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Hinduism

Rig Veda

(selected hymns)

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Vedic ṛṣis (seer-poets)

Ralph T. H. Griffith (1896)

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About:

The Ṛgveda, "the knowledge of hymns", is the oldest of the four Vedas and one of the oldest religious texts still in use.

Its 1,028 hymns, gathered in ten books (maṇḍalas), were composed in Vedic Sanskrit by families of priest-poets and handed down orally, with extraordinary precision, for more than three thousand years.

They praise Agni (the sacrificial fire), Indra, Varuṇa, Soma, Sūrya and other deities, and accompany the rites of sacrifice.

This selection gathers 26 famous hymns: the opening hymn to Agni, Indra's victory over Vṛtra, the Gāyatrī (3.62.10), the prayers to Varuṇa, the gambler's lament, the wedding of Sūryā, the Puruṣa hymn, the Hiraṇyagarbha and the creation hymn (Nāsadīya, 10.129), which asks whether even the highest god knows how the world began.

The Gāyatrī is still recited daily by millions of Hindus, and the tradition of Vedic chanting, which preserves these hymns by heart, syllable by syllable, has been recognized by UNESCO as intangible heritage of humanity.

Source: https://en.wikisource.org/wiki/The_Hymns_of_the_Rigveda

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1.1 — AGNI

✦

1 I laud Agni, the chosen Priest, God, minister of sacrifice,
The Hotar, lavishest of wealth.

2 Worthy is Agni to be praised by living as by ancient seers:
He shall bring hitherward the Gods.

3 Through Agni man obtaineth wealth, yea, plenty waxing by day,
Most rich in heroes, glorious.

4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.

5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.

6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.

7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come;

8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.

9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

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1.32 — INDRA

✦

1 I will declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.

2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvashṭar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.

3 Impetuous as a bull, he chose the Soma, and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.

4 When, Indra, thou hadst slain the dragons' firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.

5 Indra with his own great and deadly thunder smote into pieces Vṛitra, worst of Vṛitras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.

6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
He, brooking not the clashing of the weapons, crushed—Indra's foe—the shattered forts in falling.

7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vṛitra lay with scattered limbs dissevered.

8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vṛitra with his greatness had encompassed.

9 Then humbled was the strength of Vṛitra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under, and like a cow beside her calf lay Dânu.

10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward,
The waters bear off Vṛitra's nameless body: the foe of Indra sank to during darkness.

11 Guarded by Ahi stood the thralls of Dâsas, the waters stayed like kine held by the robber.
But he, when he had smitten Vṛitra, opened the cave wherein the floods had been imprisoned.

12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the Seven Rivers.

13 Nothing availed him lightning, nothing thunder, hailstorm or mist which he had spread around him:
When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.

14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers?

15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
Over all living men he rules as Sovran, containing all as spokes within the felly.

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1.50 — SŪRYA

✦

1 HIS bright rays bear him up aloft, the God who knoweth all that lives,
Surya, that all may look on him.

2 The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun.

3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.

4 Swift and all beautiful art thou, O Surya, maker of the light,
Illuming all the radiant realm.

5 Thou goest to the hosts of Gods, thou comest hither to mankind,
Hither all light to be beheld.

6 With that same eye of thine wherewith thou lookest brilliant Varuna,
Upon the busy race of men,

7 Traversing sky and wide mid-air, thou metest with thy beams our days,
Sun, seeing all things that have birth.

8 Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One,
God, Surya, with the radiant hair.

9 Surya hath yoked the pure bright Seven, the daughters of the car; with these,
His own dear team, he goeth forth.

10 Looking upon the loftier light above the darkness we have come
To Surya, God among the Gods, the light that is most excellent.

11 Rising this day, O rich in friends, ascending to the loftier heaven,
Surya remove my heart's disease, take from me this my yellow hue.

12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritala trees.

13 With all his conquering vigour this Aditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

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1.154 — VIṢṆU

✦

1 I WILL declare the mighty deeds of Visnu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.

2 For this his mighty deed is Visnu lauded, like some wild beast, dread, prowling, mountain-roaming;
He within whose three wide-extended paces all living creatures have their habitation.

3 Let the hymn lift itself as strength to Visnu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far extended.

4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.

5 May I attain to that his well-loved mansion where men devoted to the Gods are happy.
For there springs, close akin to the Wide-Strider, the well of meath in Visnu's highest footstep.

6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

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1.164 — ASYA VĀMASYA

✦

1 OF this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the Chief with seven male children.

2 Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.
Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.

3 The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.

4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?

5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places;
For up above the yearling Calf the sages, to form a web, their own seven threads have woven.

6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.

7 Let him who knoweth presently declare it, this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.

8 The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.

9 Yoked was the Mother to the boon Cow's car-pole: in the dank rows of cloud the Infant rested.
Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.

10 Bearing three Mothers and three Fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.

11 Formed with twelve spokes, by length of time, unweakened, rolls round the heaven this wheel of during Order.
Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.
These others say that he, God with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.

14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.

15 Of the co-born they call the seventh single-born; the six twin pairs are called Rsis, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns not.
The son who is a sage hath comprehended: who knows this rightly is his father's father.

17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
Witherward, to what place hath she departed? Where calves she? Not amid this herd of cattle.

18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,
Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?

19 Those that come hitherward they call departing, those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds bear as 'twere yoked to the region's car-pole.

20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.
One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.

21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.

22 The, tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,--
Upon its top they say the fig is luscious none gaineth it who knoweth not the Father.

23 How on the Gayatri the Gayatri was based, how from the Tristup they fashioned the Tristup forth,
How on the Jagati was based the Jagati,--they who know this have won themselves immortal life.

24 With Gayatri he measures out the praise-song, Sama with praise-song, triplet with the Tristup.
The triplet with the two or four-foot measure, and with the syllable they form seven metres.

25 With Jagati the flood in heaven he stablished, and saw the Sun in the Rathantara Saman.
Gayatri hath, they say, three brands for kindling: hence it excels in majesty and vigour.

26 I invocate the milch-cow good for milking so that the milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.

27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.

28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

29 He also snorts, by whom encompassed round the Cow laws as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.

30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth Immortal One, the brother of the mortal.

31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.

32 He who hath made him cloth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

33 Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother.
Between the wide-spread world-halves is the birth-place: the Father laid the Daughter's germ within it.

34 I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.
I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.

35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.

36 Seven germs unripened yet are heaven's prolific seed: their functions they maintain by Visnu's ordinance.
Endued with wisdom through intelligence and thought, they compass us about present on every side.

37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first-born of holy Law approached me, then of this speech I first obtain a portion.

38 Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal
Ceaseless they move in opposite directions: men mark the one, and fail to mark the other.

39 Upon what syllable of holy praise-song, as twere their highest heaven, the Gods repose them,--
Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.

40 Fortunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.

41 Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,
Who hath become eight-footed or hath got nine feet, the thousand-syllabled in the sublimest heaven.

42 From her descend in streams the seas of water; thereby the world's four regions have their being,
Thence flows the imperishable flood and thence the universe hath life.

43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime,

44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.
One with his powers the universe regardeth: Of one, the sweep is seen, but his figure.

45 Speech hath been measured out in four divisions, the Brahmans who have understanding know them.
Three kept in close concealment cause no motion; of speech, men speak only the fourth division.

46 They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman.
To what is One, sages give many a title they call it Agni, Yama, Matarisvan.

47 Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.
Again descend they from the seat of Order, and all the earth is moistened with their fatness.

48 Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?
Therein are set together spokes three hundred and sixty, which in nowise

can be loosened.

49 That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,
Wealth-giver, treasure. finder, free bestower,--bring that, Sarasvati, that we may drain it.

50 By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.
These Mighty Ones attained the height of heaven, there where the Sadhyas, Gods of old, are dwelling.

51 Uniform, with the passing days, this water mounts and fails again.
The tempest-clouds give life to earth, and fires re-animate the heaven.

52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvan I invoke that he may help us.

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2.12 — INDRA

✦

1 HE who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.

2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.

3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.

4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings seized the foe's riches, He, O men, is Indra.

5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.

6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.

7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.

8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.

9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.

10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyti, He, O men, is Indra.

11 He who discovered in the fortieth autumn Sambara as he dwelt among the mountains;
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.

12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure;
Who, thunder-armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.

13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.

14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, Is Indra.

15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

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3.62 — GĀYATRĪ

✦

1 YOUR well-known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra-Varuna, is now that glory wherewith ye brought support to those who loved you?

2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra-Varuna, with Maruts, with Heaven and Earth, hear ye mine invocation.

3 O Indra-Varuna, ours be this treasure ours be wealth, Maruts, with full store of heroes.
.May the Varutris with their shelter aid us, and Bharati and Hotri with the Mornings.

4 Be pleased! with our oblations, thou loved of all Gods, Brhaspati:
Give wealth to him who brings thee gifts.

5 At sacrifices, with your hymns worship the pure Brhaspati-
I pray for power which none may bend-

6 The Bull of men, whom none deceive, the wearer of each shape at will,
Brhaspati Most Excellent.

7 Divine, resplendent Pusan, this our newest hymn of eulogy,
By us is chanted forth to thee.

8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.

9 May he who sees all living things, see, them together at a glancc,-
May lie, may Pusan be our help.

10 May we attain that excellent glory of Savitar the God:
So May he stimulate our prayers.

11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.

12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.

13 Soma who gives success goes forth, goes to the gathering place of Gods,
To seat him at the seat of Law.

14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.

15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.

16 May Mitra-Varuna, sapient Pair, bedew our pasturage with oil,
With meath the regions of the air.

17 Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.

18 Lauded by Jamadagni's song, sit in the place of holy Law:
Drink Soma, ye who strengthen Law.

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5.85 — VARUṆA

✦

1 SING forth a hymn sublime and solemn, grateful to glorious. Varuna, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Surya.

2 In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Surya in heaven and Soma on the mountain.

3 Varuna lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.
Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.

4 When Varuna is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud: the Heroes, putting forth their vigour, loose them.

5 I will declare this mighty deed of magic, of glorious Varuna the Lord Immortal,
Who standing in the firmament hath meted the earth out with the Sun as with a measure.

6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.

7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass.

8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuna let us be thine own beloved.

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7.86 — VARUṆA

✦

1 WISE, verily, are creatures through his greatness who stayed ever, spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of old, and spread the earth before him.

2 With mine own heart I commune on the question how Varuna and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?

3 Fain to know this in I question others: I seek the wise, O Varuna, and ask them.
This one same answer even the sages gave me, "Surely this Varuna is angry with thee."

4 What, Varuna, hath been my chief transgression, that thou wouldst slay the friend who sings thy praises?
Tell me, Unconquerable Lord, and quickly sinless will I approach thee with mine homage.

5 Free us from sins committed by our fathers, from those wherein we have ourselves offended.
O King, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasistha.

6 Not our own will betrayed us, but seduction, thoughtlessness, Varuna wine, dice, or anger.
The old is near to lead astray the younger: even sleep removeth not all evil-doing.

7 Slave like may I do service to the Bounteous, serve, free from sin, the God inclined to anger.
This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.

8 O Lord, O Varuna, may this laudation come close to them and lie within thy spirit.
May it be well with us in rest and labour. Preserve us ever-more, ye Gods, with blessings.

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7.103 — MAṆḌŪKĀḤ

✦

1 THEY who lay quiet for a year, the Brahmans who fulfil their vows,
The Frogs have lifted up their voice, the voice Parjanya hath inspired.

2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows lowing with their calves beside them.

3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.

4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and Green and Spotty both combine their voices.

5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.

6 Onc is Cow-bellow and Goat-bleat the other, one Frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate

the voice diversely.

7 As Brahmans, sitting round the brimful vessel, talk at the Soma-rite of Atiratra,
So, Frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.

8 These Brahmans with the Soma juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.

9 They keep the twelve month's God-appointed order, and never do the men neglect the season.
Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.

10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

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9.113 — SOMA PAVAMĀNA

✦

1 LET Vrtra-slaying Indra drink Soma by Saryanavan's side,
Storing up vigour in his heart, prepared to do heroic deeds. Flow, Indu, flow for Indra's sake.

2 Lord of the Quarters, flow thou on, boon Soma, from Arjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.

3 Hither hath Surya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized bold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.

4 Splendid by Law! declaring Law, truth speaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.

5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.

6 O Pavamana, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.

7 O Pavarnana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.

8 Make me immortal in that realm where dwells the King, Vivasvan's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.

10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake:

11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

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10.14 — YAMA

✦

1 HONOUR the King with thine oblations, Yama, Vivasvan's Son, who gathers men together,
Who travelled to the lofty heights above us, who searches out and shows the path to many.

2 Yama first found for us a place to dwell in: this pasture never can be taken from Us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.

3 Mitali prospers there with Kavyas, Yama with Angiras' sons, Brhaspati with Rkvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.

4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee O King, let this oblation make thee joyful.

5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virupa.
To sit on sacred grass at this our worship, I call Vivasvan, too, thy Father hither.

6 Our Fathers are Angirases, Navagvas, Atharvans, Bhrgus who deserve the Soma.
May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.

7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
'Mere shalt thou look on both the Kings enjoying their sacred food, God Varuna and Yama.

8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.

9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.

10 Run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.

11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,-
Entrust this man, O King, to their protection, and with prosperity and health endow him.

12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the People;
May they restore to us a fair existence here and to-day, that we may see the sunlight.

13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.

14 Offer to Yama holy gifts enriched with butter, and draw near:
So may he grant that we may live long days of life among the Gods.

15 Offer to Yama, to the King, oblation very rich in meath:
Bow down before the Rsis of the ancient times, who made this path in days of old.

16 Into the six Expanses flies the Great One in Trkadrukas.
The Gayatri, the Trstup, all metres in Yama are contained.

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10.34 — AKṢĀḤ

✦

1 SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
The enlivening Vibhīdaka has pleased me like the draught of Soma from Mūjavant.

2 She never vexed me nor was angry with me, but was ever gracious to my friends and me.
For a dice which scored one too much, I drive away my own devoted wife.

3 My wife drives me away, her mother hates me: the wretched man finds none to give him comfort.
[They say:] "I find no more use in a gambler than in an aged horse which is for sale."

4 Others embrace the wife of him whose riches the victorious dice have coveted:
Father and mother and brothers say about him [to the landlord's men]: "We know him not: tie him up and take him away."

5 When I resolve "I will not play with them, I will remain behind when my friends [= fellow-gamblers] depart [to play]",
and the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.

6 The gamester seeks the gambling-house, and wonders, his body all afire, "Will I be lucky?"
The dice run against his desire, giving the best throws to his adversary.

7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give gifts like boys [do], and then snatch them back from the winner,
[they are] sweetened [as] with honey with magic power over the gambler.

8 Their troop of three-times-fifty plays [as undefeatably] as Savitr the god whose ways are faithful.
They bend not even to the anger of the mighty: the King himself pays homage and reveres them.

9 Downward they roll, and then spring quickly upward, and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes.

10 The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking money, he goes by night to the home of others [probably to steal].

11 Sad is the gambler when he sees a woman, another man's wife, and his well-ordered dwelling.
He yokes the brown horses [= the dice] in the early morning, and in the evening he sinks down beside [his] fire, a beggar.

12 To the great captain of your mighty army [of dice], who has become the host's imperial leader,
To him I show [my] ten [extended fingers]: "I speak the truth: No wealth am I withholding."

13 "Play not with dice, [but] cultivate your corn-land. Enjoy the gain, and deem that wealth sufficient.
There are your cattle, there your wife, O gambler": So this good Savitr himself has told me.

14 Make me your friend: show us some little mercy. Do not forcibly bewitch us with magic power.
Let your wrath [and] emnity now come to rest. Let the brown [dice] now snare some other captive.

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10.71 — JÑĀNA

✦

1 WHEN-men, Brhaspati, giving names to objects, sent out Vak's first and earliest utterances,
All that was excellent and spotless, treasured within them, was disclosed through their affection.

2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,
Friends see and recognize the marks of friendship: their speech retains the blessed sign imprinted.

3 With sacrifice the trace of Vak they followed, and found her harbouring within the Rsis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.

4 One man hath ne'er seen Vak, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-dressed woman to her husband.

5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit, nor blossom.

6 No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.

7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.

8 When friendly Brahmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.

9 Those men who step not back and move not forward, nor Brahmans nor preparers of libations,
Having attained to Vak in sinful fashion spin out their thread in ignorance like spinsters.

10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame-averter, food-provider prepared is he and fit for deed of vigour.

11 One plies his constant task reciting verses. one sings the holy psalm in Sakvari measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

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10.81 — VIŚVAKARMAN

✦

1 HE who sate down as Hotar-priest, the Rsi, our Father, offering up all things existing,-
He, seeking through his wish a great possession, came among men on earth as archetypal.

2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.

3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.

4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.

5 Nine highest, lowest, sacrificial natures, and these thy mid-most here, O Visvakarman,
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.

6 Bring thou thyself, exalted with oblation, O Visvakarman, Earth and Heaven to worship.
Let other men around us live in folly here let us have a rich and liberal patron.

7 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Visvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

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10.85 — SŪRYĀ

✦

1 TRUTH is the base that bears the earth; by Surya are the heavens sustained.
By Law the Adityas stand secure, and Soma holds his place in heaven.

2 By Soma are the Adityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.

3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.

4 Soma, secured by sheltering rules, guarded by hymns in Brhati,
Thou standest listening to the stones none tastes of thee who dwells on earth.

5 When they begin to drink thee then, O God, thou swellest out again.
Vayu is Soma's guardian God. The Moon is that which shapes the years.

6 Raibhi was her dear bridal friend, and Narasamsi led her home.
Lovely was Surya's robe: she came to that which Gatha had adorned.

7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven when Surya went unto her Lord.

8 Hymns were the cross-bars of the pole, Kurira-metre decked the car:
The bridesmen were the Asvin Pair Agni was leader of the train.

9 Soma was he who wooed the maid: the groomsmen were both Asvins, when
The Sun-God Savitar bestowed his willing Surya on her Lord.

10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both Steers that drew it when Surya approached her husband's, home.

11 Thy Steers were steady, kept in place by holy verse and Sama-hymn:
All car were thy two chariot wheels: thy path was tremulous in the sky,

12 Clean, as thou wentest, were thy wheels wind, was the axle fastened there.
Surya, proceeding to her Lord, mounted a spirit-fashioned car.

13 The bridal pomp of Surya, which Savitar started, moved along.
In Magha days are oxen slain, in Arjuris they wed the bride.

14 When on your three-wheeled chariot, O Asvins, ye came as wooers unto Surya's bridal,
Then all the Gods agreed to your proposal Pusan as Son elected you as Fathers.

15 O ye Two Lords of lustre, then when ye to Surya's wooing came,
Where was one chariot wheel of yours? Where stood ye for die Sire's command?

16 The Brahmans, by their seasons, know, O Surya, those two wheels of thine:
One kept concealed, those only who are skilled in highest truths have learned.

17 To Surya and the Deities, to Mitra and to Varuna.
Who know aright the thing that is, this adoration have I paid.

18 By their own power these Twain in close succession move;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things; the other ordereth seasons and is born again.

19 He, born afresh, is new and new for ever ensign of days he goes before the Mornings
Coming, he orders f6r the Gods their portion. The Moon prolongs the days of our existence.

20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kimsuka and Salmali, light-rolling,
Bound for the world of life immortal, Surya: make for thy lord a happy bridal journey.

21 Rise up from hence: this maiden hath a husband. I laud Visvavasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.

22 Rise up from hence, Visvavasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.

23 Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband.

24 Now from the noose of Varuna I free thee, wherewith Most Blessed Savitar hath bound thee.
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.

25 Hence, and not thence, I send these free. I make thee softly fettered there.
That, Bounteous Indra, she may live blest in her fortune and her sons.

26 Let Pusan take thy hand and hence conduct thee; may the two Asvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady ito thy gathered people.

27 Happy be thou and prosper with thy children here: be vigilant to rule thy household in this home.
Closely unite thy body with this; man, thy lord. So shall ye, full of years, address your company.

28 Her hue is blue and red: the fiend who clingeth close is driven off.
Well thrive the kinsmen of this bride the husband is bound fast in bonds.

29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.

30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.

31 Consumptions, from her people, which follow the bride's resplendent train,-
These let the Holy Gods again bear to the place from which they came.

32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.

33 Signs of good fortune mark the bride come all of you and look at her.
Wish her prosperity, and then return unto your homes again.

34 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and not fit for use.
The Brahman who knows Surya well deserves the garment of the bride.

35 The fringe, the cloth that decks her head, and then the triply parted robe,-
Behold the hues which Surya wears these doth the Brahman purify.

36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.

37 O Pusan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.

38 For thee, with bridal train, they, first, escorted Surya to her home.
Give to the husband in return, Agni, the wife with progeny.

39 Agni hath given the bride again with splendour and with ample life.
Long lived be he who is her lord; a hundred autumns let him live.

40 Soma obtained her first of all; next the Gandharva was her lord.
Agni was thy third husband: now one born of woman is thy fourth.

41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.

42 Be ye not parted; dwell ye here reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.

43 So may Prajapati bring children forth to us; may Aryaman adorn us till old age come nigh.
Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.

44 Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentlehearted;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.

45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.

46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of thy lord, over his brothers rule supreme.

47 So may the Universal Gods, so may the Waters join our hearts.
May Matarisvan, Dhatar, and Destri together bind us close.

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10.90 — PURUṢA

✦

1 A THOUSAND heads hath Purusa, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.

2 This Purusa is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.

3 So mighty is his greatness; yea, greater than this is Purusa.
All creatures are one-fourth of him, three-fourths eternal life in heaven.

4 With three-fourths Purusa went up: one fourth of him again was here.
Thence he strode out to every side over what cats not and what cats.

5 From him Viraj was born; again Purusa from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.

6 When Gods prepared the sacrifice with Purusa as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.

7 They balmed as victim on the grass Purusa born in earliest time.
With him the Deities and all Sadhyas and Rsis sacrificed.

8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of-the air, and animals both wild and tame.

9 From that great general sacrifice Rcas and Sama-hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.

10 From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.

11 When they divided Purusa how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.

13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.

14 Forth from his navel came mid-air the sky was fashioned from his head
Earth from his feet, and from his car the regions. Thus they formed the worlds.

15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusa.

16 Gods, sacrificing, sacrificed the victim these were the earliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sidhyas, Gods of old, are dwelling.

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10.117 — DHANĀNNADĀNA

✦

1 THE Gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.

2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him-even when of old he did him service-finds not one to comfort him.

3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.

4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart-no home is that to rest in-, and rather seek a stranger to support him.

5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.
Riches come now to one, now to another, and like the wheels of cars are ever rolling.

6 The foolish man wins food with fruitless labour: that food -I speak the truth- shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.

7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.
Better the speaking than the silent Brahman: the liberal friend out values him who gives not.

8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.
Four-footed creatures come when bipeds call them, and stand and look where five are met together.

9 The hands are both alike: their labour differs. The yield of sister milch-kine is unequal.
Twins even differ in their strength and vigour: two, even kinsmen, differ in their bounty.

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10.121 — HIRAṆYAGARBHA

✦

1 IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?

2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge -.
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?

3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Lord of men and Lord of cattle. What God shall we adore with our oblation?

4 His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?

5 By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported:
By him the regions in mid-air were measured. What God shall we adore with our oblation?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?

7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?

8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?

9 Neer may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?

10 Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

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10.125 — VĀC

✦

1 I TRAVEL with the Rudras and the Vasus, with the Adityas and All-Gods I wander.
I hold aloft both Varuna and Mitra, Indra and Agni, and the Pair of Asvins.

2 I cherish and sustain high-swelling Soma, and Tvastar I support, Pusan, and Bhaga.
I load with wealth the zealous sacrificer who pours the juice and offers his oblation

3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have stablished me in many places with many homes to enter and abide in.

4 Through me alone all eat the food that feeds them,-each man who sees, breathes, hears the word outspoken
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.

5 I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rsi, and a Brahman.

6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.

7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.

8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

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10.127 — RĀTRĪ

✦

1 WITH all her eyes the Goddess Night looks forth approaching many a spot:
She hath put all her glories on.

2 Immortal. she hath filled the waste, the Goddess hath filled height and depth:
She conquers darkness with her light.

3 The Goddess as she comes hath set the Dawn her Sister in her place:
And then the darkness vanishes.

4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.

5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.

6 Keep off the she-wolf and the wolf, O Urmya, keep the thief away;
Easy be thou for us to pass.

7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.

8 These have I brought to thee like kine. O Night, thou Child of Heaven, accept
This laud as for a conqueror.

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10.129 — NĀSADĪYA

✦

1 THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

3 Darkness there was: at first concealed in darkness this All was indiscriminate chaos.
All that existed then was void and formless: by the great power of Warmth was born that Unit.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder

6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The Gods are later than this world's production. Who knows then whence it first came into being?

7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

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10.146 — ARAṆYĀNĪ

✦

1 GODDESS of wild and forest who seemest to vanish from the sight.
How is it that thou seekest not the village? Art thou not afraid?

2 What time the grasshopper replies and swells the shrill cicada's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.

3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the Lady of the Forest seems to free the wains.

4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.

5 The Goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.

6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

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10.151 — ŚRADDHĀ

✦

1 By Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.

2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.

3 Even as the Deities maintained Faith in the mighty Asuras,
So make this uttered wish of mine true for the liberal worshippers.

4 Guarded by Vayu, Gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.

5 Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the Sun. O Faith, endow us with belief.

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10.190 — BHĀVAVṚTTAM

✦

1 FROM Fervour kindled to its height Eternal Law and Truth were born:
Thence was the Night produced, and thence the billowy flood of sea arose.

2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days nights, Lord over all who close the eye.

3 Dhatar, the great Creator, then formed in due order Sun and Moon.
He formed in order Heaven and Earth, the regions of the air, and light.

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10.191 — SAṂJÑĀNAM

✦

1 THOU, mighty Agni, gatherest up all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place

2 Assemble, speak together: let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.

3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.

4 One and the same be your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

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