

Rig-Veda Sanhita

A Collection of

**ANCIENT HINDU HYMNS
OF THE RIG-VEDA**

**The Oldest Authority on the Religious and Social
INSTITUTIONS OF THE HINDUS**

Vol. VII

The Seventh & Eighth Ashtakas

TRANSLATED FROM THE ORIGINAL SANSKRIT

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shine with (the sun's) rays,¹ the voice (of praise) is addressed to the Sun.²

SÚKTA XXXIX. (CXC.)

The purport of each verse is its deity; the *Rishi* is AGNA-MARSHANA, the son of MADHUCHHANDAS; the metre is *Anushtubh*.

Varga
XLVIII.

1. Truth (of thought) and truthfulness (of speech) were born of arduous penance,³ thence was night generated, thence also the watery ocean.⁴

2. From the watery ocean was the year afterwards produced, ordaining nights and days, the ruler of every moment.

3. DHĀTRĪ in the beginning created the sun and moon, the heaven, the earth, the firmament, and the happy (sky).

¹ [Or taking *dhāma* as accusative of duration of time, "he shines for thirty stations (or *ghaṭis*, one *ghaṭi* being equal to 24 minutes) in the day." The "stations" in the translation in the text are equal to *muhūrtas*, or periods of 48 minutes.]

² The two commentators explain this somewhat differently, but agree in the main. Mahīdhara takes *patanga* as *Agni*, and makes *vāk* the nominative to *virājati*, and *dhāma* accusative of duration, explaining it either as the thirty *muhūrtas* (which make up the 24 hours), or as the thirty days of the month during every one of which the diligent *yajamāna* sacrifices.

³ Sāyana says this alludes to the penance of *Brahmā* preceding creation: *tataḥ* is "from that penance," or "from him (Brahmā)."

Sāyana observes that *samudra* means both firmament and ocean; the epithet *arṇava* is added to distinguish the latter.

SÚKTA XL. (CXCI.)

AGNI is the deity of the first verse, the assembly (*samjñāna*) of the rest; the *Rishi* is SAMVANANA; the metre of the third stanza is *Trishṭubh*, of the rest *Anushtubh*.

1. AGNI, showerer (of benefits), thou who art the lord, thou verily combinest with all creatures,¹ thou art kindled upon the footmark of IḌÁ, (the altar); bring unto us riches.

2. Meet together, talk together, let your minds apprehend alike; in like manner as the ancient gods concurring accepted their portion of the sacrifice.

3. Common be the prayer of these (assembled worshippers), common be the acquirement, common the purpose, associated be the desire. I repeat for you a common prayer, I offer for you with a common oblation.

4. Common, (worshippers), be your intention; common be (the wishes of) your hearts; common be your thoughts, so that there may be thorough union among you.

¹ Lit. "thou mixest, associatest all things." [Sāyana, "thou alone amongst the gods pervadest all living beings."] Mahīdhara (Yajur Veda, XV. 30), "thou givest the sacrificer all the objects (*phalāni*) for which he prays."

THE
HYMNS OF THE RĠVEDA

Translated With A Popular Commentary

RALPH T.H. GRIFFITH

Edited by
Prof. J. L. Shastri

hat me : spread in thine offspring, thou
 who cravest children.
 3 In plants and herbs, in all existent beings
 I have deposited the germ of increase.
 All progeny on earth have I engendered,
 and sons in women who will be hereafter.

iti. HYMN CLXXXV. Aditi.

- es, he 1. GREAT, unassailable must be the heavenly
 favour of Three Gods,
 Varuṇa, Mitra, Aryaman.
 g, n- 2 O'er these, neither at home nor yet abroad
 or pathways that are strange,
 The evil-minded foe hath power :
 st 3 Nor over him, the man on whom the
 Sons of Aditi bestow Eternal light that
 he may live.

re ce HYMN CLXXXVI. Vāyu.

- g, a- 1. FILLING our hearts with health and joy,
 may Vāta breathe his balm on us :
 May he prolong our days of life.
 2 Thou art our Father, Vāta, yea, thou art
 a Brother and a friend,
 So give us strength that we may live.
 3 The store of Amṛta laid away yonder, O
 Vāta, in thine home,—
 Give us thereof that we may live.

s, o HYMN CLXXXVII. Agni.

- d it 1. To Agni send I forth my song, to him
 the Bull of all the folk :
 So may he bear us past our foes.
 st 2 Who from the distance far away shines
 brilliantly across the wastes :
 So may he bear us past our foes.
 r- 3 The Bull with brightly-gleaming flame
 who utterly consumes the fiends :
 So may he bear us past our foes.
 4 Who looks on all existing things and com-
 prehends them with his view :
 So may he bear us past our foes.

3 The Hotar-priest regards himself as the procreator
 of all living beings through the efficacy of the sacrifices
 which he performs : *matsādhyaena yāgena sarvasyopāttera-*
ham sarvajānaheturbhuvāni. Sāvama

5 Resplendent Agni, who was born in far-
 thest region of the air :
 So may he bear us past our foes.

HYMN CLXXXVIII. Agni.

1. Now send ye Jātavedas forth, send hither-
 ward the vigorous Steed
 To seat him on our sacred grass.
 2 I raise the lofty eulogy of Jātavedas, rain-
 ing boons,
 With sages for his hero band.
 3 With flames of Jātavedas which carry
 oblation to the Gods,
 May he promote our sacrifice.

HYMN CLXXXIX. Sūrya.

1. THIS spotted Bull hath come, and sat
 before the Mother in the east,
 Advancing to his Father heaven.
 2 Expiring when he draws his breath, she
 moves along the lucid spheres :
 The Bull shines out through all the sky.
 3 Song is bestowed upon the Bird : it rules
 supreme through thirty realms
 Throughout the days at break of morn.

5 In farthest region of the air : or beyond the firmament,
 as the Sun.

The deity is alternatively Sārparāpī, the Serpent-
 Queen, Kadru, who is also the Rai of the hymn.

HYMN CXC. Creation.

1. FROM Fervour kindled to its height
 Eternal Law and Truth were born :
 Thence was the Night produced, and
 thence the billowy flood of sea arose.
 2 From that same billowy flood of sea the
 Year was afterwards produced,
 Ordainer of the days nights, Lord over
 all who close the eye.
 3 Dhātar, the great Creator, then formed
 in due order Sun and Moon.
 He formed in order Heaven and Earth,
 the regions of the air, and light.

HYMN CXCI. Agni.

1. THOU, mighty Agni, gatherest up all
 that is precious for thy friend.
 Bring us all treasures as thou art enkindled
 in libation's place
 2 Assemble, speak together : let your minds
 be all of one accord,
 As ancient Gods unanimous sit down to
 their appointed share.
 3 The place is common, common the assem-
 bly, common the mind, so be their
 thought united.
 A common purpose do I lay before you,
 and worship with your general oblation.
 4 One and the same be your resolve, and
 be your minds of one accord.
 United be the thoughts of all that all may
 happily agree.

1 From Fervour : from the *idhas*, devotional ardour
 or asceticism of Brahmā, according to Sāyana. But
 the meaning here may be from warmth. See X. 129. 3
 and note. Thence : from that fervour, or warmth.

The deity or subject of stanzas 2-4 is Sauriṣṭānam.

RGVEDA SAMHITA

ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume XIII

Book X, Hymns (87 – 191)

त्रयोदश भागः

दशमं मण्डलम् सूक्तानि (87-191)

Veda Pratishthana

New Delhi

समानी व आकृतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥४॥

॥ इत्यष्टमाष्टकेऽष्टमोऽध्यायः ॥

[अष्टमाध्याये वर्गाः ४९, सूक्तानि ४९, ऋचाः २१८]

[अष्टमाष्टके अध्यायाः ८, वर्गाः २४६, सूक्तानि १४६, ऋचाः १२८१]

॥ इत्यष्टमोऽष्टकः ॥

[दशममण्डलेऽनुवाकः १२, सूक्तानि १९१, ऋचाः १७५४]

॥ इति दशमं मण्डलम् ॥

samānī va ākūtiḥ samānā hṛdayāni vaḥ | sa-
nānām astu vo māno yāthā vaḥ sūśahāsati || 4 || 49 ||

Dvādaśo 'nuvākaḥ.

DAŚAMAM MAṆḌALAM.

Asṭāmo 'dhyāyāḥ.

ASHTAMO 'SHTAKAḤ.

May your resolves be one; may your hearts feel alike; may your thinking be one; and thus may all of you live happily with thorough union. .

Rig Veda Samhitā:

Tenth Maṇḍala

(Due to 190 Rīṣhis)

(Text in Devanāgarī, Translation and Notes)

- Titles and Deities of 191 Sūkta-s
- Text & Translation on all the 1754 Mantra-s
- Appendices including Subject Index

R. L. Kashyap



SAKSHI

**Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore**

[*saṃjānatām* (line 2): arrive at one knowledge;

Line 2: May your minds be in harmony; Line 4: Only when we have the complete knowledge of all, one can envision the appropriate share of each deity.]

10.191.3: Common Mantra have all these (1),
a common gathering to union (2).

With one mind common to all (3),
they are together in one knowledge (4).

I pronounce for you a common mantra (5),
I do yajña for you with a common offering (6).³

10.191.4: One and common be your aspiration (1),
united be your hearts (2), common to you be your mind (3),
so that close companionship may be yours (4).⁴

[The religion of humanity must be based on, “love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling, life. This ideal was expressed some thousands of years ago in the ancient Vedic hymn RV (10.191) and must always remain the highest injunction of the spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished”. (SA, The Ideal of Human Unity, p. 545)

“Yet is brotherhood the real key to the triple gospel” of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three

³ स॒मानो मन्त्रः (1), समि॒तिः सम॒नी (2), सं॒मानं मनः (3), स॒ह चि॒त्तमै॒षाम् (4), स॒मानं मन्त्र॑म॒भि मन्त्र॑ये वः (5), सम॒नेन॑ वो ह॒विषा॑ जुहोमि (6)

⁴ स॒मानी॑ व॒ आकू॑तिः (1), सम॒ना हृद॑यानि वः (2),

स॒मानम॑स्तु वो मनो (3), यथा॑ वः सु॒सहा॑सति (4)

⁺ Equality, Liberty and Fraternity (unity)

things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race.” (SA, ibid, pp. 546, 547)

The above two excerpts are from the 34th chapter entitled, ‘The Religion of Humanity’ of the book, ‘The Ideal of Human Unity’, pp. 316, which was published in 1950 by Sri Aurobindo Ashram, Pondicherry. The material in the book appeared originally in the journal ‘Arya’, published during 1914-1919.]