Companion to

Vedic and Philological Studies

Volume II

Word by word construing in Sanskrit and English

of

Selected Hymns from the Rig-veda

(Mandala 2-4)

Compiled By

Mukund Ainapure
Companion to *Vedic and Philological Studies*

*Volume II*

*Word by word construing in Sanskrit and English of*

*Selected Hymns from the Rig-veda (Mandala 2-4)*

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*Original Sanskrit Verses from the Rig Veda*

cited in *The Complete Works of Sri Aurobindo* Volume 14, *Vedic and Philological Studies – Part II (Mandala 2-4)*

*Padpatha*

Sanskrit Verses after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words, in Devanagari as well as Roman Transcription

*Sri Aurobindo’s English Translation*

matched word-by-word with *Padpatha, with Explanatory Notes*
Companion to *Vedic and Philological Studies* – Vol. II

By Mukund Ainapure

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Companion to “Hymns to the Mystic Fire” [by Sri Aurobindo] – in 4 volumes


Companion to “Vedic and Philological Studies” [by Sri Aurobindo]

॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo
Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper Bande Mataram, the idea of complete independence for the country. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are The Life Divine, The Synthesis of Yoga, The Secret of the Veda, Hymns to the Mystic Fire, Vedic and Philological Studies and Savitri. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

Vedic and Philological Studies

CWSA Volume 14 - Vedic and Philological Studies (VPS) - consists of writings by Sri Aurobindo on the Veda, his translations of and commentaries on Vedic hymns to gods other than Agni, a selection from his Notes on the Veda, and his writings and selected Notes on philology. It is divided into five parts.

Part One. Essays in Vedic Interpretation. Incomplete essays on the Veda written between 1912 and 1914. Viewed retrospectively, these may be regarded as drafts for The Secret of the Veda, which came out in the Arya in 1914 – 16.

Part Two. Selected Vedic Hymns. Translations of Vedic hymns to gods other than Agni with little or no annotation. The present Volume deals with the verses from Mandala 2-4 in this Part translated by Sri Aurobindo.
Part Three. Commentaries and Annotated Translations. Commentaries on non-Agni hymns and translations that include significant amounts of annotation. These are extracted as ‘Notes’, below the respective verses.

Part Four. Vedic Notes. A selection from the detailed Notes on Vedic hymns found in Sri Aurobindo’s manuscripts. These are extracted as ‘Notes’, below the respective verses.

Part Five. Essays and Notes on Philology. Drafts for a work called “The Origins of Aryan Speech”, other writings on philological topics, and a selection from Sri Aurobindo’s Notes on philology.

Companion to Vedic and Philological Studies

Companion Series is meant as an aid to the systematic study of the major works on the Veda by Sri Aurobindo for those interested in the mystical interpretation of the Veda.

The Companion Series is available for both the major works on the Veda by Sri Aurobindo – Secret of the Veda (Vol. I & II) and Hymns to the Mystic Fire (Vol. I-IV).

The present volume provides the original Sanskrit verses (Riks) from the Rig Veda in Devanagari (without accents), translated and cited by Sri Aurobindo in Vedic and Philological Studies (Part Two, Mandala 2-4). The compiler has provided the Padpātha (in Devanagari as well as Roman Transcription) under each verse in which all euphonic combinations (sandhi) are resolved into the original and separate words and even the components of compound words (samās) indicated; and matched each Sanskrit word in the Padpātha with the corresponding English word in the Translation using superscripts, followed by footnotes providing alternative meaning(s) of words and explanatory Notes based on Sri Aurobindo’s writings.

In the Foreword to the first edition of Hymns to the Mystic Fire, (1946) Sri Aurobindo stated that “….to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, Notes explanatory of the important points …..” This compilation series is a humble attempt in providing such ‘word by word construing in Sanskrit and English’ of selected verses of the Rig Veda with explanatory Notes.

Acknowledgements

The compiler has relied on Volume 15 The Secret of the Veda (SV) and Volume 16 Hymns to the Mystic Fire (HMF) of the Complete Works of Sri Aurobindo (CWSA - Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published work on the Rig Veda by A.B. Purani (Vedic Glossary, theveda.org.in).

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Part Two

Selected Vedic Hymns

(CWSA Vol. 14 VPS Part Two P. 253 – 268)
The manifold creative aspect of Brahmanaspati, the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formation or movements of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose. [15/345-6]

Brahmanaspati is the Creator; by the Word, by his cry he creates,—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. [15/382]

7 śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in śravana, śruti, śruta, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

9,10 The mantra then, when it is thought of as operating to bring out the uktham, the thing desired & to be expressed, out of the soul into the mind state, mati, is called brahma. Brahma means the soul-movement or soul-state expressed in the heart or temperament [16/726]. See Appendix.

13,16 take thy session in this house and seat.

[14/253]
The chariot symbolises movement of energy powers of evil ([bhājyam]). The word soul is always used in the Veda, like (usṛ) the immortal Beatitude, and that knowledge regarding things as their source, possessor and witness.

is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is

hostile things (bhidam) have their wide illumination to his bright energies [usṛāḥ] by the wide illumination of Mahas, art thou the begetter even of all the gods of Soul. [14/253]

The word pratcetas seems to correspond to the ideas expressed in later language by the Vedantic Prajnana. Prajnana is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. [15/295]

bhāgam – part (1.73.5); The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

usṛāḥ - usra is always used in the Veda, like go, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man [15/89]

soul-movements or soul-states [16/726 - See Appendix 1] Even the gods, O Mighty One, O Brihaspati, who are conscious in thought, taste but thy share of the sacrificial enjoyment; Surya gives being to his bright energies by the wide illumination of Mahas, art thou the begetter of all the gods of Soul. [14/253]

Assailing and preventing all plunderers and all darks are thou ascendent thy luminous car of the Truth, O Brihaspati, that terrible chariot which crushes all hostile things (amitra), slays (hanam) the Rakshasas who detain (rakṣaḥ), breaks open [bhidam] the pens of Light [gotra] and finds out [vidam] the Heaven of mind [svaḥ]. [14/253]

powers of evil (rapaḥ - 1.69.4) that besiege us (pari -5.2.10)

The chariot symbolises movement of energy. [15/310]

svaḥ - This wide world, brhad dyau or Swar, which we have to attain by passing beyond heaven and earth, … this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]
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**Vol. II**

**02.023.04**

**02.023.05**

**02.023.06**

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**suniti-bhih** | nayasi | trāyase | janam | yah | tubhyam | dāsāt | na | tam | amhāh | aśnavat | brahma-diviṣaḥ | tapanaḥ | manyu-mih | asi | brhaspate | mahi | tat | te | maḥi-tvanam

1With perfect leadings thou leadest, thou deliverest the creature; if a man give to thee, him evil possesseth not; thou art the afflicter of the soul's [brahma] haters [dviṣaḥ], thou holdest our temperament in thy grasp; great is that wide might of thine.

14 thou holdest in thy grasp [mih] our temperament [manyu]; or form [mih] the mind of passion [manyu] (1.100.6); manyu means passion, especially wrath; in the Veda it seems to vary between the general significance of mind, the particular significance, "emotional mind" and the still more particularised sense "anger". [16/632]

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**Suniṭiḥ duritam** error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, viṣāṇi duritāni, belongs to the evil dream that has to be turned away from us. [15/304]; *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

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**Suniṭiḥ parāśāḥ** 10 the narrowness full of suffering and evil which is the unenlightened state of our limited mentality [15/530 fn 3]

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**Suniṭiḥ parāśāḥ** 14 thou holdest in thy grasp [mih] our temperament [manyu]; or form [mih] the mind of passion [manyu] (1.100.6); manyu means passion, especially wrath; in the Veda it seems to vary between the general significance of mind, the particular significance, "emotional mind" and the still more particularised sense "anger". [16/632]
The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. The word beyond (5.20.2) the ways of the lower mischief (8.75.13), forces of affliction, and sorrow. The hymn ka subjective meditation & surrender, externally in objective worship & oblation. Powers and activities which they represent that Vedic sacrifice is initiated & conducted internally in the ways of the lower mischief (8.75.13), forces of affliction, and sorrow. It is in us unmanifest, vague or inactive. It is the enemy, the thief, the crooked one who places falsely the thought; O maker of difficulties for us, 19thly for us an easy [su] going [gam] towards this manifestation [vītye] of the godhead [deva] (wideness of the gods). [14/253-4]

Yea, and whatsoever would oppress (limit) us without sin of ours, whatsoever mortal power of uncleanness and Wolf of the plateau, O Brihaspati, turn him from our path, make for us an easy [su] going [gam] towards this manifestation [vītye] of the godhead [deva] (wideness of the gods). [14/253-4]

[14/508]

The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. [15/508]

The ways of the lower being are crooked windings beset with pits and stumbling-blocks over a rugged and uneven ground [15/476]; the movements of our being winding through the obstructions of our mortal existence [15/425 fn 2]

mischief (8.75.13), forces of affliction, and sorrow (6.12.6)

Yea, and whatsoever would oppress (limit) us without sin of ours, whatsoever mortal power of uncleanness and Wolf of the plateau, O Brihaspati, turn him from our path, make for us an easy [su] going [gam] towards this manifestation [vītye] of the godhead [deva] (wideness of the gods). [14/253-4]

[15/11]

[14/378]

[15/488]

The hymn flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf [vṛkah] on the path [pathaḥ], the Robber by the streams. [15/11]

vṛkah - the wolf, the troubler of our bliss who teaches us evil [15/488]; The Pani is the robber who snatcheth away the cows of light, the horses of the swiftness and the treasures of the divine plenitude, he is the wolf, the eater, arrī, vṛka; he is the obstructor, nid, and spoiler of the word. He is the enemy, the thief, the false or evil thinker who makes difficult the Path by his robberies and obstructions: “Cast away utterly far from us the enemy, the thief, the crooked one who places falsely the thought; O master of existence, make our path easy to travel. Slay the Pani for he is the wolf, that devours” (6.51.13-14). [15/238-9]

This word describes the capital process of Vedic Yoga, the manifestation for formation & activity of that which is in us unmanifest, vague or inactive. It is the robber who snatcheth away the cows of light, the horses of the swiftness and the treasures of the divine plenitude, he is the wolf, the eater, arrī, vṛka; he is the obstructor, nid, and spoiler of the word. He is the enemy, the thief, the false or evil thinker who makes difficult the Path by his robberies and obstructions: “Cast away utterly far from us the enemy, the thief, the crooked one who places falsely the thought; O master of existence, make our path easy to travel. Slay the Pani for he is the wolf, that devours” (6.51.13-14). [15/238-9]

[14/378]
Thee we call as the saviour of our bodies, O deliverer, and the revealer in them who seekest our being. O Brihaspati, let not those who limit [nidad] the god-in-us [deva], nor those of an evil [duh] movement [evah] attain up to the higher bliss.

12 those who are of evil impulse (10.87.18)

By thee perfectly [su] increasing [vrdhā] we, O Brahmanspati, take to ourselves the desirable possessions of the human (mental) life; those who oppress us from near or from far do thou crush, those who do not the work and take not the delight.

[14/254]

By thee we hold in our minds that highest widest, O Brihaspati, by thee yoked to us as preserver and fuller of our beings; let not any power control us that would express [samsaha] ill in it and tear its fullness, perfectly [su] expressed [samsaha] by our thoughts may we pass beyond. [14/254]

3 tanunam – Not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul. [15/407 fn 7]

9 nidad - Powers of limitation, the Confiners, Restrainers or Censurers, who, without altogether obscuring the rays of Light or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [15/261]

5 O deliverer, and the revealer in them who seekest our being.
The Bull who pushes not forward (or is not shaken by the charge) but thou goest to the battle-cry, afflictst the foe and overpowerest in our battles, thou art the true in the movement. O Brihaspati, and the tamer even of the strong and fierce who exults in his strength.

[Notes]

—without the tejasic egoism of aggression—a in forward action internal & external—seeks divine knowledge & power [2.23.12] with intensity or with any great or exultant power of pervasion (ugra, viduharshin) [CWSA Vol.10, Record of Yoga - 29 March 2014; p. 420-1]

He who with an undivine mind strives after knowledge and in his fierceness entering our mentality seeketh to hurt our expression, Brihaspati, let not his stroke reach us, may we cast out the passion of him of evil [duḥ] impulse [evasya] when he putteth forth his force. [14/254]

seeks with unilluminated mind to seize on knowledge & power. (अदेवेन मनसा यो रिष्यति शासामुऽ मन्यमानो जिगासति) [CWSA Vol.10, Record of Yoga - 29 March 2014; p. 421-2]
bhareṣu | havyaḥ | namasā | upa-sadyaḥ | gantā | vājeṣu | sanitaḥ | dhanam-dhanam | viśvāḥ | it | aryāḥ | abhi-dipsvaḥ | mṛdhaḥ | bṛhaspatiḥ | vi | vavarha | rathāṇ-iva ॥

2He who is to be called in our fullnesses and to be approached with submission, who moves in our havings and gets for us (or keeps for us) this wealth and that other, Brihaspati the Aryan shatters like chariots [all] the energies that assault us and would tear up our gains. [14/254]

1 fruitful battles (1.109.8); 13 अंचुः. How does भाष्य = battle? भाष्य means to bring in the Veda; भाष्य would naturally mean bringing of wealth; but भाष्य may also have meant in the archaic tongue to move, attack, or strike, injure, so to fight, there is some hint of this in the derivative भाष्य to menace, revile. Or भाष्य may mean a burden, pressure, full crowding of the fight, mellay. [14/465]

3 namasā - literally “bending down” and is applied to the act of adoring submission to the deity rendered physically by the prostration of the body. When therefore the Rishi speaks of “bearing obeisance to Agni [here Brihaspati]” we can hardly doubt that he gives to namas the psychological sense of the inward prostration, the act of submission or surrender to the deity. [15/63]

6 in the plenitudes (3.27.8)

11 aryāḥ - The root ar indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external karma or apas, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. [15/263]

13 aggressors (6.53.4)

With thy most flaming heat afflict the Rakshasas who held thee for confinement even when they had seen [drṣṭa] thy prowess [vīryam]; manifest that of thee which has to be expressed, crush to pieces the plunderers [rapaḥ] around [pari]. [14/254]

powers of evil (rapaḥ - 1.69.4) that besiege us (pari -5.2.10)

16 उपः from उपयास्, literally to bring out, express, is the hymn or word that expresses, brings out the god or his workings or the results desired; उपन्न is the hymn or word which affirms or confirms that which has been thus brought out by the उपम्. [14/357]; Also see Appendix.
ब्रह्मपति अति यदया अहारद्मुग्भाभाति क्रतुपञ्जनेषु।
यहीदिवं च तदत्प्रजाति तदसमादु द्रविण यथेहि चिच्छन्।
(8.29.10, 4.5.3)

1 Brihaspati, that which "the Aryan fighter" aspires to compass, that which "shines brilliant and powerful in creatures," that which "by its force is brilliant," O thou who art born [prajāta] out of the Truth [ṛta], establish in us that variously shining treasure.

[14/254-5]

[Alt] that which "surpass the power (2.3.1, 5.7.2) of the Aryan fighter; substance (5.28.2)

मा न: स्तेनम्या वे अभि तुवृष्ण्ये निराविष्णो रिप्भोजनेषु जागृधु:।
आ देवानामोहते वि ग्राष्यो हिस्तू वृष्ण्ये न परः सामनो बिदुः।
(8.29.10, 4.5.3)

12, 14 to those who carry (7.16.11)

21 of the mighty Sama verse (8.29.10, 4.5.3)

विशेष्यो हि त्वा सुनेत्यस्यस्य त्वा जागृधुनसमान: सामन: कविः।
स क्रणचिदुंडया ब्रह्मणप्रतिष्ठातो हंता मह क्रतस्य धर्तिर।
(8.29.10, 4.5.3)

2 For "in all the worlds has 'the Maker,' "the Seer" of harmony after harmony, given being to thee; therefore Brihaspati knowing [cit] the right movement [ṛṇa] and following [yāḥ] it [the right movement - ṛṇa] is the slayer of all harms in him who holdeth the Truth of Mahas. [14/255]

6 maker of forms (5.5.9);
8 of the mighty Sama verse after verse (8.29.10, 4.5.3)
The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their Vijnana, 

discernment, smriti, memory, which are intuit founded upon limitation. 

For thy force of movement (or glory) the mountain of being flyeth asunder when thou leetest loose the herd of the brilliant kine, O Angiras, with Indra for thy yokefellow thou hast forced forth, O Brihaspati, the ocean of the waters that was girt in by the darkness. [14/255]

For the glory of thee, O Angiras, the hill parted asunder when thou didst release upward the pen of the cows; with Indra for ally thou didst force out, O Brihaspati, the flood of the waters which was environed by the darkness. [15/168]

The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their concealing prison, vana, or the pen of the cows, vana [15/140]

O Brahmanaspati, do thou awaken to this perfect [su] expression [uktasya] of ours as its controller and rejoice in our extension. All is blessed which the gods bring into being (or keep in being, protect). May we express the Vastness, becoming perfect-energised in the knowledge. [14/255]

Uktha is the prayer expressing by speech the ukhtyam - the thing desired and to be expressed. [16/726]. See Appendix.

Bhrat - is the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, bhrat, large as opposed to the consciousness of the sense-mind which is founded upon limitation. [15/65]

Vijnana, true ideation, called ritam, truth or vedas, knowledge in the Vedas, acts in human mind by four separate functions; revelation, termed dhishti, sight; inspiration termed sruti, hearing; and the two faculties of discernment, smriti, memory, which are intuition, termed ketu, and discrimination, termed daksha, division, or viveka, separation. The ensemble of the four faculties is Vedas or divine knowledge. [16/717]
SUUKTA 24

संवामविदुः प्रभृति य इशिषेवा विशेषम नवया महा गिरा।

यथा न मीह्वावन्तते सखा तव ब्रह्मस्य सीतकः सोत नो मतिः || 02.024.01 ||

s:1 | इमामः 2 | अविधिः 3 | प्रभृतिः 4 | व:5 | इशिषेषया 5 | अयाः 6 | विशेषमः 7 | नवया 8 | महा 9 | गिरा 10 ||

यथा 12 | न:13 | मीह्वावनः 14 | स्तवते 15 | सखा 16 | तव 17 | ब्रह्मस्य 18 | सीतकः 19 | स:20 | उत:21 | न:22 | मतिः 23 ||

= saḥ | इमामः | अविधिः | pra-bhṛtim | yah | iśīṣe | aya | vidhema | navayā | mahāḥ | girā | yathā | nah | midhvān | stavate | sakhā | tava | bhṛspate | sisadhaḥ | saḥ | uta | naha | matiṃ ||

3 Manifest (create) then for us 4 this 4 full-bringing, 1 thou 5 who 6 hast the power, and 7 let us dispose for thee 8 the sacrifice 9 by this 9 new and 10 mighty 11 Word; 21 so 19 do thou perfect for us, 16 O Brihaspati, 22 our 23 thinking, 12 that 20 he, 17 thy 14 bounteous 16 Friend [Indra], 15 may be confirmed 13 in us 15 by the praise. [14/255]

[Notes]

Ukthynam is the thing desired & to be expressed. Brahma operates to bring out the Ukthynam out of the soul into the mind state, mati so that the soul-movement or soul-state is expressed in the heart or temperament. The mantra expressing by speech the ukthynam, the thing desired & to be expressed, in the thinker's practical experience is called vachas or gir. Vachas is the expression of the god or his divine activities in the mortal nature. Shansa is the expression in the sādhaka of the divine activity. Vachas as praise for confirmation or firm establishment of the divine activity once expressed, is termed Stoma. [16/726]; See Appendix.

यो नेवन्यन्यन्योजसोतादेवर्मनवयिः संवामविदुः प्रभृतिः प्रक्रियायुक्तस्य यथागलोकसमतयो च।

प्राच्यायतनब्रह्मायुक्तस्य चाविश्वसुप्रकृति प्रविष्यति || 02.024.02 ||

y:1 | नन्त्यानि 2 | अनमतः 3 | नि 4 | ओजसा 5 | उत:6 | अदर्दः 7 | र्मन्यानि 8 | शामवराणि 9 | वि 10 |

प्र 11 | अच्यवातः 12 | अच्युताः 13 | ब्रह्माण: 14 | पतिः 15 | आ:16 | च:17 | अविश्व: 18 | वसु-ममतम: 19 | वि 20 | पर्वतम: 21 ||

yah | nantvāni | anamat | ni | ojasā | uta | adarath | manyunā | śambarāṇi | vi | pra | acyavayat | acyutā | brahmaṇah | patiḥ | aś | ca | ariṣat | vasu-mam tam | vi | parvatam ||

3 He 3 who forceth to bow 4 down 5 by his might 2 all that must be bent 6 and 7 tore 10 asunder 8 by force of heart 9 the illusions that destroy, 14,15 Brahmaṇaspi 11,12 manifested 13 the supreme and immutable things, 18 he entered 20 wholly 16 into 21 the hill 19 of substance. [14/255]

12 moved or impelled (10.115.6)

21 पर्वतः may mean both hill & cloud; but when connected with Earth & the Rivers it means usually the Hill of being or articulate formation of our conscious Existence imaged sometimes as a hill, sometimes as a cloud. [14/398]
that by which the face of truth is concealed, from man, a Titan who possesses heights of our being cavern below in the physical hill expressed by the emergence of the Bright Ones, the herds of the Dawn into fragments but he holds the light in himself and denies it cause of darkness. Rather his substance is of the light, Dasyu, who holds back conscient existence, Vritra, the personification of the Inconscient, so

\[
\text{That for the most [tamāya] divine [deva] of the divine gods is the thing to be done; all that was firm, fell to pieces, all that was strong and hard, grew malleable and soft; he [Brihaspati] drove upward the cows of light, he broke the wall, Vala, by the soul-thought, he concealed the darkness and made the Heaven of mind visible to our eyes. [14/255-6]}
\]

That is the work to be done for the most divine of the gods; the firm places were cast down, the fortified places were made weak; up Brihaspati drove the cows (rays), by the hymn (brahmaṇā) he broke Vala, he concealed the darkness, he made Swar visible. [15/155]

soul-movements or soul-states [16/726 - See Appendix]

[Notes]

As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence, Vritra, the personification of the Inconscient, so Vala is the enemy, the Dasyu, who holds back [agūhat] in his hole, his cave, bilam, guhā, the herds of the Light; he is the personification of the subconscious. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, valaṁ gomantam, valaṁ govapuṣam, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments [abhinat] in order that the hidden lustres may be liberated. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn [gāḥ], from the cavern below in the physical hill and their driving [ājat] upward [ut] by Brihaspati to the heights of our being [svaḥ] whither with them and by them we climb. [15/322-3]

Who is Vala the luminous? He is, I suggest, one of the Titans who deny a higher ascent to man, a Titan who possesses but withholds & hides the luminous realms of ideal truth from man, — interposing the hirannamayam patram of the Isha Upanishad, the golden cover or lid, by which the face of truth is concealed, satyasyapihitam mukham. [14/108]
abundance of the wine of Immortality trickle and stream Ananda; at the touch of the Truth the rivers of honey

verse, divine waters are to be held in the seven forms or movements of divine being; tho
to powers, the seven headed thought, that is to say, the knowledge of the divine existence with its seven heads or

Truth, seven rivers poured down the hill by Indra after slaying Vritra, the rivers or streams of the

out its billowing fountain of sweetness in manifold streams together,

Notes

This well [avatam] of honey covered by the rock [āsma-āsyam] must be the Ananda or

divine beatitude of the supreme threefold world of bliss, the Satya, Tapas and Jana worlds

of the Puranic system based upon the three supreme principles, Sat, Chit-Tapas and

Ananda; their base is Swar of the Veda, Mahar of the Upanishads and Puranas, the world of Truth.

This secret well of honey is drunk by all those who are able to see Swar and they pour

out its billowing fountain of sweetness in manifold streams together, tam eva viśve papīre

dvarśāṇa bahū sākam sīṣīcura uṣtam udriṇam. These many streams poured out together are the

seven rivers poured down the hill by Indra after slaying Vritra, the rivers or streams of the

Truth, rtasya dhārāḥ; and they represent, according to our theory, the seven principles of

conscious being in their divine fulfilment in the Truth and Bliss. This is why the seven-

headed thought, that is to say, the knowledge of the divine existence with its seven heads or

powers, the seven-rayed knowledge of Brihaspati, saptagum, has to be confirmed or held in

thought in the waters, the seven rivers, that is to say the seven forms of divine consciousness

are to be held in the seven forms or movements of divine being; dhiyam vo apsu dadhiṣe

dvarṣām, I hold the Swar-conquering thought in the waters [5.45.11].

That the making visible of Swar to the eyes of the Swar seers, dvarśāḥ, their drinking

[papīre] of the honeyed [madhu-dhāram] well [avatam] and their outpouring [sīṣīcuḥ] of the

divine waters [uṣtam udriṇam] amounts to the revelation to man of new [bhavītvā] worlds

[bhuvanā] or new [bhavītvā] states of existence [bhuvanā] is clearly told us in the next

verse, II.24.5. [15/178-9]

For in the hill of the physical being there are dug for the soul those abounding wells

[avatam] of sweetness which draw out of its hard rigidity [āsma-āsyam] the concealed

Ananda; at the touch of the Truth the rivers of honey [madhu-dhāram], the quick pourings

of the wine of Immortality trickle and stream [sīṣīcuḥ] and break out into a flood of

abundance [uṣtam udriṇam] over the whole extent of the human consciousness. [15/321]
Sayana says spontaneously (1.6.2.8 always earth and heaven, the human based on the physical consciousness and the divine based on
makes our case all the stronger.

The Bhrigus [Dashagwas] secures the victory. [15/182]

periods corresponding to the successive dawns of a wider and wider truth, until the tenth
revolution of the twelve months [\[15/181 fn 6\]

passages of the Veda, notably from Gritsamada's hymn to
Sun and the lost cows is effected, for we have the explicit
body of man is the year.]

the Yugas, moments, months, etc. are all symbolic and it is stated that the
is here "opened", which is quite possible, but
nal worlds (states of being), moments, months, etc. are all symbolic and it is stated that the
made to knowledge. [15/179]

5 Sayana says varanta is here "opened", which is quite possible, but vr means ordinarily to shut, close up, cover, especially when applied to the doors of the hill whence flow the rivers and the cows come forth; Vritra is the closer of the doors. Vi vr and apa vr mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger. [15/179 fn 5]

12 spontaneously (1.6.2.8 - 15/181)

14 This and many other passages show clearly, conclusively, as it seems to me, that the anyad anyad, the two are always earth and heaven, the human based on the physical consciousness and the divine based on the supraphysical, heaven. [15/181 fn 6]

[Notes]

But what is meant by the figure of the months? for it now becomes clear that it is a figure, a parable; the year is symbolic, the months are symbolic. [Observe that in the Puranas the Yugas, moments, months, etc. are all symbolic and it is stated that the body of man is the year.] It is in the revolution of the year that the recovery of the lost Sun and the lost cows is effected, for we have the explicit statement in X.62.2,

\[\text{ṛtenābhinda parivatsare valam, \"by the truth, in the revolution of the year, they broke Vala," or, as Sayana interprets it, \"by sacrifice lasting for a year.\"} \]

But that this idea of Time, of the months and years is used as a symbol seems to be clear from other passages of the Veda, notably from Gritsamada's hymn to Brihaspati, II.24. [15/177-8]

This victory is won in twelve periods of the upward journey, represented by the revolution of the twelve months [māt-bhiḥ] of the sacrificial year [śarat-bhiḥ], the periods corresponding to the successive dawns of a wider and wider truth, until the tenth [Dashagwas] secures the victory. [15/182]

Angirases kindle it [the Flame secret in the growths of the earthly existence found by the Bhrigus] on the altar of sacrifice and maintain the sacrifice through the periods of
the sacrificial year symbolising the periods of the divine labour by which the Sun of Truth is recovered out of the darkness. Those who sacrifice for nine months of this year are Navagwas, seers of the nine cows or nine rays, who institute the search for the herds of the Sun and the march of Indra to battle with the Panis. Those who sacrifice for ten months are the Dashagwas, seers of the ten rays who enter with Indra into the cave of the Panis and recover the lost herds. [15/242]

vayunā means knowledge, and the two forms are divinised earth and heaven which [yā] Brahmanaspati [brahmanah patiḥ] created [cakāra]. These are the four eternal worlds hidden in the guhā, the secret, unmanifest or superconscient parts of being which although in themselves eternally present states of existence (sanā bhuvanā) are for us non-existent and in the future; for us they have to be brought into being, bhavītvā, they are yet to be created. Therefore the Veda sometimes speaks of Swar being made visible, as here (vyacaksayat svah), or discovered and taken possession of, vidat, sanat, sometimes of its being created or made (bhū, kr). These secret eternal worlds have been closed [varanta] to us, says the Rishi, by the movement of Time, by the months [māt-bhiḥ] and years [śarat-bhiḥ]; therefore naturally they have to be discovered, revealed, conquered, created [cakāra] in us by the movement of Time, yet in a sense against it. This development in an inner or psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (brahma) is able to discover the seven-headed, heaven-conquering thought which finally carries us beyond the harms of Vritra and the Panis. [15/179-80]

अभिन्नक्षत्रो अभि ये तमातिशिरिंधि पणीरां पर्यम गुहा हिति ।
ते विद्वासः प्रतिच्छाशानुता पुत्तियत उ आयतन्त्रदियानविंशि ॥ 02.024.06 ॥

अभिन्नक्षत्रं । 1 अभि । 2 ये । 3 तम । 4 आन्तु । 5 दिनिक्षिम्म । 6 पणीराम । 7 परम्म । 8 गुहा । 9 हितम ।
ते 11 । विद्वासं । 12 प्रतिच्छाशं । 13 अनुठानु । 14 पुनः । 15 वतः । 16 उ । 17 आयतन्त्र । 18 तमः । 19 उत्त । 20 इदु । 21 आयतन्त्र ।
abhi-nakṣantaḥ abhi ye tam ānaśuḥ ni-dhim paṇinām paramam guhā hitam
te vidvāmsaḥ prati-cakṣyaḥ anṛtā punah yataḥ lũm iti āyan tat ut īyuḥ ā-viśam ॥

They who 'journey 4 to him, 2,5 enjoy 4 the [that] 8 supreme 6 treasure 7 of the Panis, the lords of active sense, 10 which is hidden 9 in the secret places of being, 11 they 12 get the knowledge, 14 they 15 distinguish by their gaze 14 all untruths and 10 to the place 16 whence 18 they came, 21 they go 20 up 15 again 22 till they enter in. [14/256]

They 4 who travel towards the goal and 2,5 attain 4 that 6 treasure 7 of the Panis, 8 the supreme 6 treasure 10 hidden 9 in the secret cave, 11 they, 12 having the knowledge and 13 perceiving 14 the falsehoods, 20,21 rise up 15 again 19 thither 16 whence 18 they came and 22 enter into that world. [15/181]
[Notes]

In Gritsamada's hymn [2.24.6] as in Nodha's [1.62.8] the Angirases attain [ānaśuh] to Swar,—the Truth [tat] from which [yataḥ] they originally came [āyan], the “own home” of all divine Purushas,—by the attainment of the truth [vidvāṃsah] and by the detection [pratि�cakṣya] of the falsehood [anṛtā]. [15/181]

The have the Truth and their gaze discerns the untruths of the world and they depart back hence as seers to the path of Mahas; they verily in their arms have cast Agni blown up to greatness in this hill; for there is no other labourer in this work, but only he. [14/256]

Possessed of the truth, beholding the falsehoods they, seers, rise up again into the great path, the path of the Truth, or the great and wide realm, Mahas of the Upanishads. [15/181]

They have the Truth and their gaze discerns the untruths of the world and they depart back hence as seers to the path of Mahas; they verily in their arms have cast Agni blown up to greatness in this hill; for there is no other labourer in this work, but only he. [14/256]
with ease (6.12.5), pervadingly (1.140.5)

viṣṇu praṇam mehanavato bhūṣpayo: suvidarāṇī rāthya

ima saṅkṣeta viṇmśya saṅkṣeta yena jana ubhyo bucato viṣṇo: || 02.024.10 ||

viṣṇu) | praṇam) | praṇam) | mehanāvato) | bhūṣpayo) | suvidarāṇī | rāthya

ima) | saṅkṣeta) | viṇmśya) | saṅkṣeta) | yena) | ubhyo) | bucato) | viṣṇo)

vi-bhu | pra-bhu | prathamam | mehanā-vataha | bhṛhaspateḥ | su-vidatrāṇi | rādhya | imā | sātāni | viṇmśya | vājāna | yena | janāha | ubhaye | bhuṣajate | viṣṇa ||

1 Existing [bhu] widely [vi] in all and 2 existing [bhu] in front [pra] of us 3 these are 7 the delightful 4 perfections [su] of knowledge [vidatrāṇi] 5 of Brahmanaspati 6 when first 7 he raiñeth his blessings, 8 these are 9 the winnings 10 of this lord of joy and 11 [of this lord of] substance, 12 by whom 13 both 16 the peoples of earth and heaven 15 enjoy 13 the two Births. [14/256]

yoṣāyo bhūṣne vishrāma viṣṇumahām rūva: śabda vākṣipta

sa deva devāṇaya padeśe pūṣu viṣṇeṇa tu pariṣṭhānaṇyata: || 02.024.11 ||

ya) | avare) | vṛjane) | viśva-thā | vi-bhuḥ | mahām | ām | raṇvah | śabasa | vākṣiptha | saha | devāḥ | devān | prati | praprameṇa | prthuḥ | viśva | iti | ām | tāl | pari-bhūḥ | brahmaṇāḥ | patiḥ ||

1 Thou who 9 becomest [bhuḥ] pervadingly [vi] and 4 in all ways 8 in the lower 3 crookednesses, art 7 also 1 he who 10 bearest up 8 rapturously 4 the Vast 9 by his force. 11 So 22, 23 Brahmanaspati 15 extendeth himself 16 vastly 12 a god 14 towards 13 the gods and 21 round about 17 all 20 those objects 21 he encompasseth them with his being. [14/257]

struggle (2.2.9)
 viśvam satyaḥ maṇḍalāya jyotisā yathārthāyaḥ prā̀māṅtā pratyaḥ vaṁ |
| acchādhyābhūṣṭāy hitinīkāṁ yuṣṭvā vairina yajñāṁ jīgamyaḥ || 02.024.12 ||

viśvamāḥ | satyaṁ 2 | Mahāvaṁ 3 | yuṣṭvā: 4 | hita: 5 | āpaḥ: 6 | chaṇ 7 | pra: 8 | mīnati: 9 | brāhma: 10 | yuṣṭvā 11 |

viśvam | satyam | magha-vānā | yuṣṭvā: | āpaḥ | cana | pra | minanti | vratam | vām | accha | indrābhūṣṭatā | iti | haviḥ | naḥ | annam | yujā-iva | vājinā | jīgamya ||

1 All 2 truth 3 is yours 5 indeed, 0 O ye two full and mighty Ones, and 6 the waters of being 7 cannot 8 contain or measure 11 your 10 action. 19 Come ye, 13 O Indra and Brihaspati, like [iva] two steeds [vājinā] in one yoke [yujā], 12 towards 16 our material being 15 that we 14 make into offering. [14/257]

6 āpaḥ - the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

Utaśiṣṭa anyu jyotiḥ viśvam: sambhavo vibhro bharte matiḥ dhanaḥ |
| vīśuṭṭhaḥ anyu bhaḥ āṇāmadvit: | s h vañjī sambhavo brāhmaṇam | || 02.024.13 ||

uṭ: 1 | ānām: 2 | āyyuṭṭha: 3 | viśvam: 4 | vibhro: 5 | bharte: 8 | mati: 9 | dhana: 10 |

utaḥ | aśiṣṭṭhāḥ | anu | śṛṇvantī | vahnyah | sabhayaḥ | viprāḥ | bharte | mati | dhanā | vīḷu-dveṣāḥ | anu | vaśā | ṛṇam | ā-dadiḥ | saḥ | ha | vājī | sam-ithe | brahmaṇah | patiḥ ||

2 Swiftest 5 bearers of our sacrifice 4 have audience of knowledge 3 according (to your law of action), 1 and 7 the illumined soul 6 in its hall of wisdom 8 gathereth him 10 rich possessions 10 by thought of the mind; 11 a foe [dveṣāḥ] to strong fixities [vīḷu] 12 he taketh 12 according to 14 the motion 13 of his desire; 17 verily, 16 he is 18 our steed 19 in the shock, 20, 21 even Brahmanaspati. [14/257]

19 in our battles (1.73.5)

| brāhmaṇaspetabeḥvaśvam सत्त्वो मन्यमहि कर्मसं वर्ण्यत: || 02.024.14 ||
| yo ga uḍayatamavīvaiḥ | vi | caḥ | bhaḥ | maḥiḥ | karmā | varṇyaḥ || 02.024.14 ||
| brāhma: 1 | pateḥ: 2 | ābhavaḥ | yathā-vaśam | satyaḥ | manyuḥ | mahiḥ | karma | kariṣyataḥ | yah | gāḥ | ut-ājaṭ | saḥ | dive | vi | ca | abhajat | mahi-iva | ritiḥ | śvasā | asaraḥ | pṛthak ||

3 All happeneth 4 according [yathā] to the desire [vaśam] 12 of Brahmanaspati, 5 true is 6 his heart’s motion 8 when he meanteth to do 7 his mighty 8 work, 13 he 10 who 12 drove [ājat] upward [ut] 11 the cows of Light 16 and 15, 17 divided them 14 for the Heaven; 18 was as if [iva] a vast and
wide [mahī] 19stream 21flowed out 20in its force 22in separate currents. [14/257]

17 distributed them (10.11.8)

[14/257] O Brahmanaspati, 6let us be 7charioted 8utterly 9in a felicity 10perfectly [su] controlled [yamasya] and 11having the wideness; 11,12heap 13for us 14might 15when, 16lord 17by the soul, 18thou comest 20to 19my 20calling. [14/257]

[Alt.] 1,2O Brahmanaspati, 6let us be 7the charioteers (8.19.35), 4always and for ever (6.1.3), 3of well-governed (5.28.3) 4felicity 5full of growth (1.66.2);

15soul-movements or soul-states [16/726 - See Appendix]

O Brahmanaspati, 7a do 8thou 9awaken 4to this 4perfect [su] expression [uktasya] of us 5as its controller 9and 10rejoice 8in our extension; 11all 12that 13is blessed 14which 16the gods 15bring into being. 18May we express 17the vastness 20,19becoming perfect-energied-in-knowledge. [14/257]

8 offspring of our body (1.64.14) or cration from our body (1.100.11)

10 animate (3.3.7) or gladden (1.64.8)

20 perfect [su] energied [virāḥ] 19in knowledge
SUKTA 25

सुक्ता २५

इन्धानो अभिन्न वनवनस्य सः कृत्रिमाः शुषुकव्रृतस्या धतुः।
जातेन जातमाति स प्र सर्ष्टेः एव युजं क्रृणं ब्रह्मणस्यपति। ॥ ०२.०२५.०१ ॥

इन्धानः १। अभिम् २। वनवत् ३। कृत्रिमाः ४। शुषुकव्रृत् ५। रातरहयः ६। इत्यदुः।
जातेनः ७। जाताः ८। अति ९। सः १०। प्र ११। सर्ष्टे १२। यमुद्यम १३। युजम् १४। कृणते १५। ब्रह्मणः १६। पति १७।

indhānaḥ l agnim l vanavat l vanuṣyataḥ l kṛta-brahmā l śūsuvat l rāta-havyah l it l
jātana l jātam l ahi l sāh l pra l sarṣte l yam-yaṃ l yujam l kṛnte l brahmaṇaḥ l patiḥ

1He kindles 2Agni and 3conquers 4those who would conquer him, 5he perfects [kṛta] his soul [brahmā] and 6puts forth his strength, 7making of delight [rāta] his offering [havyah]; 8by birth 9he 13,14passes 11beyond 10birth, — 15he of whom [whomever] 16,19Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], 17maketh 16his comrade. [14/257]

7 wholavishes [rāta] the oblation [havyah] (6.11.4)

वीरिभिःवरिन्दनवप्रवृत्तो गोभी रविव पप्रभुव्योगित त्यन्त।
तोकं च तत्सद तत्यन्त १ मक्रेण च वर्त्तेः एव युजः क्रृणोव ब्रह्मणस्यपति। ॥ ०२.०२५.०२ ॥

वीरिभिः १। वीराः २। वनवत् ३। वनुष्यत् ४। गोभिः ५। रविभ ६। पप्रभुव्य ७। बोधित ८। त्यन्त।
तोकः ९। तस्य १०। तत्सद ११। च १२। वर्त्तेः १३। यमुद्यम १४। युजः १५। कृणते १६। ब्रह्मणः १७। पति १८।

virebhīḥ l vīrān l vanavat l vanuṣyataḥ l gobhīḥ l rayim l papraṭhat l bodhati l tmanā l
tokam l ca l tasya l tanayam l ca l vardoṭat l yam-yaṃ l yujam l kṛnte l brahmaṇaḥ l patiḥ

1By his own mights 3he conquers 2the outer mights 4that would conquer him, 5by the herds of light 7he makes wide 6his felicity and 8awakens 9by the self, 14and 15he increases 12his 10creation 11and 12his 13extending, — 16he of whom [whomever] 19,20Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], 18maketh 17his comrade. [14/258]

5 Go in the Vedic tongue is not confined to the ordinary sense, cattle, but means frequently ray or light. The rays of Surya, of ideal knowledge, are the cows of the milking; the constant stream of thought-forms are their yield. [14/366]

6 rayi - Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth. [15/139]

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. [15/429 fn 6]
fast running (1.65.3);
15 be turned away (10.156.3)

2As 'the sea' that breaks its banks, he [the worker - 10.8.2] 8, 9 overcomes 10 by his might 5 those that come against him, 6 as [iva] a bull [vṛṣā] 8, 9, 12 is master 7 over the bullocks; 11 like [iva] the marching 11b of Agni [agneḥ] 13, 14 he cannot 15 be stayed, — 16 he of whom [whomever] 19, 20 Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], 18 maketh 17 his comrade. [14/258]

3 flow (1.105.12);
10 one whose force [taviṣṭ] is unafflicted [anibṛṣṭa] (5.7.7)

2 As for him 3 divine powers 4 that have not attachment, 2 perfect his knowledge; 3 he 6 by those lords of pure being 9 goes 7 in front 8 in the herds of light; 10 undistressed [anibṛṣṭa] by his force [taviṣṭ] 11, he slays 12 by his might, — 13 he of whom [whomever] 16, 17 Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], 18 maketh 14 his comrade. [14/258]

3As for him, 2 verily, 3 all 8 the rivers of being 4 stream swiftly and 7 wide 5 tracts 6 of unbroken peace 8 are established in his soul, 3 he 4 flourishes, 12 perfectly [su] enjoying [bhagah], 11 in the bliss 10 of the gods, — 13 he of whom [whomever] 18, 19 Brahmanaspati, Master [patiḥ] of the Soul [brahmaṇaḥ], 17 maketh 16 his comrade. [14/258]

2 "धु" = to rush, sweep, not tremble. पुंग, पुंस, sweepers on of things. [14/472]
5 sindhavaḥ - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, samudra, sindhu or arnaś. [14/128]
SUKTA 26

Yajasva bhārata jaya vihūtaḥ manāyataḥ bhadaṛmaḥ manāḥ krṣuṣva vrtra-tūrye
havīḥ krṣuṣva su-bhagah yathā asasi brahmaṇāḥ pateḥ āvah āvaṁ vrṇiṁahe

1Sacrifice, 2O mighty one, 34manifest to him 5who seeketh himself in mind, 6make him 7a mind 8glad and bright 9in the slaying [tūrye] of the Coverer [vṛtra]. 11Effect 10the offering 13so that 14thou mayst be seated in us 15perfectly [su] enjoying [bhagah]; 17it is the manifest presence 16,18of Brahmanaspati 18,19that we choose. [14/258]

9in the piercing [tūrye] of the python adversary [vṛtra] (6.13.1); Vritra, the Serpent, is the grand Adversary; for he obstructs with his coals of darkness all possibility of divine existence and divine action. [15/378; 16/25]

10havīḥ - oblation (2.3.2); The oblation signifies always action (karma) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention [15/281]; Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]

17protection (3.17.3)
The clarity or brightness of the solar light in the human mentality. [15/243]

Gṛita also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality. [15/193]

The clarity or brightness of the solar light in the human mentality [15/243]

12 rescues (6.14.5)

17 amhah - the narrowness full of suffering and evil, is the unenlightened state of our limited mentality [15/530 fn 3]; the narrow press of pain and evil (1.107.1)
The mantra name of fire (2.1.4)
imāḥ | gir | ādityebhyah | ghṛta-snūḥ | sanāt | rāja-bhyah | juhvā | juhomi | śrṇotu | mitraḥ | aryamā | bhagaḥ | naḥ | tuvi-jātah | varuṇah | dakṣaḥ | amaśaḥ

These words by the force oblational of Agni I offer to the sons of Aditi who are for ever the Kings, words dripping with the richness; may Mitra hear us and Aryaman and Bhaga, Varuna born in strength and Daksha and Ansha. [14/259] 

The mantra expressing by speech the ukthym, the thing desired & to be expressed, in the thinker’s practical experience is called vachas or gir. vachas is the expression of the god or his divine activities in the mortal nature. [16/726]; Also see Appendix.

17 name of fire (2.1.4)

[Notes]

Varuna the King has his foundation in the all-pervading purity of Sat; Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of Chit; many-charioted Aryaman in the movement and all-discerning force of Tapas; Bhaga in the all-embracing joy of Ananda. [15/497]

[Notes]

May Mitra and Aryaman and Varuna with power today cleave to this song of confirmation, the sons of Aditi pure, purified in the streams, who know not crookedness, who are freed from sin-expression, who are beyond all harms. [14/259] 

They are the Sons of the Infinite, one in their will and work, pure, purified in the streams [dhāra], free [a] from crookedness [vrjinaḥ], free [ana] from defect [avadyāḥ], unhurt in their being. [15/494]
expression in the potency of speech of those qualities in the Lord of Mental Force—or whatever other Master of being is praised,—which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired & rhythmic speech tends by the essential nature of mantra to bring forward & establish in habitual action that which was formerly latent or vague in the nature. For this reason the psalm is stoma, that which establishes or confirms, as the prayer is uktha, that which desires or wills and the simple hymn is gāyatra, that which brings up and sets in motion or sansa, that which brings out into the field of expression. [14/374 - see Appendix]

त आदित्याः उस्यो गभीरा अद्व्यासो दिःसंतो भूर्यक्षः ।
अंतः पर्यंति वृजनित वा राज्याः | परमा विधंति ॥ 02.027.03 ॥

ते । आदित्याः । उजः । गभीरा । अद्व्यासः । दिःसंतः । भूर्यक्षः ।
अंतः । पर्यंति । वृजनिता । उजः । साधू । सर्वम् । राज्याः । परमा । विधः । अंतः ॥

te | adityasah | uravaḥ | gabhiraḥ | adabhāsaḥ | dipsantaḥ | bhūri-aksṇaḥ |
antah | pasyaṇti | vṛjinaḥ | uta | sadhu | sarvam | rāja-bhyaḥ | paramā | cit | anti ॥

They, the sons of Infinity, wide and deep, unconquered, dividers of things, abundant in vision, within the crooked things, the King, the farthest and highest. [14/259]

DHARŚVANTA AADITWAASO JAGATSAHA DEVA VIBHUTYAM BUDDHASYA GOPYA: ।
DEEPAKIGHYAO RASMAANA ASAMYAMUDDASHVYAMAMO RANANIM ॥ 02.027.04 ॥

DEEPAKIGHYAYA: । RASMAANA: । ASAMYAMUDDASHVYAMOM RANANIMOM ॥

dhārayantaḥ | adityāsah | jagat | sthāḥ | devaḥ | viśvasya | bhuvanasya | gopāḥ |
dīrgha-dhiyaḥ | raksamānāḥ | asuryam | ṛta-vānaḥ | cayamānāḥ | ṛnāni ॥

Children of Infinity, gods, in their stability they uphold that which moves and are the protectors of all the universe; long is the range of their thoughts [dhiyaḥ], they guard the Might, they hold the Truth, they accumulate its movements. [14/259]

DHARŚVANTA AADITWAASO JAGATSAHA DEVA VIBHUTYAM BUDDHASYA GOPYA: ।
DEEPAKIGHYAO RASMAANA ASAMYAMUDDASHVYAMAMO RANANIM ॥ 02.027.05 ॥

Sons of the Infinite, they dwell in the movement of the world and uphold it; gods, they are the guardians of all that becomes as universe; far-thoughted, full of the Truth, they guard the Might. [15/494]
May we know, 2 O ye sons of Aditi, this your "manifestation which 10 even 9,8 in the fear, 7 O Aryaman, 11 createth [bhu] the bliss [mayaḥ]; 14 in 12 your 14 leading, 13 O Mitra and Varuna, 15,18 may I leave aside 17 all stumblings 16 even as a voyager avoideth pitfalls. [14/259]

That 1 increasing birth 2 of you 1 we would know today, 2 O Sons of the Infinite, 11 which creates, 2 O Aryaman, 10 even 9,8 in this world of fear 11 the beatitude. 14 In the leading 12 of the gods 15,18 he avoids 17 all stumblings into evil 16 like [iva] so many pitfalls [śvabrā]. [15/495]

May we find (4.1.3);
3 safe guarding (2.4.8)

1 May we find (4.1.3);

2 For 1 easy [su] of going [gah] is your 2 path, 2 O Aryaman, 5 O Mitra; 16 it is 7 thornless and 9 perfect in effectivity; 11 on that path, 12 O sons of Aditi, 13,14 give 15 us 14 expression, 16 work out 17 for us 19 a peace 18 hard [duḥ] to assail [parihantu]. [14/259]

3 May 3 Aditi 4 who has the Kings of Heaven for her children 1b carry 2 us 5 over 6 all hostile powers, 3 she and 7 Aryaman 8 by easy [su] paths [gebhiḥ]; 13,14 may we approach 9 the vast 12 peace 10 of Mitra and 11 Varuna 18 becoming wide-energized and 16 untouched by all harms. [14/260]
Ritam or inanimate knows in its fibres of being & serves in action & feeling the truth of itself, in which Law is born.

Grouped, domain of Indra. Below is ranked the triple system in which we live. They are supported by the vast regions within the three heavens, their light descends upon the physical consciousness and effects the corresponding 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 divah, as their three luminosities, trini rocanani. Their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic parthivani rajansi, earthly realms of light. They are also triple, tisro p’rthivlh, the three earths.

The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.

In the Veda, the three highest worlds are classed together as the triple divine Principle,—for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live.

We have the same cosmic gradations as in the Puranas but they are differently grouped,—seven worlds in principle, five in practice, three in their general groupings:

Notes
There are 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 divah, as their three luminosities, trini rocanani. Their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic parthivani rajansi, earthly realms of light. They are also triple, tisro p’rthivlh, the three earths.

The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.
1) The Supreme Sat-Chit-Ananda

The triple divine worlds

2) The Link-World - Supermind

The Truth, Right, Vast, manifested in Swar, with its three luminous heavens

3) The triple lower world

Pure Mind — Heaven

Dyaus, the three heavens

Life-force — The Mid-Region

Antariksha

Matter — Earth

The three earths

[Prepared by Compiler based on 15/372-3]

Three heavenly worlds they uphold, golden bright and purified [pūtāḥ] in the streams [dhāra]; they sleep not neither close their lids and are unconquered and hold a wide [uru] self-expression [saṃsāh] for the mortal who is straight in his paths. [14/260]

Three divine worlds of light they uphold — golden and pure and sleepless and invincible giving voice [saṃsāḥ] to the wideness [uru] for the mortal who is upright. [14/343]

Three heavenly worlds they hold, the gods golden-shining who are pure and purified in the streams; sleepless, unconquerable they close not their lids, they express the wideness to the mortal who is straight. [15/496]

hiroṣya - the gold being always the symbol of the solar light of the Truth [15/209]
Over all beings 4art thou 5the King, 6O Varuna, 7whether they be 8gods, 9O mighty One, 1011or whether they be 12mortal; 13give 14us 15a hundred 16years 17for our perfect vision; 18may we enjoy 20the firm-based 21lives 22that were before. [14/260]

The "fearless Light" where infinite, immortal, rapturous Soul of things.

Record of Yoga 19 June 1914

Notes

By the truth I seek continually the truth of the Cow of Light [Aditi], together the unripe [pākyā] fruits and that which is ripe & full of sweetness. [4.3.9 - 16/656]

The raw material is being progressively turned into ripe & utilisable forms. This is evident in the knowledge in which the most apparently false suggestions are being reduced to terms of the Truth even in the difficult processes of the trikāldrishti. [CWSA Vol.10, Record of Yoga 19 June 1914 - p. 502]

Who 4giveth 2to the Kings 3who act in the Truth, 5whomso 9their eternal 7nourishings 6increase, 10he 12goeth 11rapturously 15in the front 14in the Chariot, 15a giver of his substance, 17clear-expressed 16in the things of knowledge. [14/260]

The "fearless Light" where there is no peril of death, sin, suffering, ignorance, the light of the undivided, infinite, immortal, rapturous Soul of things. [15/495]
śuchirā: suvajaya adadbh upa kṣetra vṛddhabhya: suvairā ।

nukṣantā bhaktinām u dūrād na adhitvānāṃ bhavati yugntī ॥ 02.027.13 ॥

śuchirā.1 | aparā.2 | suvajavyā.3 | adadbh.4 | upa.5 | kṣetra.6 | vṛddhabhya.7 | suvairā.8 ।
nukṣantā.9 | tama.10 | jñani.11 | anitape.12 | nā.13 | dūrā.14 | nā.15 | adhitvānām.16 | bhavati.17 | prajñītā.18 ॥

śucih | apaḥ | su-yavasāḥ | adabdhah | upa | kṣetra | vṛddha-vayāḥ | su-virāḥ ।
nakih | tam | ghanti | antitha | na | dūrāt | yaḥ | ādityānāṃ | bhavati | pra-nītau ॥

1Pure and 4unconquerable 5,6he taketh up his abode 7in [beside] the waters 8of the perfect [su] pastures [yavasāḥ], 7increasing [vṛddha] in wideness [vayāḥ], 6perfect-energied; 9none 11smiteth 10him 12from near 13or 14from far 15who 17becometh 18in the leading 16of the sons of Aditi. [14/260]

[Alt] 17comes to be 19under the leadership

adite | mitra | varuna | uta | mrla | yat | vah | vayam | cakram | kat | cit | āgaḥ ।
uru | aśyām | abhayam | jyotiḥ | indra | mā | naḥ | dīrgahāḥ | abhi | naṣan | tamśrāḥ ॥

1O Aditi, 2Mitra 4and 3Varuna, 5be lenient 6,10,11to whatever 12sin 8we have 9sinned 7against
you; 14may we enjoy 16the wide 16Luminousness 15where fear is not, 17O Indra, 22alet 18not
20the long 23darknesses 22bcome 21upon 19us. [14/260]

14May I attain to that 13wide and 15fearless 16Light, 22may 18not 20the long 23nights of darkness
22bcome 21upon 19us. [14/343]

1Aditi, 2Mitra and 3Varuna 5forgive him 6,10,11whatever 12sin 9he may have committed 7against
their vast oneness, purity, harmony 14so that he can hope to enjoy 13the wide and 15fearless
16Light and 20the long 23nights 22shall 18not 22bcome 21upon 19him. [15/495]

21,22befall (6.3.2), reach (5.4.11)

ubhe asmi yavasāḥ । smiciti vīryo vṛddha suvajaya nāma vṛddha ।

ubha kṣayārjavairātāt svāmabhāvāhī bhavat: sahā asmai ॥ 02.027.15 ॥

ubhe.11 | aparā.2 | yavasāḥ.3 | smiciti.4 | vīryo.5 | vṛddha.6 | suvajaya.7 | nāma.8 | vṛddha.9 ।
ubha.9 | kṣayā.10 | ājaya.11 | vāti.12 | mātya.13 | ubha.14 | aścī.15 | bhavat.16 | sahā.17 | asmai.18 ॥

ubhe iti | asmai | pipāyataḥ | samiciti | sam-icai | divaḥ | vṛṣṭim | su-bhagaḥ | nāma | puṣyan |
ubhā | kṣayau | ā-jaya | yāti | prā-tu | ubhau | ardhaḥ | bhavataḥ | sādhū | iti | asmai ॥

1Both 2to him 3become equal and 2foster 3him, 5increasing 5the abundance 6of Heaven 7he
becometh truly [true to his name] 4perfect [su] in enjoyment [bhagah]; 11conquering 9both 10his worlds of habitation 12he moveth 13through his battles; 14both 15kingdoms 16become 18for him 17perfectly effected. [14/260-1]

The illusions 1that 2ye have 4for the harm-doer, 3O masters of sacrifice, 4your snares 5spread [cṛttāḥ] wide [vi] 6for the foe, 7O ye sons of Aditi, 13may I pass 12beyond [11them] 10like [iva] one with horses [aśvī] 14in his chariot; 19may we dwell 17,18in a vast 19peace and 15unhurt. [14/261]

[Notes]

For the enemy [ripave], the assailant, the doer of harm [abhi-druhe] their knowledge [māyāḥ] becomes as if snares [pāśāḥ] widespread [vi-cṛttāḥ], for to him light is a cause of blindness, the divine movement of good an occasion of evil and a stumbling-block; but the soul of the Aryan seer passes [ṛṣeṣam] beyond [ati] these dangers like [iva] a mare [aśvī] hastening with a chariot [rathena]. [15/494-5]

May 2I 1never, 4O Varuna, 7,8O know 9the want 3of my mighty and 3beloved and 6richly-bounteous 10helper; 16may I 11not 15,16fall, 13O King, 12from bliss 14entirely [su] controlled [yamāt]; 18may we express 17the Vast, 20becoming full-energied 19in the knowledge. [14/ 261]
May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

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possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.

May we, 6 the son of Infinity, 4 who hath the empire of himself,
possess 5 all things 6 of being with its might, — 14 the god 11 who 10 beyond all 12 has rapture
for the sacrifice, 15 his perfect 7 all things 5 of being for the sacrifice, 15 his perfect 7 all things 5 of being.
them 14,15 from sky to sky. [14/412]

तव थिने सुंगमस्: स्मयं वचत: O Varuna तुर्जुसांस: when we have praised or hymned thee. उपायन उपसां of the Dawns गोम्भिनाम् luminous, radiant अन्यं सूं अयुं over or among यूज्याय O Sons िव foe.

युज्याय O Varuna, May we abide ś न: पुरा अविदेसद्वधा अभि क्षम्धवं युज्याय देव: || 02.028.03 ||

तवः स्यामः पुरु-र्विरस्य। शर्मेऽः उरु-शास्सस्य। वरणः। प्रजेितः: 7।

यूयमः। नः। 9। पुज्या।। 10। अविदेितः।। 11। अविदेितः।। 12। अभि।। 13। क्षम्धवं।। 14। युज्याय।। 16। देव:।।

ava | sāyā | purū-virāsya | śarman | uru-śamsasya | varuna | pra-netaḥ | yūyam | nāḥ | putrāḥ | aditeḥ | adabdhāḥ | abhi | kṣamadhvam | yuṣyāya | devaḥ

2May we abide 4 in the peace 1 of thee, 5 the many-energied, 8 the wide [uru] of self-expression [śamsasya], 6 O Varuna, O leader forward on the path; 14ado you 6 for us, 12 O unconquered 10 sons 11 of Aditi, 13,14 put forth the powers 16 of your divine being 15 for comradeship with us in the fight. [14/261]

6 O Varuna, 7 our guide & leader, 2 may we dwell 4 in the peace 1 of thee, of thee 3 in the fullness [puru] of thy force [virāsya] & 7 the wideness [uru] of thy aspiration [śamsasya]. 8 You, O ye sons 11 of Aditi 12 unvanquished, 13,14 have strength, 16 O gods, 15 to combat 9 for us 15 the foe. [14/412]

तव थिने स्मयं वचत: O Varuna उरु-शास्सस्य वरणः। यूज्याय O Sons अविदेिति of Aditi अनुजया unvanquished, 4 have strength, 6 O gods, 15 to combat 9 for us 15 the foe. [14/409]

प्र सीमादिवंो असूशज्ञतां क्रत सिंधयो वरणस्य यति।

न आण्म्यति न वि मुचंन्ये वयो न पषू रघुया परिज्ञम् ॥ 02.028.04 ॥

प्र। सीमस्। आदित्यः।। 3। असूणात्मः।। 4। विजप्ताः।। 5। क्रतमाः।। 6। सिंधवः।। 7। क्रतंस्य।। 8। यति।।

न। 10। आण्म्यति।। 11। 9। 12। वि।। 13। मुचंन्याः।। 14। ऐते।। 15। वयः।। 16। न।। 17। पषूः।। 18। रघुया।। 19। परिज्ञम्।। 20।

pra | sīm | ādityaḥ | arṣaj | vi-dhartaḥ | r̥tam | sindhavah | varuṇasya | yanti | na | śrāmyanti | na | vi | mucanti | ete | vayaḥ | na | puptuḥ | raghu-yā | pari-jman

3It is the son of Aditi 4 who has let 1 forth 2 all things and 3 holds all in its place; 7 the streams of being 4 travel 6 towards the Truth 8 of Varuna, 15 they 11 tire 10 not, 12 neither 13,14 loose their hold, but 18 fly 17 like 16 birds 19 in their speed 20 through the all-encompassing. [14/261]

3The son of Aditi 4 hath put 1 forth 2 a bourne, 5 even he that holdeth things apart in their places, and 7 the waters 8 follow 8 Varuna's 6 law; 11 they weary 10 not, 12 neither 13,14 do they leave
flowing (widening), 18 they have fallen 17 not (from their heaven) though 15 they 19 speed swiftly, 20 O Varuna of the wide spaces. [14/412]

pra forward, in front śwīm a bourne, limit; ādiṣṭho the son of Aditi Ṛiṣṭpati who holds apart or variously Ṛiṣṭa law or truth śiṣṭāhārya rivers or oceans of [Varuna] Ṛiṣṣu go. n not śāmyan they grow weary n not śuṣṭiśu leave āśre they vāsya manifestation or heaven Ṛuṣya by swiftness pūrū they fall n not parśvā || [14/409]

vi maṇḍaṇāyā Ṛiṣṭpatiśya te Ṛuṣya śaśāmya

mā tāntuśhāḥti vāsyaḥ śiṣṭaḥ ma maṭra śāmyanāḥ: pūrū Ṛiṣṣu: || 02.028.05 ||

vi | maṭū | śravas | Ṛiṣṭpatiśya | Ṛuṣya | Ṛiṣṭpatiśya | Ṛiṣṭpatiśya; | tāntu | ma | maṭra; | śāmya; | ma | maṭra; | śāmya; ||

vi | mat | śrathaya | Ṛaṇānām-iva | āghaḥ | Ṛyāyama | te | Ṛuṇa | khāṃ | Ṛtasya | mā | tantuḥ | chedi | vayataḥ | dhiyaṃ | me | mā | mātrā | śāri | apasaḥ | purā | ṛtoḥ ||

Shear & away evil & from me & like [iva] a cord [raṇānām]; 6 may we increase the continent of & thy 10 of & Truth, 8 O Varuna; 13a let 11 not 16 thy 12 thread 13b be cut 14 while I am widening out 15 Thought in me, 17 nor 18 may 19 the matter of my work 19b fail me 22 as it travels 21 forward. [14/261]

May we advance, 6 O Varuna, 2 for my 5 free movement 8 the circuit of thy law 48 as [iva] a lover 13 widens 42 the girdle [raṇānām] of his beloved, 11 may not 16 my 12 thread 13 be cut 14 as I expand 15 my understanding 11 nor 18 matter 19 fail 20 for my action 22 as it goes 21 forward. [14/412]

vi maṭu ma śravas Ṛuṣya Ṛiṣṭpatiśya bhav like Ṛuṇa come, or thou camest Ṛuṣya may we flourish, be rich te thy Ṛuṣya O Varuna śaśāmya in nectar or immortality. ma not tāntu extension, continuity, thread śrēṣṭi may be broken vāsya extending, manifesting, opening out śiṣṭā the understanding, buddhi ma not maṭra substance, material śāi be lost, fall away, fail Ṛaṃ śiṣṭā of work or deed pūrū in front, before śāmya: true, right, satya. [14/409]

6 let us enrich (10.110.2); 15 the continent of (10.70.5); 21 before (1.71.10) 22 its true order and time (10.2.1)

Oapo śu śvāsya śaśāmya māṭraśāṭyaśoḥoṛuḥ ma Ṛūṣya

Dāmeva bṛstāḥ mūmaṃdīḥ nāhi tādārā māṇīṣṭhaḥnāḥ || 02.028.06 ||

Oapo śiṣṭaḥ śu śvāsya śaśāmya māṭraśāṭyaśoḥoḥ māṇīṣṭhānāḥ || 02.028.06 ||

Oapo śiṣṭaḥ śu śvāsya śaśāmya māṭraśāṭyaśoḥoḥ māṇīṣṭhānāḥ || 02.028.06 ||

apo iti | su | myakaṣa | Ṛuṇa | bhyaṃ | mat | sam-rāṭi | Ṛta-vah | Ṛuṇa | mā | grbhigha | dāma-iva | vatsāt | vi | mūmudhi | aṃaḥ | nahi | tvat | āre | ni-miṣaḥ | cana | iṣe ||

O Varuna, 13 separate fear 6 from me 2 utterly; 8 Master of Truth 7 who hast empire over the world, 9,11 have kindly yearnings 10 towards me (or, 9 reach out and 11 hold 10 me 11 in thy
embrace); 14,15 loose evil from me 12 as [iva] 13 a calf is freed from 12a its tether [dāma]; 19 apart 18 from thee 22 I have 17 not 22 control 21 even 20 over my gazings. [14/261-2]

Cleave 3 away 6 from me 2 utterly 5 my fear, 4 O Varuna; 11 be thy grace 9 upon 10 me, 7 O high ruler, 8 O protector of the Law; 14,15 loosen 16 sin from me 12 as [iva] a man 14,15 loosens 12 the rope [dāma] 13 from a calf; 19 O noble Varuna, 17 I have no 22 power 20 to meet thy gaze. [14/412]

And so well my 1b 2bVaruna 3b the 4bagreed 5bO 6bthe 7bSupreme 8bRuler 9bthe 10bdivine 11bness 12bof 13bthe 14bthe 15bheavenly 16bconcerning 17bthe 18bwhole 19bworld 20bthe 21bearth 22bthe 23bmeeting 24bof 25bthe 26bworld 27bthe 28bheavenly 29bconcerning 30bthe 31bearth 32bthe 33bmeeting 34bof 35bthe 36bworld 37bthe 38bheavenly 39bconcerning 40bthe 41bearth 42bthe 43bmeeting 44bof 45bthe 46bworld 47bthe 48bheavenly 49bconcerning 50bthe 51bearth 52bthe 53bmeeting 54bof 55bthe 56bworld 57bthe 58bheavenly 59bconcerning 60bthe 61bearth 62bthe 63bmeeting 64bof 65bthe 66bworld 67bthe 68bheavenly 69bconcerning 70bthe 71bearth 72bthe 73bmeeting 74bof 75bthe 76bworld 77bthe 78bheavenly 79bconcerning 80bthe 81bearth 82bthe 83bmeeting 84bof 85bthe 86bworld 87bthe 88bheavenly 89bconcerning 90bthe 91bearth 92bthe 93bmeeting 94bof 95bthe 96bworld 97bthe 98bheavenly 99bconcerning 100bthe 101bearth 102bthe 103bmeeting 104bof 105bthe 106bworld 107bthe 108bheavenly 109bconcerning 110bthe 111bearth 112bthe 113bmeeting 114bof 115bthe 116bworld 117bthe 118bheavenly 119bconcerning 120bthe 121bearth 122bthe 123bmeeting 124bof 125bthe 126bworld 127bthe 128bheavenly 129bconcerning 130bthe 131bearth 132bthe 133bmeeting 134bof 135bthe 136bworld 137bthe 138bheavenly 139bconcerning 140bthe 141bearth 142bthe 143bmeeting 144bof 145bthe 146bworld 147bthe 148bheavenly 149bconcerning 150bthe 151bearth 152bthe 153bmeeting 154bof 155bthe 156bworld 157bthe 158bheavenly 159bconcerning 160bthe 161bearth 162bthe 163bmeeting 164bof 165bthe 166bworld 167bthe 168bheavenly 169bconcerning 170bthe 171bearth 172bthe 173bmeeting 174bof 175bthe 176bworld 177bthe 178bheavenly 179bconcerning 180bthe 181bearth 182bthe 183bmeeting 184bof 185bthe 186bworld 187bthe 188bheavenly 189bconcerning 190bthe 191bearth 192bthe 193bmeeting 194bof 195bthe 196bworld 197bthe 198bheavenly 199bconcerning 200bthe 201bearth 202bthe 203bmeeting 204bof 205bthe 206bworld 207bthe 208bheavenly 15 the energies that assault us (2.23.13)

Smite 7 as 4 with thy blows, 4 O Varuna, 5 that 11 vibrate 8 through him who doeth 8 sin 7 in 6 thy sacrifice; 15 let us 11 wander 14 into exile 13 from the Light, 19 cleave 17 wholly 16 away 21 from us 11 our besiegers 20 that we may live. [14/262]

Let them 7 as 4 who 11 cast down, 10 O mighty One, 9 the man that 7 in the sacrifice 6 to thee 9 doeth 8 sinfulness; 15 let us 11 wander 14 into exile 13 from the light, 16,19 but do thou slaughter 17 utterly 20 our 18 opposers 20 that we may live. [14/412]

And so not us 2bVaruna 3bthey who 4 bto 5 thesacrifice 1bthe 2benemy 3bdeviation 4bthe 5bcalf 6bhis 7bthe 8bshoe 9bthe 10bworld 11bthe 12bheavenly 13bconcerning 14bthe 15bearth 16bthe 17bmeeting 18bof 19bthe 20bworld 21bthe 22bheavenly 23bconcerning 24bthe 25bearth 26bthe 27bmeeting 28bof 29bthe 30bworld 31bthe 32bheavenly 33bconcerning 34bthe 35bearth 36bthe 37bmeeting 38bof 39bthe 40bworld 41bthe 42bheavenly 43bconcerning 44bthe 45bearth 46bthe 47bmeeting 48bof 49bthe 50bworld 51bthe 52bheavenly 40 the energies that assault us (2.23.13)

May we utter 1 submission 3 to thee, 4 O Varuna, 2 as before, 3 so 4 now 7 and 8 hereafter; 12 for 11 in thee verily 15 as 14 on a mountain 16 are founded, 18 O invincible one, 19 all the laws of action 17 that stand uno’erthrown. [14/262]
As we utter our word of submission to thee in front of thee now, hereafter too may we utter it, O Varuna born [jāta] in the Strength [tuvi]; for because they rest on thee, O thou who confirnest (or, masterest) the heavens, the laws of being abide unfailing like water resting on a mountain. [14/412-3]

10 Adoration, submission formerly, before to thee ve the gods is meant always in the Veda their manifestation; thus tuvijātā signifies “manifested multiply”, in many forms and activities. [15/77]

3 Bring out for me now my past movements that I have done; may I enjoy by the doings [kṛtena] of another [anyā]. Many are our days that have not dawned, in them, O Varuna, do thou govern our living spirits. [14/262]

1 Thou supreme and manifest in thy being, O Varuna, do thou give increase to my works, let me not, O King, taste the fruit of the works of another. Many more are the dawns that have not yet dawned on me, in them all, O Varuna, do thou govern our souls (or, our lives). [14/413]

Par: supreme come, go in this direction, to manifest now my actions ma not at all O King my actions at another’s deed by may I enjoy, suffer. Many not yet dawns now verily now more, very many beings or life dawns in a dream and

Varuna’s words

Whatsoever comrade or friend, O King, hath spoken to me of peril in a dream and
made me to fear, whosoever, thief or wolf of the tearing, rendeth us, do thou from that protect us, O Varuna. [14/262]

From whatsoever fear, O King, enemy or friend has spoken to me in dream and I have been afraid, from whatsoever robber or render seeketh to do hurt, protect us from him, O Varuna. [14/413]

wherever, if any of mine O King enemy or either, whether friend or or whom the fear of mine O Varuna, renders, renders. Whosoever thief or or who the want of my mighty and helper or friend; [14/410]

May I know the want of my mighty and beloved and richly-bounteous helper (or friend); may I from bliss entirely [su] controlled [yamāt]; may we express the Vast, becoming perfect-energied in the knowledge. [14/262]

May I never, O Varuna, know the want of my mighty and beloved and richly-bounteous helper (or friend); may I from bliss entirely [su] controlled [yamāt]; may we express in the knowledge. [14/262]

May I never, O Varuna, separation from that Lover & Beloved who is full of the greatness of Mahas and gives me of it bountifully; may I not deviate from felicity or from right control; may we, clear & open in being, speak in the knowledge of the Greatness. [14/413]

not all I speak of Indra, O Varuna freely giving giving Aham may I experience bliss. May Not I in prosperity, bliss or delight O King render descend the large, true, vijnanamaya may we speak in good strength or with full knowledge. [14/410-11]
Mandala Three

Sukta 54

इम्म महे विद्वायार्थ गुणं शाध्वक्त्व ईद्याय प्र ज्ञाम्।
शृणोतु नो दयेविभलिनीक्षे शृणोत्विनिर्द्व्ये वजर्षम्। ॥ 03.054.01 ॥

इम्मः । महे । विद्यायः । शृणू । शाध्वः । कृत्वः । ईद्यायः । प्रः । ज्ञाम् ।
शृणोतुः । नः । दयेविभः । अपनीः । शृणोतुः । अपिनः । दिवः । अंजः । ॥

imam । mahi । vidhanya । sūsam । sāvat । kṛtvah । idyāya । pra । jabhruḥ ।
śrṇotu । nahi । damyebhiḥ । anikaiḥ । śrṇotu । agniḥ । divyaiḥ । ajasraḥ ॥

1 There is this 4conquering force in us and 6men when they have [it], make it 5perpetual, 9they
bring it 6forward 7for the godhead which is vast, 7desirable, 3born of the Knowledge; 10a may
the Flame 11inviolable 10b respond 11to us 13with his powers 12that are of his supreme home,
14may he respond 13with his powers 16that are of his heavens. [14/263]

4 paen (6.12.4), strength (3.7.6); 13 flame powers (4.10.3); 17 perpetual (10.6.2)

महि महे विवेष्य अर्थं पवित्रवियः कामो म इच्छं चतरित प्रज्ञान्।
ययोः स्तोमे विदायेषु देवता: सपर्ययो मात्यं सचायो: ॥ 03.054.02 ॥

महि । महे । विवेष्य । अर्थ । पवित्रवियः । कामः । मे । इच्छनः । चतरिः । प्रज्ञानः ।
ययोः । स्तोमे । विदायेषु । देवता: । सपर्ययः । मात्यं । सचाः । आयोः । ॥

mahi । mahi । dive । arca । prthivyai । kāmaḥ । me । icchān । carati । pra-jānān ।
yayoh । ha । stome । vidāyēṣu । devah । saparyavaḥ । mādayante । saca । āyoh ॥

4 Let the hymn light up 5for our vast 3heaven of Mind and 5our wide earth 1that vastness of
Matter; for in them [Heaven and Earth] 7my 9desire of it [the hymn?] 9ranges 8with wish of it
in the heart and 10perception of it in the mind; and 13by 11their 13firm affirmation and 14in
the comings of the knowledge 19to men 15the gods 16serve the Will and 17are drunken
18together 17with its rapture. [14/263]

13 by the firm affirmation 11of whom (heaven and earth)

युयोः कर्त्तित सत्यमस् महे पर: सुविताय प्र भूतं ।
इदं विवेष्य नमेन अन्ये पवित्रन्ये सपर्ययम: प्रयमस: चम्योः रत्ने ॥ 03.054.03 ॥
We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, consciousness. [15/312]

3 We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, Rodasi, feminine forms of gods, Earth, your foundations in their supreme and ultimate and there are seen means for their food and there those of the Light, so that here are seen means  for their words gave expression to the Truth, [15/304]

18 with delight (1.71.3)

1,2 O ye our firmaments that keep the law of the Truth, 4 the ancients found in you that knowledge of it, for their words gave expression to the Truth [satya]; and in your meeting and union that is the Hero’s conquest of the Light, men, O Earth, discovered the knowledge and adored you. [14/263]

6 full of truth (3.6.10)

Who knoweth it aright, who here shall declare what path leads utterly to the gods, so that here are seen their lower sessions and there those [sessions] that are founded in their supreme and secret laws? [14/263]

2 for sure (8.19.9)
Because the Seer who is the eye [cakṣāḥ] of the Soul [nr], set vision everywhere upon them [Heaven and Earth], in the source of the Truth they had clarity, they had ecstasy, therefore they fashioned variously the seat of this Session by a common will in their action and a common [sam] thought in their knowledge [vidāne]. [14/263]

2 kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]

8 they had clarity [ghṛte] wholly [vi - 4.12.3]; even as (8.39.4) nest of birds (6.3.5)

*kratunā* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will. [15/63]

1With mutual heart they stood awake, in the wide-flung firm seat of things that lost its ends [ante] in the distance [dūre]; Heaven and Earth have become as young maidens, they have become two sisters and they declare twin names of all things. [14/264]

3 They [two - Heaven and Earth] distinguish all, all the Births, bear the vastnesses of the gods and faint [anguish - 4.4.3] not with that burden; for one that is all moves in them, is the stable and the mobile, and that which walks and that which is winged; one is born everywhere but his form is divergent. [14/264]
Ever 36 I move in thought 3 to that ancient 5 [distant - 5.2.3] Truth 6 of the mighty 7 Father [Heaven] 8 who begot us, 10 for that is 9 twin 11 with our being and 13 there the gods 14 who labour 19 penetrate 14 by their movements 16 to the wide 17 path 26 within 18 the far-flung infinity. [14/264]

set their steps on (1.72.9)

imam 1 stomam 1 rodasi 1 iti 1 pra 1 bravi 1 rdúdarāh 1 śṛṇavan 1 agni-jihvāḥ 1 mitraḥ 1 sam-rājaḥ 1 varūṇah 1 yuvānāḥ 1 ādityāsah 1 kavayah 1 paprathānāh 1

O ye our firmaments, 4,5 I declare 1 this 2 hymn of your affirmation; 7 let them hear it 6 who contain truth 6 [rē = rta] in their inward parts 1 [śudarāh] and 8 with the tongue 1 [jihvāḥ] of the divine Will 1 [agni] taste their enjoyments, 9 the Lord of Love 1 [Mitra] and 10 the Kings of the world and 11 the Lord of Purity 1 [Varuna], 12 the ever young 13 children of the Infinite, 14 Seers, 15 who widen their being before us. [14/264]

while growing wide (5.15.4)

hiranyāpānaḥ: 1 savita 2 suivibhiṣita vibhā miśvāya patyāman: 1
deveṣu 1 ca 1 savitā: 1 śrōkamśreṣṭhādityāsama suva sarvāntāti 1 03.054.11 1

hiranyāpānaḥ: 1 savita 2 suivibhiṣita 3 vibhā 4 mś 5 dīvā 6 vibhāya 7 patyāman: 8 1
deveṣu 9 1 ca 10 savitā: 11 śrōkam 12 śrōkam 13 vibhā 14 mś 15 mś 16 suva 17 sarvāntāti 18 1

hiranyapaṇiḥ 1 savitā 1 su-jihvāḥ 1 triḥ 1 ā 1 divaḥ 1 vidathe 1 patyamaṇāḥ 1
deveṣu 1 ca 1 savitā 1 ślokam 1 aśreḥ 1 ā 1 asmaḥbhyam 1  ā 1 suva 1 sarva-tātim 1

The Creator 1 with his hands 5 [pāṇiḥ] of golden Light 1 [hiranyapaṇi] and 3 his tongue of enjoyment 5,8 moves 6 in Heaven's 7 'triple 7 Knowledge 8 and in the gods 13 mayst thou attain 12 to the creative rhythm 14 and [then - 1.127.5] 16,17 loose forth 15 in us, 11 O Projector of things, 18 the all-formation. [14/264]

the all [sarva] forming [tātim] labour (6.15.8)
su-kṛt | su-pāniḥ | sva-vān | rta-vā | devaḥ | tvāṣṭā | avase | tāṇi | naḥ | dhāt |
pūṣaṇa-vantaḥ | ṛbhavaḥ | mādayadham | ēurdhva-grāvāṇaḥ | adhvaram | ātaśta ||

10a May 6 the Framer of things, 2 with his perfect [su] hands [pāniḥ] 1 that work [kṛt] perfectly [su], 3 for he has [vān] perfect light [sva] and 4 possesses [vā] the Truth [ṛta], 10b confirm 8 these things 9 in us 7 for our increasing. 15 O Artisans of Knowledge, 11 ye who have [vantāḥ] the fostering Sun [pūṣaṇ] with you, 14 lift high [ūrdhva] the pressing stones [grāvāṇaḥ] and 13 grow full of ecstasy, 16 for ye have shaped 15 the march of the sacrifice. [14/264]

6 Twashtri, Fashioner of things; 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. [15/411 fn 8,9]

12 Indra’s assistants, his artisans, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat the achievement. They shape by the mind Indra’s horses, the chariot of the Ashwins, the weapons of the Gods, all the means of the journey and the battle. [16/27]

The names of the three Ribhus [ṛbhavaḥ] are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done. [15/338]

15 Adhvara - the word for sacrifice, is really an adjective and the full phrase is adhvara yajña, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice. [15/333]

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal - the vastness, the true existence, the light, the felicity - and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. [15/377; 16/24]
SUKTA 18

This is the path of old discovered [vittah] over again [anu] by which all the gods rose up [ut] and were born [ajayanta]. Even by this path must thou be born in thy increase; go not out by that to turn thy mother to her fall.” [14/265]

Not by this path must I go out, for hard it is to tread; let me go out straight from thy side. Many are the things I have to do that have not been done; I would fight; by that way I would question after Truth.” [14/265]

7 it is a difficult passage [gahá] (5.4.9); horizontally (2.10.4, 10.70.4) [crossways]
parā-yatim | mātaram | anu | acaṣṭa | na | na | anu | gāni | anu | nu | gamāni | tvāṣṭuḥ | grhe | apibat | somam | indraḥ | śata-dhanyam | camvoḥ | sutasya

Indra to Aditi

His mother went before him and he looked after her. “Must I not refrain from following her? Nay, indeed I must follow.” In the house of the Maker Indra drank the nectar-wine of a hundred [śata] riches [dhanyam] that was pressed from the stones. [14/265]

went [yatim] away [parā - 10.87.14];

Indra to Aditi

The poet speaks

What perverse thing should he do, that his mother bore him for a thousand months, for many autumns? Nay, there is none who is his counterpart and measure among those who have been born or who have yet to take birth. [14/265]

The poet speaks

His mother deemed of it as if [iva] a sin [avadyam] and she hid him in her secret being overflowing with might. Then himself he rose up wearing light for a robe and in his birth he filled earth and heaven. [14/265]

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Aditi to the poet

1 Behold these waters go murmuring on their way; yea, they cry out [kroṣamānāḥ] together [sam] as [iva] those who have the truth [ṛtavairī]. Ask of them what is it that they say, what encircling mountain the waters break? [14/266]

flow (1.15.12)

Aditi to the poet

1,3 What have their mysteries of knowledge spoken to him? The waters went musing on the sin of Indra. It is my son who with his mighty weapon slew Vritra and loosed them forth. [14/266]

Notes

Here in the lower being where she [Aditi] is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him by the feet, and makes his mother a widow. [15/474; See 4.18.12 below. This is the sin of Indra.]

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The poet speaks

1.2 In the rapture of the nectar-wine, 4 a young goddess, thy mother 5 cast 1 thee 3 forth; 6, 7 in the rapture 10 she brought 8 thee 10 out 9 with difficult [ku] labour [śavā]. 11, 12 In the rapture 13 the waters 15 were kind 14 to the Infant; 16 in the rapture 18 Indra 20, 21 rose up and came forth 19 in his might. [14/266]

[Alt] 1, 2 At one time (MW), 6/16, 11/17 at another time (MW)

ममच्छि ते मयकल्यांसो दिविकिर्याः अप हनू ज्ञान ।
अथ निविद्ध उतरो व्यूनाभिष्ठो दास्य से पिण्यवेधन ॥ 04.018.09 ॥

ममतः चन् । ते । मघङ्गन् । विद्वसं-ः । निद्रिविध्याः । अप । हनूः इति । ज्ञानः ।
अधः । निविद्धः । उत्सजरः । वभूवाः । शीरः । दास्य । सम् । पिण्यः । वधेन ।

mamat | cana | te | magha-van | vi-amsha | ni-vividhvan | apa | hanu | iti | jaghana |
adha | ni-viddhah | ut-tarah | babhuvan | sira | dasasya | sam | pinak | vadhena ॥

The poet speaks

1.2 In the rapture, 4 O Master of the Riches, 5 the shoulderless demon 6 wounded thee and 8 smote 7 away 8 thy jaws. 11 When thou wert wounded, 10 then 13 thou rosest 12 yet more high and 16, 17 didst crush 14 the head 15 of the Destroyer 18 with thy weapon. [14/266]

[Alt] 1, 2 At one (or another) time (MW)

[Alt] 5 the shoulderless demon (the Serpent) 6 when wounding you, 7 broke 8 apart his 9 jaws [may be when trying to swallow Indra; 10.152.3 talks about the jaws of Vritra being broken apart,]

गृष्ठः ससूव स्थविरं तवागामविध्यव वृषभं तुष्रमिद्र ।
अरीलः कसं चरयाय माता स्वम् गातुः तन्व इच्छामानः ॥ 04.018.10 ॥

gṛṣṭh | sasūva | sthaviram | tavāgām | anādṛṣṭam | vṛṣabhah | tuṣrmat | indram |
ārīḷham | vatsam | carathāya | mātā | svayam | gātum | tanve | ichehamānam ॥

The poet speaks

1 The Cow who bore once, 2 bore 8 Indra 3 the firm, 4 the forceful, 5 the mighty 6 Bull; 12 the Mother 3 sent forth 9 her unhurt 10 child 14 to his journeying, 18 since he desired 13 himself 14 a path 14 for his body. [14/266]

उत्त माता महिषमवेवेनम् ल्य ज्ञाति पुत्र देवः ।
अधावाहिवेद्रित्रमि हिनयन्यस्ते विण्यो वितर वि क्रमस्य ॥ 04.018.11 ॥

उत्त । माता । महिषम् । अनु । अवेनम् । अमी । इति । ल्य । ज्ञाति । पुत्र । देवः ।
अथ । अन्रवेद्रित्र । वृषभम् । इत्र । हिनयन्यम् । सखे । विण्यो । इति । विज्ञातस्य । वि । क्रमस्य ॥

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The poet speaks

1Then 2the Mother 4coaxed 3the Mighty One, “Behold, 10the gods 6abandon 7thee, 9O my son.” 11Then 12said 14Indra, 15for he meant to slay 13the Coverer, “17O Vishnu, 16O my Comrade, 19,20pace 18all the width 20b of thy steps.” [14/266]

Notes

The all-pervading Vishnu is in the cosmic creation one of the sons of Aditi and the younger brother of Indra [Upendra]. Vishnu is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance. [15/474]

The poet speaks

1Who 5made 2thy 3mother 4a widow? 7Who 9would have smitten 8thee 6in thy lying down and 10in thy moving or 11what 13god 16was 14above 12thee 15in his grace, 17that 21thou hast dragged [grhya] 29thy 20father 21by his feet [pāda] and 18,19wasted him away? [14/266]

Notes

Here in the lower being where she [Aditi] is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him [grhya] by the feet [pāda], and makes [acakrat] his [te] mother [mātaram] a widow [vidhayam]. Aditi is the infinite consciousness in the cosmos espoused and held by the lower creative power which works through the limited mind and body, but delivered from this subjection by the force of the divine or illumined Mind born of her in the mentality of man. Vishnu [4.18.11] is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance. [15/474]
Indra speaks to the poet

1Nought had I to live on, 4I cooked 3the entrails 2of the dog, 7I found 5none 6among the gods 8who had grace on me and 9I saw 10my wife 11not growing to her greatness. 12Then 14the Bird 17brought 13to me 15the honey wine. [14/266-7]
SUKTA 25

κο ἀδή ναῦον δέ φάκα κα ὀμήντα κ α ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέντραν κα ὁ δέ

The word is from the root ता and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin when existence reaches out after an effect or a fulfilment (lipa); there is no corresponding word in English. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action. [16/590-1]

8) takest pleasure in (4.2.10)

1) Who today in his inner strength desires [kamah] the godhead [deva], who longs and cleaves in heart to the friendship of the Lord of Mind? Who seeks him with adoration, casting in the Flame high-kindled the Soma-wine for the great Presence that shall carry him over to that other shore? [14/267]

4) to the one who is full of the wine of joy (4.25.5)

Who bows down with the Word of submission to the delightful One? Who becomes full in his mentality and wears the bright rays of the Light like a robe? Who desires the fellowship with Indra? who his friendship? his brotherhood for the wisdom? for his soul’s growth? [14/267]
Who takes into himself today the presence of the gods? Who seeks Infinity and her Sons and the Light? In whose mind do the Aswins and Indra and Agni drink the brightness of the Joy poured out nor depart from their delight? [14/267]

For him may Agni of the Fullness work out peace, he may set his long-persisting gaze on the Lord of Illumination in his high ascent, who has said, “Let us pour out the soul’s joy to Indra, to the Purusha of the strength, of all the Purushas the strongest.” [14/267]

the bringer (2.7.1)

śarma - The peace, joy and full satisfaction in the mental, vital and physical being [15/407 fn 6].

śam and śarma in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, śam, 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. [15/420 fn 11]

Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, puruṣās, opposed to the female deities, gnāḥ who are their energies. [15/81]

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For him who goes forward [supra] increasing [avyaḥ], who expresses the Soma-wine, Indra in his strength works absolute perfection. But of him who offers it not he is neither helper nor friend nor brother, rather he smites [hantā] down [ava] those who increase not in soul nor express it in the Word. [14/267]

[Incomplete]
SUKTA 39

आशुां दधिक्रां तमु नु प्रवाम दिव्मपृथिव्या उत्चितिराम ||
उच्छन्ा ीयाः मामुषसः सूदयांत्वविश्वावन दुररावन पषयन् ॥

सुदयां ष्टिाम वदिस्पृवथव्या उचवकयराम ।
उच्छां ीमायमुषसः सूदयांत्वविश्वावन दुररावन पषयन् ॥

आशुम्। दधिक्राम्। तमु। उच्। सूदयां। दिव्। पृथिव्या। उत्। चक्रितिराम।
उच्छन्ा। माम्। उपस।। सूदयां। अति। विश्वान। उच्छां। मायी। उषसा। सूदयन्नु। अति।
तवश्वातन। दुःऽइिातन। पषयन् ॥

आशुम्। दधिक्राम्। तमु। उच्। सूदयां। दिव्। पृथिव्या। उत्। चक्रितिराम।
उच्छां। मायी। उषसा। सूदयन्नु। अति। विश्वान।

1Swift is 2Dadhikra, 3him 4now 5affirm 6let us 7do the work 8for the Heaven and
9the Earth. 14May 15the Dawns 16speed 17me 18on, 19may they carry me 20beyond
21all 22stumblings. [14/268]

महिकयम्ययिय ः क्रुप्रा दवधक्राव्णः पुरुिारस्य क्रिुऽप्राः
यां पूरुभ्यो दीवदिाांसां नावमनां ददथुवमयत्रािरुणा
ुररां ॥

8महः। िकयतमय। अवयिः। क्रिुऽप्राः। दधिक्राव्णः। पुरऽवारस्य। वृष्णः।
9यम्। पूरऽभ्यः। दीतदऽवाांसम्। न। अत्नम्। ददथुः। तत्नम्।

महाह। carkarmi। arvataह। kratu-prāḥ। dadhi-krāvṇah। puru-vārasya। vrṣṇah।
यम। pūru-bhyah। dīdi-vāṇsam। na। agnim। dadathuḥ। mitrāvaruṇaḥ। taturim।

7For the mighty 3Horse of the.... [14/268]

[Incomplete]
Dadhikravan is he of whom \(^4\) now \(^5\) we must do the work; \(^6\) may \(^8\) all \(^9\) the Dawns \(^9\) speed \(^7\) me \(^9\) on the path! \(^10\) of the Waters and \(^12\) of the Dawn and \(^13\) the Sun and \(^14\) Brihaspati, \(^15\) he of the puissance, \(^16\) the Victor. [14/268]

[Notes]

When there is question of the divine action of the Life-forces in man, Agni in the form of the Vedic Horse, Ashwa, Dadhikravan, takes usually the place of Vayu.

The illumination of the lower being by the higher, the mortal by the divine, was their [Rishis'] principal concept. Light and Force, Go and Ashwa, the Cow and the Horse, were the object of the sacrifice. Force was the condition, Light the liberating agency; and Indra and Surya were the chief bringers of Light. Moreover the Force required was the divine Will taking possession of all the human energies and revealing itself in them; and of this Will, this force of conscious energy taking possession of the nervous vitality and revealing itself in it, Agni more than Vayu and especially Agni Dadhikravan was the symbol. [15/309]

satvāḥ bhūśyo gātībhītā dvānāyachakvāyaṃdya upasaṭāyasyaśtuḥ
satvāḥ pravō pravāḥ: pāñganāti dādhiṃkramāa stvar ānāṃ
satvāḥ ṛṣiḥ. 2 gātāḥ. 3 dvānāyacchaśtuḥ. 4 śāṃśvāyaṣtuḥ. 5 īṣ. 6 upas. 7 turiyacchaśtuḥ. 8
satvāḥ brahmaḥ. 9 pravāḥ. 10 pravāḥ. 11 piṭāṅgāḥ. 12 dādhiṃkramāa. 13 īṣmā. 14 ṛṣimā. 15 strānā. 16 janatā. 17

satvāḥ bhūśyo gātībhītā dvānāyachakvāyaṃdya upasaṭāyasyaśtuḥ
satvāḥ pravō pravāḥ: pāñganāti dādhiṃkramāa stvar ānāṃ
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satvāḥ brahmaḥ. 9 pravāḥ. 10 pravāḥ. 11 piṭāṅgāḥ. 12 dādhiṃkramāa. 13 īṣmā. 14 ṛṣimā. 15 strānā. 16 janatā. 17

dadhi-krāṇaḥ iti Ṽum iti nu l carkirāma viśvā iti mām l uṣṇaḥ l sūdayantu l apām l agneḥ l uṣṇaḥ l sūrayasyaḥ l bṛhaspateḥ l āṅgirasasyaḥ l jiṣṇoḥ l

Notes

5a May 1this Power of being 2who seeks [iṣaḥ] the full-bringing [bha] and 3seeks [iṣaḥ] the Light [go] and 4who abides [sat] in all activity [dusvāna]. 5t into inspiration 6the impulsions 7of the Dawn, 8may he abide [sat] in their speed that carries us beyond [turuṇya]. 13Dadhikravan 8who is true 9in his running, — yea, 11he gallops and 12he flies, — 17brings into being 14the impulse, 15the abundant force, 16the heavenly light. [14/268]

14iṣam – The power that enables us to make the journey through the night of our being to the divine Light [15/413]
When he "runs," when he "speeds in his passage," as "the wing" of the Bird is "a wind that blows" about him, in his greed of the gallop, "the wing" that beats about the breast of the Eagle "rushing into" the Waters. [14/268]

32 When he runs, when he speeds in his passage, as the wing of the Bird is a wind that blows about him in his greed of the gallop, he runs into the Waters; a wind binds his neck, about the chest and his mouth. He is born of the Light of the Waters. [14/268]
### APPENDIX - MANTRA

<table>
<thead>
<tr>
<th>Ukthyam</th>
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<tbody>
<tr>
<td>The thing desired &amp; to be expressed</td>
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</table>

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<table>
<thead>
<tr>
<th>Movement from soul into mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahma (or Angusham)</td>
</tr>
</tbody>
</table>

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To bring out the **Ukthyam** out of the soul into the mind state, *māti*
so that the soul-movement or soul-state is expressed in the *heart* or *temperament*

\[\downarrow\]

<table>
<thead>
<tr>
<th>Movement from mind into speech</th>
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<tbody>
<tr>
<td>Vachas or Gir</td>
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**Vachas** as *prayer*, is called **Uktha**

**Vachas** as *praise* has two functions

<table>
<thead>
<tr>
<th>The expression in the sādhaka of the divine activity - <strong>Shansa</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>The confirmation or firm establishment of the activity once expressed - <strong>Stoma</strong></td>
</tr>
</tbody>
</table>

[Prepared by Compiler based on CWSA Vol. 16/726-7]