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वैदिक गीता

VAIDIK GITA

Riks of Veda, arranged into Fifteen Chapters, according to the
principles of Karma, Bhakti and Jnana Yogas
(as enunciated in the Gita)



JATINDRA MOHAN CHATTERJEE, M.A.

18-6-2481 Gautamabda.
4-10-1937

8 Annas

Printed by—S. R. Sardesai, B.A., LL.B., Navin Samarth Vidyalaya's
Samartha Bharat Press, 947 Sadashiv Peth, Poona 2.

Published by—Jatindra Mohan Chatterjee, M.A., 69 Swamibag Lane,
P. O. Wari, Dacca.

वैदिक गीता

श्रीयर्तान्द्र मोहन चट्टोपाध्याय ।

६९ स्वामीबाग लेन, ढाका

महालया ।

२४८१ गौतमानन्दः ।

धर्मराजास् तीर्थङ्कराः पञ्च वेदान्तशासकाः

बुद्धश्च धर्मश्च संवत्सरं शरणं महत्



धर्मस्य तत्त्वं लिखितं गृह्यायाम् ।

महाजनो येन गतः स पन्थाः ॥

In the Sacred Name

of

GANADHARA

GURU GOVINDA SINHA

who is the Consummation and the Personification

of Vedanta.

FOREWORD

My esteemed friend Mr. Jatindra Mohan Chatterjee, M.A., has done me a great honour by requesting me to write a foreword to his 'Vaidik Gita'. Mr. Chatterjee is well-known to the world of scholars for his valuable services to the comparative study of religions. He believes in the identity of the fundamental teachings of the revealed religions. He, like all sincere seekers, is a believer in revelation. Spiritual inspiration always proceeds from a height far superior to intellect. The aspiring soul is not satisfied with anything less than a luminous vision of Truth. The formative power of the Word, and the superior wisdom connected with it, is vouchsafed to the yearning soul in a supreme revelation, where he sees the complete Truth not disfigured in any way by the dissection of the analytical intellect. The Vedas and the scriptures are the depositories of shining truths revealed in the moments of supreme withdrawnness.

The author has presented to us some of the best 'Riks' which inspire spiritual enthusiasm, and send spiritual thrill in us. They exhibit the creative power of Word as it emerges out in inspired expressions. The author has selected the Riks in such a way as can best meet the demands of our being—the aspiration of love, the imperativeness of duty and the supreme felicity of wisdom. The Vedas give us the sure guidance in the evolution of spirituality. It reveals the order of righteousness, the community of spirits in Divine Fellowship and the Supreme Silence. These are all unique spiritual experiences felt in the path of ascent, affording us the supreme beauty of the peace that passeth understanding.

The book can be used as the fit Book of Prayer.

In the preface the author has given a learned introduction and shown how the Vedic Hymns can satisfy the spiritual aspiration of all people following different approaches to Truth. Translations of the Riks are appended.

The book fulfils a long-standing want. I am really happy that it will acquaint the reader with some of the noble Truths of the Vedas.

• MAHENDRANATH SIRCAR.

ॐ

रुद्र-प्रशस्तिः

1. रुद्र, मा परा दाः ।

—ऋग्वेद ७-६४-४

Do not forsake me, Rudra.

2. यथा रुद्रश् चिकेतति ।

—ऋग्वेद १०४३-३

As Rudra wills.

3. न वा ओजीयो रुद्र त्वद् अस्ति ।

—ऋग्वेद २-३३-१०

None is greater than you, Rudra.

4. यक्ष्वा महे सौमनसाय रुद्रम् ।

तमोभिर् देवम् असुरं दुवस्य ।

—ऋग्वेद ५-४२-११

For true peace of mind, worship Rudra. Serve with obedience Him, who is both Deva (Corporal) and Asura (Incorporal).

तम् उ ष्टुहि यः सु-इषुः सुधन्वा,
यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमन्तसाय रुद्रम्
नमोभिर् देवम् असुरं दुवस्य ॥

—ऋग्वेद ५-४२-११

Praise Him who wields the bow and the arrow, and who is the Lord of all Balms. For true peace of mind, adore Rudra. Approach with humility Him, who is both Deva (Imaged) and Asura (Un-imaged).

गायत्री (Song of Life)

१. दैवी (Indian) :

ॐ । तत् सवितुर् वरेण्यं भर्गो देवस्य धीमदि,
धियो यो नः प्रचोदयात् । ॐ

Let us think of the good graces of the Creator, who placed in us Conscience.

२. आसुरी (Iranian) :

ॐ । यथा अहु वर्यो अथा रतुस्
अपात् चित् हचा ।
वंहेउस् दज्जदा मनंहो स्कओथननाम्
अंहेउस् मज्जदाइ ।
त्तथ्रं च अहुराइ आ ।
यिम् द्विगुव्य ददात् वास्तारेम् ॥ ॐ

Just as the Lord is to be adored, so is His Prophet;
and that for the sake of Righteousness For leading us
Godward, through all the deeds of our life, he gave us
Conscience and Courage which are the assets of the poor.

घण्टापथः

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PREFACE

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ।

Gita, 17-15.

A. NECESSITY OF A COMMON SCRIPTURE

The Scripture is the embodiment of the spirit of the Nation, the vocal expression of the National mind, and the proper repository of the National culture. Without a scripture, nation-building cannot be perfect. It is the nucleus around which the national consciousness grows, the link that binds, and the cement that holds together, the different members of the same community, the custodian and teacher of all that is best in the Nation.

Vitality of a Nation depends on organisation, and organisation presupposes unity in ideas and ideals. The Scripture enjoins and ensures this unity, representing as it does, the minimum requirements to which all must subscribe, if they are to continue to be within the same fold. In its physical aspect as well, as apart from its spirit, by its language, as apart from the ideals, the Scripture serves as the bond of union of the community by supplying a vocabulary with which all are expected to be familiar, and a great many actually come to be.

A considerable part of the importance of the daily prayer lies in the obligatory study of the Scripture that it requires. Recitation of the National Scripture should form an essential part of the daily prayer. Individuals may supplement it according to their requirement and taste, but they cannot supplant the National Scripture. The essential portion must be compulsory and common to all, if the Scripture is to function and have any effect on the National life.

Hazrat Mohammad had fully realised the great part played by the Scripture in the formation of the National life. "People of the Book" was a term that used to be on his lips at all times. In order to be one people, they mus

take up one book, they must belong to the book, and the book must belong to them. They would belong to the book in the sense, that the study of the book would be compulsory on all of them, and the book would belong to them in the sense, that it would be open to all to read the Scripture. Nothing can be a greater folly than to leave it to the discretion of the individual whether to read the National Scripture or not. For the Scripture represents the bare necessities of moral life, the mental food that the infant requires in order to grow up a national youth. Without the Scripture the boy may grow up a nondescript adult, one whose existence has no root in the national life, but if he is to be an asset to the nation, his study must begin with the Scripture, even if that amounts to nothing more than mere cramming.

The Scripture makes the Nation. An atheist also therefore has reasons to read the Scripture. For he may not believe in God, but he cannot perhaps do without believing in the Nation, that gave him the intellectual equipment, the culture, which enables him to think over the problem about the existence of God.

We hear now-a-days a loud protest against the autocracy of Mussolini, alleging that he has taken hold of the educational institutions of the country, is dictating its policy, and is flooding the country with fascist leaf-lets, and bringing up the young hopefuls of the country steeped in fascist idea, in order that fascism might live, even when Mussolini has passed away. We may not agree with fascism but that certainly is the right way for nation-building, which Mussolini advocates.

The policy need not be decried as autocracy. The young boy must have some sort of ideas—the mind cannot be absolutely blank. It is better that the boy should be brought up in certain definite ideals, instead of being left to drift and pick up for himself whatever ideals come handy. Of course when he has grown up, and has learnt to discriminate, the adult should be allowed the freedom of changing the ideals of his boyhood if he thinks it proper to do so, but he has got to begin with some definite ideals and it is better

that these should be the tried ideas and ideals that guided the life of his forefathers. As Manu lays down :

येनास्य पितरो याता येन याताः पितामहाः ।

तेन यायान् सतां मार्गं तेन गच्छन् न रिष्यते । *Manu*, 4-178.

The boy must begin with some definite ideals supplied to him ready-made, though subsequently he may prefer to change those ideals. It is idle to think of doing without giving him any ideals. The boy must learn through the mother tongue, if he is to learn at all, though subsequently he may happen to change it for the sake of a richer and more expressive language.

Mussolini therefore did the right thing in supplying to the young boys of the nation a ready-made ideal—the ideal that he considers to be the best. Mussolini however was in this matter anticipated by Hazrat Mohammad. What Mussolini has been doing by means of the various ephemeral tracts of the education department, Hazrat Mohammad did with the help of his permanent Scripture. The education of the Muslim infant begins with the Koran, and the Mosque is the location of his earliest school.

It would appear that the early Aryan sages also were not unmindful of the part played by the Scripture in the education of the boy. The Upanayana (Navajāt) ceremony seems to have been organised for this, and for no other purpose, viz., the initiation of the young boy into the Scripture. It is to be noted that the Upanayana is a national function—a step taken to instil national ideas into the infant mind. Thus, it is to be performed while the incumbent is a mere boy, when he has got no freedom of choice. It is altogether quite different from दीक्षा or initiation in the spiritual life, which is quite his personal affair, and which he may or may not adopt when he has grown up. Thus the stage for the Diksha is not the immature boy, but the mature man.

By the Upanayana ceremony, the young Iranian is to be initiated into the Gatha, and the young Hindu into the Prīṣṇi. In this matter the boy should have no choice—he must have to follow.

This is so far as their belonging to the book is concerned. As for the book belonging to them (i.e. to all of them) the later-day policy of shutting out the Śūdra, is nothing but suicidal. If anybody, it is the Śūdra, who requires the help of the Scripture most. Without the help that the Scripture gives, he is ill-fitted to raise himself up and be a full member of the community. To close the Scripture to the Śūdra is tantamount to closing the gates of the hospital to the sick. Atharva Veda seems to have taken a move in the right direction and opened its gates to all. That seems to be the real import of the sarcasm of Apastambha Dharma Sutra (2-11-29-10) that "Women and Śūdras are the proper clients of the Atharva Veda."¹

Hazrat Mohammad had realised the importance of the Scripture, much more keenly than anybody else did. He did not only lay down the dictum about the "People of the Book" viz., that in order to form one people, there must be a common Scripture, and this Scripture must be accessible to one and all, and also obligatory on all; but in order to implement its full acceptance, he laid down rules linking inseparably the common Scripture with the obligatory daily prayer. Thus in saying his Namaz, the Muslim has got to recite some portion of the Koran. But the case of the Hindu or the Christian is different. He may or may not use the national Scripture for this purpose. There is no necessary connection between the two. Want of this necessary connection makes a world of difference in the matter of their esteem and regard for the Scripture. The orthodox Muslim cannot, for a day even, do without his scripture, the Hindu and the Christian can, and therefore often does. Then again, not only has it been required that the Koran should be recited at the time of the Namaj prayer, but it has been made optional to use any portion of the Koran for performing the Namaj prayer.² This is calculated not only to make every portion of the Koran equally holy, but this also implies, that the study of the Koran can

1. Bloomfield—Atharva Veda and Gopatha Brāhmaṇa, p. 26.

2. Mohammad Ali—Koran (Introduction).

fitly supplement the daily prayer, rather than that both of them are one and the same thing. When we remember the importance of prayer in the Islam, that it is one of the essential rites without which a Muslim would not be considered to be a Muslim,¹ when it is stated that prayer is the key to gates of Heaven,² we may appreciate the part played by the Scripture in the formation of Islamic civilisation and Islamic solidarity.

Not a little of the success of Islam is due to the foresight of Mohammad in emphasising the importance of the Scripture. It is unquestioned submission to the authority of a single book ... the common Koran, that binds together all the Musalmans of the world. Though they happen to be recruited from the diverse people and such different races as Arabs, Pathans, Persians, Turks, Chinese and Egyptians, Negroes and Indians, the acceptance of the Koran makes them all equal sharers in the common-wealth of Islam.

“The Musalman is not an isolated individual; the Tunesian, the Algerian, the Moroccan, the Sudanese are not individuals whose horizon stops at the artificial boundaries created by diplomatists and geographers. To whatever political formation they may belong, they are first and foremost citizens of Islam. They belong morally, religiously, intellectually, to the Great Moslem father-land, of which the capital is Mecca, and whose ruler theoretically undisputed...is the commander of the Faithful.”³

“Next to the act of testifying to the unity of God, the Koran is the great bond of Islam. No matter from what race the convert may have come, no matter what language he may speak, he must learn in Arabic and repeat by rote, portions of the Koran, in every act of public worship.”⁴

-
1. Goldsack—Muhammadian Traditions, p 20.
 2. (i) Blair—Sources of Islam, p. 118.
(ii) Sell—Faith of Islam, p. 284.
 3. Andre Servier—Islam and the Psychology of the Musalman, p. 47Q.
 4. Sell—The Faith of Islam, p. 81.

Hazrat Mohammad is dead, but he lives in the Koran, and to every Musalman, through the Koran.

The Scripture overcomes the distance of time and space. Past and present, near and far agree in submitting to its authority and thereby come in contact together and unite.

The individual has his fleeting moods, the nation has its crazy moments, and an anchor-sheet is required to keep them steady. The Scripture in its trumpet voice calls all of them to the prophets' high-way which is ever the same.

“ Men may come and men may go,
But I go on for ever. ”

Would it be that the present-day Hindus and Parsis would realise the value of the Scripture as their forefathers did of yore.

The Taittiriya Aranyaka says, (2-15) स्वाध्यायो अध्येतव्यः “ Study your Scriptures.” Manu says, अध्ययनं ब्रह्मयज्ञः “ Study of the Scripture is Divine service.” The Grihya Sutra says, अहर् अहर् संध्याम् उपासीत “ Perform Sandhya (meditation of Scripture) every day.” And the Gita lays down the study of the Scripture as an essential discipline

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते । *Gita*, 17-15.

In our own times, Maharshi Dayananda Saraswati realised the indispensability of the unity of the Scripture for the sake of the unity of the Nation, and re-iterated this advice as often as he could. “Back to the Vedas” was the clarion call that he sounded to the nation. It was the sole aim of his life, and it was by this means that he hoped to hold all the Aryans close together, for all of them professed allegiance to Vedas.

In this matter Maharshi Dayananda rightly felt the pulse of the nation And the result is not far to seek. For though the religious and social programme of the Arya Samaj and the Brahmo Samaj (in such matters as monotheism, non-idolatry, widow marriage, untouchability etc.)

are exactly similar, the Arya Samaj is spreading throughout all the Provinces of India and even outside India, while the Brahmo Samaj is dwindling away even in the province of its birth. That is exactly because the Arya Samaj has got a Scripture and the Brahmo Samaj has not. So far as the individual is concerned, he may not require any Scripture for his spiritual growth, and may even consider the acceptance of a Scripture, as inconsistent with the freedom of thought, but so far as the nation is concerned, there cannot be two opinions that a National Church without a National Scripture is an impossibility.

No doubt the Upanayana (उपनयन) ceremony for the Hindu, and the Navajat (नवजात) ceremony for the Parsi, had originally been devised in order to initiate them into the Veda. But the matter was left there, and gradually things have come to such a pass, that the daily prayer of the Hindus and the Parsis are full of Puranic (Yastic for the Parsi) matters, and the Vedic (Yasnic for the Parsi) Mantrams have been ousted. One need not enter into the question of the comparative worth of the Vedic and the Puranic Mantrams, but there is little doubt that such substitution of Vedic Mantrams, by other litanies, defeats the purpose of the Scripture, by destroying its unity.

The Scripture is the bond of the Church, the cement that holds all the units together. It is devotion to the same Scripture that makes the brotherhood of Islam the strongest of its kind. It is lack of this devotion in actual fact, as distinct from scholastic theory, that makes the Hindu and the Parsi helpless as the lamb.

Ganadhara Guru Govinda Sinha diagnosed the cause of this weakness as nobody else had done. He wanted to make a lion out of the lamb.

भेड़ों को मैं शेर बनाऊँ ।

राटनके संग रङ्ग लड़ाऊँ ॥

Rahet-Namah.

And so he made the Scripture supreme above all, the Arbiter of the National Destiny.

आज्ञा भयी अकालकी तबि चलाया पन्थ ।

सब शिखोंका हुकम है गुरु मानिये ग्रन्थ ॥ *Pantha-Prakas.*

He founded Sinha-Sangat or the Brother-hood of Lions. This he could do, for he alone knew that the Scripture constitutes the real basis of true Nationalism.

Guru Govinda brought into existence a Religion, that out-bade Islam in the matter of devotion to the Scripture.

गुरुग्रन्थको मानियो प्रकट गुरुका देह ।

यिनका हृद शुद्ध है खोज शब्दमे लेह ॥ *Pantha-Prakas.*

The Guru Grantha occupies a more important place in the Gurudwara, than the Koran does in the Mosque. The consequence was not far to seek. As a community the Sikh became better organised than the Musalman, and was able to shake him off the ground. Though originally recruited from Hindus, and though a merely handful in number, what a world of difference now exists between the Hindus and the Sikhs. One tempts the bully—nay makes him. The other cows him down. This is all due to the greater organisation of the Sikh, brought about by the united devotion to the Common Scripture.

The necessity of the Swadhyaya (Scripture) for the individual had been recognised to a certain extent by the Hindu and the Parsi. But there was no place for the Swadhyaya in the collective life of the community. Guru Govinda made a place for it there, as he revived the congregational Prayer of the Diwan.

The Hindus and Parsis had lost all memory of Congregational Prayer or congregational "sessions" (सत्र, Satra), as they were called. Yet nothing else can generate communal solidarity to such a great extent. Congregational prayer may be said to be the soul of the Church. Guru Govinda revived the system, and thereby breathed new life into the dead bones of the Vedic Church.

Guru Govinda is the Prophet of Unity. And Sangha or Organisation is the special feature of the Sikh cult. Organisation is power, and it is organisation that has made the Sikh so powerful. Though the Sikhs do not, even now

exceed forty lacs in number, they succeeded so much, that the Moghal lost his empire, the Pathan was confined to his home, and the British still remembers with a shudder, the issues of Chilianwala.

There are various forces in the society pulling at different directions. They neutralise each other. Organisation consists in co-ordinating them and bringing them to flow in the same channel, so that instead of counter-acting each other, they converge together to form a great current. Submission to the same central authority is the essence of Organisation. No other religion has succeeded in creating a spirit of willing submission to the central authority to such an extent as the Sikh has done.

The Scripture constitutes that central authority. Loyalty to the common Scripture is the source of strength of a religious confederacy. Guru Govinda had learnt the secret in no time, and taught it to the Hindus and Parsis.

Guru Govinda sounded the call of Unity in the name of "One God, and one Scripture". The Hindus and the Parsis heard his trumpet-call and united to form a nation. That marks the superiority of Guru Govinda. Shivaji or Rana Pratap had founded empires, but did not create a nation. Guru Govinda did. He laid down the principles that did and can make a nation. The empires that Shivaji founded or Rana Pratap ruled, died with them. The principles that Guru Govinda laid down, will for ever teach a down-trodden nation as to how to gain the strength necessary to assert itself.

The main principle laid down by Guru Govinda—his last advice to the Sikhs just before his great departure, is submission to the Scripture.

आज्ञा भयी अकालकी तबहि चलाया पन्थ ।

सब शिखोंका हुकम है गुरु मानिये ग्रन्थ ॥

Pantha-Prakas.

Now what is the Common Scripture of the Aryans? "The Veda" would be the unanimous reply.

It is thus that Manu says that if a man takes to reading other books, before he has learnt the Veda, he behaves no better than a Śudra.

यो अनधीत्य द्विजो वेदम् अन्यत्र कुरुते श्रमम् ।

स जीवन्नेव शूद्रत्वम् आशु गच्छति सान्वयः ॥

Manu, 2-108.

Guru Govinda also has said—

ब्रह्मा चारहि वेद बनाये ॥

सर्व लोक तिह् करम चलाये ॥ *Bicitra Natak*

“God created the Vedas. All the world derives its ways from them.”

B THE VEDA—WHAT IT IS ?

The Veda is the oldest book in the literature of the world, the most ancient record of human civilisation, religion and literature. “This claim cannot be disputed by the Egyptian monumental records, and papyras-rolls or even by the cuneiform inscriptions, tablet-libraries, or long literature of the Assyrians. Even if their antiquity is conceded, they are but fragments, whereas the Veda is a complete record.”¹ The Veda is the Scripture that is common to the five Aryan churches viz., the Hindu, the Parsi, the Buddhist, the Jaina and the Sikh church.

That the Hindu holds the Veda in the highest regard, needs no mention. According to him, an atheist is not one who denies the existence of God, but one who denies the authority of the Veda “नास्तिको वेदनिन्दक”.

The Parsi also takes his stand by the Veda. For what is known as the Avesta, is nothing but a part of the Veda—the Bhargava Section of the Atharva Veda.²

The very name Avesta, is a corruption of the word उपस्था which according to Panini means a collection of the Vedic

1 Dhirendra Pal—Religion of the Hindus, p. 1

2 Chatterjee—Ethical Conception of the Gatha, p. 177.

Mantras.¹ Maghavan Zarathustra, the prophet of the Parsis, gives to his Scripture all the names by which Veda is known viz.,

1. मन्त्र..... Yasna 28-5, 50- 7, 51-8, 44-14, 31- 6.
2. श्रुति (पराश्रुती Yasna 50-8, 46-13, 46-1, 32-10, 34-15,
44-13, and श्रव) 33-4.
3. आम्नाय..... Yasna 45-3.
4. वेद. Yasna 46-2.

Ahura Mazda of the Avesta is no other than Asura Varuna of the Veda. As a matter of fact, Varuna is the 41st name in the list of the celebrated 101 names of Ahura Mazda² 124th Hymn of the 10th Mandala of the Rig Veda describes the conversion of a person from the Asura-cult (Pitri-Yana), to the Deva-cult (Deva-Yana). But both Deva-Yana and the Pitri-Yana are the two sections of the same church, and the Veda is the Scripture that is common to both, just as Rudra, the common Lord, is both a Deva and an Asura.

यक्ष्वा महे सौमनसाय रुद्रम् ।

नमोभिर् देवम् असुरं दुवस्य ॥ *Rig. 5-42-11.*

“For true peace of mind, worship Rudra, serve with obedience Him, who is both Deva (corporal) and Asura (incorporal).”

Let us then turn to the Buddhists and the Jainas. Popularly these two cults are supposed to be un-Vedic, to be a revolt against the rigidity of the Veda. But their atheism (the sub-godliness of Buddhism, and the super-godliness of Jinism) which is pitted up as the sure indication of their heterodoxy, is not altogether unheard of in the strains of the Veda.

नेन्द्रो अस्तीति नेम उत्व आह ।

क ईम् ददर्श कम् अभिष्टवाम ॥ *Rig. 8-100-3.*

“Some say that God does not exist. Did anybody ever see Him ? Whom then to praise ?”

1. उपान् मन्त्रकरणे—Panini, 1-3-35.

2. (1) Iran League Quarterly—April 1933, p. 178.

(2) Anklesaria—यज्ञस्त्रे वा श्रीरगं, p 25.

Buddhism and Jinism are anticipated by the Veda, and they may very well seek the support of the Veda. As a matter of fact, even in the popular estimate, the revolt is not so much against the Veda itself, as against the interpretation of the Veda.

“Most significant it is, that even the Buddhists (and the Jainas) who deny the authority of the Veda, yet concede that it was originally given or ‘created’ by God Brahman. Only, they add, it has been falsified by the Brahmins and therefore contains many errors.”¹

The hold of the Veda on the Sikhs is by no means negligible. No doubt Sikhism has, by those who presume to speak without knowing its inner spirit, been stigmatised as a form of Islam, bereft of cow-slaughter and circumcision,² but that need not divert our attention from the scene in the Gurudwara of Conjivaram, where on the altar, the Vedic ceremony of ‘Homa’ is regularly performed to the Guru Grantha.³

As a matter of fact, Guru Govinda Sinha, the great prophet of Sikhism, declared that the Veda is the source of all the cults,

ब्रह्मा चार हि वेद बनाये ।
सर्वे लोक तिह करम चलाये ॥ *Bichitra Natak.*

and that the reformation of Guru Nanak aimed at establishing the pure religion of the Veda.

यिनै वेद पठ्यो सो बेदि कहाये ।
तिनै धरमके करम निजै चलाये ॥ *Bichitra Natak.*

“Because of his proficiency in Veda, Nanak came to be known as a Vedi. And he reformed religion accordingly.”

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1. Winternitz—A History of Indian Literature, Vol. I, p. 55.
 2. Vide (i) Raja Gopal Chariar—The Vaisnava Reformers of India, p. 118.
(ii) Vaswani—In the Sikh Sanctuary, p. 84.
 3. Farquhar—Modern Religious Movements in India, p. 338.

Thus all the five sects of the Aryan church are based on the Veda, and it is desirable that every member of any of these five sects, has some acquaintance with the Veda in original. Here is an attempt to meet the need, to present some of the best Riks (slokas) of the Veda as an elementary (and to a certain extent indispensable) course of study for every individual Arya to take up.

It may be noted at the outset that the Veda does not deal with religious matters alone. It sometimes tells of (1) Historical facts, such as the battles of Abhyavarti and Kavi (Emperors of Iran) with Divodasa and Sudasa (Emperors of India),¹ (2) Economic matters, such as the different vocations followed by the members of the same family,² (3) Social functions, such as wedding and funeral,³ (4) Social problems e.g., the caste system and celibacy,⁴ (5) Social evils, e.g., gambling,⁵ (6) Natural objects e.g. serpent or frogs,⁶ (7) Natural phenomena e.g., storms and showers,⁷ (8) Astronomical facts (in allegory) e.g., the autumnal equinox,⁸ and (9) Pure romances such as the courtship between Pururavas and his Afgan consort Urvasi.⁹

Those who seek to find lofty thought in every sloka of the Veda, are bound to be dis-appointed. It is only the religious Riks, the Riks that give the spirit strength to fight the flesh, that are important. In this view of the matter viz. that there are also non-religious Riks in the Veda, the study of the whole of the Veda is not incumbent. A collection of the religious Riks is more suitable for the busy modern man.

The best religious Riks have been collected here, and what is perhaps more useful, is that they have been arranged on the principles of Karma, Bhakti and Jnana Yogas.

Corresponding to the three faculties of the mind viz., Willing, Feeling and Knowing, there are three ways of Self-

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| 1. Rig-Veda— | 7-8-31, 6-27-1, 6-27-5, 7-18-8. |
| 2. Do — | 9-112. |
| 3. Rig-Veda— | 10-85, 10-14 |
| 4. Do — | 10-90, 10-10. |
| 5. Do — | 10-34. |
| 6. Do — | 1-191, 7-103. |
| 7. Do — | 10-168, 5-83. |
| 8. Do — | 10-86. |
| 9. Do — | 10-73. |

realisation viz , Karma Yoga (Ethical), Bhakti Yoga (Devotional) and Jnana Yoga (Metaphysical) paths. It is the clear enunciation of these three principles, that made the Gita, what it is, viz., the best presentation of the Vedic Religion.

It should be noted that of the five sects of the Vedic church, Buddhism took solely to Karma Yoga or Ethics. Thus it is sub-godly. Duty is its main concern and with Duty it is busy. It does not go up to the idea of God.

Jinism took to Jnana-Yoga or Metaphysics. It has outgrown the necessity of worshipping God and is concerned with obliterating the distinction between the self and the Self (the Individual and the Absolute), between 'Atma' and 'Paramatma'. It is supergodly.

Hinduism, Parsi-ism and Sikhism are cults of devotion. Hinduism lays stress on the concrete or Iconic aspect, Parsi-ism is on the Abstract or an-Iconic aspect of worship, and Sikhism combines the two. It permits the Hindu form of worship in private life, but insists on the Parsi form in public worship.

Thus an arrangement of the Riks on the principles of Karma, Bhakti and Jnana Yogas, is calculated to serve the needs of all the five sects of the Vedanta Religion.

All composition may be divided into three classes and must belong to one or other of these three, viz., Prose, Poetry and Song. The Veda is thus divided into three books, viz :

- (1) The Book of Prose, or the Yajus ;
- (2) The Book of Poetry or the Rik , and
- (3) The Book of Songs or the Saman.¹

On account of this tripartite division, the Veda is known as Trayi² or the Great Triad. The Amara Kosa calls it

1 (i) तेषां ऋग् यज्ञ अर्थवशेन पादव्यवस्था । (2-1-32)
गीतिषु समाख्या (2-1-33) श्लोके यजुः शब्दः । (2-1-34)

Jaimini—Pūrva Mīmāṃsa.

(ii) ऋक्पादवद्भ्यो गीतस्त साम, गद्यं यजुर् मन्त्रः ।
चतुर्विंशति हि वेदेषु त्रिधैव विनियुज्यते ॥

Shad Guru Sisya, Sarvanu Kramani Vritti (भूमिका).

2. Satapatha Brahmana, 4-6-7-1.

Trayi,¹ the Gita calls it Trayi², and the Buddhist gave to it the name of Tevijja,³ &c.

The Atharva Veda, as the name indicates, is the Sequel to the Veda⁴. It is divided into two parts,⁵ the Upastha of the Bhargavas, and the Nigama of the Angirasas. And on that account the Atharva Veda is called the Bhrigu-Angirasi Sambita.⁶ The Gopatha Brāhmana refers to the priest of the Atharva Veda as one proficient in Bhrigu-Angira.⁷

At the time of the composition of the Atharva Veda the Aryans had been divided into two opposite camps—Bhargavas and Angirasas. The difference arose on the question of Image Worship.

The Vedic people were accustomed to offer worship, both with the help of an image, and also without the help of any. They conceived God to be corporal as well as incorporeal, and therefore called Him both Deva and Asura. What is now-a-days known as Idolatry and Iconoclasm, are exactly the significance of the Deva and the Asura cults. The adjective 'Asura' is derived from the noun Asu (life-breath) and thus means breath-like or formless as the breath i.e. incorporeal. The word 'Deva' is derived from the root 'Div'⁸ (to represent) and therefore means representative or symbolical i.e. corporal.

In the earlier period of the Vedic age, Rudra, the Supreme Lord used to be conceived both as carnate and also as disincarnate. When a symbol or image was used of Him

1. स्त्रियां ऋक्सामयजुषी इति वेदास् त्रयस् त्रयी।
2. Gita, 9-20, 9-21.
3. Tevijja Sutta, in Book 1 (Diggha Nikaya) of the Sutta-Pitaka.
4. अथ + ऋ + वनिष् = अथर्व (Nighantu 5-5-13) अथ = after, ऋ = to go. ∴ अथर्व = that which comes afterwards, or is a sequel.
5. (i) Winternitz—Indian Literature, Vol. I, p. 120.
(ii) Vishnu Puran—Part III, Chap. 6, Sloka 9-10.
6. Macdonell—History of Sanskrit Literature, p. 112.
7. Gopatha Brahmana, 2-2-5.
8. देवो दानाद् वा द्योतनाद् वा द्युस्थानो वा भवति। —Nirukta, 7-15.

he was addressed as 'Indra'. Worshipped as incorporeal or formless, he was addressed as 'Varuna'. It is on this account that both the adjectives 'Deva' and 'Asura' are applied to Rudra.

यद्वा महे सौमनसाय रुद्रम् ।

नमोभिर् देवम् असुरं दुवस्य ॥ *Rig Veda*, 5-42-11.

"For true peace of mind, worship Rudra. Serve with obedience Him, who is both Deva and Asura".

The Angirases resided mostly to the east of the Indus, and Bhargavas mostly to the west. The Aryans of Aryavarta, on account of their close proximity to the Sindhu, came to be known as Sindhu or Hindu (by changing S to H, as needed by rules of Phonetics). The Aryans of Aryayana (आर्यायण = Iran) on account of their residence on the other side (पार) of the Sindhu, came to be known as पारस्य or (पारसिक) Persians.

The Asura cult, as a system, had preceded the Deva-cult.

This is the reason why the an-Iconic form of worship is in India known as पितृयान or 'the cult of the fore-fathers.' The Iconic form is called (देवयान) Deva cult. In Iran on the other hand, Deva Yana or Iconic worship is called Deva-Yasna, and an-Iconic worship as Mazda-Yasna.

The Atharva Veda is different from the Veda Trayi in origin and character.

"The Atharva Veda is a comparatively late addition to the three ancient Vedas...Rik, Yajus and Saman".¹

"The language of the Atharva Veda is, from a grammatical point of view, decidedly later than that of the Rig Veda, but earlier than that of the Brahmanas".²

"The existing redactions of the Atharva Veda betray them as later than the Rig Veda redaction, by the character

1. Griffith—The Hymns of the Atharva Veda, Preface, p. iii.

2. Macdonell—History of Sanskrit Literature, p. 196.

of the variants in those Mantras which they share with the Rig Veda."¹

The two striking features about the metre of the Atharva Veda are (1) extreme irregularity, and (2) predominance of Anustubha stanza. The stanzas in Gayatri and Tristubh are comparatively rare, the Atharva Veda in this respect presenting a sharp contrast with the Rig Veda.²

The Mahabharata also narrates the story as to how the Atharva Veda obtained the status of a Veda, through the grace of Indra.

अथर्वाङ्गिरसो नाम वेदे अस्मिन् वै भविष्यति ।

Udyoga Parva, 18-7.

The original Veda must have been pre-existent in order to induce a desire to emulate its dignity.

The previous existence of the Veda-Trayi is also proved by the Angirasa Veda, definitely citing their names.

(1) यत्रर्षयः प्रथमजा ऋचः साम यजुर् मही ।

Angirasa Veda, 10-7-14.

(2) ऋचः सामानि छन्दांसि पुराणं यजुषासह ।

Angirasa Veda, 1-7-24.

Thus the Atharva Veda is subsequent to the Veda Trayi in origin. It is also different from them in the nature of its contents.

"The difference of nomenclature between the three Vedas on the one side and the Atharvan on the other, is an important and profound one in the history of Vedic literature. We are led to two main divisions of Vedic literaturethe three Vedas with their Soma sacrifices, and the Atharva Veda with the house-ceremonies."³

"The homely practices of the Atharva Veda may have been in charge of the *Fire-priests* (Athar-vans) in distinction from Soma priests."⁴

1. Bloomfield—Hymns of the Atharva Veda, Introduction, p. 31.

2. Whitney—Atharva Veda, Introduction, p. 126.

3. Bloomfield—Atharva Veda and Gopatha Brahmana, p. 2.

4. Ibid, p. 9.

Whatever may be this due to, in the early days of every literature, poetry outgrows prose. One of the reasons may be that it is easier to recollect poetry and to transmit it to the succeeding generation. This was not a small consideration in those days when the art of writing, not to say of printing, was yet to be known. Be the reason what it may, the Yajus or the prose portion of the Veda, is incomparably small. The whole of the independent portion of the Yajus Veda would not exceed even one hundred sentences. Similarly the domain of poetry and that of song overlap each other, for poetry put to tune, is song. Thus these two varieties of composition coalesce. If one would count those verses of the Sama Veda, which for some reason or other do not find a place in the body of the Rig Veda, their number would not exceed 75 stanzas.¹ The Rig Veda alone is an independent composition ; the other two books were compiled for liturgical purposes.

“The Rig Veda is original and historical, the other two Saman and Yajus, are merely liturgical compilation.”²

Thus though consisting of three books, viz: Yajus, Rik and Saman, it is to the Rig Veda or the Book of Poetry, that the name ‘Veda’ primarily applies. It is the Veda par excellence.

The Rig Veda consists of 1017 hymns. These hymns are of different length. Some of the hymns consist of 3 or 4 stanzas only, while others go up to the length of 40 or 50 stanzas. The volume of the Rig Veda is pretty large..... being equal to the surviving poems of Homer.³

The Veda is predominantly religious. That is to say, the seers of the Veda recognize a Higher Being who is the source of all that is best in man, and to whom they turn for uplift and redemption. The majority of the hymns in the Veda are prayers to God,⁴ and are intended to be used as litanies in Divine Service.

1. Macdonell—History of Sanskrit Literature, p. 171.

2. Griffith—Hymns of the Atharva Veda, Preface, p. 2.

3. Macdonell—History of Sanskrit Literature, p. 1.

4. Ghate—Lectures on Rig-Veda, p. 123.

Religion is the call to man to raise him above himself. "There has always been a divine discontent in the heart of man, which has never rested content with the world and what it offers" and religion asks man to soar higher and higher.

Religious discipline may be divided into three parts, (i) devotion to Duty, (ii) devotion to God, and (iii) devotion to the Infinite.

According to the Indian nomenclature, these are known as Karma Yoga, Bhakti Yoga and Jnana Yoga respectively.

All the three Yogas—Karma, Bhakti and Jnana, are found outlined in the Veda, and all of them may be traced there. Thus the Rigveda says :

(a) यज्ञेन यज्ञम् अयजन्त देवास् ।

तानि धर्माणि प्रथमानि आसन् ॥

Rig Veda, 1-164-50.

All the super-men used to do Duty for the sake of Duty, and that is the Supreme Law of Life. "Duty for the sake of Duty, and not for the sake of pleasure" which is the fundamental Law of Ethics, is stated here as a basic truth. This is Karma Yoga.

(b) आहि स्मा सूनवे पिता,

आपिर् यजत्यापये, सखा सख्ये वरेण्यः ।

Rig Veda, 1-26-3.

"You are like the Father to son, a Kith to a Kith, and a Friend to Friend".

Rig Veda here lays down the fundamental truth of Bhakti Yoga, that God is accessible only through love, and that love implies reciprocation.

(c) अहम् मनुर् अभवम् सूर्यश्चाहम् ।

कक्षीवान् ऋषिर् अस्मि विप्रः ॥

Rig Veda, 4-26-1.

"I am Manu, and I am the Sun, and I am wise sage Kākshīvan."

The underlying unity of all objects is the fundamental all-th of Jnana Yoga. All beings are equally the expressions cult,

of the same Infinite. Thus the Sun, the Himalaya or Sage Kakshivan, are different phases of the same entity. Every one of us is an expression of the same Reality, for Reality is one. This gave raise to the celebrated 'साङ्ख्ये वाद' (I am the Absolute) of the Jnana Yogins, and the Rig Veda enunciates the principles here.

The truth has been stated very tersely in the Pancadasī Karika :

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थ-कोटिभिः ।

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ॥

“ I shall tell you in a line, the truth of a thousand books : ‘The Absolute is the only Reality. All else is unreal. One should see the Absolute in his self’.”

Duty is the fundamental truth of Karma Yoga, Love, of Bhakti Yoga, and Freedom of Jnana Yoga. All these ends are pointed out in the Veda. Thus the Veda contains the essence of all the three Yogas. This is what makes the position of the Veda quite unique. It is not that the Veda does not contain anything common-place or trite. But at the same time one should not forget that the Veda is the source of the Gita, and that the Gita is the quintessence of the Upanisads. The philosophical discussions of the Twentieth Century have not outgrown the Veda and made it out of date. Of course, even if the Veda ever loses its practical interest, a historical interest, as the earliest book of mankind, will always attach to it. But as a hand-book for teaching the essential elements of Religion, the Veda (or rather a collection of its selected hymns) has still got its utility. The principles taught in the Veda still hold good, for they are eternal truths.

What is known as Buddhism is typical Karma Yoga. It knows ‘Duty’, and Duty alone and has little need of God. “Whether there is a God or there is none, a man has got to do his Duty, it is not for him to evade it, and it is through Duty that he can hope to serve God.” That is what Gautama Buddha taught.

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What is known as Jinism is the type of Jnana Yoga. It knows no personal God—a God who is the source of light alone, but not of darkness. Such a God would be a limited God, a God who does not exist everywhere. Thus the Jainas worship the God in whom all attributes cohere. He cannot be said to possess any particular attribute more than any other. He is above all attributes. He has no attribute.

This attitude of the Jainas (and the Saivas) has called for pungent remarks from the Christian Missionaries, that the Hindus worship a 'dead God,' and inert God, lying inactive with whom living communion is not intended.

Whatever force this accusation may have got, it is to be noted that Jinism is only one of three disciplines (Karma, Bhakti and Jnana) prescribed by the Veda. The criticism of the Christian Missionary has no application to the Bhakti Yoga cult of the Veda.

The Bhakti Yoga of the Vedic Church is concerned with a personal God, as much as any other religion of the world may be. Both Mazda and Vishnu are personal Gods, personal without doubt. And though the two branches of the Vedic Church had taken up quite opposite points of view regarding the necessity of a symbol in performing the worship of God, both of them agree in the fundamental point that personal God alone can be the object of worship.

It is to be noted that the Vedic culture recognises all the three disciplines, Karma (duty), Bhakti (devotion) and Jnana (Absolutism). It does not castigate the Buddhistic section as atheistic, or the Jinistic section as pantheistic. It does not consider the Buddhist and the Jinist Church as outside the pale of Religion.....Buddhism and Jinism operate to uplift humanity, they are also phases of the spiritual nature of man and the Vedanta considers each of them also to be as good a religion as any other. Speaking orthodoxly Jinism would be the Saiva cult, and Buddhism the cult of Ganapati.

But this is far from being the case with non-Vedic civilisation. They recognize only one phase of religious culture viz., the Bhakti Yoga. Judaism, Christianity and Islam, are all phases of Bhakti Yoga. Pure Karma Yoga and pure Jnana Yoga are unknown to them.

In a sense Bhakti Yoga is the proper scope of Religion. Buddhism does not go up to the conception of God. It is subgodly. Jinism has transcended the conception of God...it is super-godly.

(There are said to be five sects in the Aryan religion viz. Saura, Sakta, Saiva, Vaishnava and Ganapatya. The cult of Ganapati, like that of Gautama Buddha, is pure Karma Yoga. Calm and quiet, Ganapati (Leader of the Mass) is as democratic as the Tathagata. Ethics precedes true Religion: one must start with homage to Ganapati.)

Saivism, like Jinism, is the cult of Jnana Yoga. It begins where Religion ends, where the personal God coalesces into the Impersonal Brahma. The solitary Digambara Jaina hermit, should be distinguished from the social Buddhist cenobite.

Buddhism and Jinism, the Ganapatya and the Saiva cults, are somewhat different from what we normally understand by the term Religion, viz worship of God. The Saura, the Sakta, and the Vaishnava cults, represent the normal type of Religion.

The Sauras are the an-iconic Parsis, who face to the Sun, as the quibla of their prayer. The Vaishnavas are the iconic Hindus, of whom Vishnu is the chief God. The Saktas are the militant Sikhs who represent a combination of two cults, the Saura and the Vaishnavas (the Parsi and the Hindu). The Buddhists, the Jains, the Hindus, the Parsis, and the Sikhs, are then the five great limbs of the Aryan Body Religious. The Scripture that is common to all of them, is the Veda. If all the five sects of the Aryan Church are to be held together, then the Guru-Grantha or the National Scripture, may not leave out of account, the Mother of all the Books i. e., the Veda (and her noblest product, the Gita).

It is said that the key to the interpretation of the Veda is still wanting. "The Vedic studies are still far from the goal. The etymological theories on which many of Max-muller's results were based, and his Aryan theory, have been swept away, but his Vedic theories are still a mirage for English-speaking students. Even Mr Tilak's theories, however revolutionary in some respect, rest fundamentally on the view that we are to look for what Macdonell calls 'a physical basis' in explaining any particular divinity. This looks like a case of stale-mate when no theory can claim general acceptance. Even when we think of German scholars Ludwig, Kaegi, Pischel, Geldner, Oldenburg or of the French School, Bergaigne, Regnaud, Henry, it cannot be said that the Vedic studies are in a healthy state. Anything therefore that will rouse complacent dogmatism and send scholars back to a renewed study of the text, with perhaps a new key, (or as Dr Rele expressess it) a new angle of vision, is to be welcomed. Dr. Rele's work will help the scholars of India to realise as we are learning in the west, that the great problem is not yet solved. Its independent outlook and new theories may point out a way of advance which has so far eluded our view." Rele—Vedic Gods.

(Foreword by Edward J. Thomas)

The key is said to be wanting mainly because of the apparent polytheism in the Veda, suggested by the worship, of Dual gods such as Indra and Varuna, or Mitra and Varuna or the two Aswins. It is supposed that after the idea of monotheism has once been reached, it is unlikely that people would again revert to the folly of polytheism.

There is a clear note of pure monotheism in the Veda :

एकं सद् विप्रा बहुधा वदन्ति ।

अग्निं यमं मातरिश्वानम् आहुः ॥ *Rig Veda*, 1-164-46.

"He is *one*, sages call Him by different names such as Agni, Yama or Matariswan."

The monotheism of this and such other passages as एको विश्वस्य भुवनस्य राजा । *Rig Veda* 3-46-2, and specially of महत् देवानाम् असुरत्वम् एकम् । *Rig Veda*, 3-55, is unquestionable.

Yet it does not appear how after having reached to the worship of one God, the *Veda* could climb down to polytheism again. The polytheism has thus rightly been suspected to be only apparent, but it has not yet been explained how.

It has been said that the use of many names does not necessarily imply many gods. Some of the many names may be explained by the theory, that two gods originally belonging to two different peoples, came to be identified with each other, when these two people coalesced politically. The two different names used by those two clans were retained, but they were applied to one and the same deity. Thus Pushan of the Medes, seems to have combined with Bhaga of the Persians. Pushan is called an Asura (*Rig Veda*, 5-54-11) and god of Iran (*Rig Veda* 6-58-4), while Bhaga is mentioned in the inscriptions of Darius.¹

Some of the other names may be explained on the principle of religious synonyms. Just as many secular objects have got more than one name, and one of such names lays stress on some one aspect of the thing, and another name on another aspect, so also is the case with the names of the Divine Being. Thus the name 'सविता' lays stress on the fact that He created the universe, and 'प्रजापति' on the fact that He is the lord of all. Matariswan lays stress on His mercy, and Vivaswan on His glory.

No doubt, a good many of the many names originated in this way. But can we assert that all the names that the *Veda* applies to God, originated this-wise?

The difficulty comes in when two deities are invoked at the same time (in the same *rik*) and the Dual number is used of them. That seems a hard nut to crack.

With all humility I would attempt an explanation and refer to the Indo-Iranian partnership. At the time of the composition of the *Veda*, the Indians and the Iranians formed one people. The Indians adopted the Iconic form of worship, otherwise call 'Deva-Yana,' and the Iranians

1. Browne—Literary History of Persia, Vol. I.

adopted the an-Iconic form of worship, otherwise call 'Pitri Yana'.

As the Veda was the joint property of both these people it upholds both the cults. Thus it applies to the Lord, both the adjectives Deva and Asura.

यक्ष्वा महे सौमनसाय रुद्रम् ।

नमोभिर् देवम् असुरं दुवस्य ॥ *Rig Veda*, 5-42-11.

The supreme Lord, who is both Deva and Asura, was called by the name of Rudra.

In His incarnate aspect He was called Indra, and in His disincarnate aspect He was called Varuna.

The name Indra however gave way to Vishnu in a later period.

आ यो विवाय सचथाय दैव्यः ।

इन्द्राय विष्णुः सुकृते सुकृत्तरः ॥

Rig Veda, 1-156-5.

"*Vishnu approached Indra for union. The godlier came to the godly.*" ✓

And the name Varuna gave way to Vedhas (Mazda).

विदुष्टे विश्वा भुवनानि तस्य ।

ता प्रब्रवीषि वरुणाय वेधः ॥

Rig Veda, 4-42-7.

"All the world knows this : that they give to Varuna the name of Mazda."

But that Indra and Varuna represented the two aspects of the same Divine Being was never forgotten. Thus He was playfully said to be Two-in-One and One-in-Two.

As Two-in-One, He was called by the name of Mitra, and as One-in-Two by the name of Aswin.

These Aryas took a delight in thinking Him in this dual aspect viz. as One-in-Two and as Two-in-One. This spirit finds an expression in the worship of dual gods—one of them (by whatever name called) represents Indra, the physical, and the other one represents Varuna, the moral God.

And these are the principal names that are applied to God in the Veda :

Rudra or the original Lord.

Indra (Vishnu) or the Lord of the Body.

Varuna (Mazda) or the Lord of the Soul.

Mitra—Two-in-One.

Nasatyau—One-in-Two.

That these are the main names of the Indo-Iranians would appear from the fact that they, and they alone are used in the famous Boghaz Kui inscription of the 14th century B. C.

मित्रस्य इलानि, वरुणस्य इलानि,
इन्द्र इलानि, नासत्यौ अन्य ।¹

Thus the worship of dual gods in the Veda is not an indication of polytheism. It merely points to the existence of two different sects in the Vedic church—one given to the Iconic and the other to the an-Iconic form of worship.

It should, however, be noted that the three limbs of the sacrifice viz (1) the Priest, (2) Fire and (3) the Libation have also been sometimes euphemistically called ' God '. Priest is the ' Brihaspati ' and the ' Brahmanaspati ' is equal to God. And the libation (Soma) is nearly god, while fire in its three aspects (1) Sun-Surya, (2) Lighting—' Parjanya ' and (3) Fire (Agni) is also said to be god.

We would not thus miss the import of the Veda if we remember that Rudra is the supreme God of the Veda, and Indra (Vishnu) and Varuna (Medhas) are His two aspects incarnate and disincarnate. Jointly they were called either (1) Mitra,² or (2) Aswin, according as their association was looked at from two different angles of vision. They might be thought of as forming One-in-Two, or Two-in-One.

1 (i) Griswold—God Varuna in the Rig Veda, p. 29.

(ii) Griswold—The Religion of the Rig Veda, p. 114.

(iii) Bloomfield—Religion of the Veda, p. 121.

2 Sometimes Indra is named, and the Varuna aspect is denoted by the word Mitra. At other times Varuna is named, and the Indra aspect is denoted by the word Mitra.

As Two-in-One the name of Mitra was given to them, and so One-in-Two, the name Aswin.

The charge of fetichism against the Veda, that it worships natural objects like the Sun and the Moon, is puerile. These are only so many pegs for the Vedic Rishi, to hang his theological ideas on. For the attitude of worshipping mighty objects like the Sun and the Moon is understandable, but there could be no sense in offering homage to the pestle-mortar or the ploughshare which man has made, unless we admit that the Rishi wanted to create an atmosphere of religious consciousness on all occasions.

Another objection against the Veda is its bulk. It is much too big to be kept in memory effectively. Thus for a large majority of the people, a selection must be made—a selection of the essential and important Riks.

An attempt has been made here to make a collection of all the fundamental Riks and arrange them on the principles of Karma, Bhakti and Jnana Yoga. It is desirable that a hand-book of Vedic Riks should supercede all other books of hymns that are current in the Vedic Churches, and whose existence serves merely to divide the much divided Aryans still further. The other hymn-books may supplement, but should never be allowed to supplant a Vaidik Gita. To have too many Scriptures is as bad as having none at all. To have two generals on the battlefield, is disastrous. It is far better to have the undivided command of one general, even though he may be less illustrious.

It is said that “the ancient Hindu Mind acknowledged all the Gods, but not the Supreme God.”¹ That is true of the Scripture as well. Every book was a scripture to them—up to the verses of Satya Pir, but there was not a supreme Scripture. Thus instead of strengthening the nation, the Scriptures only served to weaken it. The time is now ripe, when a hand-book of Vedic Riks, a ‘Guru Grantha’ culled from the Veda, would enable the vision of Guru Govinda to come true. Collectively speaking the Hindu *professes* his

1. Farquhar—Outline of Religious Literature of India, p. 135.

religion and the Sikh *practises* it. Thus the Hindu does not count, whereas the Sikh does. And the Sikh will teach his fellow-brothers of the same Church, to have the same regard for the common Scripture as he himself has.

समानो मन्त्रः समितिः समानी

समानं मनः सह चित्तम् एषाम् ।

समानं मन्त्रं अभिमन्त्रये वः

समानेन वो हविषा जुहोमि ॥ *Rig Veda*, 10-191-3.

“ May you have the same Scripture and the same Congregation, the same mind and the same will. I unite you together in the same hymn and the same libation.”

It would be the height of presumption on the part of anybody, and undoubtedly so for me, to claim that the anthology made by him is the best collection. But I beg to submit that I present a frame-work that may be found very convenient for collecting other Riks for a scripture of daily study.

The book is divided into 15 chapters corresponding to the fifteen *tithis* of the fortnight. One chapter of this prayer book may be studied on each *tithi*. The number of the Riks in each chapter has been limited more or less to thirty stanzas, so that they may not tire out, at least not the weaker brother, one who is weak by nature or by circumstances. The bearing of the Rik on either the Karma, the Bhakti or the Jnana Yoga has been attempted to be pointed out. Scholars having a deeper and wider knowledge of the Veda, would be in a position to substitute a particular Rik in any chapter by a better one, but it will perhaps not be necessary to change the frame-work.

I did what my small ability allowed me to do, to put in a handy form a collection of some of the best Veda-Mantrams. It is for scholars to utilise the book for what it is worth. I am aware of the possibility of an objection on the score that Riks (stanzas) belonging to two or more *suktas* have been grouped together in this book in the same chapter. To the orthodox reader this amounts to an

act of sacrilege, while to the modern critic, this is equal to destroying the context. But the objection is not as formidable as it looks to be. For it should not be forgotten that the present arrangement of the Vedic text, is only the last of the arrangements. It is not the *only* arrangement. According to the puranic tradition, the disciples of Vyasa made different arrangements of the hymns. According to the Vedic traditions there were different readings following different Śākḥās and Charanas. The current opinion is that the present arrangement was made by Rishi Dwaipayana, and that is why he was called Veda Vyasa. The modern reader need not ridicule the tradition. All the Riks of the Veda do not belong to the same age. Some of them belong to the period when the Indians and the Iranians still formed the same people. This is why 'Asura' is a term of honour in the early books of the Rig Veda. Savants like Tilak go further and hold, that some Riks belong to the arctic age, i. e., as early as the 4th millenium B. C. Later Riks, however, belong to the period of the Mahabharata War. There is clear reference to Maharaja Parikshit in the last (20th) book of the Atharva Angirasa Veda.¹ Reference to Parikshit proves that the extant arrangement was made somewhere near about his reign, so that the hand of Dwaipayana may not be invisible. Mahabharata war is, on astronomical grounds, held to have taken place in the 15th century B. C. In any case it was considerably later than the Indo-Iranian War, which in the Veda, is called Dasarajna, or the War of the Ten Kings. It is unreasonable to think that the Riks were hanging loose for about two thousand years, till Veda Vyasa made the present redaction in the time of Parikshit. There must have been previous redactions. What guarantee is there, that in the early redactions as well, the same grouping of the Riks had been prevalent as we find existent in

1. कतरत् ते आहराणि दधि मन्था परिकृतम्।

जाया पत्तिं विष्टृच्छति राष्ट्रे राज्ञः परिक्षितः ॥

Atharva Angirasa Veda, 20-127-9

In the land of king Parikshit, the wife asks the husband,
'How much of good fresh curd is thy need?'

the present redaction? That is merely a probability, and the words of Professor Whitney would bring the reader to hesitate whether there is any point in sticking to the beaten track. "However diverse in subject matter two successive suktas may be, we rightly expect *unity of subject* within the limits of what is truly one and the same sukta. It is this inherent unity of the subject which justifies their inclusion into the same sukta".¹ Thus the unity of the subject is the only criterion for determining the integrity of a hymn. Without such re-arrangement based on the unity of thought, the Veda would never come to be popular. For highly philosophical Riks are sometimes found bracketted together, with merely a trifling or a commonplace one. It is desirable to bring the wheats together, so that time may not be lost on the tare.

A selection of the Vedic Riks—as a hand-book for one and all to be used in daily prayer, is an imperative necessity. May such a selection unite all the five limbs of the Vedic Church.

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत् ।

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

Santi Parva, 238-79.

A knowledge of the Veda is the first step towards God-realisation.

C. THE SCHEME OF CHAPTERS IN THE VAIDIK GITA

There are 15 chapters in this hand-book : one chapter for each tithi, and a prologue and an epilogue. The prologue is named Veda-Bijam or 'the Seed of the Veda' and, as the name indicates, is a synopsis of the Religious Philosophy of the Veda. It contains the gist of the Veda, being a collection of all the important and essential Riks.

It starts with the problem of creation, as to how the manifold evolved out of that original 'One', at the urge of desire (काम). It states that the problem is much too deep for human intellect and would have caused nothing

1. Whitney—Atharva Veda (Introduction).

but bewilderment, had not the moral sense of man come to his relief, by reminding him of the dignity that the possession of conscience entitles him to. For conscience makes man a co-sharer in the divine life.

Conscience asks us to do (and hear, and see) only what is 'good'. It teaches us what is right and what is wrong. It is the Inner light, with whose help one can cross the region of darkness. Duty is its voice, and Duty is the premier Law of Life. There are two selves in men, the Higher and the Lower, and conscience represents the attempt of the Higher self to establish its order over the Lower.

Philosophically speaking there are three entities, the Lower-self (the beast in man क्षरपुरुष), the Higher-self (the Angel in a man अक्षरपुरुष), and the Highest self (God परमपुरुष). One is the Active self, blindly following its impulses. Another is the Critical self (retrospective) evaluating things, and the other One is the Comprehensive self which is the invisible root of the universe. The Infinite manifests itself through the Finite, and thus Human Being is only a spark of the Divine Flame. As different manifestations of the same Absolute, one can realise his identity with every other object in the universe with Manu, or Sun or Sage Kutsa or Saint Kaksivan. He himself is the soul of the Universe

The Great Lord lives in every being and yet does not exhaust himself.

He lives in the inmost heart, and it is our duty to know him. He is the source of Conscience and Bliss. Let us try to bring His feet out from the shoes that keep them concealed.

It is no good denying the existence of God. Had there been no God, there would have been in us, no moral sense. Indra has adorned us with conscience and given us a view of the highest stature that humanity may grow to.

~~Varuna created~~ the universe and sets a limit to it. Indra and Varuna both are His names. He has His eyes and ears everywhere, though He has no form. He is not

embodied, yet He is the support of the Physical world. It need not, however, be considered a sin to ascribe to Him a form. For He lives in every form, and may be seen in any form.

As incarnate He is called Indra, and as disincarnate he is called Varuna. As Indra He keeps off the external foes, and as Varuna He gives strength to the spirit. On account of this double aspect, (each of which finds favour in one of the two sections of the Vedic Church), He is figuratively called a son of two mothers, or sometimes a twin.

But there is no question of plurality of Godhead. Whatever may be the name used, the same Divinity is referred to by the names used.

He is the creator of the Universe and He alone exists from the beginning. Let us worship none but Him—He Rudra, who is both carnate and disincarnate. All the ways lead to Him alone.

For there can be only one Infinite. There cannot be two Absolutes. Duality implies limitation of each of them. The Absolute contains within itself all that there is in the universe—all the things that are far or near, all the events that are past or future, and all the beings that are living, dead or unborn.

It need not be supposed to be the Static Absolute (of Sankara) but it is the Dynamic Absolute (of Hegel), still becoming. The human soul is completely under its grasp, and is unconsciously shaping itself under its pressure.

The end of Life is to know this great Truth—the relation between the Individual and the Absolute, and consciously pursue the course of the evolution of the soul. When one knows the goal and sees it, he can proceed with greater speed and pleasure. As one realises this truth he becomes immortal.

For he finds himself to be a comrade of God, engaged in the same task of doing good to the world, and yet like God working without purpose or attachment.

God is his friend, and as a comrade and co-worker of his friend, he also employs his energies in bringing peace and prosperity to all.

Modern Philosophy does not give us a better account of the origin of the universe, or the destiny of man. These Riks give in a nut-shell, the true Philosophy of Life—the most rational account of the Universe, and the place of man in it and his destiny. In them we can hear the sacred voice of the noble seers, whose was the first and the foremost response to the call of the Divine. The Vedā-Vijam is to be recited every day. It repeats to us the highest truth—the Truth of Highest importance. It gives a glimpse of the Eternal Life, being the revelation of God to man. The rest of the Vaidik Gita may be read one Chapter a day.

CHAPTERS I-IV (KARMA YOGA)

The first four Chapters relate to Karma Yoga, that is to say the Riks that have an ethical bearing, have been collected in these chapters.

The first chapter lays down the basic principle of moral life, viz. : that there is a distinction between the Right and the Wrong, and that moral life consists in following the right and avoiding the wrong.

The only obstacle that stands in the way of our following the Right, is the desire for pleasure, and the second chapter repudiates Hedonism and asks us “to follow the Right, because it is right, in the scorn of the consequence”.

The next chapter contains the root principle of the Gita, viz. : that “repudiation of pleasure does not mean repudiation of activity”. Moral life is nothing but a life full of all activity. It is only through action that the ideal can pass into reality, and Duty consists in *doing* the right action, and not in avoiding all action and resorting to monachism.

The next chapter points out the implications of the moral life, viz. : the existence in us of a Higher self, whose voice the conscience is. It also points out how the Higher selves in different individuals do not differ in their dictates

but give the same directions to all—in Conscience they all agree. This is equal to saying that there are not different Higher Selves in different individuals, but that the same Higher self is present in us all. Thus if one follows the golden rule of “doing to others as he wills that they would do to him,” he cannot commit any wrong. For when one universalises his conduct, he takes up the point of view of the Higher Self, which is the same in all individuals.

The Higher Self takes us to the gate of the religious life. For if the Higher Self is looked upon, not as an Impersonal Law, but as a Personal Being, the man has already approached the presence of God. This is the province of the Bhakti Yoga.

CHAPTERS IV—XII (BHAKTI YOGA)

These chapters relate to Bhakti Yoga or God-realisation. The method is very briefly stated by Hafiz.

हजुरि गर हामि खाहि ।

आज उ घायेव मशो हाफेज ॥ *Hafiz.*

Hafiz, if you want God to be present to you, never be absent from Him, or as the Gita says :—

यत् करोषि यद् अश्नासि यत् जुहोषि ददासि यत् ।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ *Gita, 9-27.*

“In whatever you do, whether eat, give, or sacrifice, think that it is being done for His sake”.

That is the secret of leading a religious life, to think of God always and all ways.

The Vedic people looked upon God both as Incarnate and also as Disincarnate. The Incarnate God was addressed as Indra (Vishnu), and each one of the Riks of Chapter 5 serves to bring Him before one's mind's eye.

The Disincarnate God was addressed as Varuna (Mazda) and Chapter 6 relates to Him. One may repeat some one or other of these Riks during all the moments of his conscious life, in order that other thoughts may be kept away, and a

current of Godwardness continuously flow in his sub-conscious mind. It is par excellence the chapter for the Parsis to recite.

The dual aspect of the Lord—his material and moral aspect, the carnate and disincarnate aspect, strongly touched the imagination of the Vedic Rishi, and there were a lot of people who were equally fond of both the phases. They revelled to think of Him in both the aspects. Some of them emphasised the doubleness of the same entity, and addressed Him as Mitra (Two-in-One), while others emphasised the unity of two aspects, and called him Aswinau (One-in-Two). Chapters 7 and 8 describe these two viewpoints. Wherever in the Veda there is any Rik, addressed to a Pair of Gods, it is to be understood, that the two aspects of Rudra, (the Indra Aspect and the Varuna aspect) are being jointly thought of.

But the play of imagination on the different aspects of the Lord, and the different names given to such aspects, might result in the Unity of Godhead being lost sight of. Thus chapter 9 repeats that unity in the most emphatic way possible. The name that is applied to the Supreme Lord, as apart from his Incarnate or Disincarnate aspects—the name of the one Lord who is both Deva and Asura, and whom therefore both the iconolater Hindu and the Iconoclast Parsi may vie to adore, is Rudra or the Bright One¹ (the same word as English 'Lord'). Rudra is the most familiar name, but Savitar (Creator), Prajapati (King of the Universe), Pushan (Providence), Twastar (Architect), Brihaspati (Lord of speech), Brahma (the Great) are also his other names.

The different names do not refer to different Deities, but to the same Deity. He is sometimes figuratively called Agni as well, the symbol being used for the thing symbolised. It is our duty to adore Rudra and Rudra alone, Chapter 11 tells us that. It also tells us, that adoration is a form of love, and love is personal and individual (and to a certain extent reciprocal). That is to say, love is always particular

1. Cf. रौद्र—Sunshine.

and definite. It is either the love of a father or a brother, or a servant or a dependent. But the love of a friend for a friend is the most intense; there is a greater identity of interest here, than in any other kind of love. Rudra is to be looked upon as the closest friend. When there is the greatest identity of interests between two friends, they become one in all that counts.

To be united to Rudra, is to be united to the Universe. For though Rudra is personal, the impersonal element in Him should not be forgotten. He is Virat—the Great, the Infinite,—as Chapter 12 tells us.

From the Infinite to the Absolutē is not a far cry, and we have reached near the Gate-way of Jnana-Yoga.

CHAPTERS XII-XV (JNANA YOGA)

These Chapters relate to Jnana Yoga or the view-point of Absolute Monism—realisation of identity with the Brahma.

Chapter 13 tells us that the same entity is manifest in all the beings.

Chapter 14 tells us how the manifold evolved out of the One, through the urge of desire.

Chapter 15 in conclusion, reminds us to work for universal good, for the universe is only our 'Other Self.'

The division of Religion into three distinct sections of Karma, Bhakti and Jnana Yogas indicates an acumen for analysis that is really remarkable. The method of its synthesis, on the other hand, the synthesis that points out how Karma Yoga passes on to Bhakti Yoga, and Bhakti Yoga glides into Jnana Yoga, is simply wonderful.

The broad basis of Karma Yoga viz., "Duty for Duty's sake" has been laid down in the celebrated Rik—

यज्ञेन यज्ञम् अयजन्त देवाम् ।

तानि धर्माणि प्रथमानि आसन् ॥

Rig Veda, 1-164-50.

While the existence of the "Higher Self" is pointed out by the lines.

द्वा सुपर्णौ सयुजा सखाया ।

समानं वृक्षं परिषस्वजाते ॥

Rig Veda, 1-164-20.

The transition to Bhakti Yoga is made in the following Rik, which says that God dwells in every heart and is the source of the Categorical Imperative of the Conscience.

न तं विदथ य इमा जजान,

अन्यद् युष्माकं अन्तरं बभूव ।

नीहारेण प्रावृता जरुष्याच,

असुनृप स्वयशासश् चरन्ति ॥

Rig Veda, 10-82-7.

"Do you not know Him, Him who made this universe? He dwells in your heart as well. To some, His existence is shrouded in a mist, to others He is a matter of conjecture only. Yet He is the source of the Categorical Imperative, and in Him is the heart's content."

This bridges over the gulf between Karma Yoga and Bhakti Yoga by showing how the Lord of Conscience is the Lord of the World as well.

The way, however, in which the gulf between Bhakti Yoga and Jnana Yoga is bridged over, is still the last word in the Philosophy of Religion.

It is a pity that this Rik has not received from any reputed scholar the attention that it deserves. The existence of Evil is the problem of problems in Religion. Personality implies differentiation, and a Personal God has to face Evil. If God is good, and the upholder of all that is good, He cannot at the same time be bad, and the supporter of the wrong. How does it then fit in with His Omnipo-
tence? How can the existence of grief and misery in the Outer world, and of immoral tendencies in the human heart, be accounted for, if God is both good and kind, and also omnipotent? Either God wishes their existence or He does not wish them. If he wishes them, then God is not good.

If God does not wish them, and still they persist, the God is not Omnipotent.

A solution is offered by postulating a perpetual fight, between the good and the evil, between Allah and Iblis, between Khoda and Satan, between Indra and Vritra and between Mazda and Vritra.¹

This solution, however, does not go to the root of the matter, for unless seen in the proper perspective, it is very misleading. The Semitic Religions did not realise the implication of such a perpetual fight. They failed to see that it makes Satan co-ordinate with, and a rival of God. The supposition of the ultimate triumph of God would appear arbitrary.

The Aryan Philosophers did not stop short with Bhakti Yoga. They proceeded on to Jnana Yoga, and envisaged the ultimate Reality which is beyond all Dualism, and where therefore victory and defeat, or good and evil, lose all their significance. The Brahma is above all contradictions; in the Absolute all-contradictions are reconciled. The truth of the above conclusion is proved as ably by Sankara as by Hegel.

The Brahma is the truth of the Vedanta, and Sankara meets the problem of Dualism with his theory of the Maya.

Owing to the regrettable ignorance of the Veda, it is generally supposed that Sankara got his inspiration from the Upanisads. Scholars are not disposed to go beyond. It is not realised how beautifully the Veda deals with the matter. Bhakti Yoga and the whole of its imagery are swept clean by this beautiful Rik, with a suddenness that will make the Orthodox devotee look aghast.

यद् अचरस् तन्वा ब्रवृधानी,
बलानीन्द्र प्रब्रुवाणो जनेषु ।
मायेन् सा ते यानि युद्धानि आहुर्
नादथं शत्रुं ननु पुरा विवितसे ॥

Rig Veda, 10-54-2.

1. Yasna, 44-16.

“ All the battles which are ascribed to you, Oh Indra, are mere illusions. For you never have, nor ever had..... you cannot have.....any foe at all.”

The very word *माया*, which is inseparably associated with the reputation of Sankara, will be noticed with delight. It is calculated to point out the source of Sankara's metaphysics.

Nor does the Veda leave the matter there. It gives a graphic description which leaves no manner of doubt that the Veda familiarised the concept of the Absolute, (which is the category of the Jnana Yoga).

अपश्यम् गोपाम् अनिषद्यमानम्
आ च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषचीर वसानः
आ वरीवर्ति भुवनेषु अन्तः ॥

Rig Veda, 10-177-2.

“I have seen the Lord who is still becoming.....moving up all the roads far and near. He holds within Himself all forces, convergent or divergent, and goes on rotating.”

It should only be noted that Brahma is looked upon here in a dynamic, rather than a static aspect. In other words it is the Absolute of Hegel and not of Sankara.....the Absolute that is still becoming.

Those who do not see here the Dynamic Absolute are determined not to profit by the Veda. The Veda is forbidden to them.

THE EPILOGUE

The Epilogue brings to the reader the picture of the Indo-Iranian period of the Veda. It is a fascinating chapter in the history of the human race, though a forgotten one. The light that these Riks throw upon the history of religious development of the Aryas, has not been fully appreciated, even by reputed Vedic Scholars.

As one finds all the relevant Riks collected in the Epilogue, he cannot fail to notice the friendly rivalry that there was between the two branches of the Vedic people, between the followers of Indra and the followers of Varuna.

The Hindu will note with interest how an Iranian bids farewell to Varuna (Mazda), and adopts the Indian Cult (Indra). The Parsi will note with interest how divinity (Ashurahood) belongs primarily not to Indra, but to Varuna.

The followers of Indra are distinctly called Indians (the Bharati School) and the followers of Varuna are distinctly called Iranians (the Ira School), while the Intermediate Afghans represented the united Saraswati School. Trasadasyu was their leader and paid equal homage to both the cults. We find Hinduism yet representing the Bharati School, and Parsi-ism the Ira-school, while the task of reviving the Saraswati School was taken up by Ganadhara Ekanatha Guru Govinda Sinha—the spiritual successor of Ramacandra and Zarathustra. In the unity of the Indian and the Iranian sections, religion reaches its perfection.

In the Vaidik Gita the author has put forward a scheme of collecting the essential Riks of the Veda, in a handbook for daily study in all the fifteen tithis of the fortnight. It can well supplant the innumerable Stotra books, that are current in the market and that operate only to divide the much divided Hindu society still further. Solidarity is the greatest need of Hinduism. And nothing can achieve this better than a wider use of a selection of the Vaidik Riks. For the authority of the Veda is supreme above all, and Vedic hymns may well replace any other hymns and ought to do so, if the Aryas are to be united.

The selection of appropriate Riks and their division into chapters, suitable for daily recitation as a course of religious instruction, (without forgetting the relative importance of its three parts of Karma, Bhakti, and Jnana Yogas) is not an easy task. For the Riks are there, what they are — there cannot be any change. The author is ill-equipped for the purpose. Yet he rushes to the task in the hope that some ripe Vedic scholar may find in it material for such a manual and utilise this treatise for what it is worth.

लौकिकानाम् हि साधूनाम् अर्थं वाग् अनुवर्तते ।

ऋषीणाम् पुनराद्यानाम् वाचम् अर्थो अनुधावति ॥

ॐ तत् सत् ।

वैदिक गीता ।

वेदबीजम्

१. को अद्वा वेद क इह प्रवोचत्
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५२. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः
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मधु नक्तम् उत्तोषसो मधुमन् पार्थिवं रजः
मधु द्यौर अस्तु नः पिता ।
मधुमान् नो वनस्पतिर् मधुमाँ अस्तु सूर्यः
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२१. त्वया वयमुत्तमं धीमहे वयो
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१२. किम् अङ्ग त्वा मघवन् भोजमाहुः
शिशिहि मा शिशयं त्वा शृणोमि ।
अप्रस्वती मम धीरस्तु शक्र
वसुविदं भगमिन्द्रा भरा नः ॥ १०-४२-३
१३. यो रजांसि विममे पार्थिवानि
त्रिश्चिद् विष्णुर् मनवे बाधिताय ।
तस्य ते शर्मन्नपदद्यमाने
राया मदेम तन्वा तना च ॥ ६-४९-१३

१४. आ यद्रुहाव वरुणश्च नावम्
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अधि यदपां स्नुभिश्चराव
प्र प्रेख ईखयावहै शुभे कम् ॥ ७-८८-३
१५. पतङ्गक्तमसुरस्य मायया
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समुद्रे अन्तः कवयो वि चक्षते
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येनाविहर्यतक्रतो अमित्रान्
पुर इष्णासि पुरुहूत पूर्वीः ॥ १-६३-२
१७. अभ्रातृव्यो अना त्वम्
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१८. आ नो महीमरमतिं सजोषा
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मधोर् मदाय बृहतीमृतज्ञाम्
आग्ने वह पथिभिर् देवयानैः ॥ ५-४३-६
१९. प्र सीम् आदित्यो अमृतजद् विधर्ता
ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते
वयो न पत्नूः रघुया परिज्मन् ॥ २-२८-४
२०. द्यावा ह क्षामा प्रथमे ऋतेन
अभिश्वावे भवतः सत्यवाचा ।
देवो यन् मर्तान् यजथाय कृण्वन्तु
सीदद् होता प्रत्यङ् स्वम् असुं यन् ॥ १०-१२-१

२१. यज्ञेन वर्धत जातवेदसम्
अग्निं यजध्वम् हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरम्
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२२. इन्द्राय साम गायत
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१. यज्ञेन यज्ञमयजन्त देवाः
तानि धर्माणि प्रथमानि आसन् ।
ते हनाकं महिमानः सचन्त
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७. अहश्च कृष्णम् अहर् अर्जुनं च
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८. दृष्ट्वा रूपे व्याकरोत्
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११. स इत्तन्तुं स वि जानात्योतुम्
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१२. य ईम् चिकेत गुहा भवन्तम्
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१४. यस्मिन् सर्वाणि भूतानि
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१७. द्वा सुपर्णा सयुजा सखाया
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ता शश्वन्ता विषूचीना वियन्त
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२०. तमितृच्छन्ति न भूमौ विपृच्छन्ति
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२१. क्रतूयन्ति क्रतवो ह्रस्व धीतयो
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२२. ऋचो अक्षरे परमे व्योमन्
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यस् तन् न वेद किम् ऋचा करिष्यति
य इत् तद् विदुस्त इमे समासते ॥ १-१६४-३९
२३. वेदाहम् एतं पुरुषं महान्तम्
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२. यो जात एव प्रथमो मनस्वान्
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सो अर्यः पुष्टीर्विजि इवामिनाति
श्रद् अस्मै धत्त स जनास इन्द्रः ॥ २-१२-५

७. यो रघ्रस्य चोदिता यः कृशस्य
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११. यः शश्वतो महि एनो दधानान्
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१४. द्यावा चिदस्मै पृथिवी नमेते
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विश्वे देवासः परमे व्योमिनि
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३. अनु अपां खानि अतृन्तमोजसा
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क्षेमेण मित्रो वरुणं दुवस्यति
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ओजो मिमाते ध्रुवमस्य यत्स्वम् ।
अजामिम् अन्यः श्रथयन्तमातिरद्
दध्रेभिर् अन्यः प्र वृणोति भूयसः ॥ ७-८२-६

७. न तमंहो न दुरितानि मर्त्यम्
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 यस्य देवा गच्छन्तो वीथो अध्वरम्
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९. अस्माकम् इन्द्रावरुणा भरेभरे
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१०. यत्रा नरः समयन्ते कृतध्वजो
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 यत्रा भयन्ते भुवना स्पर्द्धशस्
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११. आपश्चिद्धि स्वयशसः सदःसु
 देवीरिन्द्रं वरुणं देवता धुः ।
 कृष्टीरन्यो धारयति प्रविक्ता
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१२. वृत्राणि अन्यः समिथेषु जिघ्रते
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 वज्रेणान्यः शवसा हन्ति वृत्रम्
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१४. जुषेथां यज्ञं बोधतम् हवस्य मे ।
सत्तो होता निविदः पूर्यी अनु ।
अच्छा राजाना नम एत्यावृतम्
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१५. युवोर्ऋतं रोदसी सत्यमस्तु
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इदं दिवे नमो अग्ने पृथिव्यै
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आववर्तद् अवभे वां हविष्मान्
असदित् स सुविताय प्रयस्वान् ॥ ७-८५-४
१७. अमूरा विश्वा वृषणाविमा वाम्
न यासु चित्रम् ददशे न यक्षम् ।
द्रुहः मचन्ते अनृता जनानाम्
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विश्वानि दुर्गा पिपृतं तिरो नो
यूयं पात स्वस्तिभिः सदा नः ॥ ७-६०-१२
१९. ऋतस्य गोपाव् अधितिष्ठथो रथं
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यमत्र मित्रावरुणावथो युवम्
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२१. धर्मणा मित्रावरुणा विपश्चिता
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 ऋतेन विश्वम् भुवनं वि राजथः
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२२. इमां वां मित्रावरुणा सुवृक्तिम्
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 अवातिरतमनृतानि विश्व
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 यौ सेतुभिररज्जुभिः सिनीथः ।
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२६. अपादेति प्रथमा पद्वर्तानाम्
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 ययोरसुर्यमक्षितम् ज्येष्ठम्
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२८. मित्राय शिक्ष वरुणाय दाशुषे
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३०. ता हि देवानाम् असुरा तावर्या
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इन्द्रेण मित्रं दिधिषेम गीर्भिर्
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त्वं वृत्राणि शृण्विषे जघन्वान्
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१. आ नो रत्नानि बिभ्रताव्
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२. आ नो देवेभिरुपयातमर्वाक्
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आ विश्वतः पाञ्चजन्येन राया
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५. युवोर्दानाय सुभरा असश्रुतो
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याभिर्धेनुमस्वं पिन्वथो नरा
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७. यवं वृकेणाश्विना वपन्ता
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 प्रायुस्तारिष्टम् नी रपांसि मृक्षतम्
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 अनाशोश्विदवितारा अपमस्य चिन् ।
 अन्धस्य चिन्नासत्या कृशम्य चिन्
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१४. कं याथः कम् ह गच्छथ
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पूर्णं रथं वहेथे मध्व आचितम्
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१६. किमत्र दस्त्रा कृणुथः किमासाथे
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अति क्रमिष्ठम् जुरतं पणेरसुम्
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चक्रवाकेव प्रति वस्तोरुस्त्रा
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हस्ताविव तन्वे शम्भविष्ठा
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जरेथामस्मद्विपणेर्मनीषाम्
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२०. पुराणमोकः सख्यं शिवं वाम्
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१. उषसः पूर्वा अध यद् वि उषुर्
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३. वि मे पुरुत्रा पतयन्ति कामाः
शमि अच्छा दीद्ये पूर्याणि ।
समिद्धे अग्नावृतमिद्वदेम
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४. समानो राजा विभृतः पुरुत्रा
शये शयासु प्रयुतो वनानु ।
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५. आश्रित् पूर्वासु अपरा अनुरुत्
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६. शयुः परस्तादध नु द्विमाता
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मित्रस्य ता वरुणस्य व्रतानि
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-६

७. द्विमाता होता विदथेषु सम्राट्
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अन्तर्मतिश्चरति निष्पिधं गोर्
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९. नि वेवेति पलितो दूत आसु
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१२. माता च यत्र दुहिता च धेनू
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१३. अन्यस्या वत्सं रिहती मिमाय
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१४. पद्या वस्ते पुरुरूपा वपूंषि
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१६. आ धेनवो धुनयन्तामशिश्रीः
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२१. इमां च नः पृथिवी विश्वधाया
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२८. त्वमग्ने वरुणो जायसे यत्
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तम् इन्महे वृणते नान्यं त्वन् ॥ १०-९१-८
२७. प्र रुद्रेण ययिना यन्ति सिन्धवस्
तिरो महीमरमतिं दधन्विरे ।
येभिः परिज्मा परियन्तुरुज्रयो
वि रोखज्जठरे विश्वमुक्षते ॥ १०-९२-५

२८. स्थिरोभिरङ्गैः पुरुरूप उग्रो
 बभ्रुः शुक्रेभिः पिपिशो हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरेर्
 न'वा उ योषद्रुद्रादसुर्यम् ॥ २-३३-९
२९. इदा हि ते वेविषतः पुराजाः
 प्रत्नास आसुः पुरुकृत्सखायः ।
 ये मध्यमास उत नूतनास
 उतावमस्य पुरुहूत बोधि ॥ ६-२१-५
३०. देवानां माने प्रथमा अतिष्ठन्
 कृन्तत्रादेषामुपरा उदायन् ।
 त्रयस्तपन्ति पृथिवीमनूपा
 द्वा बृवृकं वहतः पुरीषम् ॥ १०-२७-२३
३१. मा नो वधी रुद्र मा परा दा
 मा ते भूम प्रसितौ हीळितस्य ।
 आ नो भज बहिर्षि जीवशंसे ।
 यूयं पात स्वस्तिभिः सदा नः ॥ ७-४६-४
३२. कद्रुद्राय प्रचेतसे
 मीळ्हुष्टमाय तव्यसे ।
 वोचेम शन्तमं हृदे ॥ १-४१-१
३३. यथा नो मित्रोवरुणो ।
 यथा रुद्रश्चिकेतति ।
 यथा विश्वे सजोषसः ॥ १-४३-३

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१. हिरण्यगर्भः समवर्तताग्रे
भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीम् द्यामुतेमाम्
कस्मै देवाय हविषा विधेम ॥ १०-१२१-१
२. य आत्मदा बलदा यस्य विश्व
उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतम् यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-२
३. यः प्राणतो निमिषतो महित्वा
एक इद्राजा जगतो बभूव ।
य ईशो अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-३
४. यस्य इमे हिमवन्तो महित्वा
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यस्येमाः प्रदिशो यस्य बाहू
कस्मै देवाय हविषा विधेम ॥ १०-१२१-४
५. येन द्यौरुग्रा पृथिवी च दृक्छा
येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः
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कस्मै देवाय हविषा विधेम ॥ १०-१२१-६

७. आपो ह यद् बृहतीर्विश्रमायन्
गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततामुरेकः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-७
८. यश्चिदापो महिना पर्यपश्यद्
दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीन्
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यो वा दिवं सत्यधर्मा जजान ।
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१०. आत्मा देवानां भुवनस्य गर्भो
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घोषा इदस्य शृण्विरे न रूपम्
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११. प्रजापते न त्वदेतानि अन्यो
विश्वा जातानि परि ता बभूव ।
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१२. कथा कदस्या उपसो नि उष्ट्री
देवो मर्तस्य सख्यम् जुजोष ।
कथा कदस्य सख्यम् सखिभ्यो
ये अस्मिन्कामं सुयुजं ततस्ते ॥ ४-२३-५
१३. को नानाम वचसा सोम्याय
मनायुर्वा भवति वस्त उस्त्राः ।
क इन्द्रस्य युज्यम् कः सखित्वम्
को भ्रात्रं वष्टि कवये क ऊती ॥ ४-२५-२

१४. त्वामग्ने पितरमिष्टिभिर्
नरस्त्वां भ्रात्राय शम्या तनूकचम् ।
त्वं पुत्रो भवसि यस्ते अविधत्
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१५. वास्तोष्पते प्रतरणो न एधि
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अजरासस्ते सख्ये स्याम
पितेव पुत्रान्प्रति नो जुषस्व ॥ ७-५४-२
१६. अग्निम् मन्ये पितरमग्निमापिम्
अग्निं भ्रातरं सदमित्सखायम् ।
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सखे सखायमजरो जरिम्णे
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१८. आ हि ध्मा सूनवे पिता
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१९. यदग्ने स्यामहं त्वम्
त्वम् वा घां स्या अहम्
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२०. य आपिर्नित्यो वरुण प्रियः सन्
त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम
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स भूमिं विश्रुतो वृत्वा
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२. पुरुष एव इदं सर्वम्
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पादोऽस्येहामवत्पुनः ।
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स जातो अत्यरिच्यत
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वसन्तो अस्यासीदाज्यम्
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७. तं यज्ञम् बर्हिषि प्रौक्षन्
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पशून्तान्श्चक्रे वायव्यान्
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९. तस्माद्यज्ञात् सर्वहुतः
ऋचः सामानि जज्ञिरे ।
छन्दांसि यज्ञिरे तस्माद्
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१०. तस्माद्वा अजायन्त
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११. यत्पुरुषं वि अदधुः
कतिधा व्यकल्पयन् ।
मुखम् किमस्य कौ बाहू
का ऊरू पादा उच्येते ॥ १०-९०-११
१२. ब्राह्मणो अस्य मुखमासीत्
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१३. चन्द्रमा मनसो जातश्च
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१४. नाभ्या आसीत् अन्तरिक्षम्
शीर्ष्णो द्यौः समवर्तत ।
पद्भ्याम् भूमिर्दिशः श्रोत्रान्
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१५. सप्तास्यासन्परिधयस्
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१६. सर्वे निमेपा जज्ञिरे
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१७. य इमा विश्वा भुवनानि जुह्वन्
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स आशिषा द्रविणमिच्छमानः
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१८. प्रजापतिश्चरति गर्भे अन्तर्
अजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीरास्
तस्मिन् तस्थुर्भुवनानि विश्वा ॥ यजु. ३१-१९
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२०. विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
संबाहुभ्यां धमति सं पतत्रैर्
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२१. त्रिरस्य ता परमा सन्ति सत्या
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३. अहम् पुरो मन्दसानो वि ऐरम्
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४. अहम् भुवं वसुनः पूर्यस्पतिर्
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अहम् दस्युभ्यः परि नृम्णमाददे
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७. अहमिन्द्रो न परा जिग्य इद्धनम्
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खले न पर्षान् प्रति हन्मि भूरि
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अहमादित्यैरुत विश्वेदेवैः ।
अहम् मित्रावरुण उभा विभर्मि
अहमिन्द्राग्नी अहमश्विना उभा ॥ १०-१२५-१
११. अहम् सोममाहनसं विभर्मि
अहम् त्वष्टारमुत पूषणं भगम् ।
अहम् दधामि द्रविणं हविष्मते
सुप्रान्ये यजमानाय मुन्वते ॥ १०-१२५-२
१२. अहं राष्ट्री सङ्गमनी वसूनाम्
चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा
भूरिस्थात्रां भूर्यावेशयन्तीम् ॥ १०-१२५-३
१३. मया सो अन्नमत्ति यो विपश्यति
यः प्राणिति य ईं शृणोति उक्तम् ।
अमन्तवो मा त उप क्षियन्ति
शुधि श्रुत श्रद्धिवं ते वदामि ॥ १०-१२५-४

१४. अहमेव स्वयमिदं वदामि
 जुष्टं देवेभिरुत मानुषेभिः ।
 यं कामये तंतमुग्रं कृणोमि
 तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ १०-१२५-५
१५. अहं रुद्राय धनुरातनोमि
 ब्रह्माद्विषे शरवे हन्तवा उ ।
 अहम् जनाय समदं कृणोमि
 अहम् द्यावापृथिवी आ विवेश ॥ १०-१२५-६
१६. अहम् सुवे पितरमभ्य मूर्धन्
 मम योनिरप्सु अन्तः समुद्रे ।
 ततो वि तिष्ठे भुवनानु विश्वा
 उतामूम् द्याम् वर्ष्मणोष स्पृशामि ॥ १०-१२५-७
१७. अहमेव वात इव प्र वामि
 आरभमाणा भुवनानि विश्वा ।
 परो दिवा पर एना पृथिव्या
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१८. अहम् दाम् गृणते पूर्य वसु
 अहम् ब्रह्म कृणवं मह्यम् वर्धनम् ।
 अहम् भवं यजमानस्य चोदिता
 अयज्वनः साक्षि विश्वस्मिन्भरे ॥ १०-४९-१
१९. मां धुरिन्द्रं नाम देवता
 दिवश्च गमश्चापां च जन्तवः ।
 अहम् हरी वृषणा विव्रता रघू
 अहम् वज्रम् शवसे धृष्णु आ ददे ॥ १०-४९-२
२०. अहम् सप्तहा नहुषो नहुष्टरः
 प्राश्रावयम् शवसा तुर्वशं यदुम् ।
 अहम् नि अन्यं सहसा सहस्करम्
 नव ब्राधतो नवतिं च वक्षयम् ॥ १०-४९-८

२१. अहम् तदासु धारयम् यदासु
न देवश्चन त्वष्टाधारयद्रुशन् ।
स्पर्हं गवामूधःसु वक्षणासु
आ मधोर्मधु इवात्र्यं सोममाशिरम् ॥ १०-४९-१०
२२. एवा देवान् इन्द्रो वित्र्ये नृन
प्र ऋतौत्नेन मघवा सत्यराधाः ।
विश्वेत्ता ते हरिवः शचीवः
अभि तुरासः भवयशो गृणन्ति ॥ १०-४९-११
२३. एक एवाग्निर्बहुधा समिद्धः
एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषा सर्वमिदं वि भाति
एकं वा इदं वि बभूव सर्वम् ॥ ८-५८-२
२४. परीत्य भूतानि परीत्य लोकान्
परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्य
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२५. तदेवाग्निस्तदादित्यः
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तदेव शुक्रम् तद् ब्रह्म
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२६. आदित्यानामवसा नूतनेन
सक्षीमहि शर्मणा शन्तमेन ।
अनागास्त्वे अदितित्वे तुरास
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१. नासदासीन्नो सदासीत्तदानीम्
नासीद्रजो न व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद्गहनं गभीरम् ॥ १०-१२९-१
२. न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्ना आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥ १०-१२९-२
३. तम आसीत्तमसा गूळ्हमग्ने
अप्रकेतं सलिलं सर्वं आ इदम् ।
तुल्येन आभ्वपिहितं यदासीत्
तपसस् तन् महिना अजायतैकम् ॥ १०-१२९-३
४. कामस्तदग्ने समवर्तताधि
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सतो बन्धुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा ॥ १०-१२९-४
५. तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्त्
स्वधा अवस्तात्प्रयतिः परस्तात् ॥ १०-१२९-५
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भूम्या असुरसृगात्मा क स्वित्
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७. किं स्विद्वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्ठतक्षुः ।
सन्तस्थाने अजरे इत ऊती
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८. किं स्विद्वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्ठतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तत्
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९. को अद्धा वेद क इह प्र वोचन् .
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेन
अथा को वेद यत आ बभूव ॥ १०-१२९-६
१०. इयं विसृष्टिर्यत आ बभूव
यदि वा दधे यदि वा न ।
यो अस्त्राध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥ १०-१२९-७
११. नैतावदेना परो अन्यदास्ति
उक्षा स द्यावापृथिवी विभर्ति ।
त्वचं पवित्रं कृणुत स्वधावान्
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१. नासदासीन्नो सदासीत्तदानीम्
नासीद्वज्रो न व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद्गहनं गभीरम् ॥ १०-१२९-१
२. न मृत्युरासीदमृतं न तर्हि
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आनीदवातं स्वधया तदेकं
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३. तम आसीत्तमसा गूळ्हमग्ने
अप्रकेतं सलिलं सर्वं आ इदम् ।
तुल्येन आध्वपिहितं यदासीन्
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४. कामस्तदग्ने समवर्तताधि
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अधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्त्
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६. को ददर्श प्रथमं जायमानम्
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भूम्या असुरसृगात्मा क्व स्वित्
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७. किं स्विद्वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।
सन्तस्थाने अजरे इत उती
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८. किं स्विद्विनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तत्
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९. को अद्धा वेद क इह प्र वोचन्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेन
अथा को वेद यत आ बभूव ॥ १०-१२९-६
१०. इयं विसृष्टिर्यत आ बभूव
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यो अस्त्राध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥ १०-१२९-७
११. नैतावदेना परो अन्यदास्ति
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त्वचं पवित्रं कृणुत स्वधावान्
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१. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
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२. मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः ।
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३. मधुमान्नो वनस्पतिर्मधुमौ अस्तु सूर्यः ।
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४. मधु नो द्यावापृथिवी मिमिक्षताम् ।
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५. ममाग्ने वर्चो विहवेष्वस्तु
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ममान्तरिक्षमुहलोकम् अस्तु
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७. मयि देवा द्रविगमा यजन्ताम्
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दैव्या होतारो वनुषन्तो पूर्वे
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८. मह्यं यजन्तु मम यानि हव्या
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९. शं नो मित्रः शं वरुणः शं नो भवत्वर्थमा ।
 शं नो इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥ १-१०-९
१०. शं नो द्यावापृथिवी पूर्वहूतौ
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 शं न ओषधीर्वनिनो भवन्तु
 शं नो रजसस्पतिरस्तु जिष्णुः ॥ ७-३५-५
११. शं न इन्द्रो वसुभिर्देवो अस्तु
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 शं नस्त्वष्टा ग्राभिरिह शृणोतु ॥ ७-३५-६
१२. शं नः सत्यस्य पतयो भवन्तु
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 शं न ऋभवः सुकृतः सुहस्ताः
 शं नो भवन्तु पितरो हवेषु ॥ ७-३५-१२
१३. उदीर्ध्वं जीवो असुर्न आगात्
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 अगन्म यत्र प्रतिरन्त आयुः ॥ १-११३-१६
१४. सस्तु माता सस्तु पिता सस्तु आ सस्तु विश्वपतिः ।
 ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जन्तः ॥ ७-५५-५
१५. ये देवानां यज्ञिया यज्ञियानां
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 ते नो रासन्तामुरुगायमद्य
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१६. आदित्या रुद्रा वसवो जुषन्त
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 शृण्वन्तु नो दिव्याः पार्थिवासो
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१. इमं नो अग्न उप यज्ञमेहि
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असो हव्यवाळुत नः पुरोगा
ज्योगेव दीर्घं तम आशयिष्ठाः ॥ १०-१२४-१
२. अदेवाद्देवः प्रचता गुहा यन्
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शिवं यत्सन्तमशिवो जहामि
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३. पश्यन्नन्यस्या अतिथि वयाया
ऋतस्य धाम वि मिमे पुरुणि ।
शंसामि पित्रे असुराय शेवम्
अ यज्ञियाद्यज्ञियं भागमेमि ॥ १०-१२४-३
४. बह्वोः समा अकरम् अन्तरस्मिन्
इन्द्रं वृणानः पितरं जहामि ।
अग्निः सोमो वरुणस्ते च्यवन्ते
पर्यविद्राष्ट्रम् तदवामि आयन् ॥ १०-१२४-४
५. निर्माया उ त्वे असुरा अभूवन्
त्वं च मा वरुण कायमासे ।
ऋतेन राजन्नृतं विविञ्चन्
मम राष्ट्रस्याधिपत्यमेहि ॥ १०-१२४-५
६. इदं स्वरिदमिदास वाम्
अयं प्रकाश उर्व अन्तरिक्षम् ।
हनाव वृत्रं निरेहि सोम
हविष्ठा सन्तं हविषा यजाम ॥ १०-१२४-६

७. कविः कवित्वा दिवि रूपमासजद्
अप्रभूती वरुणो निरपः सृजत् ।
क्षेमं कृण्वाना जनयो न सिन्धवस्
ता अस्य वर्णं शुचयो भरिभ्रति ॥ १०-१२४-७
८. ता अस्य व्येष्टिभिर्निद्रयं सचन्ते
ता ईमा क्षेति स्वधया मद्गन्तीः ।
ता ईम् विशो न राजानं घृणाना
वीभत्सुवो अप वृत्रादतिष्ठन् ॥ १०-१२४-८
९. वीभत्सूनाम् सयुजं हंसमाहुर
अपां दिव्यानां सख्ये चरन्तम् ।
अनुष्टुभम् अनु चर्चूर्यमानम्
इन्द्रं नि चिकयुः कवयो मनीषा ॥ १०-१२४-९
(इला)
१०. किं न इन्द्रं जिघांससि
भ्रातरो मरुतस्तव ।
तेभिः कल्पस्व साधुया
मा नः समरणे वधीः ॥ १-१७०-२
(भारती)
११. किं नो भ्रातरगस्त्य
सखा सन्नति मन्यसे ।
विद्या हि ते यथा मनो
अस्मभ्यभिन्न दित्ससि ॥ १-१७०-३
(वरुण)
१२. मम द्विता राष्ट्रं क्षत्रियस्य
विश्रायोर्विश्रे अमृता यथा नः ।
क्रतुं सचन्ते वरुणस्य देवा
राजाभि कृष्टेरुपमस्य वव्रेः ॥ ४-४२-१
१३. अहं राजा वरुणो मह्यम्
तानि असुर्याणि प्रथमा धारयन्त ।

क्रतुं सचन्ते वरुणस्य देवाः

राजामिं कृष्टेरुपमस्य ववैः ॥ ४-४२-२

(इन्द्र)

१४. अहमिन्द्रो वरुणस्ते महित्वा
उर्वी गभीरे रजसी सुमेके
त्वष्टेव विश्वा भुवनानि विद्वान्
समैरयं रोदसी धारयं च ॥ ४-४२-३

१५. अहमपो अपिन्वमुक्षमाणा
धारयं दिवं सदन ऋतस्य ।
ऋतेन पुत्रो अदितेर्ऋतावा
उत त्रिधातु प्रथयद्विभूम ॥ ४-४२-४

१६. = मां नरः सु अश्वा वाजयन्तो
मां वृताः समरणे हवन्ते ।
कृणोभि आजिम् मघवाहमिन्द्र
इयमिं रेणुमभिभूत्योजा ॥ ४-४२-५
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१७. अहं ता विश्वा चकरं नकिर्मा
दैव्यं सहो वरते अप्रतीतम्
यन्मा सोमासो ममदन्यदुक्था
उभे भयेते रजसी अपारे ॥ ४-४२-६

१८. विदुष्टे विश्वा भुवनानि तस्य
ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्
त्वं वृतान् अरिणा इन्द्र सिन्धून् ॥ ४-४२-७
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१९. देवाश्चित्ते असुर्याय पूर्वे
अनु क्षत्राय ममिरे सहांसि ।
इन्द्रो मघानि दयते विषह्य
इन्द्रं वाजस्य जोहुवन्त सातौ ॥ ७-२१-७

(इला)

२०. त इदेवानां सधमाद् आसन्
 ऋतावानः कवयः पूर्यासः ।
 गृह्णं ज्योतिः पितरो अन्वविन्दन्
 सत्यमन्त्रा अजनयन् उषासम् ॥ ७-७६-४

(सरस्वती)

२१. नू मे ब्रह्माण्यग्र उच्छशाधि
 त्वं देव मधवद्भ्यः सुषूदः ।
 रातौ स्थाभोभयास आ ते
 यूयं पात स्वस्तिभिः सदा नः ॥ ७-१-२०

२२. अस्माकमत्र पितरस्त आसन्
 सप्त ऋषयो दैर्गिहं बध्यमाने ।
 त आजयन्त त्रसदस्युमस्या
 इन्द्रं न वृत्रतुरमर्धदेवम् ॥ ४-४२-८

२३. पुरुकुत्सानी हि वामदाशद्
 हव्येभिरिन्द्रावरुणा नमोभिः ।
 अथा राजानं त्रसदस्युमस्या
 वृत्रहणं ददथुरर्धदेवम् ॥ ४-४२-९

२४. राया वयम् ससवांसो मदेम
 हव्येन देवा यवसेन गावः ।
 तां धेनुमिन्द्रावरुणा युवं नो
 विश्वाहा धत्तमनस्फुरन्तीम् ॥ ४-४२-१०

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२५. द्वे स्रुती अशृणवं पितृणाम् ।
 अहं देवानामुत मर्त्यानाम् ।
 ताभ्यामिदं विश्वमेजत्समेति
 यदन्तरा पितरं मातरं च ॥ १०-८८-१५

२६. तदद्य वाचः प्रथमं मसीय
येनासुरान् अभि देवा असाम ।
ऊर्जाद् उत यज्ञियासः
पञ्च जना मम होत्रं जुषध्वम् ॥ १०-५३-४
२७. यः पूज्याय वेधसे नवीयसे
सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवन्
सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥ १-१५६-२
२८. आ भारती भारतीभिः सजोषा
इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक्
तिस्रो देवीर्बर्हिरेदं सदन्तु ॥ ७-२-८
२९. सङ्गच्छध्वम् सं वदध्वम्
सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे
सञ्जानाना उपासते ॥ १०-१९१-२
३०. समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः
समानेन वो हविषा जुहोमि ॥ १०-१९१-३
३१. समानी व आकूतिः
समाना हृदयानि वः ।
समानमस्तु वो मनो
यथा वः सुसहासति ॥ १०-१९१-४
- ॥ ॐ सत् रुद्र अकारु ॥

VAIDIC GITĀ
ENGLISH TRANSLATION

PROLOGUE

1. को अद्वा वेद

Who really knows and who will tell, whence came this, whence this Creation? The angels also are subsequent to the Creation. How can one know whence it sprang up?

2. नासद् आसीन् नो सद् आसीत्

Then there was neither Existence, nor Non-Existence. Then there was neither the atmosphere, nor what is beyond the skies. What was the top-cover and the bottom-board? and where? Was it a deep dense mist?

3. न मृत्युर् आसीद्

Then there was neither death, nor was there life. No sign was there of Night and Day. That Single One, self-contained, breathed without the help of air. There existed nothing other than Itself.

4. कामस् तदग्रे

It was Desire that appeared first of all. It became the seed of the Mind. It drew up the line of distinction between what would be and what would not. The wise ones know this in their heart by deep thinking.

5. तिरश्चीनो विततो

Their rays shoot out above and below, and side-wise in all directions. They formed the germ and they formed the expansion—Nature below and the controlling Spirit above.

6. इयं विसृष्टिर् यत् आवभूव

Whence came this Universe, and what it did become and what it did not, He alone knows—if any body knows at all—who is the overseer in the High Heavens.

7. को अस्य वेद प्रथमस्य अहः

Who knows anything about the first day? Who saw it and who can tell? Great is the dignity of Mitra and Varuna. How can you explain to men the inexplicable?

8. न विजानामि

I do not know what I happen to be. Fettered and hampered, I roam at random. It is only when the first call of conscience reaches me, that I wake up to my destiny in the universe.

9. भद्रं कर्णेभिः शृणुयाम

May we, with our ears hear nothing but the Right, Oh Devas; and with eyes see nothing but the good, Oh Yajatras. And with our firm limbs and bodies serving, may we attain the age apportioned by the Lord.

10. यत् प्रज्ञानम् उत चेतो

The Mind is the organ of Cognition, Conation and Volition. It is the undying light in the heart of men. No act may be done without the help of the mind. May my mind, such that it is, be inspired with right desires.

11. दृष्ट्वा रूपे व्याकरोत्

Prajapati has made the Right different from the Wrong, and has planted in us, regard for Truth and aversion for Un-truth.

12. सुविज्ञानं चिकितुषे जनाय

It is manifest to the thoughtful that truth and falsehood oppose each other. Of these two, that which is true and honest, Soma protects. He brings the false to nothing.

13. ध्रुवं ज्योतिर्निहित

Determined Mind (Moral Reason) is the unfailing light in men, placed for true vision. All the angels, unanimously and unambiguously point alone to Duty.

14. वैश्वानरस्य सुमतौ स्याम

May I be in the good graces of Conscience [which is present in all (विश्व) men (नर).] It is the sole glorious monarch of all the worlds. Born within, it passes judgment on everything. Conscience rivals the sun in revealing truth.

15. अहश्च कृष्णमहर् अर्जुनं च

Both the dark day and the white day are there. Between them, they cover the whole of the known world. But Conscience, like a puissant king, is able to cross the region of darkness, just as fire does by rays of light.

16. यज्ञेन यज्ञमयजन्त देवास्

“Duty for the sake of Duty” is what the Devas did. That was the premier law. Glorious, they entered into heaven where other self-made Devas had entered before.

17. द्वा सुपर्णा सयुजा सखाया

There are two birds of beautiful plumes, equal friends and allies. They live on the same tree. One of them eats its fruits which appear delicious. The other one avoids eating and therefore grows in glory.

18. वेदाहम् एतं पुरुषं महन्तम्

I have known the Great Person. I have seen Him, bright as the sun beyond darkness. Only by knowing Him one can conquer death. There is no other way for it.

19. त्रयः केशिनः ऋतुथा

There are three Entities that constitute the order (Man, God and Absolute). Of them, one (Man) moves in the universe. One (God), by his power, uttered (created) the universe. The existence of the third one (Absolute) is known, but not his nature.

20. त्रिरस्य ता परमा

Three are the real ultimate aspects of Divine Agni [viz. (1) the Infinite, (2) the Finite, and (3) the Infinite within the Finite]. The Infinite comes to be encompassed within the Finite—pure, bright, lordly and radiant.

21. अहम् मनुरभवम्

I had been Manu and I am the Sun. I am the wise sage Kakshivan. It was I who restrained Kutsa, son of Arjuna. I am Kavi Usanas—look at Me.

22. अहं रुद्रेभिर्वसुभिश्चरामि

I move about with the iconic Vasus, the an-iconic Adityas, and their common Prototype the Rudras—in fact with all the Deities. I propitiate both Varuna and his friend (Indra)—the Twins, represented in Fire as Indra.

23. प्रजापतिश्चरति गर्भे अन्तर

Prajapati roams about, concealed from view. He is born everywhere, yet he is not born (to exhaustion). Wise men know his births. All the worlds have their being in Him.

24. न तं विदाथ

Do you not know Him—Him who made this universe ? He dwells in your heart as well. To some He appears as if shrouded in a mist—to others He is a matter of conjecture only. He is the source of the Categorical Imperative, and in Him is the heart's rest.

25. सा ते जीवातुर्

He is the essence of your life. Know Him well. Do not forget Him in the bustle of life. He manifests the light and hides the vapour. He does not free His foot from the robes that veil it.

26. यो जात एव

The Deity, who, as soon as He came to be known, waked up men to a sense of Duty, before whose breath the two worlds tremble, and who is the perfection of manliness, He, oh men, is Indra.

27. अस्तन्माद्याम्

Omniscient Asura—He propped the heavens and set limit to the width of the Universe. He sits in the world—the Lord of it. These all are the deeds of Varuna.

28. इन्द्रं मित्रं वरुणम्

They call Him by various names—Indra, Mitra, Varuna or Agni. He is also called the brilliant Suparna. There is only one Entity—sages name it variously as Indra, Varuna or Matariswarn.

29. विश्वतश्चक्षुर्

He has eyes on all sides, and mouth and arms and feet on all. He created the heaven and the earth, and bellowed them into shape with his arms as if with two wings.

30. स जायत

He sprang up as the first of all entities, in the origin of creation, at the source of the cosmos. Footless and headless, both his ends concealing, he draws himself together, in the home of strength.

31. स पर्यगाच्च शुक्रम्

He looms bright, incorporeal, unscathed, immaterial, pure and untainted. He is sage and savant, omnipresent

and self-existent. All along, He arranges things according to their worth.

32. को ददर्श प्रथमं

Who saw when the first one was born, and how the boneless one upholds the bony (material) structure? How can Life, Mind and Soul, evolve out of mere clay? Who would approach the learned to ask all these things?

33. सहस्रशीर्षा पुरुषः

A thousand heads has Purusa, a thousand eyes, and a thousand feet. He pervades the whole universe, and yet transcends it by ten inches.

34. रूपं रूप प्रतिरूपो

He appears in every figure—it is His form that we see in all. Indra in his glory is multiform. He appears simultaneously in all places—tens and hundreds of steeds, He rides.

35. किमित्ते विष्णो

What fault did you see in us, oh Vishnu, that you said. "I would lie hidden." From us, as we are, do not conceal your body, though in the congregation, you may act otherwise.

36. इन्द्रावरुणा

Imaged Indra, and unimaged Varuna, to us, the common people, give great strength, for the due discharge of our Duties. And to him who loves well, give continued strength May we, in fight, subdue the wicked.

37. सम्राज्यः स्वराज्यः

One of you twain, is called the universal ruler (Emperor) and another the independent ruler (Monarch). You are great and powerful. It is with your power and strength, that all the angels of heaven are powerful and strong.

38. वृत्राणि अन्यः समिथेषु

One of you fights the outward enemy in battle and the other One sustains inward character. We call on you, Mighty Ones, with our hymns of praise. Indra-Varuna, give us your protection.

39. शयुः परस्ताद्

Aryan cult, which is the child of two mothers (Indian and Iranian cultures) lies before us. It moves on unhampered. It obeys the Law of Varuna and his friend. In all the Gods, there is only one Divinity.

40. आ पश्चात् आ नास्त्या

Oh Truthful Twins, come from behind and come from before, come from above and come from below. Come from all sides, with wealth that all can share. Protect us evermore with peace.

41. वि मे पुरुत्रा

My thoughts turn to many scenes. I glance back to the ancient rituals (where different deities were worshipped in different places). And before this blazing fire, I solemnly declare—there is only one divinity in all the Gods.

42. देवस्त्वष्टा सविता

God Twastar, the Omniform creator, produces and sustains many a race. All the races belong to Him equally. There is one divinity in all the gods.

43. हिरण्यार्भः

In the beginning Hiranya-Garbha alone existed. From the start, He is the sole Lord of the Universe. He it is who upholds the heaven and the earth. To whom else should we offer oblation?

44. तमुष्टुहि

Praise Him who wields the bow and the arrow, and who as well, is the Lord of all assuage. Serve with obeisance Him who is both imaged Deva and unimagined Asura.

45. समेत विश्वे वचसा

Come ye all together, with words of praise, to the Lord of Heaven. He is the sole Lord, and supreme over all. The Ancient One, he still inheres in all that is new. All the diverse different roads lead to Him alone.

46. हिरण्यहस्तो

May the Asura, the gold-handed kind Leader, the self-dependent comforter, come hither to us. Driving off Rakshasas and Yatudhanas, may the Deva appear, praised by hymn every evening.

47. अपश्यं गोषाम्

I have seen the Lord who is still becoming (The Dynamic Absolute)—moving up all the roads near and far. He holds within Himself all forces, convergent or divergent, and goes on rotating.

48. अपाङ् प्राङेति

The Immortal one (Higher Self), living in the same abode with the Mortal (Lower Self) moves forwards and backwards at the call of its nature. These two entities are eternally opposed. People see the one, but miss the other.

49. य आपिर्नित्यः

This one, oh Varuna, though your own and eternal friend, has sinned against you. Sinful as long as we are, we are not competent to write with you, Holy Lord. Wise one, purify your panegyrist and grant him welfare.

50. अपाम सोमम्

I have tasted the Soma and become immortal. I have seen light and visioned God. What can the enemy do to me now? When immortality is close at hand, what has a man to fear?

51. अन्तरिक्षेण पतति

He soars higher and higher. He takes up every form. In all holy work, the Muni is the unfailing comrade of the Lord at every step.

52. मधु वाता ऋतायते

May the wind waft sweet, the rivers flow sweet, and the herbs grow sweet for the honest man.

May the night be sweet and the dawn be sweet and sweet be the atmospheric dust. May Dyau, our father, be sweet to us. May the tall tree be full of sweets for us, and full of sweets, the sun. May the cows be sweet to us.

CHAPTER I THE RIGHT

1. भद्रं कर्णेभिः

May we, with our ears, hear nothing but the right, oh Devas, and with eyes see nothing but the good, oh Yajatras. And with our firm limbs and bodies serving, may we live up to the age appointed by the Lord.

2. अग्ने नय सुपथा

Agni, you know all the ways. Lead us by the Right Path, Lord. Retard from us, corroding sin. We pray to you again and again.

3. यज् जाग्रतो

The Mind moves from object to object in wakefulness, and comes to rest at sleep. It is mobile and is the light of all lights; may such my mind have nothing but right desires.

4. येन कर्माण्यपसो

It is with the help of the Mind, that men do their appointed duty in sacraments and sacrifices. It is a wonderful mystery within the interior of men. May such my mind have nothing but right desires.

5. यत् प्रज्ञानम्

The Mind is the organ of cognition, conation and volition. It is the undying light in the heart of men. No act may be done without the help of mind. May my mind, such that it is, be inspired with right desires alone.

6. येनेदं भूतं

That which comprehends with delight, all that has been, all that are, and all that shall be, that which enables all the seven hotars to lay out their sacrifice, may such my mind have right desires alone.

7. यस्मिन् ऋचः

That which holds together Rik, Saman and Yajus, just as the hub holds the spokes, and that wherein the Feelings inhere, may such my mind have right desires alone.

8. सुषारथिर् अश्वान्

Just as the charioteer controls strong horses with the help of the reins, so does the Mind control men. It sits in the heart, firm and strong. May such my mind have right desires alone.

9. यद् देवाः शर्म

The shelter, oh Gods, that is secure, auspicious, and unimpaired—a sure protection, triply strong, even that do ye extend to us.

10. ऋतस्य हि गुरुषः

Excellent are the graces of Rectitude. Meditation of Rectitude destroys sin. The chanting of Rectitude arouses and enters into the deaf ears of men and opens them.

11. ऋतस्य तन्तुर्

The Holy thread of Duty is laid everywhere. By the skill of Varuna it finds expression through the tip of the tongue (is explained). Wise men understand and adopt that. The weakling sinks into the pit.

12. प्रत्नान् मानाद्

They speak from the old standard (of Rectitude) those who know what progress is, and chant of it. The deaf and the blind turn away from it. The wicked do not traverse the path of Rectitude.

13. अर्वाञ्चो अद्या

Turn yourself hitherwards this day, oh Lord, that fearful in my heart I may approach you. Save us, oh Deva, from the attack of the wolf. Save, oh Lord, from perverse acts.

14. काविर् नृचक्षा

The sage, with the leader's eye, views all that are. Rejoicing consistently and urged on by the same duty, they all repair to the seat of Rectitude, just as the birds go to their nests.

15. अयातु इन्द्रः

May sovran Indra come for our bliss. Through Rectitude, He is strong and powerful. By his great and limitless power, He overcomes all-supreme forces.

16. शतं ते राजन्

A hundred balms are there, oh king, a thousand they are. Let me partake of your wide and deep mercy. Far from us, far away, drive Disorders. Release us even from the sin we may have committed.

17. वि मच्छथाय

Release the bond of sin from me, oh Varuna, may we swell thy spring of Rectitude. Let not the thread of my song, as I weave it, be severed, nor my work come to an end, before the proper time.

18. चित्तिमचित्तिम्

May the wise Lord distinguish between the right and the wrong mentality of men, as a plain from a rough surface. Oh God, lead us to welfare and self-command. Remove duality and confirm unity.

19. इदमापः प्रवहत

Whatever sin is found in Me, whatever evil I have wrought, if I have lied or cursed, may waters remove it far from me.

20. समहा विश्वा

Through his great might, overcoming all misfortunes, praised in the house, is Agni Jatavedas. May he protect us from disgrace and trouble, both us and the Maghavats.

21. त्वया वयम्

With thee as our own able and wise Guide, may we, oh Brihaspati, think of the highest life. Let not the guileful dishonest man mislead us. May we be saved by the counsel of the honest one.

22. य ईशिरे भुवनस्य

Wise One, who has dominion over the conscious world, who has thought into being, all the moveables and the immoveables, may that God save us from sins committed and uncommitted, and may He fill us up with welfare today.

23. अर्यम्य वरुण

Whomever we may have sinned against—against a tribesman or a friend, a comrade or a brother, against a neighbour or a stranger, oh Varuna, forgive us those sins.

24. यदाचिरं

Each evil deed, overt or covert, oh Lord, the whole thereof, remove from us to Trita Aptya, far away.

25. यच्चिद् हि ते

Powerful Lord, whatever sins through folly, we as human beings have committed, make us pure to Aditi, oh Agni, and remit us entirely our sins.

26. मोषु वरुण

Let me not yet, king Varuna, enter into the house of clay. Have mercy, spare me, Mighty Lord.

27. यदेमि

When, oh Thunderer, I resemble an inflated skin, coming out through a puncture, have mercy, spare me, Mighty Lord

28. क्रत्वः समह

Oh Bright and Powerful God, through want of strength I went contrary to Duty. Have mercy, spare me, Mighty Lord.

29. अपां मध्ये

Thirst torments thy worshipper, though he stands in the midst of water. Have mercy, spare me, Mighty Lord.

30. त आदित्यास

He, the premier one, is vast and profound, undecieved, many-eyed and playful. He sees the heart of man, whether good or evil. Even the most distant is near to the king.

31. वयः सुपर्णा

Energetic and Brilliant, wise and supplicant, Rishis approached Indra, saying "Dispell our darkness and fill our vision and release us from our fetters."

32. देवानां भद्रा

May the holy grace of the Lord turn to us, on us descend the bounty of the Lord. The friendship of God, we devoutly seek. May the Lord expand our life.

33. स्वस्ति न इन्द्रो

May famous Indra grant us welfare, the Protector and omniscient. He who is valiant, whole-fellied and the Master of the speech.



CHAPTER II

'ANTI-HEDONISM

1. हिरण्येन पात्रेण

Truth lies hidden under a lid, alluring as gold. May you Pushan remove that cover of hedonism, so that we may see the truth.

2. पवित्रं ते

Brahmanaspati, spread is thy seive (filter). You attend to every limb, oh Lord. The untrained one, who has not restrained the flesh, cannot attain the end. Those who flow serene, reach the goal.

3. पारिचिन् मर्तो

A man should disregard wealth. Reverent, let him follow the Path of Rectitude. He should be familiar with his Duty and think out his greatest good.

4. न वा उ देवा

The gods have not ordained hunger to be our death. Even the well-fed man dies. The wealth of the liberal does not decrease, while he, who will not give, finds none to comfort him.

5. पृणीयादिन्

Let the rich satisfy the poor implorer. Let him take note of the longer run. Riches come now to one, now to another, and like the wheels of a car are ever rolling.

6. पुनः पुनर्

The ancient Blaze (Dawn) recurring again and again in the same old way, wastes away the life of the mortals like a skilled hunter cutting the birds to pieces.

7. इयुस् ते

Gone are the men, who in the days before us, looked on the advent of the dawn. We the living, now behold her brightness, and they come nigh who shall hereafter see her.

8. त्रातारो देवाः

Bless us, oh Protector Lord. May sloth or pleasure not tempt us. May we, as favourite of Soma, speak to the Synod, with brave sons around us.

9. मोघमन्नं विन्दते

Useless is the acquisition of wealth by the illiberal, I say this as true as anything, that is the death of his soul. He neither entertains a gentleman nor a friend. He partakes of sin, who eats by himself alone.

10. आ नो भद्राः

May we have right duties on all sides,—unhindered, unretarded and victorious. Then will God, our protector and guardian day by day, lead us to prosperity.

CHAPTER III

ÁNTI-ASCETICISM

1. कुर्वन्नेवेह

Through activity alone, a man should wish to pass the hundred years of his life. Thus alone, and nowise else, lies the true solution. Action (in itself) does not bind a man.

2. अन्धं तमः

They enter into dense darkness, who follow the Path of Activism alone. And denser darkness still, they enter, who follow the path of Quietism.

3. अन्यद् एवाहुर

Different is the goal reached by Activism, and different the goal reached by Quietism. Thus we have heard from the wise who told us so.

4. विद्यां चाविद्यां

But one who pursues both Activism and Quietism at the same time, transcends death by activism, and attains immortality by Quietism.

5. कृषन्नित्थलं

The man that ploughs, produces food ; the man who walks reduces the way. The man who can speak about Brahman, is better than one who cannot. The kinsman who supports his relatives, is superior to the illiberal one.

6. यो जागर

The Riks come to the man who is wakeful, and the Samans come to him who wakes. Soma says to the man who watches "I have built my dwelling on thy friendship."

7. समौ चिद् हस्तौ

The two hands look alike, but their capacities differ. The yield of two sister cows is unequal. Even the twin have not equal strength. Two equal kinsmen do not equally support.

8. एकपाद् भुयो

The biped surpasses the one-footed one, but he lags behind the three-footed. The quadruped is out of the reach of the biped. He sees the ways and proceeds.

9. शंसा मित्रस्य

Praise the glory of Varuna and his friend (Indra). Powerful, He upholds the heaven and the earth. The days of the undutiful pass off inglorious. Those who are duty-minded cross all obstacles.

10. अग्निः सतिम्

Household fire procures the strong steed, the famous dutiful hero, and the fruitful dame teeming with sons. It is Fire that spreads through the world and bestows glory.

11. व्रजं कृणुध्वम्

Prepare the cowstalls—that will give you your drinks. Stitch the coats of armour, wide and many. Make iron forts, secure from all assailants. Let not your pitcher leak. Mend it strongly.

12. किम् अङ्ग त्वा

Why do they, oh Maghavan, call you a Bhoja? Direct me, I have heard you to be the Director. Oh Powerful One, may my mind be inclined to activity. Oh Indra, bring us luck that knows true wealth.

13. यो रजांसि

When the protection of Vishnu, (who thrice traversed the universe for the sake of afflicted man) is near us, let us enjoy our wealth and body and soul.

14. आ यद्रुहाव

When I embark along with Varuna, and urge the boat in the midst of the ocean, and ride over the ridge of water and swing in the swing, it is all pleasure and joy.

15. पतङ्गक्तम्

By the grace of the Asura, wise men see with mind, the Dynamic one at their heart. The kavis plunge into the deep—they pray to Bedhas for the features of the rays (mobility).

16. आ यद् हरी

Oh Indra, when you yoke your wandering steeds, your follower places the thunder in your hands. With this, you famous and resistless One, you smite down foes and many a castle.

17. अभ्रातृव्यो

Oh Indra, you have no cousins nor any companions. Even from the beginning you are without any friend. It is only through struggle, that you allow any one to establish friendship with you.

18. आ नो महीम्

Oh Agni, make great and cheerful *Aramati* known to the Devayana Path—*Aramati* who is celestial, worshipped with gifts, exalted, moral and fond of Soma.

19. प्र सीम् आदित्यो

The premier Provident created the universe. The currents run the course of Varuna's Law. They neither tire nor do they cease, like birds in the air, they fly with speed.

20. यावा ह क्षामा

The heaven and the earth, first of all, became truly valuable about the Law of Rectitude. God has made man worshipful, and he seeks his soul and invokes (God's aid).

21. यज्ञेन वर्धत

Exalt Agni by deeds of Duty ; worship him with oblation and songs of praise—well-kindled, nobly fed, and celestial leader, he is skilful, inspirer and bearer of the brunt in battle.

22. इन्द्राय साम

To Indra sing a song—a lofty song to a lofty sage. He upholds Rectitude and is wise and laudable.

23. विश्वो यस्य

All men pursue His Law—the purifier and the lordly Brahmanaspati.

CHAPTER IV

HIGHER SELF

1. यज्ञेन यज्ञम्

“Duty for the sake of Duty” is what the saints did. That is the foremost Law. They entered into the region of glory, where self-made saints had gone before.

2. ऋतेन ऋतम्

Oh Agni, let us follow the Right for the sake of the Right, though raw, she (Rectitude) hath the ripe sweet juice of the cow. For though the cow is black, she yields bright food—the nutritious white drink.

3. वनेषु वि अन्तरिक्षम्

Varuna has placed space in the trees, and strength in the steeds, milk in the cows and fire in water. He has placed sun in the sky and the Soma plant on the mountain and Duty in the heart of men.

4. ध्रुव ज्योतिर्निहितम्

Resolute Mind (Conscience) is the unfailing light in men placed for true vision. All the angels unanimously and unhesitatingly point to Duty alone.

5. अयं कविर्

Agni has been placed in the heart of men—a seer within the blind, the immortal within the mortal, the wise within the fool. Consecrate us here, oh victorious God. May we for ever be in harmony with you.

6. वैश्वानरस्य सुमतौ

I seek to satisfy Conscience which is present in all (विश्व) men (नर). It is the sole glorious monarch of all the worlds. Born within, it passes judgment on everything. Conscience rivals the sun (in revealing the truth).

7. अहश्च कृष्णम्

Both the dark day and the white day are there. They rotate round the universe in turns. Conscience, a strong king, like the fire with its glow, crosses the region of darkness.

8. दृष्ट्वा रूपे

Prajapati has made the Right different from the Wrong, and has planted in us regard for truth and repulsion for untruth.

9. सुविज्ञानं चिकितुषे

It is patent to the thoughtful, that truth and falsehood oppose each other. Of these two Soma protects that which is true and straight. The false, He annihilates.

10. नाहं न तन्तुं

I know not either the warp or the woof, I know not the web that they weave, who engage in the struggle for existence. Whom shall I call my father? Even one's own father appears to be another—a different self.

11. स इत्तन्तुं

He knows the woof and he knows the warp, and he speaks according to Law, he knows the secret of immortality, and upholds it, who proceeds by looking on himself as another (i. e. without egoism).

12. य ईम् चिकेत

He (Higher Self) dwells in the heart and sits in the stream of Rectitude. To them who know him and release him by resorting to Rectitude—to such doth he announce great wealth.

13. यस्तु सर्वाणि

He who sees himself in others, and others in himself, does not stray from the Law of life.

14. यस्मिन् सर्वाणि

How can grief and inertia touch him who sees the same self in all the beings and has thus identified himself with the interest of all others?

15. अचित्ती यच्

If we, men as we are, have sinned against the Divine Being, unconsciously, in weakness or insolence, absolve us from the guilt, and make us free from sin, O Savitar, alike among both angels and men.

16. न स स्वो दक्षो

It was not my act, Oh Varuna, it was a lapse. It was due to wine or emotion, or gambling or forgetfulness. The stronger force gets the upper hand, for the time being. Even in dream one is tempted to sin.

17. द्वा सुपर्णा

There are two birds of beautiful plumes, equal friends and allies. They live on the same tree. One of them tastes the sweet fruit of the tree. The other abstains and grows in glory.

18. अपाङ् पाङ् एति

The Immortal one (Higher Self) living in the same abode with the mortal (Lower Self) moves forwards and backwards, true to its inward nature. These two entities are eternally opposed. They see the one, but miss the other.

19. अक्षेत्रविद्

The Lower Self should take guidance from the Higher Self. It should move as guided by the Higher Self. This, in truth, is the good of such guidance that he attains the highest end.

20. तमितृच्छन्ति

They seek Him (Higher Self) but all cannot seek successfully (*i. e.* find out). It is the wise who comprehend him with mind. One cannot neglect either of them—the first or the second voice (Egoism or Altruism). His duty advances unretarded.

21. क्रतूयन्ति क्रतवो

In my mind, Duties come, thoughts sprout, love flows and will grows. These are all that go to make me up. May my mind be fixed on God.

22. ऋचो अक्षरे परमे

The words of the Veda form the station wherein dwells the Lord. Those who miss Him, what does the Veda avail them? Those who know Him know the Veda.

8. यस्याश्वासः

All the horses and cows that are in the world, all the villages and chariots, are under His command. He who made the sun and the dawn, and who moves the waters, He, oh men, is Indra.

9. यं क्रन्दसी

Whose help the crying contending armies seek, both the parties (allies and foes), whom all the people standing on a common platform, invoke separately, He, oh men, is Indra.

10. यस्मान्न कृते

Without whose help one can never conquer, whose protection the oppressed seek, He, of whom the universe is a reflection, He, oh men, is Indra.

11. यः शश्र्वतो

He who smites with his sword all the many rebellious sinners, and does not give any rest to the insolent, He who is competent to eradicate the Dasyu, He, oh men, is Indra.

12. यः शम्बरं

He who chased for 40 years, Sambara in the mountains and who killed agile Ahı and the sleeping Danu, He, oh men, is Indra.

13. यः सतरश्मिर्

He is strong and mighty and wields seven reins. He released the seven great floods to flow free. He, who with the thunder in his arms, rent Rouhina to pieces when scaling to heaven, He, oh men, is Indra.

14. द्यावा चिदस्मै

Both the heaven and the earth bow down before Him, at His very breath the mountains tremble. He who is known as the Soma drinker, thunder-wielder and thunder armed, He, oh men, is Indra.

15. यः सुन्वन्तम्

He who protects the Soma-pourer, the Soma-brewer, the singer and the praiser, He, whom prayer and Soma and this our gift exalts, He, oh men, is Indra.

16. यं वृत्रेषु

Whom the rival clans in warfare, and the progressive ones in the congregation invoke, whom in tournament, and whom in retreat, all follow, and whom the saints strengthen, He is Indra.

17. यः सुन्वते

Thou art verily true. It is from you, that the pourer, the brewer and the milker derive their strength. So may we, evermore thy friends, oh Indra, speak loudly to the Synod along with our heroes.

18. य एक इच्छ्यावयति

Single handed, he can overcome a good many. Indra, the King of Nations, is invoked in many places. Verily all rejoice in him, praising the boons of Deva Maghavan.

19. न यं जरन्ति

Years or months do not enfeeble Indra, nor do days exhaust Him. Mighty as He is, may He grow mightier still, glorified by lauds and hymns.

20. इन्द्रं परे

High or low or middling, moving or stilling or fighting, every body lives by Indra's grace. And men who desire strength invoke Indra.

21. महौ असि

Great art Thou, Lord, mighty through manly vigour—glorious, supreme and militant. Thou art the one Sovereign of the world. Lead our men to fight and flourish.

22. स रायस्त्वामुप

Pleased with our praises, release the spring of wealth, Indra, of brightly shining riches. For Thou art Lord of men, without an equal. Of the whole world, Thou art the only Sovran.

23. त्रातारमिन्द्रम्

Indra is the Rescuer, Indra is the Helper, Indra is the hero who listens at each invocation. I call mighty Indra, invoked of many. May Indra, the Lord of Magha, grant us welfare.

24. त्वं विश्वा दधिषे

Thou hast all treasures in Thy sole possession, treasures manifest and treasures hidden. Defer not, oh Lord of Magha, my longing. Thou art Director Indra, Thou art giver.

25. धृतव्रतो धनदाः

Upholder of Law, wealth-giver, strengthened by Soma, He is the bestower of precious riches. In Him all the paths of prosperity unite, like rivers that commingle in the ocean.

26. इन्द्रो दिव इन्द्र ईशे

Indra is the Lord of heaven and Indra is the Lord of earth, Indra is Lord of waters and of mountains, Indra is the Lord of the noble and of the sages. Indra is to be worshipped in rest and in effort.

27. प्राक्तुभ्य इन्द्रः

Greater than the Night and greater than the Day art Thou, oh Indra, vaster than the sky, and the water of the ocean. Thou art vaster than the extension of the wind or the end of the world—vaster than rivers and our lands, is Indra.

28. नहि त्वा शूरो

No hero may conquer you, oh Indra, no strong, no brave, no insolent warrior. Not one of these is match for you, oh Indra. Thou far surpassest all these living creatures.

29. एक नु त्वा

Thou alone art the Lord of the five sects, famed among the people. My wishes cling round Him the Leader, invoking Indra both at evening and morning.

30. यस्य त्री पूर्णा

His three steps, filled with honey, shine for ever in own glory. Who alone upholds threefold, the earth, the heaven and all the living creatures.

31. किमित्ते विष्णो

What fault did you see in us, oh Vishnu, that you said "I would lie hidden." From us as we are, do not conceal your body, though in the congregation (of the Iranians), you may do otherwise.

32. रूपं रूपं प्रतिरूपो

In every figure He appears—it is His form that we see in all. Indra in his glory, is multiform. He appears simultaneously in tens and thousands of places—so many are his steeds.

33. परा पूर्वेषां

He gives up the friendship of former friends and passes on to and walks with others. He neglects those who do not think of him. Indra persists through ages.

34. यदचरस्

That You appear to wax strong and roam about declaring Your heroic deeds, all these that are called Your battles, are mere illusions. For, oh Indra, You never have, nor ever had, any foe.

35. ता कर्म अपतर

Praising His actions and practising, let us accomplish more of his Asha (Rectitude). May Indra of mighty deeds, swift and car-borne, be pleased with that—the Infallible (Nasatya) as He is.

36. उतो वा ते

They, whose hymns you used to hear before, were also mere human beings. I also invoke you, oh Maghavan. Be my guide, oh Indra, like a father.

37. अयमस्मि जरितः

Here am I, oh invoker, look at Me. I dominate all creation, by My greatness. The ordinances of Rectitude makes Me mighty. Intent on destruction, I rend the world to pieces.

38. नकिरिन्द्र

None is superior to You, oh Indra, and none greater. There is none even equal to You, oh Vritra-slayer.

39. ऋषिर्हि

Thou art a sage, the Firstborn one, sole Ruler over all, by strength. Thou Indra holdest all wealth.

40. यत इन्द्र

Indra give us security from that whereof we are afraid. Kill the enemy and foe.

41. त्वयेदिन्द्र युजा

With Thee to help us, oh Indra, let us answer all our enemies. For Thou art ours, and we are Thine.

42. यदिन्द्र

Oh Indra, I wish to be as much as You yourself are. Inspire the singer and do not abandon him to vice.

CHAPTER VI

LÓRD OF THE SOUL

1. इमाम् उ वु

I would now declare the great skill of famous Asura, Varuna. Standing on the firmament, he measured out the world, with the sun as the yard-stick.

2. अमी य ऋक्षा

Whither do those stars depart at day, those that shine high in heaven at night? True to the inviolable Laws of Varuna, the moon moves on in splendour at night,

3. उरु हि राजा

King Varuna hath made a spacious path-way, for the sun to travel. He made a foot-hold where there was none, for foot to set on. He can rightly diagnose, what afflicts the aching heart.

4. अस्तभ्राद्

The all-knowing Asura propped the heavens. He measured the width of the world. He sits in the whole world as its Sovereign. All these are the deeds of Varuna.

5. रदत्पथो

Varuna made a path-way for the Sun, and for the water of the rivers to go to the sea. Like a slap thrown out, he sends the seasons in order, and makes the great year out of the days.

6. नमः पुरा ते

Mighty Varuna, we spoke forth your worship here-tofore, we speak it now, and we shall speak hereafter. For in Thyself, oh invincible Lord, the inviolable laws are rooted, as if on a rock.

7. धीरा तु-अस्य

Wise verily are the great creations of Varuna. He confirmed the heaven and the earth. He spread the high heaven wide, and divided asunder the earth and the firmament.

8. एवा वन्दस्व

So worship the great Varuna. Revere the wise Guard of Immortality. May he vouchsafe us His threefold protection. Let heaven and earth preserve us within the lap.

9. वृषा वृष्णे

The strong (worshipper) has milked for the strong (Varuna) the nectar of heaven—the son of Aditi cannot be deceived. Inasmuch as Varuna, in his wisdom, knoweth all, may He, the Holy one, grace the sacrificial session.

10. इमां धियं

Sharpen the insight of him, Varuna, who strives the utmost, sharpen his duties and deeds, so that I may cross through all misfortune and get on the ship that bears us safely.

11. अव ते हेळो

We remove thine anger, oh Varuna, by obeisance, oblations and sacrifices. Wise Asura, king of all, remit the sins, by us committed.

12. उत स्वया तन्वा

I sometimes ask myself as to how to find favour with Varuna. What gift of mine would please Him, kind though He is. When with joy I would find Him gracious to me.

13. मा नो वधैर्

Kill us not, Varuna, with those dread weapons, which Asura, at thy order, strikes the sinner. Let us not pass away from light to exile. Save us from the enemy, so that we may live.

14. अपो सु म्यक्ष

Far from me, oh Varuna, remove all danger. My Holy Emperor, accept me graciously. Release me from sin, as one releases calf from the rope. None can even move the eyelid without Thy permission.

15. माहं मघोनः

May I not live, oh Varuna, to witness the destitution of my wealthy liberal dear friend. Oh king, may I never fall away from the wealth of self-command. Loud we may speak with heroes in the assembly.

16. पृच्छे तदेनो

Fair to know my fault, I question others ; I approach the wise, oh Varuna, and ask them. This one same reply all the sages give, "Surely Varuna is angry with thee."

17. किमाग आस

What is my such great fault, Varuna, that you wish to strike your admirer. Tell me of it, invincible Sovereign, and quickly would I become sinless and approach thee with my homage.

18. अव दुग्धानि

Free us from the hereditary faults, as well as from those which we have ourselves committed. Oh king, release Vashista from Sin, as lightly as a cattle-lifter does the calf.

19. यत्किं चेदम्

Oh Varuna, when through human failing we commit offence against your Divine Being, and when through thoughtlessness, we violate thy laws, punish us not, oh God, for those lapses.

20. कितवासो यद्

If as players, we have played foul at games, whether that is true to our knowledge or we know it not, cast all these away loose, oh God, may we be favourite to you.

21. अरं दासो न

May we slave-like serve the Merciful? May we, free from sin, propitiate the stern Lord? The great Lord gives wisdom even to the simple. And the wise, the wiser Lord, leads us to prosperity.

22. इदं कवेर्

May this land of Sovereign wise Aditya, surpass others in greatness. I beg renown of majestic Varuna, the God who is exceedingly kind to the worshipper.

23. यो मृळयाति

He shows mercy even to the sinner. But let us approach Him Varuna, sinless. As we follow the laws of Aditi may you provide us with welfare.

24. त्वं विश्वेषां

Asura Varuna, Thou art Sovereign over all, be they Devas or be they mortals. Grant unto us to see a hundred autumns. May we attain to the age, that obtained before.

25. स जायत प्रथमः

He sprang up as the First of all Entities, at the source of the cosmos, at the beginning of creation. Footless and headless, both his ends concealing, He draws himself together, in the home of strength.

26. स पर्यर्गमात्

He looms bright, incorporeal, unscathed, immaterial; pure and untainted. He is sage and savant, Omnipresent and self-existent. All along, he arranges things according to their grade.

27. प्र तत् ते अद्य

I know all the ways, Oh Lord, and today, I laud Thee, Oh the Formless one. Yea, I who am poor and weak, praise Thee, the Mighty, who dwellest beyond the heavens.

28. आ तिष्ठन्तम् परि

All the world adorns the Omnipresent. Beautiful He moves about in His own glory. Great is the name of that brave Asura. Multiform, He dwells in immortality.

29. अस्मे वीरो

May ours be the heroic and vigorous Marut, who is the invisible director of men, so that we may cross the ocean (of troubles) and get a resort and proceed to you, our permanent home.

30. विश्वेदेते

All the creation is different, one from the other. *Maṭas* holds the Devas, and yet tires not. The All-one is the Lord of what is fixed or mobile, all that walks and flies, various and different.

31. त्वं राजेन्द्र ये च

Thou art the king of the Devas and Raksasas. Asura, protect us, human beings. Thus art the king of the saints, Lord of the Magha (congregation) and our refuge. Thou art true protector and comrade.

32. यदा कदा च

Whenever a man seeks a merciful Lord, he worships Varuna, the Lord of the fallen.

33. सना पुराणम्

I ponder closely the Ever Old one. That Mahas of ours, is the friend of Father Sire. Singing the praise whereof, the Devas take their stand on the wide extended path-way.

34. आ यो विवाय

When He, the Divine Being, came for fellowship—Vishnu to Indra, Godly to the Godlier—Bedhas (Bazda) had conquered the Aryans of Trishadha, and made his followers partners in the common Law.

CHAPTER VII MITRA—TWO IN ONE

1. इन्द्रावरुणा

Imaged Indra, and Unimaged Varuna, to us, the common people, give great strength, for the due discharge of our Duties. And to him who loves well, give continued strength. May we, in fight, subdue the wicked.

2. सम्राट्त्व

One of you twain, is called a Universal Ruler (Emperor) and another an Independent Ruler (Monarch). You are great and powerful. It is with your power and strength that all the angels of heaven are powerful and strong.

3. अनु अपां खानि

By your strength, you have pierced the spring of floods. You have made the sun the lord of the sky, Indra-Varuna, to the great delight of this skilful (singer), may you inspire and re-inspire his insight.

4. युवामिद् युत्सु

You carry us through battles and frays. In the production of quietitude, you know the measure. You are the skilful lords of two-fold wealth; Indra-Varuna, accessible as you are, let us invoke you.

5. इन्द्रावरुणा

Indra-Varuna, when you created all the creatures of the world by your might, Mitra adorned Varuna with serenity, but the Other One, the Terrible One, flew with the Maruts.

6. महे शुल्काय

That Varuna's high worth may shine pre-eminent, these Twain have measured each his proper power and might.

The One, by his warning, saves even the slack, the Other procures much with the help of few.

7. न तमहो न

No trouble, no misfortune, Indra-Varuna, no affliction from any side, assails the man, whose sacrifice, oh Gods, Ye visit and enjoy, never doth the crafty guile of any man injure him.

8. अर्वाङ्मरा

With your divine protection, Leaders, come to us. Hear my invocation if you please. Bestow ye upon us, oh Indra-Varuna, your kind friendship and kinship.

9. अस्माकम् इन्द्रावरुणा

In battle after battle Indra-Varuna, be ye our champions, ye who are people's strength. When both the opposing bands invoke you for the fight, and men pray for gaining offering and progeny.

10. यत्रा नरः

Where heroes come together with their banners raised; in the war where none holds anything dear, where all the world looks up to heaven in fear, there do ye, Indra-Varuna, cheer us up.

11. आपश्चिद्धि

Even heavenly waters self-lucid in their seats, endowed godhood on Indra-Varuna. One of these holds back the alien people, the other smites the resistless foemen.

12. वृत्राणि अन्यः

One of you Twain destroys the Vritras in fight, the other one evermore upholds his Holy Laws. We call on you, Mighty Ones, with our hymns of praise. Vouchsafe us your protection, Indra-Varuna.

13. ता यणीहि

Praise those two Adorable ones for the sake of strength. Indra-Varuna shine in their glory. One, by his strength, kills the Vritra with Vajra, the Other, a Sage, consoles in troubles.

14. जुषेथां यज्ञम्

Accept the sacrifice, listen both of you, to my call. The priest hath seated him after the ancient texts. My prayer of welcome goes forth to both the kings, drink ye, the Soma meath, from the Director's bowl.

15. युवोर्ऋतं

May your great Law be effective in heaven and earth. Be ye our leaders, for our great advantage. To heaven and earth, I offer this my homage with food of Agni, as I pray for riches.

16. स सुक्रतुर्

May that priest, oh Adityas, who with his sacred gifts and adoration, brings you to aid us with your might, become proficient in Duty and Moral Law. May he be equipped for right-going.

17. अमूरा विश्वा

Infallible Mighty Lords—all this belongs to you. For you, there is nothing wonderful or great. Guile follows close the men who are untruthful. There are no secrets which are unknown to you.

18. इय देव

Mitra-Varuna, these things have been placed before you, in sacrifices. Convey us safely over every peril. Provide us evermore, with welfare.

19. ऋतस्य गोपाव्

Protectors of Rectitude, whose laws are ever true, your chariot, you ascend in the sublimest heaven Oh Mitra-Varuna, whomsoever you favour here, to him the rain with sweetness, streameth down from heaven.

20. ऋतस्य बुध्रे

The Maker of the day, the Strong One, has established heaven and earth, on the basis of Rectitude. Great is the skill of Mitra-Varuna. Like the Moon, that (skill) has spread its rays everywhere.

21. धर्मणा मित्रावरुणा

Wise Mitra-Varuna, with Rectitude and skill you guard the Order of the Lord. Ye, by Rectitude, govern all the world. The sun in Heaven is your refulgent car.

22. इमां वा मित्रावरुणा

Asura Mitra-Varuna, this hymn to you, like food anew, I offer. One of you is a lordly unerring Leader, and the other one, his friend, calls and urges men to action.

23. ता भूरिपादावन्तस्य

They have long noses. They are the restrainers of irrectitude. They are difficult for the wicked mortals to escape. Varuna-Mitra, may your path of Rectitude bear us over trouble as a boat over waters.

24. युवं वस्त्राणि

The robes which you put on are broad. Your counsels are faultless and effective. All falsehood you conquer. Mitra-Varuna you are united in Rectitude.

25. युवो राष्ट्रम्

Dyaus extends your high dominion. The cords you bind with, are not made of ropes. Far from us still be Varuna's displeasure. May Indra give us spacious room to live in.

26. अपादेति

The footless one precedeth footed creatures. Who marketh Mitra-Varuna, this your doing? The embryo of the universe supports its burden. It fulfils Rectitude and subdues falsehood.

27. प्रति वां सूर

With hymns I call you, when the Sun hath risen, Mitra and Varuna, whose deeds are holy, whose divinity is supreme and ever-lasting and who come with good heed at each man's supplication.

28. मित्राय शिक्ष

Bring gifts to Mitra and liberal Varuna. Emperors, they never have any lapse even in mind. Their station shines on high through ever-lasting law. Both the amiable heaven and the earth are covered by them.

29. समान नीळ

Strong, they both dwell in the same abode. Great, they both come together with the same purpose. The sages uphold the step of Rectitude, the highest concepts, they keep concealed within themselves.

30. ता हि देवानाम्

They are the Asuras. Among the Devas they are the Lords. May you both make our lands prosperous. May we approach you, Mitra-Varuna, where time and space draw together.

31. तमुष्टवाम

Let us praise Him who created this universe. All the creation is subsequent to Him. By our praises of Indra,

we would propitiate Mitra, and wait upon the Lord with adoration.

32. अयं मित्रो

This Mitra, adorable and auspicious, grew to be Bedhas (Mazda) king and kingly. May we enjoy the grace of Him, the Holy, and be in his favour.

33. विदुष्टे विश्वा

All the world knows of this. Therefore they call Varuna by the name of Bedhas. As for you, oh Indra, you are known as having slain the Vritras, and as having released the obstructed currents.

CHAPTER VIII
ASWINAU—ONE IN TWO

1. आ नो रत्नानि

Come to us, oh ye Aswin pair, bringing your precious treasures, come—ye two Rudras, whose path-ways are of gold, and who are cheerful and rich in store of wealth.

2. आ नो देवेभिर्

Come down with the Devas. Come Nasatyas together friendly in your chariots. Betwixt you and us, there is ancestral friendship and common kin. Remember and regard it.

3. मध्व ऊ पु

Sweeter than the honey, you two are. Rudras and sustainers, as you are, you shower mercy. As you cross the ocean, well-dressed food may strengthen you.

4. आ पश्चाद् आ

Truthful Twins, come from before and come from behind, come from above and come from below. Come from all sides with wealth that all can share. Protect us evermore with peace.

5. युवोर्दीनाय

In the matter of gift, you are ample and unfailing. You get on the car of words, for our comprehension. Come here unto us, oh Aswins, with those aids wherewith ye help our thoughts to further holy acts.

6. युव तासां

By the strength of nectar, you rule over all people in supreme dominion. Come hither unto us, oh Aswins, with those aids wherewith ye heroes, you made the barren cow give milk.

7. यव वृकेना

Cultivating barley with the plough, and milking out food for men, you wonder-workers, blasting out the Dasyus with your trumpet, you made a wide light for the Aryas.

8. आ न ऊर्जे

Bring here nourishment for us, ye Aswins Twain. Sprinkle us with your whip that drops the honey-dew. Prolong our life, wipe out our trespasses, repel the enemy and be our companion.

9. युवं हि गर्भे

You laid the germ of the world you placed it in the universe. Lordly Twain, Aswins, you have sent Fire, water and trees.

10. युवं ह स्थो

You are doctors having medicine, and charioteers having skill in driving. Strong Aswins, you give strength to him who offers oblation to you with sincere heart.

11. वसु रुद्रा

You two are Vasu—and—Rudra, very wise and sustainer. Strong pair, grant us our wish—that wealth which Aucathya asked you, when you came with unstinted succour.

12. इहेह जाता

Born here and here, you flourish together—by your own stainless body and name. One of you is the bold victor of Sumakha. The Other is the noble son of Div.

13. अमानुरधिद्

You are the friends of all afflicted people—the supporter of the old maid, the sustainer of the hungry and the low. You are the healers Nasatyas of the blind, of the feeble and of the sick.

14. कं याथः कम्

Whom do you visit, whom do you approach and to whom do you direct your car? With whose devotions are you pleased? For our benefit, we long for you.

15. इन्द्रतमा हि धिष्ण्या

Beloved ones, you are most Indra-like, and also most Marut-like. Wonderful, wondrous, car-borne, and charioteers, you ride on a chariot, filled with honey, and thereon, ye Aswins, you go to the offerer.

16. किमत्र दसा

What do you do, Oh Dasrās, and how do you stay, when you find the non-sacrificer flourishing? Let the niggards' life decline and decay. Give light unto the lauding sage.

17. शृङ्गेव नः प्रथमा

Come to us down first, like a pair of horns, come with rapid motion, like a pair of hoofs, come like two chakravaks in the grey of morning, come like two chariot wheels at dawn, oh Mighty Ones.

18. रातेवाभुय

United like two undying breaths (inspiration and expiration) like two confluent rivers, come with two hands, most helpful to the body, and guide us like two feet to what is precious.

19. सुयुग्ं वहन्ति

The Right-doer goes towards you by Rectitude—he rises right to Father Bedhas. Be pleased with this laud of singer. I bow to you—come down.

20. पुराणमोकः

Ancient is your home and auspicious is your friendship, Heroes, your stronghold is the Ganga. Renewing your auspicious friendship, let us rejoice together with draughts of meath.

CHAPTER IX MONO-THEISM

1. उषसः पूर्वा

That which was existent even before the dawn, the great Eternal that existed at the source of the universe, that which validates the sacrifice to the Devas, it is this truth—there is only one divinity in all the Gods.

2. मे षू णो अत्र

The Devas may not worship here. The knowing Pitars may not worship there, that which forms the common feature of both the cults, is the truth that there is only one divinity in all the gods.

3. वि मे पुरुत्रा

My thoughts turn to many scenes. I glance back to the ancient rituals (when different gods were worshipped in different clans). Before this burning fire I solemnly declare—there is only one divinity in all the Gods.

4. समानो राजा

The same King is worshipped everywhere. Extended through the wood, (throughout the whole world) He lies on every couch. One of them brings forth the child, and the other becomes its mother (some one discovers and others adopt the truth that)—There is only one divinity in all the Gods.

5. आक्षित् पूर्वासु

Rooted in the old plant, forthwith He grows again in the younger, fresh and tender (old God is worshipped under a new name). Though they are unimpregnated, He makes them fruitful (uninfluenced, develops the same idea). There is only one divinity in all the Gods.

6. शयुः परस्तादध

The child of two mothers (Indian and Iranian cultures), it soars high unrestrained. It follows the Law both of Varuna as well as his friend. There is only one divinity in all the Gods.

7. द्विमाता होता

The priest who is proficient in both the cults, is the king of the synod. He knows the root (original) as well as the branch (reformed church). They who speak sweetly, bring him sweet addresses. There is only one divinity in all the Gods.

8. शूरस्येव युध्यतो

At close range the vision is perverted; to a warrior, the whole world seems to be fighting against him. Deep down lies the thought that is in harmony with the world. *There is only one divinity in all the Gods.*

9. नि वेवेति

The hoary envoy (the mediator) comes between them. He shines in his splendour, and looketh on us clad in wondrous beauty. There is only one divinity in all the Gods.

10. विष्णुगौपाः

Vishnu, the Protector, maintains the loftiest station, providing lovable permanent dwelling places. Agni (the dutiful householder) knows them all. There is only one divinity in all the Gods.

11. नाना चक्राते

Its limbs (Aryan culture's) are glorious. One of them is bright and another dark. Thus one of the two sisters is black and another is white. Yet both of them tell us that there is only one divinity in all the Gods.

12. माता च यत्र

Both the mother and the daughter cow are competent to yield what one desires. Both of them are based on the seat of Rectitude. For there is only one divinity in all the Gods.

13. अन्यस्या वत्सं

One of them licks and brings up the other's youngling. That region, where the cow places its udder, flourishes with the milk of Rectitude. There is only one divinity in all the Gods.

14. पद्मा वस्ते

The procedure takes up many forms. It goes up, and mounts the apex. I know the seat of Rectitude and advance. There is only one divinity in all the Gods.

15. पदे इव

Within a wondrous place, the twain are treasured. The one is manifest, the other is hidden. One common pathway leads to two directions. There is only one divinity in all the Gods.

16. आ धेनवः

Let the cows (Philosophers) move about without attachment for its own calf. They yield everything, and lie unexhausted. They are ever new, and fresh and youthful. There is only one divinity in all the Gods.

17. यद् अन्यासु

The Bull (Prophet) moves about in one herd, but scatters seeds (gathers recruits) in another. He is Bhaga, King, the Earth's protector. There is only one divinity in all the Gods.

18. वीरस्य तु

Let us pray for horses for the wise hero. Sixfold they bear him, or by fives are harnessed. There is only one divinity in all the Gods.

19. देवस्त्वष्टा

God Twasta, the omni-form Creator, produces and sustains many a race. All these races belong to Him equally. There is only one divinity in all the Gods.

20. मही समैरच्

He has united the two great congenial Bowls (cults). Each of the pair is laden with his treasure. The Hero is he who gathers riches (of both cults). There is only one divinity in all the Gods.

21. इमां च नः पृथिवी

Yea, on this our earth, the all-sustainer dwells like a king with nobles around him. In his protection heroes (gathering riches of both the cults) rest in safety. There is only one divinity in all the Gods.

22. निषिध्वरीस्त

The herbs and waters are your property, Indra. Earth brings all her wealth for thee. May we, as friends of thine share goodly treasures. There is only one divinity in all the Gods.

23. सुपर्ण विप्राः

The sages designate Suparna by various names—though he is only one. This they do at the synods and in rhymes. While they take Somá; they measure the twelve (syllables).

24. एकः सुपर्णः

Suparna is one. He entered into the universe. He supervises the whole world. With pure heart, one can see Him near. Nature licks Him and He licks Nature.

25. एको बहूनाम्

Thou art the one adorable for the many, oh Manyu. Fit up every clan for the struggle for existence. Perfectly resplendent one, with Thee to aid us, we will uplift the glorious shout for conquest.

26. वया इदग्ने

The other Fires are verily thy branches, oh Agni. The immortals all rejoice in Thee. Vaiswanara, centre art thou of the people, holding them together like a post.

27. त्वं वरुण उत

Oh Agni, Thou art Varuna and Mitra. The Vasistas, with their holy hymns, exalt Thee. May all wealth flock to Thee. Preserve us evermore with welfare.

28. त्वमग्ने वरुणो

Thou, at thy birth, art Varuna, oh Agni; when kindled thou becomest Mitra. In Thee, oh Son of Strength, all Devas are centred. Indra art thou, to man who brings oblation.

29. वि यद्वाचम्

The phrases that the sages chant, or some others recite along with proverbs, I would now utter those true mottoes—“Do not set one Deva up against another in the matter of their greatness.”

30. त अज्येष्ठा

There are no eldest amongst them, nor youngest, nor any middlemost. All of them are great in strength. They are noble in birth,—the sons of Prisni (Veda). Divine beings, come towards us.

31. यो नः पिता

He who is our Father, Creator and Disposer, who knows everything in the universe, who single is known by many names, all the world goes seeking for Him.

32. इन्द्रं मित्रं

They call Him by various names,—Indra, Mitra, Varuna or Agni. He is also called the glorious Suparna. The Entity is one—sages name it variously as Agni, Yama or Matarishwa.

CHAPTER X

RUDRA—THE GREAT LORD

1. भुवनस्य पितरम्

Rudra by day, and Rudra at night, we honour with these our songs, the Universe's father. Him great and lofty, undecaying, blissful, let us call forthwith, headed by the sage.

2. स्तोमं वो अद्य

With humble adoration, show this day, your song of praise to mighty Rudra, Ruler of the brave. With whom the eager ones, going their ordered course, He comes from heaven, self-bright, auspicious, self-possessed.

3. त्वमस्य परे

Thou art beyond the heaven and the skies. In thine own native might, bold of heart for help. Thou hast made the earth the reflex of thy strength. Embracing flood and light, thou comest from heaven.

4. न यस्य द्यावा

Whose amplitude the heaven and earth have attained, neither the rivers of the skies whose end reached, (nor the end of whose strength, while he is fighting with pleasure) —one alone, you created the whole world.

5. समेत विश्वे

Come ye all together, with words of praise, to the lord of Heaven. He is the sole Lord and supreme over all. The ancient one, he still inheres, in all that is new. All the diverse different roads lead to Him alone.

6. इमा रुदाय

To Rudra, bring these songs, whose bow is firm, the self-dependent God, with swiftly flying shafts, the wise, the conqueror, whom none may overcome, armed with sharp pointed weapons. May he hear our call.

7. प्र तुविद्युन्नस्य

From heaven, from earth, is bruited forth the greatness of Him, the resplendant, the firm, the fiery. No foe hath He, no rival, no equal—the skilful and the bold.

8. क उ नु ते

How could the Rishi then, our predecessor, reach the end of thy unequalled glory, as your father and your mother were born along with your own self (you are not born from another) ?

9. त्वं भुवः प्रतिमानं

Thou art the limit of the Universe, the Master of lofty heaven with all its mighty heroes. Thou hast filled all the regions with Thy greatness ; yea, of a truth, there is none other like Thee.

10. न तं विदाय

Do you not know Him—Him who made this universe ? He dwells in your heart as well. To some He appears as if shrouded in a mist—to others He is a matter of conjecture only. He is the source of the Categorical Imperative and in Him is the heart's rest.

11. स दर्शतश्रीर

He, excellent in glory, is the guest in every house, and finds like the Takkavi bird a home in every tree. Benevolent to men, he scorns no one. Friend to the tribes, he dwells with every tribe.

12. एषो ह देवः

Such is God. He is present in every place. He is the first born. Yet he is still in the embryo. He is all that has, been born, and all that will be born. Universal, he dwells in every body.

13. तम् उ द्रुहि

Praise Him who wields the bow and the arrow, and who is the Lord of all assuage as well. Serve with obedience Him, who is both imaged Deva and unimagined Asura.

14. अर्हन् विमर्षिं

Worthy, Thou carriest arrow with the bow. Worthy, thou hast a beautiful necklace of many colours. Worthy, thou

pitiest one and all. None there is greater than you, oh Rudra.

15. हिरण्यहस्तो असुरः

May the Asura, the gold-handed leader, the self-dependant comforter, come down to us, retarding Rakshasas and Yatudhanas. May the Deva appear every evening, praised with hymns.

16. हिरण्यपाणिः

The golden-handed Savitar, far-seeing, goes on his way between the earth and the heaven, drives away sickness, forwards the sun, and extends the sky through the darksome region.

17. तद्देवस्य सवितुर्

From the wise Creator, Deva and Asura, we pray for great strength. He, by his self, gives protection to the worshipper. May the great God appear before us in his splendour.

18. सविता पश्चात्

Savitar is in front, and Savitar is at the back, Savitar is above and Savitar below. May Savitar send us perfection and may Savitar award us long life.

19. त्वेष वयं

Hither we call for aid Rudra, the impetuous, the perfecter of sacrifice, the wonderer and the wise. May he repel from us the anger of the Devas. Verily we desire his favourable grace.

20. न स जीयते

Never is he, oh Maruts, overcome or slain, nor doth he decline, dwindle, or decay. His treasures, his resources never waste away, whom whether he be prince or Rishi you direct.

21. प्रपथे पथाम्

Pushan rose to move on distant path-ways, on the road far in earth and far in heaven. In both the worlds he travels and returns with perfect knowledge.

22. य इमे द्यावा

He who made the heaven and the earth and gave shape to the whole universe, (bring that Twastar here, oh sacrificer). Hotar, more skilled in sacrifice, bring hither with speed today, that God Twastar, thou who knowest.

23. कथा कविस्

How is wise and laudable Brihaspati extolled? By which words and which hymns? May the single-footed unborn, the Ahi of the deep, listen to our call with Rikvans sweet to hear.

24. ब्रह्म गामश्च

Brahma created cow and horse and herbs, and trees and hills and water. He, bounteous, placed the sun in heaven and spread the laws of the Aryas over the land.

25. त्वमग्ने

Agni, thou art the Asura of the *Mazas* heaven, thou art the strength of the Maruta, and lord of food. Thou movest (in concord) with moving wind. As dispenser, Pushan, thou thyself givest protection.

26. मेधाकारं विदथस्य

The great, the small and the midlings, all elect Agni at the sacrifice, and none other than the Agni—Agni the inspirer, the ornament of the Assembly, priest and controller of thought.

27. प्र रुद्रेण ययिना

The rivers flow at the call of the ever-moving Rudra. He wields within Him great *Aramati* (Activism). With them Parijman, moving round his vast domain, and roaring, bedews all things, that are within.

28. स्थिरेभिरङ्गेः

With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations. From Rudra, from Him, who is the mighty sovran of this world, Divinity never departs.

29. इहा हि ते

Yea, here were they, thy friends of ancient time, who, born of old, have served Thee, oh Active One. Remember them, oh Omni-present, the oldest, the midmost and the youngest worshippers.

30. देवानां माने

In the God's mansion stood the first created, and from their separation, came the latter.

Three (Indian Gunas) unmixed hatch the world. Two of them (Iranian Manyus) form the noisy material world.

31. मा नो बधी

Slay us not, nor forsake us, oh Rudra, let us not be the object of your displeasure. Make us sharers of covetable Barhis-grass. Preserve us evermore, with peace.

32. कद्रुद्राय प्रचेतसे

When shall we sing to Rudra, the wise, the most liberal and the strong—sing to our hearts content ?

33. यथा नो मित्रो

Be it as Varuna, and his friend (Mitra) and Rudra desire, as they all desire in rejoice.

CHAPTEK XI NONE ELSE

1. हिरण्यगर्भः

In the beginning Hiranyagarbha alone existed. He came into being, He became the Lord of the universe. He upholds the heaven and the earth. Whom else should we adore with oblation ?

2. य आत्मदा

He created the soul and He gives strength. All the worlds obey Him. The Devas are his disciples. His protection is immortality, though death comes from Him as well. Whom else should we adore with oblation ?

3. यः प्राणतो

He is supreme over all that lives and all that sleeps. He is the sole Ruler of the Universe. He is the lord over bi-peds and quadrupeds (all animals). Whom else should we adore with oblation ?

4. यस्य इमे हिमवन्तो

Whose greatness the Himalāyas declare, as well as the sea and also the Rasa river. All these belong to Him. The regions are His arms. Whom else should we adore with oblation ?

5. येन द्यौरुग्र

He made the heaven high, and the earth firm. By him the sky and the firmament are supported. He measured the regions in mid-air. Whom else should we adore with oblation ?

6. यद् क्रन्दसी

Whom the two worlds look up for help, now trembling and now/reposing, and for whom the sun shines—Whom else should we adore with oblation ?

7. आपो ह यद्

When the primordial water spread over the universe, containing within it the germ and producing fire, then came into being the only soul of all the Devas. Whom also should we adore with oblation ?

8. यश्चिदापो

He, in his might, surveyed the floods, containing productive force, and generating worship. To all the Gods, He is the Super God. Whom else should we adore with oblation?

9. मा नो हिंसीज

May He, who is the creator of the world, and, who truthful created the heavens, not injure us. He brought forth great and bright waters.

10. आत्मा देवानां

He is the soul of the Gods, and the germ of the Universe. This God moves about at free will. One can hear his voice, but not see his form. Let us offer oblation to this air-like God.

11. प्रजापते न

Prajapati, there is naught other than you. All the world moves about you. Grant us our heart's desire when we invoke thee. May we be lords of wealth.

12. कथा कदस्या

As the morning breaks, how and whence does God seek the friendship of the mortal? How and which-wise is His friendship for the friends, who have entwined in Him their firm affection?

13. को नानाम

Who would praise with words the Soma-lover? Which pious man would appreciate the rays of the dawn? Who would seek the equality, the friendship and the fraternity of Indra? Who would approach the sage for protection?

14. त्वामग्ने पितरम्

Agni, men seek Thee as a father, with their prayers. They win thee, bright-formed, to brotherhood by holy acts. You become a son to him who worships you, and as the trusty friend, thou guardest them from attack.

15. वास्तोष्पते

Lord of the House, be you our promoter. Increase our wealth in kine and steeds, oh Indra. May we be ever youthful in thy friendship. Be pleased in us, as a father with his sons.

16. अग्निम् मन्ये

I deem Agni, to be my kinsman and my father ; I count him my brother and my friend for ever. I honour the bright and the holy light of Surya, as the face of Agni.

17. पश्चात्पुरस्ताद्

Before, behind, above, below, may You, in kindness, protect us, oh benevolent King. Save a friend, oh friend—Eternal and immortal as you are, save this one who is mortal and perishable.

18. आ हि ष्मा

You are to us, as father to the son, a relative to a relative, a worthy friend to a friend.

19. यदग्ने

If, Agni, I were to become you, and you were I, then would your grace be effective.

20. य अपिर्नित्यः

This one, Oh Varuna, though your own eternal friend, has sinned against you. Sinful as long as one is, he cannot unite with you, Holy Lord. Wise one, purify your panegyrist and grant him welfare.

CHAPTER XII

THE TRANSCENDANT

1. सहस्रशीर्षा पुरुष

A thousand heads hath Purusa, a thousand eyes, and a thousand legs. He pervades the whole universe and yet transcends it by ten inches.

2. पुरुष एव इदं

The Purusa is all that has been, and all that is to be. The Lord of Immortality—which is independent of material nutriment.

3. एतावानस्य

This universe is the sign of His greatness. Purusa is greater than that. All creations represent only one-fourth of Him. Three-fourths of Him are eternal in heaven.

4. त्रिपादूर्ध्वं

Three-fourths of the Purusha went above. One-fourth of Him became this. Thence He spread over to every side—to all that eats and all that eats not.

5. तस्माद्विराज

Virat was born from Him. The Purusha is greater than Virat. From the beginning he exceeded the regions, before and behind.

6. यत्पुरुषेण हविषा

As the Devas performed the sacrifice with Purusha as the oblation, the spring was the oil, the summer the fuel, and autumn the libation (nothing but time existed then).

7. तं यज्ञम् बर्हिषि

They annointed on the grass, Purusa, the first born. Thus did the Deities, Sadhyas, and Rishis sacrifice.

8. तस्माद्यज्ञात्

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

9. तस्माद्यज्ञात्

From that great general sacrifice, Ricas and Saman hymns were born. Therefrom were born the Chandas and the Yajus.

10. तस्मादश्वा

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

11. यत्पुरुषं

When they divided Purusha, how many portions did they make? What do they call his mouth, his arm? What do they call his thighs and feet?

12. ब्राह्मणो अस्य

The Brahmin was His mouth, of both His arms, was the Rajanya made. His thighs became the Vaisya, from His feet the Śudra was produced.

13. चन्द्रमा मनसो

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. नाभ्या आसीद्

Forth from His navel came the atmosphere, the sky was fashioned from his head, earth from his feet, and from his ear the directions. Thus they formed the regions.

15. सप्तास्या

There were seven sticks and twenty-one faggots, when the Devas offering sacrifice bound, as their victim, Purusha.

16. सर्वे निमेषा

All the moments of time, came out of that shining Purusha. None could reach his end, either above or below, or in the middle.

17. य इमा विश्वा

He was offered the whole world, who sits as the sage the Hotar, the father of us all. He in kindness, seeking felicity for men, came among them to the foremost of them.

18. प्रजापतिश्चरति

Prajapati roams about concealed from view. He is born everywhere, yet He is not born (to exhaustion.) Wise men know His birth. All the worlds have their being in Him.

19. रूपं रूपं

Maghavan weareth every shape at pleasure, effecting magic changes in his body. In a moment, he can come thrice from heaven, with his inspiring Mantra, the Holy one, drinker out of season.

20. विश्वतश्चक्षुरुत्

He hath eyes on all sides, and mouth, and arms and feet on all. He created the heaven and the earth and held them between his arms, as if under two wings.

21. त्रिरस्य ता परमा

There are three great ultimate aspects of Divine Agni [viz. (1) The Infinite, (2) The Finite and (3) The Infinite within the Finite]. The Infinite has become enclosed within the Finite—pure, white, lordly and radiant.

22. अपश्य गोपाम्

I have seen the Lord who is still becoming (the Dynamic Absolute)—moving up all the roads near and far. He holds within Himself all that converges and all that diverges and goes on rotating within the universe.

23. अदितियौर्

Aditi is heaven and Aditi is sky,—Aditi is father, mother and son. Aditi is all the angels and all the men. Aditi is all that has been and Aditi is all that will be.

CHAPTER XIII

THE ONE SELF

1. अहम् मनुर्

I was Manu, and I am in the Sun. I am sage Kakshivan, and it was I who restrained Kutsa, son of Arjuna. I am Kavi Usanas ; look at me.

2. अहम् भूमिम्

I bestowed the earth on the Arya. I give rain to the man who brings oblation. I guide the roaring waters. The Devas move according to my will.

3. अहम् पुरो

In wild joy, I demolished Sambara's forts, ninety and nine together, and utterly the hundredth habitation, when helping Divodasa.

4. अहम् भुवम्

I was the first possessor of all wealth. I gather up the Eternal wealth. On Me, as on father, the living creatures call. I deal enjoyment to the man who offers gifts.

5. अहमिन्द्रो

I, Indra, am Atharvan's stay and firm support. I brought forth kine to Trita, from the Dragon's grasp. I stripped the Dasyas of their manliness and gave the cattlestalls to Dadhyanc Matariswa.

6. मह्यम् त्वष्टा

For me hath Twastar forged the iron thunderbolt. In me the Devas have placed Duty. My sheen is like the suns, insufferably bright. Men honour me as Arya, by deeds, past and present.

7. अहमिन्द्रो न

Indra am I None ever wins my wealth from me. Never at any time am I a thrall to death. They only can ask riches of me, who press the Soma. Purus will never suffer in my friendship.

8. अभि इदमेकम्

I am alone in this world. I am-alone without a rival. Why do they think of two or three? Like many sheaves upon the floor, I thrash them. Do the enemies, the Indra-less ones, revile me?

9. आदित्यानां

As a lord, I never violate the statutes of any of the Devas—Adityas, Vasus, or Rudras. These Gods have formed me for auspicious vigour, unconquered, unseathed and unconquerable.

10. अहम् रुद्रेभिर्

I move about with the imaged Vasus, the unimaged Adityas, and the common Rudras, in fact with all the Devas. I support Varuna and his friend (Indra), the twins, as represented by Indra and Agni.

11. अहम् सोहम्

I sustain high-swelling Soma. I sustain the creator, supporter and benefactor. I bestow wealth on the zealous sacrificer, who worships and offers Soma.

12. अहं राष्ट्री सङ्गमनी

I am the Queen, the treasurer of all wealth—the first known of the holy men. The Devas have established me in many places, with many homes to enter and abide in.

13. मया सो

Through my help they all get their food—each man who sees, breathes, or hears words. They dwell in me though they know it not. Hear my tale, I tell you truly.

14. अहमेव स्वयमिदं

I myself speak it thus. It would be welcome to Devas and to men. I make him chieftain whomsoever I am pleased with,—make him a sage, a seer, a Brahmin.

15. अहं रुद्राय

I extend the bow for Rudra, for his arrow to pierce the ungodly. I make the people frenzied, I penetrate the heaven and the earth.

16. अहम् सुवे पितरम्

I placed Pitar at the head of all. My home is in the waters of the ocean. Then I spread over all the world, and touch even the yonder heaven with my forehead.

17. अहमेव वात इव

I move about like the wind, going about all the worlds, beyond this wide earth, and beyond the heaven—such is my grandeur.

18. अहम् दाम्

I bestowed on the singer, surpassing wealth. I lowed the holy hymn to strengthen me. I am the inspirer of the worshipper. I overcome the non-sacrificer in every fight.

19. मां धुस्त्रिं नाम

The peoples of the heavens, the waters and the earth, invoke me as God Indra. I took for my power, two strong, vigorous and swift horses, and also the fierce bolt.

20. अहम् सप्तहा

I killed the seven. I out-Nahused Nahusa. I made famous with might, Turvasu and Yadu. By my strength I overpowered another and I protected the growing nine and ninety.

21. अहम् तदासु

I subsisted at that time, when not even bright Deva Twastar subsisted. I set within the nice udders of the cows the delicious white pure milk—sweeter than the honey.

22. एवा देवान्

Even thus Indra Maghavan, of true valour, inspired men to action. The devotees sing all these thine exploits—oh master of swiftness and of strength.

23. एक एवाग्निर्

It is the same Fire that 'burns everywhere. It is the same Sun that shines over all the world. It is the same Dawn that illumines all. One alone has become all this many.

24. परीत्य भूतानि

Suffusing all the beings, suffusing all the worlds, suffusing all the regions and directions, based on the first Law of Rectitude, the self evolved (entered into) the self.

25. तदेवामिस्

That became the Fire, and that became the Sun, that became the wind, and that became the moon, that is light, and that is Brahma, and that is water and that is Prajapati.

26. आदित्यानामवसा

May we flourish, through the freshest help of the Adityas, and their most blessed protection. Hearing this, may they, the mighty Ones, protect this sacrifice, for purity and unity.

CHAPTER XIV COSMOGONY

1. नासदासी

Then there was neither Existence nor Non-existence. There was neither the atmosphere, nor what is beyond the skies. What was above (the cover)? Where? and on whose surface (base)? Was it a deep dense mist?

2. न मृत्युरासीद्

Then there was neither death, nor was there life. No sign was there of Night and Day. That single one, stationed in Itself, breathed without the help of air. There was nothing other than Itself.

3. तम आसीत्

There was darkness, enveloped in darkness—all was indiscriminate chaos. All was covered with formless void. By force of fervour, that one came into being.

4. कामस्तदग्रे

It was Desire that appeared first of all. It became the seed of the Mind. It drew up the line of difference between what should, and what should not. The wise have known this by deep thinking.

5. तिरश्चीनो विततो

Their rays shot out above and below and side-wise in all directions. They formed the germ, and they formed the development—Nature below and the Director (Spirit) above.

6. को ददर्श प्रथमं

Who saw the First-born one, and how the Immaterial one, upholds the bony (material) structure? How could Life, Mind and Soul come out of a clod of earth? Who may approach the knower to ask these things?

7. किं खिद्वनं सन्तस्थाने

What was the wood, and what the tree, of which the heaven and the earth were produced? These two stand fast, close together, changeless. These have sung praise to many a day and morning.

8. किं स्विद्वनं मनीषिणो

What was the wood, what the tree, from which they fashioned out heaven and earth? Ye thoughtful men, inquire in your mind, whereon. He stood, when He upheld the worlds.

9. को अद्वा वेद

Who really knows and who will tell, whence came this, whence this creation? The angels also are subsequent to the creation. How can one know whence it sprang up?

10. इयं विसृष्टिर्

Whence came this Universe, what it did become, and what it did not, He alone knows—if anybody knows at all—who is the Over-seer in High Heavens.

11. नैतावदेना

This (world) is not all. There is Some One beyond this. Inspirer, He supports the heaven and the earth. Make your body pure, oh self-reverent, so that rays may manifest Him, just like the sun.

CHAPTER XV

UNIVERSAL PEACE

1. मधु वाता ऋतायते

May the winds waft sweet, the rivers flow sweet and the herbs grow sweet for the pious men.

2. मधु नक्तम्

Sweet be the night and sweet the dawns, and sweet be the regions. May Father Heaven be sweet to us.

3. मधुमान्नो

May the trees be sweet, and the sun be sweet and may our milch cow be sweet for us.

4. मधु नो द्यावापृथिवी

May heaven and earth pour honey to all. May they be honey-dropping, honey-milking, and honey-yielding. May they bestow duty, wealth, divinity, great fame, food and strength.

5. ममाग्ने वर्चो

Agni, may I win glory in battle. Enkindling fire, may we live long. May the four regions bow before me. With thee for guardian may we win battles.

6. मम देवा विह्वे

May all the Devas be on my side in battle—the Maruts led by Indra, Vishnu, Agni. May the wide region of the sky be mine. May the wind blow according to my pleasure.

7. मयि देवा द्रविणम्

May the Gods grant me riches. May the blessings and invocation of the Gods assist me. May the divine Hotars love me. May we unwounded, have brave heroes around us.

8. मह्यम् यजन्तु

May the sacrificers present oblation to me. May the desires of my mind succeed. May I be guiltless of the least transgression. May all the Gods combine to bless us.

9. शं नो मित्रः

May Mitra be gracious to us and may Noble Varuna. May Indra, the Lord of speech, and Vishnu of mighty stride be gracious.

10. श नो द्यावापृथिवी

Early invoked, may heaven and earth be friendly, and may the sky be good for us to look on. May the forest herbs be good for us, and the victorious Lord of the region be gracious.

11. शं न इन्द्रो वसुभिर्दे

May Indra be friendly along with the Vasus, and Varuna with the Adityas. May the Healer Rudra with the Maruts, be propitious. May the creator, with his powers listen.

12. शं नः सत्यस्य

May the Lord of Truth protect us. Blest be to us, our horses and cattle May the Ribhus, skillful and deft, be gracious to us, and may the Pitar be kind to us at invocations.

13. उदीर्ध्वम् जीव

Arise, breath and life have again come to us. Darkness vanishes and light makes its appearance. The path for the sun to travel is there. We have reached the stage where life increases.

14. सस्तु माता

May the father sleep in peace, and may the mother. May the village—chief slumber, and even the dog. May all kinsmen rest—and all the people around us.

15. ये देवानाम् यज्ञिया

May they, who are the holiest of the holy gods, immortal, law-knowing and adorable to men—may they give us to-day broad path to travel. Preserve us evermore, ye Gods, with welfare.

16. आदित्य रुद्रा

May the Vasus, Adityas and Rudras accept the new hymn, which we are making. May all the Holy ones of earth and heaven, and worldly beings hear our invocation.

EPILOGUE
THE RIVAL CLANS
INDIAN

1. इमं नो अग्र

Oh Agni, come to this threefold, five-timed and seven-limbed sacrifice of ours. Be our oblation-bearer and leader. Thou hast lain long enough in darkness.

2. अदेवाद्देवः

I glide away secretly from the A-deva to the Deva-cult. I see immortality and come. Brisk that I am, I leave the quiet God. I leave my own friends and seek the kin of strangers.

3. पश्यन्नन्यस्या

I look to the Deity of another branch. I have seen many a rule of Law and Order. I bid farewell to Asura Pitar. From the unholy, I come to a share in the Holy order.

4. ब्रह्मोः समा

Many a year I have passed in this cult. I leave Pitar, for my choice is Indra. Away pass Varuna, Agni and Soma. The regime has changed. This I come to support.

5. निर्माया उत्पे

The Asura has lost his charm. Varuna, you do not please any more. O king (Indra), who dispel falsehood by means of truth, be thou the Lord of my kingdom.

6. इदं स्वरमिदम्

Here is light. Here is all lovely. Here is radiance—the wide sky. Let us two together (God and devotee), kill Vritra. Come up, Soma. Let us be provided with oblation and therewith serve.

7. कचिः कचित्वा

The Sage (Indra), by his skill, has taken up a form in the skies. Formless Varuna has gone out of the field. Auspicious rays like the rivers to the ocean, converge to His image.

8. ता अस्य ज्येष्ठा

They welcome his loftiest power. Self-satisfied they dwell on this. Like a people, they elect Him their king and evade Vritra.

9. वीभक्षूनाम् सयुज

They call him Swan, the friend of the fearful, moving in the company of celestial currents. Repeating and re-repeating the Anustubha metre, the poets praise Indra, in their mind.

IRANIAN

10. किं न इन्द्रं

Why, oh Indra, do you bear ill-will? The Maruts are your brothers. Behave with them straight. Do not fight and slay us.

11. किं नो भ्रातॄन्

How is it, brother Agastya, that though a friend, you still disdain us? I know your mind—it is not turned to us.

12. मम द्विता

The empire of myself, royal Ruler, is doubly great. All the immortals belong to Me, who sway all life. The Devas obey Varuna's law. He is the king of all tribes, near and far.

13. अहं राजा

I am king Varuna. They attribute to me the foremost lordship (Asura-hood). The Devas obey the law of Varuna. He is the king of all tribes near and far.

14. अहमिन्द्रो

I, oh Varuna, am Indra. These two wide, deep, beautiful worlds, are my greatness. Like Twastar I know all the worlds. These two world-halves, I move and hold.

15. अहमपो

I moved the moistening waters. I made the heaven, the seat of Rectitude. I am the righteous son of Aditi. Through Rectitude, I flourish, by extending three-fold.

16. मां नरः

Heroes with noble horses invoke me, desiring victory. And also those engaged in war. I, Indra Maghavan, carry on the conflict. I reduce them to dust, Lord of vigour.

VARUNA

17. अहं ता विश्वा

I created the universe. The attempt of the Devas can never foil me, invincible as I am. When the Soma enlivens me, and when the lauds cheer me up, both the unbounded regions are in fear.

18. विदुष्टे विश्वा

All the worlds know these deeds of Him (Varuna). So they tell Varuna to be Bedhas (*Mazda*). You, Indra, are known as having killed Vritra. You have released the obstructed waters.

INDIAN

19. देवाश्चित्ते

The Devas submitted their powers to thy royal Sovereignty. But that was in early days. It is now Indra who can repress or favour the Magha. In the struggle for wealth, Indra is worshipped.

IRANIAN

20 त इद्देवानां

They were the equals of the Devas—Righteous, sagacious predecessors. The Pitars had attained the secret light—strong in resolution, they showed the dawn.

SARASWAT

21. नृ मे ब्रह्माणि

Inspire my prayers, Oh, Agni, Deva, bless also the Maghavats. Let both of us (Indians and Iranians) be in your protection. Protect us evermore with welfare.

22 अस्माकमत्र

Our fathers were then these the seven Rishis, what time the son of Durgahan was captivated. They honoured (like Vritra-killer Indra) Trasadasyu, who was half a Deva-worshipper.

23. पुरुकुत्सानी हि

The spouse of Purukutsa gave oblations to you, Oh Indra-Varuna, with homage. Then unto her, you gave King Trasadasyu, Vritra-killer, and Semi-Devist.

24. राया वयम्

We all together delight in wealth, the Devas in oblation, and the cows in fodder. May you, Indra-Varuna, give to us for all time to come, such milch-cow, that does not dry.

25. द्वे सुती अशृणवम्

I have heard of the two traditions of men—that of the Devas and that of the Pitars. All the diverse ways are united through them. There is no more difference between them, than there is between the two parents.

26. तदयः वाचः

I would now tell such words, as will make us accessible both to Deva and Asura. May this hymn please the Five (public) who are pure and strong.

27. यः पूज्योय वेधसे

He who brings gifts to the old Bedhas (Varuna-Mazda), as well as to the new Bedhas (Indra-Vishnu), and offers to Self-born Vishnu, he who sings the glory of the birth of this Great One, he would verily surpass in glory, all his equals.

28. आ भारती

Oh Agni, may the three Goddesses viz. : *India* pleased with Indian divine men, *Iran* pleased with Iranian divine men, and *Saraswati* with Gandharite divine men, come to this grass and sit thereon.

29. सङ्गच्छध्वम्

Assemble and speak together, and let your minds be of one accord, as the Devas did of yore, knowing well their task.

30. समानो मन्त्रः

May you have the same Scripture and the same Church. May you be of one heart and one mind. I welcome you with the same words and offer you the same gifts.

31. समानी व आकूतिः

May you entertain the same purpose, and the same sentiment. May you have the same mind so that there may be harmony all round.

ॐ सत् रुद्र अकाल ।

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FROM OUR BOOK-SHELF

GITA GOVINDAM or the Gita of Guru Govinda Sīnha

Edited by Jatindra Mohan Chatterjee, M.A., published by Sudhīr Kumar Mukharjī, 376 A, Rash Behari Avenue, Ballygunge, Calcutta. Price four annas. The author is a vastly learned scholar who is well-known in religious circles, but he should be appreciated by the general public. It is amazing that he could have made such deep studies in spite of his onerous work as a Government servant. He has already published many books, which bear the stamp of assiduous research, not only on Hinduism, but also on its later developments, namely Buddhism and Sikhism. As regards Parsi-ism he is perhaps the only Bengali who has deeply probed into it and his *Ramacandra and Zarathustra* is a wonderful exposition of the Sikh cult as the synthesis of Hinduism and Parsi-ism. His *Ethical Conceptions of the Gatha* is an exposition of the philosophy of Mazda-Yasna. He has also made translations of "Gatha" or Hymns of Zarathustra in English and Gujrati. It need not be emphasised that such people are well fitted to pave the way to religious unity in this land.

In the unique picture in frontispiece in this brochure under review, the author has depicted Guru Govinda, the foremost Sikh Guru, holding the stalk of a lotus, the heart of which is represented by Yogeswara Govinda (Krishna) who preached Raja-Yoga, the petal on the right is represented by Bhagwan Ramacandra, who preached Bhakti-Yoga (incarnate), and that on the left is represented by Maghawan Zarathustra, who also preached Bhakti-Yoga (formless). The top petal is represented by Mahavir Vardhaman, who preached Jnana-Yoga and the bottom one represented by Tathagata Gautama (Buddha) who is depicted as preaching Karma-Yoga (Ethics). Thus the unity of all Aryan religion is established.

In this spirit, the author goes on to translate the *Gita Govindam* or the Gita of Guru Govinda Sinha into English. Before appreciating the lofty idealism and preachings of the great Sikh Guru, one cannot miss the learned introduction of the author in which he shows that the Veda is the Scripture that is common to the five Aryan Churches, viz., the Hindu, the Parsi, the Buddhist, the Jaina and the Sikh Church. Buddhism and Jainism, he says, are anticipated by the Veda, and they may very well seek the support of the Veda. Hinduism, Parsi-ism are cults of devotion. Hinduism lays stress on the contrite or iconic aspects, Parsi-ism on the abstract or an-iconic aspect of worship and Sikhism combined the two.

“The difference in the stress laid on the iconic and an-iconic aspects, by the Indians and the Iranians respectively, had, however, far-reaching consequences. A Veda supplement or Atharva Veda was added to the original three Vedas. The Iranians, under the lead of Maghavan Zarathustra, composed the Bhargava section, and the Indians under the lead of Bhagawan Ramacandra compiled the Angirasa section of the Atharva Veda. This created a gulf of difference between the two branches, till Yogeswara Govinda (Krishna) reconciled their message by propounding the celestial Gita. It was, however, left to Ganadhara Guru Govinda Sinha to implement the ideal of the Gita in actual life.”

The synthesis is appealing and this view-point will help one greatly in appreciating the great Sikh Guru.
