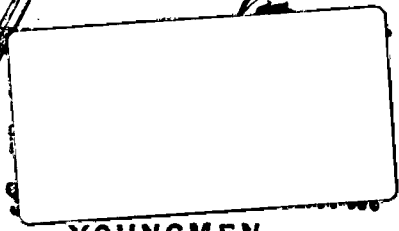


**CONCEPTION OF GODHEAD  
IN THE VEDAS.**



**YOUNGMEN**

*Arya Samaj Tract Society,*

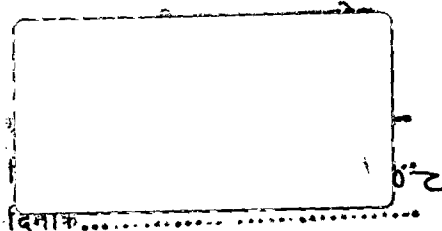
**LAHORE.**

# CONCEPTION OF GODHEAD IN THE VEDAS.

गुरु विरजानन्द दादी  
सम्पर्ध पुस्तक  
पु परिग्रहण क्रमांक .....  
दयानन्द महिला महाविद्यालय, कुरुक्षेत्र

3461

TRACT No. 7.



Youngmen Arya Samaj Tract Society,  
LAHORE.

*Price Annas Six.* ] May, 1911. [ *Six Pence.*

PRINTED AT THE BOMBAY MACHINE PRESS, BY  
L. DUNI CHAND, MANAGER, LAHORE.

आरंभ  
गुरु विरजानन्द दण्डी  
संदर्भ पुस्तकालय  
दयानंद महिला विद्या  
क

3461



# CONTENTS

	PAGE.
EXPLANATORY WORDS ... ..	(i)
1. INDRA—The Almighty ... ..	1
2. AGNI—Self-Effulgent Lord ... ..	25
3. MITRA—The Gracious Beneficent Lord	47
4. VAEUNA—The Omnipresent & Omniscient	52
5. VISHNU—The All-prevader ... ..	61
6. SOMA—Lord of Purity or Peace ... ..	68
7. SOMA PAYMAN—The Supreme Purifier	74
8. SAVITA—Maker of the Universe ... ..	78
9. RUDRA—Supreme Judge .. ..	85
10. PUSHANS—Nourisher of Living Beings	93
11. BRIHASPATI—The Lord Supreme ... ..	96
12. VAK—The original Primeval Word ... ..	101
13. VAYU OR VATA—The All Supporter ... ..	103
14. PURUSHA—The All Permeating ... ..	104
15. KA—Absolute Bliss ... ..	107
16. VISHVAKARMAN—Lord of infinite works	110
17. SURYA—The Soul of All-things ... ..	114
18. MANYU—The Supreme in Wrath ... ..	115
19. SKAMBHA—The Pillar or Fulcrum of All-Existence ... ..	116
20. PRANA—Lord as the Source of All Life and Vitality ... ..	132
21. UCHISHITA—Lord Immortal ... ..	136

22.	ROHITA—All Illumination	... ..	140
23.	ONE—Without a Second	... ..	144
24.	KALA—Lord as the Measure of Time	... ..	149
25.	KAMA—Supreme Generator	... ..	152
26.	THE Prime cause of All-things	... ..	155
27.	FROM Sama and Yaju Only	... ..	156

## FORE-WORD.

---

Of late much controversy has been going on about "POLYTHEISM IN THE VEDAS." It is contended that the various names such as Indra, Agni, Varuna, Vayu, Rudra, etc., etc., that so frequently occur in the scriptures, refer not to God, the Almighty, the Self-Effulgent Lord, the Omnipresent and Omniscient, the All-Supporter and the Supreme Judge, but to the numerous gods whom the ancient Aryas sought to propitiate. The Arya Samaj does not favour this view. It holds that the Vedas preach One God, the only One 'who is without a second,' and 'in whom the Powers and Forces of Nature find harmony and homogeneity.' It further believes that the different names of God only very appropriately refer to His various attributes

For the benefit of those English knowing people who cannot read Sanskrit but who have a desire to acquire some knowledge of

the Vedic teachings bearing on this point, the following pages have written. We trust that they shall throw a flood of light "on the Conception of Godhead in the Vedas."

For each name of God, a separate chapter is apportioned ; and some of the important Mantras which contain that name have been collected there. The rendering of the Mantras, as the author himself says : "is throughout essentially *tentative*." He has made no attempts at explanations or comments. The intelligent reader is left to form his own independent judgement.

The Tract Society is very shortly going to publish another pamphlet on "The Vedas and what they teach."

*Editor.*



## EXPLANATORY WORD

---

The Vedas are the Word Divine.

Internal evidence :—

“ From that Adorable Being sprang the Rig and the Sama ; from Him sprang the Chhandansi, (Atharva), and from Him sprang the Yaju.” (Yajurveda, chapter 31, Mantra 12, and Rigveda X, 90—9).

“ He from whom the Rig Veda sprang, He from whom the Yajur Veda sprang, like unto whose heirs are the Samas, and like unto whose mouth is the Atharva-Angiras—what is that Being like ? Him do thou declare, O Sage. Ans.—Know, O mortals, that this Being is Skambha (Pillar of the universe, or Fulcrum of all existence.)—(Atharva X, 7—20).

External evidence :—

“ From these, when the Revelation was vouchsafed to them, the three-divisioned† Veda had its manifestation : from Agni\* came

---

† *Three-divisioned.*—Dealing with Gyan Kand, Karma Kand, and Upasna Kand.

\* *Agni, etc.*—These are names of Rishis.

the Rig Veda, from Yaju the Yajur Veda, and from Surya (Ravi or Aditya) the Sama Veda." Shathpatha, Kand 11, Adhya 5.

"The Lord of the universe of creatures created the imperial Sun, (the maintainer of all existence), and subsequently revealed the three-fold Veda." (Taittiriya Brahmana, R. 3—10).

"He who does not know the Veda, knoweth Him not who is Supreme." (Taittiriya Brahmana, R. 12—9).

"Through them (*i. e.*, the Rishis), when inspired, the supreme Being revealed the principles (or fundamental truths) of all Sciences of the Vedas—from Agni the Rig Veda, from Vayu the Yajur Veda, and from Aditya (or Ravi) the Sama Veda." Chhandogya Upanishad).

"From His speech and by His inspiring power the Supreme Being brought into existence all this knowledge—the Richas, the Yajus, the Samas and the Chhandasi or Atharva." (Brihadaranyaka).

"The Rig and the other Vedas are the

out-breathings of the Supreme." Brihadaranyaka).

"For thou, lord, thou only among mortals" added the Rishis, addressing Manu, "knowest the true sense, the first principles, and the prescribed ritual, of this all-comprehending, Divinely-revealed Veda, unlimited in extent and unequalled in authority." (Manu, Adhya 1, Shloka 3).

"To the wise elders, to the sages and saints, and mankind in general, the Scripture is an eye giving constant light; nor could the Veda-Shastra have been made by human faculties, nor can it be measured by human reason (unassisted by revealed glosses and comments): this is a sure proposition.

"Such codes of law as are not grounded on the Veda, and the various heterodox theories of men, produce no good fruit after death; for they all are declared to have their basis on darkness.

"All systems, which are repugnant to the Veda, have been composed by mortals; and shall soon perish: their modern date proves them vain and false.

“The three worlds, the three classes of men, and their four distinct orders, with all that has been; all that is, and all that will be, are made known by the Veda.

“The nature of sound, of tangible and visible shape, of taste, of odour, the fifth object of sense, is clearly explained in the Veda alone, together with the three qualities of the mind, the births attended with them, and the acts which they occasion.

“All creatures are sustained by the primeval Veda-Shastra which the wise therefore hold supreme, because it is the supreme source of prosperity to this creature, man.

“Command of armies, royal authority, power of inflicting punishment, and sovereign dominion over all nations, he only well deserves, who perfectly understands the Veda-Shastra.

“As fire with cogmented force burns up even humid trees, even thus he, who well knows the Veda, burns up the taint of sin, which has infected his soul.

“He who completely knows the sense of

the Veda-Shastra, while he remains in any one of the four orders, approaches the Divine nature (realizes the Supreme) even though he sojourn in this low world." (Manu, Adhya 12, Shlokas, 94—102.

"The Veda, being the Word of the Supreme, is authoritative." (Vaisheshika).

And in the same vein write the authors of other *Darshanas*. Swami ji has mentioned, in the *Satyarth Prakash*, one hundred names of the Supreme Being, with the remark that these are only a few out of the thousands which the Supreme Being bears in the Veda. The following three mantras of the Vedas are only too well-known :—

"They call Him—Indra, Mitra, Varuna, Agni, and He is known Garutman, Bliss Supreme, Repository of all Beauty. Though only One, the Sages give Him many names. R. I, 164—46.

"He is Agni, He is Aditya, He is Vayu, He is Chandramas, He is Sukra, He is Brahm, He is Apa, He is Prajapati." Yaju, XXXII—1.

“ He is Aryaman, He is Varuna, He is Rudra, He is Mahadeva. He is Agni, He is Surya, He verily, is Mahayama.” Athl XIII—4, 4—5.

Manu declares as much :—

“ Him some adore as transcendently conspicuous in Agni ; others in Manu, Lord of creatures ; some as transcendently manifest in Indra ; others in Vayu ; others, as the Most High Eternal Spirit. Manu, Adhya 12, Shloka 123.

The undersigned need hardly state that the rendering of the mantras in this book is throughout essentially *tentative*.

C. S.

LAHORE :

14th February, 1911.







# GOD AND THE VEDA.

## INDRA.—THE ALMIGHTY.

—o—

1. He who shone conspicuous before all, Supreme God of lofty wisdom, who, by His power and might, is the Protector of the heavenly orbs, before whose breath, through greatness of His power, the two worlds tremble, He, O men, is INDRA. R. II, 12—1.

2. He who fixed fast and firm the earth that staggered, who set at rest the agitated mountains, who measured out the Air's mid-region, and gave the heaven His support, He, O men, is INDRA. R. II, 12—2.

3. He who smites to death the Dragon of Drought, sets the waters in the firmament (the atmospheric ocean) free, and thereby once

---

1. *Shone conspicuous, etc.*—Shone conspicuous before this universe came into existence.

2. *That staggered.*—Referring probably to the liquid and semi-liquid state of the earth.

3. *Dragon.*—The reference is to *Ahi*—the rain-withholding cloud, whose power the Almighty shatters, to fill the world with plenty and abundance.

more fills the world with life and light, who begets the lightnings between heaven and earth, the Arbitrer in the warriors' battle, He, O men, is INDRA. R. II, 12—3.

4. He by whom this universe is made to tremble, who chases away the humbled hosts of the wicked and unrighteous, who, like a gambler gathering his riches, seizes the wealth of the impious, He, O men, is INDRA. R. II, 12—4.

5. Of whom, the Terrible, they ask: "Where is He?" or verily, they say of him, "He is not." He wastes the riches of the wicked and impious like stakes of gamblers. In Him have faith; for He, O men, is INDRA. R. II, 12-5.

6. Stirrer to action of the poor and lowly, of priest, of suppliant who offers up prayers to Him, who, Repository of Beauty and Loveliness, favours him who offers Him

4. *Like a gambler.*—The simile is intended to merely indicate haste and despatch, and nothing more.

5. *They ask, etc.*—The doubting ones or atheists.

6. *Offers gifts, etc.*—Literally, presses *soma*.—But *soma*, as a offering to the Almighty, means, and must mean, *mental offering of prayer, etc.*

gifts of physical and mental worship in ordered form, He, O men, is INDRA. R. II, 12—6.

7. He under whose control are all horses, all chariots, the hamlets and the cattle, who begat the Sun, begat the Morning, Controller of Waters (or vital breaths), He, O men, is INDRA. R. II, 12—7.

8. He to whom both armies cry in close encounter, foe against foe, the stronger and the weaker, whom two invoke upon one chariot mounted, each for himself, He, O men, is INDRA. R. II, 12—8.

9. He without whom men conquer not in battle, whom warring they invoke for help and succour—He, all this universe's type and image, who shakes what never shook before, He, O men, is INDRA. R. II, 12—9.

10. He who smites down, before they know their danger, with His hurled weapon, many grievous sinners, who pardons

8. *Two invoke.*—The warrior and the charioteer. — *Griffith.*

9. *The type and image.*—Life and soul. "He of whom all this world is but the copy." — *Griffith.*

10. *Weapon.* — His lightnings; Divine Wrath in general.

not the boldness of whomsoever provokes Him (by his evil deeds), who smites down the wicked, He, O men, is INDRA. R. II, 12—10.

11. He who does to death the Demon of Drought hidden in thick masses of clouds in their innumerable strongholds, who, putting forth His might, slayeth the arch-Fiend of Want and Scarcity inhabiting the cloud-mass, He, O men, is INDRA. R. II, 12—11.

12. He who with the seven solar rays, the Powerful, the Mighty, sets free the seven atmospheric oceans—to flow out unobstructed, who, with His lightnings, rends to pieces the rain-withholding cloud overspreading heaven, He, O men, is INDRA. R. II, 12—12.

13. Heaven and the Earth also bow down before Him; before His very breath the mountains tremble. He, Lord of lightnings, the wielder of the thunder-bolt, the Lord

---

11. — *In their innumerable strongholds.*—Literally, *in the portueth autumn.* *Autumn* (as Griffith shows in a foot-note) here means a castle or stronghold. *Does to death, etc.*—Those who have witnessed or even heard of the horrors of famine will appreciate the great fact emphasised in this and other Mantras.

who accepts sacrifice, He, O men, is INDRA.  
R. II 12—13.

14. Who aids (with His grace) him who offers up sacrifices and him who makes ready the requisites of sacrifice, the worshipper, the singer, unto Whom prayer is pleasing, He, O men, is INDRA. R. II, 12—14.

15. Thou, verily, art true, Mighty Lord, who vouchsafest strength to the man who prepares materials for sacrifice and offers the sacrifice. So may we, evermore, Thy friends, Mighty Lord, speak to the congregation with hero sons about us. R. II, 12—15.

16. "I (Indra) am the Imperial Sovereign, Mine is the empire, as Mine who sway all life are all Inmortals. The will of Me the Omniscient (the Moral Governor of the Universe) the

---

15. In this connection two verses from the Gita, on the value and importance of Sacrifice, may be quoted. Having in the time primeval (*i.e.*, in the beginning of creation) emanated the human race together with Sacrifice, the Lord of emanation said:—"By this (*i.e.*, Sacrifice) shall ye propagate; be this to you the giver of every desire. With this nourish ye the Devtas (Elements, etc.) and may the Devtas nourish you in return. Thus nourishing each other ye shall reap the supremest good."

sages and saints obey and follow. I preside over man's Highest Heaven." R. IV, 42—1.

17. "I am King Varuna (the Omniscient and Omnipresent). In Me dwell the eternally-existing lofty Powers Divine. The will of Me, the Omniscient and Omnipresent, the sages and saints follow. I preside over man's Highest Heaven. R. IV, 42—2.

18. "Varuna and Myself are identical and one in our greatness. These the two wide, deep beautifully-fashioned regions—even the Earth and Heaven—have I, as the Architect of the Universe, linked, and hold secure. R. IV, 42—3.

19. "I made the moisture-shedding Waters (atmospheric as well as terrestrial) flow, and set the Heaven firm in the hold of Law and Order. By Law have I, the image and symbol of Law, the Observer and Upholder of Law, spread abroad the Universe in three-fold measure. R. IV, 42—4.

20. "Heroes mounted on noble steeds,

16. *Preside, etc.*—Give man supreme bliss.

19. *Hold.*—Literally, place. *Three-fold measure.* The Earth, Heaven and all Living Creatures. — *Sayana.*

fain for battle, chosen warriors, on Me in combat call. I, INDRA, Lord of Bounty, excite the conflict (for the destruction of the wicked); I, Lord of Surpassing Vigour, stir the dust (on the field of battle.) R. IV, 42—5.

21. "I am the Primeval Possessor of everything precious; the wealth of every man I am Master of, and store up. On Me, as on a Sire, all living beings call. To the man who offers up prayers and sacrifices I vouchsafe bliss. R. X, 48—1.

22. "I am the worshipper's firm Stay and Support, I the Mighty. I set free the solar ray from the wicked Cloud's grasp. I strip the Demons of Drought of their great might and power, and once more restore the beams of light to the Atmosphere and the Sun. R. X, 48—2.

23. "My power, as the Architect of the Universe, forges the thunder-bolt; in Me dwelleth the wisdom of the sages and saints. My splendour is like the Sun's, most gloriously bright. Men honour Me for past and future achievements. R. X, 48—3.

24. "I own for Myself these herds of cattle, steeds, kine and gold in ample store, with My supreme might. I give full many a thousand to the worshipper when the Samas and Praise-Hymns are pleasing unto Me. R. X, 48—4.

25. "Indra am I, none ever could extort gifts from Me, never at any time am I a thrall to Death. Offering up prayers and sacrifices, solicit ye bounty from Me alone. Never shall ye mortals suffer harm in My friendship. R. X, 48—5.

26. "The embattled hosts, in fury, two and two, who provoke Me to bring into play My destructive powers in the conflict—the wicked challengers—I strike down with My deadly weapons. Firm stand what words the Adored speaketh unto His worshippers. R. X, 48—6.

27. "I, as the Mightiest, never violate the statutes dear to the sages and saints—Vasus,

24. *Own, etc.*—In the interests of living beings who require food and nourishment to live and do their allotted tasks.

26. *Two and two.*—Invincible hosts are meant.

*Vasus, etc.*—Sages and Saints of different degrees, or heavenly orbs of various kinds.

27. *The Adored.*—That is, Myself,



Rudras and Adityas. These sages and saints recognize Me as Supreme for auspicious vigour, unconquered and invincible for ever." R. X, 48—11.

28. Seeking strength and energy, let us offer up a hymn of praise to the Almighty, a hymn of truth if He, in truth, existeth. One and another say : " There is no INDRA. Who hath beheld Him ? Whom shall we then offer homage unto ? " R. VIII, 89—3.

29. " Here am I ; look upon Me here, O worshipper. The power and might of Holy Law and Order makes Me mighty. All that existeth I surpass in greatness. Rending asunder with might, I break the worlds asunder. R. VIII, 89—4.

---

29. This, again, is another of those Mantras which assert the existence of the Supreme as the Greatest Reality in the Universe. Mantra 28 represents the position of materialists and atheists of all kinds who would throw doubt on the existence of a Supreme Being, but Mantras 29 and 30 furnish a complete refutation of their position, showing that an infinite universe so orderly in its working and arrangements cannot but be presided over by an Infinite Intelligent Power. The Almighty is the speaker in Mantras 29 and 30. It may be noted in this connection that in the Hymn from which these Mantras have been taken, Indra and Vák are interchangeable terms. Compare the Bible : " And the Word was God."

30. "When the lovers of Truth and Law, (*i. e.*, the sages and saints) soaring aloft in prayer approach Me as I dwell in regions of Supreme Bliss—Heaven's Beloved Summit—then saith my Spirit to the heart within Me: 'Thy friends cry unto Thee, with their offspring.' " R. VIII, 89—5.

31. To the Almighty should be offered all praise,—even to Him who made these worlds and creatures—everything that after Him sprang into existence. May we enjoy the favour of the Lord Almighty, even the Beneficent Being (Mitra) with our songs, and wait upon Him with our adorations. R. VIII, 85—6.

32. Almighty Lord, if a hundred Heavens and a hundred Earths were Thine,—yea, not even a thousand Suns, when Thou shinest forth in Thy glory, could match Thy splendour—no, not the entire host of worlds, O Thou Controller and Wielder of lightnings. R. VIII, 59—5.

33. INDRA is the Smiter-down of the

---

32. *Hosts of worlds.*—Here including the hosts of universes—numberless earths, suns, moons, etc.

unrighteous, our Guardian and best Defender from the foe. May He preserve our last and middle-most, and guard us from behind us and before. R. III, 50—15.

34. Defend us from behind, below, above, in front, on all sides, Lord Almighty, shield us well. Keep far away from us Thy terrifying lightnings (Wrath); keep the weapon of the impious far away from us. R. VIII, 50—16.

35. Protect us INDRA each to-day, each to-morrow, and each succeeding day. Our sacrificers and offerers of praise do Thou, Lord of the heroic, keep safe both by day and by night. R. VIII, 50—17.

36. We count Thee, INDRA, as the Holiest of the holy, the shaker of what hath never been shaken before. We count Thee as the Leader of Heroes, we count Thee as the object of homage by all living mortals. R. VIII, 85—4.

37. Almighty, were the earth extended

---

34. *Thy terrifying lightnings.*—Literally, the terror sent from heaven. Various visitations are intended.

36. *We*—the original singular has been substituted by a plural pronoun.

ten-fold, and men dwelling thereon multiplied day by day, still would Thy conquering might, O Lord of Bounty, be exalted and glorified all over the earth : in greatness it is co-extensive with the heavens. R. I, 53—11.

38. Thou, transcending all fear, in Thy own inherent might, for help, upon the limit of this mid-air and of heaven, hast made the earth to be a symbol of Thy power : embracing floods of light Thou extendest to the loftiest heaven. R. I, 52—12.

39. Thou art the Controller of the Earth, Lord of lofty Heaven with all its mighty orbs : Thou fillest all Space with Thy greatness : yea, of a truth, there is none other like Thee. R. I, 53—13.

40. He whose amplitude the Earth and Heaven have not attained, whose bounds the Waters of the firmament reach not,—He, in His pleasure, strikes at the Appetites and Evil Passions. He, the Almighty, and none else, has made all things in order due. R. I, 52—14.

41. INDRA is Lord of Earth and Heaven, INDRA is Lord of Waters and Mountains, INDRA is Lord of the wealthy and of the sage : INDRA must be supplicated in rest and effort. R. X, 89—10.

42. Transcending days and nights, Giver of increase, vaster than the firmament and ocean-flood, vaster than the bounds of Earth, and Wind's expanse, vaster than rivers and lands is INDRA. R. X, 89—11.

43. He who is the Lord and Master of steeds and kine, Adorable, Immutable and Sure, present at every holy act, Destroyer even of the mighty who will not do acts of virtue and benevolence—Him, whose behests Winds and Storms obey, we invoke to be our Friend. R. I, 101—4.

44. He Who is the Lord of the world that moves and breathes, who before everything else vouchsafed to man the Hymns of the Veda—INDRA, who humbles and shatters to pieces the Demons of Lusts and Low Desires—Him, worshipped of men, we invoke to be our Friend. R. I, 101—5.

45. He whom cowards must invoke and valiant men of war, who is invoked by those who conquer and those who flee,—INDRA to whom all beings turn their constant thought—Him, worshipped of men, we invoke to be our Friend. R. I, 101—6.

46. On Him all mortals depend, all regions, all achievements. He, the Almighty, is gracious unto those who, wealthy, spend their wealth for the good of mankind. R. VIII, 2—33.

47. With might hath INDRA spread out Heaven and Earth, with might hath He, the Almighty, lighted up the Sun. In Him, the Omnipotent, all creatures are held; in Him are all sacrifices contained. R. VIII, 3—6.

48. He with His might, glorified by Rishis times without number, hath ocean-like diffused Himself everywhere. His Majesty is praised as true (or eternal) at solemn functions, His power where holy singers rule. R. VIII, 3—4.

49. He sendest the mighty Waters to the Ocean—such is the supreme power of the

Omnipotent. For ever unattainable is this power of Him to whom the worlds supplicate aloud. R. VIII, 3—10.

50. Before His great Wrath all nations, all men bow down as rivers bow them to the Sea. R. VIII, 6—4.

51. Neither the Heavens nor Firmaments nor Regions of the Farth contain INDRA, the Punisher of the wicked with His might. R. VIII, 6—15.

52. The Heavens and Earth come after Him even as the wheel-like crown of light follows the Sun. And all sacrifices are offered unto Him. R. VIII, 6—38.

53. Neither Earth nor Heaven nor Firmaments contain the Almighty, Chastiser of the wicked; they tremble before His mighty Wrath, His supreme energy. R. VIII, 12—24.

54. When yonder Sun, that brilliant light, Thou settest in the heaven above, even then all creatures that had life pros-

---

52. In the translation, the 3rd person has been substituted for the second.

trated themselves in homage before Thee,  
R. VIII, 12—30.

55. If Almighty, Chastiser of the wicked, Thou be far away or near to us, or in the Sea, Thou art still the Guardian of sacrifice. R. VIII, 13—15.

56. By INDRA were the luminous realms of heaven established and secured, firm and immoveable from their position. R. VIII, 14—9.

57. His lofty might—for doubly strong is He—supports the heavens and earth, and hills and plains and floods and light with power supreme. R. VIII, 15—2.

58. Almighty, Thou art the Lord of men, most liberal of Thy gifts : lofty achievements are for evermore all Thine own. R. VIII, 15—10.

59. His mighty powers are measureless, His bounty may never be surpassed—He whose liberality, like light, is diffused over all R. VIII, 24—21.

60. Sing ye to Him who must be praised, chant your lauds to Him who must be



praised, offer up your prayers to Him—the Almighty—who must be praised. R. VIII, 32—17.

61. Sole Ruler, Thou art Sovereign of this world of life, Almighty, Lord of strength, with all Thy saving help. R. VIII, 37—3.

62. Thou alone sunderest these two consistent worlds, Almighty, Lord of strength, with Thy saving help. R. VIII, 37—4.

63. Thou art Lord Supreme over rest and energy, Almighty, Lord of strength, with all Thy saving help. R. VIII, 37—5.

64. Thou (in Thy wisdom) helpst one to power and one Thou dost not help, Almighty, Lord of energy, with Thy saving help. R. VIII, 37—6.

65. There liveth none to check or stay His energies and gracious deeds: none who will dare say—He giveth not. R. VIII, 32—15.

66. Almighty Lord, we rest on Thee, as old men rest upon a staff. We long to have Thee as our constant Companion. R. VIII, 45—20.

67. We pray to INDRA for His gifts, to Him the Fearless and the Mighty. We supplicate Him, the Lord of wealth. R. VIII. 46—6.

68. Sole among sovereigns, Companionless, Irresistible, Peerless, He ruleth over many folk—yea, over all things born—by His might R. VIII, 51—2.

69. Approach us Almighty, be Thou with us. (in response to our supplications): dwelling in Space and listening to the prayers of men Thou fillest both the Heaven and Earth R. VIII, 53—4

70. Almighty, Thou art evermore the common Lord of all alike. As such we invoke Thee now. R. VIII, 54—7.

71. Even the wolf, the savage beast that rends the sheep, follows the path of His decrees. May He, the Almighty, graciously accepting our praise, with wonderful though manifest His power and grace for us. R. VIII, 55—8.

---

69. *Be with us.*—From the human stand-point, otherwise God is present everywhere. (The 3rd person has been substituted this line.)

71. *Wolf.*—According to Sayana, robber or wicked person

72. How great His power resistless! how invincible the peerless' might of the Smiter of the wicked! INDRA checkmates all usurers that see the day, checkmates all traffickers in strength. R. VIII, 55—10.

73. Great in Thy power and wisdom, Mighty, with thought that comprehendest all, Thou hast filled full this universe with Thy majesty. R. VIII, 57—2.

74. INDRA, the Mighty, the Measureless, Worthy of Praise, Most Bountiful, is Sole Ruler over all wealth. R. VIII, 57—6.

75. Thou Mighty One, Thou art He whose Friendship none of the mortals hath ever obtained (fully): none will ever attain unto Thy might. R. VIII, 57—8.

76. No one by deeds attains to Him who works and strengthens evermore: no, not by sacrifice, to INDRA, praised by all, Irresistible, Repository of courage and in might Supreme. R. VIII, 59—3.

77. INDRA can never be brought low, He,

---

76. As the 40th Chapter of the Yajur Veda teaches, Work and Knowledge (Gyan) are both indispensable for the attainment of salvation.

the Mighty, can never be overcome; He heareth and beholdeth all. R. VIII, 67—5.

78. He spieth out the anger of man, He who can never be deceived; ere blame can come He marketh it. R. VIII, 67—6.

79. May He who hath no foe manifest His power in us: we sing our hymns of praise unto Him—unto Him who dwelleth in Heaven's Sublimest Light. R. VIII, 71—4.

80. In Thy might Thou stretchest beyond the bounds of heaven. The earthly region, Almighty, comprehends Thee not. After Thy Godhead is Thy immensity diffused. R. VIII, 77—5.

81. When Thou, peerless Lord of Bounty, who spreadest out the spacious Earth and didst support and prop the Heavens, shonest forth to chastise the wicked (or to destroy the Demcn of Drought), then was the sacred song produced for Thee, the laud and song of joy. Thou, in Thy might, surpassest all, all that

---

79. Compare: "Three-fourths of Him dwell in Light Eternal." *Purusha Sukta.*

*Manifest His power, etc.,—Literally, come to us.*

81. A constant truth is here expressed, and no single, specific act in the *past* is referred to.

now is and yet shall be. R. VIII, 78—5-6.

82. Mighty Lord, send us riches, Thou Omniscient, worthy of our praise : help us in the decisive struggle (against our wicked foes). R. VIII, 81—9.

83. Thou Lord art He whose commandments and behests of sovereign sway none disregards, neither audacious man, nor the sage and saint. And both these, possessors of excellences—Heaven and Earth—O Lord of the beauteous helm ! revere Thy might which none may resist. R. VIII, 82—11-12.

84. And Thou in the black cows and the red, and in the kine with spotted skin, the white milk hast deposited. R. VIII, 82—13.

85-86. Whether, Almighty Lord, Thou art far, or Chastiser of the wicked, near at hand—even from thence doth Thy devotee, singing heaven-reaching songs, offers Thee sacrifice and invites Thee, Thou with far-reaching powers. Whether Thou art in Heaven's bright sphere, or in the basin of the Sea, whether, Punisher of the unrighteous, in some place on Earth, or in the Firmament, do

---

85-86. Emphasise the *Omnipresence* of the Almighty.

Thou manifest Thy power and grace in us.  
R. VIII, 86—4-5.

87. Almighty, strong to punish the wicked with lightnings, neither the sage and saint nor the ordinary mortals comprehend Thy greatness. Thou, in Thy power, surpassest all that hath being: the sages and saints have failed to (perfectly) realize Thee.  
R. VIII, 86—9.

88. Singers join in song to the Almighty so that He might accept their (mental) sacrifice—even the Lord of Light—that He whose laws stand fast might aid with power and with the help He vouchsafes. R. VIII, 86—11.

89. The holy singers form a ring, looking and singing to the Almighty. Impellers to righteousness, affluent in energy, not to be deceived, the Powers Divine are with the chanters, nigh to hear. R. VIII, 86—12.

90. Earnestly do we invoke the Mighty Lord, the Omnipotent Being, Most Bountiful, who evermore possesses power, ever irresistible.

---

87. *The sage and saint, etc.*,—or the Sun, Moon, etc., realize not Thy greatness.

89. *Impellers.*—INDRA'S powers.

Holy, Most Liberal, may He lead us to wealth (of wisdom), and with His unrighteousness-destroying powers, make all our pathways pleasant for us. R. VIII, 86—13.

91. Thou knowest well, Omnipotent, Thou most powerful, with Thy strength, INDRA, how to destroy the strongholds of the wicked. Before Thee, Lord of lightnings, all beings tremble : the Heavens and Earth shake before Thee with terror. R. VIII, 86—14.

92. Thou INDRA art supreme over every thing : Thou gavest splendour to the Sun Maker of all things, Thou art mighty and possessed of every power and excellence R. VIII, 87—2.

93 To the Gracious Lord, possessed of infinite energy, Who has ever been a Mother and a Sire to us, we pray for bliss. R. VIII 87—11.

94 Him verily the Moons, and the mountains did homage, the tall trees did Him homage, and the plants and herbage. Yearning with love both Worlds approached Him the Waters waited on INDRA when He first

---

93. The 3rd person has been substituted here.

गुरु विरजीमन्द दण्डा

shone forth (as the Universe) X,  
89—13

पु पाणिग्रहण कर्मांक ... 3461  
95. ~~Thine~~ ~~Thy~~ ~~teac~~ ~~of~~  
energy and power, Thine, who art Firm,  
Glorious and Blest, mortals obtain most liberal  
aid for their salvation, and praise Thee, Mighty  
Lord, for Thy excellences. R. X, 104—5.

96. INDRA knows, verily, how to listen  
to our prayers, for He, the Controller, hath  
made a path for Súrya. He fashioned the  
Earth, and He is the Sovereign of Heaven,  
Primeval, Peerless, and Unshaken. R. X,  
111—3.

97. Thou Omnipotent Lord, resplendent,  
verily, blessest mortal man. Bounteous Lord,  
there is no comforter but Thou: INDRA, we  
address our words to Thee. R. I, 84—19.

98. Thou much-invoked! in safety,  
through Thy glories alone, Thou upholdest  
Law as the Smiter of the wicked and un-  
righteous. Even these two boundless worlds,  
O Mighty Lord, when Thou graspest them,  
are but a handful to Thee. R. III, 30—5.

99. Súrya transgresses not the ordered  
limits set daily by the Lord of infinite energy.



When to the goal he comes, his journey completed, his light disappears: this is INDRA'S doing. R. III, 30—12.

100. Men gladly, in the course of night, would gaze on the broad bright front of the refulgent Morning, and all acknowledge, when the Morning arrives, the manifold and goodly work of INDRA. R. III, 30—13.

---

## II.

### AGNI.—*SELF-EFFULGENT LORD.*

---

1. Self-effulgent Lord ! Thou hast made the Sun, Eternal Star, to mount the Heavens, bestowing light upon living men. R. X, 156—4.

---

1. The Supreme Being is called AGNI because He is the Soul of Fire. The light and heat which the physical Fire gives out is a gift to it of the Supreme Being—AGNI. This is beautifully shown in the Kenopanishad. Addressing the physical Fire the Supreme Being said: "What power in Thee, so named, is lodged?" Fire made answer: "I can burn everything in the universe—all that is on earth." Upon this the Supreme Being placed a piece of straw before Fire and said: "Burn this." Fire approached the piece of straw in all haste, but could not burn it. Returning to the other Devas, Fire said: "I cannot find out who this great Spirit is."

2. Guard us, Lord AGNI, from above and under, protect us from behind us and before us, and may Thy Wrath, fierce and never-wasting, ablaze with terrible-splendour, consume the unrighteous sinner. R. X, 87—20.

3. From near, from front, from under, from above us, O Sovereign Ruler, protect us as a Sage with-wisdom. Guard to old age Thy friends, Friend Eternal. Self-effulgent Lord, as Immortal, guard us mortals. R. X, 87—21.

4. Inspired by Sages and Saints who claim our homage, we will praise Eternal Lofty AGNI—Him who hath spread abroad the Earth with splendour, this heaven and both the worlds, and air's mid-region. R. X, 88—3.

5. We invoke the Omniscient with holy verses, the Universally-benefiting Lord AGNI, the Ever-refulgent who surpasses both Heaven and Earth in greatness. He is a God below, and a God above us. R. X, 88—14.

6. How many, O sage, are the Fires and Suns (in the AGNI's realm?) What is the number of Dawns and Waters? Not of

idle curiosity I speak to you, Fathers. Sages I ask you this for information (as an humble disciple.) R. X, 88—18.

7. Self-effulgent Lord, as the vouchsafed of wealth, Thou art Bhaga ; as pervading and covering everything like air, Thou art Vata of wondrous splendour ; as Mitra Thou art the Friend (upholder) of the Lofty Law and Order; Controller Thou art, O AGNI Lord of many a blessing. R. VI, 13—2.

8. To Thee are our prayers addressed, AGNI, Sovereign of Mortals, the Wonderful, President of Holy Laws. Do Thou give ear unto our prayers. R. VIII, 44—24.

9. By Thee, O AGNI, the Sun—Law's upholder—Light, and the Atmospheric Ocean—the source of plenty and abundance—are made strong ; for as the felly holds the spokes, Thou with Thy pervading-power shinest having encompassed them round. R. I, 141—9.

10. Even the lofty heaven, Beloved, Omniscient Lord, hath not attained Thy

---

10. Omniscient.—The word in the original is *Jatveda*, which, according to Sayana, means :—(1) Knowing all created beings,

greatness. To Thee, as the Supreme, is praise addressed wherever men dwell. Thou vouchsafest ease and comfort, to those versed in the science and practice of war, in conflict. R. I, 59—5.

11. AGNI, Thou art our Providence, Thou art our Father, we are Thy brethren and Thou art our spring of life and vitality. In Thee, affluent in worthy worshippers, Guardian of Lofty Law, are centred hundred, thousand treasures, Thou infallible. R. I, 31—10.

12. Worthy of being adored, AGNI, Lord, preserve our wealthy princes and ourselves, with Thy succours. Guard of our seed art Thou, aiding our cows to bear, incessantly protecting (them) in Thy holy way. R. I, 31—12.

13. Pardon this sin of ours, Self-effulgent Lord, the path which we have trodden, widely straying. Beloved Friend and Father art Thou, caring for the pious, most near to us, and inspirer of mortals. R. I, 31—16.

---

(2) possessing all creatures, (3) known by created beings, (4) possessing riches, (5) possessing wisdom.

14. Thou AGNI, resplendent in Thy glory in Time, art conspicuously present in Waters, in stones (hills), in forest trees, in herbs that grow on the ground ; in all these Thou shinest pure. R. II, 1—1.

15. Through Thee is sacrifice conveyed to the various Elements, and through Thee is everything purified at its appointed hour: Leader art Thou, and helpful to the pious worshipper when sacrificing. Thou art Director, Thou the Ministering Priest, Thou art the Brahman, Lord and Master in our Home. R. II, 1—2.

16. Mightest of the mighty, AGNI, Thou art Indra, Thou art Vishnu, pervading and over-spreading all, Adorable: Thou art Brahmanaspati, the Brahman ( Brahm ), providing wealth (of Spiritual and Secular Wisdom.) Thou, O Sustainer, with Thy wisdom, tendest us. R. II, 1—3.

17. AGNI, Thou art the Imperial Varuna, whose laws know no change. As Mitra,

---

16. *Vishnu*.—God is so-called because He pervades the whole universe, animate and inanimate. See *Satyarth Parikash*, 1st Chap.

17. *Brahmanaspati*.—Repository of Wisdom and Knowledge, etc.

Thou, worker of wonders, must be implored. Thou art Aryaman, Lord of Heroes, enriching all, and a liberal distributor in the Synod, O Thou Lord. R. II, 1—4.

18. As Tvashtar, Thou art giver of strength to the worshipper ; Thou, presiding over the Sun's power, art the Sovereign of the Dawns ; Thou transfusing Thy swiftest power (in bodies) bestowest noble steeds ; Thou art a host of heroes in Thyself, with an inexhaustible store of wealth. R. II, 1—5.

19. Rudra art Thou, Lord Mighty of Heaven ; Thou comprehendest and includest the might and power of Winds and Storms ; Thou art the Lord of food ; Thou guidest the course of mighty Vital Airs ; Thou hast bliss in Thy Heavenly mansions ; as Pushan, Thou art the Protector of the Devotees. R. II, 1—6.

20. Giver of wealth art Thou to him who adores Thee ; Thou art Savitar, the Lord.

17. *Mitra*.—God is so called because He loves all, and is worthy of being loved by all.

*Aryaman*.—The Supreme Judge, (etc.)

18. *Tvashtar*.—The Architect or Maker of the universe.

19. *Rudra*.—God as the Chastiser of the Wicked.

20. *Pushan*.—Nourisher of the universe, etc.

bestower of precious things. As Bhaga Lord of Mortals, Thou rulest over wealth and protectest, in his dwelling, throughly, him who hath served Thee well. R. II, 1—7.

21. To Thee, the Peoples' Lord within the Home, mortals press forward as to their Sovereign most graciously inclined. Lord, most beautiful to behold, all things belong to Thee. Ten, hundred, yea, a thousand are insignificant in comparison to Thee. R. II, 1—8.

22. AGNI, men seek Thee as they would do their Father with their prayers—win Thee, Self-effulgent Lord, to brotherhood with holy acts. Thou art like unto a son to him who duly worships Thee, and as trusty Friend, Thou guardest (the pious) from the attack (of the wicked.) R. II, 1—9.

23. Mavellous is Thy handicraft, AGNI; Thou art ever near to be worshipped; Thou art the Sovereign Lord of strengthening wealth and riches. Thou shinest forth gloriously; Thou showest forth Thy splendour to

---

22. *Thou art like unto a son, etc.*—Serving him as a youthful son serves his aged father.

bestow ; pervading sacrifice Thou vouchsafest us Thy succours. R. II, 1—10.

24. Thou, Lord, art a Mother to him who offers gifts ; Thou, Supreme recipient of appeal and prayer, art pleased when glorified with song ; as Supreme Object of Adoration, Thou art the vouchsafer of strength through life. Thou art Lord of wealth, Punisher of the wicked, and Saraswati. R. II, 1—11.

25. Thou, AGNI, worshipped well, art the Highest Vital Power. In Thy form are glories apparent. Thou art the Lofty Power that furthers each design. Thou art wealth manifold, diffused on every side. R. II, 1—12.

26. The princely worshippers who bestow upon Thy devotees guerdon in the shape of kine and steeds,—do Thou lead them as well as ourselves to bliss (or happiness) here below. May we, with Thy favour, address the congregation (or assembly) in vigorous and cheerful tones, in the company of heroes. R. II, 1—16.

---

24. *Saraswati*.—Repository of infinite Knowledge and Wisdom.



27. Be to us easy of approach, Self-  
effulgent Lord, even as a father to his son.  
Be Thou, O Lord, with us for our weal. R:  
I, 1—9.

28. Thou, Lord AGNI, all-supreme with  
Thy all-controlling energy, Most Mighty One,  
shinest forth conspicuous to serve the sages  
and saints, even as wealth (of knowledge and  
wisdom) is helpful to the wise. Infinite is  
the bliss inherent in Thee, most gracious is  
Thy wisdom. Hence it is that mortals wait  
upon Thee, Undecaying One, like vassals, Un-  
decaying One. R: I, 127—9.

29. We address ourselves to Thee, Lord  
of all settled homes, Common to all, the Home-  
stead's Guardian, that Thou mayest be glori-  
fied (by us), mayest be glorified (by us),  
Acceptor of true hymns. We address ourselves  
to Thee, Ever-present with mortals, through  
whose instrumentality, even as a Sire's, those  
in a state of bliss gain their soul's nourish-  
ment, through whom the Elements are being  
constantly strengthened. R. I, 127—8.

30. AGNI, Omniscient Being, Supreme  
Well-wisher of everyone, in every homestead  
takes cognizance of sacrifice and holy service,

—yea, with His Omniscience takes cognizance of sacrifice. Disposer, He, with His infinite wisdom, makes clear all things unto him who strives (in His service.) He shines conspicuous when served with sacrifices, shines forth as Ordainer and as Supreme Well-wisher. R. I, 128—4.

31. AGNI is adored as Beneficent by multitudes of mortals; He is worshipped like all-powerful Lord in sacrifice, like a dear Lord in (all) sacred rites. His are the (mental and physical) sacrifices offered by humanity to their Maker: He, the Moral Governor of the universe, shall preserve us from the chastisement (we deserve not), the great God shall preserve us from the chastisement (we deserve not.) R. I, 128—7.

32. AGNI, the Supreme Well-wisher of mortals, people supplicate that He May vouchsafe them wealth (of wisdom.) Him, Adorable, Most Thoughtful, they have made the Instrument and Acceptor of their sacrifices—Him have they established as the Receiver of their gifts. Beloved of all, the Omniscient, the Gracious Being the Holy One Repository of

all knowledge,—Him, Friend, for help, do the saints, when they would fain be helped with (spiritual) riches.—Him, Friend, with hymns, when they would fain be vouchsafed riches, invoke. R. I, 128—8.

33. AGNI, like a Guardian (Supreme), by His own might, rules over all that is in Heaven and on the Earth. And the mighty twain—the Sun in Heaven and the Earth—bright, golden, closely connected, revolving, in His Sacrifice (work of mercy) help. R. I, 144—6.

34. Him do ye supplicate, for He hath responded to our prayer, He, who knoweth all. He, the Store-house of wisdom, is implored, is being implored even now. With Him are admonitions, with Him commands : He is the Lord of strength, the Lord of power and might. R. I, 145—1.

35. Shining conspicuous in all regions, Aim of all men's eyes, to be implored for life by great and small alike, far and wide is the Bounteous One diffused (in the immensity of Nature) : He is the Sire all-visible of this progeny. R. I, 146—5.

36. AGNI for glory is praised at eve and morning in our homes—even He whose statutes are inviolable. R. II, 8—3.

37. The Mighty One, the Lord of the human race, and ever-present with mortals, the Leader of their thoughts, devoted Friend of worshippers, Sanctifier of our solemn functions, the Omniscient, men with worship ever praise, with earnest supplication for their weal. R. III, 3—8.

38. AGNI, worshipped and adored duly, is Mitra as the Supreme Well-wisher of all; He is called Varuna; -He is called Jatvedas (Omniscient.) He is Mitra as active Minister and the Homestead's Friend, He is Mitra of flowing rivers and mountains. R. III, 5—4.

39. The Earth's and the glorious Sun's lofty place He guardeth—yea, in His Might He directeth the course of Súrya—even of the Central Luminary's with seven rays—He guardeth sublime the bliss of the sage and saint. R. III, 5—5.

---

38. *He is Mitra, etc.*—Directs the course of rivers and keeps mountains in their places.

40. The Omniscient Being, the Repository of all forms of knowledge, shines conspicuous (by His inherent energy) in His fair form, worthy of being adored. AGNI guards with unceasing care the Moon's disc and the Sun's place, the Luminary of abundance. R. III, 5—6.

41. Be Thou Our Guardian, AGNI, while the morn is just breaking; be Thou our Guardian when the Sun hath mounted. Accept, as men accept a fine-born infant, this prayer of ours, Thou of holy and exalted Essence. R. III, 15—2.

42. AGNI, many are the names Thou bearest—Thou art known as Eternal, the Self-effulgent, the Divine, the Omniscient. The sages and saints, O Lord of true devotees, Thou all-inspirer, ascribe to Thee excellences and graces, all-charming, many and various. R. III, 20—3.

43. AGNI, as the Gracious and Beneficent Being, leads aright the pious. He is Laws' Upholder, and guards the Seasons. Ancient, Omniscient, He, the Smiter of the wicked and unrighteous, bears His devotee safe through

every trouble. R. III, 20—4.

44. AGNI bestows vital power as each mortal supplicates for it. He grants to the house-holders invigorating gifts, and vouchsafes bliss, in rest and stir, at every appeal to His Divine Powers. May the wicked and unrighteous cease to burden the world. R. VIII, 39—3.

45. AGNI knows whatever the worlds give birth to, He knows the mysteries of mortals. Giver of wealth is He. He throws open the portals of heaven to His worshippers when worshipped and adored with newest prayer-hymns. May the wicked and unrighteous cease to burden the world. R. VIII, 39—6.

46. AGNI is present with the sages and saints and with ordinary mortals who offer Him worship. He, the Blissful, is the Repository of wisdom,—among the wise the Most Wise and Adorable, in the universe. R. VIII, 39—7.

47. Self-effulgent Lord, to Thee whose laws stand fast our resonant songs of praise

speed forth as rivers speed to the sea. R. VIII, 44—25.

48. The reverend or unwearied man whose sacrifice the Self-effulgent Lord accepts,—him doth He favour with success. R. VIII, 64-14.

49. As we have known Thy gracious help, as of a Sire, from ancient days, so now we pray to Thee for bliss. R. VIII, 64—15.

50. AGNI is the Lord Supreme, transcending all glories amid the glorious. May He manifest His power in us and vouchsafe us strength. R. VIII, 91—9.

51. He who is the Lord of all Divine goodness and benevolence which all living men at break of morn share, is AGNI to whom all our offerings are submitted. In Him rests he whose possessions, through the might of righteousness, are scatheless. R. X, 6—3.

52. AGNI, the Lofty Vishnu, manifested in this universe, in wisdom Perfect, presideth over His abode of Supreme Bliss. When the devotees make their offerings to Him, they, with one accord, sing forth His praises. R. X, 1—3.

53. Thou AGNI art the Eye and Guard of mighty Order—Thou art Varuna (all-knowing), when presiding over sacrifices. Thou art the Life and Soul of Waters, Omniscient, the Helper of him whose sacrifice (good work is acceptable unto Thee. R. X, 8—5.

54. AGNI bestows the fleet prize-winning courser; AGNI grants the hero famed and steadfast in duty. AGNI pervades and adorns the Earth and Heaven, and AGNI fills the fruitful dame whose side teems with heroes. R. X, 80—1.

55. AGNI grants the wealth that adorns the hero, and sends the sage who wins a thousand cattle. AGNI makes the sacrifice rise in space : to every place extend AGNI's laws. R. X, 80—4.

56. With songs of praise the Rishis call on AGNI ; to AGNI, heroes worsted in the battle, appeal. Birds winging their flight through space call on AGNI, and cattle, in countless numbers, enjoy His protection. R. X, 80—5.

---

54. *Who wins, etc.*—Mechanical engineers, great inventors in general are referred to.



57. AGNI looks on all existing things and comprehends them with His view: so may He bear us past those who are inimically disposed towards us. R. X, 187—4.

58. "AGNI am I who, shining conspicuous, know all creatures. All sacrifices are offered unto Me, and all the sweetest things are presented to Me. I am in Light three-fold, Measurer of Space; Exhaustless Heat am I, called the Consumer of offered sacrifice." R. III, 26—7.

59. Brimful with thought harmonious, with Knowledge and Wisdom (Omniscient). AGNI, with His mental energy, divided Light into three parts. Inherently possessed of supreme, ineffable bliss, He contemplates both Earth and Heaven. R. III, 26—8.

60. He is like unto a Spring that faileth not with its countless streamlets—the Father who inspires the prayers that men should utter—the Glorious Being, pervading Earth and Heaven in bliss: Him, the Proclaimer of Truth, let Heaven and Earth glorify unto fulness. R. III, 26—9.

---

58. Compare the Upanishad-teaching: "When He shines, they (the Sun, Moon, etc.) shine after Him."

61. Knowing no slumber, active and propitious, watchful and ever-gracious, most unwearied, may Thy protecting Powers, Self-effulgent Lord, coming into play here, combined, preserve us. R. IV, 4—12.

62. Well-wisher of our sacred functions, most gracious Patron of sages and saints, do Thou, Lord AGNI, show forth Thy power. Over every thought Thou art the Ruler: Thou furtherest even the wisdom of the pious sage. R. IV, 6—1.

63. AGNI, Wise Lord, knoweth how to guide the wise to the path of righteousness in His home (the universe.) He bestoweth upon us treasures that we love. R. IV, 8—3.

64. AGNI in fire at sacrifice, and in the (worshipper's) house as Lord thereof, and as the Repository of Wisdom Spiritual is (ever) present at holy functions. R. IV, 9—4.

65. Lord AGNI, as the Guide of mortals who celebrate a sacrifice, is ever present with them, and He accepteth the offerings presented by humanity. R. IV, 9—5.

64. *Is ever present.*—Literally, takes his seat at.

65. *Is ever present, etc.*—A human being would express himself thus, otherwise God is *already* ever-present everywhere.

66. From Thee, Lord AGNI, springs spiritual wisdom, from Thee come thoughts and hymns of praise that bear fruit. From Thee flows wealth, with heroes to embellish it, to the true-hearted individual who worships. R. IV, 11—3.

67. From Thee springs the hero who strips the wicked of his wealth, bringer of help, powerful, of real courage. From Thee come riches that Good Fortune brings, bliss-giving : from Thee, AGNI, comes the fleet, impetuous charger. R. IV, 11—4.

68. Thee, Eternal AGNI, whose (Divine) Speech is pleasant, as first in rank, as glorious, pious mortals invoke with hymns : even Thee who extinguishest hatred, Friend of the Home, the Household's Lord, Infallible. R. IV, 11—5.

69. Far from us Thou banishest want and sorrow, far from us every ill-will when Thou protectest. Repository of Strength, AGNI, blest is he at evening's close whom Thou, the Lord, attendest for his welfare. R. IV, 11—6.

70. AGNI is Lord of sublime dominion, AGNI is Lord of strength and lofty riches :

straightway doth this Self-sufficient Lord, Most Active and Mighty, give treasure to the mortal who adores Him. R. IV, 12—3.

71. The universe depends upon Thy power and might within the sea, within the heart, within all life. May we, AGNI, attain that most delicious, streaming bliss of Thine which, in copiousness, results from butter (and other materials) in abundance consumed in sacrifices. R. IV, 58—11.

72. Thou shinest forth as Varuna, AGNI, Thou beamest forth as Mitra. In Thee, Embodiment of Energy, is entire Nature centred. Indra art Thou to the sacrificing worshipper. R. V, 3—1.

73. Aryaman art Thou for the maidens : Mysterious is Thy Name, O Self-minister. As a Beneficent and Gracious Friend the people proclaim Thee (through their sacrifices) when Thou makest wife and lord one-minded (by marriage.) R. V, 3—2.

---

72. This Mantra and the two following also show that Agni, Varuna, Indra, Rudra, etc., are interchangeable names.

73. Aryaman, as helpful in the marriage of Maidens.

74. The Winds embellish their beauties for Thy glory—yea, Rudra, for Thy Form fair, of nature glorious. That which is definitely denominated as Vishnu's absolute, supreme Power—even with that dost Thou the secret of Brahma-vidya guard. R. V, 3—3.

75. Through Thy glory, O Lord, who art so Beautiful, sages and saints, making abundant offerings, attained to immortality. As their own Well-wisher Supreme have mortals installed Thee, Self-effulgent Being, and serve Thee cheerfully for commendation—even Thee, the ever-living One. R. V, 3—4.

76. Teacher of mortals, Lord of human-kind, Pure, Purifying AGNI is glorified with sacrifices. Him the Omniscient do ye proclaim as your Benefactor Supreme: He presideth over, in this universe of created heavenly orbs, things worth the having. R. V, 4—3.

77. On earth the nations glorify Thee greatly, O Lord, Thee with their spiritual and secular riches. Thou, Helper, must be known

---

74. *The Winds, etc.*—They show Thy power and majesty. *Brahma-vidya*.—Literally, *cons*, a word (as Griffith admits), frequently applied to hymns in the *Veila*.

as the Preserver, Father, and Mother of mankind for ever. R. VI. 1—5.

78. Thou, Lord AGNI, who hast covered Heaven and Earth with Thy splendour and with Thy glories, Glorious and Triumphant, continue Thou to shower Thy grace on us, with strength abundant, rich, and lasting. R. VI, 1—11.

79. Whosoever offers up sacrifices, toils in worship, and presents gifts to Lord AGNI, Supreme Granter of prosperity—him the displeasure of the great moves not, and outrage and scorn affect not such a mortal. R. VI, 3—2.

80. Mortals apply to Lord AGNI for knowledge and information: not all learn by their questionings what He, the Omniscient, hath grasped, as it were, with His own Mind. Forgetting not the former nor the later petition, He revelleth, not careless, in His Mental Power. R. I, 145—2.

---

80. *Not all learn, etc.*—Some Divine Mysteries are too deep for man to understand, and again there are inquirers and inquirers—the Omniscient knows the difference between the two

*Forgetting not.*—The omniscient forgets not what the supplicants say to Him, the Past and the Present making no difference to Him.

81. Adoring Thee the worshipper, O Lord, gives Thee many a title when Thou, Gracious Lord, acceptest them as a Father. And dost Thou not, Self-effulgent Being, rejoicing in Thy Strength of Godhead, feel pleased when glorified? R. V, 3—10.

---

### III.

#### **MITRA.**—*THE GRACIOUS, BENEFICENT LORD.*

---

1. MITRA, speaking to the mind of man, stirreth him to action; MITRA sustaineth both Earth and Heaven; MITRA beholds mortals with eyes that close not. To MITRA let our offerings be made. R. III, 59—9.

2. Foremost is he, who, Beneficent Being, offers Thee adoration and worship, who strives to keep Thy Holy Laws, Thou Imperishable and Eternal Lord. He whom Thou helpst never is slain or over-mastered; on him, from near or far, falls no affliction. R. III, 59—2.

3. Rejoicing in food righteously come by and free from sickness, with the knees bent

lowly on the Earth's broad surface (in prayer), following closely the statutes of the Eternal, may we unceasingly enjoy the favour of the Gracious Lord. R. III, 59—3.

4. Fountain-head of prosperity, and Adorable, MITRA shines conspicuous, presiding over a fair Empire. He is King and Disposer. May we enjoy the grace of Him the Holy—yea, repose on His propitious, loving kindness. R. III, 59—4.

5. The great Indestructible Being, worthy of adoration, who stirreth men to exertion, is gracious to His worshipper. To MITRA—Him most highly to be lauded—offer gifts and sacrifices pleasing unto Him. R. III, 59—5.

6. The Gracious and Beneficent Lord, MITRA, God, Nourisher of the Human Race, vouchsafes glory and splendour of most fair fame. R. III, 59—6.

7. MITRA whose glory spreads afar, is He who in might surpasses Earth, surpasses Heaven in greatness. R. III, 59—7.

8. All mortals (or nations) wait upon



MITRA ever-mighty to succour, for He sustaineth the wise (or His worshippers.) R. III 59—8.

9. To the sages, to the ordinary living mortals, to him who offers sacrifices, fulfilling Holy Law, Lord MITRA vouchsafes vigour and strength. R. III, 59—9.

10. Gracious and Beneficent Lord, Omniscient and Omnipresent, Thou art Supreme over this Earth and Heaven. Guardian art Thou of all things fixt, of all that moveth observant of the good and evil acts of man R. VII, 60—2.

11. From his home doth the Sun sall forth on his seven golden coursers (*i. e.*, the Rays), which streaming down plenty and abundance in the universe, carry their (lord) He is Thine, MITRA, Omniscient, Omnipresent Being. He shineth upon the worlds and living creatures as if he were their guardian. R. VII 60—3.

---

10. MITRA, Varuna (as Aryaman), spoken of in the hymn stand for one and only God, viewed under different aspects. The various powers and functions of the Divinity are referred to, and hence the verb in the original is plural. In the translation we have substituted the singular, which is unobjectionable.

12. The Omniscient Beneficent Being is ever vigilant, with eyes that close not, watching over Heaven and Earth, guiding aright the thoughtless. Even in the river's bed there is a shallow: across this broad expanse of (Life's Ocean) may He conduct us (to a safe spot like unto a shallow.) R. VII, 60—7.

13. From the broad Earth, Beneficent, Omniscient Lord, from the lofty Heaven, Thou, Bounteous Giver, hast, in the fields and houses, set Thy warders (omniscient powers) watching over every spot and watching unceasing. R. VII, 61—3.

14. In MITRA's shelter that extends to utmost distance may we dwell, unmenaced, guarded by His care, with kingly descendants. R. V, 65—5.

15. To enjoy shelter may our steps be on the path chalked out by MITRA. Mortals go protected in the charge of this Beloved Friend who works us no harm. R. V, 64—3.

16. MITRA, the Omniscient, whom none deceiveth, with might supreme quickeneth even the fool to wisdom. And wakening, further, thoughtful insight leads it by easy

paths over grief and trouble. R. VII, 60—6.

17. Hid from our eyes are the glorious Supreme Powers, in harmony working, of MITRA the Omnipresent and Omniscient. By His mysterious might doth He hold sway over the universe. To His Omnipotent Powers we appeal, trembling with fear. In their Graciousness may they have mercy on us! R. VII, 60—10.

18. He who wins the favour of the Omnipresent and Omniscient MITRA by his prayer through worship, that he may gain himself strength and highest riches, that pious man's mind the Mighty Lord follows: He brings comfort to his spacious dwelling. R. VII, 60—11.

19. Súrya sends aloft his beams of splendour over the tribes of men in countless numbers. Together with the (starry heavens) he shines conspicuous, having been formed by the energy of the Omniscient, almighty MITRA, beautifully, with power and wisdom. R. VII, 62—1.

20. He who is known as MITRA, the Omniscient and Omnipresent Lord, the

Supreme Judge of mortals,—may He vouchsafe us room and freedom,—for us and our children. May we find paths all fair and good to travel. May the Powers Divine preserve us evermore with blessings. R. VII, 63—6.

21. With powers that shed no blood, guarding the pious and virtuous whom the Beneficent Omniscient Lord saves because of his offerings and sacrifices, Sovereign, willing to help, upholds the universe supported (as it were) on a thousand pillars. R. V, 62—6.

---

#### IV.

#### **VARUNA.—THE OMNIPRESENT AND OMNISCIENT.**

---

1. He, the Omniscient and Omnipresent (VARUNA), knoweth the path of birds that fly through heaven, and He is Sovereign of the sea. He knoweth the ships that plough the deep. R. I, 25—7.

2. Lord VARUNA knoweth the path-way of Wind, the far-reaching high and mighty

Wind. He knoweth the shining orbs located in heaven. R. I, 25—9,

3. Upholder of His Holy Law, He knoweth the twelve months with their offspring the days, as also the 13th month. R. I, 25—8.

4. True to His Holy Law, VARUNA is present among the races of mortals: He, Most Wise, dwells there to hold sway over all. R. I, 25—9.

5. From His seat He beholdeth all wonderous things, both what hath been and what shall yet come to pass. R. I. 25—10.

6. He is the Being whom enemies threaten not, nor those who oppress their fellow-mortals, nor those whose minds are bent on wrong. R. I, 25—14.

7. He is the Being who giveth glory to mankind, not glory that is imperfect; to our bodies doth He give glory. R. I, 25—15.

8. Yearning for the Omniscient Lord

---

3. *The thirteenth month.*—The supplementary or intercalary month of the luni-solar year.—*Griffith.*

our thoughts move onwards towards Him, as kine unto their pastures move. R. I, 25—16.

9. The Imperial Sovereign, the Omniscient, hath made a spacious path-way wherein Súrya travelleth. Where there was no path, He made the Luminary set his footsteps, and warned afar whatever would afflict the (human) spirit. R. I, 24—8.

10. VARUNA, the Imperial Sovereign of hallowed might, sustaineth firm the mass of light (Sun) in the baseless region. His (the Sun's) rays, whose root is high above (in the Luminary itself), stream downward. May they sink deep within us and be absorbed out of view. R. I, 24—7.

11. Never have these Winds that course through the sky attained, O VARUNA, to Thy high suzerainty or Thy might, or power, nor these the Waters that flow on without ceasing, nor Mountains that check the Winds' wild fury. R. I, 24—6.

12. Whither by day depart the constel-

10. *Sink within us.*—What is known as "Sun-bath" is admittedly something highly beneficial to man.

12. *Varuna's Laws, etc.*—The connection appears to be:

lations that shine at night, set high above us? VARUNA'S Holy Laws remain unweakened, and through the night the moon moves on in splendour. R. I, 25—10.

13. The Nights hath VARUNA encompassed, and established the Mornings with wonderous art: visible over all is He. His favoured ones—the Sun's Powers—obeying His Law, give the world Morning, Noon and Evening. R. VIII, 41—3.

14. Lord VARUNA, conspicuous over the entire earth, established the quarters of the sky; He measured out the Eastern Region, which is the home of the Sun (or Light): a powerful Guardian is the Glorious Being. R. VIII, 41—4.

15. He who supports the world of life, who well knows the hidden names mysterious of Morning Lights (constellations, etc.)—He, the Omniscient, displays unique wisdom in the varied (lovely) hues exhibited by the Sky. R. VIII, 5.

---

“Fear not, the laws of VARUNA are inviolable, and the constellations will duly appear.”—*Griffith*.

13. *Give the world, etc.*—Such is Sayana's interpretation.

16. He in whom all wisdom centres, even as the nave is set within the wheel—Him, who abides in the three worlds, let us hasten to worship and adore even as kine hasten to gather in the fold, with the break of morning (or at dawn) when people bring forth troops of horses to yoke. R. VIII, 41—6.

17. VARUNA envelopes these regions as a robe ; He contemplates the hosts of heavenly orbs, and all the works of mortal man. In VARUNA'S universe the Elements (or the sages and saints) follow His decrees. R. VIII, 41—7.

18. He is the Hidden Ocean (of Wisdom, etc.), and through the heaven ascends to Him the worship which these realms (of the universe) can offer. With His illuminating powers He defeats the designs of the wicked—even He who dwelleth in Realms of Light. R. VIII, 41—8.

19. Sovereign, whose glorious Omniscience, pervading earth, firmament and the regions above, fills the three loftiest realms of Heaven. Immutable in His Essence is

---

19. *Seven regions.*—Entire space.



VARUNA, over the seven (regions) He holdeth sway as King. R. VIII, 41—9.

20. Lord of all wealth, the exalted Being who propped up the heavens and measured out the Earth's broad expanses— He, King Supreme, pervades all living creatures. All these holy activities (in the universe) are VARUNA'S. R. VIII, 42—1

21. In the clouds hath VARUNA extended the air, put milk in kine and vigorous speed in lightning, horses (and other fleet things). He hath set intellect in hearts, fire (electricity) in the waters, Súrya (Sun) in heaven, and the moon in the regions of the sky. R. V, 85—2.

22. Varuna lets the huge (atmospheric) reservoir opening downwards, flow through the sky and heaven and air's mid-region, and with this He, Universe's Sovereign, waters the Earth even as a shower of water-drops bedews barley. R. V, 85—3.

23. The mighty deed mysterious of glorious Varuna, Lord Immortal, should be proclaimed by the worshipper,—even the deed that He, pervading Heaven, hath measured

out the Earth and Sun, as with a measure.  
R. V, 85—5.

24. None, verily, hath let or hindered this the Omniscient Being's mighty deed mysterious—even the deed as the result of which the lucid rivers, with all their rushing torrents, fill not the one Ocean wherein they empty their waters. R. V, 45—6.

25. The Mighty Ruler of these worlds beholds, as though from close at hand, the man who thinks he acts by stealth : all this His powers of Omniscience perceive and know. Ath. IV, 16—1.

26. If a man stands or walks or moves in secret, goes to his lying-down, or uprising, what two men whisper as they sit together, Lord VARUNA knows : He as the third is present. Ath. IV, 16—2.

27. This Earth too is the possession of VARUNA, and the high Heaven whose ends are far asunder. The loins of VARUNA are both the Oceans, and this drop of water also contains Him. Ath. IV, 16—3.

28. If one should flee from beyond the Heaven, VARUNA, Sovereign Imperial, would

still be round about him. Issuing from Heaven His Divine Powers of Omniscience—myriad-eyed—behold everything on Earth under their supervision. Ath. IV, 16—4.

29. All this VARUNA, Sovereign Supreme, beholdeth, all between Heaven and Earth, and all beyond them. The twinklings of men's eye-lids hath He counted. His mighty sweep settles everything, as that of the man who throws dice. Ath. IV, 16—5.

30. VARUNA's powers of Omniscience, fatal to the evil-doer,—Powers which, in the shape of Law and Order, are in (ceaseless) operation in Earth, Heaven and in what there is beside these,—yea, which work in forms many and varied,—may they transfix the man who lieth, but leave unharmed the man whose speech is truthful. Ath. IV, 16—6.

31. Omniscient Being, let not the lying wight escape Thee—let Thy Law's grip, working in a hundred forms, be firm on him, Thou Watcher of human activities. Let the wicked, unrighteous transgressor, powerless,

---

*As that, etc.*—The throw settles the fate (so to speak) of man, and so do the decrees of the Omniscient the universe. The simile is only *partial*.

sit with a hanging belly, and bandaged like a cask whose hoops are broken. Ath. IV, 16—7.

32. VARUNA sends, and VARUNA drives away, diseases : VARUNA is both native and a stranger : VARUNA pervadeth Heaven, and VARUNA on Earth works in mortals. Ath. IV, 16—8.

33. "As a representative of the Omniscient Supreme Judge I (the earthly sovereign) hold thee fast in the grip of Divine Law—thou son of such a man and such a mother. All this (punishment) do I assign thee as thy portion." Ath. IV, 16—9.

34. Over the Soul, the Mind and Body (so the wise declare), Thou presideth in three heavenly regions, in three atmospheric oceans, and in three earthly oceans. To me (the devotee) Thou, VARUNA, Swift Entity appearest to be the Dweller in Loftiest Heaven (the Abode of Supreme Bliss). Yaju. XXIX 15.

---

34. *Life* is diffused in every part of the universe, and the All-pervading, looks after every living thing, no matter where may be. But though Omnipresent, what is known as *Heaven* special to Him.

## V.

## VISHNU.—THE ALL-PERVADER.

1. Let us praise the mighty power of Him, the Omnipotent, Preserver, the Merciful, Bounteous and Benign—even of Him who, overspreading all, fills, in His three-fold aspect, the entire universe, in His pleasure and glory. R. I, 155—4.

2. Men comprehend not Thy majesty, VISHNU, who transcendest all bound and measure in Thine Essence. That the Earth and the Starry Heaven Thou presidest over, All-pervader, we know and perceive; but the Abode of Supreme Bliss (wherein Thou specially dwellest) Thou knowest Thyself alone, O Lord. R. VII, 99—1.

3. None Who is born or shall be born, Lord VISHNU, hath been able to comprehend the utmost limits of Thy grandeur. The immense vault of heaven Thou supportest and hast fixed Earth's eastern pinnacle securely. R. VII, 99—2.

---

3. *Earth's eastern region.*—The region from which the glorious Sun rises and which is therefore deserving of a special mention.

4. "Rich in delicious, strengthening food be ye, and rich in milch-kine, with fertile pastures, fain to do men service, O mortals." Both these worlds hath VISHNU parted asunder and firmly fixed the Earth with pegs around it. R. VII, 99—3.

5. The mortal who bringeth his offering (of worship) to the all-pervading VISHNU, never doth repent, and he who adoreth Him with his mind profoundly fixed on Him, winneth himself the Supreme Benefactor. R. VII, 100—1.

6. All-pervading Lord, ceaselessly working out Thy Will and Pleasure, Thou didst vouchsafe to mankind Thy grace, and Hymns (in the shape of Veda) that are eternal, in order that Thou mightest move us to glorious wealth in abundance with sages in numbers. R. VII, 100—2.

7. Lord VISHNU fills the immensity of this glorious universe in His three-fold

4. *Pegs*.—All gripping-law, the expression of Divine Will.

6. *Sages*.—Where Griffith translates the original word as horses, Sayana often renders it as sages, worshippers, etc.

7. *Three aspects, etc.*.—As the Creator, the Maintainer and the Destroyer of the universe.

aspects, in His countless splendours. Foremost of all is He, and mightier than the mightiest, for glorious is His Name who liveth for ever. R. VII, 100—3.

8. Three-fourths of Him dwell in Eternal, absolutely Self-centred Bliss. He, verily, upholds the three-fold universe—the Earth, the Heaven and everything besides. R. I, 154—4.

9. He, like unto a rounded wheel, hath in swift motion set Time (Kálá) in its ninety-four divisions. Manifest, Infinite, Undecaying, He is responsive to the call of those who glorify His greatness. R. I, 155—6.

10. Let all men contemplate the marvellous works of the All-pervading Lord whereby He, the Soul's Friend, closely-allied, enables mortals to observe His holy ways. R. I, 22—19.

11. The sages behold that Abode of Supreme Bliss where dwelleth the All-per-

8. *Three-fourths of Him*—Compare: "Three-fourths of Him dwell in light eternal." *Purusha-Sukta*.

9. *Ninty-four divisions*.—The year, two solistices, five seasons twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs. — *Sajana*.

vading Lord, keeping an eye over everything from heaven downward. R. I, 22—20.

12. VISHNU, the Guardian, whom none deceiveth, pervades the Earth, the Firmament and Heaven, enforcing His lofty Laws. R. I, 22—18.

13. The All-pervading Lord's Loftiest Form the sages, ever lovers of holy song, praise and glorify. R. I, 22—21.

14. When the mortal man behold's His power as displayed in Earth and in the Firmament, he is overwhelmed with wonder. But His glory as displayed in the Third Heaven, no one dares to contemplate, not even the winged minds of sages that soar aloft in realms of contemplation. I, 156—5.

15. He who offers worship and adoration to the All-pervading Lord, the Ancient and Everlasting, Self-existent who ordains, who proclaims the Loftiest Form of the Lofty, One, the same shall verily surpass in glory his peers. R. I, 156—2.

16. Him (the All-pervading) have ye,

---

13—14. The verses are not contradictory. Even the greatest es cannot comprehend God.



sages, glorified to the best of your knowledge, Primeval Root of Order, ever since His (eternal) manifestation. Ye, cognizant of His greatness and grandeur, have proclaimed it far and wide: may we enjoy the grace of the Omnipotent. R. I, 156—3.

17. The imperial Sun and Fire and Wind wait upon the will and pleasure of Him who guides the multitudes of the races of men. VISHNU's Power supreme and Might ushers in the Day, and with His favoured Luminary (the Sun) He clears a passage for the rays of light. R. I, 156—4.

18. Even He the Blissful, VISHNU, who approaches the Soul for companionship, the Noblest of the noble, who, Maker, pervading the three-fold universe—even He is the Helper of the Righteous, showering blessings on the performer of sacrifices enjoined by His Holy Law. R. I, 156.—5.

19. May we attain to the coveted Realms of Supreme Bliss where the pious and godly are happy; for there, in the All-pervading

---

18. *The soul.*—Or the sage.

VISHNU'S Loftiest Station, accrues to the Soul ineffable peace. R. I, 154—5.

20. VISHNU, pervading this planet, was gracious to assign it as an abode for the human race. In Him the humble and lowly trust for safety : He, of exalted manifestation (glory), hath assigned them spacious dwellings. R. I, 100—4.

21. Repository of light and knowledge we (well-versed in Law) praise Thy name—the name of Thee, the Exalted. Yea, the poor and weak praise Thee, the Omnipotent, who pervadest realms beyond this universe, R. I, 100—5.

22. May we, unharmed, worship and adore Bountiful VISHNU, the Being Supreme who slayeth none, even the Self-acting Repository of wealth and riches : may He hear our prayer and respond to it quick, R. VIII, 25—12.

23. The early morning prayer is addressed to VISHNU who is Varuna, Lord Supreme through His might, whom none can equal. He is the Being by whose power the realms of the

air were established, Strongest, Omnipotent.  
Ath. VII, 25—1.

24. The early prayer is ever addressed to Lord VISHNU, who is Varuna by His high power and statute. Under His control is all this world that shineth, all that hath power to see and all that breatheth. Ath. VII, 25—1.

25. "Friend of the sages, I ask, for information, if Thou in spirit hast obtained the knowledge. Does VISHNU, in His three aspects, pervade this entire universe wherein He, the Lord, is worshipped and adored?" Yaju XXIII—49.

26. Ans. "Verily, I too (like thyself) am in those three aspects wherewith VISHNU pervades this universe. The earth and heaven I circle in a moment and soar into VISHNU's Realms of Absolute Bliss also in spirit. Yaju XXIII—50.

---

26. This is the answer of the sage to the question asked in Mantra 24. The wise, of course, can know a great deal of God and His universe (though after all it is but little.)

## VI.

**SOMA.—LORD OF PURITY OR PEACE.**

1. Lord of Peace Supreme, Thou art our Guardian never to be deceived. Ruler Supreme, do Thou, when we glorify Thy Blessed nature, keep afar from us our unrighteous foes (or appetites): let not the wicked have dominion over us. Thou art mighty and great. R. X, 25—1.

2. Lord of Peace, even, if in my simplicity and ignorance, I neglect the observance of Thy Laws, do Thou, when we glorify Thy exalted nature, be still gracious unto us, even as sire to son. Preserve us from destruction, for Thou art great and mighty. R. X, 25—3.

3. Our prayers and praise-songs go to Thee even as streams of water flow to the wells. Lord of Peace and Bliss, do Thou, when we glorify and adore Thee, vouchsafe us full powers of mind like the contents of flowing cups, for Thou art mighty and great. R. X, 25—4.

4. Lord of Peace and Bliss, through Thy grace who art Strong and Wise, these longing men, these sages, have, when glorifying and adoring Thy auspicious nature, thrown open to us stalls of kine and horses. Thou, verily, art mighty and great. R. X, 25—5.

5. Our herds Thou guardest Lord, and the moving world spread far and wide. Thou fittest them, in Thy pleasure and good-will, for living, Thou who watchest over all beings. Thou, verily, art mighty and great. R. X, 25—6.

6. Guard us, Lord of Peace and Bliss, Omniscient, and vouchsafe us store of vital strength. Wiser than man to guide us do Thou, in Thy good-will and pleasure, save us from harm and grief, for Thou art mighty and great. R. X, 25—8.

7. Thou, Lord of Peace, art in wisdom supreme. Thou leadest us along the straightest path. Our wise elders and teachers, under Thy guidance, Almighty, serve the

---

4. *Throna open, etc.*—Opened the way to wealth in general.

7. *Serve, etc.*—Or the Elements with the performance of *Homa*, etc.

sages and saints with the plenty and abundance their due. R. I, 91—10.

8. Thou; by Thy wisdom, art Omniscient, Lord of Peace and Bliss, and Mighty by Thy energy, and master of everything in the universe. Thou art Omnipotent by Thy Divine powers and Thy greatness; by Thy glories art Thou glorious, Thou guide of mortals. R. I, 91—2.

9. Thine are the laws which the Sun follows and upholds; lofty and profound, Lord of Peace and Bliss, is Thy glory. Absolutely pure art Thou like Light, beloved of mortals, and the image and type of the Just, worthy of worship. R. I, 91—3.

10. With all Thy glories on earth, in heaven, in the mountains, in the plants and in waters—with all these, gracious and not in wrath, do Thou, Sovereign, Lord of Peace and Bliss, accept our offerings. R. I, 91—4.

11. Repository of Peace and Bliss, Thou art the Lord of mighty sages, Sovereign Supreme, Thou art the chastiser of the unrighteous and wicked. Thou art Auspicious Energy. R. I, 91—5.

12. Lord of Bliss and Peace, may it please Thee to wish that we may live and not die. Lord of vegetables and plants; praise and prayer unto Thee is acceptable. R. I, 91—6.

13. To the man who keeps the Law, whether he be young or old, Thou, Lord, vouchsafest happiness and energy that he may live. R. I, 91—7.

14. Guard us, Lord of Peace and Bliss, on all sides from him who threatens us with harm : permit not the adorers and worshippers of one like Thee to be injured. R. I, 91—8.

15. With those delightful succours, O Lord, which are at Thy disposal for the worshipper,—even with those do Thou protect us. R. I, 91—9.

16. Accepting our sacrifices (of praise and prayer), Repository of Peace and Bliss, do Thou manifest Thy power, and be ever by us to vouchsafe us prosperity. R. I, 91—10.

17. Well-versed in holy speech, we glorify Thee, Lord, with our sacred songs.

manifest Thy power in us, Thou Most Gracious One. R. I, 91—11.

18. Vouchsafer of wealth and riches, Healer of diseases, Wisdom-bestower, Augmenter of our stores, be Thou, O Lord, a good Friend to us. R. I, 91—12.

19. Be happy in our hearts, O Lord, as milch-kine in grass-meadows, as a youth in his own home. R. I, 91—13.

20. Respository of Peace and Bliss, the mortal who doth delight in Thy friendship, him dost Thou, Omniscient and Omnipresent, befriend. R. I, 91—14.

21. To him who worships doth the Lord give the milch-cow, a fleet steed and an issue affluent in knowledge, skilled in home duties, meet for holy synod, for council meet, a glory to his sire. R. I, 91—20.

22. Invincible in battles, Protector in conflict, Guardian of our hosts, Controller of light and waters, pleased with Hymns, pervading fair this universe, of fame transcendental, Supreme, in Thee, O Lord, will we rejoice. R. I, 91—21.



23. These herbs, these milch-kine and these running waters—all these, O Lord of Peace and Bliss, hast Thou brought into existence. The spacious Firmament, hast Thou expanded, and with the light hast Thou dispelled darkness. R. I, 91—22.

24. Do Thou, Adorable Lord, with Thy Divine Energy, all-conquering, vouchsafe us a share of wealth (of all kinds.) Let naught prevent Thee, Mighty Lord. Provide for us both Here and Hereafter in our striving after riches. R. I, 91—23.

25. He, the Lord of Peace and Purity, vouchsafes us in this world whatever is to be desired—He gives us the wise and learned who strengthen the Law. R. IX, 42—5.

26. Father of Holy Hymns, the Gracious Lord, works out, unceasingly, His will. He is the Father of Earth, and Father of Heaven. He begat Fire, begat the Sun, He is the Progenitor who begat Lightning and Wind. R. IX, 96—5.

27. He is Brahman among the wise, the Leader among seers, the Rishi among sages, the Mighty among the courageous and bold

Among the vultures He is Eagle, the Axe among the forest Trees, and the Ocean in atmospheric regions. He works out His will and pleasure, proclaiming His message. R. IX, 96—6.

. 28. He is Omnipotent, the well-armed Lord, who quells mischief, and guards the righteous from treacherous onslaught. He is Father, Begetter of the Heavenly Orbs, Most Wise, the Buttress of the Heavens, and Earth's Supporter. R. IX, 87—2.

---

## VII.

### SOMA PAVMANA.—*THE SUPREME PURIFIER.*

---

1. Lord, Supreme Purifier, Thou art the Creator of the Sun, and the Diffuser of Waters with Thy might. Thou vouchsafest us, without delay, abundant wisdom, the source of wealth of every description. R. IX, 110—3.

2. Yea, Thou art the Generator of the Sun, Eternal amid mortal men, for the main-

tenance of Law and glorious, deathless Order. Thou art everlastingly active, vouchsafing us strength and vigour. R. IX, 110—4.

3. Supreme Purifier, Thou art unceasingly presiding over this Heaven and Earth and all existence in Thy Omnipotence. Thou shinest forth mightiest like the mighty Sun amidst his satellites. R. IX, 110—9.

4. The starry heaven is of Thy creating, and Thou art the Sovereign Lord of all the world of life. This universe, Supreme Purifier, owns Thy sway: Thou, Mighty, art the Primeval Establisher of Law. R. IX, 86—28.

5. Infinite art Thou, manifester of Light; under Thy Law are all the regions of the universe. Beyond the Earth, Lord, Thou extendest, and beyond the Heavens: Thine is the Sun. R. IX, 86—29.

6. Through Thy power and aid, Repository of Purity, may we look upon the Sun, and do Thou make us better than we are. R. IX, 4—6.

7. Do Thou, Supreme Purifier, drive away the danger, whether near at hand or far remote, that threatens Thine adorers. R. 68—21

8. May the Supreme Purifier purify us this day with His cleansing power—even He who is Most Active, Cleanser and Well-wisher. R. 68—22.

9. Guardian of Law and Order, Omniscient, may the Purifier Supreme never tolerate deception. Three purifiers hath He set within His heart (this universe's centre.) In His Omniscience He beholdeth all creatures that exist; into the abyss of misery and suffering doth He throw the hateful riteless ones. R. IX, 73—8.

10. The Supreme Purifier, conspicuous in His glory, stands high over all things that exist. This gracious Lord is refulgent like the Sun. R. IX, 54—3.

11. He, the Supreme Purifier, Swift and Mighty, and Omniscient, gave splendour to the Sun—to all forms of his light. R. IX, 28-5.

12. Omniscient, Supremely Blissful, Liberal, showering bounties, He vouchsafest knowledge of Truth to the truthful. He,

---

12. *Ten bright regions.*—The three worlds—heaven, mid-air, earth; Agni, Vayu, and Aditya; the waters, the shrubs, the trees; and the bodies of living beings.—*Sūyana*.

the Supreme Sovereign, is the Self-sufficient Wielder of energy : in ten bright regions doth He dwell. R. IX, 97—23.

13. He who beholds mankind, glorified for His purity, Sovereign Supreme of sages and ordinary mortals, from eternity, the Treasure-Lord of riches—He, the Lord Almighty, upholds fair, well-established Order. R. 97—24.

14. Glorified for His regenerating powers, He, the Vouchsafer of strength and prosperity, Lord Gracious and Bounteous, succours us with His light of wisdom—even the wisdom wherewith our sires who knew the Forms Divine obtained (Vedic) Knowledge and received, in secret, the Hymns from the Repository of Knowledge. R. IX, 97—39.

15. In the Highest Heaven did the Gracious Lord, Infinite, spake out (His creative Word), Sovereign of all beings,

---

15. *Spake out, etc.*—The rendering might appear strained, but it is not entirely unwarranted. Among others the 34th Mantra in this Hymn runs as follows :—“Three are the voices that Soma utters : He utters the Law of Prayer, the Law of Order. To the Cow’s Master come the cows inquiring : the Hymns with eager longing to Soma.” The three voices, according to Sayana, are the texts of the three Vedas.

generating creatures. Almighty, in Purity dwelling, and presiding over nebulous matter—He, though small (like unto a drop), is yet mighty in His grandeur. R. IX, 97—40.

16. The Gracious Lord is Mighty, in that pervading nebulous matter, He, fashioned the shining orbs, performing this great achievement. He, the Purifier Supreme, granted strength to the Sun; He, the Mighty, (verily) generated strength in Súrya. R. IX, 97—41.

17. He, the Supreme, Almighty, with powers innumerable, hath made the Mornings shine, and He, affluent in power and energy, sustains all things that be. By His wisdom have the Mighty World's Forces wrought: the sages who behold and understand mankind, laid down the germ (of sacrifice or Truth embodied in Vedic Hymns.) R. IX, 83—3.

---

## VIII.

### **SAVITAR.—MAKER OF THE UNIVERSE.**

---

1. Adoration and homage are due to SAVITAR, Maker of the Universe. Let mortals

approach, at this (early) hour of the day, even Him who showers wealth upon mankind, that He may vouchsafe us wealth of wisdom, most excellent. R. IV, 54—1.

2. He, the Universe's Creator, granteth to the sages and saints the noblest of all gifts—immortality. And He, too, as a gift to mortals, confers upon them the boon of existence, life succeeding life. R. IV, 54—2.

3. Of the three heavens, two are special to the Universe's Fashioner : the third is the universe of mortals where hero men dwell and where Death is busy. In the worlds of immortality (the two heavens special to the Almighty) naught is affected by death or change. He who understands this mystery, let him declare it (to others). R. I, 35—6.

4. He, the most glorious, hath lighted up the worlds, stirring them deep, the Imperishable Lord, the Merciful Leader. Where dwelleth the Self-effulgent Lord ? Where is one to declare unto us what heavenly regions His light (specially) fills ? R. I, 35—7.

5. The Self-effulgent Being, the Universe's Creator, Omniscient, who permeates

Earth and Heaven, Destroyer of sickness, bids the Sun approach us, and he fills the skies with light, dispelling gloom and darkness. R. I, 35—9.

6. Sustainer of the universe, Lord of the entire world of life, the Omniscient, He shines forth in His inapproachable, supreme glory. Seeing everything, Immense, filling the vast universe, SAVITAR vouchsafes bliss most worthy of praise. R. IV, 53—2.

7. He pervadeth the realms of Heaven and Earth: the Glorious Being, in His pleasure, inspireth His devotees with the Hymn. He, the Universe's Fashioner, hath stretched forth His protecting arm to cherish life, generating creatures with His creative powers and establishing all in their several duties. R. IV, 53—3.

8. Shedding His glory over all living beings, never to be deceived, the Universe's Fashioner, Glorious Lord, protecteth each Holy ordinance. His power extendeth to all the races of the earth, and enforcing His laws He works out His will in His Omnipotence. R. IV, 53—4



9. The Universe's Fashioner encompassing, in His Omnipotence, the inter-mediate Space, Heaven, Firmament and Earth, and Triple Realms of Light (special to the Divinity) imparts energy and motion to the three heavenly universes—the uppermost, the middle-most and the lowest and the three-fold Earth, and willingly protects with His triple Law. R. IV, 53—5.

10. He is a most Gracious Lord who brings to life and assigns to every mortal his duties. He controls the universe, all that moves and all that moves not. May He vouchsafe us shelter, the World's Creator, the Glorious Being, for a life of peace with a triple bar against distress and woe. R. IV, 53—6.

11. None may stand in the way of SAVITAR's power, in the way of the glorious Lord's power wherewith He maintains the universe of life. Whatever that Being—a consummate Artizen—brings into existence on the Earth's expanse or in the lofty Heaven, that work of His stands sure. R. IV, 54—4.

---

9 *Three-fold earth.*—Comprising the animal and other Kingdoms

12. May the Self-effulgent Lord, Eternal, Supremely Exalted, Merciful, Primeval Instructor, extend to us His help and grace. He chases away the wicked and unrighteous (or man's Evil Passions). He is present in hymns in the evening worship (too.) R. I, 35—10.

13. If we mortals, in our insignificance and ignorance, have sinned against Thy Omniscience, Lord, through want of thought or weakness, or impious boldness, do Thou absolve us from guilt and release us from sin, among sages and saints and mortals alike. R. IV, 54—3.

14. May we, through the grace and impulsion of Lord SAVITAR, the Righteous Impeller, attain to a state of supreme bliss in the Great One's gift. May we, through the grace and impulsion of Lord SAVITAR, the Righteous Impeller, attain to the highest state of bliss in the Almighty's gift. Through the grace and impulsion of Lord SAVITAR, the Righteous Impeller, have we obtained the state of supreme bliss which is in the Great One's gift. Through the great grace and impulsion

of Lord SAVITAR, the Righteous Impeller, have we obtained the state of supreme bliss which is in the Almighty's gift. Yaju. IX—10.

15. Worthy of praise and homage is Lord SAVITAR, Parent of Heaven and Earth, Fountain-head of wisdom, possessed of real energy, Bestower of treasures (of all kinds), Thinker beloved of all—even He whose glory is sublime, whose splendour shone brilliant in creation (after it had been evolved into existence),—the Being who, Omniscient, and the Repository of Light, has in its beauty fashioned the Firmament. Ath. VII, 14—1-2.

16. Lord SAVITAR, the Friend of the Home, Most Beloved, vouchsafes to our elders and the wise life, power and wealth. May He, in His pleasure, accept our sacrifice when worshipped and adored. Under His Law doth the Sun travel. Ath. VII, 14—4.

17. With prayer, let us all, in company, approach the Lord of Earth and Heaven, the Peerless One, filling the immensity of Space, ever present with mortals. He, Eternal God, sways even now the universe as if it were His recent thrall. To Him alone is turned

the path which all must tread. Ath. VII, 21.

18. To lofty heights does Lord SAVITAR elevate the orbs whose motions and movements are swayed by the Sun, assigning them fixed regions with abodes unto these. However they may fly and draw themselves apart, still they keep their place, obeying the Law of SAVITAR. R. IV, 59—5.

19. Him whose lofty Law neither the Sun, nor the Lightning, nor Fire, nor Sages and Saints of various degrees can break, nor even evil-hearted men—Him do we, for welfare, glorify with worship and adoration. R. II, 38—9.

20. Absolutely illuminating, sublime, easy in their working, Lord SAVITAR's powers extend unto the bounds of heaven. In the present shall His Omnipotence be glorified. Even the Sun sinks into insignificance compared with Him in power and might. R. VII, 45—2.

21. SAVITAR fixed the earth with bands that bind it, and made heaven steadfast where no prop existed. SAVITAR brought under the dominion of Law the restless Courser—Ai

(or Wind), and the Ocean He bound fast to where no foot had trodden. R. X, 149—1.

22. Well knoweth SAVITAB, O Sage, where the primeval liquid-Matter, securely located, overflowed its limits. From that Ocean of Matter sprang the world, from that uprose the regions (or spaces); thence heaven spread out and the earth expanded. R. X, 149—2.

23. As warriors to steeds, kine to their village, as fond milch-cows approach their younglings, even so may SAVITAB the Lord come to our congregation, Heaven's Supporter, Giver of every blessing. R. X, 149—4.

## IX

### RUDRA.—SUPREME JUDGE, ETC.

1. Father of mankind, let Thy bliss approach us; debar us not from looking at Sun-light. Gracious to our fleet coursers be, Thou, the Omnipotent: may we transplant us, Judge Supreme, in our children. R. II, 33—1.

2. With the most saving medicines which Thou vouchsafest, Supreme Punisher of the wicked, may we attain to a life of hundred winters. Far from us banish envy and hate, and chase away from us, entirely and effectually, all kinds of maladies and complaints. R. II, 33—2.

3. Thou out-shinest all in glory and splendour, RUDRA, Wielder of lightnings, Mightiest of the mighty. Transport us over trouble to well-being : repel Thou from us all assaults of the wicked. R. II, 33—3.

4. That gracious hand of Thine, O RUDRA, the hand that showereth, the remover of woe which Nature sends us, even that do Thou extend to us. Do Thou, Omnipotent Lord, regard us with Thine eye of mercy. R. II, 33—7.

5. To Him, the Mighty, Supreme, All-light, of Essence glorious, we utter a hymn of praise. We serve the exalted Lord with adorations ; we glorify the great Name of RUDRA. R. II, 33—8.

6. Immutable in His Essence, working in forms diverse and various, Mighty, the

Self-effulgent Lord shines forth (as it were) in ineffable glory robed. In RUDRA is Omnipotence inherent—even in Him who is the Supreme Ruler of the universe, the Most Powerful. R. II, 33—9.

7. To Thee, O RUDRA, as Thou approachest us, we bend even as a son before his sire who greets him (with excess of love.) We praise Thee, Bounteous Giver, Lord of mighty sages and saints. Do Thou, when we glorify Thee, vouchsafe us excellent medicines, Thou Supreme Healer. R. II, 33—12.

8. May RUDRA'S missile turn aside and spare us, the great wrath of the Irresistible One avoid us. May He, Bounteous Lord, keep away His mighty lightnings from us and our princes, and be ever gracious to our offspring and our seed. R. II, 33—14.

9. To RUDRA, the Omnipotent, are these our prayers offered, even to Him who is the Lord of mighty Elements, the Sun's Upholder, that it be well with our cattle and our men, that in these our habitations all be healthy and well-fed. R. I, 114—1.

10. May He be gracious unto us, may

He bring us joy ; Him, the Lord of mighty Forces, with reverence will we serve. Whatever health and strength our primeval human ancestors won by prayer and good works, even that may we enjoy under His guidance. R. I, 114—2.

11. By serving the Sages and Saints (or ministering to Elements through sacrifice) may we, Bounteous Lord, RUDRA, gain Thy favour, Ruler of mighty mortals. On our families do Thou kindly look, vouchsafing them bliss : may we, with our heroic kith and kin uninjured, offer Thee sacred gifts (in prayer and otherwise.) R. I, 114—3.

12. Him, the Upholder of the Sun, we invoke here in our prayers, most reverently, the Mighty Being pervading heaven, the Energizer, of form glorious. May He, the Supreme Healer, with His inexhaustible store of sovereign medicines, grant us health, shelter and a secure home. R. I, 114—5.

13. May He never harm great or small of us, the growing boy, the full-grown man : may He never slay a sire among us, or the mother, and never may He do injury to our cherished persons. R. I, 114—7



14. Never may He harm us in our seed and progeny, in the living, in our cows and steeds. Never may He, in the fury of His wrath, slay our heroes. Bringing offerings of worship and prayer evermore, we call on Him. R. I, 114—8.

15. RUDRA, through His Lordship, contemplates beings of the earth, and heavenly beings through His imperial sway. May He graciously manifest His presence and power in our dwellings eager to welcome Him, and heal all maladies in our families. R. VII, 46—2.

16. Homage to RUDRA like unto whose neck is this lofty azure vault of heaven, the Omniscient, the Bountiful—yea, homage to the Forces of Nature, His Ministers: these have my praise and admiration. Yaju. XVI—8.

17. Homage to Him who is in paths and roads, to Him who is present in rugged spots and in skirts of mountains, to Him who is present in water-courses and lakes, to Him who is present in rivers and meres. Yaju. XVI—37.

18. Homage to Him who is present in pits, to Him who is present in sky and sunlight ; to Him who is present in clouds and lightning, to Him who is present in rain, to Him who is present in fair weather. Yaju. XVI—38.

19. Homage to Him who dwells in wind and tempest, to Him who is the Lord of the Homestead, and its Protector ; to Him who is both Gracious and the Avenger of wrong ; to Him who is Strong and Wrathful. Yaju. XVI—39.

20. Homage to the Giver of meal ; to the Lord of cattle ; to Him, the Fierce and Terrible ; to Him who smites down what is close by, in front and what is at a distance ; to Him who slayeth and slayeth frequently ; to Him who is in streaming clouds ; to the Deliverer homage. Yaju. XVI—40.

21. Homage to the Source of happiness and to the Source of bliss ; to the Causer of happiness and to the Causer of bliss ; homage to the Auspicious, to the Most Auspicious homage. Yaju. XVI—41.

22. Homage to the Being who is in the realms beyond and to Him who is also on this Earth ; homage to Him whose power works backwards and forwards ; to Him who is in fords and river-banks ; to Him who is in tender grass and in foam. Yaju. XVI—42.

23. Homage to Him who is present in sand and to Him who is present in running water ; homage to Him who is present in pebbly ground and to Him who is present in still water. Homage to Him in whom there is Sun with its crown of rays and the Moon with its silvery beams. Homage to Him who is present in deserts and to Him who is present in high-ways. Yaju. XVI—43.

24. Homage to Him whose energy works in hērd of cattle, and to Him who is present in cow-pens ; homage to Him who is present in beds and to Him who is present in dwellings. Homage to Him who is in hearts and to Him who is in whirl-pools. Homage to Him who is in wells and to Him who is present in abysses. Yaju. XVI—44.

25. Homage to Him who is in dry things

and to Him who is in things green. Homage to Him who is present in mist-dust and to Him who is in vapour. Homage to Him who is present in inaccessible places and to Him who is in creeping plants. Homage to Him who is in earth and to Him who is in heaven. Yaju. XVI—45.

26. Homage to Him who is present in leaves and to Him who is in the falling of leaves. Homage to Him whose voice (as in thunder) is terrific and to Him who slayeth. Homage to Him from whom come troubles and to Him from whom affliction proceeds. Homage to the Powers Divine which forge destructive weapons, which soothe and balm, —to these Main-springs of Natural Forces be homage. Homage to the Powers Divine that detect (guilt) and hurl the guilty to destruction. To the Indestructible be homage. Yaju. XVI—46.

27. Pursuer of the guilty, Lord of Sacrifices, He, the Destroyer, Strong and Over-Lord—may He never rend asunder or destroy any of our children, nor any of our beasts, and may He never visit us with maladies. Yaju, XVI--47.

## X.

**PÜSHAN.—NOURISHER OF  
LIVING BEINGS, ETC.**

---

1. The Omnipotent PÜSHAN'S glory is lauded evermore, the glory of His imperial sovereignty is never faint, His hymn of praise is eternally fresh. Seeking felicity we praise Him, Mighty to help, the Source of bliss, Who, Repository of energy, hath drawn to Him the hearts of all, drawn them, the Most Strong, the Glorious. R. I, 138—2.

2. Thou PÜSHAN art He in whose friendship they who adore Thee with praise and prayer enjoy superiority in wisdom,—yea, through Thy grace even in wisdom are they advanced. After the worship most recently offered Thee, we approach Thee once more with prayers for wealth of every description. In no wrath, O Universal Ruler, do Thou listen to our prayers—be Thou our Helper in every struggle. R. I, 138—3.

3. On Thee our minds are concentrated, O Lord, as One who grants our prayers and

inspires the singer and the sage. R. X, 26—4.

4. Shorten not our days, O PUSHAN, move aside every obstruction in our path, be ever near us Lord Thou who deliverest us from sin. R. I, 42—1.

5. Keep off from our path, Lord, all unrighteous, wicked persons that may be in hiding to work us harm. R. I, 42—2.

6. Whosoever lurks about the path we take, even the thief and robber with a guileful heart—him do Thou, Watchful Lord, chase away from the road. R. I, 42—3.

7. Make utterly ineffective, destroy completely, O Lord, the harmful weapon of the wicked, the double-tongued, whoever they may be. R. I, 42—4.

8. Omniscient, Helpful Lord, of achievements marvellous, we supplicate Thee for the aid wherewith Thou hast been ever be-friending our sires of old. R. I, 42—5.

9. Lord of all prosperity and power, most effective Wielder of the chastising rod, make wealth (and wisdom) easy for us to be won. R. I, 42—6.

14. Never may He harm us in our seed and progeny, in the living, in our cows and steeds. Never may He, in the fury of His wrath, slay our heroes. Bringing offerings of worship and prayer evermore, we call on Him. R. I, 114—8.

15. RUDRA, through His Lordship, contemplates beings of the earth, and heavenly beings through His imperial sway. May He graciously manifest His presence and power in our dwellings eager to welcome Him, and heal all maladies in our families. R. VII, 46—2.

16. Homage to RUDRA like unto whose neck is this lofty azure vault of heaven, the Omniscient, the Bountiful—yea, homage to the Forces of Nature, His Ministers: these have my praise and admiration. Yaju. XVI—8.

17. Homage to Him who is in paths and roads, to Him who is present in rugged spots and in skirts of mountains, to Him who is present in water-courses and lakes, to Him who is present in rivers and meres. Yaju. XVI—37.

18. Homage to Him who is present in pits, to Him who is present in sky and sunlight ; to Him who is present in clouds and lightning, to Him who is present in rain, to Him who is present in fair weather. Yaju. XVI—38.

19. Homage to Him who dwells in wind and tempest, to Him who is the Lord of the Homestead, and its Protector ; to Him who is both Gracious and the Avenger of wrong ; to Him who is Strong and Wrathful. Yaju. XVI—39.

20. Homage to the Giver of meal ; to the Lord of cattle ; to Him, the Fierce and Terrible ; to Him who smites down what is close by, in front and what is at a distance ; to Him who slayeth and slayeth frequently ; to Him who is in streaming clouds ; to the Deliverer homage. Yaju. XVI—40.

21. Homage to the Source of happiness and to the Source of bliss ; to the Causer of happiness and to the Causer of bliss ; homage to the Auspicious, to the Most Auspicious homage. Yaju. XVI—41.



22. Homage to the Being who is in the realms beyond and to Him who is also on this Earth ; homage to Him whose power works backwards and forwards ; to Him who is in fords and river-banks ; to Him who is in tender grass and in foam. Yaju. XVI—42.

23. Homage to Him who is present in sand and to Him who is present in running water ; homage to Him who is present in pebbly ground and to Him who is present in still water. Homage to Him in whom there is Sun with its crown of rays and the Moon with its silvery beams. Homage to Him who is present in deserts and to Him who is present in high-ways. Yaju. XVI—43.

24. Homage to Him whose energy works in herds of cattle, and to Him who is present in cow-pens ; homage to Him who is present in beds and to Him who is present in dwellings. Homage to Him who is in hearts and to Him who is in whirl-pools. Homage to Him who is in wells and to Him who is present in abysses. Yaju. XVI—44.

25. Homage to Him who is in dry things

and to Him who is in things green. Homage to Him who is present in mist-dust and to Him who is in vapour. Homage to Him who is present in inaccessible places and to Him who is in creeping plants. Homage to Him who is in earth and to Him who is in heaven. Yaju. XVI—45.

26. Homage to Him who is present in leaves and to Him who is in the falling of leaves. Homage to Him whose voice (as in thunder) is terrific and to Him who slayeth. Homage to Him from whom come troubles and to Him from whom affliction proceeds. *Homage to the Powers Divine which forge destructive weapons, which soothe and balm,*—to these Main-springs of Natural Forces be homage. Homage to the Powers Divine that detect (guilt) and hurl the guilty to destruction. To the Indestructible be homage. Yaju. XVI—46.

27. Pursuer of the guilty, Lord of Sacrifices, He, the Destroyer, Strong and Over-Lord—may He never rend asunder or destroy any of our children, nor any of our beasts, and may He never visit us with maladies. Yaju. XVI—47.

## X.

**PUSHAN.**—*NOURISHER OF  
LIVING BEINGS, ETC.*

---

1. The Omnipotent PUSHAN's glory is lauded evermore, the glory of His imperial sovereignty is never faint, His hymn of praise is eternally fresh. Seeking felicity we praise Him, Mighty to help, the Source of bliss, Who, Repository of energy, hath drawn to Him the hearts of all, drawn them, the Most Strong, the Glorious. R. I, 138—2.

2. Thou PUSHAN art He in whose friendship they who adore Thee with praise and prayer enjoy superiority in wisdom,—yea, through Thy grace even in wisdom are they advanced. After the worship most recently offered Thee, we approach Thee once more with prayers for wealth of every description. In no wrath, O Universal Ruler, do Thou listen to our prayers—be Thou our Helper in every struggle. R. I, 138—3.

3. On Thee our minds are concentrated, O Lord, as One who grants our prayers and

inspires the singer and the sage. R. X.  
26—4.

4. Shorten not our days, O PUSHAN, move aside every obstruction in our path, be ever near us Lord Thou who deliverest us from sin. R. I, 42—1.

5. Keep off from our path, Lord, all unrighteous, wicked persons that may be in hiding to work us harm. R. I, 42—2.

6. Whosoever lurks about the path we take, even the thief and robber with a guileful heart—him do Thou, Watchful Lord, chase away from the road. R. I, 42—3.

7. Make utterly ineffective, destroy completely, O Lord, the harmful weapon of the wicked, the double-tongued, whoever they may be. R. I, 42—4.

8. Omniscient, Helpful Lord, of achievements marvellous, we supplicate Thee for the aid wherewith Thou hast been ever befriending our sires of old. R. I, 42—5.

9. Lord of all prosperity and power, most effective Wielder of the chastising rod, make wealth (and wisdom) easy for us to be won. R. I, 42—6.

10. Him do we worship and adore Who rules supreme, the Lord of all that stands or moves, the Soul's Inspirer, that He may promote the increase of our wealth, our Keeper and our Guardian Infallible for good. R. I, 89—5.

11. Lord PUSHAN knoweth all these realms : may He conduct us by paths wholly and completely free from danger. Giver of blessings, Glorious, Omnipotent, may He, the Omniscient, Watchful, be our constant Guide. R. X, 17—5.

12. May He who sees all living beings, sees them at a glance—may He, Lord PUSHAN, be our help. R. III, 62—9.

13. With heart and soul is worship and adoration offered to Him—Lord PUSHAN—who guards all regions—even He who, in His pleasure and grace, guards and upholds the Sun. May He vouchsafe us all enjoyable things with wisdom to adorn them : may He make each of our prayers effective. R. VI, 49—8.

14. PUSHAN, conspicuously shining in distant realms, dwelleth remote from earth and remote from heaven. In both these love

ly places, crowded with these creatures, doth He work, perceiving everything in His Omniscience. R. X, 17—6.

---

## XI.

### **BRIHASPATI.—THE LORD SUPREME, ETC.**

---

1. We crave the blissful grace of Sages and Saints for our protection. May the Lord Supreme, O Sages, regenerate us, that He, the Bounteous Lord, who giveth from a distance like a sire, ever find us sinless. R. VII, 97—2.

2. **BRIHASPATI**, Most High and Gracious Lord, we glorify with prayers and homage. May our hymns of praise, glorious, be acceptable unto the Omnipotent, Lord of Prayer, by sages inspirsd. R. VII, 97—3.

3. May He, the Lofty Lord, who vouchsafes all blessings,—Most dearly Loved, listen to our prayers and praises (or accept our sacrifices.) Heroes and wealth of Him we crave :

10. Him do we worship and adore Who rules supreme, the Lord of all that stands or moves, the Soul's Inspirer, that He may promote the increase of our wealth, our Keeper and our Guardian. Infallible for good. R. I, 89—5.

11. Lord PUSHAN knoweth all these realms: may He conduct us by paths wholly and completely free from danger. Giver of blessings, Glorious, Omnipotent, may He, the Omniscient, Watchful, be our constant Guide. R. X, 17—5.

12. May He who sees all living beings, sees them at a glance—may He, Lord PUSHAN, be our help. R. III, 62—9.

13. With heart and soul is worship and adoration offered to Him—Lord PUSHAN—who guards all regions—even He who, in His pleasure and grace, guards and upholds the Sun. May He vouchsafe us all enjoyable things with wisdom to adorn them: may He make each of our prayers effective. R. VI, 49—8.

14. PUSHAN, conspicuously shining in distant realms, dwelleth remote from earth and remote from heaven. In both these love-

ly places, crowded with these creatures, doth He work, perceiving everything in His Omniscience. R. X, 17—6.



## XI.

### **BRIHASPATI.—THE LORD SUPREME, ETC.**



1. We crave the blissful grace of Sages and Saints for our protection. May the Lord Supreme, O Sages, regenerate us, that He, the Bounteous Lord, who giveth from a distance like a sire, ever find us sinless. R. VII, 97—2.

2. **BRIHASPATI**, Most High and Gracious Lord, we glorify with prayers and homage. May our hymns of praise, glorious, be acceptable unto the Omnipotent, Lord of Prayer, by sages inspired. R. VII, 97—3.

3. May He, the Lofty Lord, who vouchsafes all blessings, Most dearly Loved, listen to our prayers and praises (or accept our sacrifices.) Heroes and wealth of Him we crave :



may He bestow them and protect us effectually from the wicked who trouble us. R. VII, 97—4.

4. For He is Holy, with unlimited powers, Self-effulgent, Lord of lightnings, Irresistible, Repository of light, Sublime, Easy of Access. He grants His worshippers plenty and abundance with a lavish hand. R. VII, 97—7.

5. Both Heaven and Earth, resplendent, abode of heavenly orbs and things glorious, show forth the greatness and majesty of the Lofty Lord. Glorify Him, ye friends,—even Him who glory merits. May our prayer be readily acceptable unto Him. R. VII, 97—8.

6. We call upon *BRIHASPATI*, Lord and Controller of heavenly orbs, the Wisest of the wise, foremost of all, Lord Supreme of prayers; may He receive our prayers graciously, may He sanctify our place of sacrifice. R. II, 23—1.

7. Lord Supreme, Everlasting Being ! verily, the saints and sages have received from Thee the power to sacrifice. As with effulgence abundant the Sun brings forth the rays of morn, so doth all prayer (or spiritual

wisdom) emanate from Thee. R. II, 23—2.

8. Thou ledest with good guidance, and Thou art the Protector of mortals. Distress overtakes not Him who unto Thee sacrifices. Him who hates prayer Thou punishest, Lofty Lord, his perverseness chastising: in this lieth Thy mightiness. R. II, 23—4.

9. No sorrow, no distress in any direction, no foes, no double-tongued wights, can overmaster Thy worshipper. Thou chasest away all temptations and all alluring, wicked men from him whom, Watchful Guardian, Thou shieldest, Lofty Lord. R. II, 23—5.

10. Thou art our Preserver, Omniscient, Smoother of our paths: for Thy goodness and grace we glorify Thee with hymns of praise. Whosoever, exalted Lord, lays a trap for us, him may his own evil fate in destruction involve. R. II, 23—6.

11. Him, too, who threatens us without any offence of ours, the evil-minded, arrogant, rapacious man—him do Thou turn from our pathway, Lofty Lord: give us fair admittance to the bliss-yielding wisdom (or company) of the sages. R. II, 23—7.

12. To Thee as the Protector of our persons we appeal, Saviour, the Comforter who loveth us. Smite, Lofty Lord, the impious revilers down : let not highest bliss be the portion of the ungodly. R. II, 23—8.

13. Through Thee, Gracious Protector, Lofty Lord, may we acquire that wealth which all mortals long for. Do Thou stamp out of existence the unrighteous, wicked persons who, near or far away, would overmaster us : let destitution be their portion. R. II, 23—9.

14. With Thee as our own rich and bounteous Auxiliary may we, Lofty Lord, enjoy highest powers of life. Let not the deceitful, unrighteous men be supreme over us ; still may we thrive, singing our fair hymns of praise. R. II, 23—10.

15. May the Lofty Lord accord us protection from the sinner, from rearward, from above, and from below us. May He, the Almighty, protect us from the front and from the centre, and, as Friend to friends, vouchsafe us room and freedom. R. X, 42—11.:

16. BRIHASPATI, upholding the law c

Earth and Heaven, established both the worlds securely. Shining forth in His Omnipotence He propped apart the mighty Worlds, the Sky, our earthly home and Air's Mid-region. Ath. IV, 1—4.

17. In the heart of the universe shining conspicuous, **BRIHASPATI** is the Universe's Sole Lord and Ruler. The Sun, (by His command, creates the Day with his lustre. Through this His power let the sages and saints live in glory and splendour. Ath. IV, 1—5.

18. The sage and the holy worshipper with song glorify the statutes of the Omnipotent Lord Primeval. He, when manifesting His power in creation-work, ushered into being various powers of Nature : these powers had been asleep when the first impulse was imparted to Root-matter. Ath. IV, 1—6.

19. The man who adores the sage's Friend, the Father, Vouchsafer of Sacred Knowledge,—even **BRIHASPATI**—with worship, saying in prayer, “Thou art the Creator of all things !”, never sustains injury, protected by the power of the Self-sufficient, Omniscient Lord. Ath. IV, 1—7.

## XII.

**VAK.**—*THE ORIGINAL, PRIMEVAL  
WORD.*†

---

1. "In sages and saints of all stations and degrees I dwell; in the wise and the illuminated I am present. I hold aloft the Sun and Moon, Lightning and Fire, and the terrestrial and heavenly Wind. R. X, 125—1.

2. "I cherish and maintain the sources of all lofty vigour, of all skill and proficiency, of all energy and prosperity; I load with wealth the devout sacrificer who pours oblations and performs *yajnas*. R. 125—2.

3. "I am the Mother—Queen—of the universe, the Repository of treasures (of all kinds), Fountain-head of Wisdom, having the highest claim to worship and adoration. The sages and saints harbour Me in diverse places with many homes to occupy and abide in. R. X, 125—3.

4. "Through Me alone men consume food that yields them nourishment and strength,—even every individual who sees, breathes,

---

† Compare the Bible—"And the Word was God,"

and hears the Word uttered. Common mortals understand Me not, though they dwell beside Me. Let one and all hear the Truth as by Me it is declared. R. X, 125—4.

5. “I, verily, Myself utter and proclaim the Word that sages and saints and ordinary mortals alike welcome. I make the man I love exceedingly mighty—make him a sage, a Rishi or a Brahman. R. X, 125—5.

6. “I speed the weapon of the human ruler that it may smite down the hater of devotion and prayer: I rouse hosts who close in conflict, and it is I that permeate Earth and Heaven. R. X, 125—6.

7. “In the lofty vault of heaven I plant the Sun, in the sky. In the waters of the earth and in the atmospheric ocean I am present. From these I extend over all living beings: the loftiest universe yonder is within My sweep. R. X, 125—7.

8. “The Winds’ mighty roar, as that of the tempest, is Mine, and I hold together all Existence. Beyond this Earth and beyond the Heavens I am conspicuous in My greatness and glory.” R. X, 125—8.

## XIII.

**VAYU (or VĀTA)**—*THE ALL-SUPPORTER, ETC.*

---

1. Vouchsafing health and joy to our persons and our hearts, may the All-supporter pour His balm on us : may He prolong our days of existence. R. X, 186—1.

2. The All-supporting Lord is our Father, He is our Brother and our Friend. May He vouchsafe us strength and energy, that we may live. R. X, 186—2.

3. In Him is laid up the store of immortality—even in His Abode of Supreme Bliss. May He, the All-supporter, give us thereof that we may live. R. X, 186—3.

4. May He, the All-supporting Lord, be present at our great sacrifices, to vouchsafe us perfect enlightenment. Him we serve and adore that He, the Omnipotent, may give us abundance—He, the Mightiest, wealth (of all kinds) in plenty. R. VIII, 46—25.

5. Marvellous is the All-supporting Lord, Lord of Right and Truth,—cherished.

by and beloved of sages (or scientists). His saving succour we choose. R. VIII, 26—22.

---

#### XIV.

### PURUSHA.—THE ALL-PERMEATING.

---

1. Myriad-headed is PURUSHA, myriad-eyed, myriad-footed. Pervading the Earth on every side, in the heart of all living beings doth He dwell. R. X, 90—1.

2. The PURUSHA's might hath wrought all that yet hath been, and all that is yet to be. He is the Lord of Immortality, transcending all that liveth by nourishment. R. X, 90—2.

3. Such is His lofty greatness—yea, PURUSHA is greater than even this. All creation is in one-fourth of Him, three-fourths of Him dwelling in Light Eternal (or in Bliss Supreme.) R. X, 90—3.

4. Verily, in Light Eternal dwell three-fourths of PURUSHA : only one-fourth of Him

---

1. Or, in Purusha are myriads of heads etc. *In the hearts etc.*—Or, in the realms beyond the Earth.



sees in the worlds of mortals repeated change  
And, entering what eats and what eats not  
He pervades them all. R. X, 90—4.

5. From Him sprang the vast, infinite  
universe of Matter evolving into shape and  
form (during the creation-period). Over this  
universe the All-pervading Supreme presides  
and, shining forth conspicuous from eternity  
fills the Planets with His presence: R. X,  
90—5.

6. From Him, the Adorable Being,  
sprang invigorating, delicious food of every  
description; and it is He who formed the  
creatures of the air, and animals both wild  
and tame. R. X, 90—8.

7. From that Adorable Being the  
Richas and the Sama-Hymns came; from  
Him came the Hymns of the Atharva  
—Veda; and from Him did the Yajus spring.  
R. X, 90—9.

8. From Him came horses, from Him all  
cattle with two rows of teeth, from Him  
came kine, and from Him came goats and  
sheep. R. X, 90—10.

9. Him the All pervading

cherish in their hearts,—how do they describe Him in particular? What do they call His mouth, what His arms, and what do they declare like unto His thighs and feet to be? R. X, 90—11.

10. Like unto His mouth are the Brahmans, the Kshtrya typifies the strength of His arms. Like unto His thighs are the Vaishyas, and from His feet the Sudras sprang. R. X, 90—12.

11. The Moon sprang from His mind, and from His eye the Sun was produced; from His mouth came Electricity and Fire, and from His breath was VAYU generated. R. X. 90—13.

13. From His navel came Mid-air and from His head sprang the Vault of Heaven. Earth represents His feet, and the Regions are like unto His Ears. Thus were the worlds formed. R. X, 90—14.

---

## XV.

**KA.—ABSOLUTE BLISS.**

1. What God shall we adore with our sacrifices (mental and others ?) Even Him who is known as Hiranyagarbha (Repository of shining worlds)—the One Only Lord of all created beings, existing from eternity—Him who fixed and holdeth up this Earth and Heaven. R. X, 121—1.

2. What God shall we adore with our prayers and praises ? Even Him who is the Giver of vital breath, of power and vigour, whose commandments and laws the sages and Nature's Forces obey : the Lord of Death, whose grace giveth life immortal. R. X, 121—2.

3. What God shall we adore with our praises and prayers ? Even Him who, by His power, is the Ruler of all the moving universe that breathes and slumbers : Him who is Lord of men and Lord of cattle. R. X, 121—3.

---

1. *What God, etc*—or Let us worship and adore the Blissful  
The Indian Commentators render

4. What God shall we adore with our praises and prayers? Even Him whose, through His might, are these snow-clad mountains, and whose, the wise declare, are the terrestrial and atmospheric oceans—Him like unto whose arms are these heavenly regions. R. X, 121—4.

5. What God shall we adore with our prayers and praise-songs? Even Him from whom the starry heavens borrow their strength, and from whom the earth derives its stability: Him by whom the firmament was measured. R. X, 121—5.

6. What God shall we adore with our prayers and praise-songs? Even Him to whom, supported by His might, heaven and earth look up in awe: Him in whom the Sun rises and in whom it shines. R. X, 121—6.

7. What God shall we adore with our prayers and praise-songs? Even Him who, when the primeval, mighty liquid-waves of Matter producing heat and light, swept through space, shone glorious and regulated and controlled them. R. X. 121—7.

8. He, the Lord, surveyed in His Omniscience and Omnipresence, the productive floods of primeval root-Matter, swayed by creative force and ultimately (when compacted and fashioned into the visible universe) giving rise to worship and adoration. He is the Lord of lords, and none beside Him. Him, the Blissful, shall our prayers be addressed. R. X, 121—8.

9. May He never harm us—He the Earth's Fashioner, whose Laws are firm, the Heaven's Creator—even He who brought forth the mighty and shining mass of primeval liquid-Matter. Him, the Blissful, shall we adore with our sacrifices. R. X, 121—9.

10. Lord of Hosts! Thou alone comprehendest all these created things and none beside Thee. Grant our heart's desire when we appeal to Thee for grace. May we be lords of treasures (of wisdom.) R. X, 121—10.



## VXI.

**VISHVAKARMAN.—LORD OF  
INFINITE WORKS.**

1. He who assumed on Himself the functions of the Supreme Sacrificer, the Omniscient Lord, our Father, throwing into the Sacrifice all things that now exist,—He, as the result of a wish to teach, conscious that He was the Sovereign of an infinite universe evolved, appeared among mortals on Earth as Arch-typal. R. X, 81—1.

2. What was the place whereon He took His station (when creating?) What was it that supported Him? How was it?—the region whence VISHVAKARMAN, seeing everything, generating the Earth, with His Omnipotence, revealed the Heavens? R. X, 81—2.

3. VISHVAKARMAN hath eyes on all sides round about Him, a face on all sides, and arms and feet on all sides. He, the sole Lord of all, producing Heaven and Earth, upholdeth them both with His powers infinite. R. X, 81—3.

---

1. *Arch-typal*.—The greatest and model Sacrificer. "The Sun in the heavens is the Divine agency of sacrifice."—*Shathpatha*.

4. What sort of tree, what sort of wood was it (*i. e.*, the material) from which the universe was produced—out of what were the Earth and Heaven fashioned? Sages, inquire within your spirit whereon was VISHVAKARMAN standing when He established all things. R. X, 81—4.

5. In the loftiest heavens as in the lowest His power of Sacrifice is in play, and His mid-most power of sacrifice is visible here on this Earth. May He, VISHVAKARMAN, the Blessed Lord, teach His worshippers how to sacrifice, and may His own exalted Personality be present at our worship. R. X, 81—5.

6. May He, exalted and glorified with our adoration and worship, send His sages and saints to our sacrifices, Himself being present. Let other men around us live in unwisdom (if they must): let in our homes and dwellings He, the Liberal Patron, be abundantly and richly glorified. R. X, 81—6.

7. We invoke to-day the grace and pleasure, to aid our (spiritual labours), of VISHVAKARMAN, the Fountain-head of speech,

who responds to our prayer swift as thought. May He who vouchsafes, as a gift, supreme bliss, whose activities are righteous, graciously hear all our invocations. R. X, 81—7.

8. He, Eather of Light, the Omniscient, fashioned these worlds out of liquid-Matter; primeval. When everything in the Eastern Regions had been made firm and compact, then the Earth and Heaven were far extended. R. X, 82—1.

9. Mighty in spirit and power is VISHVA-KAEMAN, Maker, Disposer and Most Lofty Presence. The aspirations of those who worship and adore the One and One only who extendeth beyond the constellations, find their realization in profuse and rich rewards. R. X, 82—2.

10. He is the Father who made us; He, as the Supreme Disposer, knoweth all races and all things existing: even the Being who alone hath assigned names and appellations to all objects existing in the universe. Him do the sages and saints supplicate for knowledge and wisdom. R. X, 82—3.

11. To Him, in sacrifices, they offered al



that they held most precious—Rishis of old, in numerous congregations, as singers : even to Him who in the remote, near and lower, regions fashioned all things that have existence. R. X, 82—4.

12. He existed before this Earth and Heaven came into being, before Nature's Forces and the Elements had a manifestation. From whom was the impulse primeval which the masses of original liquid root-Matter, wherein lay concealed all that shineth forth now, received ? R. X, 82—5.

13. The liquid-mass of original root-Matter wherein lay all that is now visible received (from the Divine hand) the first impulse. The root-Matter was upheld and kept in position by Him who is exempt from birth—even the Being in whom abide all things existing. R. X, 82—6.

14. Ordinary mortals will never find Him who produced this universe of creatures, for another thing,—the veil of ignorance—obscures their vision. Lost in the misty clouds of non-knowledge, with lips that stammer, false chanters of hymns wander and are discontented. R. X, 82—7.

## XVII.

**SURYA.—THE SOUL OF ALL THINGS.**

---

1. SURYA is the fountain-head of wisdom, the best of wisdom, supreme, all-conquering, Lord of riches, and glorified with earnest and heart-felt prayers and praises. His nature is all-illumination, Glorious, Powerful as that of the Sun to see. He vouchsafest, remote and near, to the creatures victory and strength. R. X, 170—3.

2. Diffusing and dispensing the light of wisdom He dwells in lustrous Realms of Supreme Bliss: He brought together all existing things: in Him, the Lord Supreme over all, abideth God-head. R. X, 170—4.

3. SURYA, Repository of light and knowledge glorious, is Self-existent. May He, the Giver of splendour, vouchsafe us splendour. Follow, ye, His law—the law of Him who is the Soul of all things. Yajur. II—26.

4. With His lofty wisdom He pervadeth the heavens—the Lord who knoweth all

that lives. **SURYA** is He : May we realize Him—Vouchsafer of truth. (R. I, 50—1. Y. VII—41).

5. The Controller of heavenly orbs is conspicuous for His glory : He is like unto an eye to sages and saints of all degrees—the Soul of all that moveth and of all that moveth not. His Essence pervades Air, Earth and Heaven. R. I, 115—1. Yaju. VII—42.

---

### XVIII.

#### **MANYU.—THE SUPREME IN WRATH.**

---

1. **MANYU** is Indra (Almighty), **MANYU** is Lord ; **MANYU** is the Supreme Sacrificer (or the Acceptor of sacrifices) ; **MANYU** is Omnipresent and Omniscient ; **MANYU** is the Beloved of all. Hosts of mortals offer worship and adoration unto **MANYU**. May He, in His pleasure and grace, be our Protector. R. X, 83—2.

2. He is the Abode of surpassing energy, Stern Punisher of the unrighteous, chastiser of the wicked, Self-existent. With Him all

mortals claim kinship—He, the Supreme, All-conquering. May He vouchsafe us victory in our struggle (with the ungodly). R. X, §3—4.

3. Alone of many is He worshipped. May He sharpen each warrior's spirit for battle (with the impious). With Him to aid us—Him the Embodiment of Glory—the victory in battle is ours. R. X. 84—4.

## XIX.

### SKAMBHA.—THE PILLAR OR FULCRUM OF ALL EXISTENCE.

1. Which of His members is the seat of Fervour? Which is the base of Ceremonial Order? Wherein in Him standeth Faith? Where Holy Duty? Where, in what part of SKAMBHA, doth truth reside? Ath. X, 7—10.

2. Out of which of SKAMBHA's members

---

2. *Victory, etc.*—or, victory over the baser part of our nature—the Appetites with which man is engaged in constant struggle.

1. The questions asked in any mantra are generally answered in that very mantra.

glows the light of Fire? From which proceeds the breath of Wind? From which doth the Moon measure out his journey, travelling over SKAMBHA'S mighty Body? Ath. X, 7—2.

3. Which of His members is the Earth's upholder? Which gives the Inter-mediate Space a base to rest on? Where, in which member of His, is the Sky established? And in which one hath the Space above the Sky its dwelling? Ath. X, 7—3.

4. Yearning for whom doth Fire blaze upward? Yearning for whom doth Wind blow? Who, out of many, is that SKAMBHA to whom with longing go the turning path-ways? Ath. X, 7—4.

5. Whitherward do the Half-months, and accordant with the Full Year, the Months, in their procession, proceed? Who, out of many, tell me, is that SKAMBHA to whom go the Seasons and the Groups of Seasons? Ath. X, 7—5.

6. Whitherward yearning speed the two

---

4. *Turning path-ways.*—Of the heavenly orbs, etc.

ever-young Damsels—Day and Night—accordant, though of opposite colours? Who, out of many, tell me, is that SKAMBHA to whom the Waters speed with longing? Ath. X, 7—6.

7. Who, out of many, tell me, is that SKAMBHA who, as Prajapati, set up and firmly established all the worlds? Ath. X, 7—7.

8. The universe which SKAMBHA as Prajapati (Lord of creatures that came to be) created, wearing all forms, the highest, midmost and lowest, how far did He permeate it, and what portion did He leave unpervaded? Ath. X, 7—8.

9. How far within the Past hath SKAMBHA entered? How much of Him doth the Future pervade? The one Substance which He disposed in countless places—how far did SKAMBHA penetrate within it? Ath. X, 7—9.

10. Who, out of many, tell me, is that SKAMBHA in whom the mortals recognize the all-pervading Brahm, in whom they see the worlds and all that they contain, in whom are non-Existence and Existence? Ath. X, 7—10.

11. Who, out of many, tell me, is that SKAMBHA in whom Fervour exerting her power to the utmost maintains her Loftiest vow?—in whom are comprehended Law, the Vital Airs, Brahma-vidya and Belief (Faith). Ath. X, 7—11.

12. Who, out of many, tell me, is that SKAMBHA on whom, as their foundation, Earth and Firmament and Heaven are set? In whom, as in their appointed places, rest Fire and Moon and Sun and Wind? Ath. X, 7—12.

13. Who, out of many, tell me, is that SKAMBHA in whose Person are comprehended all the thirty-three *devtas*? Ath. X, 7—13.

14. Who, out of many, tell me, is that SKAMBHA in whom the sages earliest born, the Richas, Samas, Yajus, the Earth and the Loftiest Wisdom abide? Ath. X, 7—14.

15. Who, out of many, tell me, is that SKAMBHA who comprehendeth, for mankind, both Immortality and Death?—even He who comprehendeth for mankind, the gathered Waters as His veins? Ath. X, 7—14.

16. Who, out of many, tell me, is that

SKAMBHA whose arteries stand there—the Sky's four regions,—He in whom Sacrifice displays its highest glory? Ath. X, 7—16.

17. They who in Purusha see Brahm know Him who is Supreme. And they who know who is Supreme, or the Lord of Creatures—they know the Loftiest Power Divine and thus know SKAMBHA thoroughly. Ath. X, 7—17.

18. Who, out of many, tell me, is that SKAMBHA like unto whose head is the illuminating fire, like unto whose eye are the Suns and like unto whose corporeal parts are the seers and sages? Ath. X, 7—18.

19. Who out of many is that SKAMBHA whose mouth, they declare, is the Holy Knowledge, whose tongue is Prayer (or the honey-sweetened, creative, sustaining and vivifying Divine Energy), and like unto whose udder, they declare, is Sacrifice. Ath. X, 7—19.

20. Who, out of many, tell me, is that SKAMBHA from whom the primeval seers obtained the Richas, from whom they obtained the Yajus, like unto whose hairs of the body



are the Sama-Hymns, and like unto whose mouth are the Hymns of the Atharva ? Ath. X, 7—20.

21. Who, out of many, tell me, is that SKAMBHA in whom all sources of illumination (or Lights), the Winds and the Storms dwell, in whom the Past and the Future and all the Worlds are firmly planted ? Ath. X, 7—21.

22. SKAMBHA is the Being in whom the three-and-thirty *devtas* protect, evermore, the secret treasure. Now who can declare the nature of the treasure which the gods (or the earthly sages and saints) guard and protect ? Ath. X, 7—23.

23. The sages who, versed in Holy Lore, worship the Loftiest Power Divine—whatsoever worshipper knoweth these sages may himself be a wise man who knows the truth. Ath. X, 7—24.

24. Great, verily, are the heavenly orbs (Powers of Nature, etc.,) that sprang from Matter primordial into existence. Further,

---

22. *Secret treasure.*—According to Goldstucker the Divine Veda. *Which the gods, etc.*—Nature is a counterpart of Written Revelation, and thus it guards the Divine Knowledge, having its facts and principles interwoven (so to say) in its texture.

so the sages declare, one part of SKAMBHA is Absolute, Supreme Bliss (free from the worlds of mortals). Ath. X, 7—25.

25. After SKAMBHA had given shape and form to Matter eternal, it was clearly perceived (by the sages) that this Matter had been from ever. Ath. X, 7—26.

26. The thirty-three *devas* within SKAMBHA's Person were disposed of as limbs ; some, deeply versed in Science Divine, understand what these *devas* (in SKAMBHA's Person) are. Ath. X, 7—27.

27. The wise know the primordial root-Matter refulgent, to be infinite and indescribable. SKAMBHA, Lord Supreme, disposed of this Golden Substance in diverse parts of this immense universe. Ath. X, 7—28.

28. On SKAMBHA rests Fervour (*tapa*), on Him repose the worlds (or light physical and spiritual) and Holy Law. On SKAMBHA, we clearly perceive, all of Indrá is imposed. Ath. X, 7—29.

---

28. This mantra, like many another, shows that Indra, Skambha, Agni, etc., are names of the one Supreme Lord of the universe.

29. On Indra rests Fervour, and on Him rest the Worlds and Holy Law. Indra, we (the sages) clearly perceive, is wholly and entirely the same as SKAMBHA. Ath. X, 7—30.

30. At sunrise and dawn man calls and calls one Power by the other's name. When the Uncreate Being first manifested Himself in the created universe, He shone forth with Sovereign Lordship than which aught higher hath never shone. Ath. X, 7—31.

31. Unto the Most Exalted Brahm be worship and homage—to Him like unto whose footstool is the Air, who fashioned heaven typical, as it were, of His head. Ath. X, 7—32.

32. Unto the Most Exalted Brahm be worship and homage—to Him like unto whose eye is the Sun, and the Moon that waxeth and waneth constantly—to Him who made the all-consuming Fire as if it were His mouth. Ath. X, 7—33.

33. Unto the Most Exalted Brahm be worship and homage—to Him whose two life-breathings are the Wind, whose organ of

vision is the Sun, who made the Regions as His sense-organs. Ath. X, 7—34.

34. SKAMBHA firmly established both Earth and Heaven, SKAMBHA maintains the Inter-mediate Space between them. SKAMBHA established the six spacious Regions: this whole universe SKAMBHA entered and pervaded. Ath. X, 7—35.

35. Unto the Most Exalted Brahm be worship and homage—to Him who shining forth from Fervour and Toil, filled all the worlds completely, who fashioned the Sun to show forth His greatness. Ath. X, 7—36.

36. Why doth the Wind move ceaselessly? Why doth the Vital Air take no rest? Why do the Waters, following the natural law of their being, never at any time take repose? Ath. X, 7—37.

37. Absorbed in Fervour is the Mighty Lord, in the World's centre, on the Waters' surface. To Him Nature, animate and inanimate, looks up for support. So stands

---

35. *Shining forth, etc.*—The fashioning of the universe, in a manner, implies previous thought and exertion.

37. *Absorbed, etc.*—Even now numerous worlds may be in the

the tree-trunk with the branches around it.  
Ath. X, 7—37.

38. Who, out of many, tell me, is that SKAMBHA to whom the sages and saints with hands and feet, with voice and ear and eye present unmeasured tribute in the measured hall of sacrifice? Ath. X, 7—39.

39. Darkness and ignorance avoid Him—He transcends all darkness and ignorance, In Him, Lord of creation, are the Lights—the three (Sun, Lightning and terrestrial Fire). Ath. X, 7—40.

40. He that knoweth the Lightnings with which the atmospheric ocean is pregnant is the Mysterious Lord of Life. Ath. X, 7—41.

41. Unto the Most Exalted Brahm be worship and homage—to Him who is Lord of what hath been and what shall be—even to Him who rules the universe, the One Sole Lord of heavenly Lights. Ath. X, 8—1.

42. Upheld by SKAMBHA'S power the Earth and Heaven stand fast. SKAMBHA'S is

---

all this world of life, whatever breathes or shuts the eye. Ath. X, 8—2.

43. Though manifest, He lies concealed in the vast expanse they call the eternal, unchangeable Abode of Supreme Bliss. In Him is securely set all the moving, breathing universe. Ath. X, 8—6.

44. Up, eastward, downward, in the west, He worketh out His will, with countless powers. He is Self-existent and Self-energized. In but half of Him hath He begotten entire creation. Where is the other half which (ordinary) mortals are in ignorance of? Ath. X, 8—7.

45. In ways countless doth SKAMBHA uphold what hath power of motion, what flies or stands, what breathes and what breathes not, what existing shuts the eye. He, the Upholder of habitable planets, though working in countless ways, is yet, in His indivisible Essence, One and only One. Ath. X, 8—11.

46. To every side is the infinite extended,—yea, the finite and the infinite are around us. These twain the Heaven's Lord

divides, knowing the past hereof and the future. X, 8—12.

47. In the depths of the soul (or in the most secret places or in Matter) doth the creation's Lord dwell. Though invisible, He is yet conspicuous (by His power) in many a place. In one half of Him He planted this infinite creation. What sign is there to tell us of the other half? Ath. X, 8—13.

48. With the eye of Brahma-vidya alone may every one see Him—the mind cannot soar up to Him. The heavens He holds aloft even as a water-bearer holds up the water in a jar. Ath. X, 8—14.

49. In Infinite doth He dwell, but Infinity is but an insignificant thing for Him: a mighty Lord in the universe's centre. Before Him all sovereigns and potentates prostrate in homage. Ath. X, 8—15.

50. That from whom the sun rises, That in whom it goes to take its rest—That, verily, we hold Supreme: naught in the universe is higher than That. Ath. X, 8—16.

51. Those who in connection with times

present, mediæval, or most ancient speak of the Repository of Knowledge and Wisdom, all sides pervading,—they, verily, speak (in point of fact) of Him otherwise known as Agni or Hansa permeating the three-fold universe. Ath. X, 8—17.

52. This Self-effulgent Lord's Powers, permeating heaven, spread over and control regions extending to infinity. Upholding the immensity of Nature by His might, He works out His Will, watchful over every living being. Ath. X, 8—18.

53. In the glory of truth doth He shine forth in Heaven, and by His Omniscience He looketh down below. With vital breath doth He sustain animal life—even He on whom all that is highest and loftiest rests. Ath. X, 8—19.

54. Those who concentrate their souls on the Supreme, the process by which wealth of spiritual wisdom is obtained—they will understand what is Most High—will know the Mighty Brahm. Ath. X, 8—20.

55. One and alone did He shine forth,



one and alone. He planted the lights in heaven. Pervading all four quarters in His single Essence and becoming enjoyable (by the wise and those of a contemplative nature) He entered every heart pleasing unto Him. Ath. X, 8—21.

56. Useful will he become, and plenty and abundance will he enjoy—the man who humbly worshippeth the eternal, supreme Lord. Ath. X, 8—22.

57. Him they call Ancient, but He is new and fresh even this day. By His power Day and Night reproduce themselves each from the form the other wears. Ath. X, 8—23.

58. A hundred, thousand, myriad, yea, a hundred million stores of wealth are laid up in Him. This wealth the creatures consume as He looks on, and the great Lord rejoiceth thereat. Ath. X, 8—24.

59. He is verily finer than a hair, He is invisible. Hence doth this great Lord (being the finest and subtlest Entity in the universe) grasp everything with a firm hold

—even He who is dear unto us. Ath. X, 8—25.

60. He, the Loveable and Adorable, is untouched by age, He is immortal in the body of the mortal. The Soul for whom the physical tenement is made sinks under the weight of years,—yea, the Soul that transmits the body (to his offspring) doth verily grow old. Ath. X, 8—26.

61. Known by the name of Gracious Guardian, the Supreme in Right is enthroned. The trees, by His power, put on their hue; green-garlanded, they receive their robe of green from Him. Ath. X, 8—31.

62. Holy utterances (Hymns) that never before were emitted now speak as fitteth them. Whither they speed and speak, there, the wise declare, dwelleth the Mighty Brahm. Ath. X, 8—33.

63. Where, O Sage, was the Law—the expression of SKAMBHA'S Will—first planted?—the Law wherein all animate and

---

62. *That never before, etc.*—Revelation came *after* the creation. *Whither they speed, etc.*—All prayer goes to the Almighty, and secures His grace for mortals.

inanimate Nature is fixed as snokes in a wheel. Ath. X, 8—34.

64. Who gave command unto the Wind that bloweth? Who disposed of in order the five united heavenly regions? What were the Powers that refused to be paid homage to and adored? And which Power (out of these) alone provided sacrificial materials (to be glorified?) Ath. X, 8—35.

65. The one only God pervades the Earth we live on; the one only God permeates the Inter-mediate spaces. The one only God, the Supporter, bears and upholds heaven, and His diverse powers guard all the quarters safely. Ath. X, 8—36.

66. The man who knows the out string of Order on which the entire creation is strung—even the man who knows the Source from which this Order springs—He knows the mighty Brahm. Ath. X, 8—37.

64. *Refused, etc.*—Knowing that the Supreme alone deserved to be adored. Sun, Moon, etc., are here personified. They declined to be sacrificed to or adored.

65. *His diverse powers.*—Divine Powers are the subject of the mantra.

67. Men versed in Brahmavidya know that living God who abideth in the nine-portalled human body, swayed by the three *gunas* (fundamental qualities—*sattwa*, *rajas* and *tamas*). Ath. X, 8—43.

68. The Supreme is desireless, firm and immutable, immortal, self-existent, pervading the essence of things and lacking nothing. Free from death is the sage who realizeth that Spirit, the Fountain-head of wisdom, transcending decay, eternal. Ath. X, 8—44.

---

## XX.

### PRANA.—LORD AS THE SOURCE OF ALL LIFE AND VITALITY.

---

1. Homage to Lord PRANA—to Him who hath dominion over the universe, who is the Sovereign Lord of all, on whom the entire creation depends. Ath. XI, 4—1.

2. May He, the Prime Fountain-head of Life, reveal in our hearts His dearest Form, and vouchsafe unto us His saving grace that we may live. Ath. XI, 4—9.

3. He, the Lord of Life, robes all living creatures as a sire his beloved son. He is the Sovereign Lord of all that breathes and all that breathes not. Ath. XI, 4—10.

4. He, PRANA, is Fever, He is Death. The sages and saints worship and adore Him. He sets in the Loftiest Abode of Bliss the the man who speaks the words of truth. Ath. XI, 4—11.

5. Lord PRANA showeth men the path of Duty. He is Creative Energy; He energizes the Sun, and He energizes the Moon. He is called the Lord of Hosts. Ath. XI, 4—12.

6. The human infant in the womb draws breath and sends it out: when He, the Lord of Life, quickeneth the babe, it springs to life. Ath. XI, 4—14.

7. PRANA is identical with Matrishvan or Vata. On Him Past and Future, on Him everything leans for support. Ath. XI, 4—16.

8. When Lord PRANA sends His mighty flood (rain) upon the vast Earth, the plants waken into life, and every herb that grows on the ground. Ath. XI, 4—17.

9. The sage who knows that Lord PRANA is the life of all things, and that He is Self-supported, will enjoy blessings innumerable on passing into the state of salvation. Ath. XI, 4—18.

10. All these living creatures being Lord PRANA'S tributaries, whosoever hears Him with his mind concentrated, shall be paid homage and respect by his fellow-mortals. Ath. XI, 4—19.

11. Pervading Matter, permeating heavenly orbs, He dwelleth : He is close at hand, and His manifestations are unceasing. He is the Sire, Lord of the Present and the Future. And Lord PRANA is like a Son unto His creatures. Ath. XI, 4—20.

12. Lord PRANA, when withdrawing Himself unto the Loftiest Heaven of Bliss (special to Him), permitteth a portion of Him to dwell in the worlds evolved. Were He to withdraw it, there would be no more to-morrow, or to-day ; no more would there be

---

11. *Is like a son.*—Serves His creatures with true filial affection.

12. *Permitteth, etc.*—Compare—*Purusha—Sukta*. *Were* He, *to.*—The world would come to an end.

night, no more day-light, and no more would morning flush. Ath. XI, 4—21.

13. Homage to Lord PRANA, Lord of Lightnings in the universe—to Him in whose dominion is all this creation of varied sort that stirs and works. Ath. XI, 4—23.

14. May He who is Sovereign Lord of this universe of varied sort that stirs and works, even Lord PRANA, ever watchful and unmoved, help us through the prayer we pray. Ath. XI, 4—24.

15. Ever wakeful in the midst of a slumbering universe, He is watchful and seeketh no repose. No one hath ever heard that He was asleep when others slept. Ath. XI. 4—25.

16. He, Lord PRANA, shall never be hid, shall never be estranged from us. We tender our life-long allegiance to Him, inseparable from Him like the Lightning (or Electricity) from Water. Ath. XI, 4—26.

---

## XXI.

## UCHCHISHTA.—LORD IMMORTAL, ETC.

1. The Lord Immortal comprehendeth Name and Form and the world of creatures. The Sun and Fire and the entire universe besides are comprised in that Power. Ath. XI, 7—1.

2. The Lord Immortal holdeth up Earth, Heaven, and all that is. He, the Lord Immortal, upholdeth Ocean, Waters (or Vital Airs), Moon and Wind. Ath. XI, 7—2.

3. In Him are what is and what is yet to be, Sun, and Death, and Energy. On Him depend the races of mankind : in Him are Glory, Power, and Greatness. Ath. XI, 7—3.

4. That which is firm, that which is fast, that which is strong and hard, the Veda, the ten-fold Divine Creative Energy, and the Heavenly Orbs—all these are fixed round

---

1. *Lord Immortal*.—The universe is a Sacrifice. When the sacrifice is over (*i. e.*, when the universe comes to an end), God alone is left.



the Lord Immortal like unto a wheel round the nave. Ath. XI, 7—4.

5. Verse, Song, the Sacrificial Text (*i. e.*, all the four Vedas), Hymn-chanting, the Prelude and the Laud, and the Humu, the Tone and the Manner of the Psalm—all these in the Lord Immortal are comprehended. Ath. XI, 7—5.

6. Pleasantness, reverence, peace and power, strength, vigour, immortality, all high aspirations born of Love and Devotion, realize their fulness in the Lord Immortal. Ath. XI, 7—13.

7. Nine several Oceans, Earths and Skies are fixed firm in the Lord Immortal. In Him the Sun shines bright, and, in Him, the Lord Immortal, are Day and Night. Ath. XI, 7—14.

8. He, the Lord Immortal, Father of sages and saints, the Upholder of the universe, favoureth the day of sacrifice, adoration and all worship offered unto Him in the recesses of the heart. Ath. XI, 7—15.

---

7. *Nine, etc.*—Three oceans of air, etc., multiplied by three.—*Griffith.*

9. He, the Sire of sages and saints, the Supreme Benefactor of the universe, Creator of the luminous, visible creation, Father Primeval, Lord of worlds, the Omnipotent, is Overlord of the Earth. Ath. XI, 7—16.

10. Right, truth, dominion, fervent zeal, toil, duty, action, future, past, valour, prosperity and strength, in their fulness, dwell in the Lord Immortal. Ath. XI, 7—17.

11. Welfare, resolve and energy, the six expanses, kingship, sway, prayer and direction, the year, the sacrificer and the planets, in the Lord Immortal dwell. Ath. XI, 7-18.

12. Months, half-months, sections of the year, seasons, the waters resonant far, thunder and roar, in the Lord Immortal dwell. Ath. XI, 7—20.

13. Pebbles and stones, herbs and plants, and grasses in the Lord Immortal reside. Closely embraced and laid in Him are lightnings, clouds and rain. Ath. XI, 7—21.

14. Gain, acquisition and success, fulness, complete prosperity, highest profit and

wealth, are laid, concealed and treasured up, in the Lord Immortal. Ath. XI, 7—22.

15. All things that breathe the breath of life, all creatures that have eyes to see, all the celestial orbs which in heaven shine, from the Lord Immortal sprang. Ath. XI, 7—23.

16. The Richas, the Samas, Hymns of the Atharva Veda, Ancient(Eternal)Wisdom, Hymns of the Yajur Veda, and all the celestial orbs which in heaven shine sprang from the Immortal. Ath. XI, 7—26.

17. All pleasures and enjoyments, all delights and rapturous ecstacies, and all the highest forms of heavenly bliss from the Lord Immortal sprang. Ath. XI, 7—26.

18. The Sages, the Fathers, ordinary men, learned men perfect in the theory and practice of music, females accomplished in singing and dancing, and all the celestial orbs which shine in heaven from the Lord Immortal sprang. XI, 7—27.



## XXII.

**ROHITA.**—*ALL-ILLUMINATOR,*  
(*ETC.*)

---

1. He, the Lord of Glory, gave the Earth and Heaven their being. He, the Lord Supreme, spread in the world the thread of Law and Order. On this thread repositeth He who transcends birth, is Self-sufficient and Self-energized. With His might hath He established Earth and Heaven. Ath. XIII, 1—6.

2. He, the Glorious Lord, firmly established Earth and Heaven. By Him was Earth fixed, and by Him, the Welkin. He measured out the Inter-mediate Spaces, and all the Regions. From Him the sages and saints received life that endures. Ath. XIII, 1—7.

3. In the womb of the Earth He dwelleth; He pervadeth Heaven and Air robed in glory. He, above the station of the bright Sun, pervadeth the refulgent heavens, and all the worlds. Ath. XIII, 1—16.

4. The Glorious Lord, the Mighty Being, strong to punish, superior of Fire and of Surya (Sun), who, with His might, set the Earth and Heaven apart,—from Him the celestial orbs sprang into existence. Ath. XIII, 1—25.

5. He, the Maker Supreme, Eternal, shone forth in the Past and shines in the Present. From Him arose this universe—yea, all this bright world was put forth by Him, Glorious Being, Omniscient. Ath. XIII, 1—55.

6. The Lord Supreme established in heaven the Sun, to mark Time. On doth this Sun speed heating and overlooking all that is. Ath. XIII, 2—12.

7. He who made Earth and Heaven, who fashioned the worlds as the mantle wherein He is robed, in whom abide the six-spreading regions through which the Sun's keen vision penetrateth,—this Lord Supreme is wroth offended with the unrighteous man who wrongs the sage who understands the Divine nature. May the

---

6. Compare Rig Veda V, 40—8: "The Lord Supreme (Atri) established in heaven the Sun as His eye."

Lord of glory smite down this wicked wight: may He grip fast in the grip of His Law the oppressor of the knower of the Veda. Ath. XIII, 3—1.

8. He, by whose power Winds blow puce in ordered season, by whose impulse mighty masses of Water flow in all directions—this Lord Supreme is wroth offended with the unrighteous man who wrongs the sage knowing well the Nature Divine. May the Lord of Glory smite down this wicked wight: may He grip fast in the grip of His Law the oppressor of the knower of the Veda. Ath. XIII, 3—2.

9. He who takes life away, He who bestows it, from whom comes breath to every living creature: this Lord Supreme (as before). Ath. XIII, 3—3.

10. He whose Winds fill earth and the sky, whose Waters fill the ocean's belly: this Lord Supreme (as before). Ath. XIII, 3—4.

11. He who is identical with the All-energizer, Lord of creatures, Lord Supreme, e Adorable self-effulgent Power, in whom

hosts abide,—He in whom is inherent the loftiest strength, the highest vigour : this God of glory (as before). Ath. XIII, 3—5.

12. He by whose power the six Expanses and the five Regions, the four Expanses of Water, and the Three Syllables of Worship exist, He who (when in wrath) sternly regardeth Earth and Heaven : this God of glory (as before). Ath. XIII, 3—6.

13. He by whose power all food is consumed, who is Master of all food, the Lord of Prayer, and the Lord of Devotion, who is the Sovereign of the universe that is and that is to be : this God of glory (as before). Ath. XIII, 3—7.

14. He, the Regulator of the Sun's course, is the repository of what is refulgent and of a body of shining matter (in the shape of stars, etc.) with seven golden rays : this Lord of glory (as before). Ath. XIII, 3—10.

15. Brihat-Saman is His mantle in front, while Rathantara enfolds Him from behind, ever with care robing themselves

with splendour. This Lord of glory (as before). Ath. XIII, 3—11.

16. He is the Lord who dwelleth in the heavens—He who brought the entire universe into existence resideth in a thousand places, of powers numerous, Mighty Being. This Lord of glory (as before). Ath. XIII, 3—15.



## XXIII.

### ONE—WITHOUT A SECOND.

1. He, the Lord, is the Creator, and the Ordainer. He is the Upholder of everything, and He is in all that is high and elevated. Ath. XIII, 4—3.

2. Supreme Punisher of the wicked, the Highest Lord, the Highest Benefactor, and the Omniscient is He. Ath. XIII, 4—4.

3. Self-effulgent Lord is He, and the Soul of all things animate and inanimate. The Supremest controller of the universe is He. Ath. XIII, 4—5.



4. He keepeth watch over creatures—over those that breathe and that breathe not. Ath. XIII, 4—11.

5. In Him dwelleth all supreme power. He is ONE, ONE only, ONE alone. Ath. XIII, 4—12.

6. In Him the Powers and Forces of Nature find harmony and homogeneity. Ath. XIII, 4—13.

7.—8. Renown and glory, and force and energy, the Veaknower's splendour, and food and nourishment are his who recognizes and realizes the absolutely unitary nature of this Lord. Ath. XIII—4, 14—15.

9. Neither second, nor third, nor yet fourth is He called. Ath. XIV, 4—16.

10. He is called neither fifth, nor sixth, nor yet seventh. Ath. XIII, 4—17.

11. He is called neither eighth, nor ninth, nor yet tenth. Ath. XIII, 4—18.

12. He watcheth over all creatures—over those that breathe and over those that breathe not. Ath. XIII, 4—19.

13. In Him dwelleth all Supreme power.

He is ONE, only ONE, ONE alone. Ath. XIII, 4—20.

14. In Him the Powers and Forces of Nature lose their conflicting character and become harmonious. Ath XIII, 4—21.

15, 16, 17. Devotion and religious fervour, and renown and glory and force and energy, the Veda-Knower's splendour and food and nourishment, and past and future, and faith and lustre and happiness and the happy power and inclination to sacrifice are his who recognizes and realizes the unitary nature of this Lord. Ath XIII, 22, 23, 24.

18. He, verily, is Death and He is Immortality. From Him come terror, and by Him is dread inspired. Ath. XIII, 4—25.

19 He is Rudra, Lord of Bounty in the bestowing of bounty; in uttering homage He is the sacred exclamation—*May our sacrifice find favour with the Lord*—duly employed. Ath. XIII, 4—26.

20. All wise men on earth reverently obey His high behest. Ath. XIII, 4—27.

21. All constellations in the heaven you-

der, with the Moon, are subject to His will.  
Ath. XIII, 4—28.

22. The Day reveals (or revealed) His personality, and the origin of the Day is from Him. Ath. XIII, 4—29.

23. The Night reveals His personality, and the origin of Night is from Him. Ath. XIII, 4—30.

24. The Air reveals His personality, and the origin of Air is from Him. Ath. XIII, 4—31.

25. The Wind reveals His personality, and the origin of Wind is from Him. Ath. XIII, 4—32.

26. The Heaven reveals His personality, and the origin of Heaven is from Him. Ath. XIII, 4—33.

27. The Regions of the Sky reveal His personality, and the origin of the Regions of the Sky is from Him. Ath. XIII, 4—34.

28. The Earth reveals His personality, and the origin of the Earth is from Him. Ath. XIII, 4—35.

29. Fire reveals His personality, and

the origin of Fire is from Him. Ath. XIII, 4—36.

30. The Waters reveal His personality, and the origin of Waters is from Him. Ath. XIII, 4—37.

31. The Holy Hymns reveal His personality, and the origin of Holy Hymns is from Him. Ath. XIII, 4—38.

32. Sacrifice reveals His personality, and the origin of sacrifice is from Him. Ath. XIII, 4—39.

33. He is Yajna Himself; He is also Yajna's Lord: He is the Highest of Sacrificers. Ath. XIII, 4—40.

34. From Him is the thunder, from Him the lightning, and by Him is sent the lightning-stroke. Ath. XIII, 4—41.

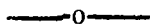
35, 36, 37. Whether He, foremost, vouchsafest growth to the plants, or sends down rain that His creature may be happy, or multiplies the race of man, the greatness of Him, the Liberal Lord, passes all description. His Personality works in countless ways. His powers are millions upon millions—they

are indeed billions in their nature. Ath. XIII, 4—43, 44, 45.

38. The mighty Lord transcendeth (even) Immortality; He is Supreme over Death. Ath. XIII, 4—46.

39. He, the Mighty Lord, transcends Evil, the Omnipotent. As our Master, Sovereign, Chief, we tender Him worship and adoration. Ath. XIII, 4—47.

40, 41. Worship to Him whose glory is manifest to all. May He, whom all look up for help, vouchsafe us food, fame and vigour, with splendour of the Sage. Ath. XIII, 4—48, 49.



## XXIV.

### KALA.—LORD AS THE MEASURE OF TIME



1. Creating countless beings, Omniscient, and Undecaying, a Power measuring Time with the seven Sun-beams, KALA bears us onward. Unto Him attain sages inspired with Holy Knowledge. Around His Time-

wheel revolve all the worlds of creatures. Ath. XIX, 53—1.

2. On KALA reposeth the Sun overflowing with light. Him we behold manifest in diverse places. He is hurrying forward, away from us, the worlds of creatures. This Power the sages designate KALA, dwelling in the loftiest Heaven. Ath. XIX, 53—3.

3. KALA, alone made the worlds of life, He alone gathered the worlds of living creatures together. Though the Father and Begetter of creatures, His is the filial attitude towards them. No other Power higher than He existeth. Ath. XIX, 53—4.

4. KALA fashioned yonder heaven, and KALA fashioned these realms of Earth. By KALA, stirred to motion, expands what is and what is yet to be. Ath. XIX, 53—5.

5. KALA created planets: the Sun in KALA hath his light and heat; in KALA rest all things that be; in KALA doth the eye discern. Ath. XIX, 53—6.

6. In KALA breath, in KALA mind, in KALA names are fixed and joined. These living creatures, one and all, rejoice when

KALA is gracious unto them. Ath. XIX, 53-7.

7. KALA embraces Holy Fire, KALA is highest Brahm Himself. KALA, Sun's begetter, is the Lord of all. Ath. XIX, 53-8.

8. He fashioned, He stirred this universe to motion, and on Him it rests. KALA is Brahm Himself, He is Parameshtin (Lord Supreme)—His very Self. Ath. XIX, 53-9.

9. KALA created living beings, and, first of all, the Sun. From KALA came the sage and from KALA the Fire in holy sacrifice employed Ath. XIX, 53-10.

10. From KALA sprang the Waters (or Vital breaths), sprang the Regions, the Holy Veda (or Prayer), the Fire employed in holy sacrifice. The Sun ascends by KALA's power, and in KALA sinks again to rest. Ath. XIX, 54-1.

11. By KALA's power freshly blows the Wind; mighty through KALA is the Earth, and on KALA repositeth the mighty Heaven. Ath. XIX, 54-2.

12. From KALA sprang the Holy Text (of the Veda), and what is and what is yet to

be. From KALA sprang the Richas and from KALA was the Yajus born. Ath. XIX, 54—3.

13. In KALA did the sages and saints discover sacrifice, which eternally strengthens Nature's powers and forces. In KALA do the Suns and Moons and the worlds of creatures abide. Ath. XIX, 54—4.

14, 15. In KALA sacrificers and devotees are mighty in the Abode of Supreme Bliss. Both this world and the world located in lofty heights, the pure worlds and pure skies—over all these KALA reigns supreme. He, as the Loftiest Power, is supplicated. Ath. XIX, 54—5, 6.

—o—

## XXV.

### KAMA.—*SUPREME GENERATOR.*

1. Lord, KAMA is Mighty, universally-known, Omnipotent, Glorious, a Friend to him who seeks His friendship. Powerful,

---

1. KAMA: a name of the Supreme Being—God as the Supreme Fulfiller of righteous desire as well as the Generator of righteous desire in men to create.

Or, the Supreme Being viewed as swayed with a longing to create the universe.



and All-conquering in conflict, may He vouchsafe strength to His worshippers. Ath. XIX, 52—2.

2. Lord KAMA shōne glorious before everything else. The heavenly orbs, the sages and saints and the ordinary mortals comprehend not His glory. Mightier than all these is He, and great for ever. To Him, to Him we offer worship and adoration. Ath. IX, 2—19.

3. He pervades the space which Heaven and Earth compass; He pervades as far as the Waters flow; He extends as far as Fire (in its three-fold character—Sun, Lightning and terrestrial Fire) shines. Stronger than these is Lord KAMA and great for ever. To Him, to Him we offer worship. Ath. IX, 2—20.

4. Vast as the Quarters of the Sky and the Regions that lie spread between them in all directions, vast as celestial Regions and expanse of Heaven, Lord KAMA transcends these and is great for ever. To Him, to Him we offer worship. Ath. IX, 2—21.

5. Many as are the beasts and bats and reptiles, the female serpents on trees and beetles—these all He keeps under control, and is great for ever. To Him, to Him we offer worship. Ath. IX, 2—22.

6. Stronger is He than what stands and twinkles; Supreme is He over the Ocean. Lord KAMA is called Manyu. Mightier is He than all this universe, and great for ever. To Him, to Him we offer worship. Ath. IX, 2—23.

7. The Wind is no peer of Lord KAMA, neither Fire, nor the refulgent Moon, nor yet the Sun. Mightier than these is He. To Him, to Him we offer worship. Ath. IX, 2—24.

8. May Lord KAMA with His auspicious and glorious power whereby everything He will becometh a reality—may He manifest this power in our hearts and dwell therein, and may He chase away evil thoughts from our minds. Ath. IX, 2—25.

## XXVI.

*THE PRIME CAUSE OF ALL THINGS.*

1. The Wise behold that Loftiest Being who lies hidden in this entire universe, which (on dissolution) becomes uniform and homogenous in Him. From Him came that creative power which gave Nature animate and inanimate creation. The sage that know the Fountain-head of all life and light glorified, when the worlds were formed, this Creative Divine Energy. Ath. II, 1—1.

2. Let the sages, knowing that Eternal or Immortal Being, declare unto us His loftiest Secret Station (*i. e.*, the hidden nature of the Supreme.) Three steps of Him are absolutely secret. He who understands this mystery shall be a sage of the highest rank. Ath. II, 1—2.

3. He is our Father, Kinsman and Progenitor—even He who knows all beings and all ordinances. He alone gave the heavenly orbs (sages and saints, etc) their appellations. All creatures go to Him to ask direction. Ath. II, 1—3.

4. I have gone round earth and heaven (on the wings of the Mind), I have been even to Him who is the Prime Source of Law and order in the universe. It is He that hath vouchsafed speech (Divine and human) to mortal man. He, verily, is Agni, conspicuous in the world. Ath. II, 1—4.

5. I have travelled round the circumjacent worlds to see the far-extended thread of Law and Order, the expression of Divine Will, —of the Will of Him in whom sages obtaining immortality have passed into their Maker. Ath. II, 1—5.

—o—  
XXVII.

*FROM SAMA AND YAJU ONLY.*

1. We praise the Being who is parent of Heaven and Earth, Omniscient, Repository of Energy, Giver of treasure, Thinker dear to all, whose glory is sublime, whose splendour shone brilliant in creation, who, the Fountain-head of wisdom) supporting 'luminous orbs, in His greatness, fashioned the Heavens. Sama Book. V, 2—3.

---

4. The sage speaks.

2. He who knows the Past, the Present and the Future we adore, Gracious Augmenter of prosperity. As from its stem is loosed the ripe and delicious mash-melon, so may we be freed from the bonds of death, not reft of immortality. Yaju. III—60.

3. Him who knows the Past, the Present and the Future, Man's Friend, delightful to contemplate we worship and adore. As from its stem is loosed the mash-melon when ripe and delicious, even so may be, but not before time, be loosed from the stem of Existence. Yaju. III—60.

4. The Mighty Lord hath propped up the heaven and the sky; the compass of the broad Earth hath He measured. He, Sovereign Supreme, pervades all living creatures. Verily, all these are the ordinances of the Omnipresent and Omniscient Lord. Yaju. IV—30.

5. He, the Lord, is in heaven above, and He is in earth beneath. The intermediate space is like unto His womb. He looketh at the Sun from above and under: He is what the wise, in secret, recognize as the Highest. Yaju. VIII—9.

6. He, than whom there is none of greater glory or mightier, who permeates all existing things, the Lord of creatures, rejoicing in His offspring, in whom is centred power of every description—He maintains the three great lights (Sun, Lightning and terrestrial Fire.) Yaju. VIII—36.

7. He, the Repository of Energy, is supreme over heaven and all the world as the Sovereign Ruler. He, the Omniscient, makes the niggard a bounteous giver. May He, Lord of Truth, grant us wealth of wisdom with stores of this world's riches. Yaju. IX—24.

8. Of a certainly the Supreme Energizer pervadeth all existing worlds in every direction. He worketh eternally, the Omniscient, vouchsafing strength to all creatures and furthering our well-being. Yaju. IX—25.

9. He who begat the Earth, whose laws are inexorable, Heaven's Pervader—who first brought into manifestation Matter primordial—may He never harm us. To Him, the Blissful, we offer worship and adoration. Yaju. XII—103.

10. Root-matter doth Supreme (on the dissolution of the universe) pervade, He is the life and soul of Fire, and He encompasses the ocean which swells and surges. Mighty in His greatness, pervading heaven, He hath spread out, in its amplitude, this universe, on an infinite scale. Yaju. XIII—2.

11. He is the Giver of breath, of out-breath, of breath diffusive; He is the Giver of Light and Knowledge, and of room and freedom. Let His wrath smite down the wicked and unrighteous. May He purify us, and be propitious unto us. Yaju. XVII—15.

12. With our minds concentrated and with vigour-and-health-yielding combustible materials shall we perform sacrifices, with the aid of sages and saints, upholders of law, in worship and adoration to Vishvakarman, Lord of the entire universe. To Him we offer, day after day, the inviolable sacrifice. Yaju. XVII—78.

13. Vishvakarman is the Lord of creatures; He is the Lord of Mind, and the Guardian of the Earth. The Richas and

Samans, Songs of Praise, are, as it were, His vital breaths. May He accord protection to our sages and the instituters of sacrifices. Unto both Hail ! Yaju. XVIII--43.

14. All twinklings of the eye-lids sprang from the all-pervading Lord Supreme, Glorious Being. None hath comprehended His greatness above, across or in the midst. Yaju. XXXII--2.

15. There is no likeness, measurement or image of Him Whose glory is Supreme. Yaju. XXXII--3.

16. The Supreme Being pervades all regions ; existing from eternity He resideth in the Soul. He, verily, conspicuous now and to be conspicuous always, permeateth every object, His Omniscience extending in all directions. Yaju. XXXII--4.

17. The Wise behold that mysterious Being wherein the entire universe dwelleth. In Him stayeth primeval Root-matter, and out of that the tangible creation issues. Matter among creatures spreadeth to infinity. Yaju. XXXII--8.



18. Encompassing existing creatures, encompassing the worlds, encompassing the Quarters, and the mid-Quarters, He permeating the eternal thread of Law and Order, He—even the Supreme Spirit, takes up His abode in the Soul. Yaju. XXXII—11.

19. Swiftly encompassing Earth and Heaven, the Sky and the Quarters, He, having brought the universe under the reign of Law, watcheth over it, shining forth as "That Being." Yaju. XXXII—12.

20. The Sage alone knows the Mighty Purusha who is all-light like the Sun and who transcends all ignorance. By knowing Him alone is death conquered: there is no other way to Salvation. Yaju. XXXI—18.

21. This Purusha pervades all, is glorious, incorporeal, indivisible, without muscles, pure, untouched by sin, far-seeing, Omniscient, transcendent, and self-existent. He allots to His eternal subjects their respective functions. Yaju. XI.—8.

## 7 BOOKS WORTH READING.

	Actual price.	Reduced price.
	Rs. a. p.	Rs. a. p.
1. Light of Truth (English translation by M. Durga Pershad) C. B. ...	2 4 0	2 0 0
2. Life and teachings of Swami Dayanand Saraswati C. B. ....	2 0 0	1 8 0
3. The message of Vedas C. B. ...	1 4 0	1 2 0
4. Fountain Head of Religion C. B. ...	1 0 0	0 15 0
5. The Ten Gurus and their teachings C. B. ...	0 13 0	0 12 0
6. The teachings of the Arya Samaj C. B. ...	0 12 0	0 10 0
7. Five great duties of Aryas C. B. ...	0 4 0	0 3 0

Complete Price List of English and Hindi books can be had, on application from—

LIBRARIAN,  
*Arya Samaj, Anarkali, Lahore.*

## **Youngmen Arya Samaj Tract Society, Lahore.**

Publishes books in Hindi, Urdu, Gurmukhi and English, etc., about Vedic Religion, on Yajnas, Sanskaras, and other religious and social institutions such as, Female education, Widow remarriage, Health, National festivals, and other religious subjects concerning Arya Samaj.

Life Membership 15 Rs. in all.

Ordinary Membership 12 annas annually.

Members are supplied with all books published by the society, free of cost.

For further particulars apply to—

SECRETARY,

YOUNGMEN ARYA SAMAJ

TRACT SOCIETY,

LAHORE.

गुरु विरजानन्द दण्डी

सम्बन्ध पुस्तकालय

पु पुगिग्रहण क्रमांक

3461

MORE BOOKS TO READ

	Rs.	A.
Four Vedas (मूल) in two Vols. ...	4	8
Six Shastras with Hindi commentary by Pandit Arya Muni ...	18	2
Upanishadas with Hindi commentary by Pandit Arya Muni Vol. I... ..	3	0
Vol. II ... ..	4	0
Sati Brittant (Hindi) by Shiybrat Lal Varman ... ..	0	7
Sachhi Devian (Hindi) ... ..	0	6
Sachhi Istriam (Hindi) ... ..	0	6
Rajsthan ki Bir Raniam (Hindi) ... ..	0	6
Rajputni Shadi (Hindi) ... ..	0	3
Rajsthan (Hindi) ... ..	1	4
Ramayan Valmiki (Urdu) Translated by Dwarka Prashad Ufaq ... ..	2	0
Mahabharat (complete in Urdu) ... ..	6	0

These books and a complete list of other books can be had on application free of charge.

From—

RAMDITTA MAL, BOOKSELLER,

Lohari Gate,

LAHORE.