefore, put forth strength (1),
for our great felicity, heavenly and earthly (2);
for great is your force among the gods (3).[3]
[*rāyaḥ:* the felicity or happy wealth of the wide Truth-consciousness manifested not only in the higher mental planes of our consciousness, but in our physical being.]

5.68.4: By Truth You Attain the Truth

By the Truth, you manifest the knowledge of the Truth (in us) (1).
You possess a judgment of impelling force (2).
O gods, you grow and come not to hurt (3).[4]
[*iṣhiram:* the straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move from Truth to greater Truth, straight, felicitously without stumbling and suffering.]

---

[2] स॒म्राजा॒ या घृ॒तयो॑नी (1), मि॒त्रश्चो॒भा वरु॑णश्च दे॒वा (2),
दे॒वेषु॑ प्रश॒स्ता (3)

[3] ता नः॑ शक्तं॒ (1), पार्थि॑वस्य म॒हो रा॒यो दि॒व्यस्य॑ (2),
महि॑ वां क्ष॒त्रं दे॒वेषु॑ (3)

[4] ऋ॒तम् ऋते॒न सप॑न्त (1), इषि॒रं दक्ष॑म् आशाते (2),
अ॒द्रुहा॑ दे॒वौ व॑र्धेते (3)

5.68.5: Rain from Heaven

O winners of the streaming movement (2,4),
(you are) masters of that forceful impulsion (3).
Causing the heaven to rain (1),
you manifest (or pervade) your vast home in us (5).[5]
[*rīti:* flowing, streaming, (6.13.1); *garta* : home, see (5.62.7); *rīti-āpā* : streamy movement, (9.106.9); *dānumatyāḥ:* fit for gifting, winners;]

5.69: The Upholders of the Luminous Worlds

Riṣhi: Uruchakri Ātreyaḥ

1: Guard the Mortal

2: Fostering Cows and Bulls

3: Peace and Movement

4: Broaden our Workings

Metre: Triṣhṭup

[The Riṣhi invokes Mitra and Varuṇa as the upholders of the worlds or planes of being, especially the three luminous worlds in which the triple mental, the triple vital, the triple physical find the light of their truth and the divine law of their powers.

The strength of the Āryan warrior is increased by them and guarded in that imperishable law. From the luminous worlds the rivers of the truth descend with their yield of bliss.

In each of them a luminous Puruṣha fertilises a form of the triple thought-consciousness of the Truth; these, which make the luminous day of the soul, found in man the divine and infinite consciousness and in that the divine peace and the activity by which there is the rich felicity and the creation of the godhead in the extended universality of our being.

---

[5] वृष्टिद्यावा (1), रीति-आपा (2), इषस्पती (3), दानुमत्याः (4), बृहन्तं गर्तम् आशाते (5)

The divine workings are impaired and restricted by the gods in the ordinary life of the vital and the physical being, but when Mitra and Varuṇa uphold in us the luminous worlds in which each of these finds its truth and power, they become complete and firm forever.]

5.69.1: Guard the Mortal

O Mitra, you two uphold the three mid-worlds (2),
three worlds of Light and three heavens, O Varuṇa (1).
You increase the might of the Warrior (3),
guard him in the imperishable law of your working (4).[1]

[*rajāṃsi:* midworlds; *amatim:* see (5.62.5).]

5.69.2: Fostering Cows and Bulls

Your fostering cows have their streams, O Varuṇa (1),
O Mitra, the rivers milk out their honeyed yield (2).
There stand wide three luminous Bulls (3).
They cast their seed into the three Thoughts (4).[2]

[*dhenavaḥ:* fostering cows, rays of light;
vṛṣhabha: the Bull is the Puruṣha, soul or conscious being; the Cow is the Prakriti, the power of consciousness. The creation of the godhead, the Son, comes by the fertilising of the triple luminous consciousness by the triple luminous soul of the Truth-being so that that higher consciousness becomes active, creative and fruitful in man.
irāvatīr: streams (of Truth); *sindhavaḥ:* rivers;]

---

[1] त्री रोंचना वरुण त्रीन् उत द्यून् (1), त्रीणि मित्र धारयथो रजांसि (2), वावृधानौ अमतिं क्षत्रियस्या (3), अनु व्रतं रक्षमाणौ अजुर्यम् (4)

[2] इरावतीः वरुण धेनवो वां (1), मधुमद् वां सिन्धवो मित्र दुह्रे (2), त्रयः तस्थुः वृषभासः तिसृणां (3), धिषणानां रेतोधा वि द्युमन्तः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.69.3: Peace and Movement

In the dawn I call to Aditi (the divine Mother infinite) (1),
in the mid-day and at the rising of the sun (2).
In the forming of the all, I desire of Mitra and Varuṇa (3),
the peace and movement for felicity (5),
for the creation and the begetting (of the son) (4).[3]

[*sarvatāti:* the action of the sacrifice consists in the formation or "extension" of the universal being, *sarvatāti*, and of the divine being, *devatāti*.

tanaya: begetting of the Son, the godhead created within the humanity; *sham yoḥ:* peace and the movement;

"Aditi is the Mother of All, the Mother of the Gods, the Mother of all Creation. She is the Infinite Consciousness taking form for the manifestation of the Divine. Lost in the separative divisions of this world in Ignorance based upon Inconscience, man seeks liberation into higher states leading to Oneness, Infinitude and unimpaired Consciousness. For this purpose he invokes the very embodiment of the Infinite Consciousness at the source of all creation. But this call is to be incessant, active all the time; the voice of aspiration must be affirmed again and again, at dawn, in the morning, at noon and at all the significant junctures in the diurnal revolutions of Time." (M.P.P.)]

5.69.4: Broaden our Workings

You are the upholders of the luminous mid-world (1),
and the luminous sphere of the earth (3).
O Āditya-s, the immortal gods impair not your workings (2,4),
which are firm forever, O Mitra and Varuṇa (5).[4]

---

[3] प्रातर्देवीम् अदितिं जोहवीमि (1), मध्यंदिन उदिता सूर्यस्य (2), राये मित्रावरुणा सर्वतात इळे (3), तोकाय तनयाय (4), शं योः (5)

[4] या धर्तारा रजसो रोचनस्य (1), उत आदित्या (2), दिव्या पार्थिवस्य (3), न वां देवा अमृता आ मिनन्ति व्रतानि (4),मित्रावरुणा ध्रुवाणि (5)

[*dhruvāṇi:* the workings of Mitra and Varuṇa manifests fully, steadfastly and faultlessly only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuṇa and Mitra and takes up the vital and the physical consciousness into its power and light. In the ordinary workings of the life-plane and the material plane, which are unilluminated, full of ignorance and defect, the law of our divine and infinite being is impaired or spoiled, works under restrictions and with perversions. The prayer is that such an impairment may not happen.

Ādidya-s : sons of Aditi, the goddess of Infinity.]

5.70: The Increasers of Being and Deliverers

Riṣhi: Uruchakri Ātreyaḥ

1: Your Fostering

2: Rudra-s

3: Break Through Destroyers

4: No Hostile Control

Metre: Gāyatrī

[The Riṣhi desires the wide and multiple fostering of our being and its powers which Varuṇa and Mitra give and their complete impulsion of our strength towards the perfect foundation of the divine status.

He prays to them to protect and deliver him from the Destroyers and prevent them from impairing the growth of the godhead in our various sheaths or bodies.]

5.70.1: Your Fostering

O Varuṇa, now, your fostering of our being (2),
is both wide and many-sided (1).
O Mitra, I would enjoy your perfect-mindedness (3).[1]

---

[1] पुरु-उरुणा चित् हि अस्ति (1), अवो नूनं वां वरुण (2),
मित्र वंसि वां सुमतिम् (3)

[*puru-uruṇā:* the wideness of the infinite Truth-plane with the manifold wealth of its spiritual contents. Its condition is the perfection of the thought-mind and psychic mentality proper to a divine nature, which comes to man as the grace of the gods, *sumati.*

avaḥ: fostering; *puru:* many-sided;]

5.70.2: Rudra-s

You are they who do not harm us in any way (1,3).
May we enjoy your complete force of impulsion for our founding (2,4).
May we be they, O fierce (gods) Rudra-s (5).[2]

[*druhvāṇā:* the harms of the *Dasyu-s*, destroyers of our being and enemies of its divine progress, the sons of Limitation and Ignorance, (1.24.15).

adruhvāṇa: not harming in any away, even while helping indirectly.]

5.70.3: Break Through Destroyers

Protect us, O Rudra-s, with your protectings (1);
deliver us with a perfect deliverance (2).
May we break through the destroyers in our embodyings (3).[3]

[Rudra-s: Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. Varuṇa and Mitra as helpers in the upward struggle against the *Dasyu-s* assume this Rudrahood.]

---

[2] ता वां (1), स॒म्यक् (2), अ॑द्रुह्वा॒ण (3), इ॒षम् अश्याम॒ धार्यसे (4), व॒यं ते रु॑द्रा स्याम (5)

[3] पा॒तं नो॑ रुद्रा पा॒युभि॑रु॒त (1), त्रा॑येथां सुत्रा॒त्रा (2), तु॒र्याम॒ दस्यू॑न् त॒नूभिः॑ (3)

5.70.4: No Hostile Control

O transcendent in will-power (2), in our embodyings (4),
let us not suffer, the control of any hostile power (1,3),
nor in our begetting, nor our creation (5).[4]

[*kasya:* any (of the Destroyers); *yakṣham:* occult power, (4.3.13)]

5.71: An Invocation to the Sacrifice

Riṣhi: Bāhuvṛkta Ātreyaḥ

1: Come to Our Sacrifice

2: Nourish Our Thoughts

3: Soma of Delight

Metre: Gāyatrī

[The Riṣhi invokes Mitra and Varuṇa to the Soma offering as destroyers of the enemy and greateners of our being and as helpers of our thoughts by their mastery and wisdom.]

5.71.1: Come to Our Sacrifice

O destroyers of the Enemy, come (1),
with your greatenings, O Varuṇa, O Mitra (2),
to this our delightful sacrifice (3).[1]

[*rishādasā:* by destroying the enemy, the hurters, who pervert and diminish our being, will and knowledge, they (Mitra-Varuṇa) increase in us the largenesses proper to the "vast Truth." When they govern, the control of the *Dasyu-s* is removed and the knowledge of the Truth increases in our thoughts.

upa + ā + gantam: come; *barhaṇā:* greatenings;]

---

[4] मा कस्य (1), अद्भुतक्रतू (2), यक्षं भुजेमा (3), तनूभिः (4),
मा शेषसा मा तनसा (5)

[1] आ नो गन्तं रिशादसा (1), वरुण मित्र बर्हणा उप (2),
इमं चारुमध्वरम् (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.71.2: Nourish Our Thoughts

You are the wise thinkers (1).
O Varuṇa, O Mitra, you govern every man (2).
You are the rulers, nourish our thoughts (3).[2]
[*prachetasā:* wise thinkers;]

5.71.3: Soma of Delight

Come to our Soma offering (1),
to the sacrifice of the giver, O Varuṇa, O Mitra (2),
that you may drink of this Soma (3).[3]

5.72: An Invocation to the Sacrifice

Riṣhi: Bāhuvṛkta Ātreyaḥ

1: We Sacrifice with Words
2: Walk by the Path of *Dharma*
3: Take Delight in Our Sacrifice

Metre: Uṣhṇik

[The Riṣhi invokes Mitra and Varuṇa to the sacrifice as the godheads who lead man on the path according to the law of the truth and confirm our spiritual gains by its workings.]

---

[2] विश्वस्य हि प्रचेतसा (1), वरुण मित्र राजथः (2),
ईशाना पिप्यतं धियः (3)

[3] उप नः सुतमा गतं (1), वरुण मित्र दाशुषः (2),
अस्य सोमस्य पीतये (3)

5.72.1: We Sacrifice with Words

With the words, to Mitra and to Varuṇa (1),
we sacrifice just like (the sage) Atri (2).
Sit on the seat of the largeness (3),
for the drinking of the Soma (4).[1]
[*barhiṣhi:* seat of the largeness (*bṛhat),* seat of grass (S);
atrivat: like the seer Atri; like the traveller on the pilgrimage;
ni sadatam: sit;]

5.72.2: Walk by the Path of *Dharma*

By your working you keep firm the gettings of good (1).
You make men to walk the path by your law (2).
Sit on the seat of the largeness (3),
for the drinking of the Soma (4).[2]
[*dharma:* law;]

5.72.3: Take Delight in Our Sacrifice

May Mitra and Varuṇa (1),
take delight in our sacrifice that we may have our desire (2).
Sit on the seat of the largeness (3),
for the drinking of the Soma (4).[3]

---

1 आ मित्रे वरुणे वयं गीर्भिः (1), जुहुमो अत्रिवत् (2),
नि बर्हिषि सदतं (3), सोमपीतये (4)

2 व्रतेन स्थो ध्रुवक्षेमा (1), धर्मणा यातयत् जना (2),
नि बर्हिषि सदतं (3), सोमपीतये (4)

3 मित्रश्च नो वरुणश्च (1), जुषेतां यज्ञम् इष्टये (2),
नि बर्हिषि सदतां (3), सोमपीतये (4)

Section VI: (5.73 - 5.78)
Ashvins, the Gods of Bliss and Healing
(48 Mantra-s)

A. Titles of the Six Sūkta-s / 327
B. Ashvins / 327
C. Riṣhis of this Section / 330
D. Text, Translation and Commentary / 330

A. Titles of the Six Sūkta-s

5.73: Enjoyer Awakens to Knowledge
74: Your Support in the Voyage
75: One Free of Duality
76: New Manifestation
77: Carries Creation to the Goal
78: Come Flying Like Swans

B. Ashvins

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūkta-s are dedicated to Ashvins in the entire RV. They are called as the sons of sweetness (*mādhvī)* in the nine mantra-s (5.75.1-9). They assist us in world-enjoying (5.73.2). They are called as creators of bliss (*mayobhuvaḥ*) (5.73.4).

"Of all the Gods, they are most ready to come to man and create for him ease or bliss." Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgements, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc.

Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

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

Ashvins as Divine Physicians

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

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

In (5.78.4) they are said to heal the sage Atri from a state of intense affliction. In (5.78.5), they give relief to the sage in the group of seven pains.

Limitations of Old Age

Ashvins also have the power of freeing persons from the limitations of old age. They strip old age from the aged Chyavana like loosening an old robe (5.74.5). Ashvins give him a bride which symbolizes new and fresh experiences. In (5.78.7), there is the mention of help of Ashvins in child-birth. It may refer to the birth of the divine powers in man.

Leaders of the Journey

There are several mantra-s which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *Nāsatyās,* the leaders of movement (derived from the word *'nas',* to move).

In (5.74.7), Ashvins assist the sage in his voyage of light (*vipravāhase*). In (5.75.2), they assist in the voyage in the ocean (or waters in the super conscient ocean). In (5.76.4), the sage prays to the Ashvins to carry him to the place of the source of energy (*ūrjam*).

Mental Powers

No healing is possible without the help of mental powers. Ashvins assist the human beings in using their mental powers. According to (5.73.10), Ashvins help our thoughts in the increase of good-powers in us. In (5.74.1), Ashvins are said to be rich in mental powers (*manāvasu*). In (5.74.9), Ashvins help us in widening our consciousness. (5.75.5) declares that the help of the deities becomes possible only when the devotee becomes free of the notion of duality (*advaya*). For getting their help, we have to feel one with those powers.

C. Rishi-s of this Section

5.73-74: Pauraḥ Ātreyaḥ
75: Avasyuḥ Ātreyaḥ
76-77: Ātriḥ Bhaumaḥ
78: Saptavadhriḥ Ātreyaḥ

D. Text, Translation and Commentary

5.73: Enjoyer Awakens to Knowledge

Rishi: Pauraḥ Ātreyaḥ

1: Come Here Wherever You Are
2: I Call Them for World-enjoying
3: Well-worked Out by You
4: All is Well-worked by You
5: Sūryā Ascends Your Swift Car
6: Enjoyer Awakens to Knowledge
7: Voice of the Bird of Strength
8: Ripe are the Satisfactions
9: Creators of the Bliss
10: Give Shape to Thoughts Like Chariots

Metre: Anushṭup

5.73.1: Come Here Wherever You Are

Whether your station be in the supreme world (1),
or in this of the descent (2),
whether you range multitudinously enjoying the many worlds (3),
or in the mid-world, — come to us, O Ashvins (4).[1]

5.73.2: I Call Them for World-enjoying

I approach the Twins, children of the highest (3);
they are its rays on this hill of Matter (4).
In the multiplicity of its forms here upon earth (1),
they manifest and bear up the manifoldness of its works (2).
I call them to me for world-enjoying in their utter multiplicity (5).[2]
[*adhrigū:* rays on the hill (of matter), (8.60.17); *bhuje:* enjoying;
damsa: work; *yāmi:* approach; *varasyā:* (children) of the highest,]

5.73.3: Well-worked Out by You

One moving wheel of your chariot you keep in governed labour (1,3).
(Thus you give) form for that which takes form (2).
The other two (wheels) you set moving everywhere (4,6),
by your might throughout these kingdoms and the yuga-s (5).[3]
[*pari dīyataḥ:* (everywhere) (you) set shining or moving;
nāhuṣhā: connected with man, (5.12.6); not the person in Purāṇa.
īrmā: movement (5.62.2), *vapu:* (give) form; *yuga*: periods of man's pilgrimage.]

---

[1] यद्द्य स्थः परावति (1), यत् अर्वावति अश्विना (2),
यद्वा पुरू पुरुभुजा (3), यदन्तरिक्ष आ गतम् (4)

[2] इह त्या पुरु भूतमा (1), पुरुदंसांसि बिभ्रता (2),
वरस्या यामि (3), अध्रिगू (4), हुवे तुविष्टम् आ भुजे (5)

[3] ईर्मा अन्यत् (1), वपुषे वपुः (2), चक्रं रथस्य येमथुः (3), परि अन्या (4),
नाहुषा युगा मह्ना रजांसि (5), दीयथः (6)

5.73.4: All is Well-worked by You

All that is here has been well-worked out by you (1).
I affirm it in me according to your (making of it), O twins (2).
Born separately in us (3),
you come wholly into union and brotherhood without any hurt (4).[4]

[*vāmenā kṛtam:* done well, done with beauty;
sam + ā + īyathuḥ: come wholly into union;
anuṣhṭave: (I) affirm it;]

5.73.5: Sūryā Ascends Your Swift Car

Sūryā with her heat of force, ascends your car (1,5),
which is swift-running (2).
The winged powers that draw (your car), are red of action (3).
They guard us on every side by their burning clarity (4).[5]

[*ātapaḥ:* full of the heat of her force; *ghṛṇā:* clarity;
Sūryā: Daughter of Sun of Truth; Sūryā is the bride of Ashvins;
atiṣhṭhat: ascends; *vaya:* birds, winged powers.]

5.73.6: Enjoyer Awakens to Knowledge

O Ashvins by your bliss, Atri awakens to knowledge (1),
in his conscious mind, when he bears in his mouth of enjoyment (2,4),
your burning clarity that yet hurts not, O Ashvins (3).[6]

[*nāsatyā:* leaders of man's pilgrimage (Ashvins),
nas: to move; *atri:* enjoyer in things; name of sage.]

---

[4] तदू षु वामेना कृतं विश्वा (1), यद् वामनु ष्टवे (2),
नाना जातौ (3), अरिपसा समस्ते बन्धुमेयथुः (4)

[5] आ यद्वां सूर्या रथं तिष्ठद् (1), रघुष्यदं सदा (2),
परि वामरुषा वयो (3), घृणा वरन्त (4), आतपः (5)

[6] युवोः अत्रिः चिकेतति नरा सुम्नेन (1), चेतसा (2),
घर्मं यद्वाम् अरेपसं नासत्या (3), आस्ना भुरण्यति (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.73.7: Voice of the Bird of Strength

Heard in man's voyagings (2),
is the clanging voice of the Bird that leads your movement (1),
when the Enjoyer of things, by his works (3),
sets you moving towards his paths, O strong souls, O Ashvins (4).[7]
[*yayi:* bird of strength; *damsabhiḥ* : works;
santani: continuous movement, (S).]

5.73.8: Ripe are the Satisfactions

O violent enjoyers who seek the sweetness (1),
she (Sūryā), fed full of the sweetness, clings to you (2).
When you cross over the two oceans (3),
ripe are your satisfactions that you bring (4).[8]
[*madhvā su pipyuṣhī:* satisfying (or feeding you) with sweetness;
siṣhakti: clings to you;]

5.73.9: Creators of the Bliss

Truth have they spoken (1),
when they called you creators of the Bliss, O Ashvins (2).
In our journey, you are ready for the call for journeying (3).
Therefore in our journey you give us wholly bliss (4).[9]

---

7 उ॒ग्रो वां॑ ककु॒हो य॒यिः (1), शृ॒ण्वे यामे॑षु संत॒निः (2),
यद्वां॒ दंसो॑भिः अश्वि॒ना अत्रिः॑ (3), नरा अव॒वर्त॑ति (4)

8 मध्व॑ ऊ॒ षु म॑धूयुवा॒ रुद्रा॒ (1), सिष॑क्ति पि॒प्युषी॑ (2),
यत्स॑मु॒द्रा अति॒ पर्ष॑थः (3), प॒क्वाः पृक्षो॑ भरन्त वाम् (4)

9 स॒त्यमिद्वा उ॑ (1), अश्विना यु॒वाम् आ॑हुः मयो॒भुवा॑ (2),
ता याम॑न् याम॒हूत॑मा॒ (3), याम॒न्ना मृ॑ळ॒यत्त॑मा (4)

5.73.10: Give Shape to Thoughts Like Chariots

May these soul-thoughts that increase these gods in us (1),
be full of the bliss for the Ashvins (2).
We shape these thoughts like chariots for their movement (3).
We express the limitless surrender in ourselves (4).[10]
[We shape the thoughts carefully and systematically as we construct the chariots.]

5.74: Your Support in the Voyage

Riṣhi: Pauraḥ Ātreyaḥ

1: Rich in Mental Power
2: In What Creatures Are You Labouring?
3: To Whom do You Come?
4: You Protect Devotee
5: Remove Old Age
6: Come With Your Fosterings
7: Your Support in the Voyage
8: Movement of Power in Mortals
9: Keeping Wide in Consciousness
10: Your Satisfactions

Metre: Anuṣhṭup, 1-7,9-10; Nichṛt, 8

---

[10] इमा ब्रह्माणि वर्धना (1), अश्विभ्यां सन्तु शंतमा (2),
या तक्षाम रथाँ इवा (3), अवोचाम बृहन्नमः (4)

5.74.1: Rich in Mental Power

Wherever are you today in the heaven (1,3),
(you are) rich in mental power, O Ashvins, O divine twins (4,2).
You have that inspiration, O abundant rainers of substance (5).
Atri labours to establish you in all his dwelling (6).[1]

[*kūṣhṭho: kū + sthaḥ:* where are you;
Atri: enjoyer of things; name of sage; *tat:* that, (mental power);]

5.74.2: In What Creatures Are You Labouring?

Where are they (1)?
Where now is your word audible in heaven, O Ashvins (2)?
In what creature born are you labouring (3)?
Who is your companion (*sacha*) by the rivers of being (4)?[2]

5.74.3: To Whom Do You Come?

To whom do you come or to whom do you go (1)?
Towards whose dwelling do you yoke your car (2)?
In whose soul-thoughts are you taking your delight (3)?
We desire you for the sacrifice (4).[3]
[*brahma* : soul-thoughts;]

---

[1] कूष्ठो (1), देवौ अश्विना (2), अद्या दिवो (3), मनावसू (4),
तत् श्रवथो वृषण्वसू (5), अत्रिः वामा विवासति (6)

[2] कुह त्या (1), कुह नु श्रुता दिवि देवा नासत्या (2),
कस्मिन् आ यतथो जने (3), को वां नदीनां सचा (4)

[3] कं याथः कं ह गच्छथः (1), कमच्छा युञ्जाथे रथम् (2),
कस्य ब्रह्माणि रण्यथो (3), वयं वाम् उश्मसि इष्टये (4)

5.74.4: You Protect Devotee

O Ashvins, you take delight in the man born in the multiplicity (2),
in the pouring out of the waters of its multitude (1).
You come to a man seized fast and bound in his self-extension (3),
snared in this world of harms as to a lion (4).[4]

[lines 1,2: you take delight in a person who expends the energies.
lines 3, 4: Just as hunters chase a lion away from a forest, you chase away the harms and make the waters come to the person who is bound by his own works.
jinvasi: (you) take delight, (8.84.7); *druhaḥ:* harms; *puru:* many, multitude;
paura: connected with many; a name of Ashvins;
paurāya: man born in multiplicity;
pauram udaprūtam: waters in its multitude.]

5.74.5: Remove Old Age

From the ṛishi Chyavāna in oldage (1),
you loosen his faded covering of oldage like a worn robe (2).
Young he grows again when you form him afresh (3).
He meets the desire of the Bride (4).[5]

[Oldage: both physical and mental. Mental oldage is the condition of being full of ideas and concepts which have no current relevance. Brides or virgins symbolize new and fresh experiences. There are the unmanifested powers waiting for manifestation symbolised by children.
chyavāna: mover in things; name of a ṛishi; this incident is given earlier in RV (1.116.10, 1.117.13, 1.118.6), also in (5.75.5).]

---

[4] पौरं चित् हि उदप्रुतं (1), पौरं पौराय जिन्वथः (2),
यदीं गृभीततातये (3), सिंहमिव द्रुहस्पदे (4)

[5] प्र च्यवानात् जुजुरुषो (1), वव्रिम् अत्कं न मुञ्चथः (2),
युवा यदी कृथः पुनरा (3), काममृण्वे वध्वः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.74.6: Come With Your Fosterings

Certainly, there is one here who would affirm you (1).
In the vision of you, we abide for the glory (2).
Now hear, now come to us, with your fosterings (3),
O gods who are rich in the force of the plenitude (4).[6]

5.74.7: Your Support in the Voyage

Who today takes delight of you among mortals (1,3),
that have realized their multiplicity (2)?
Who are the souls, whom you bear up in his voyage of light (4)?
Who wins you by his sacrifices, O Maruts (5)?[7]
[Line 5: *vājinīvasu* : (gods) rich in the force of the plenitude.]

5.74.8: Movement of Power in Mortals

Of all chariots, your chariot is the most mobile for our paths (1).
O Ashvins, let it come to us (2),
seeking us, breaking through that world of the multitude (3).
Let it become a movement of power in mortals (4).[8]
[*purū tira:* multitude; *yeṣhṭha :* most mobile;]

---

[6] अस्ति हि वामिह स्तोता स्मसि (1), वां संदृशि श्रिये (2),
नू श्रुतं म आ गतमवोभिर् (3), वाजिनीवसू (4)

[7] को वामद्य (1), पुरूणाम् (2), आ वव्रे मर्त्यानाम् (3),
को विप्रो विप्रवाहसा (4), को यज्ञैः वाजिनीवसू (5)

[8] आ वां रथो रथानां येष्ठो (1), यात् अश्विना (2),
पुरू चित् अस्मयुः तिर (3), आङ्गूषो मर्त्येष्वा (4)

5.74.9: Keeping Wide in Consciousness

Let our constant action (2),
be wholly full of bliss, O seekers of honey (1).
May you come swift as eagles drawn by your winged powers (4),
downward yet keeping the wide and complete consciousness (3).[9]
[*shyena:* eagles; *vibhiḥ:* winged powers;]

5.74.10: Your Satisfactions

O Ashvins, whensoever you are ready (1),
hear this call of man (2).
Full of a rich substance are your enjoyings (3).
Your satisfactions fill our cup to the brim (4).[10]

5.75: One Free of Duality

Riṣhi: Avasyuḥ Ātreyaḥ

1: Movement of Bliss
2: Voyagers of the Upper Waters
3: Bearing Us Delight
4: Perfect Affirmer of Speech
5: To Him Who is Free of Duality
6: All Kinds of Bliss
7: Movement Pervades Us
8: Grow in Your Being
9: Your Immortal Car

Metre: Paṅgktiḥ

[All the nine mantra-s end with the refrain, 'O sons of sweetness, hear my call'.]

---

[9] शमू षु वां मधूयुवा (1), अस्माकमस्तु चर्कृतिः (2),
अर्वाचीना विचेतसा (3), विभिः श्येनेव दीयतम् (4)

[10] अश्विना यद्ध कर्हि चित् (1), शुश्रूयातमिमं हवम् (2),
वस्वीरू षु वां भुजः (3), पृञ्चन्ति सु वां पृचः (4)

5.75.1: Movement of Bliss

Towards the abundant movement of your utter delight (1,3),
(moves) your car, that bears our rich substance (2.4).
O Ashvins, the seer who affirms you (5),
grows in his being by his affirmation (6).
O Sons of the sweetness, hear my call (7).[1]
[*vṛshanam* : generous movement of giving;]

5.75.2: Voyagers of the Upper Waters

Come breaking through beyond to me (1).
I (call) to you, O you universal, O you eternal two (2).
O Fulfillers of the Work, O treaders of the path of gold (3),
O keepers of perfect peace, O voyagers on the upper Waters (4),
O Sons of the sweetness, hear my call (5).[2]

5.75.3: Bearing Us Delight

Bearing to us the Delights, come, you two, O Ashvins (1,2).
O violent ones who tread the ways of golden light (3),
choose us and cling to us (4).
You are rich in the force of plenitude (5)
Sons of the sweetness, hear my call (6).[3]

---

[1] प्रति प्रियतमं (1), रथं (2), वृषणं (3), वसुवाहनम् (4), स्तोता वाम् अश्विनौ ऋषिः (5), स्तोमेन प्रति भूषति (6), माध्वी मम श्रुतं हवम् (7)

[2] अति आयातम् अश्विना (1), तिरो विश्वा अहं सना (2), दस्रा हिरण्यवर्तनी (3), सुषुम्ना सिन्धुवाहसा (4), माध्वी मम श्रुतं हवम् (5)

[3] आ नो रत्नानि बिभ्रतौ (1), अश्विना गच्छतं युवम् (2), रुद्रा हिरण्यवर्तनी (3), जुषाणा (4), वाजिनीवसू (5), माध्वी मम श्रुतं हवम् (6)

5.75.4: Perfect Affirmer of Speech

In your car, you have placed the speech (2),
which is the perfect Affirmer of things, O Ashvins (1).
So indeed your clanging swan of the paths (3),
creates for you your rich-bodied satisfactions (4).
O Sons of the sweetness, hear my call (5).[4]
[*stubha:* affirming laud; *su* : perfect;
prakṣha: satisfaction; *kakuha* : changing;
vṛṣhaṇvasu: Ashvins, abundant rainers of substance; *mṛga* : swan;]

5.75.5: To Him Who is Free of Duality

You have the mind that wakes to knowledge (1),
(are) (man's) charioteers, (are) man's impellers (2).
You heard the cry of Chyavāna; drawn by your winged energies (3),
you came to him when he freed himself from the duality (4).
O Ashvins, O Sons of the sweetness, hear my call (5).[5]
[Riṣhi Chyavāna is mentioned in (5.74.4); compare the two accounts.]

5.75.6: All Kinds of Bliss

O Ashvins, to the drinking of honey with all kinds of bliss (4),
let your winged powers bear you in your car (3).
O Divine souls, yoked by the mind are your horses (1),
that eat of the streaming honey (2).
Sons of the sweetness, hear my call (5).[6]

---

[4] सुष्टुभौ वां वृषण्वसू (1), रथे वाणीची आहिता (2), उत वां ककुहो मृगः (3), पृक्षः कृणोति वापुषो (4), माध्वी मम श्रुतं हवम् (5)

[5] बोधिन्मनसा (1), रथ्या इषिरा (2), हवनश्रुता विभिः च्यवानम् (3), अश्विना नि याथो अद्वयाविनं (4), माध्वी मम श्रुतं हवम् (5)

[6] आ वां नरा मनोयुजो अश्वासः (1), प्रुषितप्सवः (2), वयो वहन्तु (3), पीतये सह सुम्नेभिः अश्विना (4), माध्वी मम श्रुतं हवम् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.75.7: Movement Pervades Us

O Ashvins, come here (1);
let not your delight ever turn away from us (2).
Let your movement pervade our path (4),
and speed beyond the foes (3).
O invincible, Sons of the sweetness, hear my call (5).[7]
[*nāsatyā:* helpers in our pilgrimage; Ashvins;
pariyātam: pervade; *tiraḥ:* beyond, far away;]

5.75.8: Grow in Your Being

O invincible, in this sacrifice, grow in your being in your adorer (1,4).
Who expresses to you his desire of increase by the word (3),
O Ashvins, Lords of happiness (2).
Sons of the sweetness, hear my call (5).[8]
[*avasyum:* one who expresses his desire for increase;
gṛṇantam : word;]

5.75.9: Your Immortal Car

Dawn has been born with her shining herds (1),
The established Agni observes the order of the Truth (2).
O Ashvins, yoked is your immortal car (3).
Sons of the sweetness, hear my call (4).[9]
[*rushat pashu:* shining herds; *dasrau:* achievers of work;
Epithets for Ashvins in line 3 : *vṛshaṇvasu*; see (5.75.4);]

---

[7] अश्विनावेह गच्छतं (1), नासत्या मा वि वेनतम् (2), तिरः चित् अर्यया (3), परि वर्तिः यातम् (4), अदाभ्या माध्वी मम श्रुतं हवम् (5)

[8] अस्मिन् यज्ञे अदाभ्या जरितारं (1), शुभस्पती (2), अवस्युम् अश्विना युवं गृणन्तम् (3), उप भूषथो (4), माध्वी मम श्रुतं हवम् (5)

[9] अभूत् उषा रुशत् पशुः आ (1), अग्निः अधायि ऋत्वियः (2), अयोजि वां वृषण्वसू रथो दस्रौ अमर्त्यो (3), माध्वी मम श्रुतं हवम् (4)

5.76: New Manifestation

Rishi: Atriḥ Bhaumaḥ

1: Upwards Rise the Words
2: Affirmed in Us
3: Come When the Sun is Rising
4: Carry to Us the Energy
5: New Manifestation
Metre: Trishṭup

5.76.1: Upwards Rise the Words

Agni shines out as the might of the dawns (1).
Upward rise the Words of the illumined minds (2),
Words that travel towards the godheads (3).
Downward now come to us here (4),
to the swelling clarity, O Ashvins (5).[1]
[*pīpivāmsam:* swelling; *gharma:* clarity; blaze, (10.80.3);]

5.76.2: Affirmed in Us

When it is perfected you diminish it not, O swift voyagers (1,2).
Now here (it is) affirmed within us, O Ashvins (3).
(Swift are you) in your coming with increase (for the caller) (5).
Drinking in the soul's daytime (4).
When the giver rests from the journey (6),
you create the utter peace (for him) (7).[2]
[*prati avartim:* rest from journey;]

---

[1] आ भाति अग्निः उषसाम् अनीकम् (1), उद् विप्राणां (2), देवया वाचो अस्थुः (3), अर्वाञ्चा नूनं रथ्येह यातं (4), पीपिवांसम् अश्विना घर्ममच्छ (5)

[2] न संस्कृतं प्र मिमीतो (1), गमिष्ठा (2), अन्ति नूनम् अश्विना उपस्तुतेह (3), दिवा अभिपित्वे (4), अवसा अगमिष्ठा (5), प्रत्यवर्तिं दाशुषे (6), शंभविष्ठा (7)

5.76.3: Come When the Sun is Rising

Come when the rays gather in its evenings and in the dawn (1);
in its midday, come and when the sun (of Truth) is rising (2).
(Come) by day and by night with your blissful increasing (3).
O Ashvins, the drinking of honey now, is not lengthened (4).[3]
[*samgave* : when rays come together; evening, (when cows return) (S)]

5.76.4: Carry to Us the Energy

This is your station in the front of heaven and your dwelling place (1).
These are your houses, and this your gated mansion (2).
O Ashvins, come to us from the mountain of the vast Heaven (3),
and from the waters of that Ocean (4),
bearing to us the impulsion, carrying to us the energy (5).[4]

5.76.5: New Manifestation

By their perfect leading, may we attain (2),
to this new manifestation of the Ashwins that creates bliss (1).
Bring to us felicity, bring to us hero-strengths (3).
(Bring) all immortal enjoyings (4).[5]
[*samgamema:* attain; *supraṇītī:* perfect leading;
avasā: growth, manifestation.]

---

[3] उता यातं संगवे प्रातरह्नो (1), मध्यंदिन उदिता सूर्यस्य (2),
दिवा नक्तम् अवसा शंतमेन (3), न इदानीं पीतिः अश्विना ततान (4)

[4] इदं हि वां प्रदिवि स्थानम् ओक (1), इमे गृहा अश्विना इदं दुरोणम् (2),
आ नो दिवो बृहतः पर्वतात् (3), आद्भ्यो (4), यातमिषम् ऊर्जं वहन्ता (5)

[5] समश्विनोरवसा नूतनेन मयोभुवा (1), सुप्रणीती गमेम (2),
आ नो रयिं वहतमोत वीराना (3), विश्वानि अमृता सौभगानि (4)

5.77: Carries Creation to the Goal

Rishi: Atriḥ Bhaumaḥ

1: Seers Enjoy the First Pourings
2: Sacrifice Not at Night
3: The Rush of Life
4: Carries Creation to the Goal
5: Attain the New Manifestation
(Same as 5.76.5)
Metre: Trishṭup

5.77.1: Seers Enjoy the First Pourings

Sacrifice to the Twins supreme who come with the Dawn (1).
Ashvins uphold the sacrifice in the dawn (3).
The Seers express the Word when they enjoy the first pourings (4).
They shall drink before the Devourer (greed) makes war upon us (2).[1]
[*gṛdhrāt* : eagle, devourer (demon of greed);]

5.77.2: Sacrifice Not at Night

In the dawn sacrifice to the Ashvins (1),
set them galloping (on their paths) (2).
In the evening the sacrifice does not journey to the gods (3),
nor is it accepted by them (4).
Another than ourselves sacrifices and discovers his increase (5).
He who sacrifices first is stronger for the conquest (6).[2]

---

[1] प्रातः यावाणा प्रथमा यजध्वं (1), पुरा गृध्रात् अररुषः पिबातः (2), प्रातर्हि यज्ञमश्विना दधाते प्र (3), शंसन्ति कवयः पूर्वभाजः (4)

[2] प्रातः यजध्वम् अश्विना (1), हिनोत (2), न सायमस्ति देवया (3), अजुष्टम् (4), उतान्यो अस्मद्यजते वि च आवः (5), पूर्वःपूर्वो यजमानो वनीयान् (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.77.3: The Rush of Life

The surface of your car is the golden light (1),
its hue is the honey of sweetness, it rains down clarities (2,3).
Your chariot comes (to us) carrying your satisfying pleasures (4).
Your chariot in which you pass beyond all evil stumblings (6).
It has the swiftness of the mind, it has the rush of the life (5).[3]
[*ghṛtasnu:* rains down clarities; *ramhā:* swiftness, rush.]

5.77.4: Carries Creation to the Goal

He has entered into the largest kingdom (1,3),
by (the strength) of Ashvins (2).
He enjoys that most delightful food of gods in their apportioning (4).
He carries his creation (to its goal) by the achieving of his works (5).
Ever he goes beyond, all the lights that aspire not to the highest (6,7).[4]
[*tuturyāt:* beyond; *chanishṭham:* most delightful; *tokam* : creation;
pitu: Soma, food of the gods; *sadam:* ever; *piparat* : carrry;]

5.77.5: Attain the New Manifestation

By their perfect leading, may we attain (2),
to this new manifestation of the Ashwins that creates bliss (1).
Bring to us felicity, bring to us hero-strengths (3).
(Being) all immortal enjoyings (4).[5]

---

[3] हिरण्यत्वङ् (1), मधुवर्णो (2), घृतस्नुः (3), पृक्षो वहन्ना रथो वर्तते वाम् (4), मनोजवा अश्विना वातरंहा (5), येन अतियाथो दुरितानि विश्वा (5)

[4] यो भूयिष्ठं (1), नासत्याभ्यां (2), विवेष (3), चनिष्ठं पित्वो ररते विभागे (4), स तोकमस्य पीपरत् शमीभिः (5), अनूर्ध्वभासः (6), सदमित् तुतुर्यात् (7)

[5] सम् अश्विनोरवसा नूतनेन मयोभुवा (1), सुप्रणीती गमेम (2), आ नो रयिं वहतमोत वीराना (3), विश्वानि अमृता सोभगानि (4)

5.78: Come Flying Like Swans

Rishi: Saptavadhriḥ Ātreyaḥ

1: Come to the Soma

2: Come Like Two Bulls or Stags

3: Take Delight in Our Yajña

4: Rescue of Atri

5: Deliver Me from Seven Pains

6: The Tree of Energy

7: Child-birth

8: Child-birth

9: Child-birth

Metre: Uṣhṇik, 1-3; Triṣhṭup, 4; Anuṣhṭup, 5-9

5.78.1: Come to the Soma

O Ashvins, arrive here (1),
like twin swans flying to the pressed Soma (3).
Let not our delight turn away from us, O Nāsatya-s (2).[1]

5.78.2: Come Like Two Bulls or Stags

O Ashvins, like twin stags (1),
like two bulls that hasten to the pastures (2),
like twin swans come flying to the pressed Soma (3).[2]

---

[1] अश्विनावेह गच्छतं (1), नासत्या मा वि वेनतम् (2),
हंसाविव पततमा सुतान् उप (3)

[2] अश्विना हरिणौ इव (1), गौरौ इव अनु यवसम् (2),
हंसाविव पततमा सुतान् उप (3)

5.78.3: Take Delight in Our Yajña

O Ashvins, gods rich in force of the plenitude (1),
take delight in the sacrifice for the offering of our desire (2).
Come flying to the pressed Soma, like twin swans (3).[3]

5.78.4: Rescue of Atri

When Atri descended down into a state of burning affliction (1),
then he called to you (2),
like a woman that begs her paramour (for love) (3).
New was your speed as of the eagle (4),
with which you came to him (5).
(Your visit) was full of the purest bliss, O Ashvins (6).[4]

[*ṛbīsam:* state of burning affliction, hell;
The rescue of Atri from the condition of burning affliction is mentioned in RV (1.116.8). The affliction is caused by the openness of the ṛishi to one or more of the six foes namely, lust, anger, greed, delusion, arrogance and jealousy.]

---

[3] अश्विना वाजिनीवसू (1), जुषेथां यज्ञम् इष्टये (2),
हंसाविव पततमा सुताँ उप (3)

[4] अत्रिर्यद् वाम् अरोहद् ऋबीसम् (1), अजोहवीत् (2), नाधमानेव योषा (3),
श्येनस्य चित् जवसा नूतनेना (4), आगच्छतम् (5), अश्विना शंतमेन (6)

5.78.5: Deliver Me from Seven Pains

O Lord of Delight, open your mouth wide (1),
like the womb of a mother giving birth (2).
Hear my cry, O Ashvins (3).
Deliver me who am smitten with the seven pains (4).[5]

[*saptavadhri:* seven pains; each pain is associated with not realizing the bliss of the corresponding planes of consciousness, seven in all. For S, it is the name of a person.]

5.78.6: The Tree of Energy

For the seer smitten with the seven pains (2),
who is fearful and begging for relief (1),
you bring to him the Tree, open it (and release the energy) (4),
by the powers of your knowledge, O Ashvins (3).[6]

[*nādha-mānāya:* begging for a favour (S); occurs both here and in the earlier mantra; According to (SA), the word seems to be connected with 'making sound (*nāda*)'.

māyābhir: knowledge, possibly occult, but beneficial;

vṛksha : tree, symbolises a store of energy.]

5.78.7: Child-birth

As a wind sets the pool, rippling from bank to bank (1,2),
so let thy child move in thee (3),
and come forth in the tenth month (4).[7]

---

[5] वि जिहीष्वं वनस्पते (1), योनिः सूष्यन्त्या इव (2),
श्रुतं मे अश्विना हवं (3), सप्तवध्रिं च मुञ्चतम् (4)

[6] भीताय नाधमानाय (1), ऋषये सप्तवध्रये (2),
मायाभिः अश्विना युवं (3), वृक्षं सं च वि चाचथः (4)

[7] यथा वातः पुष्करिणीं (1), समिङ्गयति सर्वतः (2),
एवा ते गर्भ एजतु (3), निरैतु दशमास्यः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.78.8: Child-birth

As the wind, and as the wood (1),
and as the sea moves (2),
so, O ten months' child, do you descend (3,4),
with uterine membranes in which you are wrapped (5).[8]
[*āvehi:* descend;]

5.78.9: Child-birth

For ten months, let the Boy lie (1),
in his mother, living in her alive (2,4),
and then come forth living and unhurt (3).[9]

---

[8] यथा॒ वातो॒ यथा॒ वनं॒ (1), यथा॑ समु॒द्र एज॑ति (2),
ए॒वा त्वं द॑शमास्य (3), स॒हावे॑हि (4), ज॒रायु॑णा (5)

[9] दश॒ मासा॑न् शशया॒नः कु॑मा॒रो (1), अधि॑ मा॒तरि॑ (2),
नि॒रैतु॑ जी॒वो अक्ष॑तो (3), जी॒वो जीव॑न्त्या॒ अधि॑ (4)

Section VII: (5.79 - 5.87)

Uṣha, Savitā and Other Deities

(66 Mantra-s)

A. Titles of the 9 Sūkta-s / 350
B. Riṣhis of this Section / 350
C. Uṣha, the Divine Dawn: (5.79-5.80) / 351
D. Sūrya-Savitaḥ: (5.81) / 361
E. Bhaga-Savitaḥ: (5.82) / 369
F. Parjanya: The Lord of the Rains: (5.83) / 376
G. Pṛthivī (Earth): (5.84) / 380
H. Varuṇa: (5.85) / 382
I. Indra and Agni: (5.86) / 389
J. Evayāmarut: (5.87) / 391

A. Titles of the 9 Sūkta-s

5.79: Your Birth is Complete
80: Begins Our Godward Journeying
81: Sūrya Savitri, Creator and Increaser
82: Bhaga-Savitri, the Enjoyer
83: Parjanya, the Lord of the Rains
84: Pṛthivī (Earth)
85: Varuṇa, the Mighty Master of Infinite Wisdom
86: Indra and Agni
87: Evayāmarut

B. Riṣhis of the Section

79, 80: Satyashravā Ātreyaḥ
81, 82: Shyāvāshva Ātreyaḥ
83-86: Atriḥ Bhaumaḥ
87: Evayāmarut Ātreyaḥ

C. Uṣha, the Divine Dawn: (5.79-5.80)

Uṣha is the Goddess whose dawning in us indicates the beginning of our journey of divinising our life. Her outer or physical symbol is the physical dawn appearing every morning. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

The titles of the sixteen mantra-s given later in the 2 sūktas-s gives an indication of her powers and her help for each person in his/her godward journeying.

The deity Uṣha is lauded in about twenty Sūkta-s of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūkta-s including (5.5.6) in this volume. A careful reading of all these Sūkta-s indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man, symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook which characterizes our ordinary human condition is washed away, as it were, like all the dirt in the streets

which goes away by the tropical monsoon. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

How does the Dawn emerge in us? The answer is in several mantra-s, one of which is in this Maṇḍala (5.79.1).

'Awaken us today to the great felicity in the inspired hearing of Truth (*satya-shravase*)'. Her power in us increases by the hymns, (5.79.4).

"The seeker has to open himself systematically to the reign of Truth, rejecting the rule of falsehood. His mind and its activity of thinking must be filled with the movements of Truth. Truth in thought, Truth in feeling, Truth in speech, must become normal to his/her life. It is only then that the Dawn consents to manifest and open the gates of Heaven", (M.P.P.).

Just as the physical dawn and day do not last long, similarly the Dawn of Divine Consciousness in man does not last long. It is followed by the condition of ordinary consciousness, appropriately termed *nakta* night.

Uṣha gives her guidance in many ways. She hews out the path of happiness (5.80.3). She makes the paths easy for our travel (5.80.2). She drives away all the obstacles on the way (5.80.5).

The riṣhi prays to her to give more and more to her adorers, (5.79.10). To her adorers she reveals her full wideness of her glories. The riṣhi wants her birth to be complete in him, not partial.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.79: Your Birth is Complete

Riṣhi: Satyashravā Ātreyaḥ

[The Riṣhi prays for the full birth of the Dawn of the light of Truth in all its lavish splendour, with all the bountiful companies of its gods and seers, the shining herds of its thought, the rushing steeds of its force, the luminous impulsions with which it comes companioned, as they are, by the burning rays of the Sun of Truth.

Let the Dawn arrive and the work will no longer be long and tardy. (SA, SV)]

[All the ten mantra-s have the same last phrase *'sujāte ashva-sūnṛte'*]

1: Awaken Us to the Great Felicity

2: Daughter of Heaven

3: A bearer of Treasures

4: Manifest You by Hymns

5: Lavish Undeviating Felicity

6: Set in Them Thy Powers

7: Felicity of Ray-cows and Steeds

8: Purity

9: Sun Afflicts Only the Thief

10: You Should Give More

Metre: Paṅgktiḥ

5.79.1: Awaken Us to Great Felicity

O Dawn, with all thy splendours of heaven (1),
awaken us today to the great (*mahe*) felicity (*rāye*) (2),
even as once you awakened us (3),
in the inspired hearing of the Truth, in the sonhood of *vayya* (4).
O, thy birth is complete (5),
truth is in the tramp of thy steeds (6).[1]

[*satyashrava:* name of the Riṣhi of this Sūkta; inspired hearing of the Truth; here it is a covert figure for the characteristics of the Sun-birth in man.
Vāyye : son of Vayya.
Vayya : name of person; one skilled in extending the realm of yajna (1.54.6), (1.112.6).]

5.79.2: Daughter of Heaven

You shine forth into dawning, O daughter of heaven (2),
in him who has the perfect leading of the flaming chariot of light (1).
So shine today, — O greater still in thy force (3),
in the inspired hearing of the Truth, in the sonhood of *vayya* (4).
O, thy birth is complete (5),
truth is in the tramp of thy steeds (6).[2]

[*vyuchchha* : *vi uchchha* : to dawn, to break out of darkness and shine.]

---

[1] म॒हे नो॑ अ॒द्य बो॑ध॒य उषो॑ रा॒ये (1), दि॒वित्म॑ती (2), यथा॑ चिन्नो॒ अबो॑धयः (3), स॒त्यश्र॑वसि वा॒य्ये (4), सुजा॑ते॒ (5), अश्व॑सूनृते (6)

[2] या सु॑नी॒थे शौ॑चद्र॒थे (1), व्यौच्छो॑ दुहितर्दिवः (2), सा व्यु॑च्छ॒ सही॑यसि (3), स॒त्यश्र॑वसि वा॒य्ये (4), सुजा॑ते॒ (5), अश्व॑सूनृते (6)

5.79.3: A Bearer of Treasures

O daughter of heaven (2),
break forth into light, a bearer of treasures (1),
as once thou broke forth — O greater still in thy force (3),
in the inspired hearing of the Truth, in the sonhood of *vayya* (4).
O, thy birth is complete (5),
truth is in the tramp of thy steeds (6).[3]

5.79.4: Manifest You by Hymns

O wide and lustrous Dawn (1),
the bearers of the sacrifice bring thee out in their speech (2).
They are glorious with thy plenty, O queen (3).
Their gifts are lavish, their boons are full (4).
O, thy birth is complete! truth is in the tramp of thy steeds (5)![4]
[*abhigṛṇanti:* (they) voice, (10.7.2);
Line 2 (alt.) : They manifest thee by their hymns (*stomaḥ*);
vahnayaḥ: Not human priests, but divine powers, the hosts or companies of the Dawn, at once priests, seers and patrons of the inner sacrifice, winners and givers of the celestial wealth.]

---

[3] सा नो॑ अ॒द्य आभ॒रत् वसुः॒ व्युच्छा (1), दुहितर्दिवः (2), यो व्यौच्छः॒ सहीयसि (3), स॒त्यश्र॑वसि वा॒य्ये (4), सुजा॑ते॒ (5), अश्व॑सूनृते (6)

[4] अ॒भि ये त्वा॑ विभावरि॒ (1), स्तोमै॑र्गृ॒णन्ति॒ वह्न॑यः (2), म॒घैर्म॑घोनि सु॒श्रियो॒ (3), दाम॑न्वन्तः सुरा॒तयः॒ (4), सुजा॑ते॒ अश्व॑सूनृते (5)

5.79.5: Lavish Undeviating Felicity

When these companies of thy godheads seek to pleasure thee (1),
in the hope of thy plenitudes (2),
they set their desires all around (3).
They lavish thy undeviating felicity (4).
O, thy birth is complete! truth is in the tramp of thy steeds (5)![5]

5.79.6: Set in Them Thy Powers

Set in them the glory of thy heroic powers (1).
These are thy seers, O Dawn, queen of plenty (2).
They, the lords of thy plenty, shall lavish (4),
thy undeviating riches on us (3).
O, thy birth is complete! O, truth is in the tramp of thy steeds (5)![6]
[*ahrayā* : undeviating riches, (3.2.4).]

5.79.7: Felicity of Ray-cows and Steeds

O Usha, our lady of plenty, bring to the seers (1),
thy illumination, a vast glory (2).
The seers enjoy the felicity of thy steeds (3,5),
(enjoy) the felicity of thy Ray-cows (*gavya*) (4).
O thy birth is complete! truth is in the tramp of thy steeds (6)![7]
[*bhajanta* : (they) enjoy, (1.68.2).]

---

[5] यत् चित् हि ते गणा इमे छदयन्ति (1), मघत्तये (2), परि चिद्वष्टयो दधुः (3), ददतो राधो अह्रयं (4), सुजाते अश्वसूनृते (5)

[6] ऐषु धा वीरवद् यश (1), उषो मघोनि सूरिषु (2), ये नो राधांसि अह्रया (3), मघवानो अरासत (4), सुजाते अश्वसूनृते (5)

[7] तेभ्यो द्युम्नं बृहद् यश (1), उषो मघोन्या वह (2), ये नो राधांसि अश्व्या (3), गव्या (4), भजन्त सूरयः (5), सुजाते अश्वसूनृते (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.79.8: Purity

O daughter of heaven, bring to us (2),
the powers of impulse, full of the troopings of thy light (1).
Let them come companioned with the rays of thy Sun (3),
linked with the purity of his bright and burning light-givings (4).
O, thy birth is complete! truth is in the tramp of thy steeds (5)![8]
[Dawn, the Goddess heralding the birth of Light, brings to man not only the illumination of thought, rays of Truth, but she also charges his forces of will and action with the superconscient Light. She makes it possible for both thought and will to be united in illumination so that the pilgrim-soul soars effortlessly on the luminous wings of Knowledge and Power. *shukra:* purity;]

5.79.9: Sun Afflicts Only the Thief

O daughter of heaven, shine forth into light (1).
And spin not the work too long (2).
For thee thy sun afflicts not with his burning ray (4),
as he afflicts the foe and the thief (3).
O, thy birth is complete! O, truth is in the tramp of thy steeds (5)![9]
[Line 4: *ripum, stenam;* the foe and the thief; the labour towards the being of the Truth is long and tedious, because the powers of darkness and division, the lower powers of our being, seize on and appropriate, keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice, but its spoilers; they are hurt by the full ray of the sun. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion the great work. *tapati* : to afflict.]

---

[8] उत नो गोमतीः इष (1), आ वहा दुहितर्दिवः (2), साकं सूर्यस्य रश्मिभिः (3), शुक्रैः शोचद्भिः अर्चिभिः (4), सुजाते अश्वसूनृते (5)

[9] व्युच्छा दुहितर्दिवो (1), मा चिरं तनुथा अपः (2), नेत् त्वा स्तेनं यथा रिपुं तपाति (3), सूरो अर्चिषा (4), सुजाते अश्वसूनृते (5)

5.79.10: You Should Give More

O Usha, to your adorers, you should give (2,3),
so much or more than this (1).
You shine forth into the full wideness of thy glories (4).
You are not limited in thy dawning (5).
O, thy birth is complete! truth is in the tramp of thy steeds (6)![10]
[*vibhāvari:* full wideness of thy glories,
uchchhantī: dawning; *bhūyo* : more.]

5.80: Begins our Godward Journeying

Riṣhi: Satyashravā Ātreyaḥ

[The Riṣhi hymns the divine Dawn, daughter of Heaven, as the bringer of the Truth, the bliss, the heavens of light, creator of the Light, giver of vision, maker, follower, leader of the paths of Truth, remover of the darkness, the eternal and ever youthful goddess of our godward journeying.]

1: Brings the Light of Swar

2: Makes the Paths Easy to Travel

3: Hews Out the Path for Happiness

4: Discloses Her body in Front

5: Drives Away Enemies

6: Unveiling All the Desirable Things

Metre: Triṣhṭup

---

[10] एतावद् वा इत् उषः त्वं भूयो वा (1), दातुमर्हसि (2), या स्तोतृभ्यो (3), विभावरि उच्छन्ती (4), न प्रमीयसे (5), सुजाते अश्वसूनृते (6)

5.80.1: Brings the Light of Svar

Dawn of the luminous journey, large with the truth (1),
possessor of the truth (2),
how wide is the gleam from her rosy limbs (3)!
Dawn divine brings with her the heaven of light (4).
Her the seers adore with their thoughts (5).[1]
[*prati jarante:* adore;]

5.80.2: Makes the Paths Easy to Travel

This is she who has the vision and she awakens man (1).
(She) makes his paths easy to travel and walks in his front (2).
How large is her chariot (3).
How vast and all-pervading the goddess (4).
How she brings Light in the front of the days (5)![2]

5.80.3: Hews Out the Path for Happiness

This is she who yokes her Ray-cows of rosy light (1).
Her journey does not fail (2).
The treasure she makes is such that it passes not away (3).
She hews out our paths to happiness (4).
Divine is she, she is lauded by many voices (5).
She brings with her every boon, she is wide in her light (6).[3]
[*aprāyu:* that which passes not away; firm]

---

1 द्युतत् यामानं बृहतीम् ऋतेन (1), ऋतावरीम् (2), अरुणप्सुं विभातीम् (3), देवीमुषसं स्वः आवहन्तीं (4), प्रति विप्रासो मतिभिः जरन्ते (5)

2 एषा जनं दर्शता बोधयन्ती (1), सुगान् पथः कृण्वती याति अग्रे (2), बृहद्रथा (3), बृहती विश्वमिन्वा उषा (4), जोतिः यच्छति अग्रे अह्नाम् (5)

3 एषा गोभिः अरुणेभिः युजाना (1), अस्रेधन्ती (2), रयिम् अप्रायु चक्रे (3), पथो रदन्ती सुवितायं (4), देवी पुरुष्टुता (5), विश्ववारा वि भाति (6)

5.80.4: Discloses Her Body in Front

Behold her in her biune energy (of earth and heaven) (2).
How she comes into being in her whiteness (1).
She discloses her body in our front (3).
She follows perfectly the paths of Truth (4),0
as one who is wise and knows (5).
She hedges not in our regions (6).[4]
[*sādhu:* perfectly; one who achieves perfection; *vyeni:* whiteness;
The second half of the verse is same as that in RV (1.124.3).]

5.80.5: Drives Away Enemies

How brilliant is her body when she is found and known (1).
How she stands on high (2,4),
as if bathing in light so that we may have her vision (3).
Driving away all enemies and all darknesses (4),
Dawn, the daughter of Heaven, has come with the Light (5).[5]
[*apa bādhamānā:* driving away]

---

[4] एषा व्येनी भवति (1), द्विबर्हा (2), आविष्कृण्वाना तन्वं पुरस्तात् (3), ऋतस्य पन्थामन्वेति साधु (4), प्रजानतीव (5), न दिशो मिनाति (6)

[5] एषा शुभ्रा न तन्वो विदाना (1), ऊर्ध्वा (2), स्राती दृशये नो (3), अस्थात् (4), अप द्वेषो बाधमाना तमांसि उषा (4), दिवो दुहिता ज्योतिषागात् (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.80.6: Unveiling All the Desirable Things

The daughter of Heaven moves to meet the gods (1),
like a woman full of happiness (2).
Her form travels ever nearer to them (3).
Unveiling all desirable things for the giver of sacrifice (4),
the goddess, young for ever (6),
has created the Light once more even as in the beginning (5,7).[6]
[*akaḥ:* created;]

5.81: Sūrya-Savitaḥ, Creator and Increaser[+]

Riṣhi: Shyāvāshva Ātreyaḥ

1: The Sole One
2: Manifest Heaven Wholly
3: The Realms of Earthly Light
4: Three Luminous Heavens
5: You Illumine the World of Becomings
Metre: Jagatī

In the Veda the deity Sūrya is often closely coupled with the deity Savitṛ or Savitri so that in many places the epithet Sūrya-Savitri is used to denote them together. RV (1.22.5) declares that Savitṛ is the knower, the god and the goal.

Sūrya-Savitri is the Godhead of the Supreme Truth and Knowledge, hymned as *ekam sat*, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things, for creation is releasing *sṛj* or expressing what is already present in the Truth-will. This luminous vision and luminous creation are the two functions of Sūrya-Savitri.

---

[6] एषा प्रतीची दुहिता दिवो नॄन् (1), योषेव भद्रा (2), नि रिणीते अप्सः (3), व्यूर्णुवती दाशुषे वार्याणि (4), पुनर्ज्योतिः (5), युवतिः (6), पूर्वथा अकः (7)

[+] The deity Savitaḥ in Rig Veda text is also spelled as savitā, savitāraḥ, savitaḥ, but never as Sāvitri.

All the other powers manifest in us after Savitṛ. This is the reason for the widespread use of the Gāyatri mantra of Vishvamitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of Infinite Light. In his active power, he is addressed by various names like Savitri, Tvashtri, Mitra, Varuṇa, Bhaga and Aryamān; the latter four are the well-known solar deities, representing the Lords of Love and Harmony, Wideness, Divine Enjoyment, and Exalted Power respectively.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, — the sense also of the ordinary word for creation, *sṛshṭi*, — and so a production. The action of the causal Idea does not fabricate, but brings out by *tapas*, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

5.81.1: The Sole One

The illumined yoke their mind and they yoke their thoughts (1),
to the illumined god, to the vast, to luminous consciousness (2).
Knowing all phenomena and sole (4),
he orders, the Energies of the sacrifice (3).
Great is the praise of Savitri, the creating Godhead (5).[1]
[*vayunā;* phenomena; This mantra is quoted in Shvetāshvatara Upaniṣhad (2.2); and in KYTS (1.2.13.1, 4.1.1.1.)

---

[1] युञ्जते मन उत युञ्जते धियो विप्रा (1), विप्रस्य बृहतो विपश्चितः (2),
वि होत्रा दधे (3) वयुनावित् एक (4), इन्मही देवस्य सवितुः परिष्टुतिः (5)

Lines 1 and 2: Sūrya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *bṛhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipashchit*, clear in the perception. Men, as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Sūrya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga.

Lines 3 and 4: Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their Causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (*hotra-s*) in the human being, one corresponding to each of the seven constituents of his psychological existence, — body, life, mind, supermind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Sūrya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. 'Knower of phenomena, sole, he arranges the sacrificial energies.'

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation — for all our existence is a constant creation of the universe of man's whole being. (SA, SV)]

5.81.2: Manifest Heaven Wholly

All forms he takes unto himself, the Seer (1).
He creates from them good (*bhadra*) (2),
for the twofold existence and the fourfold (3).
The Creator, the supreme Good, manifests Heaven wholly (4).
His light pervades all as he follows the march of the Dawn (5).[2]
[*varenya* : supreme Good]

[Explanations of lines 1 and 2:

Sūrya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilized, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation.

---

[2] विश्वा॑ रू॒पाणि॒ प्रति॑ मुञ्चते क॒विः (1), प्रासा॑वीद् भ॒द्रं (2), द्वि॒पदे॒ चतु॑ष्पदे (3), वि नाक॑म् अख्यत् सवि॒ता वरे॒ण्यो (4), अनु॑ प्र॒याण॑मुष॒सो वि रा॑जति (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Explanations of lines 3 and 4:

The process of this new creation is described next. Sūrya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence.

dvipade, chatuṣhpade: Literally two-folded and four-footed, but *pad* means the step, the principle on which the soul founds itself. The esoteric meaning is two-fold existence those who dwell in the double principle of divine and human; four-fold existence, those who dwell in the fourfold principle namely matter (*anna*), life-energy (*prāṇa*) and supermind (*vijñāna or mahas*). (SA, SV)]

5.81.3: The Realms of Earthly Light

Following his march the other gods also reach (1),
by his force to the greatness of the Divinity (2).
He the brilliant one, the divine Creator Savitri (4),
has mapped out the realms of earthly light (4),
by his mightiness (5).[3]

[*etasha:* brilliant one;

Sūrya, the Divine Sun of Truth, illumines various parts of the being of the seeker as he lays himself open to the rays of his revealing Light. As more and more of his being comes under the occupation of

---

[3] यस्य॑ प्र॒याण॒म् अन्व॒न्य इत् ययुः देवा (1), दे॒वस्य॑ महि॒मान॒मोज॑सा (2), यः पार्थि॑वानि विम॒मे स (3), एत॑शो॒ रजां॑सि दे॒वः स॑वि॒ता (4), म॑हित्व॒ना (5)

and energising by this Light and Truth, the various faculties and potentialities in him are activised and gather force. These gods take shape and increase in him the human seeker, growing towards their several perfection in the ultimate Godhead.

All the other gods follow in this march of Sūrya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal supermind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance, — just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision.]

5.81.4: Three Luminous Heavens

O Savitar, you reach, to the three luminous heavens (1).
You are utterly expressed by the rays of the Sun (*Sūrya*) (2).
You encompass the Night upon either side (3).
You become Mitra by the law of thy actions, O God (4).[4]

[Mitra: lord of Love; But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms

---

[4] उत यासि सवितः स्त्रीणि रोचना (1), उत सूर्यस्य रश्मिभिः समुच्यसि (2), उत रात्रीम् उभयतः परीयस (3), उत मित्रो भवसि देव धर्मभिः (4)

of the pure mind (*trīṇi rochana*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super mind manifested in us.

Then it is that the higher kingdom of the Immortality, *sat-chit-ānanda* revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supramental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Bliss which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss.

trīṇi rochanā: three luminous realms: The rays of Sūrya, create three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rochanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāmsi*, (RV 1.154.1), earthly realms of light. They also are triple, *tisraḥ pārthivaḥ*, the three earths. And of all these worlds Sūrya Savitri is the creator.]

5.81.5: You Illumine the World of Becomings

And you alone has power for creation (1).
O God, become the Increaser, by your marchings in your path (2).
You illumine utterly all this world of becomings (3).
Shyāvāshwa has attained to the affirmation of thee, O Savitri (4).[5]

[The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pūṣhan. He aggrandizes us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyāvāshwa, a son of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man — he who brings him out of egoistic limitation into universality, out of the finite into the infinite.]

---

[5] उतेशिषे प्रसवस्य त्वमेक इत् (1), उत पूषा भवसि देव यामभिः (2), उतेदं विश्वं भुवनं वि राजसि (3), श्यावाश्वः ते सवितः स्तोममा आनशे (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.82: Bhaga-Savitaḥ, the Enjoyer

[The mediator between the Infinite and Ourselves]

Riṣhi: Shyāvāshvaḥ Ātreyaḥ

1: Gāyatri Mantra of Riṣhi Atri
2: Nothing Can Diminish the Pleasure
3: Bhaga Sends the Delight
4: Dismiss the Evil Dream
5: Send Forth What is Good
6: Blameless in the Sight of Aditi
7: We Accept Perfect Words into Us
8: Places Rightly His Thought
9: The Rhythm of Truth

Metre: Anuṣhṭup, 1; Gāyatrī, 2-9

[The hymn is addressed to Sūrya, but to Sūrya specifically in his form as Bhaga, as the Lord of Enjoyment. The goal of the path is the divine beautitude, the illimitable joy of the truth. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness; he is the divine enjoyer in man.

All enjoyment, the mortal as well as the divine, comes from Bhaga. The Vedic ideal is the inclusion of all life and all joy, divine and human, the wideness and plenty of earth and the vastness and the abundance of heaven, the treasures of the mental, vital and physical existence uplifted, purified, perfected in the form of the infinite and divine truth. It is this all-including felicity which is the gift of Bhaga.

The word *bhaga* means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasized by the use of *bhojanam, bhaga, saubhagam* in the verses of the hymn. Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest. Throughout the hymn there is a

constant dwelling upon this root sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for *bhojanam* means both enjoyment and food and it is intended to be conveyed that the, 'enjoyment of Savitri', is Soma from the same root *su*, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. What the Riṣhi seeks is the enjoyment in all created things of the immortal and immortalizing Ānanda.]

5.82.1: Gāyatri Mantra of Riṣhi Atri

Of Savitri divine (1), we embrace that (*tat*) enjoying (2),
that which is the best, rightly disposes all (3),
which reaches the goal of Bhaga, we hold that by the thought (4).[1]

[*bhojanam:* enjoying; *vṛṇīmahe:* embrace;
dhīmahi: hold by the thought, meditate;

"It is to the divine creator in the name and form of Bhaga that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ānanda of the world manifests itself. By this Ānanda, we can arrive at the right and truth of all things. Thus this Ānanda carries man to his goal. See also (5.82.6) which mentions, 'holding all the things of delight (*vāmāni*) by thought'. (M.P.P.)"

This mantra RV (5.82.1) is mentioned in Chhāndogya U. (5.2.7), next to a famous prayer in prose in (5.2.6) of same Upaniṣhad. (5.2.7) is given to support (5.2.6). Both these are given as a part of

---

[1] तत् स॑वि॒तुः वृणीमहे (1), व॒यं दे॒वस्य॒ भोज॑नम् (2),
श्रेष्ठं॑ सर्व॒धात॑मं॒ (3), तु॒रं भग॑स्य धीमहि (4)

the famous *upāsana* entitled, 'Prāṇa Vidya'. The prayer (5.2.6) mentions the Supreme One who is most senior and excellent. The devotee prays for share and enjoyment in His supremacy and overlordship. All existence is for the enjoyment of the Supreme One. The devotee prays for a share in this enjoyment. This verse should put to rest the false notion that 'enjoyment' has no place in the Upaniṣhad thought.]

5.82.2: Nothing Can Diminish the Pleasure

This (*ānanda*) is too self-victorious (1).

(Nothing can diminish) the pleasure taken by the enjoyer (*savituḥ*) (2). Nothing can diminish the luminous self-empire (of this enjoyer) (3).[2]

[Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, *svarājyam*, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.]

5.82.3: Bhaga Sends the Delight

The god Bhaga who is the bringer forth of things (2),
sends forth the delights on the giver (1),
that varied richness of his enjoyment we seek (3).[3]

[Bhaga brings the seven delights, *sapta ratna*, to the giver of the sacrifice. He releases or looses them forth on us; for they are all

---

[2] अस्य॒ हि स्वय॑शस्तरं (1), सवि॒तुः कच्च॒न प्रि॒यम् (2),
न मि॒नन्ति॑ स्व॒राज्य॑म् (3)

[3] स हि रत्ना॑नि दा॒शुषे॑ सु॒वाति॑ (1), सवि॒ता भग॑ः (2),
तं भा॒गं चि॒त्रमी॑महे (3)

there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the *bhaga*, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.]

[*suvāti:* sends forth, from the root *su* as in *suta,* the releasing of Soma juice;

sapta ratna: the sevenfold delight or ecstasy; each of the seven planes is associated with its own ecstasy. The seven planes are: *anna* (matter), *prāṇa* (life-energy), *manas* (mind), *vijñāna* (super-mind), *ānanda* (delight), *chit* (consciousness force) and *sat* (existence). It is this varied wealth of the sevenfold delight (*ratna*) which the rishi seeks for himself and his followers.

bhāgam: enjoyment or portion of Bhaga Savitri.]

5.82.4: Dismiss the Evil Dream

Today, O Savitṛ, send forth on us fruitful felicity (1,2).
Dismiss what belongs to the evil dream (3).[4]

[*prajāvat:* fruitful; *parāsuva:* dismiss;

Savitṛ, Savita: Divine Producer;

In the next verse he makes clearer the sense of evil-dream, *duhsvapnyam*. What he desires to be dispelled is all evil, *vishvāni duritāni. suvitam and duritam* in the Veda mean literally right going and wrong going. *suvitam* is truth of thought and action, *duritam* error or stumbling, sin and perversion. *suvitam* is happy going,

---

[4] अद्या नो॑ देव सवितः (1), प्र॒जाव॑त् सावी॒ः सौभ॑गम् (2),
परा॑ दुः॒ष्वप्न्यं॑ सुव (3)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

felicity, the path of Ānanda; *duritam* is calamity, suffering, an ill result of error and ill doing. All that is evil, *vishvāni duritāni*, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good (*bhadram*).

The Delight that flows from Bhaga, the Divine Creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana,* by the Ānanda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.]

5.82.5: Send Forth What is Good

All evils, O divine Producer, dismiss (1).
What is good, that send forth on us (2).[5]
[*suvitam:* happy going, felicity, Ānanda;

duritam: wrong going, calamity, suffering, all ill result of error and ill doing;

bhadram: all that is good, auspicious things of the divine enjoying, the happiness of the right activity and right action.

This verse makes clear the nature of the evil dream. What is to be dispelled is all evil.

Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss

---

[5] विश्वानि देव सवितः दुरितानि परा सुव (1), यत् भद्रं तन्न आ सुव (2)

of the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.]

5.82.6: Blameless in the Sight of Aditi

(Men are) blameless (in the sight of) Aditi the infinite being (1).
(They are fit) for the outpouring (*save*) of the divine Producer (2).
We hold all things of delight by the thought (3).[6]

[In the creation of Bhaga Savitaḥ, in his perfect and faultless sacrifice+ men stand absolved from sin and blame by the Ānanda, *anāgasah*, blameless in the sight of Aditi, fit for the undivided and infinite consciousness of the liberated soul. The Ānanda owing to that freedom is capable of being in them universal. They are able to hold by their thought all things of the delight, *vishva vāmāni;* for in the *dhi,* the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfillment, the divine and blissful intention in all things.]

5.82.7: We Accept the Godhead by Perfect Words

We accept into ourselves by perfect words today (2),
the universal godhead and master of being (1).
(He is) Savitā who originates the truth (3).[7]

[By means of the sacred mantra, the sacrificers today seek to accept into themselves the Universal Divine, under the name of Bhaga Savitṛ.]

---

[6] अनागसो अदितये (1), देवस्य सवितुः सवे (2), विश्वा वामानि धीमहि (3)

+ there is a double sense in the word *sava*, 'loosing forth', used of the creation, and the sacrifice, the offering of the Soma.

[7] आ विश्वदेवं सत्पतिं (1), सूक्तैरद्या वृणीमहे (2), सत्यसवं सवितारम् (3)

5.82.8: Places Rightly His Thought

Savitā places rightly his thought (3).
He goes in front of both this day and night, never faltering (1,2).[8]

[He places the thought rightly in each place, neglecting nothing. 'Source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth, there is no such error, no such stumbling, no such wrong placing'. (SA, SV, p.293).]

5.82.9: The Rhythm of Truth

He makes heard in the rhythm of Truth (2),
all these births of the universe (1).
He, the divine creator, produces them (3).[9]

[Sūrya-Savitā, who is Bhaga, stands between the infinite and the created worlds within us and without. He places each thing into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends.]

---

[8] य इमे उभे अहनी पुर एति (1), अप्रयुच्छन् (2), स्वाधीः देवः सविता (3)

[9] य इमा विश्वा जातानि (1), आश्रावयति श्लोकेन (2), प्र च सुवाति सविता (3)

5.83: Parjanya, the Lord of the Rains

Rishi: Atriḥ Bhaumaḥ

1: Lodge Him in All Thy Being
2: Slays the Evil-doers
3: Messenger of Rain
4: World-impulse of Movement
5: His Law
6: Nourish Us
7: High and Low Places Equaled
8: Flood Earth With Clarity
9: All the World Rejoices
10: You Have Found the Thought-mind for Creatures

Metre: Trishṭup, 1,5-8,10; Jagatī, 2-4; Anushṭup, 9

[Rig Veda has only 3 Sūkta-s to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, 'brain-storming'. See also the title of the last mantra (5.83.10).

Parjanya was never regarded as mere rain. Parjanya is the descendent of the superconscient into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the rishi calls Parjanya as the Father or the ultimate being. The prayer is, "may he fill us with the plenty". A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth's growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.83.1: Lodge Him in All Thy Being

Let thy speech turn in these Words towards the mighty One (1).
Affirm the Master of the Storm (Parjanya) (2).
By submission, lodge him in all thy being (3).
Shouting aloud, the Bull swiftly achieving sets his seed (4),
(which becomes) his child in the plants (5).[1]

[*ābhiḥ* : these;]

5.83.2: Slays the Evil-doers

He smites down her trees; smites down also evil giants (1).
The whole world is in fear (2), of his mighty blow (3).
Even he that is blameless is seized (4),
driven by him in his abundant might (5),
when as the lord of the storm roaring he slays the doers of evil (6).[2]

5.83.3: Messenger of Rain

Like a charioteer with his lash he drives on the steeds (1).
He makes manifest his messengers of the rain (2).
From afar arise his roarings of the lion (3),
when *parjanya* makes his heavens full of the rain (4).[3]

---

[1] अच्छा वद तवसं गीर्भिः आभिः (1), स्तुहि पर्जन्यं (2), नमसा विवास (3), कनिक्रदद् वृषभो जीरदानू रेतो (4), दधाति ओषधीषु गर्भम् (5)

[2] वि वृक्षान् हन्ति उत हन्ति रक्षसो (1), विश्वं बिभाय भुवनं (2), महावधात् (3), उत अनागा ईषते (4), वृष्ण्यावतो (5), यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः (6)

[3] रथीव कशया अश्वान् अभिक्षिपन् (1), आविः दूतान् कृणुते वर्ष्या अह (2), दूरात्सिंहस्य स्तनथा उदीरते (3), यत्पर्जन्यः कृणुते वर्ष्यं नभः (4)

5.83.4: World-impulse of Movement

The winds of life blow, the lightnings leap from our heaven (1).
Upward are forced the growths of earth (2),
nourished is the light of svar (3).
Born is the whole world-impulse of movement (*ira*) (4),
when Parjanya fosters our earth with his seed (5).[4]

5.83.5: His Law

To his law, our earth bows down (1).
By his law, she bears the galloping hooves of the life-powers (2).
By his law, the growths of earth assume all forms (3).
O Parjanya, achieve for us a vast peace (4).[5]

5.83.6: Nourish Us

O Maruts, make your rain of heaven flow to us (1).
Nourish us, O streams of Life-force, the Male of the worlds (2).
In this form of thy thunders (4),
downward come pouring out the Waters (3,5).
Come as the Mighty one and our Father (6).[6]

---

[4] प्र वाता वान्ति पतयन्ति विद्युत (1), उत् ओषधीः जिहते (2), पिन्वते स्वः (3), इरा विश्वस्मै भुवनाय जायते (4), यत्पर्जन्यः पृथिवीं रेतसावति (5)

[5] यस्य व्रते पृथिवी नन्नमीति (1), यस्य व्रते शफवत् जर्भुरीति (2), यस्य व्रत ओषधीः विश्वरूपाः (3), स नः पर्जन्य महि शर्म यच्छ (4)

[6] दिवो नो वृष्टिं मरुतो ररीध्वं (1), प्र पिन्वत वृष्णो अश्वस्य धाराः (2), अर्वाङेतेन (3), स्तनयित्नुना (4), एहि अपो निषिञ्चन् (5), असुरः पिता नः (6)

5.83.7: High and Low Places Equalled

Shout, roar aloud, plant thy offspring here (1).
Storm about with thy car full of the Waters (2).
Drag to thee the skin opened wide and turned downward (3).
Let the high places and the low be equaled with each other (with the water) (4).[7]

[The waters are imaged as being contained in a large sack at the top; overturning it causes the rain.]

5.83.8: Flood Earth with Clarity

Lift thy vast sack of the waters, pour out (1).
Let the rivers flow wide in front of us (2).
Flood our earth and heaven with the clarity (3).
Let there be free drinking of it for the herds unslayable (4).[8]

[The use of the word, 'herds unslayable' implies that we are not dealing with cattle. The meaning is: may all our thought powers be nourished by the descending energies.]

5.83.9: All the World Rejoices

When you shout aloud and smite the roaring doers of evil (1,2),
O Parjanya, all the world rejoices (3).
Whatsoever is upon the earth (rejoices) (4).[9]

---

7 अभि क्रन्द स्तनय गर्भमा धा (1), उदन्वता परि दीया रथेन (2),
दृतिं सु कर्ष विषितं न्यञ्चं (3), समा भवन्तु उद्वतो निपादाः (4)

8 महान्तं कोशमुदचा नि षिञ्च (1), स्यन्दन्तां कुल्या विषिताः पुरस्तात् (2),
घृतेन द्यावापृथिवी व्युन्धि (3), सुप्रपाणं भवतु अघ्न्याभ्यः (4)

9 यत्पर्जन्य कनिक्रदत् (1), स्तनयन् हंसि दुष्कृतः (2),
प्रतीदं विश्वं मोदते (3), यत्किं च पृथिव्यामधि (4)

5.83.10: You Have Found the Thought-mind for Creatures

You have rained thy rains, now catch them upward (1).
You have made the desert places easy to be crossed (2).
You have produced the growths of earth for our enjoying (3).
You have found the thought-mind for thy creatures (4).[10]

[*manīṣhā:* thought-mind or thinking mind, (10.45.5, 10.20.10, 4.5.3, 4.6.1).]

5.84: Pṛthivī (Earth) +

Riṣhi: Atriḥ Bhaumaḥ

1: Mountains and Waters
2: Our Affirmation Support You
3: Lightnings
Metre: Anuṣhṭup

[Here Pṛthivi or Earth represents this ground as well as the realm of mid-air from where the rain descends. The second mantra (5.84.2) stresses the Vedic idea of the connection between the so-called natural phenomena of earth and the affirmation by the human riṣhis.]

5.84.1: Mountains and Waters

O Earth, truly, you bear here (1,3),
the oppressive weight of thy mountains (2).
The great earth with its might (allows the waters) to flow (4).
You bring joy to persons, O mighty one (5).[1]

---

[10] अवर्षीः वर्षम् उदु षू गृभाया (1), अकः धन्वानि एति एतवा उ (2), अजीजन ओषधीः भोजनाय कम् (3), उत प्रजाभ्यो अविदो मनीषाम् (4)

\+ Veda spells *pṛthivī* also as *pṛthivi* in several mantra-s.

[1] बळित्था (1), पर्वतानां खिद्रं (2), बिभर्षि पृथिवि (3), प्र या भूमिं प्रवत्वति मह्ना (4), जिनोषि महिनि (5)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[*prajinoṣhi:* rejoice; *mahnā* : might
Just as the waters flow amid the hard rock, the waters or the nourishing energies flow in the midst of ignorance causing happiness. Ignorance is the oppressive mountain.]

5.84.2: Our Affirmations Support You

O wide-ranging Earth, our affirmations (1),
support thee in all thy movements (2).
O white-shining goddess, you impel the persons thirsty for knowledge (4),
like a (thirsty) horse which neighs (3).[2]
[*vichāra:* range wide, (1.36.3);
aktubhiḥ: actions (1.36.16), movements;
perum: thirsty;*pra-asyasi:* impel; *heṣhantam:* neighing, galloping.]

5.84.3: Lightnings

When the lightnings stream from your clouded sky (4),
the abundance of heaven rains down upon thee (5).
You support your firm-footed growths of delight (1),
ith your containing power (2).
Yet you do violence to them in thy energy (3).[3]
[*kṣhmayā:* containing power; *dṛḷhā:* firm-footed.]

---

[2] स्तोमासः त्वा विचारिणि (1), प्रति ष्टोभन्ति अक्तुभिः (2),
प्र या वाजं न हेषन्तं (3), पेरुम् अस्यसि अर्जुनि (4)

[3] दृळ्हा चिद् या वनस्पतीन् (1), क्ष्मया (2), दधृषि ओजसा (3),
यत्ते अभ्रस्य विद्युतो (4), दिवो वर्षन्ति वृष्टयः (5)

5.85: Varuṇa, the Mighty Master of Infinite Wisdom

Riṣhi: Atriḥ Bhaumaḥ

1: The All-ruler Varuṇa

2: Placed Will in Your Hearts

3: Wisdom with Its Doors Downwards

4: Floods the Earth for Its Wideness

5: He With Measuring-rod

6: None Can Fill Him

7: Our Sins

8: Types of Wrong-doing

Metre: Triṣhṭup

[The Riṣhi hymns Varuṇa as the Lord of infinite purity and wisdom who opens our earthly being to the unclouded light of the sun of knowledge.

He pours out the waters of the Truth upon all our triple existence mental, vital and physical; by its power he removes all sin and evil and falsehood from our lives.

He creates the free wideness of our vital being above our broken-search for the delightful objects of our desire.

He sets the plenitude in our battling life-forces; (he sets) the yield of heaven in the shining herds of thought; he has put will in our hearts; he has placed Agni the divine force in the waters of existence, the Sun of divine knowledge in the highest heaven of mind, he has placed the Soma-plant signifying that which yields the delight on the many-plateaued mountain of our being.

All these are the means by which we attain to immortality. He plans out all our physical existence by his wisdom according to the truthlight of the sun of knowledge.

He creates in us the unity of his own infinite existence and consciousness with all the seven rivers of the Truth-plane pouring their streams of knowledge into it without filling its infinity.

Every verse has an esoteric meaning. However some of the lines can also be interpreted as referring to physical phenomena like rain or to cattle, steeds etc. This will be indicated in the relevant places.]

5.85.1: The All-ruler Varuṇa

To Varuṇa of the far-heard inspirations (6),
chant the inspired word (2,4),
in its vastness and depth and delight, to him the all-ruling (1,3,5).
He has cloven wide away (the darkness) (7),
as one that cleaves away a skin (of a beast) (8),
that he may spread out our earth under his illumining sun (9).[1]

[*brahma:* inspired word of the soul;

samrāje, shrutāya: all-power, all-knowledge: the two epithets are intended to give the two sides of the divine being. Man divinising himself has to become in the image of the godhead, seer and king. This idea is again expressed in verse 3.

pṛthivīm sūryāya: The limitations of the physical mentality are rolled away and it is spread out in a great wideness to receive the revelations and inspirations of the light of the gnosis.

archā: chant; *gabhīram:* depth]

---

[1] प्र सम्राजे बृहत् (1), अर्चा (2), गभीरं (3), ब्रह्म (4), प्रियं (5), वरुणाय श्रुताय (6), वि यो जघान (7), शमितेव चर्म (8), उपस्तिरे पृथिवीं सूर्याय (9)

5.85.2: Placed Will in Your Hearts

He has spreadwide the mid-world above the forests of earth-delight (1).
He has put his plenitude in our battle-steeds of life (2),
the heavenly milk in our shining herds of knowledge (3).
Varuṇa has put the will in our hearts, the divine fire in the waters (4).
(He has) placed the Sun in our heavens (5),
the plant of Delight on the mountain of our being (6).[2]

[*vaneṣhu:* The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires. This also is spread out in its full wideness, free from limitation, to receive the Ānanda or divine delight by means of the knowledge and law of the Truth.

arvatsu: "battlers, strivers"; "horses", *usriyāsu:* "bright ones"; "cows".

kratu: the will to the divine work, the sacrificial will.

Agni: the fire of the divine Will which receives the sacrifice and becomes its priest.

apsu: the ocean of being or else the waters of Truth which descend from above.

adrau: mountain: our existence is compared always to a mountain with many plateaus, each a level or plane of being.

Alternative physical interpretation:

line 1: Varuṇa spreads out the mid-air on the tree-tops,

line 2 & 3: he puts strength in the battle-steeds and milk in the cows;

line 4: in hearts he places (sacrificial) will, the fire in the waters,

line 5 & 6: the sun in heaven and the Soma-plant on the mountain.

S explains the fire in line 4 either as the electric fire in the water of the clouds or the submarine fire in the ocean.]

---

[2] वनेषु वि अन्तरिक्षं ततान (1), वाजमर्वत्सु (2) पय उस्रियासु (3),
हृत्सु क्रतुं वरुणो अप्सु अग्निं (4), दिवि सूर्यमदधात् (5) सोममद्रौ (6)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.85.3: Wisdom With Its Doors Downwards

Varuṇa has poured forth over our earth, heaven and mid-world (2),
with his doors opening downward, he the holder of wisdom (1).
With him the king of all our being floods our earth (3),
like rain flooding (a field of) barley (4).[3]

[*nīchīnabāram:* The gnosis opens upward to receive the Infinite in its will and knowledge; here its doors open downwards to flood the lower being.
kavandham: holder of wisdom, derived from *kava* (wisdom), (SA); waters or cloud (S).]
[**Alternate:** line 1: Varuṇa the holder of the waters whose windows open downward;
line 2: poured forth over earth and heaven and the mid-air;
line 3: King of all the world floods the earth.]

5.85.4: Floods the Earth for Its Wideness

Varuṇa floods our earth in its wideness and our heaven (1).
When he desires that milk, he pours it forth (2).
The mountains are covered with the cloud (3).
His heroes put forth their strength and cast it away (4).[4]

[*dugdham:* The milk of the Cow Aditi, the infinite consciousness.
vīrāḥ: The Maruts as life-powers attaining to full thought-knowledge; Lines 2-4: The Maruts help Indra to break the cloud or coverer, Vritra, and pour out the waters of Truth and also to bring the light (milk) hidden by Vala; they help in the recovery of the hidden Sun by chasing away the clouds or Vṛtra. Here the two ideas are combined in another image.]

---

[3] नीचीनबारं वरुणः कवन्धं (1), प्र ससर्ज रोदसी अन्तरिक्षम् (2),
तेन विश्वस्य भुवनस्य राजा (3), यवं न वृष्टिः व्युनत्ति भूम (4)

[4] उनत्ति भूमिं पृथिवीमुत द्यां (1), यदा दुग्धं वरुणो वष्टि आदित् (2),
समभ्रेण वसत पर्वतासः (3), तविषीयन्तः श्रथयन्त वीराः (4)

5.85.5: He With Measuring-rod

I have declared (3), this vast wisdom of Varuṇa (1),
the far-heard, the mighty Lord (2).
He stands in our mid-world as with a measuring-rod (*māna*) (4).
He measures out wide our earth with his illumining Sun (5).[5]

[Line 4: Man lives in the physical being; Varuṇa brings the light of the intuitive apprehension of the Truth (gnosis) into it and measures it out, that is, shapes and plans out our earth-existence in the measures of the Truth by means of the mind enlightened by the sun of gnosis: he takes his stand as the Asura in our vital plane, the link between mental and physical, there to receive the light and pass it on to the earth as a creative and determining force.

māyā: knowledge, with a strong sense of its root-significance, to measure, form, build or plan out.

shrutam asurasya māyā: the knowledge to form (wisdom) derived both from strength (*asura*) and inspired hearing (*shruti*).

māna: measuring rod; *mame:* to measure;]

---

[5] इमामू षु असुरस्य श्रुतस्य (1), महीं मायां वरुणस्य (2), प्र वोचम् (3), मानेनेव तस्थिवाँ अन्तरिक्षे (4), वि यो ममे पृथिवीं सूर्येण (5)

5.85.6: None Can Fill Him

Vast is this wisdom of the godhead (1),
greatest in seer-knowledge (2).
None can do violence to it (3).
Into him, the one (*ekam*) the ocean (4.8),
the waters are poured by the bright fostering rivers (5,7);
yet they cannot fill him (6).[6]
[*avanayaḥ:* The seven rivers that descend from the Truth-plane, it has the same root-sense as *dhenavaḥ*, the fostering cows.
āsiñchantī: to pour; *na pṛṇanti:* not fill; *enīḥ* : bright and fostering.]

5.85.7: Our Sins

Whatsoever sin we have done (4),
cast it away from us, O Varuṇa (5),
(the sin) against the law of Aryaman or the law of Mitra (1),
(the sin) against brother or friend (2),
(the sin) against eternal indweller or enemy (3).[7]
[See the note on sin in the next mantra.
araṇa: foe (*dasyu*),
nityam vesham: constant neighbour; eternal indweller.]

---

[6] इमामू नु कवितमस्य (1), मायां महीं देवस्य (2), नकिः आ दधर्ष (3), एकं (4), यत् उद्गा (5), न पृणन्ति एनीः (6), आसिञ्चन्तीः अवनयः (7), समुद्रम् (8)

[7] अर्यम्यं वरुण मित्र्यं वा (1), सखायं वा सदमिद् भ्रातरं वा (2), वेशं वा नित्यं वरुण अरणं वा (3), यत् सीम् आगः चकृमा (4), शिश्रथस्तत् (5)

5.85.8: Types of Wrong-doing

The sin we have done like cunning of gamesters who cheat at play (1),
or our sin against the truth or our sin by ignorance (2),
all these remove far from us, O god, like loosened things (3).
Then shall we be beloved of thee, O Varuṇa (4).[8]

[*vishya:* push away from us; *dīvi* : gambling play;
riripuḥ : cheating in play;

This mantra is in Taittirīya Samhitā (3.4.11) and is part of the *sandhya* mantra-s.

Sin, movement against the law of the being, may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In either case the *karma* is forged and the results suffered. Yet, where one acts contrary to the law of truth, consciously, the results are particularly detrimental to the growth of the soul within. A thick crust of darkness gathers round the soul and prevents its light from coming through. But in the case of actions in ignorance, the reactions are mostly on the surface and do not go deep.

Both the types of sin are held up before God Varuṇa, the Lord of Purity so that he may first loosen these impurities from the being of the seeker and then cut them asunder;

See also, 'the Cords of Bondage', in (5.2.7).]

---

[8] कितवासो यत् रिरिपुः न दीवि (1), यद् वा घा सत्यमुत यत् न विद्म (2),
सर्वा ता वि ष्य शिथिरेव देवा (3), अधा ते स्याम वरुण प्रियासः (4)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

5.86: Indra and Agni

Rishi: Atriḥ Bhaumaḥ

1: Mortal Becomes the Triple Soul
2: You Are Inspiration
3: Slayer of Vṛtra
4: Delight in the Word
5: Adepts at Work
6: Uphold Inspiration

Metre: Anushṭup, 1-5; Virāṭpūrvā, 6

5.86.1: Mortal Becomes the Triple Soul

The mortal who breaks through even strong formations (2),
him you both increase in the plenitudes, O Indra and Agni (1).
He becomes the triple soul (*trita*) (4),
with illumined energies and the voices (3).[1]
[*Trita:* see (5.9.5) and (5.18.2).]

5.86.2: You Are Inspiration

You both are inspiration in our (attaining) plenitudes (2),
who range in all the five worlds of our labour (3).
You two are hard to pierce in our battles (1).
We call you, Agni and Indra, to us (4).[2]

---

[1] इन्द्राग्नी यमवथ उभा वाजेषु (1), मर्त्यम् दृळ्हा चित् स प्र भेदति (2),
द्युम्ना वाणीः (3), इव त्रितः (4)

[2] या पृतनासु दुष्टरा (1), या वाजेषु श्रवाय्या (2),
या पञ्च चर्षणीरभि (3), इन्द्राग्नी ता हवामहे (4)

5.86.3: Slayer of Vṛtra

Full of solid might is their shining energy (1).
Sharp is the out-flashing light of the lords of plenitude (2).
From the two rays that are their arms it speeds (3),
running to its mark as the slayer of the Coverer of Ray-cows (4).[3]
[*gavām vṛtra* : coverer of the Ray-cows; *ghna* : killer.]

5.86.4: Delight in the Word

For the impulsion of your movements (1),
you we call, O Indra and Agni (2).
O masters of swift achievement (3),
(you are) gods who have the knowledge and delight in the word (4).[4]
[*tura* : swift journeying; *girvaṇa* : delight (*vana*) in the word (*gīḥ*)

5.86.5: Adepts at Work

I set in front the adepts at work, the gods invincible (3,2),
who increase day by day for the mortal (1).
(I set in front) the two gods of the delight (4),
(for the life-force in me) that labours (5).[5]
[*amshu:* delight;]

---

[3] तयोः इत् अमवत् शवस् (1), तिग्मा दिद्युन् मघोनोः (2),
प्रति द्रुणा गभस्त्योः (3), गवां वृत्र घ्न एषते (4)

[4] ता वामेषे रथानाम् (1), इन्द्राग्नी हवामहे (2),
पती तुरस्य राधसो (3), विद्वांसा गिर्वणस्तमा (4)

[5] ता वृधन्तौ अनु द्यून् मर्तीय (1), देवौ अदभा (2),
अहन्ता चित् पुरो दधे (3), अंशेव देवौ (4), अर्वते (5)

5.86.6: Uphold Inspiration

Purified clarity given by the pressing-stones (3),
has been cast as a food offering of force to Indra and Agni (2,1).
May you uphold vast inspiration and felicity (5,7),
that gives the world of expression, in the illumined souls (4,6).
May you uphold impulsion in them (7),
when they give you the word of your expression (8).[6]
[*gṛṇastu:* word of expression; *didhṛtam:* uphold;]

5.87: Evayāmarut

Riṣhi: Evayāmarut Ātreyaḥ

1: May Your Thoughts Travel Forward
2: Sends Forth His Word by the Will-power
3: Voices of Inspiration
4: He Moves Increasing the Bliss
5: You Are Golden of Light
6: Protect Us from Powers Which Confine
7: Perfect-in-work
8: Hear the Cry of Adorer
9: You in Conscious Knowledge

Metre: Atijagatī

[The word 'Evayāmarut' is present at the end of the first half of every mantra in this Sūkta, a total of nine. No case ending is indicated in all the nine occurrences. It appears that Evayāmarut is a deity who is a leader of the Maruts and has also the all-pervading power associated with Viṣhṇu (mantra-s 1,4 and 8), the power of Rudra (mantra-s 1 and 7) and the powers of will associated with Agni (mantra-s 3 and 6). This is not unusual in Veda. For instance in the mantra RV (1.154.2), Viṣhṇu is described with the qualities

---

[6] एव इन्द्राग्निभ्याम् (1), अहावि हव्यं शूष्यं (2), घृतं न पूतमद्रिभिः (3), ता सूरिषु (4), श्रवो बृहद् रयिं (5), गृणत्सु (6), दिधृतम् इषं (7), गृणत्सु दिधृतम् (8)

associated with Rudra and Maruts. He is described as a 'terrible lion that ranges in difficult places; his lair is on the mountain tops (*giriṣhṭāḥ*)'. In this Sūkta, in the first mantra is the word '*girija*', born on mountain tops.

In the Veda, there is an essential unity of all the gods. For specific actions, specific powers are invoked, each power is a projection of the Power Supreme.

The word 'Evayāmarut' occurs nowhere else in Veda, but *evayā* or *evayāvaḥ* occurs in some mantra-s, with the meaning of movement. For instance the phrase *'ya eva evaiḥ'* occurring in (5.41.5) means 'swift-going steeds' or 'abundance of life-energy'. Thus *evayāmarut* stands for the abundance of the quality of Maruts. Hence Evayāmarut is rendered as a leader of Maruts. Wherever the pronoun 'they' occurs, it refers to the Maruts (with one or two exceptions).

Sāyaṇa interprets Evayāmarut as the name of a riṣhi. Wilson, following Sāyaṇa, declares that this Sūkta, 'is more than ordinarily obscure, abounding in unusual words and unconnected and ungrammatical constructions'.]

5.87.1: Thoughts Travel Forward

May your thoughts travel forward (*prayantu*) to the mighty one (1),
to Evayāmarut who is accompanied by Maruts (5,3),
who is all-pervading and born on the mountain-tops (2,4).
(May your thoughts) march forward (*pra*) to the mighty force (6),
with graceful gauntlets that advances the sacrifice (7).
(May your thoughts march) with a blissful impulse of speed (8,10),
whose forceful action (*vrata*) shakes the world (9).[1]
[*bhandat-iṣhṭaye:* blissful (*bhandat*) impulse (*iṣhṭa*);

---

[1] प्र वो॑ म॒हे म॒तयो॑ यन्तु॒ (1), विष्ण॑वे (2), म॒रुत्व॑ते (3), गिरि॒जा (4), ए॑व॒याम॑रुत् (5), प्र शर्धा॑य॒ (6), प्रय॑ज्यवे सुख॒ादये॑ त॒वसे॑ (7), भ॒न्दत् इष्टये॒ (8), धुनि॑व्रताय॒ (9), शव॑से (10)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

sukhādaye: with graceful gauntlets; *khādi:* ornament, armour or hand, (S); *evayā-marut:* forcefully moving thought force; *viṣhṇave:* all-pervading.]

5.87.2: Sends Forth His Word by the Will-power

You (Maruts) are born by the might of him (Evayāmarut) (1),
and those who are self-born (2).
By his knowledge and, by his will-power, Evayāmarut sends forth (*pra*) his word (3,4).
O Maruts, that flashing might of yours cannot be violated (5).
By his (Evayāmarut) might, they (Maruts) become (6),
as the mountains to whom none can do violence (7).[2]
[*dānā:* flashing or effective power,
na adhṛṣhe: cannot be violated, *kratvā:* will-power;]

5.87.3: Voices of Inspiration

Their voices are inspirations from the vast heaven (1).
By the word of Evayāmarut, they (Maruts) shine out and come beautifully into being (2).
Their force of impulsion is not lord in this world of our self-accomplishing (*sadhasta*) (3).
Therefore as fires making their own (*sva*) lightning (4),
they rush forward (*spandrāso*) along life's rushing streams (5).[3]
[*subhva:* come beautifully into being (*su + bhava*);
ā na iṣhṭe : not the Lord;
irī: one who makes them move; lord; *dhunīnām:* rushing streams;
The idea is that the will-power of Maruts is not sufficient by itself. They need the will-power of Agni (fire) to increase their power and do their work.]

---

[2] प्र ये जाता महिना (1), ये च नु स्वयं (2). प्र विद्मना (3), ब्रुवत एवयामरुत् क्रत्वा (4), तद् वो मरुतो नाधृषे शवो दाना (5), मह्ना तदेषाम् (6), अधृष्टासो नाद्रयः (7)

[3] प्र ये दिवो बृहतः शृण्विरे (1), गिरा सुशुक्वानः सुभ्व एवयामरुत् (2), न येषाम् इरी सधस्थ ईष्ट आ (3), अग्नयो न स्वविद्युतः (4), प्रः स्पन्द्रासो धुनीनाम् (5)

5.87.4: He Moves Increasing the Bliss

He, the wide-striding, came forward (1),
from that vast world, that equal seat, he Evayāmarut (2).
Coming down from his own high home in the lower plateaus (4),
he himself gave himself (*tmana*) to them (Maruts) (3).
They are spurred by a vast emulation (5),
they are possessed of their pervading mightiness (6),
He (Evayāmarut) moves with Maruts increasing the Bliss (7).[4]
[*niḥ chakrame:* rushed forward, *adhi svāt:* his own high home,
ṣhṇubhir: (lower) plateaus; *samānasmāt sadas:* equal seat.
nṛbhiḥ : strong men, Maruts.]

5.87.5: You are Golden of Light

Evayāmarut, showerer, travels in his impetuosity and might (2),
as the puissant sound of you (Maruts) vibrating (1).
By Him you shine out, have overcoming might, are self-brilliant (3).
You are fixed in radiances and are golden of the Light (4),
armed, speeding full of impulse (*iṣhmiṇaḥ*) (5).[5]
[Line 3 : Him, Evayāmarut; you : Maruts; *amavān:* puissant,
sthā-rashmāno: fixed in radiance *tveṣha:* impetuous, (1.36.20),
(4.6.10);]

---

[4] स चक्रमे महतो निः उरुक्रमः (1), समानस्मात् सदस एवयामरुत् (2),
यदायुक्त त्मना (3), स्वादधि ष्णुभिः (4), विष्पर्धसो(5), विमहसो (6),
जिगाति शेवृधो नृभिः (7)

[5] स्वनो न वो अमवान् रेजयद् (1), वृषा त्वेषो ययिः तविष एवयामरुत् (2),
येना सहन्त ऋञ्जत स्वरोचिषः (3), स्थारश्मानो हिरण्ययाः (4),
स्वायुधास इष्मिणः (5)

5.87.6: Protect Us

No shore is there to your (Maruts) might in its increase (1).
May Evayāmarut protect that flashing strength (2).
In your forward march you stand firmly in the Vision (3).
So shining out pure as fires of God-will (5).
Protect us from the power which confines and limits (4).[6]
[*stātāro hi sthana:* you stand firmly;
nidaḥ: the powers which confine and limit us; *prasitau:* forward march;
tveṣham shava: flashing strength; *uruṣhyatā:* protect;]

5.87.7: Perfect-in-work

May the Evayāmarut increase us (3).
So also do the violent Maruts who are perfect in work (1).
They have many lights like fires (2).
Thus our earthly seat, which is far-extended, widens more (4,5).
Vast are the forceful mights of them (6),
supremely and wonderfully moving (7).[7]
[*makhā:* work, (10.11.6); *ajmeṣhu:* gallopings, supremely moving; *adhbutainasām:* wonderfully (*adhbutai*) moving (*nasām*); recall *'nas'* means to move; S renders it as 'absence of sin', the reason is not clear. *enasa* is sin, but no word is there for 'absence of'.]

---

[6] अपारो वो महिमा वृद्धशवसः (1), त्वेषं शवो अवत् एवयामरुत् (2), स्थातारो हि प्रसितौ संदृशि स्थन ते (3), न उरुष्यता निदः (4), शुशुक्वांसो नाग्नयः (5)

[7] ते रुद्रासः सुमखा (1), अग्नयो यथा तुविद्युम्ना (2), अवन्तु एवयामरुत् (3), दीर्घं पृथु पप्रथे (4), सद्म पार्थिवं (5), येषाम् अज्मेष्वा महः शर्धांसि (6), अद्भुतैनसाम् (7)

5.87.8: Hear the Cry of Adorer

O Evayāmarut, hear the cry of your adorer (2),
along with the moving Maruts for us on the path with no foes (1).
Becoming of one passion with the mighty Pervading Godhead (3),
repel always from us, by your workings (4,6),
all things that hurt and divide (7).
You are happy in your charioted movements (5).[8]
[*apa yuyotana:* repel; *sanutaḥ:* divide;
damsanā: workings; *smat rathyo:* happy in your charioted movements;
gātum: path; *etana:* moving;]

5.87.9: You in Conscious Knowledge

Come to our sacrifice, O god of the sacrifice (1).
so that its achievement shall be perfect (2).
Hear our call (3);
there shall come not to it the rākṣhasa-s, O Evayamarut (4).
Like largest hills in the wide heaven (5),
may you in your conscious knowledge (6),
evade the grasp of her who limits and binds (7).[9]
[*dur-dhartava syāt:* evade the grasp.]

End of Maṇḍala 5

---

[8] अद्वेषो नो मरुतो गातुमेतन (1), श्रोता हवं जरितुः एवयामरुत् (2), विष्णोर्महः समन्यवो (3), युयोतन (4), स्मत् रथ्यो न (5), दंसना (6), अप द्वेषांसि सनुतः (7)

[9] गन्ता नो यज्ञं यज्ञियाः (1), सुशमि (2), श्रोता हवम् (3), अरक्ष एवयामरुत् (4), ज्येष्ठासो न पर्वतासो व्योमनि (5), यूयं तस्य प्रचेतसः (6), स्यात दुर्धर्तवो निदः (7)

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

A Quotation from Sri Aurobindo

[This quotation is the last paragraph of his book, 'The Human Cycle'. This quote follows after the mention of the Rig Vedic mantra-s (1.10.2) and (5.19.1).

"If the light that is being born increases, if the number of individuals who seek to realize the possibility in themselves and in the world grows large and they get nearer the right way, then the spirit who is here in man, now a concealed divinity, a developing light and power, will descend more fully as the Avatar of a yet unseen and unguessed Godhead from above into the soul of mankind and into the great individualities in which the light and power are the strongest.

There will then be fulfilled the change that will prepare the transition of human life from its present limits into those greater and purer horizons; the earthly evolution will have taken its great impetus upward and accomplished the revealing step in a divine progression of which the birth of thinking and aspiring man from the animal nature was only an obscure preparation and a far-off promise."]

Appendices

1. References / 398
2. Brief Overview of Text of Rig Veda / 403
3. Note on Transliteration Scheme / 409
4. Index for Sections (I-VII) / 411

1. References

Texts of Rig Veda

[1] Sātavalekar, V.D. (editor); *Rig Veda Samhitā,* Swādhyāya Maṇḍala, Paraḍi. (The original edition has a variety of information such as methods of preserving the oral texts, *(Aṣhṭa vikṛti),* in addition to text.)

[2] Kashyap, R.L. (editor), *Rig Veda Mantra Samhitā,* (text with lists of beneficial mantra-s for different occasions; hundred mantra-s with meaning), SAKSI, Bangalore, 2003.

The complete text in Devanāgari with Roman transliteration is available at www.sanskritweb.de/rigveda

Commentaries with word-meanings (Samskṛt only)

[3] *Rig Veda Samhitā with Sāyaṇa's Commentary,* Volumes 1-5; Sontakke, N.S. and Kashikar, C.G. (editors), Vaidika Samshodhana Maṇḍala, Pune.

The entire Sāyaṇa's commentary is available on the web at www.vedamu.org

[4] *Rig Bhāṣhya:* Ananda Tīrtha (Madhva Ācharya), Raghavendra Swami and others. (In Samskṛt), Dwaita Vedanta Studies and foundation, Bangalore, 1999.

[5] Venkaṭa Rao, H.P., and others, *Rig Veda Samhitā,* Volumes 1-30, Samskṛt text in Kannaḍa script, Kannaḍa commentary with word meanings, Mysore, 1947-1955.

Commentaries with word-meanings
(Samskṛt original and English translation)

[6] Kapāli Sastry, T.V., *Siddhānjana (writings on the Veda), Collected Works,* Vol. *1,4,5,6 and 10,* Dipti Publications, Sri Aurobindo Ashram, 1990.

[7] Kashyap R.L., *'Rig Veda Samhita',* 'Twelve Volumes: Translation of all the mantra-s with Text and Notes', SAKSI, Bangalore, 2004-2009.

[8] Ramachandra Rao, S.K., *Rig Veda Darshana,* Vol. 1 through 17; Kalpatharu Research Academy, Bangalore, 1998-2006.

Summary translations in English

[9] Sri Aurobindo, *Hymns to the Mystic Fire,* Sri Aurobindo Ashram, (1952), 1972, indicated as HMF.

[10] Sri Aurobindo, *The Secret of the Veda,* Sri Aurobindo Ashram, (1956), 1972, indicated as SV. (Essays detailing his pioneering work on the Psychological Interpretation of Veda, translation of some hymns also.)

[11] Sri Aurobindo, Archives and Research; (half-yearly); Dec. 77 (hymns 5.29-5.40); April 78 (hymns 5.52-5.61); Dec. 78 (hymns 5.73-5.78); April 79 (hymns 5.79-5.87).

[12] Griffith R. T. H. (tr), *Hymns of Rig Veda,* (1873), Motilal Banarsidass, 1973.

[13] Wilson H.H. (tr), *Rig Veda Samhita,* (1856-1890), Nag Publishers, 1977.

[14] Sarasvati S.S. (tr), *Rig Veda Samhita,* (10 Volumes), Veda Pratiṣhṭhana, New Delhi, 1978.

Indices and Glossaries

[15] Volume 5 of ref. 3 has several indices including the entire list of words in RV.

[16] Purāṇi, A.B. (compiler), *Sri Aurobindo's Vedic Glossary,* Sri Aurobindo Ashram, 1962.

[17] Pandit, M.P., *Vedic Symbolism,* compiled from Sri Aurobindo's writings, Dipti Publications.

[18] Limaye, V.P. and Vadekar, R.D., *Eighteen Principal Upanishads,* (Concordance with Veda Samhitā books included), Vaidika Samshodhan Maṇḍala, Pune, 1958.

Approaches to Veda (essays in English)

[19] Kapāli Sāstry, T.V., *Unveiling the Light in the Veda,* a compilation from the works on Veda in English (compiled by R.L. Kashyap), Sri Satguru Publications, New Delhi, 2001.

[20] Kapāli Sāstry, T.V., *A New Light on the Veda,* (Translation of the Siddhanjana-bhumika), 1952, 2006 SAKSI.

[21] Purani, A.B., *Studies in Vedic Interpretation,* Chowkamba Sanskrit Series, Varanasi, 1963.

[22] Coomaraswamy, Ananda K., *A New Approach to the Vedas,* Luzac & Co, London, 1933.

[23] Dayananda Sarasvati, Swami, *Introduction to the Rig Vedic Commentary,* Paramanand (translator), Mehrchand Lachmandas, New Delhi, 1991.

[24] Pandit. M.P., *Vedic Deities,* Lotus Light Publications, Wilmot, WI, (U.S. edition), 1989.

Brief Expositions

[25] Kashyap, R.L., *How to Manifest Bliss,* SAKSI, Bangalore, 2002.

[26] Kashyap R.L., *Why Read Rig Veda,* SAKSI, Bangalore, 2003.

[27] Kashyap R.L., *Sarasvati,* (contains all RV mantra-s to Sarasvati), SAKSI, Bangalore, 2003.

[28] Kashyap, R.L., *Shānti Mantra-s from The Upanishads & Veda Samhitās,* Text and translation, SAKSI, Bangalore, 2004.

[29] Kashyap, R.L., *Essentials of Rig Veda,* Text and translation, SAKSI, Bangalore, 2005.

[30] Kashyap, R.L., *Essentials of Yajur Veda,* Text and translation, SAKSI, Bangalore, 2004.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

[31] Kashyap, R.L., *Essentials of Sāma Veda and Its Music,* Text and translation, SAKSI, Bangalore, 2006.

[32] Kashyap, R.L., *Essentials of Atharva Veda,* Text and translation, SAKSI, Bangalore, Revised and enlarged edition, 2010.

[33] Kashyap, R.L., *Veda, Upanishad and Tantra in Modern Context,* Text and translation, SAKSI, Bangalore, 2005.

[34] Kashyap, R.L., *Semantics of Rig Veda,* Text and translation, SAKSI, Bangalore, 2003.

[35] Kashyap, R.L., *Rudra Mantra-s,* Text and translation, SAKSI, Bangalore, 2003.

[36] Kashyap, R.L., *Veda Mantra-s and Sūkta-s,* Text and translation, SAKSI, Bangalore, 2003.

[37] Kashyap, R.L., *Soma - The Delight of Existence,* Text and translation, SAKSI, Bangalore, 2003.

[38] Kashyap, R.L., *Ganapati, Brahmanaspati & Kumara in Veda-s,* Text and translation, SAKSI, Bangalore, 2003.

[39] Kashyap, R.L., *Indra - Lord of Divine Mind,* Text and translation, SAKSI, Bangalore, 2005.

[40] Kashyap, R.L., *Agni in Rig Veda,* Text and translation, SAKSI, Bangalore, 2003.

[41] Ramachandra Rao, S.K., *Internal Yajna - Royal Path for Aspirants,* Text and translation, SAKSI, Bangalore, 2003.

[42] Kashyap, R.L., *Hymns on Creation and Death,* Text and translation, SAKSI, Bangalore, 2005.

[43] Kashyap, R.L., *Secrets of Effective Work: Agni's Guidance in RV,* Text and translation, SAKSI, Bangalore, 2005.

[44] Kashyap, R.L., *Sūrya: Inner Light,* Text and translation, SAKSI, Bangalore, 2006.

Anthologies

[45] Panikkar, Raimundo, *Vedic Experience (Anthology),* Motilal Banarsidass, 1977.

[46] Bose, C. Abinash, *Hymns from the Vedas.* Asia Publishing House, Bombay, 1966.

[47] Pandit, M.P., *Wisdom of the Veda,* Lotus Light Pub. (U.S.), (Dipti Publications, Sri Aurobindo Ashram), 1970.

Related Books

[48] Aurobindo, Sri, *The Upanishads,* Sri Aurobindo Ashram, 1971.

[49] Kashyap, R.L., *Krishṇa Yajur Veda Taittirīya Samhitā,* Volumes 1-3, complete text in seven Kāṇḍa-s with transliteration, translation and commentary, SAKSI, Bangalore, 2002, 2003.

[50] Rangan, S.V., *The Thirtytwo Secrets: Technical Exposition of Some work in Vaimānika Prakaraṇa,* Vimal Books, 2004. [ISBN - 81-88190-02-0]

[51] Kak, Subhash and Rao, T.R.N. (compilers), *Computer Science in Ancient India.* (Reprints of papers in important journals by several authors); Munshiram Manoharlal, 2003, New Delhi. Kak, Subhash, *The Wishing Tree: The Presence and Promise of India,* ibid.

2. Brief overview of Rig Veda

2.1 Overview of the Text of Rig Veda

2.2 Mantra

Verbal Form and Meaning

Vision

Power and Source of Mantra

Sri Aurobindo on Mantra

Metres or Chhandas

2.3 Rishi

2.1 Overview of the Text of Rig Veda

In the Hindu tradition, Veda was regarded as one, containing all the mantras, numbering more than twenty thousand. Later, Vyāsa divided the single collection into four overlapping collections. They are Rig Veda Samhitā, Yajur Veda Samhitā, Sāma Veda Samhitā and Atharva Veda Samhitā. Samhitā means a collection.

The Rig Veda has 10,552 mantra-s, in various metres like Gāyatri, Anuṣhṭup etc. They are grouped into 1028 Sūkta-s or hymns, each Sūkta having about ten mantra-s. The Sūkta-s are further grouped into ten Maṇḍala-s. However these Maṇḍala-s are of different lengths. Maṇḍala 2 has 43 Sūkta-s while Maṇḍala 1 and Maṇḍala 10 have 191 Sūkta-s.

This book has the complete text of Maṇḍala 5 of the Rig Veda having 727 mantra-s arranged in 87 Sūkta-s.

Every Sūkta or hymn of RV has several mantra-s or verses and a header having three items of information namely:

(a) Riṣhi (or Riṣhi-s) to whom the Sūkta was revealed.

(b) The metres of the various mantra-s.

(c) The cosmic powers or Gods (*devāḥ*) with whom the riṣhi communes using these mantra-s.

Both the collective of riṣhis and the collective of devata-s work harmoniously for the welfare of not only the human beings, but of the entire earth. Many legends in the Purāṇa-s which deal with the quarrels among the devata-s do not find a place in Rig Veda Samhitā (RVS). Note that Purāṇa books were composed thousands of years later than the RVS.

It should be emphasized that the information in the header of each Sūkta was not originally part of the Sūkta. It was inserted later by Vyāsa or some other person.

2.2 Mantra

A mantra in the Rig Veda is outwardly a poetic verse. At a deeper level, it is the expression of the intuition arising out of the depths of the soul of the riṣhi. It is the voice of the rhythm which has created the worlds and is still perpetually creating several of its aspects. A mantra is packed with the power of the askesis (*tapas*) of the riṣhi to whom it was revealed. Even a person who has no earlier exposure to the Veda can feel its power when a devotee chants it in the proper mode.

A poem of high calibre has three basic components namely (i) the rhythmic-sound movement, (ii) the interwoven verbal form and thought substance, and (iii) the soul's vision of the Supreme and the all-encompassing Truth. When the intensities of all the three components are at the highest level then that poem or verse is a mantra. Every verse of Rig Veda is a mantra.

Note that the verses of the poems or epics of famous poets like Kāḷidāsa are melodious and full of aesthetic beauty, but they are not mantra-s. Every mantra in Rig Veda is called as a rik or ṛk, a Word of illumination. It is in one of several metres such as Gāyatrī, Anuṣhṭuph etc. The number of syllables or akṣhara-s in the mantra determines the metre to which it belongs. For instance a mantra in Gāyatri metre has usually 24 akṣhara-s, but sometimes one more or one less.

The Vedic metre (*chhandas*) is the fixed and balanced system of the measure of sound (*mātra*). The ancient riṣhis believed that the spirit of creation framed all the movements of the world by *chhandas,* in certain fixed rhythms of the formative word; it is because these movements are faithful to the cosmic metres that the basic world movements unchangingly endure. A balanced harmony maintained by a system of subtle recurrences is the foundation of immortality in created things; metrical movement is nothing else than creative sound grown conscious of this secret of its own power.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Verbal Form and Meaning

The word-rhythm of the mantra, which we hear with our physical ears, is only a part of what we hear. It carries with it the subtle musical sound-image. This most helps to fill in, stabilize and deepen the thought impression or the emotional or vital impression and carry the sense beyond itself into something beyond intellectual expression, something ineffable.

This truth was better understood on the whole by ancients than by the modern mind, perhaps because they were more in the habit of singing, chanting or intoning their poetry. In modern times, we are content to read a poem which may bring out the intellectual element, but unduly depresses the rhythmic value.

The rhythm carries the thought movement in the word. The total meaning is something more than that given by the individual words. After sometime, the meaning flashes (appropriately called *sphoṭa)* in our inner being. Like painting or sculpture, poetry appeals to the spirit of man through significant images. The essential power of the poetic word is to make us see, not to make us think or feel; thought and feeling must arise out of the sight or be included in it. Mantra conveys its essence through its form (*mantra darshana*). The Vedic poet was not merely a rhapsodist, not merely a thinker in stanzas, but a seer, who sees the world beyond the physical senses and the surface mind and finds the revealing word. The aim of poetry is not mere realistic imitation of nature, but to reveal the happenings in many planes which are closed to our ordinary waking consciousness.

Vision

No mantra is possible without a vision of the supraphysical reality. The vision need not be couched in philosophical language. The philosopher's business is to look at a proposition, recognize its components and understand the relationship between the components, which gives force to the proposition. The poet's business is to see the features in his vision and, excited by the vision, create a poem embodying the beauty. The Vedic poet (*kavi*) makes us see the vision

which he has experienced. A person who repeats the mantra with full faith will eventually have the vision of the non-physical world experienced by the poet.

Power and Source of Mantra

According to Sri Aurobindo, mantra is the poetic expression of the deepest spiritual reality.

The inspired Word secretly comes from the home of Truth (*sadanam ṛtasya,* RV (1.164.47)) above the mind. It is plunged first into our intuitive depths and emerges imperfectly to be shaped by the poetic feeling and intelligences.

There is a subliminal power, the transmitting agent, concealed in some secret cavern, *nihitam guhā,* RV (1.130.3), (1.164.45); *guhāhitam,* RV (4.7.6); *nihitam guhāvīḥ,* RV (10.71.1).

The more we can bring in of its direct power and vision, the more intuitive and illumined become the words of our intelligence.

A mantra is potent with a certain power. What kind of power is it? The essential power of the mantra is to make us see the world or thought beyond our senses. This contact with the supra-physical world endows the person, who sees, with a certain power the intensity of which depends on the person.

The reciter of mantra experiences the *rasa* which was enjoyed by the poet-seer (*kavi).*

Sri Aurobindo on Mantra

"The mantra cannot only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not possess before, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane." (SA, Kena U., [38])

Metres or Chhandas

Even though the metres of the RV mantra-s are numerous, most of the mantra-s are in seven metres, namely Gāyatri, Uṣhṇik, Anuṣhṭubh, Bṛhatī, Pangkti, Triṣhṭubh and Jagatī. The type of metre is primarily characterized by the number of syllables (*akṣhara*) in the mantra. The seven metres have respectively 24, 28, 32, 36, 40, 44 and 48 syllables. The metre *atidhṛti* has 76 syllables. The numbers of mantra-s in the seven metres in the fifth Maṇḍala are respectively: 79, 19, 155, 6, 54, 284, 103, totaling 700 mantra-s. The remaining 27 mantra-s are in other metres. Every mantra is divided into several parts, *pāda* or feet. A verse in Gāyatri metre has three *pādās,* each of 8 akṣharās. All others have four pādās or parts. The metre Triṣhṭup derives its name because it has four feet, each having eleven akṣharās (*tri-aṣhṭa*). When a mantra is recited *pāda* by *pāda,* the singer gives attention to the meaning of each *pāda* along with chanting.

Every syllable is pronounced in one of three ways, *udātta, anudātta* and *svarita.* The printed text of RV indicates the pronunciation for each syllable by diacritical marks, a vertical line above the letter or a horizontal line below the letter. The mantra-s 4 and 5 in the creation hymn RV (10.130) associate a cosmic power or devata with each metre as follows: *Gāyatri,* Agni; *Uṣhṇik,* Savitṛ; *Anuṣhṭubh,* Soma; *Bṛhatī,* Bṛhaspati; *Virāṭ,* Mitra and Varuṇa; *Triṣhṭubh,* Indra; *Jagatī,* Vishvedevāḥ.

2.3 Riṣhi

A riṣhi in the Rig Veda is a person to whom at least one ṛk mantra was revealed. The riṣhi literally hears the mantra by supra-physical methods. Sometimes the riṣhi receives the inspiration and he may select suitable words and the metre to structure it. Since the riṣhi has also supra-physical visions of the Truth, he/she is also called a seer (*draṣhṭāra*). There are about 400 riṣhis in the Rig Veda of whom at least 25 are women. Note that there is no need to believe that all of them were contemporaries. Even if we accept that the riṣhis like Vasiṣhṭha and Vishvāmitra are identical with their namesakes in the

Ramayana, the encounters between them should be viewed only as symbolic.

Further no one is born as a rishi. Being a son or a daughter of a rishi does not automatically give the person the powers of the rishi. A person performs intense spiritual practices including askesis (*tapas*) to become a rishi. There is no specific procedure for becoming a rishi. One becomes a rishi by the grace of the cosmic powers or devata-s. In RV (1.31.16), the *deva* Agni is said to create or form a rishi, (*ṛshikṛt*). Similarly RV (9.96.18) declares that Soma, the Lord of Delight, creates seers. A rishi is identified by two names, his own name and that of his lineage or teacher.

Most of the mantra-s of the Maṇḍala Five are associated with the Rishi Atri or his successors in knowledge known as Ātreya-s or Ātreyī. There are 2 sūkta-s associated with the name of Āngirasa or Kāshyapa not belonging to Atri lineage.

The mantra is not a creation of mind. Thus the rishi should not be regarded as the author of the mantra, i.e., the mantra is not a creation of his intellect. The process of formation of a mantra is described in RV (1.171.2). "It was formed by the heart (*hṛda*), it was established by the mind, O Gods".

Hṛda or heart in the Veda is not restricted to the seat of emotions. It includes all the large tract of the spontaneous mentality. It is the place where the inspirations from the highest plane enter. Thus the rishi gets his inspiration or revelation for the high plane and gives the necessary structure of metre with appropriate words. It is in this sense that the rishi fashions the mantra; this idea of the rishi fashioning the mantra is seen in many mantra-s such as (6.16.47); in this book, in RV (5.2.11), the mantra or stoma is said to be fashioned or crafted, '*stomam atakshan*'. Thus the Sanskrit phrase, '*mantrāḥ apaurushāyāḥ*' only means that the inspiration for the mantra does not come from the intellect of a person.

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

3. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.

Devanāgari	Symbol	Examples
Short Vowels		
अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full
Long vowels:		
आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon
Other vowels:		
ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	ṛ	comment below
Consonants:		
क्	k	kick, kite, cut
ग्	g	gut, gig, go
च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed , dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह्	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ठ; ḍh ढ;

ph फ; bh भ; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Ṛgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol ':'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ'; Example:

māऽmṛtāt माऽमृतात् = मा + अमृतात्

4. Index for Sections I - VII

[The notation (5.4.7) means mantra 7 in Sūkta 4 of Maṇḍala 5; 5.1 means Sūkta 1 of Maṇḍala 5.]

Acceptance, One Mind of, 5.23.3
Achievement, Rich, 5.13.6
Achiever of Work, 5.7.8
Achievers, 5.49.3
Actions, release Soma, 5.43.4
Activities Become Pure, 5.1.3
Adepts at Work, 5.86.5
Aditi, 5.42.2, 5.46.6, 5.51.14, 5.82.6
  Diti (*dānu*) and, 5.59.8, 5.62.8
Adore with Surrender, 5.60.1
Adorer, cry of, 5.87.8
Advancing Movement, 5.54.9, 5.55.3
Affirmed in Us, 5.76.2
Agni
  actions of, 5.48.4
  adore, 5.28.4
  all powers meet in, 5.6.2
  as father, 5.43.7
  as supreme, 5.3, P. 31
  awake, 5.1.1
  becomes Mitra, 5.3.1
  beloved, 5.13.4
  birth, 5.9.3
  builds a home, 5.7.6
  delight to, 5.4.1
  domiciled in our house, 5.4.5
  enjoys as animal, 5.7.7
  fosters us, 5.9.7
  friendship of, 5.16.3
  gives plenitude, 5.6.3
  gods kindle, 5.25.2
  hard to seize, 5.9.4
  hears our call and comes, 5.14.5
  help of, 5.29.7
  I have come, 5.2.8
  increase of, 5.13.5
  is set within, 5.28.2
  mantrās and, 5.43.14
  Maruts and, 5.43.10, 5.60
  protection by, 5.3.6
  rapture and, 5.7.2
  Sarasvati and Soma, 5.43
  set in you, 5.4.3
  set within you, 5.26.7
  the seer, 5.11.4, 5.15.1
  upholds all things, 5.8.4
  upholds menâs actions, 5.1.6
  Vaishvānara, 5.60.8
  warrior, 5.4.1
  war-steed, and, 5.6.1
  whets as in smelter, 5.9.5
  Will, 5.7.2, 5.11.4, 5.25.4
  with his protections, 5.43.13
  with the veil of humanity, 5.21.1
Ahi, 5.31.7, 5.32.6, 5.32.7
  terrified, 5.29.4
All-powers, meeting of, 5.6.2
All-rulers, 5.68.2
Añgirasa Seers, 5.45.8
Army, multitudinous, 5.56.5
Aryamā, work of, 5.3.2
Ascend, 5.7.5
Ashvamedha, 5.27.4
Ashvins, 5.41.3, 5.42.18, 5.74
  are like two bulls, 5.78.2
  car of, 5.75.9
  carry creation, 5.77.3
  come flying, 5.78.1
  come here, 5.73.1
  delight in our yajña, 5.78.3
  fosterings of, 5.74.6

labour in creatures, 5.74.2
protect devotee, 5.74.4
Sūrya and, 5.73.5
to whom do you come?, 5.74.3
well-worked by, 5.73.4
world-enjoying, 5.73.2
Atri, riṣhi, 5.7.10, 5.40.6
Agni and, 5.51.8
consciousness and, 5.15.5
hidden Sun and, 5.40.9
rescue of, 5.78.4
Awake, 5.1.1, 5.24.3, 5.24.4
the knowledge in us, 5.36.1
Awaken us, 5.59.2
to the great felicity, 5.79.1
Ādityās, Vasus and, 5.51.10
Bṛhaspati, the creator, 5.43.12
Becoming young, 5.2.4
Benignant goddess, 5.41.18
Bhaga, 5.41.11, 5.42.1
Savitri, 5.82
sends the delight, 5.82.3
Bird of strength, voice of, 5.73.7
Birth in us, 5.35.3
Blameless, 5.82.6
Blessings of all the gods, 5.46
Bliss
and peace, 5.62.9
establish, 5.60.7
first donor of, 5.42.7
giving of, 5.59.1
kinds of, 5.75.6
movement of, 5.75.1
uninterrupted, 5.42.17, 5.43.16
Blissful home, leaders to the, 5.64.3
Blissful state, 5.16.5
Bodies,
of golden light, 5.60.4
weave, 5.15.3
Body with auspicious foundation, 5.41.17
Born, from two mothers, 5.11.3
Bounty, of Maruts, 5.56.3, 5.58.5
Bows of firmness, 5.57.2
Boy pressed secretly, 5.2.1
Boy, who is he, 5.2.2
Break the hill, 5.52.9, 5.54.5
Break through all regions, 5.10.6
Bring
the divine power into us, 5.38.4
the gods here, 5.1.11
us with both hands, 5.39.1
Broaden our workings, 5.69.4
Bulls, fostering, 5.69.2
Car, symbol of, 5.56.6
Cars, with no steeds, 5.31.5
Carries creation, 5.77.4
Carry us, 5.25.9
beyond, 5.3.11, 5.4.9
high, 5.6.9
Chariots, 5.53.5
as the bride, 5.37.3
latest, 5.53.10
voice of knowledge, 5.36.6
Child-birth, 5.78.7-9
Clarity, 5.62.4
of aspiration, 5.14.3
offer of, 5.5.1
Climb to greatness in you, 5.10.2
Cling to us, Indra, 5.31.2
Come at all times, 5.76.3
Conquest, be with us for, 5.5.4
Conscious,
keeping wide in, 5.74.9
knowledge, 5.22.3, 5.87.9
Consciousness, arms of, 5.64.1
Conquering will, 5.19.4
Cords of bondage, 5.2.7
Couples, serve Agni, 5.43.15
Covering, becoming conscious, 5.19.1
Creator, Savitṛ, 5.81.2, 5
Creative knowledge, 5.58.2

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Creator of godhead, 5.25.6
Creators of the bliss, 5.73.9
dampati: 5.3.2
Dance, 5.33.6
Darkness
  cleared, 5.31.3
  in heart of man, 5.31.9
Dawn
  night, and, 5.30.14
  of knowledge moves upward, 5.28.1
Dawning, 5.18.1
Dawns, manifest by hymns, 5.79.4
Day and Night, 5.41.7
Dānu, Aditi, and, 5.59.8
Dārbhya, see Shyāvashva
Deities, in the morning, 5.51.3
Delight, 5.54.3
  bear us, 5.75.3
  bring the, 5.56.8
  gift of, 5.39.2
  giving lauds, 5.41.14
  in the word, 5.86.4
Deliverer, protector and, 5.24.1-2
Descent, of waters, 5.45.10
Desirable
  good, 5.6.6
  good bringer of, 5.16.2
  things, unveiling of, 5.80.6
Desire passes not, 5.61.18
Desires for the good of all, 5.42.15
Destroyers, 5.70.3
Devotee, 5.54.7
Devotion, averse to, 5.42.9
Dharma, path of, 5.72.2
Discerning, knowledge, 5.20.3
Divine
  friend, 5.52.16
  flame in humanity, 5.21.1
  laws, increase, 5.26.6
  power, bring us, 5.38.4
Doors,
  divine, 5.5.5
  of wisdom, downwards, 5.85.3
  opened, 5.45.1
Drive like ships, 5.54.4
Duality,
  not by, 5.12.2
  oppresses within, 5.3.7
  one free of, 5.75.5
Durga Sūkta, 5.4.9
Dwellings
  deities of, 5.42.12
  with children, 5.50.4
Earth,
  awakener of, 5.47.1
  brings joy, 5.84.1
  full of clarity, 5.83.8
  hewed by Maruts, 5.57.3
  knowledge and, 5.66.5
  knowledge supports, 5.84.2
  light, realms of, 5.81.3
  love for, 5.42.13
  mother, 5.42.16
  space, increase, 5.52.7
  spaces, wide, 5.8.7
  supported by our affirmation, 5.84.2
  vibrates like a ray, 5.59.4, 5.60.2
  widened by Varuṇa, 5.85.4
Energy,
  carry to Us, 5.76.4
  lord of, 5.41.12
Enjoyer, 5.67.5, 5.73.6
Enjoyment, 5.57.7
Enjoying, we embrace, 5.82.1
Established strength in us, 5.32.2
Evayāmarut, 5.87.1-9
Evil, 5.3.12
  desires, 5.45.6
  dream, dismiss, 5.82.4
  lead us beyond, 5.55.10
  march of humans to, 5.31.13

Evil-doers, slay, 5.83.2
Existence, lord of, 5.32.11
Extend peace and bliss, 5.27.2
Eye, keen, 5.8.6
Falsehood, foundation of, 5.12.4
Far-reaching force, 5.10.7
Father becomes son, 5.3.9
Faultless, 5.53.3
Felicities with life-energy, 5.41.5
Felicity,
  never departs, 5.54.13
  of ray-cows and steeds, 5.79.7
Finder of knowledge, 5.54.14
Floods of heaven, 5.58.6
Foe, 5.2.10
  centre of, 5.32.5
  mightier than Vṛtra, 5.32.3
Force, word, and, 5.17.3
Form in us a wide world, 5.64.6
Forms, maker of, 5.5.9
Fostering cows, 5.69.2
Fountain, 5.54.8
Free space, make, 5.4.6
Friendship of Gods, 5.16.3
Gāyatri, of ṛiṣhi Atri, 5.82.1
Give
  more, 5.79.10
  how to, 5.41.16
Givings for companions, 5.64.5
Glories in your bodies, 5.57.6
Glory awakes in them, 5.10.4
Gna, goddess, 5.43.6
God released, 5.1.2
Goddess, conquers for me, 5.61.5
Goddesses, 5.46.7
  two, 5.32.9
Gods
  as our allies, 5.20.1
  blessings of, 5.46.1-8
  come with, 5.26.4
  manifesting, 5.26.2
  pleased, 5.46.2
  summoning of, 5.5.1-11
  with one mind, 5.21.3
Godward journeying, begins, 5.80
Golden light, 5.87.5
Good, send forth what is, 5.82.5
Great ones, birth of, 5.45.3
  force, lords of, 5.68.1
Grow, in your being, 5.75.8
  by their vastness, 5.59.6
  towards the truth, 5.20.4
Growth, 5.8.5, 5.41.20, 5.42.18
Guard by Yajus mantra, 5.62.5
Guardians of the truth, 5.63.1
Guest, 5.1.8
Guidance in the journey, 5.65.3
Guide, perfect, 5.28.5
Hand, left or right, 5.36.4
Happiness, 5.50.5
Happy state, enter, 5.17.5
Happy worlds, lead to, 5.6.8
Harmony creators of, 5.52.13
Heart, 5.57.1
  conceive in, 5.56.2
  darkness in, 5.31.9
  everything in, 5.56.2
  place Will in Your, 5.85.2
Heaven
  and earth, 5.30.8, 5.43.2
  daughter of, 5.79.2
  pillar of, 5.45.2
  three luminous, 5.81.4
Hero-power, 5.44.6, 5.58.4
Hidden
  force released, 5.2.6
  in secrecy, 5.11.6
  knowledge, 5.63.5
High and low, 5.83.7
Highest
  birth, 5.30.5
  seer, 5.42.3
  thought and, 5.64.4
  vision, 5.34.9
  vision of light, 5.34
Hill of being, 5.56.4
Home of
  peace, native, 5.22.1

truth, native, 5.21.4
Honey
drinking of, 5.76.3
in that home, 5.62.7
Horses yoked by prāṇa, 5.31.10
Hostility, 5.20.2, 5.41.13, 5.70.4, 5.87.6
House
master of the, 5.22.4
of treasure, travel to, 5.3.8
How to give, 5.41.16
Humanity
as divine, 5.66.2
divine flame in, 5.16.2
veil of, 5.21.1
Human beings, evil and, 5.31.13
Hundred winters, goal of, 5.54.15
Hurt and sin, free of, 5.65.5
I am yours, 5.44, 5.44.14
I direct my delight, 5.4.1
Ikṣhwāku, p. 29, 30
Iḷā, 5.5.8
Illusions, weaver of, 5.30.6
Immortal, 5.14.1
Immortal name, 5.57.5
Immortality,
mastered, 5.58.1
navel of, 5.47.2
Imperishable seed, 5.53.13
Increase
our being, 5.54.2, 5.70.1
the growth, 5.10.3
the bliss, 5.87.4
Indra
Agni and, 5.86.1,3,6
as a milch-cow, 5.31.8
bring here, 5.5.3
deeds of, 5.42.6, 5.30.1-13
does not need aid, 5.34.5
eager to help, 5.31.12
energy, vast, 5.29.14
flees not from a devotee, 5.34.4
increases the Soma-giver, 5.34.6
Kutsa and, 5.29.9
love to, 5.39.4
perfects the seer, 5.29.11
power of, 5.33.8, 5.44.1
rays of, 5.48.3
we generate thy force, 5.33.5
who has seen, 5.30.1
Infinite and ourselves, 5.82.2
Inmost inmate, 5.24.1, 5.242
Inspiration, 5.25.5, 5.86.2
all-around, 5.18.4
knowledge, and, 5.7.9
turn towards us, 5.4.2
uphold, 5.86.6
voices of, 5.87.3
Inspired
hearing, range of, 5.38.2
knowledge, 5.35.8
word, 5.33.3
Inspirer of wise thoughts, 5.43.9
Integral force, 5.7.1
Intuition, 5.7.4
supreme, 5.11.2
vast, 5.8.2
Invincible, 5.19.4
Jīva, 5.44.5
Journey
lords of the, 5.65.3
last state in, 5.12.6
to bliss, 5.55, 5.61.13
Joy, full of, 5.23.4
Judgement, purified, 5.66.4
King, 5.40.4
of immortality, 5.28.2
untroubled, 5.37.4
Knowers of all, 5.55.8
things born, 5.4.4, 5.9.1
Knowledge
and strength separated, 5.2.5
discovery of, 5.48.2
inspired, 5.16.4
Lances, Maruts and, 5.60.3

Laud reaches Indra, 5.42.14
Laud, all-achieving, 5.13.2
Law of Parjanya, 5.83.5
Lead us, 5.54.6
  O divine mind, 5.42.4
Leader of journey, 5.4.9
Learn, speak and, 5.44.13
Left hand and right hand, 5.36.4
Legends of
  Shyāvāshva, 5.61 (p. 232-234)
  Vṛshajana, 5.2, (p. 29)
Liberal givers are happy, 5.42.8
Life,
  energy, 5.29.5
  long extended, 5.18.3
  rush of, 5.77.3
Light
  and truth, finder of, 5.14
  drinking of, 5.65.6
  for nourishment, 5.50.1
  full of, 5.23.3
  might and truth, 5.7.3
  of svar, brings, 5.80.1
  uncovered, 5.29.12
  world of, 5.64.1
Lightnings, 5.63.6, 5.84.3
  rays are like, 5.10.5
Loosen the bondage, 5.2.7
Love,
  accept our, 5.13.3
  for his earth daughter, 5.42.13
  to Indra, 5.39.4
Luminous worlds, upholders of, 5.69
Mahī, 5.5.8
Mahiṣhi, 5.25.7
Makes the paths easy, 5.80.2
Male is only half, 5.61.8
Manifest heaven wholly, 5.81.2
Manâs aspiration to the truth, 5.12
Mantra, fashioning the perfect, 5.2.11
Mantrās
  for our well-being, 5.51
  fondle Agni, 5.43.14
  friendship with, 5.44.15
Manu, 5.45.6
Maruts, 5.56.1
  Ashvins and, 5.26.9
  cannot be confined, 5.61.13
  destination of, 5.61.14
  he who knows, 5.53.1
  hear the call, 5.61.15
  in mountains, 5.61.19
  Indra and, 5.29.6
  mentalise, 5.52.3
  manifestation of, 5.55.1
  near us, 5.53.8
  protect the march, 5.52.2
  puissance of, 5.61.2
  who are you, 5.61.1
  worship, 5.53.11
Masters of being, 5.65.2
May we be yours, 5.53.15
māya knowledge, 5.40.6
māyinī, 5.48.1
Measured, the midworld, 5.55.2
Mental clarity, 5.5.1
Mentalises Godheads, 5.36.3, 5.52.15
Mentality
  of Indra, 5.39.3
  perfected, 5.25.3
Mights, three, 5.29.1
Mighty one, establish, 5.3.10
Milch-cows, 5.43.1
Mind, purity, 5.44.9
Minds converge towards Agni, 5.1.4
Mitra,
  and Varuṇa, 5.40.7, 5.51.9, 5.71.1
  expansion and, 5.16.1
Mortal,
  becomes the triple soul, 5.86.1
  calls immortal, 5.4.10
  they guard, 5.67.3
Mother, bear like a, 5.15.4
Mountains, waters and, 5.84.1

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

Mouthless dividers, 5.29.10
Move hills, 5.54.1
Move towards knowledge, 5.52.6
Movement everywhere, 5.55.7
Movement of power, 5.74.8
Name, 5.44.2
  luminous, 5.44.8
  secret, 5.5.10
Namuchi, 5.30.8
Narrow limits, out of, 5.65.4
Nature
  hastens, 5.32.10
  physical, 5.41.9
  soul, and, 5.28.3
Natureâs self-force, 5.52.1
New manifestation, 5.76, 5.76.5
  attain, 5.77.5
Night, day and, 5.5.6
Nothing can diminish the pleasure, 5.82.2
Obstacles, 5.59.7
  scatter, 5.55.6
Offering
  as sacrifice, 5.60.6
  with surrender, 5.49.5
Old age, removed, 5.74.5
One, the sole, 5.81.1
Opened the rock to light, 5.30.4
Opulence, forceful, 5.23.1
Our thoughts seek that, 5.67.5
Outpouring, 5.59.3
Overcomes foes, Atri, 5.7.10
Overpass all others, 5.1.9
Overpowers the undivine, 5.2.9
Pani, 5.34.7
Parjanya, 5.41.10, 5.83.1-9
  lodge in yourself, 5.83.1
  nourishes us, 5.83.6
Path
  create a, 5.30.7
  for happiness, hews out, 5.80.3
  to the harmony, 5.64.3
  to the plenitude, 5.10.1
Paths,
  in us and out of us, 5.52.10
  of life-breath, 5.5.7
Peace, 5.1.10
  and bliss, 5.67.2
  and movement, 5.69.3
  giver for man, 5.2.12
  home of, 5.22.1
  in-movement, 5.53.14
  triple, 5.4.8
Perfect
  birth, 5.21.2
  consciousness, 5.51.11
  energy, 5.26.3
  energy, uphold, 5.27.6
  form for, 5.30.13
  hero-might in us, 5.6.10
  in being, 5.56.9
  in force of achievement, 5.52.5
  in form, 5.57.4
  sacrificer, Agni as, 5.8.3
  words into us, 5.82.7
Perfected, rightly, 5.67.1
Perfect-in-work, 5.87.7
Perfection, 5.1.7
Pilgrim-journey, 5.14.2
Pilgrim of light, 5.64.7
Place the thought rightly, 5.14.6
Play with us, 5.19.5
Plenitude
  conquer for us, 5.35.7
  lords of the, 5.18
  of inspired knowledge, 5.9.2
  sharing the, 5.44.10
Plenty, bringing of, 5.36.5
Power of vision, 5.55.4
Powers, variegated, 5.40.3
Powers which confine, 5.87.6
Protect
  us from hostiles, 5.87.6

Protection, 5.52.4
joy-conferring, 5.43.17
Protectors, 5.67.3
Purification, complete, 5.41.2
Purify wealth, 5.52.17
Purity, 5.79.8
Purohit, p. 29, 30
Purumiḷha, see Shyāvāshva
Pūṣhan, 5.46.5
Rain
by knowledge, 5.63.3
from heaven, 5.68.5
in deserts, 5.53.6
is the sweat, 5.58.7
messenger of, 5.83.3
of bliss, 5.63
of diffusion, 5.58.8
of heaven, poured, 5.63.2
speaks, 5.63.6
wealth, 5.63.2
Rains, lord of, 5.83
Rapture, 5.7.2
in our words, 5.36.2
abundance of, 5.40.2
tongue of, 5.26.1
Rapturous, with Soma, 5.34.2
Rathavīthi, see Shyāvāshva
Ray-Cows
cohere, 5.30.10
milked, 5.62.2
recovered, 5.30.11, 5.30.15
recovery of, 5.14.4, 5.45.7,8
two, 5.27.1
Rays,
from the supreme, 5.47.4
garments of, 5.47.6
Revelation, 5.53.2
Rhythm of truth, 5.82.9
Rich and conquering soul, 5.23.1
Rich in mental power, 5.74.1
Riches in us, 5.4.7
Right
mentality, 5.33.1
path, 5.46.1
strength, 5.17.1
Rise from the ocean, 5.55.5
Rivers, 5.53.7
impel energies, 5.49.4
Rudra, 5.42.11
Bhaga and, 5.41.11
good worker, 5.60.5
Vishṇu, and, 5.3.3
Rudrās, 5.70.2
Ṛbhus, Rudra and, 5.51.13
Sacrifice, 5.26.8
delight in, 5.72.3
journey of, 5.22.2
marches Forward, 5.22.2
Maruts perform, 5.45.4
not at night, 5.77.2
with words, 5.72.1
Sacrificer on five planes, 5.42.1
Sage, the worlds and, 5.44.12
Sarama (intuition), 5.45.7
the Ray-cows and, 5.45
Sarasvati, 5.5.8, 5.43.11
Sarayu, river, 5.53.9
Satisfactions,
are ripe, 5.73.8
fill us with, 5.74.10
Savitṛ, 5.49.2
blocks our foes, 5.50.3
increases, 5.46.3
Savitṛ (bhaga), 5.82.1,2,4,5
Savitṛ (Sūrya), 5.81.1-5
Sealed doors and sealed, 5.32.1
Secret
being, 5.2.1
form, 5.47.5
name, 5.5.10
Secure having, 5.37.5
Seeker labours, 5.37.1
Seer, desires of, 5.32.12
Seers
enjoy the first pourings, 5.77.1
of inspired hearing, 5.57.8

Self-born ground, 5.7.5
Self-empire, 5.82.2
Self-empire, journey to, 5.66.6
Self-expression, 5.3.4, 5.39.5
  spoiler of, 5.32.8
Self-law, master of, 5.3.5
Self-law (*svadha*), 5.3.5
Self-luminous, 5.53.4
Self-nature, infinite, 5.34.1
Self-rule, the givers of, 5.66.6
Self-sovereign, 5.48.1
Serve Agni with works, 5.28.6
Seven
  ecstasies, 5.1.5
  pains, deliver me from, 5.78.5
Shaper in Knowledge, 5.42.5
Ship, 5.25.9
Shvetāshvatara U., 5.81.1
Shuṣhṇa, 5.31.7
  light and, 5.32.4
Shyāvāshva, 5.81.5
  legend, 5.61, p. 232
Sins our, 5.85.7
Skill to shape power, 5.52.8
Soma, 5.5.2, 5.43.8
  Agni, and, 5.51.1
  apportioned, 5.51.4
  as supreme, p. 31
  come to, 5.40.1
  delight, lakes of, 5.29.8
  discernment and, 5.43.5
  finds the rays, 5.29.3
  knowledge and, 5.51.7
  offered, 5.71.3
  presser, 5.34.3
  release of, 5.43.4
  Vāyu, and, 5.51.5
Soul
  afflicted with desire, 5.61.7
  nature and, 5.28.3
  of light, 5.34.3
  Soma and, 5.45.9
  winging, 5.44.11
Souls
  awake, 5.30.2
  of power, 5.25.6
  who attain, 5.10.3
Speak on our behalf, 5.65.1
Speech
  empowered, 5.29.13
  perfect affirmer of, 5.75.4
Spouses of the Gods, 5.46.8
Steed of plenitude, 5.6.1, 5.56.7
Steeds, 5.33.10
  greaten, 5.6.7
  yoke by thought, 5.33.2
Strength
  for us, 5.68.3
  illumination and, 5.27.1
  sleepless, 5.19.2
Stumbling, 5.3.11, 5.9.6
Suffering, destroy, 5.45.5
Sun, 5.33.4, 5.47.3, 5.54.10
  afflicts Only the Thief, 5.79.9
  hidden, 5.63.4
  heaven place, 5.63.7
  place it within, 5.63.7
  waters and, 5.44.4
  will to work and, 5.31.11
  within, 5.63.7
Sun-world, found, 5.14.4
Supports all, 5.44.3
Supreme state, 5.47.7
Supremely desirable, 5.8.1
Surrender, 5.49.5, 5.60.1
Sūrya, 5.40.8,9, 5.81.4
  combat and, 5.44.7
Sūrya-Savitri, 5.81
Sūryā, Ashvins and, 5.73.5
Svāhā call, 5.5.11
Svarbhānu, 5.40.5,6,8,9, p. 146
Svasti mantrās, 5.51.11-15
Swans, Ashvins, and, 5.78.1
Sweat of their toil, 5.58.7
Sweetness, son of, 5.75
Tears the desert, 5.7.7

That One, 5.62.1
Thoughts shaped into form, 5.29.1
Thinkers with bows, 5.57.2
Thinking mind, beyond, 5.17.2
Thought,
  I bring the, 5.12.1
  in right place, 5.82.8
  mind for creatures, 5.83.10
Thoughts, 5.52.14
  direct your, 5.66.1
  from the supreme, 5.52.11
  nourish our, 5.71.2
  protected by, 5.45.11
  shaped, 5.29.15
  shape them, 5.73.10
  travel forward, 5.87.1
Thousand-pillared home, 5.62.6
Thunder-chant, 5.25.8
  symbol of, 5.63.6
Toilers, belittling, 5.42.10
Treasure, direct the, 5.61.16
Treasures, bearer of, 5.79.3
Tree of energy, 5.78.6
Triple infusions, 5.27.5
Truth,
  home of, 5.21.4
  keeper of, 5.25.1
  thinking of, 5.51.2
Truth by the truth,
  seeking, 5.12.3, 5.15.3
  uphold, 5.15.2
Truth, attain by truth, 5.68.4
Tvaṣhṭṛ, 5.31.4, 5.41.8
u loka, 5.4.11
Uṣha,
  body of, 5.80.4
  enemies and, 5.80.5
Understanding, 5.18.2
  others, 5.51.15
  arms of, 5.16.2
Undeviating felicity, lavish on us, 5.79.5
Universal
  doer, 5.38.1
  enjoyers, 5.41.4
  force, 5.34.8
Unseen extenders, 5.52.12
Upwards Rise the Words, 5.76.1
Urvashi, 5.41.19, p. 155, 156
Usha, 5.79.1,10, 5.80.1-6
Ushik, 5.3.4
Varuṇa,
  Bhaga and, 5.48.5
  help of, 5.64.2
  none can fill him, 5.85.6
  the all-ruler, 5.85.1
  Uṣha and, 5.48
  with measuring-rod, 5.85.5
Varutri, godaess, 5.41.15
Vasṭoshpati, 5.41.8
Vast, 5.1.10, 5.6.7
  create the, 5.18.5
Vastness, 5.26.3
Vāyu, 5.41.6, 5.51.12
  offer to, 5.43.3
Viṣhṇu, 5.46.4
Victory, moves to, 5.31.1
Virgins, 5.3.2
Vishvedevās and Maruts, 5.42
Vision, limited, 5.59.5
Voice, of impulsion, 5.37.2
Voices of Agni, 5.2.10
Voyage, support in the, 5.74.7
Voyagers of the upper waters, 5.75.2
Vṛshajāna, legend of, 5.2, (p.29-30)
Vṛtra, slayer of, 5.86.3
Walk by the path of *dharma*, 5.72.2
Waters
  for humankind, 5.31.6
  released the, 5.14.4, 5.29.2
We abide in thy peace, 5.38.5
We are yours, 5.53.15
We seize him, by hymns, 5.66.3
Weapons, symbolism, 5.57.2

Whip, symbolism of, 5.61.3
White mother, son of, 5.19.3
Who know and who donât, 5.30.3
Wide expansion, 5.16.1
Wideness, 5.67.4
Will
  to work, sun and, 5.31.11
  divine, 5.7.2
  in-works, 5.35.1
  power, send, 5.87.2
Wisdom, doors of, 5.85.3
Wisdom, master of, 5.85
Woman, greater in bliss, 5.61.6
Women as weapons, 5.30.9
Word
  of illumination, 5.13.1
  offering by, 5.6.5
  one without the, 5.2.3
Words
  as rivers, 5.11.5
  of delight, 5.1.12
  of many births, 5.27.3
  violence by, 5.12.5
Work, and the attainment, 5.20.1
Work of Agni and Indra, 5.30.12
Workings, divine (*vrata*), 5.63.7
Works, achiever of, 5.17.4
World-impulse, 5.83.4
World
  of becomings, 5.81.5
  other, 5.4.11
  rejoices, 5.83.9
Wrong-doing, types of, 5.85.8
Yajña-journey, 5.53.16
Yajus, mantra, 5.62.5
You are true, 5.23.2
You move us according to the truth, 5.32
Your bliss in us, 5.55.9
Your increasings in us, 5.33.7

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

S A K S I · PUBLICATIONS

		Rs.
01.	Rig Veda Mantra Samhita (complete Text in Devanagari)	540
02.	Rig Veda First Mandala - (1 to 50 Sukta-s): (Text & Translation)	300
	Rig Veda First Mandala - (51 to 121 Sukta-s): (Text & Translation)	375
	Rig Veda First Mandala - (122-191 Sukta-s): (Text & Translation)	250
03.	Rig Veda Second Mandala "	160
04.	Rig Veda Third Mandala "	160
05.	Rig Veda Fourth Mandala "	160
06.	Rig Veda Fifth Mandala "	275
07.	Rig Veda Sixth Mandala "	160
08.	Rig Veda Seventh Mandala "	240
09.	Rig Veda Eighth Mandala "	400
10.	Rig Veda Ninth Mandala "	300
11.	Rig Veda Tenth Mandala "	295
12.	Krishna Yajur Veda Taittiriya Samhita (complete Text in Devanagari)	250
13.	Krishna Yajur Veda Taittiriya Samhita (3 - Volumes) [per set]	1200
14.	Krishna Yajur Veda Taittiriya Samhita Mantras (Text, Transliteration & Translation)	450
15.	Essentials of Rig Veda	75
16.	Essentials of Atharva Veda	125
17.	Essentials of Yajur Veda	100
18.	Essentials of Sama Veda	45
19.	Why Read Rig Veda	40
20.	The Light of Veda	40
21.	Sarasvati - Goddess of Inspiration	30
22.	How to Manifest Bliss	15
23.	Rudra Mantras	65
24.	Prayers (on Sri Aurobindo & The Mother)	30
25.	Pranayama with Postures	50

26.	Work, Enjoyment and Progress	150
27.	Veda Upanishad & Tantra	45
28.	Shanti Mantras	35
29.	Essence of Tantra	25
30.	Veda Mantras and Suktas widely used in Worship	60
31.	Lights on The Upanishads	100
32.	Symbolism of Marriage	15
33.	Om - The Ultimate Word	30
34.	Soma - The Delight of Existence	15
35.	Ganapati, Brahmanaspati & Kumara	35
36	Secrets of Effective Work	25
37.	Indra - The Lord of Divine Mind	30
38.	Agni in Rig Veda [First 300 mantras]	95
39.	Internal Yajna	15
40.	Hymns on Creation & Death	50
41.	Purusha Sukta	50
42.	Wisdom of Atharva Veda	45
43.	Semantics of Rig Veda	125
44.	A New Light on the Veda	120
45.	Bhagavadgita (Selected 126 shlokas with meaning)	30
46.	Dynamic Life	35
47.	Sama Veda (Purva Archika) - (Text, Translation & Notes)	150
48.	Surya: Inner Light	45

[Please ask for the list of publications in various Indian Languages]

NOTES

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

Hinduism Discord Server https://dsc.gg/dharma | MADE WITH LOVE BY Avinash/Shashi

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 Vedānga Vidvān award instituted by Maharshi Sāndīpani Vedavidyā Pratiṣhthān (Ujjain), an autonomous body of HRD, Govt. of India and 'Jñana Keerti' award instituted by Harṣha Kriya Foundation, Bangalore.

He has authored more than 350 research articles of which 220 are published in scholarly journals and the rest were presented at conferences. He has guided over 50 doctoral students.

He has written extensively on veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes),' Rig Veda Samhita - (12 volumes) 'Why Read Rig Veda' , 'Rudra mantras', 'Essentials of Rig Veda', 'Essentials of Yajur Veda', 'Essentials of Sama Veda', 'Essentials of Atharva Veda', ' Work Enjoyment & Progress'.

He is the Honorary Director of Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, Bangalore.

SAKSI
Bangalore

Rs. 350/-
US $. 35

ISBN 81-7994-028-4